

**HISTORY OF ODISHA (FROM
EARLIEST TIMES TO 1434 A.D.)**

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UNIT-1
Chapter-I

SOURCES OF ANCIENT HISTORY OF ODISHA:

Literary Sources, Foreign Accounts, Inscriptions, Coins, Material Remains, Madala Panji

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1.1.0.Objectives

This chapter will discuss the sources of ancient history of Odisha. After studying this lesson the students will be able to:

- *know the different sources of ancient history of Odisha*
- *understand the literary sources for the reconstruction of history*
- *know about the foreign accounts as a source of history*
- *identify the inscriptions as sources of ancient history of Odisha*
- *evaluate the value of coins for making history*
- *list the contributions of material remains for the reconstruction of history of Odisha*
- *recognise the place of Madala Panji in the history of Odisha*

1.1.1. Introduction

History writing is not possible without sources because as it plays an important role. History without sources is not history rather it may be considered as a part of literature or anything else. The historical sources provide us the scientific and rational base for writing history. There are many gaps between different periods of ancient Odishan history. With the availability of new source materials, old ideas have been changed and history has been reconstructed with the new facts. Similarly, many missing links have been established in Odishan history due to the discovery of new source materials. Therefore, sources represent the heart and soul of all kinds of history of any state.

1.1.2. Sources of ancient history of Odisha

The history of Odisha is based on various available sources. There are several sources like Literary Sources, Foreign Accounts, Inscriptions, Coins, Material Remains, Madala Panji etc, which helps us in writing the history of Odisha, which can be discussed as follows:

1.1.2.1. Literary sources

The literary sources provide a lot of information for the reconstruction of the history of a nation as literature is considered as the mirror of the society. Numerous literature speaks about the glory of the Odisha in different ways in different periods.

1.1.2.1.1. The epics

The Mahabharata makes the earliest reference to Kalinga and Odra. The Mahabharata mentions about this land and its sacred river Vaitarani and Goddess Viraja. In this epic the sage Lomasa advised the Pandavas to visit to river Vaitarani to take a holy deep in the river and to wash away all their sins. On the other hand, the Ramayana refers to Kalinganagara situated to the west of river Gomati and refers to the Gandhamardana and Utkala associating it with Mekala and

Dasarna countries. Further, different Puranas like Vayu Purana, Mastya Purana, Bhagavata, Harivamsa Purana and Vishnu Purana etc. throw light on Kalinaga and Utkala and legendary kings. The Kapila Samhita and Prachi Mahatmya are also considered as the sources of Odishan history.

1.1.2.1.2. The Jaina sources

The Jaina literature contains descriptions of Kalinga and Utkala. In ancient time the people of Odisha were largely the followers of Jainism and Buddhism. So, the Jaina and Buddhist literature narrates about the people of ancient Odisha and its culture. The *Avasyaka Niryukti* reveals that Aranatha, the eighteenth Jaina Tirthankara had achieved his first goal in the city of Rayapura which was said to be a capital city of Kalinga. Further, it states that how Mahavira, while travelling in Tosali was tortured by the local people who took him to be a thief and he was rescued by the timely interference of the Tosali-Kshatriyas. It also refers to the city of Dantapura. The Jaina *Harivamsa* gives a genealogy of the Chedis describing Abhichandra as the founder of that dynasty in Kosala region.

1.1.2.1.3. The Buddhist sources

The Buddhist literature also contains descriptions of Kalinga and Utkala. The Buddhist literature also reflects the history of ancient Odisha. The Mahagovinda Suttanta of *Digha Nikaya*, mentions 'Kalinga-rattha' (*Kalinga Rashtra*) along with its capital Dantapura. The 'Upalisutta' of *Majjhima Nikaya* describes how king Nalikirā of Kalinga breathed his last as a consequence of his ill treatment towards some innocent ascetics. Kalinga and Utkala find mention in *Kurudharma Jataka*, *vessantara Jataka*, *Kumbhakara Jataka*, *Kalinga Bodhi Jataka* etc. *Mahaparinirvana Sutta*, *Dathavamsa*, *Dighanikaya* and *Mahavastu* also throw light on Utkala and Kallhga. Jatakas like Kurudharma, Kalinga Bodhi, Sarabhanga, etc. furnish information about Odisha. Majjim Nikaya and Mahabhagga describe the meeting of the two merchants, Tapassu and Bhallika of Utkala with Lord Buddha. A Buddhist work named Gandavyuha describes that Tosala was a prosperous kingdom in Kalinga in 3rd century A.D. The Dipavamsa and Mahavamsa, the two Buddhist works mentions about the friendly relationship between Kalinga and the Ceylon. The Chulavamsa also depicts about the frequent visit of the king of Kalinga to Ceylon.

1.1.2.1.4. Other important ancient literature

The Arthasastra of Kautilya composed in 4th century B.C. is a standard treatise on polity and statecraft which influenced the political organisations of Kalinga. Among other such works mention may be made of the legal texts like the Smritis of Manu, Narada, Brhaspati, Katyayana, Yajnavalkya and Kamandaka which have moulded the political systems of Odisha. On the other hand, the Brihat Samhita of Varahamihira, Astadhyayi of Panini and Kamasutra of Vatsyana also throw welcome light on the socio-religious and economic condition of ancient Odisha.

In the Baudhayana Dharmasastra, the Kalinga has been described as an impure country. The Natyasastra of Bharata depicts Kosala, Tosala and Kalinga as the southern countries. Kalidasa's Raghuvamasa narrates Kalinga and Utkala. Banabhatta's Harshacharita mentions about the king of Kalinga. Harshavardhan's Ratnavali also mentions about Kalinga. Further, the post-Sangam literatures like Silpadikaram and Manimekalai of 2nd century A.D. mentions about Kalinga. Among the real historical works relating ancient Odisha, mention may be made of Gaudavaho by Vakpatiraja (cir. 725 A.D.). This gives an account of the conquests of Yasovarman of Kanauj.

1.1.2.1.5. Literary sources during Ganga period

The Ganga literature are a great source of the time for socio-religious and economic study of Odisha. The Ganga period also saw the development of Sanskrit literature of which reference can be made of Murari's Anargharaghava Natakam which was staged at Puri during a Car festival of Lord Jagannath. Sri Harsha's Naishad Charita Mahakavyam mentions about the cowrie shells as currency prevalent in Odisha during medieval period, chewing of betel by the people of Odisha and Jagannatha's procession from the temple to platform (mancha) on the fullmoon day of Jyestha. On the other hand, two treatises on astrology 'Bhasvati' and 'Satananda Ratnamala' and a legal text 'Satananda Samgraha' by Satananda Acharya in the latter half of 11th century A.D. throw light on socio-economic aspects. Vidyadhara's Alankar work 'Ekavali' composed in 13th century A.D., describes the encounters of the Ganga Emperor Narasimhadeva with the Sultans of Delhi and Bengal. Visvanatha Kaviraja, the author of the famous 'Sahitya Darpana' has written 'Chandrakala Nataka' which hints at the military victories of his patron Gajapati Nisanka Bhanudeva or Bhanu IV (1407-37 A.D.) against the Sultan of Bengal. The Chandrakala Natika is a great work during the Ganga rule. One of the masterpieces in Vaishnava literature during the Ganga period was the marvelous work of Jayadeva's Gitagovindam.

Thus, the ancient literature gives a wide range of knowledge regarding the social, political, economic, religious and cultural life of the people of ancient Odisha.

1.1.2.2. Foreign Accounts

The foreign accounts also give a good account of knowledge on ancient Kalinga. The Greek historians like Piny, Diodorus, Curtius, Plutarch have mentioned about the people of Kalinga. Megasthenes refers to Gangaridum Calingarum Regia (Gangetic Kalinga Region). Pliny divides Kalinga into three divisions-Gangarides (Gangetic), Maceo (Middle) and Calingae (Kalinga). "The Peri plus of the Erythrean sea" by an anonymous Greek sailor also gives some information about Kalinga. Ptolemy, the Greek geographer (2nd century A.D.) gives an account of the ports of Kalinga. His indication to a people called 'Oretes' living near the mount 'Maleus' is significant because the former is identified with Odras whereas the latter with the Malaya mountain.

The most valuable of the foreign accounts is that of the Chinese pilgrim Hiuen Tsang who visited Odisha in 638-39 AD. His writings have been made available to us as 'On Yuan Chwang's Travels' by T. Watters, 'Life of Hiuen Tsang' by Hwuie and 'Records of the Buddhist World'. These are invaluable sources of authentic information. Another Chinese traveller I-Tsing's 'Records of the Buddhistic Religions as practised in India and the Malay Archipelago' is also of significant help. Gerini's 'Researches on Ptolemy' and Tibetan historian Lama Taranath's history provide valuable information regarding ancient period of Odisha. .

1.1.2.3. Inscriptions

Inscriptions play a very important part in shaping the history of Odisha. We find the place-names, territorial boundaries, religion, administrative units, grant of lands as well as the social and economic condition of the people Odisha from inscriptions which were very useful in reconstructing the political, social, economic and religious history of Odisha.

1.1.2.3.1. Inscriptions in different forms

We find the inscriptions in different forms and at different places of Odisha. The pictographs project the earliest examples of inscriptions in Odisha. Pictographs are found in several rock shelters in the hills of Sundargarh, Sarnbalpur and Kalahandi districts. Some classic examples of such writings are the Vikramkhol, Yogimath and Gudahandi rock art sites. The inscriptions and signs in these shelters have not been properly deciphered. In spite of that these

earliest signs and pictographs had expressed the idea of men who were living in Odisha in pre-historic period. Not only on cave walls, inscriptions in Odisha are largely engraved on copper plates stone pieces and temple walls. Two sets of Asokan stone edicts (separate Kalinga edicts found at Dhauli and Jaugada are the earliest epigraphs in the pre-Christian era which throw light on the administrative arrangement of Asoka in Kalinga. The Hatigumpha inscription of Kharavela is the first of its kind in the entire country that throws light on the achievements of Kharavela for the long thirteen years of his rule ceaselessly. Written in Brahmi script and prakrit language, the inscription has allured the attention of scholars from different parts of the country for its uniqueness.

1.1.2.3.2. Inscriptions in Sanskrit language

On the other hand, the Sanskrit language was used largely in other inscriptions. The Bhadra inscription of Maharaja Gana (3rd century A.D.), the Allahabad inscription of Samudragupta (4th century AD.), the Asanapat stone inscription of Satrubhanja (4th century A.D.), the Ningond grant of Mathara ruler Prabhanjanavarman (5th century A.D.), the Rithapur grant of Nala ruler Nandivardhana (5th century A.D.), the Narla grant of Parvatavaraka ruler Nandaraja and Terasingha charter of Tustikara of the same dynasty (both the inscriptions belonging to 5th century A.D.), the Jirjingi charter of the Eastern Ganga ruler Indravar the I (urud charter of Sarbhapuriya rulers Narendra (6th century A.D) and the Khariar charter of Sudevaraja-I (7th century A.D.) are the inscriptions which throw good deal of early history of this land. Similarly, the inscriptions found from Kanasa, Sumandala, Tekhali, Ganjam etc. depict the achievements of Sailodbhava rulers.

1.1.2.3.3. The inscriptions of the Bhaumakaras

The inscriptions of the Bhaumakaras provides a great deal of knowledge for the reconstruction of the history of Odisha. It is because the rule of the Bhauma-Karas (8th-9th century A.D.) forms glorious epoch in the annals of Odishan history. The Talcher copper plate of Sivakaradeva-I, the Hindol copper plate of Subhakaradeva-I, the Terundia copper plate of Subhakaradeva-I, the Dhenkanal copper plate of Tribhubana Mahadevi-I and several other Bhauma copper plates throw a good deal of light on the territorial expansion with Bhaumas, their administration, religion, grant of land to others etc.

1.1.2.3.4. The inscriptions of the Somavamsi rulers

We get the idea of territorial expansion, division of state, administration, religion etc. from the inscriptions of the Somavamsis who ruled from 9th to 11th century A.D. The Bonda copper plate of Tivaradeva, Adhavana copper plate of Mahanannararaja, the Patna, Kalibhana and other inscriptions of Janamejaya, the Cuttack, Nibinna and Patna copper plates and the Kalanjar and Sirpur stone inscriptions of Yayati-I and several other inscriptions give information about the-Sornavamsi rule.

1.1.2.3.5. Other important inscriptions

The four hundred years glorious rule of the Gangas brought stabilization in Odishan politics. The Korn, Nagari, Draksharam, Chinnabadamu, Simhachalam, Choudwar and many other inscription acquaint the scholars with the achievement of Ganga rulers. Similarly Lingaraj temple inscription, Velagalani, Srisailam, Velicherla, Simhachalam and other inscriptions explain the achievements of the Gajapati rulers.

Thus, inscriptions form a major source of information for the reconstruction of the history of Odisha. In fact, in the majority of cases, these are the, only source of information to reconstruct history. Their merit lies in the fact that they are authentic government records issued under the seal and the authority of kings and, are not subject to any change through interpolation, exaggeration or distortion. It is rightly said that original contribution on Odishan historiography is not possible without epigraphy.

1.1.2.4. Coins

Coins play a vital role in the making of the history of a nation. The study of coins is known as Numismatics. Coins help in reconstructing the economic life of the people, trade and commerce, religion, metallurgy etc. Coins in Odisha can be grouped as punch-marked coins, the Puri-Kushana coins, Gupta gold coins, Nala and Sarbhapuriya coins, Srinanda, Kalachuri and Nagas, the Ganga fanams and probable Gajapati Pagoda.

1.1.2.4.1. The punch-marked coins

The earliest coins available in Odisha are punch-marked coins which were in circulation between 4th century B.C. to 4th century A.D. These coins were profusely available in coastal eastern parts of Odisha. These coins were made of silver and copper and were irregular in shape and size. These coins bore the punch marks of sun, animals, birds, trees, human, geometrical designs etc. These coins could very well give a picture of ancient economy of Odisha.

1.1.2.4. 2.The Puri-Kushana coins

The Kushana coins and their imitations known as Puri-Kushana coins have been found in large numbers being scattered at different parts of Odisha from Mayurbhanj to Ganjam. These coins were in circulation in Odisha for around the first three centuries of Christian era.

1.1.2.4.3. The Gupta coins

The occupation some parts of Odisha by Samudragupta brought Odisha in touch with the Gupta empire. The Gupta archer-type gold coins have been found at Bhanapur, Khiching and Angul. These coins give an idea that trade and commerce of Odisha existed definitely with the Gupta empire.

1.1.2.4.4. The Nala coins of the western region of Odisha

The Nala coins of the western region of Odisha threw light on the Nala rule in South Kosala of 5th-6th century AD. The peculiarity of these Nala coins is that the reverse is found blank and the obverse contains a humped bull with crescent with the name of the king in box headed script. The Nala coins have led to the reconstruction of the history of the Nalas. Even now the coins of Nalas are being discovered regularly.

1.1.2.4.5. Other important coins of Odisha

Besides the above coins we have found many other coins which have shaped the history of Odisha. The Gold coins of the Sarbhapuriyas have helped a lot for the reconstruction of the history of that dynasty. The coins of Prasannamatra, Mahendraditya and Kramaditya help a lot in the reconstruction the genealogy and chronology of that dynasty. The findings of these coins from Chhatisgarh, western parts of Odisha and Cuttack suggests that there was a trade link between Chhatisgarh and Cuttack via western parts of Odisha. The Srinanda coins have been found from Soro. He as a ruling chief of Chhatisgarh region i e 6th century AD.

A Somavamsi gold coin (9th to 11th century AD.) consisting of the image of Gaja-Laxmi have been found from Junagarh. The Kalachuris of the Western Odisha (10th-14th century AD.) issued varieties of coins in gold, silver and copper coins. These coins have been found from Sonepur, Khurda and Jonk river valley describe about Ratnadeva, Prithvideva and Gangeyadeva. The gold coins of Chhindika Nagas (Bastar-Koraput region) also issued gold coins. From their coins it is known that they ruled over Sonepur in 12th century AD. Further, the discovery of *Padmatankas* (coins bearing lotus having eight petals a he centre) has opened new

dimension to Odishan numismatics. These coins belong to the Jadavas of Devagiri. However, their rule in Odisha is doubtful.

With the coming of the Ganga rulers, Odishan coins took a new turn. The small gold coins known as fanams were issued by the Ganga kings. Those fanams are found from Angul, Cuttack and Sonepur. These coins bear South Indian influence. Some gold coins have been found in Karnataka. Those coins are also known as Gajapati Pagoda. These coins were in circulation between 13th-15th century AD. It is really difficult to assign these coins to the Suryvamsi Gajapati rulers. However, the coins have helped a lot in reconstructing the history of Odisha.

1.1.2.5. Material Remains

The material remains provide a wide range of knowledge on the ancient history of Odisha.

1.1.2.5.1. Knowledge of pre-history from material remains

Valentine Bali's exploration in 1875 at Angul, Talcher, Dhenkanal and Bursapalli exposed the pre-historic sites of Odisha. Paramananda Acharya of Mayurbhanj and C. Worman of Harvard University had discovered the famous paleolithic site at Kulina. R.P. Chanda's works on Mayurbhanj and G.C. Mahapatra's location of extensive paleolithic sites in Central and Northern Odisha are great contributions to early history of Odisha. The discovery of Asokan rock art at Dhauri and his edicts at Dhauri and Jaugada threw significant light on Kalingan history of third century B.C. Jaugada was another fortified city which served the purpose of Asoka's administration.

1.1.2.5.2. Sources of information through excavations by ASI and others

In 1949 a new chapter opened in the history of Odisha with the excavation at Sisupalgarh conducted by B.B. Lal. A fort with impressive gateways led historians to identify it with Kalinganagari which is assumed as the capital city of Kharavela. The art and architecture of Khandagiri and Udayagiri added another source to the history of ancient Odisha. Further, the site of Sisupalgarh has been excavated several times by R.K. Moanty and Monica L. Smith discovering the material remains which gives us a good idea on the socio-economic life of the people of the then Odisha. The excavation at Manikpatna and Golbai speaks about the maritime activities of the people of Odisha and also mentions about the social and economic life of the people. The recent excavations at Harirajpur and other places by K.K. Basa has revealed many unexplored aspects of ancient history of Odisha.

1.1.2.5.3. Excavations of Ratnagiri, Udayagiri and Lalitgiri

Devala Mitra's major excavation conducted at Ratnagiri brought to lime light the imposing Buddhist monasteries and stupas with famous *Nagabandha*. It flourished between 5th-13th century A.D. as a centre of Buddhist religion, art and architecture. Two other Buddhist sites at Udayagiri and Lalitgiri near Ratnagiri project the remains of Buddhist and Hindu religion. Sri Madhavapura Mahavihara and Simhaprastha Mahavihara which flourished between 7th- 8th century A.D. was located at Udayagiri. Lalitgiri is a famous site that contains Buddhist stupas, monasteries, images of Buddha, three Buddhist relics and images of Brahmanic divinities. Ratnagiri, Udayagiri and Lalitgiri also yielded archaeological remains relating to Brahmanic religion, pottery, terracotta plaques, iron implements, figurines of animals and mother goddess. These three sites are also known as the 'Diamond Triangle' of Odishan history and archaeology. All the three sites contained large number of material remains like pottery, terracotta plaques, iron implements, articles of household, figurines of mother goddesses and animals which gives an idea of the dominance of Buddhism in that region.

1.1.2.5.4. Material remains of Western Odisha

The material remains have also played an important part in revealing the history of Western Odisha. The temple-complex at Ranipur Jhanal in Bo1angr contains several temples. The most important of them are the 64-Yogini temple and Somesvara Siva temple. The site developed around 7th-8th century A.D. The material remains through excavations at Boudh, Maraguda(also known as Jonk) valley, Sonepur, Amathgarh, Kharligarh, Manikgarh etc. have thrown a good deal of light on the history of Western Odisha. Partial excavations in some of them have brought to light structures and icons which are assigned to the time of the Nalas (Cir. 350-500 A.D.) and the Sarabhapuriyas (Cir. 500-700 A.D.). The site of Podagarh (Navarangpur district), the capital town Puskari of the Nalas also contains a good amount of relics scattered over a wide area.

1.1.2.5.5. Material remains of southern and the south-western parts of Odisha

The southern and the south-western parts of Odisha have projected a few specimens of *Pidha* or *Bhadra deulas* (temples). The Gokarnesvara group on Mahendra mountain in the Gajapati district and the Nilakantthesvara group on the Jagamunda hill in Rayagada district are the best examples Of this kind. The existence of Sundara Mahadeva on the bank of river

Rusikulya has given opportunity to study the origin of this cult that developed during Purusottamadeva of Gajapati dynasty.

On the other hand, the temples of Odisha also provide sources of information for the reconstruction of history of Odisha. The typical Odishan style, the Sikhara or rekha (curvilinear) also known as Kalingan style of architecture developed in 6th_7th century A.D. in Bhubaneswar. The Laxmanesvara, Bharatesvara and Satrugghnesvara group of temples marked the early phase of temple architecture in Odisha. The Parsuramesvara group is a transition to the ornate Muktesvara which later on developed in Lingaraja, Jagannatha and Konarka. The Lingaraj, Jagannath, and Konarka marked the perfection of Kalingan style of architecture. The Black Pagoda marked the perfect stage of temple architecture as well as iconography in Odisha in comparison to the other temples of Odisha. These temples along with other temples like Ganesh temple at Panchama, Biranchi-Narayan temple at Palia, Samalesvari temple at Sambalpur etc throw light on Saivism, Vaishnavism, Saktism, Ganapatya Cult, Sun worship etc. Thus, the material remains have been adequately used for the reconstruction of the history of ancient Odisha.

1.1.2.6. Madalapanji

Madala Panji is the temple chronicle of Lord Jagannath of Puri. It describes the historical events of Odisha related to Lord Jagannath or Jagannath Temple. Though the actual date of starting of Panjis is not known, but it is believed that it might be started from 12th or the 14th century AD. The book is a classic and literary master piece of the Oriya language first order, parallel to which very few vernacular of India possess. It can be compared with Rajvansham of Sri Lanka, Rajtarangini of Kashmir or Burunji of Assam. The earliest use of prose can be found in the Madala Panji or the Palm-leaf Chronicles of the Jagannatha temple at Puri, which date back to the 12th century.

1.1.2.6. 1.Role of Madalapanji in the history of Odisha

Madalapanji has played an important role in shaping the history of Odisha by some historians. While writing Oriya history, historians like Sir W.W.Hunter and Andrew Stirling considered the facts related in Madala Panji as base. The Madala Panji was traditionally written on a year-to-year basis. On Vijaya-Dashami day, the Karanas (official history writers of Puri, a

caste of Odisha, involved in keeping the chronicle. This ritual is cited as a proof that the tradition of keeping this chronicle began with Oriya king Anantavarman Chodaganga Dev himself. It is said that the Madalapanji was destroyed by the Muslim invaders including the so called Kalapahara, but it was rewritten in a fashion that mixed legend with history. However, some historians never consider Madalapanji as a source for writing the history of Odisha as they claim that it is just a writing based on eulogy.

Therefore, the Madalapanji, the temple-chronicle of Jagannath temple of Puri, preserves a number of traditions relating to the Kesaris (Somavamsis), the Imperial Gangas, the Suryavamsi Gajapatis and the Bhois of Khurdha. This is so called because the palm-leaf records are tied in big round bundles resembling the Indian drum (Madala). Although it is considered by some historians as, "nothing more than a farrago of legends," some others consider it to possess "some historical substratum". Besides, all classes of records relating to Jagannath temple, it contains historical information, some of which, particularly of the Ganga-Gajapati-Bhoi times, throw light on the history. Its Sanskrit and Telugu versions are also available under the titles of "Katakarajavamsavali" and "Jagannatham.Kaifiyat".

1.1.3. Conclusion

Thus, the above sources help a lot in the reconstruction of the history of Odisha. We have ample sources to write the history of Odisha. The history of Odisha will be enriched with the discovery of new inscriptions, coins and archaeological remains etc and the history of Odisha will find a new dimension.

1.1.4. Summary

- The history of Odisha is based on various available sources.
- There are several sources like Literary Sources, Foreign Accounts, Inscriptions, Coins, Material Remains, Madala Panji etc, which helps us in writing the history of Odisha.
- The literary sources provides a lot of information for the reconstruction of the history of a nation as literature is considered as the mirror of the society.
- The Mahabharata makes the earliest reference to Kalinga and Odra.
- The Jaina literature contain descriptions of Kalinga and Utkala.
- The Buddhist literature also reflects the history of ancient Odisha.

- Among the literary works, mention may be made of the legal texts like the Smritis of Manu, Narada, Brhaspati, Katyayana, Yajnavalkya and Kamandaka which have moulded the political systems of Odisha.
- The foreign accounts also give a good account of knowledge on ancient Kalinga.
- The most valuable of the foreign accounts is that of the Chinese pilgrim Hiuen Tsang who visited Odisha in 638-39 AD.
- Inscriptions play a very important part in shaping the history of Odisha.
- We find the inscriptions in different forms and at different places of Odisha.
- Coins help in reconstructing the economic life of the people, trade and commerce, religion, metallurgy etc.
- Coins in Odisha can be grouped as punch-marked coins, the Puri-Kushana coins, Gupta gold coins, Nala and Sarbhapuriya coins, Srinanda, Kalachuri and Nagas, the Ganga fanams and probable Gajapati Pagoda.
- The material remains provide a wide range of knowledge on the ancient history of Odisha.
- Madalapanji has played an important role in shaping the history of Odisha by some historians.
- The history of Odisha will be enriched with the discovery of new inscriptions, coins and archaeological remains etc and the history of Odisha will find a new dimension.

1.1.5. Exercise

- ❖ **Write a note on the sources of ancient history of Odisha.**
- ❖ **Make an analysis on the literary sources of Odisha history.**
- ❖ **Explain the role of foreign accounts in shaping the history of ancient Odisha.**
- ❖ **Discuss the role of inscriptions in the reconstruction of history of Odisha.**
- ❖ **Describe the contribution of the coins for making the history of Odisha.**
- ❖ **Discuss how material remains help us in writing the history.**
- ❖ **High light the contribution of Madala Panji to the ancient history of Odisha.**

1.1.6. Further Reading

- RD. Banerjee, *History of Odisha*, Vol. I, 1930
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UNIT-1
Chapter-II

HISTORICAL GEOGRAPHY:
Kalinga, Utkala, Odra, Tosali, Kangoda and Kosala

Structure

1.2.0. Objectives

1.2.1. Introduction

1.2.2. Historical geography

1.2.3. Kalinga

1.2.4. Utkala

1.2.5. Odra

1.2.6. Tosali

1.2.7. Kangoda

1.2.8. Kosala

1.2.9. Conclusion

1.2.10. Summary

1.2.11. Exercise

1.2.12. Further Reading

1.2.0.Objectives

This chapter will discuss the Historical Geography of Odisha. After studying this lesson the students will be able to:

- *know the historical geography of ancient Odisha*
- *understand the boundary of Kalinga*
- *know about the extent of Utkala*
- *identify the history of Odra*
- *evaluate the importance of Tosali in ancient history of Odisha*
- *list the contributions of Kangoda for the reconstruction of history of Odisha*
- *recognise the place of Kosala in the history of Odisha*

1.2.1. Introduction

In order to make a scientific study on the history of any land, a broad and thorough knowledge of its geography is essential. It will be certainly not easy on the part of a historian to look into the course of events unless he possesses accurate information about the precise location of various places that figure significantly in the narrative. On the other hand, no historian of a state can overlook the immense influence of its physical features that play a vital role in shaping the character of its people and their socioeconomic and political condition of a state.

1.2.2.Historical geography

The Geographical importance of places in relation to historical significance brings forward the concept of 'historical geography'. Historical geography essentially aims at the reconstruction of geography of a region of a period which has already passed. By putting together pieces of scattered evidence, all aspects of geography of that period can be reconstructed. In this context, the historical geography of ancient Odisha deserves special attention. The region now known as Odisha, was known in ancient times under various names, the most prominent of which were *Kalinga, Utkala, Odra, Tosali, Kangoda* and *Kosala*. To have an idea about the ancient geography of Odisha it is necessary to have an idea about the antiquity and extent of main ancient geographical units. Each of them during its historical existence found mention in different sources which provide interesting accounts about it. The ancient geographical units can be discussed as follows:

1.2.3. Kalinga

Among the different political units of this ancient land, Kalinga occupied a prominent place. The fertile coastal plains stretching from the mouth of the river Ganges up to Godavari, with mountains and forests, gave a natural boundary to Kalinga. The name Kalinga occurs in the

Puranas in association with Anga, Vanga, Pundra and Sumha. In the *Mahabharata* there is an indication about the location and the extent of Kalinga. In the *Vana Parva* the sage Lomasa pointed out, "This is the country of the Kalingas where flows the river Vaitarani." This evidence clearly indicates that the land now known as Odisha was included in the Kalinga country, but its extent in the *Mahabharata* age cannot be determined. The epic account also finds substantiation in the works of early Greek writers. In the description of Megasthenes, the river Ganges forms the eastern boundary of Kalinga. Pliny divides Kalinga into three parts *Viz- Gangarides Calingae, Maceo Calingae and Calingae*. Its southern boundary, as per Pliny's description, is limited on the bank of the river Godavari basing upon the puranas like *Matsya, Kurma* and *Skanda*, the western frontier of Kalinga is supposed to have stretched upon the Amrakantaka hills on the river bank of Narmada. Thus, as per the Puranic tradition, Kalinga is said to have extended up to the Gangetic valley in the north, the Godavari in the south, the sea in the east and the Amrakantaka hills in the west.

In the list of the sixteen *Mahajanapadas* of the sixth century B. C., described in the Pali literature Kalinga does not appear as one, but this omission does not mean that, Kalinga did not exist as a *Mahajanapada* or a great state. In the fourth century B. C., Kalinga was under the suzerainty of the Nandas. In the third century B. C. during the period between the Nandas and Mauryas, it slipped away from the fold of Magadhan imperialism. With Ashok's Kalinga war of 261 B. C., it came again under the authority of Magadha. His Special Edicts (also known as Kalinga Edicts) at Dhauli near Bhubaneswar, are addressed to the *Mahamatras* and the *Kumaramatya* (prince viceroy) of Toshali, while his same edicts at Jaugada in the Ganjam district are addressed to only the *Mahamatras* of Samapa. From these two inscriptions of Asoka now to be found in Odisha, it becomes apparent that for the sake of administration he had divided the Kalinga country into two broad divisions, northern and southern. In the northern division the capital Tosali was situated, while Samapa formed the second capital in the southern division. The evidence furnished by Asoka's Inscription thus clearly proves that Kalinga in his time included the entire region now known as Odisha, though its northern and southern boundaries cannot exactly be determined. It seems, however, that its southern boundary extended up to the river Godavari. The northern limits of Kalinga of Asoka's time cannot be determined.

During the second century B.C. the present state of Odisha was certainly known as Kalinga as is evident by the fact that in the Hatigumpha Inscription at Udayagiri near

Bhubaneswar, Kharavela is described as *Kalingadhipati*. During his reign, Kalinga expanded into an empire, the extent of which is variously determined by scholars. We do not know when his empire became dismembered, but even after the fall of his empire the land of Odisha continued to be called Kalinga. By the fourth century A.D. when Kalidasa wrote his *Raghuvamsam*, Kalinga seems to have been divided into two regions, of which the northern region was known as Utkala. In the fourth stanza of his work it is stated that the people of Utkala showed Raghu the path to Kalinga. In the Allahabad Inscription of Samudragupta, it is stated that during his southern campaigns Samudragupta conquered Kottura, Pishtapura, Erandapalli and Devarashtra, which have been identified with Kothoor in the Ganjam district, Pithapuram in the Godavari district, Erandapalli and Yellamachilli in the Visakhapatanam district respectively. In one of the earliest copper plate records of Odisha, known as Sumandala Copper Plates of Prithvivigraha, Kalinga as a *rastra (kingdom)* has found mention, but in the subsequent medieval epigraphic records the name Kalinga does not appear. This does not, however, mean that Kalinga as a geographical name became extinct. It continued to be applied to the territory between Ganjam and the river Godavari in the subsequent ages down to the Ganga and Suryavamsi periods.

Dantapura, one of the early capitals of Kalinga, has not been identified. Various suggestions made by scholars about its location and its identity still remains to be confirmed by archaeological evidences. Kalinganagara which was capital of Kharavela, has tentatively been identified with Sisupalagarh near Bhubaneswar. The Early Eastern Gangas established their capital at a place which was also known as Kalinganagara and it has been identified with Mukhalingam in the Srikakulam district by Mr. R. Subbarao, though there are also other suggestions for its identification. Kalinganagara ceased to be the capital of the Gangas when Chodaganga conquered Odisha about A.D. 1110 and he chose Kataka (Cuttack), more centrally situated in his extended kingdom, as his new capital.

1.2.4.Utkala

The territory of Utkala has been narrated in various Puranas. Utkala appears in the *Mahabharata* in association with the countries of Odras, Mekala, Kalinga, Darsana and Andhras. Tradition associates the origin of Utkala with Vaivasvata Manu who finds mention among the kings of India. It is said that Ila-Sudyumna, of the ten sons of Manu, who became male and female alternatively, gave birth to Utkala, Gaya, Vinitasva and Puru. He distributed the portion of

his territory received from Manu among his sons and the land which came under the sway of Utkala was known as Utkala. This geographical name has also found mention in the *Ramayana* and is considered by some scholars to be older than Kalinga. Utkala has found mention in Kalidasa's *Raghuvamsam* as a neighbouring kingdom of Kalinga. The earliest epigraphic evidence of the extent of Utkala is gleaned from the Midnapur Plates of Somadatta, a feudatory of Sasanka. The name Utkala is not found thereafter in epigraphic records for a long time. Towards the final quarter of the seventh century A.D., the name Utkala appears in Adhabhara plates of Mahanannararaja of *Sasivamsa* which includes Utkala in the early Somavamsi Kingdom of Kosala. This geographical name also occurs in the copper plate grants up to the times of the Gangas of Odisha and Palas of Bengal. During the reigns of Ramapala of the Pala dynasty and Chodaganga of the Ganga dynasty the whole territory now known as Odisha appears to have been designated as Utkala. From the records of these kings it appears that Karnadeva, the last Somavamsi king, was driven out from his throne by Jayasimha, a lieutenant of Ramapala, but he was reinstated by Chodaganga. Even now the name Utkala is applied to the whole of Odisha. The earliest capital of Utkala was *Viraja* as is evidenced by the Soro Copper Plates. This place has been identified with Jajpur where the shrine of Viraja still exists. Viraja has also been mentioned in the Bhauma copper plate grants. Guhadeva Pataka or Gudhesvara Pataka, mentioned as the capital of the Bhaumas, was situated in its immediate neighbourhood.

1.2.5.Odra

The present name of Odisha has been derived from the name Odra or Udra or Odraka. It appears as Urshin or Ursfin in the accounts of the Muslim geographers of the ninth and tenth century A.D. These geographers, who apparently collected information during the rule of the Bhauma-Karas in Odisha, give the divisions of the Bhauma kingdom as Urshin or Ursfin, Myas, Harkhand and Andras which have been identified with Odisha proper, Mahishya or Midnapore, Jharkhand (the hilly tracts of Odisha) and Andhra. Thus, the name Odisha appears to have existed as early as the tenth century A.D. if not earlier. The Tibetan historian Taranatha refers to Odisha as Odivisa which is apparently a Tibetan corruption of Odisa. In the later Muslim accounts and in the early Oriya literature the name Odisha finds frequent mention.

The geographical unit of Odra has found mention in different ancient texts. The Pali texts make repeated mention of *Oddaka* and the Greek writers refer to *Oretes* which can be equated with Odra, mentioned in various Sanskrit texts. The *Bhagabata Purana* mentions Odra, among

the six sons of Dirghatamas by queen Sudesna, after whom the land had been named. Pliny placed *Oretes* near mountain *Malus* which can be identified with Malayagiri near Pallahara in the present Angul district. Odra has also found mention in the *Manusamhita* where it is associated with the Paundrakas, Dravidas, Kambojas, Yavanas, Sakas, Paradas, Palavas, Chinas, Kiratas, Daradas and Khasas. The earliest epigraphic records in which this geographical name appears as a *Visaya* or district, are the Soro Copper Plates of Somadatta from which it becomes apparent that it was a part of Uttara Tosali. Yuan Chwang mentions Odra or *Wvcha* not as a district, but as a kingdom, 7000 *li* in circuit. From this description it appears that it was a big kingdom occupying the coastal strip up to the Puri district from which the kingdom of Kongoda began. In his accounts of Odra Yuan Chwang mention two important places, *Che-li-ta-lo* and *Pue-sie-poki-li*, of which the later place has been satisfactorily transcribed as Puspagiri. Recently some scholars have identified the 'Diamond Triangle' i.e. the Buddhist monasteries at Ratnagiri, Udaygiri and Lalitgiri as the probable site of Puspagiri. However, much research is needed for the exact location of Puspagiri. In the inscriptions of the Somavamsis and other contemporary dynasties Odra as a kingdom has also found frequent reference.

1.2.6.Tosali

Tosala or Tosali formed an important political unit in ancient Odisha. It has been described frequently in ancient Indian texts. It is mentioned in the 'Parisistha' of *Atharva Veda* along with Kosala and the Puranas have associated the people of this territory with Kotalas, Nisadas, Traipuras, Tumuras, Valdisas etc. The Jaina text *Avasyaka Nirvyukti* mentions about this land as follows: "Lord Mahavira, in the eleventh year of his monkship, came to Tosali where he was taken to be a robber and hit hard. From here, the venerable teacher went to Masoli, where too he was taken to be a robber, was arrested and brought to the king's court, but was released as the king was a friend of Mahavir's father. On his return journey from Masoli Mahavira again came to Tosali. Here, again, he was caused great troubles and was on the point of being hanged when he was rescued through the timely interference of the Tosali-Kshatriyas.

In Asoka's inscription at Dhauli, Tosali has found mention as a city which has been identified by some scholars with modern Sisupalagarh, but Tosali or Tosala as the name of a territory also occurs in the subsequent literature and epigraphic records. In the *Gandavyuha*, a part of the Buddhist *Avatamsaka*, there is the mention of a country named Amita Tosala, the chief city of which was Tosala. Tosali as a territory has found mention in the copper plate

records of Sambhuyasa and Lokavighraha and it also occurs in the Bhauma copper plate grants. From these references it appears that Tosali was divided into two parts, northern and southern. With regard to the extent of these divisions. N. K. Sahu observes that "the extent of the territories of both the Tosalis can be tentatively known from the Soro, Patiakela, Midnapore and Kanasa Copper Plates. The modern Midnapore, Mayurbhanj and Balasore districts as well as the northern part of the Kataka (Cuttack) district may be said to have formed the kingdom of Uttara Tosali, while Daksina Tosali comprised roughly the modern Puri district and parts of Cuttack and Ganjam districts upto the river Rishikulya and the river Mahanadi appears to be the dividing line between the two territories."

1.2.7.Kangoda

Kangoda was another geographical unit of ancient Odisha. It was during the Sailodbhava dynasty, Kongoda came into eminence. Kongoda may be explained as the "Land of Honey" as *Kongu* in Tamil means honey. This was a *Mandala* state and flourished in the sixth-seventh century A.D. It continued as parts of Kalinga and Odra. The Sailodbhavas gave this Kongoda *Mandala* (undivided Ganjam district) its true shape. The Chinese pilgrim Hiuen Tsang who visited Kongoda about 638 A. D. states that this country was above 1000 *li* in circuit. The country contained some tens of towns from the slope of the hills to the edge of the sea". Accordingly, it is presumed that it was about 200 miles in circumference and it was a hilly country bordering on the Bay of Bengal. By the time of Hiuen Tsang's visit, Kongoda had emerged as a powerful kingdom under the Sailodbhavas.

On Hiuen Tsang's observation, T. Watters write that "As the towns are naturally strong, there was a gallant army which kept the neighbouring country in awe, and so there was no enemy." The towns referred to in the Hiuen Tsang's accounts are Gudda, Kondenda, Saumyapura, Matrachandra-pataka, Jaya Kataka, Devagrama, Nivina and Phasika. These towns have not been satisfactorily identified. Vijaya Kongodvasaka appears to be the capital of Kongoda *mandala* which has been identified with modern Bankada in the light of the antiquities found there on the river bank of Salia. Harsavardhan, after the death of King Sasanka of Gauda subjugated Kongoda. R. S. Tripathi observes that "Harsa made this region a strong military outpost of his far-flung empire, probably with a view to preventing any foreign incursion on the borders, threatened as they were by the eastward advance of Pulakesin II". With the death of

Harsa in 647 A.D. Madhavaraja II, the Sailodbhava King of Kongoda maintained his power and ruled for a long time which is revealed by his Cuttack charter.

Thus, Kongoda got back her independence shortly after the death of Harsavardhan. With the fall of the Sailodbhavas, in the first half of the eighth century A.D., Kongoda *mandala* lost its glory. Subsequently, it was reduced to a *Visaya* (district) of Dakshina Tosali when the Bhauma-Karas emerged as a dominant political power and united both the Tosalis i.e. North Tosali and South Tosali.

1.2.8. Kosala

Kosala as a geographical unit was existed in ancient Odisha. The earliest depiction of Kosala is found in the Parisistha of the Atharvaveda. The Epics and the Puranas also throw light on its ancient history. It was named after- like Kalinga, Utkala and Odra - an ancient people called Kosalas. The kingdom of Kosala was divided into two units- Uttara (north) and Daksina (south) from very early time. The territory of Kosala is attributed to a mythical origin. Rama, the Prince of Kosala, being banished with his brother Laxmana and his wife Sita travelled south from Ayodhya to Prayaga. Travelling south-west up to Narmada valley, he came up to a place identified with modern Chhatisgarh area. He dwelt there for at least a decade. Pargiter opines that his long stay in that region gave rise to the name Dakshina Kosala (South Kosala), after his original homeland Kosala. The *Ramayana* projects the fact that after Rama, the kingdom of Kosala was divided between his two sons-Lava and Kusa holding sway over North Kosala and South Kosala respectively. Sravasti was the centre of political activities for North Kosala while Kusavati or Kusthalipura, near the Vindhya, was regarded as the citadel of political power for Southern Kosala.

Kosala also finds mention in the "Vana Parva" of the *Mahabharata*. Of course, the great epic remains silent about Uttara Kosala (North Kosala) which comprised the Ayodhya region. However, H. C. Raychaudhuri locates Dakshina Kosala in the territory comprising the modern districts of Bilaspur, Raipur and undivided Sambalpur. The Allahabad pillar inscription of Harisena includes Kosala among the territories of *Dakshinapatha* which were subjugated by Samudragupta. Kosala along with Mekala and Malava formed the empire of the Vakatakas and after their fall, it came under the grip of the Sarbapuriyas. Hiuen Tsang who visited Kosala in 639 A.D. described the kingdom as 6000 *li* in circuit. As per the description, it may be presumed that Kosala comprised the districts of Bilaspur and Raipur in Madhya Pradesh along with the

undivided districts of Sundargarh, Sambalpur and Bolangir in Odisha. Kosala remained under the Somavamsis in the eighth-ninth century A.D. At about the middle of the ninth century A.D. when Kalachuris of Dahala became a rival power of the Somavamsis, the latter had to shift the centre of their political activities to Sripura which was captured by the Kalachuris subsequently. Then, the Somavamsis had to shift their head quarters to various places like Murasimakataka, Arama and Vinitapura identified with Murshing, Rampur and Binaka respectively, all in the Bolangir district.

With the annexation of Khinjali mandala, Yajatinagara became the capital of Kosala. The formidable Somavamsi king Yajati II brought Kosala and Utkala under one umbrella about the middle of the eleventh century A. D., making Suvarnapura (at the confluence Mahanadi and Tel) the capital of Kosala and Yajatinagar, (Viraja in Jajpur) the capital of Utkala. When the Somavamsi power declined away, the Telugu Chodas occupied Kosala towards the close of the eleventh century A.D. They were subsequently driven away by the Kalachuris who established their sway over the region for a long time till the Gangas established their authority over this region and their rule continued till the middle of fourteenth century A.D. Outsting them from power, the Chauhans rose to political prominence and made Sambalpur the centre of their political activities. They became the overlord eighteen states (Atharagarha) comprising almost the whole Kosala country described by the Chinese pilgrim Hiuen Tsang.

1.2.9. Conclusion

Thus, all these geographical units have played their roles in the enrichment of political and cultural history of the Odisha. As we observe that Kalinga, Utkala, Odra, Tosali , Kongoda and Kosala were territories having distinct boundaries of their own and the boundary changed from time to time in ancient and early medieval period. Sometimes, it is noticed that some of these names were used as interchangeable terms, e.g. Odra was known as Tosali during the Bhaumakara At the advent of fifteenth century A.D. poet Sarala Dasa made Udisa or Odisha synonym with Odrarastra which became Odisha rajya during the great Gajapatis. Right from the days of Kapilendradeva (1435-1467 A.D.), this empire land of the Odia speaking people has been known as Odisha.

1.2.10. Summary

- In order to make a scientific study on the history of any land, a broad and thorough knowledge of its geography is essential.
- Historical geography essentially aims at the reconstruction of geography of a region of a period which has already passed.
- Among the different political units of this ancient land, Kalinga occupied a prominent place.
- The fertile coastal plains stretching from the mouth of the river Ganges up to Godavari, with mountains and forests, gave a natural boundary to Kalinga.
- During the second century B.C. the present state of Odisha was certainly known as Kalinga as is evident by the fact that in the Hatigumpha Inscription at Udayagiri near Bhubaneswar, Kharavela is described as *Kalingadhipati*.
- Utkala appears in the *Mahabharata* in association with the countries of Odras, Mekala, Kalinga, Darsana and Andhras.
- The present name of Odisha has been derived from the name Odra or Udra or Odraka.
- It appears as Urshin or Ursfin in the accounts of the Muslim geographers of the ninth and tenth century A.D.
- Odra has also found mention in the *Manusamhita* where it is associated with the Paundrakas, Dravidas, Kambojas, Yavanas, Sakas, Paradas, Palhavas, Chinas, Kiratas, Daradas and Khasas.
- Tosala or Tosali formed an important political unit in ancient Odisha.
- It is mentioned in the 'Parisistha' of *Atharva Veda* along with Kosala and the Puranas have associated the people of this territory with Kotalas, Nisadas, Traipurans, Tumuras, Valdisas etc.
- It was during the Sailodbhava dynasty, Kongoda came into eminence. Kongoda may be explained as the "Land of Honey" as *Kongu* in Tamil means honey.
- This was a *Mandala* state and flourished in the sixth-seventh century A.D.
- The earliest depiction of Kosala is found in the Parisistha of the Atharvaveda.
- The Epics and the Puranas also throw light on its ancient history.
- Thus, all these geographical units have played their roles in the enrichment of political and cultural history of the Odisha.

1.2.11. Exercise

- ❖ Give an account on the historical geography of ancient Odisha.
- ❖ Write a note on the boundary of Kalinga in ancient period.
- ❖ Describe the area under Utkala in ancient times.
- ❖ Discuss the topography of ancient Odra state.
- ❖ Make an analysis on the political boundary of Tosali.
- ❖ High light the territory under the Kangoda region.
- ❖ Write a note on the topography of Kosala in ancient period.

1.2.12. Further Reading

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UNIT-1
Chapter-III

KALINGA WAR:
Causes and results

1.3.0. Objectives

1.3.1. Introduction

1.3.2. Kalinga War

1.3.3. Causes of the Kalinga war

1.3.3.1. Powerful neighbour

1.3.3.2. Imperialistic design of Ashoka

1.3.3.3. Economic prosperity of Kalinga

1.3.3.4. Commercial factor

1.3.3.5. Stealing of Asoka's jewels by the Nagas

1.3.3.6. Legend of Karuvaki

1.3.3.7. Religious factor

1.3.4. The nature of the Kalinga War

1.3.5. Results of the Kalinga War

1.3.5.1. Loss of man and material

1.3.5.2. Annexation of Kalinga

1.3.5.3. Change from *Chandasoka* to *Dharmasoka*

1.3.5.4. Acceptance of Buddhism after Kalinga war

1.3.5.5. Spread of Buddhism in India and outside countries

1.3.5.6. Paternal attitude towards his subjects

1.3.5.7. Growth of art, architecture and literature

1.3.5.8. Appointment of Viceroy and Ministers

1.3.5.9. Appointment of Dharma Mahamatras

1.3.5. 10. Well organised bureaucracy

1.3.6. Conclusion

1.3.7. Summary

1.3.8. Exercise

1.3.9. Further Reading

1.3.0.Objectives

This chapter will discuss the Kalinga war. After studying this lesson the students will be able to:

- *know the different causes of the Kalinga war*
- *understand the nature of the war*
- *know about the results of Kalinga war*

1.3.1.Introduction

The Kalinga War of 261 B.C. is considered as the sheet anchor of Odishan history. With it begins the dated history of Orissa. The Mauryan influence over Kalinga not only added a new feather in the already crowned Magadhan imperialism, but it also brought about a radical change in the existing polity of the land. Though the Nandas had established their authority over Kalinga, they had probably altered the existing administrative set up of Kalinga. After Kalinga war , an elaborate system of administration was arranged by Ashoka for this newly conquered province.

1.3.2.Kalinga War

The Kalinga war was a milestone in the splendid career of Asoka. It took place in 261 B.C. eight years after the coronation of Asoka. A detailed account of this war is known from Rock Edict XIII found at Shahbazgarh in Pakistan. Kainga was under the suzerainty of Magadha till Dhana Nanda. Kalinga probably slipped away from the fold of Magadhan imperialism when Kautilya and Chandragupta Maurya revolted against the Nandas around 322-321 B.C. Chandragupta Maurya had never attempted to annex Kalinga during his life time. Bindusara had also not fought with the people of Kalinga. So, it was a historic necessity on the part of Asoka to conquer Kalinga.

1.3.3.Causes of the Kalinga war

The following factors were responsible for the outbreak of the Kalinga war in 261 B.C.

1.3.3.1.Powerful neighbour

The Magadhan Empire during Asoka had surrounded Kalinga in the north, west and south. The existence of Kalinga as a powerful neighbour on the border of Magadha was definitely a threat to the power and potentiality of the latter. Thus, Kalinga posed a menace to the grand Magadhan empire. Before Kalinga rose to that extent, Asoka wanted to defeat and capture it.

1.3.3.2. Imperialistic design of Ashoka

Asoka's invasion of Kalinga in 261 B.C. appears to have been actuated by his imperialistic designs. By the time of Asoka's accession the Magadhan Empire had spread over most parts of India. From the Himalayas in the north to Mysore in the south and from the Kabul valley in the north-west to Bengal in the east, the whole territory was under the sovereignty of Ashoka. An independent kingdom of Kalinga, not very far from the centre of gravity of the Magadhan empire, was intolerable for a warlike- king like Chandasoka or Black Asoka .

1.3.3.3.Economic prosperity of Kalinga

There were certain economic factors which had created rivalry between Kalinga and Magadha. Kalinga monopolised the oversea trade in the Indian ocean and gained vast wealth. Her wealth also increased from inland trade. Through the Mauryas had foreign relation with the contemporary Hellenistic powers, they had not maintained commercial relation with them. It may also be pointed out that the Mauryas by that time had not built up a naval power and the *Navadhyaksha* (Superintendent of Shipping) mentioned by Kautilya in his *Arthashastra* was in charge of policing the rivers, lakes and seashores rather than building ships for maritime trades. So, the economic prosperity of Kalinga became an eye-sore for Magadha.

1.3.3.4.Commercial factor

In trade and commerce, Kalinga was a great competitor of Magadha. Important trade-routes from the Gangetic valley to the Deccan and further south passed through Kalinga facilitating her trade and commerce. Though, Magadha had foreign relation and huge internal resources, it suffered from a commercial crisis due to the lack of trade routes. The existence of flourishing Kalinga with her trade and commerce was adversely affecting the economy of the Mauryan empire.

1.3.3.5.Stealing of Asoka's jewels by the Nagas

According to the description of Lama Taranath, a Tibetan author, the Nagas stole away the jewels of Asoka. So, the emperor became angry and conquered their territory. These Nagas were identified with the seafaring people of Kalinga. In order to take revenge, Asoka invaded Kalinga.

1.3.3.6.Legend of Karuvaki

A strange story regarding the cause of Kalinga war prevails among the fisherman community of the eastern coast of Odisha. According to this, Asoka invaded Kalinga being infatuated by the beauty of Karuvaki, the daughter of a fisherman and the fiancée of the crown prince of Kalinga. Though this fact appears absurd, but it cannot be rejected outright because from the Queen's

Edict, it is known that Asoka had a queen named Karuvaki who was the mother of Tivara, a son of Ashoka.

1.3.3.7. Religious factor

Religion was another potential factor for Asoka's invasion of Kalinga. Before Kalinga War, Asoka was a devout Saiva. Though, it is difficult to ascertain what was the prevalent form of religion in Kalinga, with tolerable degree of certainty, it can be stated that Buddhism and not Brahminism (Saivism) was prevailing in Kalinga. Asoka might have decided to wage a holy war against Kalinga to teach the Buddhists a lesson. Though, nothing concrete is available to the historians regarding the nature of polity in Kalinga during Asoka's invasion and also the state of religion in this land, it appears that Brahmanism, as a state religion, did not prevail here. However, this is a controversial issue.

1.3.4. The nature of the Kalinga War

The much anticipated Kalinga War took place in 261 B.C. which is known from Meghasthenes account that Magadhan army during Chandragupta Maurya, consisted of 6,00,000 men. Definitely, it would have increased during Asoka. So, with that grand army Asoka invaded Kalinga from north, west and south. However, the Kalingans resisted the attack vehemently. The war took place on the bank of the river Daya near Dhauli. The Rock Edict XIII mentions the horror of the Kalinga war.

1.3.5. Results of the Kalinga War

The Kalinga war had far reaching results which made lasting impact on mankind. The results can be discussed as follows:

1.3.5.1. Loss of man and material

Each and every war in history almost results in the loss of man and money. There was huge loss of man and material in the Kalinga war. In this war 150,000 soldiers from the side of Kalinga were taken as prisoners by Asoka and 100,000 were slain and many others got died out of injuries and epidemic after the war. The war brought miseries not only to those who took to arms but also to a large number of civil population.

1.3.5.2. Annexation of Kalinga

With the victory of Asoka in the Kalinga war, Kalinga was annexed to Magadhan empire and it constituted its fifth province. The other four provinces of the empire were Prachya, Uttarapatha, Avanti and Dakshinapatha having their capitals at Magadha, Takshasila, Ujjaini and Suvarnagiri

respectively. Tosali was the capital of Kalinga and the centre of political activities for the Mauryan administration in Kalinga. Two separate Kalinga edicts of Asoka found at Dhauli and Jaugarh enumerate the pattern of Mauryan administration for the province of Kalinga.

1.3.5.3.Change from *Chandasoka* to *Dharmasoka*

The horror of the Kalinga war changed the mind of Asoka. In Rock Edict XIII, Asoka expresses- "In conquering indeed an unconquered country (Kalinga), the slaying, death, deporting that occur there are considered extremely painful and serious by the Devanampiya" This war brought about a great transformation in the heart of Asoka. He was changed from *Chandasoka* to *Dharmasoka* with a vow to conquer mankind by conquering the heart of the people and not to win over them by war.

1.3.5.4.Acceptance of Buddhism after Kalinga war

The Kalinga War had brought deep feeling or remorse in the mind of Asoka. It drew himself close towards Buddhism. After Kalinga War, he was converted to Buddhism by Upagupta, a Buddhist monk or Nigrodha, the seven year old son of Asoka's elder brother Sumana whom he had killed or Mogaliputtatissa, the president of the Third Buddhist Council. Whatever the fact might be, Asoka accepted Buddhism after the Kalinga war.

1.3.5.5.Spread of Buddhism in India and outside countries

The transformation of Asoka helped in the spread of Buddhism. Buddhism, which was confined to the middle of the Gangetic Valley in Pre-Asokan period, suddenly became an all-India religion within a decade of his conversion. Not only in India, Buddhism also spread to different parts of the world. He sent Mahendra and Sanghamitra, his son and daughter respectively to Ceylon, Sana and Uttara to *Suvarnabhumi* (Burma) and further, he maintained friendly relation with Kings of Greece, Syria, Egypt, Macedonia and Cyrene by sending missions of peace. Thus, Asoka, being converted to Buddhism after the Kalinga War, was instrumental for the spread of Buddhism from Greece to Burma and from the Himalayas to the Ceylon.

1.3.5.6.Paternal attitude towards his subjects

Asoka adopted a paternalistic attitude towards his subjects after the Kalinga War. In separate Kalinga *Edicts* (Dhauri and Jaugad) Asoka expresses himself as such . "All men are my children and just as I desire for my children that they should obtain welfare and happiness both in this world and the next, the same I do desire for all men..." This attitude made him a completely benevolent ruler.

1.3.5.7. Growth of art, architecture and literature

An important aspect of the Kalinga War was that it led to the growth of art, architecture and literature unprecedented in the land. Engravement in the edicts, erection of stupas etc. made the Mauryan art unique in the annals of ancient Indian history. The Pali language which Asoka used in his edicts brought cultural unification of India popular among his subjects

1.3.5.8. Appointment of Viceroy and Ministers

As the Kalingans had exhibited their violent protest against the Mouryan authority in the Kalinga war, Asoka wanted to give them a healing touch by providing an administrator tinged with mercy and liberalism. Although, he appointed a prince of royal blood as Viceroy to look after the administration of Kalinga, he also devoted his heart and soul to the smooth running of administration in Kalinga. As per the administration gathered from separate RE I found from Dhauri, Asoka appointed a body of ministers to aid and advise the Kumara Viceroy of Kalinga and to check balance his administrative powers.

1.3.5.9. Appointment of Dharma Mahamatras

In other parts of his empire, Asoka had given authority to the Viceroys to appointed Dharma Mahamatras on triennial tours inside the empire to impart religious instruction to the people. In case of Kalinga, however, the Viceroy had no such authority. Asoka took keen interest in appointing the *Dharma Mahamatras* specially for Kalinga. This shows that emperor Asoka had his personal involvement in the administration of Kalinga even though he had appointed Viceroy to look after the administration of Kalinga.

1.3.5. 10. Well organised bureaucracy

Asoka appointed a well organised bureaucracy to assist the viceroy of Kalinga. The important officers during Asoka's time were the *Mahamatras*, *Rajukas*, *Yuktas*, *Vachabhumikas*, *Antamahamatras*, *Ithijakamahamatras*, *Dharma Mahamatras* etc. *Antamahamatras* were the ministers of the border provinces and the Mahamatras of Tosali and Samapa probably belonged to this cateogry. For Kalinga, *Dhamma Mahamatras* were appointed by Asoka personally. They were employed to look after the spiritual and moral upliftment of people of this land. As the *Rajukas* were in charge of welfare of the Janapadas and were competent enough with absolute power in matters of reward and punishment, they might have played a dominant role in the administration of Kalinga.

1.3.6.Conclusion

Thus, the Kalinga war was a land mark in the history of ancient Odisha. It left some permanent legacies. The war gave to this land with its predominant aboriginal and primitive population a civilized administration which could achieve its moral and social uplift by its constant solicitude and work for the welfare of the people. Buddhism became a world religion after the war. Ashoka's rule also resulted in the introduction of Mauryan art and architecture in Odisha.

1.3.7.summary

- The Kalinga War of 261 B.C. is considered as the sheet anchor of Odishan history. With it begins the dated history of Orissa.
- The existence of Kalinga as a powerful neighbour on the border of Magadha was definitely a threat to the power and potentiality of Magadha.
- Asoka's invasion of Kalinga in 261 B.C. appears to have been actuated by his imperialistic designs.
- There were certain economic factors which had created rivalry between Kalinga and Magadha.
- In trade and commerce, Kalinga was a great competitor of Magadha.
- The Nagas stole away the jewels of Asoka, so in order to take revenge, Asoka invaded Kalinga.
- Asoka invaded Kalinga being infatuated by the beauty of Karuvaki, the daughter of a fisherman and the fiancée of the crown prince of Kalinga.
- Religion was another potential factor for Asoka's invasion of Kalinga.
- The much anticipated Kalinga War took place in 261 B.C.
- The Kalinga war had far reaching results which made lasting impact on mankind.
- In this war 150,000 soldiers from the side of Kalinga were taken as prisoners by Asoka and 100,000 were slain and many others got died out of injuries and epidemic after the war.
- With the victory of Asoka in the Kalinga war, Kalinga was annexed to Magadhan empire and it constituted its fifth province.

- This war brought about a great transformation in the heart of Asoka. He was changed from *Chandasoka* to *Dharmasoka* with a vow to conquer mankind by conquering the heart of the people and not to win over them by war.
- After Kalinga War, he was converted to Buddhism by Upagupta, a Buddhist monk or Nigrodha, the seven year old son of Asoka's elder brother Sumana whom he had killed or Mogaliputtatissa, the president of the Third Buddhist Council.
- The transformation of Asoka helped in the spread of Buddhism.
- Asoka adopted a paternalistic attitude towards his subjects after the Kalinga War.
- An important aspect of the Kalinga War was that it led to the growth of art, architecture and literature unprecedented in the land.
- Asoka appointed a well organised bureaucracy to assist the viceroy of Kalinga.

1.3.8.Exercise

- ❖ Write a note on the Kalinga war.
- ❖ Discuss the causes of the Kalinga war.
- ❖ Describe the results of the Kalinga war.
- ❖ Discuss the measures taken by Ashoka towards Kalinga after the Kalinga war.

1.3.9.Further Reading

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UNIT-2
Chapter-I

THE MAHAMEGHAVAHANAS:
Career and achievements of Kharavela, Time of his rule

Structure

2.1.0. Objectives

2.1.1. Introduction

2.1.2. The Mahameghavahanas

2.1.3. Career and achievements of Kharavela

2.1.3.1. His Career as a Prince

2.1.3.2. His career and achievement as a ruler

2.1.3.3. Renovation of his capital

2.1.3.4. Expedition against Satavahana king

2.1.3.5. Entertainment of his subjects

2.1.3.6. Southern campaign

2.1.3.7. Extension of canal from the Tansulia to Kalinganagari

2.1.3.8. Remittance of taxes

2.1.3.9. Attainment of fatherhood

2.1.3.10. Expedition to the north

2.1.3.11. Establishment of Victory of Palace

2.1.3.12. Northern Indian campaign

2.1.3.13. Expedition against southern confederacy

2.1.3.14. Campaign against Bruhaspati Mitra

2.1.3.15. Construction of caves

2.1.4. Time of his rule

2.1.5. Conclusion

2.1.6. Summary

2.1.7. Exercise

2.1.8. Further Reading

2.1.0. Objectives

In this lesson, students investigate about the Mahameghavahanas and Kharavela. After studying this lesson you will be able to:

- *understand about the Mahameghavahanas*
- *discuss the career of Kharavela*
- *investigate the achievements of Kharavela*
- *Identify the time of his rule*

2.1.1. Introduction

The history of Kalinga after the Maurya rule is obscure and it is not known exactly when this country regained its independence. A flood of light is focused upon this dark period of Odishan history with the discovery of Hatigumpha inscription at Udayagiri in Bhubaneswar. The facts described in this inscription undoubtedly proves that its author Kharavela, the mighty monarch was a remarkable figure in the contemporary India. His mighty sword blasted the vanity of Kalinga's age-old enemy Magadha and subjugated a vast area under Kalingan suzerainty. Under his reign Kalinga reached the pinnacle of glory. The facts narrated in the Hatigumpha inscription has been amply corroborated by the excavation at Sisupalgarh near Bhubaneswar and through some figures engraved in different caves at Udyagiri. The Hatigumpha inscription at Udaygiri hill near Bhubaneswar describes in details about the career and achievement of Kharavela, the mighty ruler of Mahameghvahana family.

2.1.2. The Mahameghavahanas

The Hatigumpha inscription mentions that Kharavela belonged to the *Mahameghavahana* family of the Chedi clan. The Chedis were originally ruling in Madhyadesa or Magadha and it has been suggested that a branch of this royal family of the hoary ambiguity, came to Kalinga and established its sway over it. We do not know when they migrated to Kalinga, but from the Hatigumpha inscription it becomes apparent that Kharavela was the third member of the Kalingan Chedis.

Kharavela is introduced as 'Airena Maharajena, Mahameghavahanena and Chetarajavasavadhanena'. Each part of the expression has admitted of controversies. Barua reads 'Aira' as 'Veera' meaning hero but explains it as a royal title 'Ayira' meaning Svami i.e., master or lord. Mahameghavahana is considered to be the grandfather of Kharavela, the founder of the dynasty in Kalinga which came to be known as Mahameghavahana after his name. Like the Satavahanas of the South, Mahameghavahana dynasty was established in Kalinga. The Manchpuri cave inscription describes Kharavela's son as 'Maharaja-Kalingadhipati-

Mahameghavahana- Kudepasiri'. Another inscription at Guntupalli in West Godavari district of A.P. (cir. 1st century B.C.) in the same Brahmi script and Prakrit language refers to "Mahameghavahana-Kalinga- Mahisakadhipati-Siri-Sada". "Cetarajavasavadhanena" has been interpreted as one who increases the glory of the Cedi dynasty. The latest view in the regard is that Chetaraja was the father of Kharavela. Kharavela, the son of Cetaraja, was the third ruler Mahameghavahana dynasty also known as Kalingarajavamsa. The Hathigumpha inscription precisely records his career and achievements up to thirteen years of his reign.

2.1.3. Career and achievements of Kharavela

The career and achievements of Kharavela has gone through two phases, (1) his career as a prince and (2) his career and achievement as a ruler.

2.1.3.1. His Career as a Prince

The inscription opens with a salutation to the Jaina saints and then gives us some ideas about the childhood and the boyhood of Kharavela before accession to the throne. It is said that he was born with auspicious physical marks and noble qualities which were indicative of his future greatness as a ruler. Till the fifteenth year, he spent his time in different types of sports and games. During this period he also acquired knowledge in different branches of learning, which were essential for discharging royal duty, such as writing or correspondence (Lekha), finance, currency (Rupa), arithmetic (Ganana) and law (Vidhi and Vyvahara). As a prince, Kharavela underwent training in the art of warfare (Dhanuryidya), music and dance (Gandharva vidya) and religion. In the fifteenth year he became the crown prince and started probation in the practical field of administration. At the age of twenty four, he was crowned king by assuming the title Kalingadhipati and gave his subjects a sound administration.

2.1.3.2. His career and achievement as a ruler

After giving a description of his early life up to the 24th year, the Hatigumpha inscription records the events of his 13 years' reign chronologically.

2.1.3.3. Renovation of his capital

In his first regnal year, he involved himself in the renovation work by repairing the gates and buildings of his capital Kalinganagara, which had been destroyed by a furious cyclone. He employed people to dig a deep lake and to create beautiful gardens. These repairs and some other public works in the same year cost him thirty-five lakhs of coins from the royal exchequer.

This fact has been amply corroborated with the excavation at Sisupalgarh that brings out the remnants of defensive ramparts gateways, high towers etc.

2.1.3.4. Expedition against Satavahana king

Kharavela possessed a large army, consisting of infantry, cavalry, elephant force and chariots. Having made adequate preparation, he undertook expedition against the powerful Satavahan king, Satakarni-I in the second year of his rule. Satakarni-I was ruling over a vast empire, comprising northern part of modern Maharashtra, western part of modern Madhya Pradesh and Andhra region. Kharavela's army advanced up to the Krishna river and besieged the city of Rishikanagara which was obviously situated within the Satavahan territory

2.1.3.5. Entertainment of his subjects

After the southern campaign, Kharavela provided entertainment to his subjects in the third year. Kalinganagari, the capital of Kharavela was overwhelmed with joy and jubilation in his third regnal year. Kharavela was proficient in all arts of music and dance. He organised various performances where dance and music, both vocal and instrumental, took place. He also arranged ceremonials and social gatherings in which feast and merrymaking etc. for the entertainment of his subjects.

2.1.3.6. Southern campaign

In the fourth regnal year, the war-drum of Kalinga was heard again. Kharavela mobilised his army and marched towards the Deccan again. The territory of the Rathikas and Bhojakas lying respectively to the south and north of Nasik region were conquered. The Rathikas and Bhojakas paid homage and booty to Kharavela.

2.1.3.7. Extension of canal from the Tansulia to Kalinganagari

The role of Kharavela as a benevolent king is reflected in the fifth year of his reign. In this year, Kharavela extended the canal from the Tansulia road up to Kalinganagari. This canal was excavated 300 or 103 years before by king Nanda (a Nanda king) for the purpose of irrigation.

2.1.3.8. Remittance of taxes

In the sixth year of his reign, Kharavela did not undertake any war campaign rather he devoted himself to the welfare activities of his subjects. He remitted taxes and benevolences both in urban and rural area of his kingdom. This clearly shows that the treasury of Kharavela was

overflowed with wealth. As a benevolent ruler, he took up this task of remitting taxes to his beloved subjects to win their hearts.

2.1.3.9. Attainment of fatherhood

In the seventh year of his rule, Kharavela attained fatherhood. His chief queen known by the name 'the queen of Vajiraghara' gave birth to a son.

2.1.3.10. Expedition to the north

In the eighth year of his reign, Kharavela led an expedition to the north and attacked the city of Rajagriha and devastated Gorathagiri which was situated on the Barbara hill of the Gaya district. His triumph at Rajagriha created terror among the yavanas who were then in occupation of Mathura. After their success in that region, they had a plan to attack Magadha, Hearing the exploits of Kharavela, the yavana king fled away from Mathura. The yavana ruler, whose name is read doubtfully as 'Dimita' or 'Dimata' might be Demetrius or Minandar as opined by several scholars. He had collected large booty from that war campaign of north.

2.1.3.11. Establishment of Victory of Palace

In the ninth year of his rule, he built the 'Great Victory Palace(*Mahavijaya Prasadam*) by spending 38 lakhs of coins in order to commemorate his victory in the northern campaign. He had also distributed the wealth gained from exploits among the Brahmins and Arhats of his empire.

2.1.3.12. Northern Indian campaign

In the tenth year, Kharavela, who was the embodiment of the principles of politics, diplomacy and peace directed the army towards North India for conquest but the result was obscure.

2.1.3.13. Expedition against southern confederacy

In the eleventh year, he defeated a confederacy of southern powers. The confederacy of the southern powers consisted of Cholas, Pandyas, Satpuriyas, keralaputras and Tamraparnis. He secured large amount of jewels, pearls and precious stones as a symbol of allegiance.

2.1.3.14. Campaign against Bruhaspati Mitra

In the twelfth regnal year, Kharavela led campaign against Bruhaspati Mitra, the Sunga ruler of Magadha with a vast army. He inflicted a crushing defeat on the Magadhan king and also on the ruler of Anga. The people of Magadha and Anga bowed to Kharavela in awe and respect. By defeating Bruhaspati Mitra, he secured the *Kalinga Jina* (the venerated image of Kalinga)

as trophy of his victory which was taken 300 or 103 years before by a Nanda king most probably Mahapadmananda. He also brought a vast treasure of wealth from Anga and Magadha. Really Kharavela avenged the defeat of the Kalingans at the hand of the Nanda King who had taken away the Jina image from Kalinga. The scene of Bahasatimita's surrendering at the feet of Kharavela is found in the Ranigumpha of Udayagiri. A scene from the Manchapuri cave shows the installation of Kalinga Jina by Kharavela. After his victory over the Magadhan king, Kharavela's suzerainty was acknowledged by the Naga king of Central India and the Pandya king of South India. The Naga king sent to him jewels, elephants, horses and deer as presents. The Pandyan king also sent jewels to him as a mark of loyalty.

2.1.3.15. Construction of caves

In the thirteenth year of his reign, Kharavela probably gave up military activities and turned his attention towards religious pursuits. He built 117 (1700 ? not possible) caves at *Kumari Parvata* (Udayagiri) for Jaina monks, monks of other religion, sheers and Arhats. This was his noble service rendered to the Jaina and other monks. He revived the art and architecture of ancient Kalinga (Mukhiya Kala) which was going to be extinguished. In different caves of Udaygiri and Khandagiri the images of Jaina Tirthankaras, trees, creepers, images of royal servants were built by him in that year.

2.1.4. Time of his rule

The date of Kharavela is a highly controversial one. We may rely upon some clues in the Hatigumpha inscription to determine the date of Kharavela. This inscription says that in the twelfth year of his reign, Kharavela defeated the Magadhan king Bahasati Mitra (Bruhaspati Mitra). Mitra was being suffixed by the rulers of the Sunga dynasty which came to power in Magadha in 187 B.C. on the break-up of the Mauryan empire and continued to rule upto 40-30 B.C. The first ruler of this dynasty was Pushya Mitra who ruled from 187 B.C. to 151 B.C. Some scholars identify Pushya Mitra with Bruhaspati Mitra without proper justification. Pushya Mitra was succeeded by his son Agni Mitra, the hero of Kalidas's drama, *Malavikagnimitram*. After Agri Mitra the Sungas became weak. It is probable that Kharavela defeated a later Sunga king, bearing the name Bruhaspati Mitra. Therefore, his invasion of Magadha could have taken place sometimes after 151 B.C. and before 40 B.C. Another clue of Kharavela's date is the statement in the Hatigumpha inscription that in the fifth year of his reign Kharavela renovated a canal which had been dug by a Nanda ~ (Nanda Raja) 103 or 300 years (*Ti-basa-sata*) before. Some scholars

identify the Nanda Raja with Mahapadrnananda, the powerful founder-king of the Nanda dynasty of Magadha and read *Ti-basasata* as there hundred years.

In this line of fixation, we have to know accurately the year of the commencement of Mahapadmananda's reign. Taking 345 B.C. as the year of digging of canal by Mahapadmananda, N. K. Sahu fixes 40 B.C. as the year of Kharavela's coronation. Relying upon the Puranic sources, according to which Nandas ruled for one hundred years, and taking 424 B.C. as the starting point of Nanda rule and reading *Ti-basa- Ita* as 300 years, Kedarnath Mahapatra fixes 100 B.C. as the your of Kharavela's coronation.

Some palaeographers are of the opinion that the Hatigumpha inscription should be assigned to the first century B.C. On the other hand, K.C. Panigrahi holds a different view. He accepts B.M. Barua's Identification of Nanda Raja with Asoka on two grounds. First, there was no Nanda rule in Odisha, as Asoka was the first king of Magadha to conquer Kalinga according to his statement in Rock Edict XIII. Secondly, as Chandragupta Maurya, Asoka's grand father, has been called Nandanvaya (an offspring of Nanda family), the description of Asoka as Nanda Raja should not appear absurd. Panigrahi also reads *Ti-basa-sata* as 103 years and taking 261 B.C. as the year of conquest of Kalinga by Asoka (after which the canal was dug), he fixes the coronation of Kharavela at 159 B.C. Panigrahi identifies Bruhaspati Mitra as a later Mauryan king, named Bruhaspati who is mentioned in *Divyavadana*. The Hatigumpha inscription also mentions Satavahan king Satakarni as Kharavela's contemporary. Satakarni is identified as Satakarni-I who belonged to second or first century B.C.. From the above discussion we may conclude that Kharavela could not be earlier than second century B.C. and later than first century B.C. Most probably he belonged to first century B.C. However, N. K. Sahu has fixed up the chronology of Kharavela's reign, as follows:

(1) Establishment of Chedi rule in Kalinga -73 B.C., (2) Birth of Kharavela-64 B.C., (3) Coronation-40 B.C., (4) Rule as Heir-apparent- 49-40 B.C.

2.1.5. Conclusion

Thus, Kharavela was undoubtedly a great conqueror and empire builder in the early phase of the Indian history. He can be compared with Mahapadmananda, Chandragupta Maurya, Asoka and Samudragupta in this respect. He was a great military genius. He possessed a vast army, composed of impressive elephant force, cavalry, infantry and chariots. His political sway extended in the north as far as Mathura and, in the south, as far as the Pandya kingdom.

Conquests, however, impressive are ephemeral. Kharavela's greatness in history rests on safer and much more abiding grounds than mere conquests. Kharavela is remembered as a 'protagonist and a patron of Jainism.

2.1.6. Summary

- The Hatigumpha inscription at Udaygiri hill near Bhubaneswar describes in details about the career and achievement of Kharavela, the mighty ruler of Mahameghvahana family.
- The Hatigumpha inscription also mentions that Kharavela belonged to the *Mahameghvahana* family of the Chedi clan.
- As young prince he acquired knowledge in different branches of learning, which were essential for discharging royal duty, such as writing or correspondence (Lekha), finance, currency (Rupa), arithmetic (Ganana) and law (Vldhl and Vyvahara). As a prince, Kharavela underwent training in the art of warfare (Dhanuryidya), music and dance (Gandharva vidya) and religion.
- In the fifteenth year he became the crown prince and started probation in the practical field of administration.
- At the age of twenty four, he was crowned king by assuming the title Kalingadhipati and gave his subjects a sound administration.
- In his first regnal year, he involved himself in the renovation work by repairing the gates and buildings of his capital Kalinganagara.
- Having made adequate preparation, he undertook expedition against the powerful Satavahan king, Satakarni-I in the second year.
- After the southern campaign, Kharavela provided entertainment to his subjects in the third year.
- In the fourth regnal year, Kharavela marched towards the territory of the Rathikas and Bhojakas and defeated them.
- In 5th year, Kharavela extended the canal from the Tansulia road up to Kalinganagari.
- In the sixth year of his reign, Kharavela remitted taxes .
- In the seventh year of his rule, Kharavela attained fatherhood.
- In the eighth year of his reign, Kharavela led an expedition to the north.
- In the ninth year of his rule, he built the 'Great Victory Palace.

- In the 10th year, Kharavela, who was the embodiment of the principles of politics, diplomacy and peace directed the army towards North India for conquest but the result was obscure.
- In the eleventh year, he defeated a confederacy of southern powers.
- In the twelfth regnal year, Kharavela led campaign against Bruhaspati Mitra, the Sunga ruler of Magadha with a vast army and inflicted a crushing defeat on the Magadhan king.
- In the thirteenth year of his reign, Kharavela probably gave up military activities and turned his attention towards religious pursuits.
- He built 117 (1700 ? not possible) caves at *Kumari Parvata* (Udayagiri) for Jaina monks, monks of other religion, sheers and Arhats.
- The date of Kharavela is a highly controversial one.
- we may conclude that Kharavela could not be earlier than second century B.C. and later than first century B.C. Most probably he belonged to first century B.C.
- However, N. K. Sahu has fixed up the chronology of Kharavela's reign, as follows: (1) Establishment of Chedi rule in Kalinga -73 B.C., (2) Birth of Kharavela-64 B.C., (3) Coronation-40 B.C., (4) Rule as Heir-apparent- 49-40 B.C.
- Thus, Kharavela was undoubtedly a great conqueror and empire builder in the early phase of the Indian history.

2.1.7. Exercise

- ❖ Write a note on the Mahameghavahana family of Chedi clan.
- ❖ Highlight the career of Mahameghavahana Kharavela.
- ❖ Give an account on the career and achievement of Kharavela.
- ❖ Make an analysis on Kharavela's time of his rule.

2.1.8. Further Reading

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Unit-2
Chapter-II
RISE OF LOCAL DYNASTIES:
Matharas, Sailodbhavas and early Eastern Gangas

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2.2.0. Objectives

In this chapter we intended providing you an insight into the rise of local dynasties. By the end of this chapter the learners would be able to:

- *to know the rise of Matharas as a local dynasty and the achievements of Mathara rulers.*
- *to trace in brief the growth of Sailodbhavas and their achievements.*
- *to study the development of Bhaumakaras as a local dynasty and the achievements of the rulers*
- *to assess the status of women rulers in the Bhaumakara dynasty.*
- *to understand the rise of the early Eastern Ganga dynasty.*

2.2.1. Rise of local dynasties

The outcome of Samundragupta's invasion were noteworthy. The kingdoms of Kosala, Kantara and Kalinga region could not raise their heads from the blow. On the other hand, it gave way for the rise of petty kingdoms on the map of Odisha in the middle of 4th century A.D. Some of them had survived for a hundred and fifty years whereas some others just appeared and then disappeared in a short time.

2.2.2. The Matharas

The history of Kalinga region underwent great change about the middle of the fourth century AD. after the South India campaign of Sarnudragupta. The political situation of the period contributed to the rise of a new ruling dynasty named Mathara. In ancient time the Mathara family enjoyed high political and social status and had matrimonial relations with several powerful ruling families of Kosala and South India.

2.2.2.1. The Mathara family under Vishakha Varman (350 to 360 A.D)

About the middle of the fourth century, Vishakha Varman of the Mathara family succeeded in organising a small principality in Kalinga region with its headquarters at Sripura identified with the modern village Batiasripua near Paralakhemundi in Ganjam district. Vishakhavarman assumed the title Sri Maharaja and started his political career as a modest ruler of a petty territory. His territory was divided into a few Panchalis of which one was named Karosodaka. In the seventh year of his reign, Visakhavannan is known to have donated the village Tapoyoka located in that Panchali to five- Brahmanas. In the records of the early Ganga king we find the Karasodaka Panchali as a part of the Kalinga territory. But Visakhavarman did not assume the title "Lord of Kalinga" No record of Visakhavarman is found beyond his seventh regnal year. It appears that he established the new kingdom for his family towards the later part of his life and ruled only for about the decade from circa 350 to 360 A.D.

2.2.2.2. Umavarman (360 A.D-395 A.D)

Maharaja Visakhavannan was succeeded by Umavarman who was very likely his son. Umavarman started his career as a modest ruler like his father with Sripura as the headquarters of his small principality. But, he was an ambitious ruler and taking opportunity of the political changes of his time, he began to extend his territory and power at the cost of the neighbouring territories. By his sixth regnal year he extended his kingdom up to the Svetaka region (modern Chikiti) and established a new headquarters at Sunagara. King Umavarman issued two of his copper plate grants-Baranga grant and Dhavalapeta grant from this headquarters donating the lands to the Brahmins.

By his ninth regnal year, his territory further extended to the south and comprised the modern Tekkali region. He shifted his headquarters from Sunagara to Vardhamanpur where from he issued his Tekkali copper plate grant. Thus, Umavarman extended his territory steadily and by his thirtieth regnal year his territory comprised the present Srikakulam district. By that time he declared himself as the "Lord of Kalinga" and transferred his capital from Vardhamanpura to Simhapura. It was from this new headquarters which he called Vijaya Simhapura that he issued his Vrihatproshtha grant in which he declared himself the "Lord of Kalinga." The territory of Kalinga had remained in obscurity after the fall of the Chedi rule in the first century A.D. and its historical tradition was revived by Maharaja Umavarman towards the end of the fourth century A.D. Thus Umavarman was the first great ruler of the Mathara dynasty and with him Kalinga entered into a long and vigorous political career and her influence was felt in the history of Eastern India and Deccan. Maharaja Umavarman ruled for about thirty five years and was succeeded by Sankarvarman in circa 395 A.D.

2.2.2.3. Sankarvarman (395 A.D-400 A.D)

Sankarvannan was very probably a brother of Umavarman and his rule appears to be very short one. No copper plate grant issued by him has come to light as yet. It is known from the records of his son that Maharaja Sankaravarman married in the Vasishta family which was a ruling family of the Devarashtra region during the period after the South Indian campaign of Samudragupta. This matrimonial relation paved the way for extension of the Mathara kingdom over the middle Kalinga region. Maharaja Sankaravarman died about 400 A.D. and was succeeded by his son Maharaja Saktivarman.

2.2.2.4. Maharaja Saktivarman (400 A.D-420 A.D)

Maharaja Saktivarman was an ambitious and war like ruler and succeeded in unifying the Northern and Southern Kalinga. The vasishtas of the middle Kalinga region with whom the Matharas had matrimonial relation must have been a great help for Saktivarman in occupying South Kalinga. The occupation of South Kalinga signifies the fall of the Salankayana power in Vengi. The Ningondi grant of king Prabhanjanavarman reveals that Saktivarman, the son of Sankaravarman extended his territory from the Mahanadi to the river Krishna and ruled the far flung empire following the ancient laws. The Mathara kingdom extended up to Krishna at the cost of the Salankayanas. The Pallavas who were the allies of the Salankayanas were also at a state of decline by that time. Saktivannan very likely defeated the combined-forces of the Salankayanas and the Pallavas to extend his territory up to the banks of the river Krishna. Thus, Saktivarman built a strong empire on the foundation laid by Umavarman and heightened the prestige and powers of the Matharas. The political condition of India by the time of Saktivarman was being dominated by three imperial powers - the Matharas in the South, the Guptas in the North and the Vakatakas in Central India.

Maharaja Saktivarman transferred his capital from Simhapura to Pishtapura some time before his 13th regnal year when he issued his Ragolu copper plate grant from his new capital. This indicates that he conquered the Southern region before his 13th regnal year and he maintained the integrity of his empire as long as he ruled. Maharaja Saktivarman died in circa 420 A.D. and was succeeded by his son Anantasaktivarman.

2.2.2.5. Anantasaktivarman (420 A.D-450 A.D)

The political history of South India underwent a change by that time owing to the rise of the Vishnukundin dynasty. Madhavavarman I who was the founder of this dynasty was a powerful and ambitious ruler and was very probably a contemporary of Anantasaktivarman. The Ipuru plates (of Madhavavarman-II) reveal that he fought successful battles with his neighbours and performed eleven horse sacrifices and thousands of other sacrifices. The Vishnukundins had to fight for their rise and stability with the Pallavas in the south and Matharas in the north. King Madhavavarman fought with the Mathara king Anantasaktivarman and the Pallava king Simhavarman-II and defeated both the adversaries. After defeating Anantasaktivarman, he occupied the southern regions of the Mathara kingdom including south Kalinga.

Anantasaktivarman issued his Andhavarman grant from the military camp at Vijayapura in his 14th regnal year. It appears that his wars with the Vishnukundins were continuing at the time of the issue of this grant and very probably he was compelled to leave Pishtapura by that time. His Sakunaka grant issued in his 28th regnal year was executed by his two high military officers- Commander in chief (Mahabaladhikrita), Sivabhajaka and the General (Dandarieta) Vaasudatta. This indicates that the military had unusual predominance in the sphere of civil administration during his rule. Anantasaktivarman could not maintain the integrity of the empire inherited from his father. After the loss of south Kalinga he had to shift his headquarters from Pishtapura to Simhapura and tried to consolidate his position in northern and middle Kalinga. He died circa 450 A.D. and was succeeded by Chandravarman who was very likely his son.

2.2.2.6. Chandravarman (450 A.D-460 A.D)

Maharaja Chandravarman is known from the Bobbiii and Komarti copper plate grants issued by him in his 4th and 6th regnal years respectively. His two grants do not reveal any political activity of this ruler. He bore the epithets like Paramabhagavata and Parmadaivata and ruled from his capital Simhapura. Chandravarman probably had a premature death about 460 A.D. when he was succeeded by Prabhanjanavarman, another son of Saktivarman.

2.2.2.7. Prabhanjanavarman (460 A.D-480 A.D)

It appears that after the death of Saktivarman there was a rift between his two sons Anantasaktivarman and Prabhanjanavarman. This internal quarrel contributed to the weakness of the Mathara dynasty. The defeat of the Matharas when they were at the zenith of their power by newly organised Vishnukundins was probably due to their internal dissensions. It may be pointed out that Maharaja Prabhanjanavarman while referring to his predecessors in the Nirgondi grant ignores Anantasaktivarman and Chandravarman and declares himself as direct successor of Saktivarman, the son of Sankarvarman. This indicates the rift between the houses of Anantasaktivarman and Prabhanjanavarman. The Mathara power could not recover the loss of prestige and territory and they began to decline steadily. No doubt king Prabhanjanavarman attempted to recover South Kalinga and he assumed the title "Sakala Kalingadhipati". This epithet was not borne by the previous Mathara rulers and it indicates his temporary success against Vishnukundins. He died around 480A.D.

2.2.2.8. Nandapranjanavarman (480 A.D-498 A.D)

Nandapranjanavarman succeeded Prabhanjanavarman. But his relation with the latter is not clearly known. He was the last Mathara king and during his time, the political status-of the Matharas relapsed to that of the time of Visakhavarman and early years of king Urnavarman. King Nandapranjanavarman made Vardhamanapura his headquarters which was the headquarters of king Urnavarman in , his ninth regnal year. But in spite of the political decline Prabhanjanavarman continued to bear the title "Sakala Kalingadhipati" which was assumed by his successor Nanda Pravanjanavarman. During the close of his reign the Eastern Gangas appeared in the Trikalinga territory and extended their power over the Kalinga region. Dantapura, the famous city of Kalinga was declared to be the capital of the Eastern Gangas. The Ganga era which was founded in 498 AD. heralded the political change signifying the rise of the Eastern Gangas and the fall of the Matharas.

Thus, the Matharas ruled for one hundred and fifty years. Politically independent of the Gupta suzerainty, the Mathara monarchs styled themselves as Maharajas, and Lords of Kalinga (*Kalingadhipati*). Their rule provided a sound administrative set-up to the Kalinga region. They divided their kingdom into such territorial units as *Panchali*, *Bhoga* and *Vishava*. Their inscriptions mention some territorial units, such as Mahendrabhoga, Dantayavagubhoga, Bhillingabhoga, Vishaya, Kalinga Vishaya and Varahavartini Vishaya. Village was the lowest territorial unit. The Mathara king was assisted by a number of civil and military officials, such as *Amatya* (minister), *Kumara-Amatya* (minister of royal blood), *talavara*. (revenue official), *ueshaksapatla* (record keeper), *Mahapratihara* (chamberlain), *Ajna Bhogika* (messenger), *Dutata* (spy), *Mahavaladhikrita* (head of the army), *Mahadanda nayak* (chief commander), *Dandanayaka* (commander) and *Dandaneta* (commander of a group). Culturally, the Matharas subscribed to the general trend of the time in north India. The Mathara period saw the development of such Brahmanical cults in Orissa as Bhagavata and Saiva. The Matharas patronised Sanskrit literature. The pre-Mathara period in Orissa had seen the dominance of the non-Brahmanical religions like Jainism and Buddhism. But in Mathara period the Brahmanical religion gradually began to assume a place of importance. During this period, the people of Kalinga were carrying on maritime trade with south-east Asian countries. Dantapur (modern Palur), the great city port, was situated in the territory of Matharas.

2.2.3. The Sailodbhavas

Towards the middle of the sixth century A.D. and more obviously at the advent of the seventh century A.D., the obscure political scene of Odisha became clear to some extent. In the political scenario of Odisha, the Sailodbhavas emerged as a mighty power extending their sway from the Mahanadi in the north to Mahendragiri in the south. They ruled over Kongoda *Mandala*, roughly comprising the undivided Ganjam and Puri districts. The centre of their political activities was Kongodavasaka which was, perhaps, on the bank of river Salia in the Ganjam district.

2.2.3.1. Sources

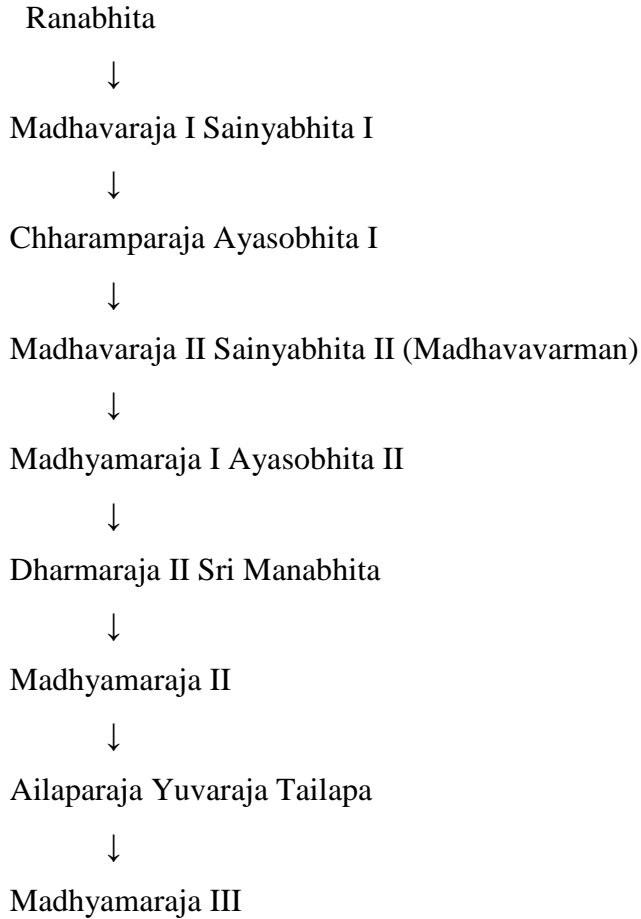
The *Ekamra Purana Kapila Samhita*, *Svarnadri Mahodaya* and Hiuen Tsang's *Si-yu-ki* help a lot in constructing the history of the Sailodbhavas. The Sumandala plate, Kanasa copper plate grant, Soro charter, Chicacole plates, Khurda grant, Tekkali charter, Ganjam plates etc. form the inscriptional sources for the dynasty.

2.2.3.2. Origin of the Sailodbhavas

The origin of the Sailodbhavas is shrouded in mystery. The Sailodbhava inscriptions state that once upon a time when anarchy prevailed over Kalinga, an aboriginal chief named Pulindasena worshipped Lord Brahma (*Svayambhu*) to save the country by providing it with a strong ruler. The Lord was pleased and created an able-bodied person named Sailodbhava, who became the founder of the dynasty. The name *Sailodbhava* literary means 'born out of rocks'. Coming to the historical analysis of the origin of the Sailodbhavas, scholars opine that Sailodhbavas were either a branch of the Ganga family or Saila dynasty of Madhya Pradesh. Both these opinions do not seem plausible. Pulindasena may be regarded as the chieftain of the Pulindas. The Pulindas may be identified with Kulindas of the Rock Edict XIII of Asoka who were a tribe of the *Atavika Rajya* which was a part of Kalinga and was not conquered by Asoka. Varahamihira's *Brihat Samhita* is a pointer in this direction because he associates the Pulindas with the Sailajas inhabiting the rocky region of Kalinga. Perhaps, Pulindasena was instrumental in helping Sailodbhava of the Sailaja tribe in establishing the dynasty after his name .and the territory, over which its rulers ruled, was known as Kongoda *mandala*. Abhaya of the Sumandala

plate, whose descendent was Dharmaraja, may be identified with Sailodbhava, the founder of the dynasty. The genealogy of the Sailodbhavas is as follows.

Genealogical Table of the Sailodbhavas



2.2.3.3. Dharmaraja I Ranabhita (553-575 A. D.)

From the Sumandala charter dated Gupta era 250 (570 A.D.), it is known that Dharmaraja I other wise known as Ranabhita was the first known historical ruler of the Sailodbhaba dynasty. He was not an Independent ruler, rather, a feudatory under the Vighraha ruler Prithivivighraha of Kalinga. It is apparent that towards the close of sixth century A.D., the Vighrahas had become powerful and the Sailodbhavas acknowledged their suzerainty. Dharmaraja I was, perhaps, the devotee of Sun God as in the Sumandala Charter, it is mentioned that he devoted at the feet of thousand-rayed sun (*Sahasrarasmi padabhakta*).

2.2.3.4. Madhavaraja I Sainyabhita I (575- 600 A. D.)

Madhavaraja succeeded Dharmaraja I to the throne of Kongoda. He was feudatory of the Vighrahas as is revealed from the Kanasa copper plate grant of Gupta era 280 (600 A.D.) wherein

he has been described as a *Mahasamanta* under Lokavighraha. This fact has been corroborated in the Ganjam grant of his grandson Madhavaraja II. Thus, the two early rulers of this dynasty were not independent rulers rather they acknowledged the suzerainty of the Vighrahas of Kalinga.

2.2.3.5. Chharamparaja Ayasobhita I (600-615 A.D.)

With Chharamparaja Ayasobhita I, a new phase began in the history of the Sailodbhavas. In the struggle between the Vighrahas and Mudgalas for supremacy over Tosali, Ayasobhita I fished in that troubled water and became independent of the Vighraha rule. From Eradanga Charter (555 A.D.) and the Soro Charter (580 A.D.), it is known that the Mudgala King Sambhuyasa became powerful over Tosali and wanted to subjugate Kalinga. His dream was shattered into pieces when he was defeated by Lokavighraha. About 603 A. D. Sambhuyasa avenged the defeat by driving out Lokavighraha from South Tosali. Immediately, after the assertion of his power over South Tosali, he was defeated by Prithvimaharaja, the King of Pistapura and thus, ended the Mudgala rule over Tosali.

At the advent of the seventh century A. D. Prithvimaharaja encountered the attack of Sasanka of Gauda from the north who occupied the Northern Tosali. At about the same time, Pulakesin II established his sway over Pistapura. At this juncture, Ayasobhita I asserted his independence over Kongoda. For the first time, he named his capital Vijaya Kangodavasaka. From the Khandipada Nuapali grant, it is known that he was an independent ruler and was assisted by a number of officers like *Sri Samanta*, *Maha Samanta*, *Maharaja Rajanaka*, *Rajaputra*, *Dandanayaka*, *Kumaramatya*, *Uparika* and *Ayuktaka*. The creation of new capital and different officers including feudatories clearly show that he was an independent and sovereign ruler. He was a devotee to Lord Siva (Hara) and patronised Saivism as is revealed from his Nuapali grant. Perhaps, towards the close of his reign or his success of Madhavaraja II, Kongoda came under the sway of Sasanka of Gauda.

2.2.3.6. Madhavaraja II Sainyabhita II (615 - 665 A.D.)

The lost glory of the Sailodbhava dynasty was restored and firmly established by Madhavaraja II Sainyabhita II, the son and successor of Charamparaja. He ruled over Kongoda *Mandala* under different circumstances at least for fifty years as feudatory and independent ruler exhibiting his diplomatic genius. In his Ganjam grant dated 620 AD., he has been described as the *Mahasamanta* of Sasanka. In the Khurda Charter of Madhavaraja, he is described as the Lord of entire Kalinga. This shows that around 626 A.D., with the fall of Sasanka, Madhavaraja II

asserted his Independence and grabbed entire Kalinga assuming the title *Sakala-Kalingadhipati*. The Gangas, who had been driven away from Kalinga by Sasanka, now gained momentum and with the help of the Western Chalukyas reasserted their sway over Kalinga. This fact has been asserted from the Chicacole plates of the Ganga ruler Indravarman III. At this juncture, Madhavaraja II thought it prudent to acknowledge the suzerainty of the Gangas which has been corroborated by the subsequent Charters. After the issue of Khurda Charter, he never, mentions himself as the 'Lord of Kalinga'.

Right from 628 A.D. Madhavaraja "became conspicuously famous as Madhavavarman, revealed from the Buguda and Purusottampur Charters. Further, his kingdom was known as Kongoda *mandala*. In the struggle for mastery over South India between' Harsavardhan and Pulakeshin II, Madhavavarman remained silent and maintained his independent status as a buffer state. With the death of Pulakesin II in 642 AD., Harsavardhan conquered Kongoda and Madhavavarman had no alternative but to accept the suzerainty of Harsa. Again, with the demise of Harsavardhan in 647 A.D. Madhavavarman became the independent sovereign of Kongoda *mandala*. After fiftieth regnal year i.e. C-665 AD. nothing is known about him. The way Madhavaraja II tackled the turbulent situation encompassing Kongoda testifies his genius as a shrewd diplomat. He not only saved the nascent Sailodbhava kingdom from the wrath of the great rulers like Sasanka, Pulakesin II and Harsa but also became successful in maintaining the sovereignty and strength of the empire.

2.2.3.7. Madhyamaraja I Ayasobhita II (665-695 A.D.)

Madhavaraja was succeeded by Madhyamaraja I Ayasobhita II, His Parikuda Charter describes him as a mystic person who can establish link with departed souls. He was so strong that he could run easily with able bodied persons standing on his soldiers. He was a patron of Brahmanism as the above mentioned charter records the grant of a village in Katakabhukti *Visaya* in favour of twelve Brahmanas. Further, he performed the Vedic sacrificed like *Asvamedha* and *Vajapeya*. After a glorious reign of thirty years, he breathed his last in C - 695 A.D.

2.2.3.8. Dharmaraja II Srimanabhita (C-695 - 725 A.D.)

With the passing away of Ayasovita II, a war of succession took place between his two sons- Dharmaraja II and Madhavaraja. Madhavaraja, the younger son of Ayasobhita II usurped the throne of Kongoda violating the law of primogeniture and tried to drive away Dharmaraja

from the Kingdom. However, Dharmaraja in retrospect secured the support of some powerful officers and feudatories and defeated his younger brother, Madhavaraja. The latter left Kongoda and formed an alliance with Tivaradeva, the ruler of South Kosala who wished to help Madhava for extending his sway to Kongoda. However, contrary to his expectation, of the combined army Tivaradeva and Madhavaraja was defeated by Dharmaraja. After that, Dharmaraja II firmly established his authority over Kongoda. It is known that he was a great builder of towns as revealed from his Banapur, Puri, Rampur, Nivina, Chandesvara and Kondedde charters.

The Kama Nalinakshapura grant of Ganga King Samantavarman, mentions a high road named *Dharmaraja Kalingamarga* which was perhaps, built by Dharmaraja II. Dharmaraja II was a saintly king. He had love and adoration for religion and philosophy. He performed the Vedic sacrifices and patronised Brahmin scholars. He was famous for his religious toleration. It is known from his Banpur grant that his queen Kalyanadevi granted lands in favour of a Jain monk Prabodha Chandra. This shows her religious catholicity.

2.2.3.9. Decline of the Sailodbhavas

Dharmaraja II was succeeded by his son Madhyamaraja II as is known from Tekkali Charter of Madhyamaraja III, the last known ruler of the dynasty. Madhyamaraja II was a young ruler and *brave* warrior. Perhaps, after his death, Sailodbhavas were driven away from Kongoda by the Bhaumakaras of Tosali around 736 A.D. Allaparaja, who succeeded Madhyamaraja, was sheltered by the Gangas of Kalinga. He ruled *over* Tekkali region as a feudatory of the Gangas. He was succeeded by grandson Madhyamaraja III, because his own Tailapa met premature death. After Madhyamaraja II, no information is gathered regarding the Sailodbhavas. *Whatever* the fact may be, the Sailodbhavas ruled over Kongoda nearly about 200 years. During their period, Brahmanism arose as a great religion over Kongoda. The dynasty faced great upheavels from external enemies and withstood those aggressions. At last, the Bhauma-Karas brought eclipse to the Sailodbhava dynasty.

2.2.3.10. Conclusion

To conclude it can be said that the Sailodbhava rule cannot be considered to be of much importance from the political point of view. They were feudatories, ruling over a small territory and asserted their independence at opportune moments. Their historical significance lies in the fact that from them onwards we get a regular dynastic history of Odisha. The Sailodbhava period was a period of creativity in Odishan art and architecture. A number of Saiva temples like

Parsurameswar, Bharteswar, Laxmaneswar, Satrugnesvar, svarnajaleswar etc. can be assigned to Sailodbhava period.

2.2.4. The early Eastern Gangas

The Gangas of Kalinga are known in history as the Eastern Gangas in analogy of the Gangas of Mysore who are known as the Western Gangas. According to the tradition recorded in the early copper-plate grants of Chodaganga, the Eastern Gangas of Kalinga were a branch of the ruling Western Ganga family of Mysore.

Kamarnava the founder of the Eastern Ganga dynasty is said to have migrated to Kalinga with his four brothers from Kolahalapura in Gangabadi Vishaya (of Mysore) leaving his ancestral kingdom to his paternal uncle. He came to the Mahendragiri where he worshipped Gokarneswara Siva and then occupied the Kalinga country after defeating the Savara Chief named Baladitya. It is not possible to say how far the tradition is based on history.

2.2.4.1. Indravarman I (537 A.D.)

The first historical ruler of the Eastern Ganga dynasty known from reliable record is Indravarman I whose Jirjingi copperplate grant was issued in the Ganga year 39, i.e., 537 A.D. He is known to be a powerful ruler having a large number of vassal chiefs under him and his capital was located at Dantapura. Indravarman is identified with king Adhiraja Indra who mounting on his elephant Supratika defeated the Vishnukundin king Indrabhattaraka who fought on his elephant Kumuda. King Indravarman was also the lord of Trikalinga. He was the first great ruler of the Ganga dynasty and started the Ganga era the initial year of which is 498 A.D. This is very likely the year in which he occupied the Ganga throne.

2.2.4.2. Samantavarman (562 A.D.)

The next king in the line was Samantavarman who issued his grant in the year 64 (562 A.D) from Saumyavana which was called the abode of the goddess of Victory. Like his predecessor Samantvarman assumed the title of Trikalingadhipati.

2.2.4.3. Hastivarman (577 A.D.)

Samantvarman was succeeded by king Hastivarman sometime before the year 79 (577 A.D.). This king is known to have fought many battles and he claims to have crushed a mighty confederacy of his enemies. He did not call himself the Lord of Trikalinga but declared himself as the Lord of all Kalingas (Sakala Kalinga. From his time onward till the time of Vajrahasta V (who came to the throne in 1038 AD.) no Ganga ruler called himself Trikalingadhipati.

Hastivarman was also known as Rajasimha alias Ranabhita. He was a devotee of Narayana and his Narsimhapali charter (year 79) registers grant of six halas of land along with four shrines (niresana) and a free fooding establishment in honour of god Narayan, the Lord of Seven worlds who sleeps on seven oceans and for whose pleasure seven Sama songs are being sung. Hastivarman transferred his capital from Dantapura to Kalinganagara on the River Vamsadhara.

2.2.4.4.Indravarman II(589 AD.)

He was succeeded by his son Indravarman II who ruled at least up to the year 91 (589 AD.) the date of issue of his ParJakimedi plates.

2.2.4.5.Indravarman III (626 AD.)

The next king was Indravarman III who came to the throne sometime before the year 128 (626 AD.). He was the son of Danarnava about whom we do not know much. Indravarman III issued his first Chicacole grant in 626 A.D. On the occasion of a lunar eclipse on the full moon day of Margasira. His second Chicacole grant was issued in the year 138 (636 A.D.) on the occasion of Ratha saptami in the month of Magha indicating that Sun worship was popular in the kingdom of Gangas. In this charter he claims to have acquired proficiency in various sciences and arts. His last record the Tekkli grant is dated in the year 154.

2.2.4.6.Devendravarman-I(681 AD.)

The earliest record of the next known king Devendravarman-I is dated in the year 183 (681 AD.). Devendravarman was the son of Gunarnava about whom nothing is known from any record. King Devendravarman was a devout Saiva and in the year 184 he had Mantra-diksha from Patanga Sivacharya who was learned in Vedas and Vedangas, Itihasa and Puranas. He also patronised Brahmachari Pill and his sister Pillika Svamini, who were well versed in Vedas and Vedangas.

2.2.4.7.Anantavarman I(702 AD.)

He was succeeded by his son Anantavarman I who came to the throne sometime before the year 204 (702 AD.), the date of his Dharmilingeswar grant which was issued on the occasion of the marriage of a girl of the royal family.

2.2.4.8. Devendravarman(752 AD.)

After, Anantavarman-1 his two sons Nandavarman and Devendravarman-II became kings of Kalinga one after the other. Nandavarman came to the throne sometime before the year 221 and Devendravarman-II sometime before the year 251. Devendravarman-II's last known date is

the year 254 (752 AD.) after which we do not find any record of the family for about half a century.

2.2.4.9. Anantavarman II

The next important ruler of the family is Anantavarman II the son of Rajendravarman I. No grant of Rajendravarman I has come to light and as such he remains in obscurity like Danarava and Gunarava the fathers of Indravarman III and Devendravarman I respectively. Anantavarman II issued the Almanda grant in the year 304 (802 A.D.) on the occasion of a solar eclipse when a tank was consecrated and made open to public. He was succeeded sometime before the year 306 by his brother Devendravarman III, another son of Rajendravarman I. The last known date of this king is the year 310 when he donated the village Niyina free of all taxes to a Brahmin poet who was the son of the doorkeeper of his palace.

2.2.4.10. Anantavarman III

He was succeeded by his son Anantavarman III and after him two of his sons Rajendravarman II and Devendravarman IV became kings one after the other. One Chicacole grant of king Devendravarman IV is dated in the year 351 (849 AD.) and another Chicacole grant of his son Satyavarman is also dated in the same year 351.

2.2.4.11. Other rulers of Eastern Gangas

Devendravarman was succeeded by his son Satyavarman who claims to have acquired supremacy over the whole of Kalinga by the edge of his sword. After Satyavarman his brother Anantavarman IV (another son of Devendravarman IV) came to the throne. He is known from his Tekkali grant dated in the year 358 (865 A.D.). He was popularly called Vajrahasta I. The next Ganga king was Maharaja Bhupendra-varman alias Narasimha, two of whose sons Anantavarman V and Devendravarman V ruled one after the other. The Chipurupalli grant of Anantavarman V is dated in the year 383 (881 A.D.). In this charter Anantavarman is given the epithet Maharajadhiraja and he is also called Sri Vajrahastadeva. He was succeeded by his brother Devendravarman V sometime before the year 397 (895 AD.) the date of issue of the Chidivalasa grant. From the above discussion we find the following genealogy of the first group of the Eastern Ganga kings of Kalinga.

The Ganga years found in the respective charters of these kings are mentioned below against each of them :

1. [indravarman 1-39

2. Sartlantavarman - 64
3. Hastivarman (also called Rajasimha and Ranabhita) 79,80.
4. Indravarman II (Rajasimha) 87, 91.
5. Danarnava
6. Indravarman II (son of No. 5) -128,137,138,154
7. Gunarnava
8. Devendravarman 1. (son of No. 7)--183,184,192,195
9. Anantavarman I (son of No. 8) - 204
10. Nandavarman (son of No.9) -221
11. Devendravarman II (son of No.9) - 254
12. Rajendravarman I
13. Anantavarman II (son of No. 12) - 304
14. Devandravarman III (son of No. 12) - 306,308,310
15. Anantavarman III (son of No. 14) - 313,314
16. Rajendravarman II (son of No 15) - 342
17. Devendravarman IV (son of No. 16)-351
18. Satyavarman (son of No.17) - 351
19. Anantavarman IV also called Vajri of Vajrahasta I (son of No.17) -358
20. Bhupendravarman (Marasimha)
21. Anantavarman V also called Vajrahasta II (son of No. 20)-383
22. Devendravarman V (son of No. 20) -397

The account of the second group of the Eastern Ganga kings is found from the charters issued by Vajrahasta V. Altogether seven copper plate grants of this king have come to light and these grants present identical genealogy of this group of Ganga kings with number or reigning years of each of them.

The genealogy is given below:

- I. Gunarnaharnava
2. Vajrasta III (son of No. 1) - 44 years.
3. Gundarna 1 (son of No. 2) - 3 years
4. Kamarnava I (son of No. 2) -35 years
5. Vinayaditya (son of No.2) - 3 years

6. Vajrahasta IV also called Aniyankabhima (Anangabhima I)-35 years
7. KamarnavaJI(sonofNo.6)-112year
8. Gundarna II (son of No.6) - 3 years
9. Madhukamarnva (son of No.6) - 19 years
10. Vajrahasia V - (was crowned in S.E. 960) (son of No.7)

All these Ganga kings ruled over a narrowly circumscribed region which they called Kalinga. They were hemmed by the Eastern Chalukyas in the south and by the Sailodbhavas in the north. About the middle of the eighth century A.D. king Harshadeva of Kamarupa claimed victory over them. At the beginning of the 9th century A.D. the Pratihara king Nagabhata overran Kalinga and Andhra. About the middle of the 9th century the Eastern Gangas were for sometime under the Bhaurna Karas and the Eastern Chalukyas claim supremacy over Kalinga in the second half of that century. In the later part of the 10th century A.D. the Eastern Gangas were for sometime under the supremacy of the Somavamsis and Indraratha was the governor of Kalinga before he was crowned king at Yayatinagara about 1000 A.D. The Somavamsi supremacy over the Eastern Gangas was brought to an end by Vajrahasta V who came to the throne of Kalinga in 1038 A.D. and made that territory independent and powerful. Notwithstanding various fluctuations of their fortunes the Eastern Gangas continued to rule over Kalinga with firmness and they staled an era of their own which continued to be used in their official charters for more than 500 years. Vajrahasta V discontinued the Ganga era and started the use of Saka era which was followed by all later Ganga kings.

2.2.5. Conclusion

Thus, political condition of Odisha underwent a great change during this period. The Matharas ruled for one hundred and fifty years. Politically independent of the Gupta suzerainty, the Mathara monarchs styled themselves as Maharajas, and Lords of Kalinga (*Kalingadhipati*). Their rule provided a sound administrative set-up to the Kalinga region. The Sailodbhavas ruled over Kongoda nearly about 200 years. During their period, Brahmanism arose as a great religion over Kongoda. The dynasty faced great upheavals from external enemies and withstood those aggressions. On the other hand, the early Eastern Gangas ruled for more than five hundred years. At last, the Bhauma-Karas brought an end to the Sailodbhava dynasty.

2.2.6. Summary

- After Samundragupta's invasion many local dynasties rose to prominence in Odisha.

- The history of Kalinga region underwent great change about the middle of the fourth century AD. after the South India campaign of Sarnudragupta.
- The political situation of the period contributed to the rise of a new ruling dynasty named Mathara.
- About the middle of the fourth century, Vishakha Varman of the Mathara family succeeded in organising a small principality in Kalinga region with its headquarters at Sripura identified with the modern village Batiasripua near Paralakhemundi in Ganjam district.
- Maharaja Visakhavannan was succeeded by Umavarman who was very likely his son.
- Maharaja Saktivarman was an ambitious and warlike ruler and succeeded in unifying the Northern and Southern Kalinga.
- The Matharas ruled for one hundred and fifty years.
- Politically independent of the Gupta suzerainty, the Mathara monarchs styled themselves as Maharajas, and Lords of Kalinga (*Kalingadhipati*).
- Their rule provided a sound administrative set-up to the Kalinga region.
- In the political scenario of Odisha, the Sailodbhavas emerged as a mighty power extending their sway from the Mahanadi in the north to Mahendragiri in the south.
- They ruled over Kongoda *Mandala*, roughly comprising the undivided Ganjam and Puri districts.
- The *Ekamra Purana*, *Kapila Samhita*, *Svarnadri Mahodaya* and Hiuen Tsang's *Si-yu-ki* help a lot in constructing the history of the Sailodbhavas.
- The origin of the Sailodbhavas is shrouded in mystery.
- The Sailodbhava rule cannot be considered to be of much importance from the political point of view.
- They were feudatories, ruling over a small territory and asserted their independence at opportune moments.
- Their historical significance lies in the fact that from them onwards we get a regular dynastic history of Odisha.
- The Gangas of Kalinga are known in history as the Eastern Gangas in analogy of the Gangas of Mysore who are known as the Western Gangas.

- The first historical ruler of the Eastern Ganga dynasty known from reliable record is Indravarman I whose Jirjingi copperplate grant was issued in the Ganga year 39, i.e., 537 A.D.
- All these Ganga kings ruled over a narrowly circumscribed region which they called Kalinga.
- They were hemmed by the Eastern Chalukyas in the south and by the Sailodbhavas in the north.
- About the middle of the eighth century A.D. king Harshadeva of Kamarupa claimed victory over them.
- At the beginning of the 9th century A.D. the Pratihara king Nagabhata overran Kalinga and Andhra.
- About the middle of the 9th century the Eastern Gangas were for sometime under the Bhaurna Karas and the Eastern Chalukyas claim supremacy over Kalinga in the second half of that century.
- Thus, political condition of Odisha underwent a great change during this period. The Matharas ruled for one hundred and fifty years.
- The Sailodbhavas ruled over Kongoda nearly about 200 years. During their period, Brahmanism arose as a great religion over Kongoda.
- On the other hand, the early Eastern Gangas ruled for more than five hundred years.
- At last, the Bhauma-Karas brought an end to the Sailodbhava dynasty.

2.2.7. Exercise

- Write a note on the rise of the local dynasties after Samudragupta's invasion.
- Give an account on the rulers of Mathara dynasty.
- Make an analysis on the kings of Sailodbhava dynasty.
- Write a note on the achievements of early Eastern Ganga kings.

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Unit-2
Chapter-III
THE BHAUMAKARAS:
Origni, Chronology and Administration

2.3.0. Objectives**2.3.1. Introduction****2.3.2. Origin and chronology of the Bhaumakaras****2.3.2.1. Kshemankaradeva****2.3.2.2. Sivakaradeva I (C-736-783 A.D.)****2.3.2.3. Subhakaradeva I (C-780-800 A.D.)****2.3.2.4. Sivakaradeva II (C-800-820 A.D.)****2.3.2.5. Shantikaradeva I (C- 820-835 A.D.)****2.3.2.6. Subhakaradeva II (C-835-.838 A.D.)****2.3.2.7. Subhakaradeva III (C- 838-845 A.D.)****2.3.2.8. Tribhuvana Mahadevi I (C- 845-850 A.D.)****2.3.2.9. Shantikaradeva II (C-850-865 A.D.)****2.3.2.10. Subhakaradeva IV (C- 865-882 A.D.)****2.3.2.11. Sivakaradeva III (C- 882-890 A.D.)****2.3.2.12. Prithivi Mahadevi alias Tribhuvana Mahadevi II (C-890-896 A.D.)****2.3.2.13. Tribhuvana Mahadevi III (C-896-905 A.D.)****2.3.2.14. Shantikaradeva III and Subhakaradeva V (C- 905-910 A.D.)****2.3.2.15. The last days of the Bhauma-Kara dynasty (C-910-950 A.D.)****2.3.2.16. Gauri Mahadevi****2.3.2.17. Dandi Mahadevi****2.3.2.18. Vakula Mahadevi****2.3.2.19. Dharma Mahadevi****2.3.2.20. Administration****2.3.2.21. Officers in Bhauma administration****2.3.2.22. Relation with the feudatories****2.3.2.23. Religion during Bhauma-Kara rule****2.3.3. Conclusion****2.3.4. Summary****2.3.5. Exercise****2.3.6. Further Reading**

2.3.0. Objectives

In this lesson, students investigate about the Bhaumakaras. After studying this lesson you will be able to:

- *understand about the origin of the Bhaumakaras*
- *discuss the chronology of the Bhaumakaras*
- *investigate the achievements of the Bhaumakaras*
- *Identify the administration of the Bhaumakaras.*

2.3.1. Introduction

In the first, half, of the eighth century A. D. a dynasty called Bhauma or Kar (also known as Bhaumakara) established its rule over the coastal belt of Orissa. The capital of this dynasty, called Guhadevapataka or Guhesvarapataka was situated near modern Jajpur town of the Jajpur district. The main literary source for constructing the history of the Bhauma-Karas are the *Vishnu Purana, Brahmanda Purana, Harivamsa Purana, Dathavamsa, Gandavyuha and Hudud-al-Alam etc.* Besides, the inscriptions and grants of the rulers of this dynasty like Neulpur plate, Ganeshgumpha inscription, Dhauli cave inscription, Terundia, Dharakote, Dhenkanal, Talcher, Ambagaon, Angul, Talatalia and several other plates throw much light on the politico-economic and religious history of this dynasty.

2.3.2. Origin and chronology of the Bhaumakaras

A dynasty called Bhauma or Kar (also known as Bhaumakara) established its rule over the coastal belt of Orissa in the first, half of the eighth century A. D.. The capital of this dynasty, called as Guhadevapataka or Guhesvarapataka was situated near modern Jajpur town of the Jajpur district. The scholars have not been able to settle conclusively the origin and chronology of Bhaumas. K.C. Panigrahi has traced the origin of this dynasty on the basis of the Pasupati temple inscription of Nepal. According to this inscription, Rajyamati, the queen of the Nepalese king Jayadeva, was the daughter of Harsavarman who belonged to a royal family, called Bhagadatta and conquered Gauda, Odra, Kalinga and Kosala. Since the Bhaumas of Orissa claim their descent from Bhagadatta, Panigrahi concludes that Bhaumas of Orissa and Harsavarman, the ruler of Assam, belong to Bhagadatta. He presumes that Harsavarman, after his conquest of Odra i.e., the coastal belt of Orissa, installed a member of his family as the governor of the conquered territory, who subsequently proved to be the founder of the independent dynasty of Bhauma. Because of the chaotic political situation which prevailed in Bengal and Orissa during the early part of the eighth century, it is natural that such an invasion might have taken place.

The linguistic similarity between Assamese and Oriya languages supports the possibility of interaction between the two regions in the early phase.

The scholars have also identified artistic affinity between Orissa and Assam. The Ganga images of Dah Parvatiya in the Tezpur district of Assam and of Ratnagiri in the Jajpur district possess similar iconographic features. The geographical location of Orissa is such that migration or invasion into its territory could have taken place from three directions - north-east, north-west and south-west. The Bhaumas had come from the north-east. Subsequently, the Somavamsis came from the north-west and the Gangas came from the south-west. Binayak Mishra and some other scholars hold that Orissa was the original home land of Bhaumas, and that they were a non-Aryan tribe and most probably same as Bhuyans who reside in present day Orissa. Some scholars hold that Guhasiva, the Buddhist king of Kalinga, whose name has been mentioned in the Cylonese chronicle *Dathavamsa* might have been the founder of Bhauma rule in Orissa.

In *Vishnu Purana* there is the mention of a king, named Bhauma Guha who was ruling over Kalinga, Mahisya (Midnapore) and Mahendra. Some scholars presume that Bhauma Guha was the predecessor of the Bhaumas and that Guhadeva Pataka, the Bhauma capital, was named after him. The Bhaumas, in their inscriptions and copper plate grants, used a *Samvat* or era. According to K. C. Panigrahi, the initial year of the Bhauma era corresponds to 736 A.D. of the Gregorian calendar. Who was the founder of the "Bhauma dynasty? Who initiated this new era? The Bhauma records mention two ancestors of the Bhauma rulers of Orissa. They were Lakshmikaradeva and Kshemankaradeva. According to some, Kshemankaradeva initiated the new Bhauma era. According to others, the Bhauma era begins with the accession of Kshemankaradeva's son and successor, Sivakaradeva-1. Kshemankaradeva was a devout Buddhist. Therefore, the Buddhist epithet 'Paramopasaka' has been applied to him in the Bhauma epigraphic records. After due analysis, Biswarup Das has accepted the *view* of S. N. Rajguru who fixes it in 736 A.D. and most of the scholars incline to accept this view. The genealogy of the Bhauma-Kara rulers has been given bellow.

Genealogical table of the Bahumakara dyansty

. Kshemankaradeva = Vatsadev I

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1. Sivakaradeva I = Jayavalidev I Unmattasimha

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2. Subhakaradev I = Madhavadev I

↓

↓

3. Sivakaradeva II = Mohinidevi

↓

5. Subhakaradeva II

↓

4. Santikaradeva I Gayada I

↓

6. Subhakaradeva III

Kusumabhara I, Simhaketu

↓

7. Tribhubanamahadevi I

↓

8. Santikaradeva II

Lavanabhara I, Gayada II

↓

9. Hiramahadevi

↓

↓

10. Subhakaradeva IV

↓

12. Prithivi Mahadevi

Tribhuvanamahadevi II

↓

11. Sivakaradeva III

Lalithara II

↓

13. Tribhuvanamahadevi III

↓

↓

14. Shantikaradeva III

Lavanabhara II

↓

15. Subhakaradeva V

↓

16. Gaurimahadevi

↓

17. Dandimahadev I

↓

18. Vakulamahadevi



19. Dharmamahadevi

2.3.2.1. Kshemankaradeva

Kshemankaradeva was the founder of the Bhauma-Kara dynasty in Odisha. Before him anarchy had destroyed the social structure in this land. The Neulpur Charter of Subhakaradeva II reveals that Kshemankara established the traditional four-fold caste system in the society. His blood and iron policy maintained law and order in the empire. On the other hand, he showed his conciliatory policy towards his subjects to bring peace and harmony in the society. Kshemankaradeva took adequate steps to *preserve* the integrity of his empire. From Samangad inscription and the *Dasavatara* inscription, it becomes apparent that Rastrakuta ruler Dantidurga won victories *over* Kalinga and Kosala, but did not venture to attack Odra and Utkala. This shows the heroism of Kshemankaradeva who left no stone unturned in consolidating the Bhauma rule in Odisha.

2.3.2.2. Sivakaradeva I (C-736-783 A.D.)

Kshemankaradeva was succeeded by his worthy son Sivakaradeva I alias Unmattasimha or Unmatta Kesari. He was a mighty ruler and followed the principle of extensive aggrandisement in the north-east and south-west. The Talcher plate of Sivakara III compares him with Poros who had fought against Alexander and his Macedonian garrison. From the same plate it is known that with his grand army he marched to south west Bengal, defeated the ruler of Radha and "took away in *victory* the daughter of the king along with the latter's kingly fortune". That princess may be identified with queen Jayavallidevi who is known from the Chaurasi plate of Sivakaradeva II.

From the Talcher plate of Sivakara III, it is inferred that during his period, the Bhauma army conquered the entire Kalinga stretching from the *river* Vamsadhara to *Godavari* defeating the Ganga power. Further, his victorious arms went upto Kongoda and *Svetaka*. The Ganjam grant of *Jayavaramandeva* of *Svetaka* reveals that the *Svetaka* ruler donated the village Valarisranga in Varttini *Visaya* of Kongoda *mandala* to Bhatta Nannata after obtaining the necessary permission of Unmatta Kesari of Viraja through Visavarnadeva, who was perhaps the *governor* of Kongoda. This fact clearly indicates that Jaya Varmandadeva was a *vassal* of Unmattakesari alias Sivakaradeva I, who was the overlord of Kongoda and Svetaka. Thus,

Sivakaradeva I extended his sway to Kalinga, Kongoda, *Svetaka* and Radha. Sivakara I was eager to maintain cultural relation with countries outside Odisha. He sent a Buddhist work *Gandavyuha* as a presentation to the Chinese emperor Te-tsong through Prajna, a Buddhist scholar who was instructed to provide the emperor of China a translation of that work. This was definitely a pointer in the direction of Sino-Indian cultural relation. Of course, scholars differ in opinion regarding the presentation of *Gandavyuha*. Some opine that it was done during Subhakaradeva I, the son and successor of Sivakaradeva I. However, the patronage of Sivakaradeva I to the distinguished scholars tempt the present writer to opine in the line of many scholars that this act must *have* been accomplished during the reign period of that ruler and not probably during the time of his son Subhakaradeva I.

2.3.2.3. Subhakaradeva I (C-780-800 A.D.)

Subhakaradeva I succeeded to his father *Sivakaradeva I* who had bequeathed a *vast* kingdom for his son. During the reign period of his father, he was really instrumental to extend the sway of the Bhauma-Kara dynasty to Kalinga, Kongoda and *Svetaka*. His dream could not be fully fulfilled as he had to bear the brunt of the Rastrakuta ruler *Govinda III*. The Sanjan plate of Amoghavarsa states that Govinda III conquered Odraka along with Kosala, Kalinga, Vanga and Dahala. This fact finds a faint reference in the Hindol plate of Subhakara I which reveals that "even though he (Subhakaradeva I) was deserted by his soldiers his glory was never impaired by his adverseries and he was the best of men". Making a reference to the *Madala Panji*. K. C. Panigrahi analyses a story recorded in it and that has near elaborated by A. Stirling. The episode states the invasion of Haktavahu and the retreat of Subhanadeva, the king of Odisha with the images of Jagannath, Balabhadra and SLbhadra. Prof. Panigrahi identified Raktavahu with the Rastrakutas and Subhanadeva Witl' Subhakaradeva I. However, Biswarup Das rejects the view of Prof. Panigrahi on the ground that the Rastrakutas had no ill reputation of destroying the Buddhist image (God Jagannath has been treated as a Buddhist deity) anywhere. The present writer is inclined to say that since Subhakara I assumed full imperial titles like '*Paramabhataraka* and *Paramesvara*', it is definite that he was not a feudatory of the Rastrakutas. Of course, Rastrakuta invasion took place, but it was like a meteor and had no impact on the Bhauma suzerainty. Subhakaradeva I was known for his religious toleration. Though he was a Buddhist ruler as is evident from the assumption of the title '*Parama Saugata*', he granted Komparaka village in Panchala *Visaya* and two villages of Dondaki and

Yoka in Vabhyudayar *Visaya* to 200 Brahmins. Further, his queen Madhavadevi built Madhavesvara Siva temple at Viraja and appointed a *Saivacharya* for the worship of the God as is evident from the Hamsesvara temple inscription of Jajpur. Further, she also excavated a tank near the temple and established a market (*hata*) nearby. Out and out Subhakaradev I was a brave and benevolent ruler. The Hamsesvara temple inscription describes him as a mighty king of Bhauma-Kara family. In the Bhauma records he has been described as 'a mine of good conduct and good qualities'.

2.3.2.4.Sivakaradeva II (C-800-820 A.D.)

With the accession of Sivakaradeva II, an inglorious chapter began in the history of the Bhauma-Karas. During his period, the Palas invaded Odisha. The Badal Pillar inscription of the time of Narayanapala reveals that "the Lord of Gauda (Devapala) exterminated the race of the Utkalas'. Some scholars opine that he was definitely defeated by Devapala. This fact of the Badal Pillar inscription has been corroborated by the accounts of Taranath which refers to the conquest of Utkala by Devapala. Sivakaradeva I was a Buddhist king and was known as '*Saugatasraya*'. Of course, his queen Mohinidevi was a Saiva and she built the Mohini temple at Bhubaneswar. When the Bhauma-Karas were in utter disdain and the Bhauma Kingdom resembled "a female who had a distressful heart", Sivakaradeva II stepped down from the throne giving way to his younger brother Shantikaradeva I.

2.3.2.5.Shantikaradeva I (C- 820-835 A.D.)

The manner in which Shantikaradeva I succeeded his elder brother, proved to be a turning point in the Bhauma history. To strengthen the Bhauma power, he cemented matrimonial alliance with the Western Ganga king Rajamalla. With the help of the latter, Shantikaradeva I inflicted a crushing defeat upon the Palas. Under his leadership, Odisha soon emerged as an independent kingdom. This fact has been faintly corroborated by the Hindol plate of Subhakaradeva III. In this context, it can be stated that Gosvaminide alias Tribhuvanamahadevi, whom Pandit B. Mishra and D. C. Sircar attach with Naga family is wrong, rather she belonged to the Western Ganga family, as the historical analysis reveals. Shantikaradeva I was an effective ruler and exercised tremendous control over his feudatories. The Talcher plate of Sivakara III describes that ".....his fascinating lotus like feet shone with the crown less heads of subjugated rulers". The Talcher plate of Subhakara IV also corroborates this fact. Like his predecessors, he possessed noble qualities. The Hindol plate of Subhakaradeva III mentions that "he was powerful

and renowned in the world". He was well behaved, peace loving, affable and peerless in quality. The contemporary records have bestowed lavish praise on the power and glory of the Bhauma kingdom during his reign period. Perhaps, during his time, Bhauma kingdom reached the pinnacle of celebrity.

2.3.2.6.Subhakaradeva II (C-835-.838 A.D.)

The reign period of Subhakaradeva II is completely barren as nothing glorious had been attained during his reign period. From his Terundia copper plate grant it is known that he was a Buddhist and he granted a village named Lavaganda in Sulantarakurbha *Visaya* in South Tosali in favour of six Brahmins of Bharadvaja *gotra*.

2.3.2.7.Subhakaradeva III (C- 838-845 A.D.)

Subhakaradeva was succeeded by his cousin Subhakaradeva III. His reign period, though short marked a change in the Bhauma ruling family. Because this younger branch is his charter never mentions the name of Subhakaradeva II of the elder branch. Subhakaradeva III was known for his catholicity. By the request of Pulindraja, as Hindol Charter reveals, he built the temple of Pulindesvara at Yuvangulapatika and installed there a deity named Vaidyanatha Bhattaraka. For the maintenance of this temple, he donated a village Naddilo in the Kankavir *visaya* of Northern Tosali. His generosity is also reflected in the Dharakot plate that records the grant of the village Gundaja in the Jayantika *visaya* of Kongoda *mandala* in favour of two Brahmins named Narayana and Devakantha of Maudgalya and Kausika *gotra* respectively.

2.3.2.8.Tribhuvana Mahadevi I (C- 845-850 A.D.)

The political history of Bhauma-Karas took a new turn with the accession of Tribhuvana Mahadevi I. As Subhakaradeva III died issueless, his mother, the widow queen of Shantikaradeva I assumed the imperial title 'Tribhuvana Mahadevi' and ascended the throne. Her glory has been sung in the Talcher plate of Subhakaradeva IV as such- "She took upon the burden of the entire kingdom and shone like Sesanaga, holding up the entire earth on her hoods." Perhaps, her accession to the Bhauma throne was not without any opposition and she quelled the rebellion with an iron hand. A faint echo of it has been preserved in her own record in which she has been described to *have* "ascended the throne like Katyayani". She took up the title *Paramavaisnavi* as her Dhenkanal plate *reveals*.

Tribhuvana Mahadevi I maintained an effective hold over her vassals who showed her their "devoted loyalty". She gave an efficient administration to her subjects by appointing officers "of pure character and clean hands." Highlighting her glories, the Talcher plate of Subhakaradeva IV states, "During her rule the country advanced in three (branches of administration), the foes were exterminated, the glory spread abroad and there was harmony among the people."

The *Hudud-al-Alam* states that "the royal power belongs to a woman 'Who is called *rayina*' (rani or queen) and that the "Dahuma (Bhauma) does not consider anyone superior to herself." Tribhuvana Mahadevi I was instrumental in maintaining social harmony. She patronised Vaishnavism and was a great patron of Hari. She set an example by taking the reign of administration of the Bhauma family for the first time. This gave inspiration to the subsequent women ruler of the Bhauma-Kara dynasty.

2.3.2.9. Shantikaradeva II (C-850-865 A.D.)

Shantikaradeva II succeeded Tribhuvana Mahadevi I alias Gosvamini Devi. The Talcher plate of Subhakaradeva IV states that she abdicated the Bhauma-Kara throne in favour of her grandson Shantikaradeva II when the latter grew up and became fit to bear the burden of administration. Though Shantikaradeva II has no inscription, available till now, still he has been referred in the records of his successors. From those records it is known that he was also known as "Lonabhara" or "Lavanabhara I" and "Gayada II". His queen was Hira Mahadevi, in the records of her son Subhakaradeva IV, she is known as '*Maharajadhiraja Paramesvari*'. This suggests that she took up the reign of administration for a short time after the death of her husband when her son was minor.

2.3.2.10. Subhakaradeva IV (C- 865-882 A.D.)

Shantikaradeva II was succeeded by his eldest son Subhakaradeva IV alias Kusumahara II. As revealed from the charters Subhakaradeva IV showed signs of promise since his childhood. He delved deep into the inner meaning of the sacred hymns narrated in the *Sastras* when he was not even a youth. He has been praised highly in the contemporary records which depict him as a man devoted to noble human virtues like magnanimity, gentleness royal behaviour and veracity. However, during his regime the Bhauma-Kara Kingdom had to bear the brunt of the Somavamsi aggression. By that time Janmejaya I, the Somavamsi ruler attacked Bhauma Kingdom and Ranabhanjadeva, the feudatory of the Bhaumas in Khinjali *mandala* had

to cross swords with the mighty ruler of the Somavamsi dynasty. The ultimate death of Ranabhanja led Janmejaya I to annex Khinjali *mandala* to the Somavamsi Kingdom. Thus, this was the first signal of the decline of the Bhauma-Kara power. Anyway, Janmejaya I cemented matrimonial alliance with the Bhaumas by giving his daughter Prithivi Mahadevi to Subhakaradeva IV. This was another blunder of the Bhaumas and was largely responsible for contributing a lot to the extinction of the Bhauma authority. As envisaged, Subhakaradeva IV was a weak ruler though he possessed many good qualities.

2.3.2.11.Sivakaradeva III (C- 882-890 A.D.)

As Subhakaradeva IV died childless, he was succeeded by his brother Sivakaradeva II alias Lalitahara. Nothing remarkable is known about his reign period. In his records, he was known as '*Paramamahesvara*' and '*Paramabhattaraka*'. This shows that he was a devout Saiva. On the otherhand, he was a patron of Buddhism. This fact has been testified by his two Talcher charters which show the grant of two villages namely, Kami in the Purvarastra *visaya* and Surdhapura in the Madhyama-Khanda *visaya* in favour of the 'Buddha Bhattaraka' whose temple has been built by Ambubhattaraka. This shows his catholicity and spirit of tolerance.

2.3.2.12.Prithivi Mahadevi alias Tribhuvana Mahadevi II (C-890-896 A.D.)

After Sivakaradeva III, Prithivi Mahadevi alias Tribhuvana Mahadevi II ascended the throne. Perhaps, this happened due to interference of her father Janamejaya I. The fact cannot be definitely asserted but the possibility also cannot be over ruled. So in her charters, she pays glowing tribute to her father Janmejaya I. In the Brahmesvara inscription of the time of Somavamsi King Udyotakesari Mahabhavagupta, it is stated that Janmejaya "drew to himself the fortune of the King of Odra country, who was killed by his Kunta in a battle". This fact along with the description of his qualities in Tribhuvana Mahadevi's charters together establish the fact that Janmejaya I was instrumental in placing Prithiv Mahadevi in the throne of the Bhauma-Karas. At this juncture, Sankaragana, the Kalachuri king invaded Kosala and Janmejaya I remained busy in fighting with the aggressor. Taking advantage of this situation, the loyal officials of the Bhauma-Kara dynasty approached the widow queen of Sivakaradeva III to assume the Bhauma throne subsiding the claim of Prithivi Mahadevi. This led Tribhuvana Mahadevi to ascend the Bhauma throne. By that time Janmejaya I had concluded peace with the Kalachuris. However, he did not think it prudent to interfere in the administration of Tosali as

Tribhuvana Mahadevi III had firmly established his position in Tosali. It appears that Prithivi Mahadevi spent rest of her life at her father's residence at Kosala.

2.3.2.13. Tribhuvana Mahadevi III (C-896-905 A.D.)

It has been stated earlier the circumstance in which Tribhuvana Mahadevi II ascended the throne. She assumed imperial titles like '*Paramabhattacharaka*', '*Maharajadhiraja*' and '*Paramesvan*'. She was praised for her magnanimity, courtsey, beauty and valour. She was also a Vaisnava by faith. She was a pious lady. From the Dhenkanal Charter it is known that she granted a village Kontaspara in favour of one Bhatta Jagadhar, an astrologer for the purpose of bringing down rains in order to avert the calamity of death. She reigned for a brief period of nine years.

2.3.2.14. Shantikaradeva III and Subhakaradeva V (C- 905-910 A.D.)

Shantikaradeva III and Subhakaradeva V, the son of Sivakaradeva III succeeded Tribhuvana Mahadevi III one after another. Their reign period was quite uneventful. However, peace and tranquility prevailed over the Bhauma kingdom. Regarding Shantikaradeva III, the Angul plate of Dharma Mahadevi states that he "lived happily, as fearless he was, after the extirpation of all adversaries." Similarly, regarding Subhakaradeva V, the Kumurang plate of Dandi Mahadevi states that he was "the sole repository of all kinds of prosperity". However, nothing concrete is known about his activity.

2.3.2.15. The last days of the Bhauma-Kara dynasty (C-910-950 A.D.)

After Subhakaradeva V, the last male ruler of the Bhauma-Kara dynasty, four female rulers occupied the Bhauma throne one after another.

2.3.2.16. Gauri Mahadevi

First among them was Gauri Mahadevi, the queen of Subhakaradeva V. Of course, no record of her time is available. She was however, able to preserve the law and order inside the kingdom. Praising her, the Kumurang plate of Dandi Mahadevi states " at her lotus-like feet was prostrate the entire population (of the kingdom)"

2.3.2.17. Dandi Mahadevi

Gauri Mahadevi was succeeded by her daughter Dandi Mahadevi. She issued a large number of grants like Kumurang grant, Santarigrama grant, Arual grant, Ambagan grant and two Ganjam grants. She not only possessed grace and charm but successfully maintained her authority over the entire Bhauma kingdom. Further, she secured the borders of the Bhauma-

Kara dynasty from the "formidable and hostile kings, humbled by her prowess". In her records, she assumed imperial titles like '*Paramamahesvari*', '*Paramabhattacharika*' and '*Maharajadhiraja Paramesvari*'. This indicates that she was a powerful ruler. This fact has been further corroborated by the donation of lands both in *Uttara Tosali* and *Dakshina Tosali*. The description of pearls and gems in her records testifies the fact, that Bhauma Kingdom was prosperous by her time.

2.3.2.18. Vakula Mahadevi

Dandi Mahadevi died a premature death and was succeeded by her step mother Vakula Mahadevi who belonged to the Bhanja family. 'Nothing more is known about this ruler except the donation of a village in *Uttara Tosali*. One thing becomes clear that the Bhanjas now entered into the internal administration of the Bhauma-Karas.

2.3.2.19. Dharma Mahadevi

Dharma Mahadevi, the wife of Shantikaradeva III succeeded Dandi Mahadevi. She was the last known ruler of the Bhauma-Kara dynasty. She issued two charters, the Angul charter and Taltali charter. In the latter charter, she has been described as '*Paramabhattacharika Maharajadhiraja Paramesvari*'. However, as she was a Bhanja princess, the entry of the Bhanjas in the internal affairs of the Bhauma-Kara dynasty had become crystal clear. Her rule was not significant and paved the way for the downfall of the Bhauma-Karas. The rise of the Somavamsis under Janmejaya I had more particularly, during Yayati I signalled the down fall of the Bhauma-Karas. Yayati I who ousted the Bhanjas from Baud-Sonepur region, perhaps occupied the Bhauma kingdom by killing Dharma Mahadevi, the last ruler of the Bhauma-Kara dynasty. This is evident from his copper plate grant which mentions about his donation of a village named Chandra grama in Marada *Visaya* of *Dakshina Tosali*. Thus, with the fall of the Bhauma-Karas, the reign of administration of Tosali passed into the hands of the Somavamsis.

2.3.2.20. Administration

The Bhauma-Karas gave a stable administration to the people of this land. The kings used high sounding titles like '*Paramabhattacharaka*', '*Maharajadhiraja*', '*Paramesvara*' etc. The form of government was obviously monarchical and the Bhauma-Karas follow the law to primogeniture. However, there was exception to it as is found particularly, with the Bhauma queens.

2.3.2.21. Officers in Bhauma administration

The Bhauma kings were assisted by many officers in discharge in their administration. They were *Mahasamanta, Maharaja, Ranaka, Rajaputra, Antaranga, Kumaramatya, Uparika, Visayapati, Ayuktaka, Danda pasika, Sthanontarika, Vallabha Chata, Bhata, Pratihara, Mahasandhivighraha (ka), Mahakshapatalika, Kutakola, Dutaka* etc The capital of the Bhauma Kingdom was Guhadevapataka (Guhesvarapataka) at Biraja in Jajpur. Though there is controversy among historians, still this is accepted with tolerable degree of certainty.

2.3.2.22. Relation with the feudatories

Like the Guptas, the Bhauma-Kara kings maintained good relation with the feudatories. Their kingdoms were not annexed and so, they remained as *vassel* states helping the Bhauma sovereign at the time of war. The Sulkis, Bhanjas and the Nandodbhavas remained as feudatories under the Bhauma-Karas. Thus, the state-craft under the Bhauma- Karas was efficient and well-organised.

2.3.2.23. Religion during Bhauma-Kara rule

The Bhauma-Kara kings were the patrons of Buddhism. During their reign the Mahayana Buddhism reached the pinnacle of celebrity in Orissa. During their period the evolution of Buddhism from Mahayana to Vajrajana took place. The hills of Ratnagir Udyagiri and Lalitgiri near Chandikhol possess various images of the Mahayana deities and ruins of some stupas. The Bhauma-Karas also patronised Saivism. The Saiva temples of Shishiresvara, Markandesvara and *Talesvara* in Bhubaneswar bear ample testimony of it. The figures of the couchant bull on the seals attached to most of the Bhauma copper plates are also pointers in this direction. Under their patronage, Vaishnavism also grew in this land. The Dhenkanal plate of Tribhuvana Mahadevi I shows that she bore the title '*Parama Vaisnavi*', a devout worshipper of Vishnu. Similarly, Subhakaradeva IV, Prithi Mahadevi and Shantikaradeva II were also followers of Vaishnavism. Among the feudatories of the Bhauma-Karas, the Bhanjas and Nandodbhavas were the followers of Vaishnavism. Saktism also received patronage from the Bhauma rulers. Their capital Guhadevapataka (Viraja) was a famous Sakti centre during that time. As discussed earlier, Tribhuvana Mahadevi I compared herself as *Katyayani* (a form of goddess Durga) in her Dhenkana charter when she ascended the throne. The Vaitala temple, Mohini temple and Uttresvara temple in Bhubaneswar which contain the *Chamunda* figures also bear ample testimony of the patronage to the Sakta cult by the Bhauma-Kara rulers. Thus, patronising Buddhism, Saivism, Vaishnavism and Saktism, the Bhauma ruler tried to bring synthesis among

Various religious cults which actually was the precursor of a new era. The Buddhist art, architecture and sculpture reached their perfection in Orissa during the Bhauma-Kara period. Several images of Buddha and Bodhisattava found at Udayagiri, Ratnagiri and Lalitgiri, Khadipada, Solanapura, Kupari, Ayodhya, Tara images of Ratnagi, various Buddhist sculptures found at Choudwar, the Buddhist images of Sankaresvara temple in Salipur and Gokamesvara temple in Dharmasala, Buddhist bronze images of Banapur etc. clearly show that the Buddhist art and architecture were given patronage during the Bhauma-Kara period.

2.3.3. Conclusion

Thus, the Bhauma-Kara rule was a landmark in the socio-cultural life of Orissa. It brought a stable administration with full control over the feudatories. The Bhauma-Kings paid attention to the growth of trade and commerce of the land. They were great builders too. The period witnessed the coherence among various religions like Buddhism, Saivism, Saktism and Vaishnavism. A culminating trend among these religions began during this period. Their capital Guhesvarapataka (modern Viraja in Jajpur) was studded with various temples associated with Saiva, Sakta and Vaishnava faith. However, the glorious rule of the Bhauma-Karas ended with the capture of power by the Somavamsis.

2.3.4. Summary

- In the first, half, of the eighth century A. D. a dynasty called Bhauma or Kar (also known as Bhaumakara) established its rule over the coastal belt of Orissa.
- The capital of this dynasty, called Guhaddevapataka or Guhesvarapataka was situated near modern Jajpur town of the Jajpur district.
- The main literary source for constructing the history of the Bhauma-Karas are the *Vishnu Purana*, *Brahmanda Purana*, *Harivamsa Purana*, *Dathavamsa*, *Gandavyuha* and *Hudud-al-Alam etc.*
- The scholars have not been able to settle conclusively the origin and chronology of Bhaumas.
- After due analysis, Biswarup Das has accepted the view of S. N. Rajguru who fixes it in 736 A.D. and most of the scholars incline to accept this view.
- Kshemankaradeva was the founder of the Bhauma-Kara dynasty in Odisha.
- Before him anarchy had destroyed the social structure in this land.

- Kshemankaradeva was succeeded by his worthy son Sivakaradeva I alias Unmattasimha or Unmatta Kesari.
- He was a mighty ruler and followed the principle of extensive aggrandisement in the north-east and south-west.
- Subhakaradeva I succeeded to his father *Sivakaradeva* I who had bequeathed a *vast* kindgom for his son.
- With the accession of Sivakaradeva II, an inglorious chapter began in the history of the Bhauma-Karas.
- The manner in which Shantikaradeva I succeeded his elder brother, proved to be a turning point in the Bhauma history.
- To strengthen the Bhauma power, he cemented matrimonial alliance with the Western Ganga king Rajamalla.
- The reign period of Subhakaradeva II is completely barren as nothing glorious had been attained during his reign period.
- Subhakaradeva was succeeded by his cousin Subhakaradeva III. His reign period, though short marked a change in the Bhauma ruling family.
- The political history of Bhauma-Karas took a new turn with the accession of Tribhuvana Mahadevi I.
- Shantikaradeva II succeeded Tribhuvana Mahadevi I alias Gosvamini Devi.
- Shantikaradeva II was succeeded by his eldest son Subhakaradeva IV alias Kusumahara II.
- He has been praised highly in the contemporary records which depict him as a man devoted to noble human virtues like magnanimity, gentleness royal behaviour and veracity.
- After Sivakaradeva III, Prithivi Mahadevi alias Tribhuvana Mahadevi II ascended the throne.
- Shantikaradeva III and Subhakaradeva V, the son of Sivakaradeva III succeeded Tribhuvana Mahadevi III one after another.
- After Subhakaradeva V, the last male ruler of the Bhauma-Kara dynasty, four female rulers like Gauri Mahadevi, Dandi Mahadevi, Vakula Mahadevi, Dharma Mahadevi occupied the Bhauma throne one after another.

- The Bhauma-Karas gave a stable administration to the people of this land. The kings used high sounding titles like '*Paramabhattacharaka*', '*Maharajadhiraja*', '*Paramesvara* etc.
- The form of government was obviously monarchical and the Bhauma-Karas follow the law to primogeniture.
- The Bhauma-Kara kings were the patrons of Buddhism. During their reign the Mahayana Buddhism reached the pinnacle of celebrity in Orissa.
- The Buddhist art, architecture and sculpture reached their perfection in Orissa during the Bhauma-Kara period.
- Thus, the Bhauma-Kara rule was a landmark in the socio-cultural life of Orissa.
- It brought a stable administration with full control over the feudatories.

2.3.5. Exercise

- ❖ Write a note on the Bhaumakaras.
- ❖ Give an account on the origin and chronology of the Bhaumakaras.
- ❖ Make an analysis on the political history of Bahumakara dynasty.
- ❖ High light the achievements of the kings of Bhaumakara dynasty.
- ❖ Discuss about the administration of the Bhaumakara dynasty.

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Unit-3
Chapter-I
THE SOMAVAMSI:
Early history, Dynastic history and achievements of rulers::
Cultural significance of the Somavamsi rule

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3.1.0. Objectives

In this lesson, students investigate about the Somavamsi dynasty. After studying this lesson you will be able to:

- *to learn the early history of the Somavamsis;*
- *to analyze the dynastic history of the Somavamsis;*
- *to investigate achievements of the Somavamsi rulers;*
- *to trace the cultural significance of the Somavamsi rulers*

3.1.1. Introduction

The reign of the Somavamsis for two hundred years forms a glorious epoch in history of Odisha. For the first time Kalinga, Utkala, Kongoda and Kosala were unified and brought under one political authority. The uniform pattern of administration removed anarchy and confusion throughout the state and paved the way for a cultural synthesis leading to the emergence of a unique Odia culture. The Odishan temple architecture took a concrete shape during the Somavamsis and the kingdom witnessed peace and prosperity.

3.1.2. The early history of the Somavamsis

The Somavamsis, other wise known as Panduvamsis, ruled over Odisha from the middle of the ninth century A.D. to the early part of the twelfth century A.D. Initially, in the seventh and eighth centuries A.D., they ruled over a piece of territory, known as Dakhina Kosal or South Kosala (corresponding to the Raipur and Bilaspur districts of Madhya Pradesh and the Sambalpur and Kalahandi districts of Odisha). Sirpur, a place, situated in the Raipur district, was the capital of the Somavamsis of south Kosala. Udayana was the founder of this dynasty. Tivaradeva, the fourth king of the line, was its most powerful ruler. He established his sway over the whole of Kosala. In the west he extended his territory as far as the Vindhya. But in the east his efforts to bring Kangoda within his political sway failed. Tivaradeva ruled from 700 A.D. to 725 A.D. At the dawn of the ninth century A.D., Sornavamsi kingdom was invaded by Govinda-III, the Rastrakuta king. For sometime, the Somavamsis remained under the hegemony of the Rastrakutas. After the death of Govinda-III in 814 A.D the Somavamsis could emancipate themselves from the hegemony of the Rastrakutas. But, there after they were exposed to the threats of another power, the Kalachuris of Ratnapur (a place in the Bilaspur district of Madhya Pradesh). By the middle of the ninth century A.D. the Somavamsis were seeking eastward expansion most probably because of the Kalachuri menace. The last known king of Somavamsis of south Kosal was Balarjuna Sivagupta who died in 810 A.D. After him, there is a genealogical gap for more than half a century. With the emergence of Janrnejaya-I in the last quarter of the ninth century A.D. we get a regular genealogical line of the Sornavarnsis up to the beginning of

the twelfth century A.D. The inscription of Janmejaya-I, the builder of the Somavamsi power in Odisha, mention Sivagupta as his predecessor. The Somavamsi rulers of Odisha were alternatively using two titles - Mahabhavaupta and Mahasivagupta. Besides these facts the same dynastic name strongly suggests that Janmejaya-I was the descendant of the Somavamsis of south Kosala.

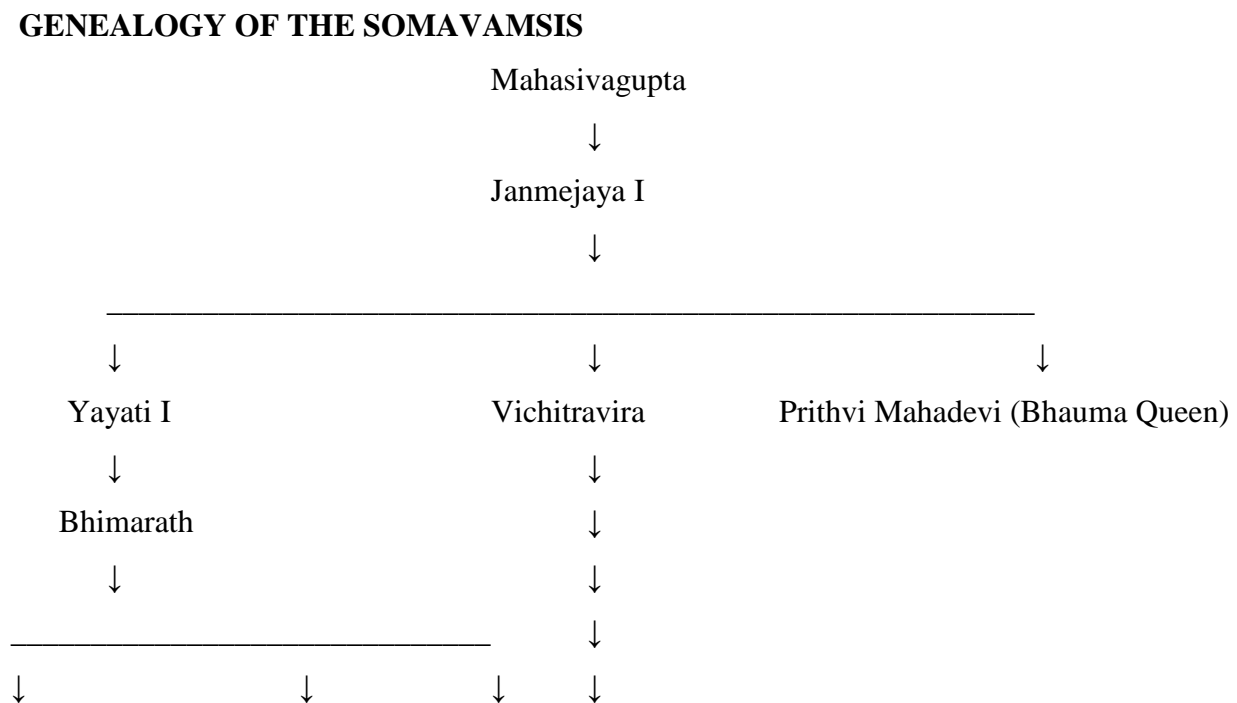
Sources

There is no such written record regarding the complete history of the Somavamsi rulers and their achievements. However, we get some information from the following inscriptions.

The Banda Copper plates of Tivaradeva, Adhavara plates of Mahanannararaja Banda plates of Mahasivagupta; Patna, Kalibhana and other copper plates of Janrneiaya Cuttack, Nibinna and Patna plates of Yayati I; Kalanjar stone inscription, Arang store inscription, Sirpur stone inscription and other inscriptions of the rulers of this dynasty ar the contemporary Bhanja, Bhauma-Kara, Ganda and other inscriptions throw a good dea of light on the achievements of the rulers of this dynasty.

3.1.3. Dynastic history and achievements of the rulers

The dynastic history of the Somavamsis deals with the rulers of this dynasty and the achievements of the Somavamsi kings which we found from the above sources. The genealogy of the Somavamsis can be reconstructed as follows.



subdued the Kalachuris. In the record of his son and successor Yajati I, Subhatunga (Janmejaya I) is said to have defeated the Chaidyas (Kalachuris). Janmejaya I was a powerful ruler of the Somavamsi dynasty. He assumed high sounding titles like ' *Paramesvara*', '*Paramabhattacharaka*,' '*Trikalingadhipati*' etc.

3.1.3.2. Mahasivagupta Yayati I (C-922-955 A.D.)

Yayati I ascended the throne after Janmejaya I. He not only firmly consolidated his empire but also followed a policy of expansion. Soon after his accession, he shifted his capital from Suvarnapura to Vinitapura, which has been identified with Binka around twenty-five kilometer from Sonepur situated on the bank of river Mahanadi. Fifteen years after, he shifted the capital again to Yayatinagara near Baud. However, Biswarup Das identifies Yayatinagara with Jajpur which was also known as *Yayatiirtha*. Yayati I had a rift with the Kaiachuris. His two copper plate grants and also a charter of his son and successor state that he captured 32 elephants and rescued the captured women who were forcibly being taken away from Kosala by Yuvaraja, the Kalachuri king of Dahala. The charters narrate that Yayati I not only rescued the women and elephants of Kosala but also killed the protector and burnt a part of the Kalachuri country. Thus, with tolerable degree of certainty, it can be stated that he subdued the Kalachuris.

The great achievement of Yayati I was his annexation of the Bhauma kingdom into his own kingdom. Though the circumstance under which Yayati I occupied the Bhauma throne is not known, still it is definite that the territory was under the grip of his authority. In his ninth regnal year, he granted a village Chandragrama in *Dakshina* Tosali in favour of a Brahmin named Sankhapani of Odra *desa* recorded in his Cuttack plate charter. From this it is *evident* that he had extended his sway upto Tosali. It was Yayati I who was instrumental in subjugating the Bhanjas. From his copper plate grant of the fifteenth regnal year it is known that he offered a village named Gandharadi in the later Bhanja period as gift in the Gandhatapati *mandala*. Gandharadi is *twelve* miles away from Baud. It happened during the period of Satrubhanja who was defeated by Yayati I. Had it not been so, it would not *have* been possible on his part to grant a *village* at the heart of the Bhanja territory. Yayati I was a *brave* warrior. Not only he crossed sword with the Kalachuris but subdued the Bhanjas and held his sway *over* the Bhauma kingdom of Tosali.

3.1.3.3. **Bhimaratha Mahasivagupta I (C-955-980 A.D.)**

After Yayati I, his son Bhimaratha ascended Somavamsi throne. The records of his time do not throw much light on his political career. Bilhari stone inscription of the Kalachuri king Yayati I states that Lakshmanaraja who ruled at Tripuri from around 945 to 970 A.D. "worshipped *Somesvara* and with the effigy of Kaliya wrought of jewels and gold which had been obtained from the prince of Odra after defeating the Lord of Kosala." This shows that by that time Odra had become a part of the Kosala kingdom. The defeat of the king of Kosala and the taking away of the effigy of Kaliya (the serpent) from Odra by Lakshmarajaraja clearly shows that Odra was under the sway of Kosala and most probably the appointment of subordinate rulers for Odra started with Bhimaratha. In the Khandapara plates of Dharmaratha, he has been praised as "religious, courageous, valorous who performed wonderful activities and assumed the status of *Devaraja* (Indra)." Definitely, his rule contributed in the consolidation of the Somavamsi Empire and brought peace and tranquility in the country.

3.1.3.4. **Dharmaratha (C-980-1005 A.D.)**

Dharmaratha who succeeded Bhimaratha was definitely a powerful ruler. His grant of a village in the *Antaruda Visaya* (*Antarudra Pragana* of the undivided Puri district) clearly shows that he was the master *over* the Bhauma Kingdom by then. In the Brahmesvara temple inscription, he has been described as the 'Second Parasurama'. Perhaps, he subdued the Pala power in Gauda and fought valiantly with the Eastern Chalukyas of the South.

3.1.3.5. **Nahusa (C-1005-1021 A.D.)**

As Dharmaratha died issueless, his brother, Nahusa succeeded him to the throne of Kosala. His period was uneventful. His inefficiency might have brought unpopularity to him. Perhaps, he was killed by Indraratha, another brother of Dharmaratha, who ascended the throne after him.

3.1.3.6. **Indraratha (C-1021-1023 A.D.)**

Indraratha had been appointed by Dharmaratha as the governor of Kalinga. Perhaps, the aspiration of Indraratha to the throne of Kosala led him to cross sword with Nahusa. As a result, the latter with his uncle Abhimanyu were killed. Indraratha was regarded as a usurper and so, his name does not figure in the Somavamsi charters. He was defeated at the hands of Rajendra Chola and was probably killed.

3.1.3.7. Chandihara Yayati II (C-1 023-1040 A.D.)

The death of Indraratha by Rajendra Chola at Yayatinagara created anarchy and confusion in the Somavamsi dynasty. At that critical juncture, the ministers declared Chandihara Yayati II, the son of Abhimanyu and grandson of Vichitravira, a lineal descendant of Janmejaya as the king of Kosala. With his accession, Yayati II paid his attention to the kingdom of Utkala which fell vacant due to the death of Dharma Mahadevi, the last ruler of the Bhauma-Karas. Yayati II immediately occupied it. Thus, Utkala was totally subjugated and amalgamated with the kingdom of Kosala.

Chandihara Yayati II was a mighty ruler of the Somavamsi dynasty. In his charter it has been described that his "footstool is kissed by the great jewels of the headgears of all kings or subordinate kings, who (in character) resembled such, renowned kings as Nala, Nahusa, Mandhata, Dilipa, Bharata and Bhagiratha." In his records, he has also been credited to have conquered Karnata, Lata, Gujrat, Dravida country, Kanchi, Gauda, Radha, Trikalinga and assumed the title '*Maharajadhiraja*'. Of course, the conquest of the above mentioned territories are mere poetic exaggeration. He appears to have maintained friendly relation with Rastrakutas as during the period of Krishna III, his records never mention about himself or his army who carried arms to Kosala or Utkala. No Rastrakuta king after Krishna III also has mentioned the latter's victory over Kosala or Utkala.

Yayati II was a patron of Brahmanism. Tradition credits him of inviting 10,000 Brahmins from Kanyakubja (Kanauj) to perform Dasasvamedha sacrifice at Jajpur. It was a great landmark in the cultural heritage of Odisha and till now the memory of that noble work of Yayati II is reflected in the nook and corner of Odisha during the marriage ceremony and at the time of giving *pinda* at *Navigaya* in Jajpur. Yayati II is also credited with the construction of the Lingaraj temple at Bhubaneswar which was completed during his successor Udyotakesari. Of course, the family deity of Yayati II was Panchamvari Bhadramvika, a form of Goddess Durga. Yayati II was the greatest ruler of the Somavamsi dynasty. He consolidated the empire firmly which was full to anarchy and confusion. His vast empire extended from the Bay of Bengal in the east to Sambalpur in the west and from Dandakabhukti to Ganjam in the south. Under his patronage, Brahmanism flourished in Odisha.

3.1.3.8. Udyotakesari Mahabhavagupta (C-1 040-1 065 A.D)

Udyotakesari, who succeeded Yayati II, was a worthy son of an illustrious father. He settled score with Karna, the Kalachuri ruler who had first invaded the Somavamsi kingdom. Later on, Udyotakesari invaded Dahala and got victory over it. Similarly, the enmity that existed between Gauda and Kosala ended with the defeat of Vighrahapala II of the Pala dynasty. As Udyotakesari faced the attack of the enemies from different directions, he divided his kingdom into two parts, *viz*, the Kosala part left under the care of his grandfather Abhimanyu and he himself ruled over Utkala portion. He also completed the construction of the Lingaraj temple at Bhubaneswar.

3.1.3.9. Janmejaya II (C-1065-1085 A.D.)

With the accession of Janmejaya II, the son of Udyotakesari, disintegration of the Somavamsi dynasty started. During his period, Somesvaradeva, the Chandika Naga ruler sent his general, Yasarajadeva of Telugu Choda family who occupied the Eastern Kosala. By that time, the Western Kosala also passed into the hands of the Kalachuris. Janmejaya II also faced an invasion from the Ganga king Raja Raja II of Kalinga. All these invasions brought distress to Janmejaya who breathed his last after the Ganga invasion.

3.1.3.10. Puranjaya (C-1085-1100 A.D.)

Janmejaya II was succeeded by his son Puranjaya I. During his period, Ratnagiri inscription states that he kept his feudatory chiefs in control. Further, he also resisted successfully the invasion of the kings of Gauda, Dahala, Kalinga and Vanga. It seems that taking advantage of the weakness of the Somavamsis, the above mentioned powers invaded the Somavamsi kingdom and paved the way for its downfall.

3.1.3.11. Karnadeva (C-1100-1110 A.D.)

Karnadeva was the last known ruler of the Somavamsi dynasty who was the brother of Puranjaya. Though in his records, he has been praised as a great ruler having full control over his feudatories, but it is not true. From his fragmented inscription preserved in the Jayadev museum, Bhubaneswar proves that his kingdom extended upto Balasore district (from Gandibeda village, the inscription is found) which was the last limit of *Uttara Tosali*. Dandakabhukti *mandala* was ruled then by Jayasimha, the feudatory of Ramapala of Bengal.

During his period, Chodagangadeva attacked Utkala more than once. The Ratnagiri inscription and the *Ramacharita* of Sandhyakara Nandi together justify the fact that by the help

of the Palas, Krishnadeva, the shrewed and able minister of karnadeva saved Utkala from the onslaught of the Gangas. However, this resistance was feeble and at last the Somavamsi Kingdom fell a prey to the Gangas who established their sway over Utkala.

3.1.3.12. Administration of the Somavamsis

The political unification of Odisha under the Somavamsis brought with it an efficient administration. Due to political reasons, the Somavamsi kings shifted their capital from time to time. As they had no permanent capital, they issued their charters from different places like Vinitapura, Murasima, Suvarnapura and Yayatinagara. Yayatinagara, popularly identified with Jajpur, is very much familiar as the capital of the Somavamsis.

3.1.3.13. Position of the King

The king occupied the highest position in the realm of administrative structure. No doubt, kingship was hereditary but some times the ministers had a voice in the selection of a king as happened in the case of Yayati II. When a king was minor, someone from the royal family acted as his regent. The king exercised unlimited royal power. For promoting trade and commerce inside the country the king generously gave grants to the merchant community. For the promotion of learning, they granted lands to the Brahmins. To spread Brahmanism inside the land, they patronised the Brahmin, performed several Vedic sacrifices including *Asvamedha* sacrifice. They also built a good number of Saiva temples to meet the same end. All these activities show that though the Somavamsi kings were powerful, they were not despots rather on the other hand, they were liberals and looked after the welfare of the people.

3.1.3.14. Ministers and officials

The king was assisted by many important ministers and officers. Among the ministers important were *Mantritolaka* (Chief Minister), *Mahasandhivigrahika* (Minister of war and peace and also looking after the preparation of the charter) and *Mahakshapatalika* (Minister, preparing charter). The *Mahasenapati* (Commander-in-chief) looked after the army promotion of religion and morality. Besides, a number of officers like *Samahartri*, *Sannidhatri*, *Outaka*, *Niyuktaka*, *Dandapasika*, *Mahakashapataia*, *Mahakshapataladhyaksha*, *Chattas*, *Bhattas*, *Ranaka*, *Rajaputra* etc. The Somavamsis divided their kingdom into several *mandalas* corresponding to a province. A *mandala* was further divided into several *bhuktis* and each *bhukti* was further subdivided into *bhoga*, *khanda* and *grama* which was the smallest administrative unit under the Somavamsi kings. The Somavamsi rulers maintained large standing armies, consisting of

infantry, cavalry and elephantry. The kings themselves were the supreme heads of the military forces and led them in battle.

3.1.4. Cultural significance of the Somavamsi rule

The cultural contribution of the Somavamsis is significant in many ways. The Somavamsis accepted the *Varnashrama dharma* i.e., traditional division of the society into four *Varr.as* (*Brahmana, Kshatriya, Vaishya* and *Sudra*), and gave the highest status to the Brahmanas. By performing Vedic sacrifices and facilitating the migration of Brahmanas from northern India through generous offer of land grants the Somavamsi rulers promoted the Brahminisation of the socio-religious life of Odisha as well as the assimilation of the north Indian Sanskritic culture into the Odishan culture.

Women enjoyed respectable status in the Somavamsi society. Some of the Somavamsi queens performed important works like the construction of temples. The Queen Kolavatidevi, the mother of Udyota Keshari constructed the Brahmeswar temple at Bhubaneswar. Nevertheless, the status of women appears to have degenerated during this period. The *Devadasi* practice (the practice of dedicating maidens to the temples) and prostitution were prevalent during this period. The last Somavamsi king, Karnadeva married a dancing girl, named Karpurasri who was born of a *Mahari* or *Devadasi*.

3.1.4.1. Religious life of the Somavamsi rulers

The Somavamsi rulers were devoted Saivites. They helped the growth and spread of Saivism by the construction of Siva temples and offer of liberal land grants to the Saiva temples, priests and ascetics. Consequently, a number of Saiva gurus, such as Sadasivacharya, rathamacharya and Acharya Gagana Siva came to Odisha from far and wide and enjoyed the patronage of the Somavamsi rulers. With the help of Janmejaya I Gagana Siva built the Someswar temple at Ranipur-Jharia. Yayati-I built the beautiful Saiva temple of Mukteswar. The construction of the gigantic Saiva temple of Lingaraj was started by Yayati-II and completed by Udyotakeshari. Though ardent Saivites themselves, the Somavamsis continued the Bhaumakara tradition of religious toleration. They tolerated other sects such as Jainism, Vaishnavism and Saktism. The king Udyota Keshari carved Navamuni and Varabhujia caves for the Jaina ascetics.

3.1.4.2 Art and Architecture

The Somavamsis left their imperishable legacy in the field of art and architecture. The Odishan temple architecture which began in the Sailodbhava period reached the height of perfection towards the close of the Somavamsi period. The Odishan temple reached its complete form towards the close of the Somavamsi period. The architectural activities in the later period, though by no means scarce, were more concerned with elaboration than with any introduction of new features or forms indicating new directions of development. Out of the numerous temples, built by the Somavamsis four are most magnificent Lingaraj, Brahmeswar, Mukteswar and Rajarani (all in Bhubaneswar). Each of them is a masterpiece of Odishan architecture. The images of these temples are also the finest specimens of sculpture.

3.1.4.3. Promotion of Learning

There was a phenomenal development in the field of Sanskrit learning and literature during the Somavamsi period. The inscriptions of the period speak of the proficiency of the scholars in *Vedas, Vedanga, Smtitis, Puranas*, medical sciences, Astrology, *Arthasastra*, Grammar, Poetry, History, Political Science and Logic. The land grants to the learned Brahmanas facilitated the study of Sanskrit literature. A number of Sanskrit scholars such as Sadharana, Purushottam Bhatta, Bhavadeva, Acharya Subhachandradeva and Narayana Satakarni flourished during the Somavamsi period. Sadharana, the chief minister of Janmejava I was well-versed in *Veda, Vedanga, Vidya, Siksa, Kalpa, Itihas, Smriti* and *Arthasastra*. Purushottam Bhatta wrote a eulogy on King Udyota Keshari. Some of the Somavamsi kings themselves were scholars. The Somavamsi inscriptions use some typical Odia words such as *Khamba, Punya* and *Machha*. This period was undoubtedly a significant phase in the formation of Odia language.

3.1.5. Conclusion

Thus, the Somavamsi rule undoubtedly ushered a new era in the history of medieval Odisha. The rulers of this dynasty were great conquerors who, by their extensive conquests, gave a geographical unity to this land by bringing a large chunk of territory comprising the undivided Balasore, Cuttack, Puri, Keonjhar, Dhenkanal, Baud-Kondamal and Ganjam districts of Odisha. Of course, their political achievements became shadowy in the foot-prints of time but their cultural activities remained uneffaceable for all times to come.

3.1.6. Summary

- The reign of the Somavamsis for two hundred years forms a glorious epoch in history of Odisha.
- The Somavamsis, other wise known as Panduvamsis, ruled over Odisha from the middle of the ninth century A.D. to the early part of the twelfth century A.D.
- For the first time Kalinga, Utkala, Kongoda and Kosala were unified and brought under one political authority.
- we get some information from the inscriptions like Banda Copper plates of Tivaradeva, Adhavara plates of Mahanannararaja Banda plates of Mahasivagupta etc.
- Janmejaya I was a powerful ruler of the Somavamsi dynasty who assumed high sounding titles like 'Paramesvara', 'Paramabhataraka,' 'Trikingadhipati' etc.
- Yayati I was a *brave* warrior. Not only he crossed sword with the Kalachuris but subdued the Bhanjas and held his sway *over* the Bhauma kingdom of Tosali.
- After Yayati I, his son Bhimaratha ascended Somavamsi throne and his rule contributed in the consolidation of the Somavamsi Empire and brought peace and tranquility in the country.
- Dharmaratha who succeeded Bhimaratha was definitely a powerful ruler.
- As Dharmaratha died issueless, his brother, Nahusa succeeded him to the throne of Kosala.
- Indraratha had been appointed by Dharmaratha as the governor of Kalinga.
- Chandihara Yayati II was a mighty ruler of the Somavamsi dynasty.
- Yayati II was a patron of Brahmanism.
- Tradition credits him of inviting 10,000 Brahmins from Kanyakubja (Kanauj) to perform Dasasvamedha sacrifice at Jajpur.
- Udyotakesari, who succeeded Yayati II, was a worthy son of an illustrious father.
- With the accession of Janmejaya II, the son of Udyotakesari, disintegration of the Somavamsi dynasty started.
- Janmejaya II was succeeded by his son Puranjaya I.
- Karnadeva was the last known ruler of the Somavamsi dynasty who was the brother of Puranjaya.

- At last the Somavamsi Kingdom fell a prey to the Gangas who established their sway over Utkala.
- The political unification of Odisha under the Somavamsis brought with it an efficient administration.
- The king was assisted by many important ministers and officers.
- The cultural contribution of the Somavamsis is significant in many ways.
- The Somavamsi rulers were ardent Saivites.
- They helped the growth and spread of Saivism by the construction of Siva temples and offer of liberal land grants to the Saiva temples, priests and ascetics.
- They also tolerated other sects such as Jainism, Vaishnavism and Saktism.
- The Somavamsis left their imperishable legacy in the field of art and architecture.
- The Odishan temple architecture which began in the Sailodbhava period reached the height of perfection towards the close of the Somavamsi period.
- The Odishan temple reached its complete form towards the close of the Somavamsi period.
- Out of the numerous temples, built by the Somavamsis four are most magnificent Lingaraj, Brahmeswar, Mukteswar and Rajarani (all in Bhubaneswar).
- There was a phenomenal development in the field of Sanskrit learning and literature during the Somavamsi period.
- The inscriptions of the period speak of the proficiency of the scholars in *Vedas*, *Vedanga*, *Smtitis*, *Puranas*, medical sciences, Astrology, *Arthasastra*, Grammar, Poetry, History, Political Science and Logic.
- The land grants to the learned Brahmanas facilitated the study of Sanskrit literature.
- Thus, the Somavamsi rule undoubtedly ushered a new era in the history of medieval Odisha.

3.1.7. Exercise

- ❖ Write a note on the early history of the Somavamsi dynasty.
- ❖ Discuss the dynastic history of the Somavamsis.
- ❖ Highlight the achievements of the Somavamsi rulers.
- ❖ Describe the culutual significance of the Somavamsi rule.

3.1.8. Further Reading

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Unit-3
Chapter-II
THE GANGA:
Sources, Political History (Anantavarman Chodagangadeva,
Anangabhimadeva and Narasimhadeva)

Structure

3.2.0. Objectives

3.2.1. Introduction

3.2.2. The Gangas

3.2.3. Sources

3.2.4. Political History

3.2.4.1. Anantavaraman Vajrahasta V (C-1038-1070 A.D.)

3.2.4.2. Devendravarman Rajarajadeva (1070-1077 A.D.)

3.2.4.3. Anantavarman Chodagangadeva (1077-1147 A.D.)

3.2.4.3.1. Conquests and empire building

3.2.4.2. War with the Cholas

3.2.4.3.3. Subjugation of Utkala

3.2.4.3.4. Relation with the Palas of Bengal

3.2.4.3.5. Other achievements

3.2.4.3.6. Introduction of a well organised administration

3.2.4.3.7. Patron of literature and learning

3.2.4.3.8. In the field of art and architecture

3.2.4.4. Kamarnava (1147-1156 A.D.)

3.2.4.5. Raghava (1156-1170 A.D.)

3.2.4.6. Rajaraja II (1170-1190 A.D.)

3.2.4.7. Anangabhimadeva II (1190-1198 A.D.)

3.2.4.8. Rajaraja III (1198-1211 A.D.)

3.2.4.9. Anangabhimadeva III (1211-1238 A.D.)

3.2.4.9.1. Resistance to Muslim invasion

- 3.2.4.9.2. **Conquest of the Sambalpur-Sonepur-Bolangir tract**
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- 3.2.4.17. **Bhanudeva IV (1414-1435 A.D.)**
- 3.2.4.18. **The extent of the Empire of the Gangas**
- 3.2.5. **Conclusion**
- 3.2.6. **Summary**
- 3.2.7. **Exercise**
- 3.2.8. **Further Reading**

3.2.0. Objectives

In this lesson, students explore the Ganga dynasty and about its rulers. After completing this chapter, you will be able to:

- *trace the history of the Gangas;*
- *identify the sources and political history of the Ganga rulers*
- *recognize the contribution of Anantavarman Chodagangadeva;*
- *appreciate the role of Chodagangadeva in the Ganga dynasty .*
- *know the contribution of Narasimhadeva I*

3.2.1.Introduction

The rise of the Imperial Gangas is a remarkable event in the history of Odisha. The period of Ganga rule is considered as an era of vigorous imperial wars and conquests, hectic political activities, sound administration and great cultural attainments. In fact, the Gangas as a ruling dynasty appeared in the Odishan history towards the end of the fifth century A.D. and in the eleventh century A.D., they emerged as a paramount power. The Gangas not only succeeded in building a vast empire but their well organised administrative set up, 'unparalleled architectural splendours like Sri Jagannath temple at Puri and Sun temple at Konarka made their name immortal in the annals of medieval Odishan history.

3.2.2.The Gangas

The reign of the Gangas, popularly known as the Eastern Gangas, forms a splendid era in the medieval Odishan history. They struggled hard for a long period from 498 A.D. to 940 A.D. for their survival and during this phase, they passed through many vicissitudes. This was followed by four hundred years of glorious rule, a period from 1038 A.D. to 1435 A.D.

3.2.3Sources

It is very difficult to find out the sources of the Ganga dynasty. However, as a tribe they can be traced back to fourth century B.C. Megasthenes, the Greek ambassador to the court of Chandragupta Maurya, mentions a tribe, named Gangaridai, which inhabited on the bank of the Ganges. In the first century AD., Pliny refers to their southward movement and settlement on the bank of the river Vamsadhara. The Draksaram temple inscription, Kenduli plate, Kornji copper plate, Nagari plate, Kendupatana plate, Jagannath temple inscription, Chinna Badamu plates, Ronaki inscription, Kanchipuram inscription, Kapilasa inscription, Kamarnava copper plate (Choudwar) etc. form the main inscripational sources of the imperial Gangas. Among literary works, very important are the *Madala Panji*, *Tabaqat-i-Nasiri*, *Tarikh-i-Firoze Shahi*,

Ramacharita and *Kalingattuparani* etc. which throw considerable light on the career and achievements of the Ganga kings.

3.2.4. Political History

The Ganga imperialism brought political stabilisation to Odisha in the medieval age. The competent rulers of this dynasty like Chodagangadeva, Anangabhimadeva III and Narasimhadeva I were great warriors and men of exceptional ability who succeeded in keeping their vast kingdoms independent when the Hindu kingdoms, one after another, were falling victims to Muslim aggression.

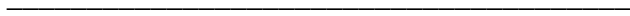
The genealogy of the Imperial Gangas

The genealogy of the Ganga rulers can be discussed in the following way.

Anantavarman Vajrahasta V



Devendravarman Raja Raja I



1. Anantavarman Chodagangadeva Viayaganda Premadideva



2. Kamarnava 3. Raghava 4. Raja Raja II 5. Ananga Bhimadeva II



6. Raja Raja III



7. Ananga Bhimadeva III



8. Narasimhadeva I



9. Bhanudeva I



10. Narasimhadeva II



11. Bhanudeva II

- ↓
- 12.Narasimhadeva III
- ↓
- 13.Bhanudeva III
- ↓
- 14.Narasimhadeva IV
- ↓
15. Bhanudeva IV

3.2.4.1.Anantavaraman Vajrahasta V (C-1038-1070 A.D.)

With the accession of Anantavarman Vajrahasta V in 1038 A.D. , the Gangas got freed from the clutches of the Somavamsi kings. As the first independent Ganga king, he used titles like '*Maharaja, Maharajadhiraja, Paramamahesvara, Paramabhataraka and Trikalingadhipati*'. His title '*Trikalingadhipati*' clearly indicates that he brought Utkala, Kongoda and Kalinga under his control. He followed the policy of matrimonial alliance for strengthening his empire. His marriage with Vinaya Mahadevi, the Kalachuri princess made his position stable in the Southern India and prompted him to deal with the Somavamsis. It is presumed that he maintained diplomatic relation with distant neighbouring countries which enhanced his glory.

3.2.4.2.Devendravarman Rajarajadeva (1070-1077 A.D.)

Vajrahasta V was succeeded by his son Devendra Varman Rajarajadeva in 1070 AD. Being pressed by the Somavamsis of Utkala and the Chalukyas of Vengi, Rajarajadeva was determined to follow a vigorous policy. He carried on his arms far as Vengi, defeated Kulottungachoda alias Rajendrachoda II, who gave the hand of his daughter Raja sundari to Rajarajadeva. From Dirghasi inscription, it is known that Vanapati, the Brahmin minister and commander of Rajaraja inflicted crushing defeat upon the rulers of Vengi, Utkala, Khimidi, Gidrisingi, Kosala and Chola. The acquisition of the neighbouring territories by following a vigorous policy of aggrandisement enabled Rajarajadeva to bring stability to the Ganga rule. He took up the independent high sounding titles like *Parama Mahesvara, Paramabhataraka, Maharajadhiraja* and *Trikalingadhipati*. He died in 1077 AD.

3.2.4.3.Anantavarman Chodagangadeva (1077-1147 A.D.)

Anantavarman Chodagangadeva was a prominent king of the Ganga dynasty. The initial phase of his reign was critical because of his infancy. But as the king grew up to adulthood, he

proved his ability as a ruler and ruling over Odisha for a long period of seventy years. In fact, he founded the Gangas dynasty in the Odishan soil, which ruled till 1435 A D.

3.2.4.3.1. Conquests and empire building

In order to establish a strong empire, Anantavarman Chodagangadeva followed the policy of conquest and empire building.

3.2.4.2. War with the Cholas

In the early years of his succession to power, Chodagangadeva had to face Chola threat. It was happened perhaps due to the marriage of Chodagangadeva with Chodadevi, the daughter of Virachoda, a son of Kulottungachoda. This was perhaps against the will of Kulottunga and thus, his son Virachoda was ousted from governorship of Vengi. This led Virachoda to take shelter at the court of Chodagangadeva, and so, the latter had to bear the brunt of Kulottungachoda's aggression. This war took place around 1093-94 AD. Chodagangadeva lost the southern part of Kalinga which was occupied by the Cholas. However, Chodagangadeva never lost his heart. With increasing power and potentiality, he defied the payment of tribute to the Cholas as has been reflected by the *Kalingattuparani* composed by Jayamagondam, the court poet of Kulottunga. As a result the Cholas marched to Kalinga and fought with Chodagangadeva who defeated them and occupied Vengi. This led the expansion of the Ganga dynasty upto Vengi in the Western direction.

3.2.4.3.3. Subjugation of Utkala

The weakness of the Somavamsis of Utkala brought the attention of Chodagandadeva to subjugate it under his suzerainty. The Corni copper plate grant of Chodagangadeva mentions that Chodagangadeva waged war against the kings of Utkala and Vengi simultaneously. He first defeated the king of Utkala whose name appears as Karnadeva in the *Ramacharita* of Sandhyakaranandi. It is a fact that Karnadeva or Karnakesari, the last ruler of the Somavamsi dynasty was defeated by Chodagangadeva. After that, the Ganga empire extended upto Utkala in the eastern direction. After the annexation of Utkala, Chodagandadeva had annexed Vengi as is suggested by the above mentioned copper plate grant. The year of occupation of Odisha by Chodagangadeva might have taken place around 1110 A. D.

3.2.4.3.4. Relation with the Palas of Bengal

Getting success over Utkal and Vengi, Chodagandadeva next looked towards Bengal. Taking advantage of the death of Ramapala, Chodagangadeva attacked Bengal beyond

Dandakabhukti. He defeated the weak and feeble ruler of Dandakabhukti and brought under his control its capital city Aramya. However, Vaidyadeva, the able minister of Kumarapala had offered a stubborn resistance to the Odishan emperor as is revealed from the copper plate of the former. The achievement of Chodagangadeva in relation to Bengal is known from the Nagari plate. In the task of the conquest of Bengal, Chodagangadeva was most probably assisted by Samantasena, the Sena King of Radha (South-West Bengal), the enemy of the Palas and the founder of the Sena dynasty in Bengal. He was appointed by Chodagangadeva as his nominee to rule over this Suhma territory. Vijayasena, the grandson of Samantasena, established cordial alliance with Chodagangadeva and became the master of Radha *desa*. By these extensive conquests, Chodagangadeva became the master of a vast kingdom stretching from the *river* Ganges in the north to that of *Godavari* in the south.

3.2.4.3.5. Other achievements

Chodagangadeva was known by several names as Anantavarman, Chalukya Ganga, Virarajendra Chodaganga, Vikrama Gangesvara and Gangesvara Deva bhupa. From his Ronaki inscription, it is revealed that he bore titles like '*Maharajadhiraja, Trikalingadhipati, Sri Gangachudamani, Rajaparamesvara, Paramabhaftaraka, Paramamahesvara, Paramavaisnava*' etc. These high sounding and pompous titles show that Chodagangadeva was undoubtedly great king of the Ganga dynasty. Though Kalinganagara was the capital of his empire, but he made Sarangagarah another political head-quarter of the empire. Kalinganagara has been identified by the scholars with modern Mukhalingam on the river bank of Vamsadhara in the Srikakulam district of Andhra Pradesh. The reason behind this is obvious as Sarangagarah (near Baranga in Cuttack district) was almost centrally located in the vast empire of Chodagangadeva. Besides, he also built *several* strong forts at Jajpur Kataka, *Amaravati* Kataka (near Chhatia) Choudwar Kataka, Sarangagarh Kataka etc.

3.2.4.3.6. Introduction of a well organised administration

In order to give stabilisation and consolidation to the vast empire, Chodagangadeva introduced a well organised administration. Being a foreigner to this alien land he could very well realise his duty towards the people of Odisha. He devoted himself for the material prosperity of his subjects by executing various humanitarian and welfare projects. This made him popular among his Odishan subjects.

3.2.4.3.7. Patron of literature and learning

He was a great patron of literature and learning. His inscriptions bore brilliant testimony of the fair knowledge of Sanskrit, Odia and Telegu literature that he possessed. Being a good conversationalist, he was also well acquainted with the Vedic lore. He displayed his talent in fine arts and poetical composition. Science had its progress during his age. Satananda composed *Bhasvati*, a manual of rules to determine the position of the heavenly bodies. As an outstanding ruler, Chodagangadeva was famous for his religious toleration. Though, he was a great devotee of Lord Gokarnesvara in the Mahendra mountain at his earlier days but later on, he became a loyal follower of God Jagannath at Puri. Still then, he never imposed his personal religion upon anybody. His construction of the temple of Jagannath at Puri and the endeavour to bring all religious faiths into the fold of a single cult. i.e. the Jagannath cult was a landmark in the religious history of Odisha.

3.2.4.3.8. In the field of art and architecture

In the field of art and architecture, Chodagangadeva has contributed a lot. He had started the building of the great temple of God Jagannath at Puri which was completed by Anangabhimadeva III. However, it is controversial that Chodagandadeva started the construction of the temple of God Jagannath. The Dasgoba plates of Rajaraja III states that the construction place of Purusottama (God Jagannath) abandoned by earlier kings was taken up by *Gangesvara* (Chodagangadeva). Chodagangadeva was also instrumental in building several forts in several strategic places for the protection of his vast empire from the onslaught of the enemies. The glorious career of Chodagangadeva came to an end with his death in 1147 A.D. His wife Kasturikamodini built a Jagannath temple at Tekkali in 1150 A.D. to preserve the memory of her deceased husband.

Thus, the seventy years long rule of Chodagangadeva was a glorious epoch in the medieval Odishan history. Of course, his discomfiture in the hands of the Kalachuri ruler Ratnadeva II could not enable him to have his sway over Sambalpur-Sonepur-Bolangir tract. Still then, the vast empire extending from the Ganges to the Godavari definitely establishes the fact that Chodagandadeva was a great military genius. As an administrator, patron of art, architecture and culture and a liberal ruler, Chodagandadeva is a remarkable figure in the medieval Odishan history.

3.2.4.4. Kamarnava (1147-1156 A.D.)

Kamarnava ascended the throne after the death of his father through his wife Kasturikamohini. His brief rule for a decade was mostly devoted to the fight against the Kalachuris for the possession of Sambalpur-Sonepur-Bolangir tract. Like his father, he was unsuccessful in his mission. A notable event during his period was that he performed the *Tulabharam* ceremony by which he weighed himself against gold which he distributed among the Brahmins and his courtiers.

3.2.4.5. Raghava (1156-1170 A.D.)

After the death of Kamarnava his younger brother Raghava to ascended the Ganga throne in 1156 AD. He was another son of Anantavarman Chodagandadeva through his queen Indiradevi. He also took up high-sounding title, '*Anantavarma Devidasa Ranaranga Raghava Chakravarti*'. Perhaps during his period Kulottunga Rajendrachoda II of Velanadu attacked Kalinga and got some success. Among his two inscriptions found inside the *Jagamohana* of the Lingaraja temple, one describes about Jayadeva, a reputed poet of Odisha for his eternal creation *Gitagovinda*. His reign was comparatively peaceful and tranquile.

3.2.4.6. Rajaraja II (1170-1190 A.D.)

Next Rajaraja II succeeded Raghava as he had no son and successor. He was another son of Chodagandadeva through his queen Chandralekeha. With him the lost glory of the imperial Gangas revived. At the beginning of his reign, he recovered the lost territory of the Gangas extending from Simhachalam to Godavari during Kamarnava and Raghava. However, with the attack of Prithivisvara, the Velanati Chola ruler over Kalinga who extended his sway up to Srikurmam, Rajaraja II had to accept the supremacy of the former and remained under him as a vassal king. The victory of Lakshmanasena, the Sena ruler of Bengal and the contemporary of Rajaraja II over Utkala is rejected by scholars because it is untenable. Jayadeva, the great. poet of the time also flourished during the reign of Rajaraja II.

3.2.4.7. Anangabhimadeva II (1190-1198 A.D)

Anangabhimadeva II, the brother of Rajaraj II, ascended the throne as he had no children. His reign was peaceful and it witnessed vigorous activities in the building of many Saivite temples. His brother-in-law, Svapnesvaradeva constructed the famous Meghesvara temple at Bhubaneswar. Probably, he built Sovanesvara Siva temple at Niali. He undertook massive works of public welfare like building of roads, digging of wells and tanks, construction of high

compound walls etc. He patronised men of letters and also looked after the material and spiritual well being of his subjects. He died in 1198 A.D.

3.2.4.8. Rajaraja III (1198-1211 A.D.)

Anangabhimadeva II was succeeded by his son Rajaraja III in 1198 A.D. His reign witnessed the increasing desire of the Muslims to invade this land. The *Tabaqat-i-Nasiri* of Qazi Minhaj-us-siraj mentions that under the instruction of Bakhtyar Khilji, Muhammad Sheran and Ahmad Sheran had advanced to occupy Lakhnor (in Bengal) and Jajnagar (Jajpur in Odisha). The death of Bhaktyar Khilji, while leading the Muslim army in a campaign against Kamarupa (Assam) put a stop to the plan. The Muslim governors of Bengal, however, continued their attacks on Odisha during the reign of his successors.

3.2.4.9. Anangabhimadeva III (1211-1238 A.D.)

Rajaraja-III was succeeded by his son, Anangabhimadeva-III in 1211 AD. Anangabhimadeva-III came to power at a time when the Muslim rule in Bengal had threatened the security of the Ganga kingdom in Odisha. On the other hand, the Kalachuris were the traditional rival of the Gangas. At the same time, the Chola Empire was disintegrating in the south. Such was the situation when Anangabhimadeva III ascended the throne of the Gangas.

3.2.4.9.1. Resistance to Muslim invasion

Just after his accession, Anangabhimadeva III had to face the violent march of the Muslim army of Bengal under the command of Ghiyas-ud-din Iwar who ascended the throne in 1215 A.D. The *Tabaqat-i-Nasiri* mentions that Ghiyas-ud-din I was the Khilji ruler who received revenue from Jajnagar, Kamrup, Tirhut and several other places. However, this fact does not find corroboration from any other source. On the contrary, the Chatesvara inscription of Anangabhimadeva III found in the village of Krishnapur in the undivided Cuttack district refers to the defeat of the Muslim governor at the hands of Vishnu, the Brahmin minister of Anangabhimadeva. The inscription describes: "How are we to describe his (Vishnu's) heroism during his fight against the Muslim King? He fought drawing arrows upto his ear killing many famous warriors, which became a grand feast to the sleepless and un-winking eyes of the gods who were interested onlookers in the heaven above." Thus, it can be stated with historical analysis that anangabhimadeva III did not pay any tribute to Iwar rather foiled the latter's attempt by inflicting a crushing defeat upon him. It is known that between 1211 and 1215 A.D.

Angangabhimadeva had fought with Ghiyasud- din Iwaz, defeated him and saved Odisha from the Muslim menace.

3.2.4.9.2. Conquest of the Sambalpur-Sonepur-Bolangir tract

The greatest achievement of Anangabhimadeva III as a conqueror was his victory over the Kalachuris. The Chatesvara inscription describes that Vishnu, the Brahmin minister of Anangabhimadeva III defeated the king of Tumanna on the bank of river Bhima at the skirts of the Vindhya hills and on the sea-shore. Though scholars like N.N. Vasu and M. Somasekhara Sharma identify Tummana with a person but most of the scholars relate it to a place as the expression of the above mentioned inscription "*Tumanna-Prithivi- Pathe*" means "Of the king of Tummana land". The place in question is most probably the South Kosala where the Kalachuris or Haihayas were ruling. Perhaps, the Ganga imperialism had prompted Anangabimadeva III to cross sword with Dakshina Kosala in order to put an end to the Ganga-Kalachuri struggle that had started during the reign of Chodagandadeva. This victory of the Ganga monoarch pushed the limit of the Ganga Empire covering a large chunk of area comprising Sonepur-Bolangir-Sambalpur tract. From the records, it can be presumed that *Tummana* came under the away of Anangabhimadeva III in or around 1220 A.D.

3.2.4.9.3. Matrimonial alliance

Anangabhimadeva III was a shrewd diplomat. He wanted to cement matrimonial alliance with the Kalachuris for maintaining the far flung Ganga empire for the realization of that end, he gave his daughter Chandrika in marriage to the valiant Kalachuri prince Paramadrideva. By this materimonial alliance ended the long prevailed antagonism and hatred between the Kalachuris and the Gangas. The united strength of the Gangas and Haihayas became unchallengable in North-Eastern India and gave a solid resistance to the Muslim invasion when Paramadrideva, his son-in-law joined hands with Narasimhadeva I in the latter's fight with Tughril Tughan Khan of Bengal.

3.2.4.9.4. Invasion of Kanchipuram and Srirangam

Taking advantage of the weakness of the Cholas, the Kakatiya king Ganapati invaded the Chola empire. The records of Ganapati show that he had his sway over the coastal districts to the east of Warangal and Kalinga. This political development prompted Anangabhimadeva to interfere in the Chola politics of the South. He marched with his grand army and overran Kanchipuram and Srirangam. This fact finds ample corroboration in the Allalanatha temple

inscription of Kanchipuram where Somaladevi Mahadevi, the queen of Anangabhimadeva III recorded a valuable gift on the south wall of the said temple. By this conquest, the Ganga empire crossed the river Godavari and extended upto Krishna. This event took place around 1230 A.D.

3.2.4.9.5. Transfer of Capital

The Allalanatha temple inscription of Kanchipuram shows that Anangabhimadeva III transferred his capital from Kalinganagar to *Abhinava Varanasi Kataka* (Cuttack) on the bank of river Mahanadi. Earlier, Chodagangadeva had made Sarangagarh, a second centre of political activities of the Ganga empire, but Anangabhimadeva completely shifted the capital to the centre place like Cuttack. He named it after Varanasi, the sacred place of pilgrimage of the Hindus. With all probability, it can be stated that he must have completed this work by 1230 A.D.

3.2.4.9.6. His achievements as a builder

He was not only a conqueror but also a great builder. The Kanchipuram inscription states that he had built a new capital, called Abhinava Baranasi Kataka. As per the Nagari grants, issued by the great king in 1230-31 AD., he raised a temple for Lord Purushottam and two Siva temples in his new capital. The *Madalapanji* attributes the erection of the Puri temple of Lord Jagannath to Anangabhimadeva-III, but the statement of the *Madalapanji*, which was a later work is not accepted by the historians because of the fact that the copper plates grants of the Gangas clearly mention that Chodagangadeva was the builder of the great temple at Puri. However, it can be assumed that Anangabhimadeva-III, might have added some new structures to the temple of Jagannath.

3.2.4.9.7. His devotion to Lord Jagannath

As Anangabhimadeva-III was a devotee of Lord Purushottam, he professed great devotion to Lord Jagannath. The Drakshasrama and Kanchipuram inscriptions mention him as the Rauta or deputy of Lord Jagannath. The *Madalapanji* also mentions him as a great devotee of Lord Jagannath. According to some scholars in order to win the loyalty of the Nayakas and feudatory chiefs under him Anangabhimadeva III proclaimed himself as the *Rauta* or deputy of Lord Jagannath in 1216 AD. The subsequent Suryavamsi and Bhoi rulers followed Anangabhimadeva's policy of owing unquestioning loyalty to Lord Jagannath and professed themselves as the servants of the deity. According to some scholars, this expression of loyalty and devotion to Lord Jagannath led to the origin of the practice of *Chhera Pahara*, according to

which the king has to perform the job of a sweeper in front of the car of Lord Jagannath at the time of the annual car festival. This practice has been continuing since then.

3.2.4.9.8. Other achievements

Anangabhimadeva III had also great esteem for Saivism and Saktism. The Draksharam inscription of 1216 A.D. mentions him as the deputy of Purushottama, Rudra and Durga. The Nagari plate inscription credits him of celebrating *Hiranyagarbha Mahadana* and *Tulapurusa Mahadana*. It also reveals his numerous gifts of lands to several Brahmins. As a benevolent ruler, Anangabhimadeva undertook massive humanitarian works for the welfare of his subjects. The Chatesvara inscription refers to the construction of roads, tanks, houses and temples for the general and religious purposes of his subjects. According to the *Madalapanji* he undertook a land settlement with the help of two revenue ministers like Damodar Badapanda and Isana Pattanayak. The total land revenue collected during his reign amounted four crores and forty-three lakhs of *tankas*. The revenue, thus collected, was spent definitely for the welfare of his people. He provided an enlightened administration, as he himself was learned and acquainted with '*Dharma*' and '*Nitt*' texts.

3.2.4.9.9. Importance on preserving places of historical significance

In the medieval Odishan history, Anangabhimadeva for the first time showed a bright example of preserving places of historical significance. His Lingaraja temple inscription refers to the fact that he donated *five Vatikas* of land to a potter for repairing roofs of the *Mandapas* of that temple in every twelve years, two *Vatikas* of land were given to a limemaker for white washing the walls of the *mandapa* once in a year and one *vatika* of land was given to a sweeper for sweeping the *mandapa* thrice a day.

3.2.4.9.10. Patron of learning

He was also a great patron of learning. He granted lands to the Brahmanas who were well-versed in the *Vedas*, *Puranas* and *Vyakaranas* and also donated lands to the *mathas* which were, by that time centres of education, religion and culture. From Nagari plates it is inferred that Anangabhimadeva III ruled his empire by following *Dharma* and *Niti* texts. Anangabhimadeva III died in 1238 A.D.

Thus, Anangabhimadeva III was a great warrior, administrator, diplomat, pious man, lover of scholars, protector of all religious faiths, preserver of historical monuments etc. He has left an indelible mark in the *medieval* Odishan history.

3.2.4.10. Narasimhadeva I (1238 - 1264 A.D.)

With the succession of Narasimhadeva I to the Ganga throne in 1238 A.D., the Ganga Empire reached its zenith. His twenty-six years of glorious rule witnessed extraordinary achievements in every aspect of the Ganga administration. His aggressive and offensive military policy created panic in the minds of the Muslim rulers of Bengal and Oudh. This led the imperial Gangas to the pinnacle of power, glory and splendour. For the first time, he bore the title *Gajapati* exhibiting the vast possession of elephants and this title was borne by the later Ganga rulers occasionally and by the Suryavamsi kings invariably. The Sun temple at Konarka was the magnificent creation in the field of architecture that brought Narasimhadeva. He was popularly known as Langula Narasimhadeva among the people of Odisha.

3.2.4.10.1. Attack on Bengal

After his accession in 1238 A.D., Narasimha I followed the policy of aggressive imperialism. By that time, Tughril Tughan Khann (1233 - 1246 A.D.) had become the governor of Bengal. After consolidating his position, Narasimha marched with his grand army aided by Paramadrideva, his brother-in-law towards Bengal in 1234 A.D. The Odishan army overran a number of semi independent Hindu rajas of the neighbouring area, east of the river Ganges and made a calculated move to northern Radha, the territory of Tughri Tughan Khan. At this juncture, Tughril Tughan gave a clarion call to all the Muslims for a zihad (holy war) against the Hindus. Even Qazi Minhaj-us-Siraj joined this holy war.

In his *Tabaqat-i-Nasiri* Minhaj gives a vivid picture of the war. By 1244 A.D. Tughril Tughan launched a counter attack on the Odishan army. Gaining some initial success, the Muslim army compelled the forces of Narasimhadeva to retreat towards their frontier fort Katsin (Kantei in the Midnapur district of West Bengal) which was surrounded by jungles and cane-bushes and provided strategic defence to the Odishan army. Tughril-Tughan Khan retired to Lakhnauti in order to save his life. His rule over Radha came to an end. The victory of Narasimhadeva I over the Muslim army has been described in the Anantavasudeva temple inscription.

It certainly established the fact that Narasimha had extended his sway upto Radha by defeating Tughril-Tughan Khan. Narasimhadeva did not retire after conquering Radha. He wanted to extend his sway upto Varendra. By that time Lakhnauti consisted of two main divisions- Radha and Varendra, situated on either side of the Ganges. Lakhnor was the

headquarters of Radha while Diwkot was that of Varendra. Having his sway over Radha, Narasimhadeva directed his army against Varendra. The Odishan army ransacked the Muslim territory at Bengal and created panic in the minds of the Muslims. Being fearful, Tughril Tughan Khan appealed to Sultan Alauddin Masud Saha of Delhi to come to his rescue who sent Quamuruddin Tamur Khan, the governor of Oudh to help Tugha Khan. However, after reaching Bengal, Tamur had a sharp difference of opinion with Tughril Tughan who was ultimately driven away from Bengal and Tamur Khan continued as its governor till his death in 1246 A.D.

Balban, the Sultan of Delhi Sultanate appointed Ikhtiyar-ud-Din Yuzbak as the governor of Lakhnauti. Again Narasimhadeva carried on his arms upto Bengal. Minhaj's *Tabaqat-i-Nasiri* mentions that four battles were fought between Yuzbak and Narasimha from 1247 to 1256 A.D. Again, the leader of this battle from the side of the Odishan army was Paramadrideva whom Minhaj mentions as *Saba ntar*. In the first two battles, Yuzbak gained success. In the third one he sustained discomfiture at the hands of Odishan army. He asked for military aid from Delhi and marched towards Umurdan (present Amarda Mayurbhanj district). However, in this great battle Paramadrideva, the valiant son-in-law of Anangabhimadeva III and brother-in-law of Narasimhadeva I lost his life. The victory of Yuzbak has been substantiated by the issue of silver coins from the mint of Lakhnauti in memory of the conquest of Umardan. However, after his death, Lakhnauti came under the direct grip of Delhi Sultanate and Narasimhadeva subjugated Bengal, Midnapur, Howrah and Hoogly to the Ganga empire.

3.2.4.10.2. Hostilities with the Kakatiyas

He not only subdued the Muslims but created terror in the mind of Kakatiya ruler Ganapati. The Lingaraj temple inscription refers to a struggle which took place between Ganapati and Narasimha. Ganapati was a very powerful ruler of Kakatiya dynasty who must have invaded the southern part of Kalinga grabbing some portions of it as is known from the Bhimesvara temple inscription. So, it can be assumed that there might have been frequent struggle between the two kings and Narasimhadeva must have inflicted a crushing defeat upon Ganapati.

3.2.4.10.3. His achievements as a builder

Narasimhadeva's achievement as a builder was unparalleled. The outstanding Sun temple at Konarka bears the testimony in the field of art, architecture and sculpture. Though the main temple has been ruined, *Jagamohana* (Porch) is still standing. The marvelous art, architecture

and sculpture of the temple allure the attention of millions of tourists all over the world who visit the Sun temple of Konark.

3.2.4.10.4. His contribution to religion, art and literature

He was not only a great military genius or builder but also he was a great statesman of his time. His sound administration was marked with catholicity. He was a champion of the cause of the Hinduism. His Lingaraj temple inscription reveals that he constructed a monastery called *Sadasiva Matha* in the *Ekamrakhetra* (Bhubaneswar). This monastery was the asylum for the refugee Hindus who came from Gauda and Radha being oppressed by the Muslim rulers.

3.2.4.10.5. Patron of Sanskrit literature

He was a great patron of Sanskrit literature. Vidyadhara, his court poet composed his famous *Alankara* work *Ekavali* which describes the achievements of Narasimhadeva I. His court was adorned with great men of letters as is gleaned from the language and style of different inscriptions of, his period. Narasimhadeva was famous for his religious toleration. If the Sun temple at Konarka makes an impression that he was a great devotee of sun God his Kapilasa inscription terms him as *Sri Durga Putra*, *Sri Purusottam Putra* and a devotee to God Mahesvara. He definitely followed the policy of his father Anangabhimadeva III. Narasimhadeva I bore the high sounding titles befitting to his status. The *Ekavali* crowns him with the title '*Vavanani Uallabha*' the Lingaraja temple inscription adorns him with the title '*Vira-Nara-Kesari-Dharadhipa*' and the Kapilash inscription entitles him as '*Gajapati*'. His glorious rule came to an end in 1264 A.D.

Thus, Narasimhadeva-I was a king of a many laudable qualities. He was skilled in the art of government and also patronized men of letters. He was famous due to his heroism and marvelous creation of the Sun temple, at Konarka.

3.2.4.11. Bhanudeva I (1264-1279 A.D.)

Narasimhadeva was succeeded by his son Bhanudeva I. Yuzbak, the Governor of Bengal marched as far as Jajnagar (Jajpur) in or around 1275 A.D. and took away some elephants. It is presumed that the Muslim sway was extended upto Jajpur. Bhanudeva was a benevolent ruler. His donation of lands, mango gardens and trees to the Brahmins shows that he promoted Brahmanism. The coming of Narahari Tirtha, the Dvaita Vedantin and his acceptance of the images of Rama and Sita from Bhanudeva I suggests that the worship of Sita-Rama began during his period. However, the disintegrating tendency of the Ganga empire started right from the days

of Bhanudeva I when several feudatories like Matsys of Oddadi, the Chalukyas of Elamancili and the Pallavas of Virakutam showed defiant attitude towards the Ganga suzerainty. During his reign, Chandrikadevi, the daughter of Anangabhimadeva III and the wife of Paramadrideva built Anantavasudeva temple at Bhubaneswar.

3.2.4.12. Narasimhadeva II (1-279-1306 A.D.)

Narasimhadeva II ascended the throne with the death of Bhanudeva I in 1279 A.D. As he was a minor, Narahari Tirtha became his regent for long twelve years. During his time Tughril Khan-i-Yuzbak, the governor of Bengal fought with Balban, the Sultan of Delhi. So, Narasimhadeva II enjoyed a comparatively peaceful time during his period. He facilitated trade and commerce by improving communication facility and brought prosperity to the land. Like his forefathers, he bore high-sounding titles like *'Vira Narasimhadeva, Sri Narasimhadeva, Pratapa Vira Sri Narsimhadeva etc.* He also performed *Tulapurushadana*. He patronised the Brahmanas and established many Brahmana *shasanas* (villages). His court was crowned with the men of letters. Among them, Sambhukara Vajapeyi's *Sraddhapaddhati*, Vidyakara's *Nityachara Paddhati* and *Karmadipika* and Sankhadhara's *Smriti Samuchaya* were famous Sanskrit works of the time. He died in 1306 A.D.

3.2.4.13. Bhanudeva II (1306-1328 A.D.)

The decline of the Ganga empire started with the accession of Bhanudeva II. After subjugating Warrangal in 1323 A.D. Ulugh Khan (Muhammad Tughluq) had a raid in Jainagar area who took away forty elephants from him. This clearly shows that Bhanudeva II had to deal with the Muslims. However, no loss of any part of the Ganga territory is evident during his period. The fact remains that the aggressive imperialism of the Gangas had come to an end. He also considered himself as the Deputy of God Jagannath.

3.2.4.14. Narasimhadeva III (1328-1352 A.D.)

Narasimhadeva III ascended the throne in 1328 AD with the death of Bhanudeva II. Taking advantage of the weakness of the Musunuri Nayakas, the Reddies and Velemas declared themselves as independent Kingdoms in the coastal Andhra region. At this juncture, the death of Toyyeeti Anavota Nayaka (who was ruling over that region on behalf of Kapaya Nayaka, the Musunuri ruler), Narasimhadeva III considered it as a golden opportunity to extend his sway upto Srikakulam. However, that victory was short lived because Anavota Reddi, a powerful Reddi ruler forced the Kalingan army to retreat upto, the boarder of Kalinga crossing of

Godavari river. Thus, the Ganga empire was gradually leaning towards its decline. He died in 1352 A.D.

3.2.4.15. Bhanudeva III (1352-1378 A.D.)

Bhanudeva to ascend the Ganga throne in 1352 A.D with the death of his father Narasimhadeva III. His period witnessed a turbulent phase in the glorious rule of the Gangas. During his time, Iliyas Shah, the governor of Bengal, defied the authority of Firoz Shah, the Sultan of Delhi and thus, a war between the two was inevitable. Prior to it, in or around 1351 A.D. Iliyas had invaded Jajnagar. Further, the help rendered to Iliyas Shah by Bhanudeva III in 1353-54 A.D. in defeating Firoz Toghluq who retreated towards Delhi suggests that Iliyas had never attacked Jajnagar. At this juncture, Bhanudeva III might have thought it prudent to help Iliyas because he wanted to get rid of any possible attack to his kingdom from the side of the Sultan of Delhi (Firoz Tughluq).

The friendship of Bhanudeva III with Iliyas was costly for him. To retaliate his defeat, Firoz Tughluq invaded Bengal in 1357 A.D. and Sikandar Shah who had succeeded his father Iliyas Shah, negotiated with Firoz Tughluq. In 1360 A.D., all of a sudden Firoz marched towards Jajnagar and the Ganga King Bhanudeva III was not at all prepared for that. The treachery of some of the officers of Bhanudeva III, helped Firoz to inflict a crushing defeat on the Odishan King who concluded peace treaty with the Sultan of Delhi. The destruction of the Puri Jagannath temple by the Muslim invaders described in *Tarikh-i-Firoze Shahi* finds no corroboration in any other contemporary source. In 1356 A.D. Vijayanagara Empire launched an attack on the Ganga kingdom under the able command of Sangama, the nephew of Bukkaraya I, who defeated Bhanudeva III and snatched away the southern empire of the Gangas. Further, Anavema Reddi, the powerful Reddi ruler crossed the river Godavari and subjugated the Ganga empire upto Simhachalam under his suzerainty in 1375 A.D. During his period, the glory of the Ganga was shattered into pieces. King Bhanudeva III styled himself as 'Sri Vira, Pratapavira Bhanudeva and Vira Sri Bhanudeva, died in 1378 A.D.

3.2.4.16. Narasimhadeva IV (1378-1414 A.D.)

Narasimhadeva IV ascended the Ganga throne in 1378 A.D with the death of Bhanudeva III. In 1386 A.D. directed by Kumaragiri, his brother-in-law, Kataya Vema attacked South Kalinga and devastated Cuttack. It is evident from the fact that he assumed the title *Kataka Chudakara* after this invasion. Narasimhadeva IV had no alternative but to go for peace by

offering the hands of his daughter to Kumara Anavota, the son of Kumaragiri. The conflict between the Reddis and Velemas in the South weakened the Reddi power and taking advantage of this Narasimhadeva started to consolidate his sway over South Kalinga. However, the Ganga military power declined further during his period. The Odia language and grammar developed due to his initiative. He was a patron of Brahmins, scholars and men- of letters.

3.2.4.17. Bhanudeva IV (1414-1435 A.D.)

Bhanudeva IV, the last Ganga king, ascended the throne after the death of Narasimhadeva IV in 1414. As downfall had already begun in the Reddi Empire, Bhanudeva IV in association with Devaraya I, the king of Vijayanagara, attacked the Reddy territory; Allada Reddi of Rajahmundry had to conclude peace with both the kings of Utkala and Vijayanagara. The *Chandra kala Natika* of a great Odishan poet, Viswanath Kaviraj gives credit to Bhanudeva IV with the conquest of Gauda (Bengal). He had marched towards Bengal to save the Hindus from the control of Jalal-ud-din Muhammad Shah. He took up royal titles like *Srivira Bhanudeva*, *Gajapati Pratapa Vira Sri Nisanka Bhanudeva* etc. He was the last ruler of the Ganga dynasty. When he was busy- in his southern campaign against the Reddis, Kapilesvara Routraya, his trusted minister betrayed him and by the help of the Brahmins usurped the throne. Thus, the Ganga dynasty came to an end to the glorious reign of the Gangas.

3.2.4.18. The extent of the Empire of the Gangas

When the Gangas were at the height of their power, they ruled over the northern, southern and western parts of modern Orissa as well as a large part of modern Andhra Pradesh. The records of Chodagangadeva's reign reveal that his empire extended from the river Ganges in the north to the river Godavari in the south. Anangabhimadeva III added to the Ganga empire, the western part of Orissa, i.e., Sambalpur-Sonepur-Balangir region.

3.2.5. Conclusion

Thus, the Gangas appeared in the Odishan history towards the end of the fifth century A.D., and in the eleventh century AD. During this period they emerged as the paramount power. Among the Ganga rulers three rulers like Chodagangadeva, Anangabhimadeva III, and Narasimhadeva-I were prominent. The seventy years long rule of Chodagangadeva was a glorious epoch in the medieval Odishan history. As an administrator, patron of art, architecture and culture and a liberal ruler, Chodagandadeva is a remarkable figure in the medieval Odishan history. Anangabhimadeva III was a great warrior, administrator, diplomat, pious man, lover of

scholars, protector of all religious faiths, preserver of historical monuments etc. On the other hand, Narasimhadeva-I is famous due to his heroism and marvelous creation of the Sun temple, at Konark. To conclude, the development in both territorial and cultural of Odisha was possible due to of the Ganga dynasty.

3.2.6. Summary

- The rise of the Imperial Gangas is a remarkable event in the history of Odisha.
- The period of Ganga rule is considered as an era of vigorous imperial wars and conquests, hectic political activities, sound administration and great cultural attainments.
- In fact, the Gangas as a ruling dynasty appeared in the Odishan history towards the end of the fifth century A.D. and in the eleventh century A.D., they emerged as a paramount power.
- The Draksaram temple inscription, Kenduli plate, Korni copper plate, Nagari plate, Kendupatana plate, Jagannath temple inscription, etc. form the main inscriptional sources of the imperial Gangas.
- Among literary works, the *Madala Panji*, *Tabaqat-i-Nasiri*, *Tarikh-i-Firoze Shahi*, *Ramacharita* and *Kalingattuparani* etc. which throw considerable light on the career and achievements of the Ganga kings.
- The Ganga imperialism brought political stabilisation to Odisha in the medieval age.
- The competent rulers of this dynasty like Chodagangadeva, Anangabhimadeva III and Narasimhadeva I were great warriors and men of exceptional ability.
- With the accession of Anantavarman Vajrahasta V in 1038 A.D. , the Gangas got freed from the clutches of the Somavamsi kings.
- Vajrahasta V was succeeded by his son Devendra Varman Rajarajadeva in 1070 AD.
- Anantavarman Chodagangadeva was a prominent king of the Ganga dynasty.
- In the early years of his succession to power, Chodagangadeva had to face Chola threat.
- Karnadeva or Karnakesari, the last ruler of the Somavamsi dynasty was defeated by Chodagangadeva.
- By his extensive conquests, Chodagangadeva became the master of a vast kingdom stretching from the *river Ganges* in the north to that of *Godavari* in the south.
- Though Kalinganagara was the capital of his empire, but he made Sarangarah another political head-quarter of the empire.

- He also built *several* strong forts at Jajpur Kataka, *Amaravati Kataka* (near Chhatia) Choudwar Kataka, Sarangagarh Kataka etc.
- In order to give stabilisation and consolidation to the vast empire, Chodagangadeva introduced a well organised administration.
- He was a great patron of literature and learning.
- His inscriptions bore brilliant testimony of the fair knowledge of Sanskrit, Odia and Telegu literature that he possessed.
- His construction of the temple of Jagannath at Puri and the endeavour to bring all religious faiths into the fold of a single cult. i.e. the Jagannath cult was a landmark in the religious history of Odisha.
- The next important king was Anangabhimadeva-III who ascended the throne in 1211 AD.
- The greatest achievement of Anangabhimadeva III as a conqueror was his victory over the Kalachuris.
- The Allalanatha temple inscription of Kanchipuram shows that Anangabhimadeva III transferred his capital from Kalinganagar to *Abhinava Varanasi Kataka* (Cuttack) on the bank of river Mahanadi.
- Anangabhimadeva III was a great warrior, administrator, diplomat, pious man, lover of scholars, protector of all religious faiths, preserver of historical monuments etc.
- With the succession of Narasimhadeva I to the Ganga throne in 1238 A.D. , the Ganga empire reached its zenith.
- After his accession in 1238 A.D., Narasimha I followed the policy of aggressive imperialism.
- Narasimhadeva's achievement as a builder was unparalleled.
- The outstanding Sun temple at Konarka bears the testimony in the field of art, architecture and sculpture.
- He was a great patron of Sanskrit literature. Vidyadhara, his court poet composed his famous *Alankara* work *Ekavali* which describes the achievements of Narasimhadeva I.
- Bhanudeva IV, the last Ganga king, ascended the throne after the death of Narasimhadeva IV in 1414 till 1435 A.D.

- When he was busy in his southern campaign against the Reddis, Kapilesvara Routraya, his trusted minister betrayed him and by the help of the Brahmins usurped the throne in 1435 A.D.
- Thus, the Ganga dynasty came to an end to the glorious reign of the Gangas.

3.2.7. Exercise

- ❖ Discuss the political history of the Ganga dynasty.
- ❖ High light the achievements of Anantavarman Chodagangadeva.
- ❖ Discuss the contribution of Anagnabhimadeva to the political history of Ganga dynasty.
- ❖ Describe the achievements of Narasimhadeva I.

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Unit-3
Chapter-III
THE GANGA ADMINISTRATION

Structure

3.3.0. Objectives

3.3.1. Introduction

3.3.2. Ganga Administration

3.3.2.1. Concept of kingship

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3.3.2.6. Taxes, Land settlement and Land revenue

3.3.3. Conclusion

3.3.4. Summary

3.3.5. Exercise

3.3.6. Further Reading

3.3.0. Objectives

In this lesson, students explore the Ganga administration. After completing this chapter, you will be able to:

- *trace the history of the Ganga administration*
- *identify the pattern of Ganga administration*
- *recognize the division of the empire*
- *appreciate the role of army in the Ganga administration .*
- *know the sources of income of the Ganga dynasty.*

3.3.1.Introduction

In order to give stabilisation and consolidation to the vast empire, the Gangas introduced a well organised administrative system. Chodaganga being a foreigner to this alien land could very well realise his duty towards the people of Odisha. The Gangas devoted themselves for the material prosperity of their subjects by executing various humanitarian and welfare projects. This made them popular among his Odishan subjects.

3.3.2. Ganga Administration

The Gangas had a vast kingdom stretching from the Ganges in the north to Godavari in the south. The four hundred years unbroken rule of the Gangas gave a good opportunity for them to give good administration to the subjects of the Ganga dynasty.

3.3.2.1.Concept of kingship

They had a superior conception of kingship. They intended at realising the Kautilyan idea of providing Yogakshema to their subjects. They sought to work out the principle that the king must be learned, ideal, efficient and capable of upholding justice and promoting the welfare of the people. As the records of the Ganga rule show, kings like Vajrahasta-I, Anantavarman Chodagangadeva, Ananqabhirnadeva-III, Narasimhadeva-I, and Bhanudeva-I were wise, benevolent and accomplished rulers. They were all well-versed in the canons of religion and statecraft. The Ganga kings assumed high sounding titles like *'Maharaja, Maharajadhiraja, Parama Mahesvara, Paramabhataraka, Trikalingadhipati, Paramavaisnava, Chakravarti, Gajapati*, etc. They ruled the country in accordance with the principles laid down in the *Niti* and *Smriti* texts. They looked after the material prosperity and spiritual well-being of their subjects. Undoubtedly, the aim of the kings was the fulfilment of the desire of their subjects.

3.3.2.2.Power of the king

The king was the pivot of the government. Among the powers of the king, appointment of ministers, imposition of taxes, exemption of the subjects from taxes, building of temples,

declaration of war and conclusion of peace, grant of lands to Brahmins, conduction of tours to different parts of the empire to acquaint with the problems of the subjects etc. were important.

3.3.2.3. Council of ministers

Though the king was the supreme head of the government, during the Ganga period, he exercised his authority in consultation with the council of ministers. The Ganga kings were assisted by several officials like *Mantri*, *Purohita*, *Yuvaraja*, *Sandhivigrahika*, *Senapati*, *Dauvarika* etc. In general, the ministers were called *Patra-Samantas*. The revenue minister was designated as '*Mahapatra*'. The minister in charge of war and peace and foreign affairs was known as *Sandhivigrahika*.

3.3.2.4. Division of the empire

For the administrative convenience the Gangas divided the empire into a number of *Mahamandalas* (greater provinces). The administrator of a *Mahamandala* was designated as *Mahamandalika* (governor in chief). A *Mahamandala* was divided into a number of *Mandalas* (provinces). Every *Mandala* was under the charge of a *Mandalika* (governor). Further, a *Mandala* consisted of *Vishayas* or *Bhogas* (districts). A *Vishaya* or *Bhoga* was in charge of a *Vishayapati* or *Bhaugika*. A *Vishaya* or *Bhoga* consisted of a number of *gramas* (villages). Each village was under the charge of a *gramika*.

3.3.2.5. Powerful army

The Ganga emperors maintained their rule over an extensive territory with the help of a powerful army. The Ganga rulers themselves were great warriors. The following designations of their army commanders are mentioned in the Ganga inscription – *Sakata batapati* (Supreme Commander of armed forces), *Senadhyaksa* (Commander-in-Chief), *Senapati*, *Dalapati* and *Vahinipati*. The army men could be recruited from all the four *varnas* - *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*. The army consisted of three wings elephantry, cavalry and infantry. Elephants were particularly used for striking terror in the heart of the enemies. The soldiers used various types of weapons in the wars, such as sword, dagger, shield, spear, mace, and bows etc.

3.3.2.6. Taxes , Land settlement and Land revenue

During the Ganga period the revenue system was sound. A variety of taxes like *bheta*, *Voda*, *Paika*, *Ohour*, *Paridarsana* etc. were being collected as is gleaned from the Ganga inscriptions. Land revenue was the major source of income for the Ganga government. One-sixth

of the production of the land was collected as the land revenue. According to the land settlement, undertaken by Anangabhimadeva-III of the Ganga dynasty had 9,49,60,000 acres of cultivable land in Odisha during his rule. Out of this amount of the total cultivable land 4,63,00,000 acres of land were tax-free lands, donated to the temples, Brahmanas, royal servants and others. The Ganga rulers donated lands, with all proprietary rights. Taxes were collected by the Ganga monarchs from 4,86,00,000 acres of undonated lands. Besides land revenue other sources of income for the state were duties on exports, imports and forest products and fines, court fees, salt tax etc.

3.3.3. Conclusion

Thus, the above fact shows that the Ganga kings were benevolent despots who always looked after the welfare of the people. They were also great patrons of art, architecture and literature. In fact, by their unbroken rule around four hundred years, they projected a well-organised political set up which guided the future rulers of the Suryavamsi Ganapati dynasty and after. Undoubtedly, the Ganga administration brought peace, tranquility and stability to the people of Odisha for four centuries which is unparalleled in the administrative history of Ganga dynasty.

3.3.4. Summary

- In order to give stabilisation and consolidation to the vast empire, the Gangas introduced a well organised administrative system.
- The Gangas devoted themselves for the material prosperity of his subjects by executing various humanitarian and welfare projects.
- The four hundred years unbroken rule of the Gangas gave a good opportunity for them to give good administration to the subjects of the Ganga dynasty.
- They had a superior conception of kingship. They intended at realising the Kautilyan idea of providing Yogakshema to their subjects.
- They sought to work out the principle that the king must be learned, ideal, efficient and capable of upholding justice and promoting the welfare of the people.
- As the records of the Ganga rule show, kings like Vajrahasta-I, Anantavarman Chodagangadeva, Ananqabhirnadeva-III, Narasimhadeva-I, and Bhanudeva-I were wise, benevolent and accomplished rulers.
- The king was the pivot of the government.

- Among the powers of the king, appointment of ministers, imposition of taxes, exemption of the subjects from taxes, building of temples, declaration of war and conclusion of peace, grant of lands to Brahmins, etc. were prominent.
- Though the king was the supreme head of the government, during the Ganga period, he exercised his authority in consultation with the council of ministers.
- The Ganga kings were assisted by several officials like *Mantri*, *Purohita*, *Yuvaraja*, *Sandhivigrahika*, *Senapati*, *Dauvarika* etc.
- For the administrative convenience the Gangas divided the empire into a number of *Mahamandalas* (greater provinces).
- The Ganga emperors maintained their rule over an extensive territory with the help of a powerful army.
- . The army men could be recruited from all the four *varnas* - *Brahmana*, *Kshatriya* , *Vaishya* and *Shudra*.
- The army consisted of three wings elephantry, cavalry and infantry.
- During the Ganga period the revenue system was sound.
- A variety of taxes like *bheta*, *Voda*, *Paika*, *Ohour*, *Paridarsana* etc. were being collected as is gleaned from the Ganga inscriptions.
- One-sixth of the production of the land was collected as the land revenue.
- According to the land settlement, undertaken by Anangabhimadeva-III of the Ganga dynasty had 9,49,60,000 acres of cultivable land in Odisha during his rule.
- Besides land revenue other sources of income for the state were duties on exports, imports and forest products and fines, court fees, salt tax etc.

3.3.5.Exercise

- ❖ Give an account on the Ganga administration.
- ❖ Discuss the different aspects of the administrative system of the Ganga dynasty.
- ❖ Write a short note on the concept of kingship during the Ganga period.
- ❖ Describe the administrative policies of the Ganga rulers.

3.3.6.Further Reading

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Unit-3
Chapter-IV

Cultural significance of the Ganga rule

Structure

3.4.0. Objectives

3.4.1. Introduction

3.4.2. Cultural significance of the Ganga rule

3.4.2.1. Traditional *Varna* system

3.4.2.2. Development of *Karanas* (Kayasthas) caste

3.4.2.3. Position of women during the Ganga period

3.4.2.4. Religion during the Ganga period

3.4.2.5. Secular nature of the Ganga rulers

3.4.2.6. Art and Architecture during the Ganga period

3.4.2.7. Patron of Learning

3.4.2.8. Evolution of Odia Language

3.4.2.9. Music and Dance during Ganga rule

3.4.2.10. Overseas Trade:

3.4.3. Conclusion

3.4.4. Summary

3.4.5. Exercise

3.4.6. Further Reading

3.4.0. Objectives

In this lesson, students explore the cultural significance of Ganga dynasty. After completing this chapter, you will be able to:

- *trace the cultural significance of the Ganga dynasty*
- *identify the social pattern of life during the Ganga period*
- *recognize the religion of the Gangas*
- *know the cultural life of the people of the Ganga dynasty*

3.4.1. Introduction

The cultural efflorescence of Odisha during the Ganga period was undoubtedly the outcome of the able leadership, political stability, strong administration and economic prosperity. The art, architecture and sculpture developed during the Ganga period. The Ganga rulers were also great patrons of learning and literature. Their court adorned many great literary persons. The people in the society were living in a peaceful state as the kings of the Ganga dynasty were benevolent in nature.

3.4.2. Cultural significance of the Ganga rule

In order to understand the cultural significance of Ganga dynasty, it is essential to know about the society and condition of people during the Ganga period, the religion, art and architecture, music, dance, language and literature, trade and commerce etc.

3.4.2.1. Traditional *Varna* system

During the Ganga period the traditional *Varna* system (Brahmana, Kshatriya, Vaishya and Sudra) was prevailed. The Brahmanas enjoyed the highest status and maximum privileges in the society during this period. Many of them enjoyed land grants (*Agraharas*) as scholars and priests. During this period it is found that a number of Brahmanas entered into non-religious professions like military service, other categories of government service, and trade.

3.4.2.2. Development of *Karanas* (Kayasthas) caste

The records of the Ganga period mention the *Karanas* (Kayasthas) as an important caste developed during this period. They were a hereditary class of writers. Their *Varna* status is not clear from the available records. Some sources say that they were Kshatriyas. Others hold that they were Shudras. Whatever might be their *Varna* status, they occupied all cadres of posts in government, from that of a village-headman and accountant to that of a prime minister and army general.

3.4.2.3. Position of women during the Ganga period

During the Ganga period women were held in esteem in the society specially in case of royal women. In many of the donative records the donors state the names of their mothers. Royal ladies were noted for their pious disposition and devotion to husbands. It appears that the royal ladies had access to education and specialised forms of art like music and dance. Chandrikadevi, the daughter of Anangabhimadeva III was accomplished in music and dance. She built the temple of Ananta Vasudeva in Bhubaneswar. Sivarani, a lady of Ganga lineage was called the *Kaliyuga Saraswati* (Goddess of Learning in Kali Age). However, the women's status seems to have been some extent reduced during this period. The *Smritis* and *Nitisastras* of the time restrict their freedom. Women were expected to be devoted to their husbands. But the Ganga kings themselves were polygamous. The *Smritis* also permitted the rulers to go for poligamy. In practice it appears that women enjoyed a good deal of freedom. They also danced as *Devadasis* in the temples. The plentiful depiction of women as singers and dancers, erotic partners and seductive *Nayikas* also point out their independence.

3.4.2.4. Religion during the Ganga period

The early Ganga rulers were devout Saivites. But after capturing Odisha, the Gangas accepted Vaishnavism. They showed great devotion to Purushottam-Jagannath who was regarded as a manifestation of Vishnu. Chodagangadeva built the present gigantic temple of Lord Jagannath. Anangabhimadeva-III declared that he ruled the empire as the *Routa* or deputy of Lord Jagannath. Puri with Lord Jagannath as the presiding deity became a great centre of Vaishnavism during the Ganga period. The great *Bhakti* saints like Ramanuja, Narahari Tirtha and Jagannath Tirtha came to Odisha from outside during this period. The recital of *Gita Govinda* of Jayadeva (the Vaishnava poet of this period) was introduced into the daily rituals of the Jagannath temple.

3.4.2.5. Secular nature of the Ganga rulers

The Ganga rulers were secular in nature. In spite of allegiance to Lord Jagannath, the state deity, the Gangas also patronized the worship of other deities - Siva, Parvati and Sun-God. Chodagangadeva donated a village for the maintenance of a perpetual lamp in the Lingaraj temple of Bhubaneswar. Parvati temple was built inside the precinct of the Lingaraj temple during the Ganga rule. Narasihmhadeva-I built the temple for Sun-God at Konark. The Ganga rulers seem to have attempted a harmony between Saivism and Vaishnavism. The transformation

of Siva of the Lingaraj temple into the conjoint deity, Harihar (Vishnu as well as Siva), and the construction of the Vishnu temple of Ananta Vasudeva by a Ganga princess named Chandrika devi in the midst of the Siva temples indicate attempts at such a synthesis of Hari-Hara cult.

3.4.2.6. Art and Architecture during the Ganga period

The art and architecture of Odisha reached the zenith of glory in the constant and strenuous building activities of the great Ganga monarchs like Chodaqanqadeva, Anangabhimadeva-III and Narasimhadeva-1. The Gangas built two unrivaled and beautiful monuments - the Jagannath temple of Puri and the Sun temple of Konark. These two temples are remarkable for their massive structure, architectural skill, fine ornamentation and beautiful images representing animals, gods, goddesses, episodes from mythology and erotic partners.

3.4.2.7. Patron of Learning

Being learned and cultured themselves, the Ganga monarchs extended their patronage to the promotion of learning. They offered land grants to the learned Brahmins, temples and *maths* (monasteries). The temples and *maths* were centres of religious culture as well as learning. The copper plate grants and stone inscriptions show the high water mark of Sanskrit literature in Odisha during the Ganga era. During this era there were a number of intellectual luminaries in Odisha. Pandit Vidyadhar (*Ekavali*), Jayadeva (*Gita Govinda*), Shridhar Acharya and Nilambar Acharya (the *Smriti* writers), Viswanath Kaviraj (*Sahitya Darpan*), and Satyananda (the astronomer who wrote *Surya Siddhanta*) belong to Ganga period.

3.4.2.8. Evolution of Odia Language

During this period some stone and copper plate inscriptions of the Ganga period clearly indicate that Odia language and script took a definite shape. As a result, during the reign of Kapilendradeva, the immediate successor of the Gangas, Sarala Das could write his magnum opus, *Mahabharat* in the language of the masses i.e. Odia.

3.4.2.9. Music and Dance during Ganga rule

The Ganga monarchs were great patron of music and dance. The *Natamandapas* (Dancing Halls) of the temples were the places where the *Devadasis* (the maidens dedicated to the temples) were performing dances to the tune of compositions and musical instruments. The temple of Jagannath at Puri and the Sun Temple of Konark (which were built by the Gangas) have *Natamandapas*. Anangabhimadeva-III added *Natamandapa* to the temple of Lingaraj in Bhubaneswar. The Ganga kings employed damsels in the temples for singing and dancing.

Tradition states that Padmavati, the wife of poet Jayadeva was a *Devadasi*, dedicated to Lord Jagannath. She used to dance to the tune of the songs, composed by her husband. The Ganga temples, particularly the *Natamandapas* are full of singing and dancing girls in ecstatic postures with musical instruments found in the panels.

3.4.2.10.Overseas Trade:

The development of cultural activities of Odisha during the Ganga period was possible due to her economic prosperity. During this period Odisha continued her ancient commercial relation with South East Asian countries. The engraving of boats in the *Bhoga Mandapa* of the Jagannath temple of Puri, a panel show in the transportation of elephants (preserved in the Odisha State Museum) and, the reference to a township, inhabited by the artisans and traders in the Nagari plate of Anangabhimadeva-III, etc. are the evidence of Odisha's overseas trade and commerce during the Ganga period. Clothes, diamonds and elephants were exported from Odisha to outside countries.

3.4.3.Conclusion

Thus, the four hundred years of glorious rule of the Gangas is unique in many sense in the history of medieval Odisha. The land was politically and culturally got united. The Kalinga school of architecture reached the zenith during the Ganga period. Further, the Sanskrit literature developed to a great extent during that period. The overall socio-economic-political and cultural pictures of this period testify to the fact that peace and tranquility prevailed all over the empire during the period of the mighty rulers of the Ganga dynasty.

3.4.4.Summary

- The cultural efflorescence of Odisha during the Ganga period was undoubtedly the outcome of the able leadership, political stability, strong administration and economic prosperity.
- In order to understand the cultural significance of Ganga dynasty, it is essential to know about the society and condition of people during the Ganga period, the religion, art and architecture, music, dance, language and literature, trade and commerce etc.
- During the Ganga period the traditional *Varna* system(Brahmana, Kshatriya, Vaishya and Sudra) was prevailed.
- During the Ganga period women were held in esteem in the society specially in case of royal women.

- In many of the donative records the donors state the names of their mothers. Royal ladies were noted for their pious disposition and devotion to husbands.
- It appears that the royal ladies had access to education and specialised forms of art like music and dance.
- The early Ganga rulers were devout Saivites.
- But after capturing Odisha, the Gangas accepted Vaishnavism.
- They showed great devotion to Purushottam-Jagannath who was regarded as a manifestation of Vishnu.
- Chodagangadeva built the present gigantic temple of Lord Jagannath. Anangabhimadeva-III declared that he ruled the empire as the *Routa* or deputy of Lord Jagannath.
- The art and architecture of Odisha reached the zenith of glory in the constant and strenuous building activities of the great Ganga monarchs like Chodaqanqadeva, Anangabhimadeva-III and Narasimhadeva-1.
- The Gangas built two unrivaled and beautiful monuments - the Jagannath temple of Puri and the Sun temple of Konark.
- Being learned and cultured themselves, the Ganga monarchs extended their patronage to the promotion of learning.
- They offered land grants to the learned Brahmins, temples and *maths* (monasteries).
- During this era there were a number of intellectual luminaries in Odisha. Pandit Vidyadhar (*Ekavali*), Jayadeva (*Gita Govinda*), Shridhar Acharya and Nilambar Acharya (the *Smriti* writers), Viswanath Kaviraj (*Sahitya Darpan*), and Satyananda (the astronomer who wrote *Surya Siddhanta*) belong to Ganga period.
- During this period some stone and copper plate inscriptions of the Ganga period clearly indicate that Odia language and script took a definite shape.
- The Ganga monarchs were great patron of music and dance.
- The *Natamandapas* (Dancing Halls) of the temples were the places where the *Devadasis* (the maidens dedicated to the temples) were performing dances to the tune of compositions and musical instruments.
- The Ganga temples, particularly the *Natamandapas* are full of singing and dancing girls in ecstatic postures with musical instruments found in the panels.

- The development of cultural activities of Odisha during the Ganga period was possible due to her economic prosperity.
- During this period Odisha continued her ancient commercial relation with South East Asian countries.
- Thus, the four hundred years of glorious rule of the Gangas is unique in many sense in the history of medieval Odisha.
- The overall socio-economic-political and cultural pictures of this period testify to the fact that peace and tranquility prevailed all over the empire during the period of the mighty rulers of the Ganga dynasty.

3.4.5.Exercise

- ❖ Make an analysis on the cultural significance of the Ganga dynasty.
- ❖ Describe the contribution of the Ganga rulers to the Culture of Odisha.
- ❖ Discuss the different aspects of culture developed during the Ganga period.
- ❖ Write a note on the importance of Odishan culture during the Ganga rulers.

3.4.6.Further Reading

- S.N. Rajguru, *History of the Gangas*, Part I, Bhubaneswar, 1968.
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Unit-4**Chapter-I****Growth of temple architecture****Structure****4.1.0. Objectives****4.1.1. Introduction****4.1.2. Growth of temple architecture****4.1.2.1. Styles of temple architecture in India****4.1.2.2. Texts on temple architecture****4.1.2.3. Typical Odishan temple****4.1.2.4. Components of the Odishan temple****4.1.2.5. Initial years of temple architecture in Odisha****4.1.2.6. Growth temple architecture between the 8th and the 10th centuries****4.1.2.7. Main innovations of the temples of the 9th-10th century****4.1.2.8. Growth of Odishan temple architecture between 11th century to 13th century A.D.****4.1.2.9. Some important temples of Odisha****4.1.2.10. Parsuramesvara Temple****4.1.2.11. Muktesvara Temple****4.1.2.12. Vaitala Temple****4.1.2.13. Rajarani Temple****4.1.2.14. Lingaraja Temple****4.1.2.15. The Jagannath temple at Puri****4.1.2.16. The Sun temple at Konarka****4.1.3. Conclusion****4.1.4. Summary****4.1.5. Exercise****4.1.6. Further Reading**

4.1.0.Objectives

In this lesson, students explore the growth of temple architecture. After completing this chapter, you will be able to:

- *trace the growth of temple architecture of Odisha*
- *identify the types of temple architecture in Odisha*
- *understand the main innovations of temple architecture during different periods*
- *know the different of temples in Odisha.*

4.1.1.Introduction

The art and architecture of a nation is considered as her property. The history of Odishan art and architecture starts with her dated history i.e. from 261 B.C., when Asoka conquered this land, then known as Kalinga. The art and architecture of Odisha, in its formative phase took a new turn. The style was so elegant, balanced and beautiful that it carved a new identity for itself. This was famous as Kalinga School of art.

4.1.2.Growth of temple architecture

Odisha is famous in the world for her beautiful temples. In fact, the temples constitute the most dominant and significant form of architecture in Odisha. They form "One of the most compact and homogeneous architecture groups in India."

4.1.2.1.Styles of temple architecture in India

Out of the three styles of temple architecture found in India like Nagara, Dravida and Vesara, Odisha has followed the Nagara with a distinctive regional bias of its own known as 'Kalinga'. An inscription in Amritesvara temple at Holal (Karnataka) dated 1235 A.D. mentions the names of all the four categories like Nagara, Dravida, Vesara and Kalinga.

4.1.2.2.Texts on temple architecture

In due course of time, several canonical texts were written for the construction of temples. Among such texts Bhuvana Pradipa, Bhuvanapravesa, Silpasastra, Silpasarini, Silpaprakasa, Silparatna Kosa and Silpi pothi etc are prominent. These texts helped in maintaining basic standards in the construction notwithstanding varieties of form and size. The Silpasarini mentions about several kinds of temples, viz., Manjusri, Mrudanga eka bhagika,

Vasusri, Mahameru, Kailasa, Ratnasara, Vartula ratha Vimana and Suvamakuta. Each variety has its own design based on a specific yantra (diagram).

4.1.2.3. Typical Odishan temple

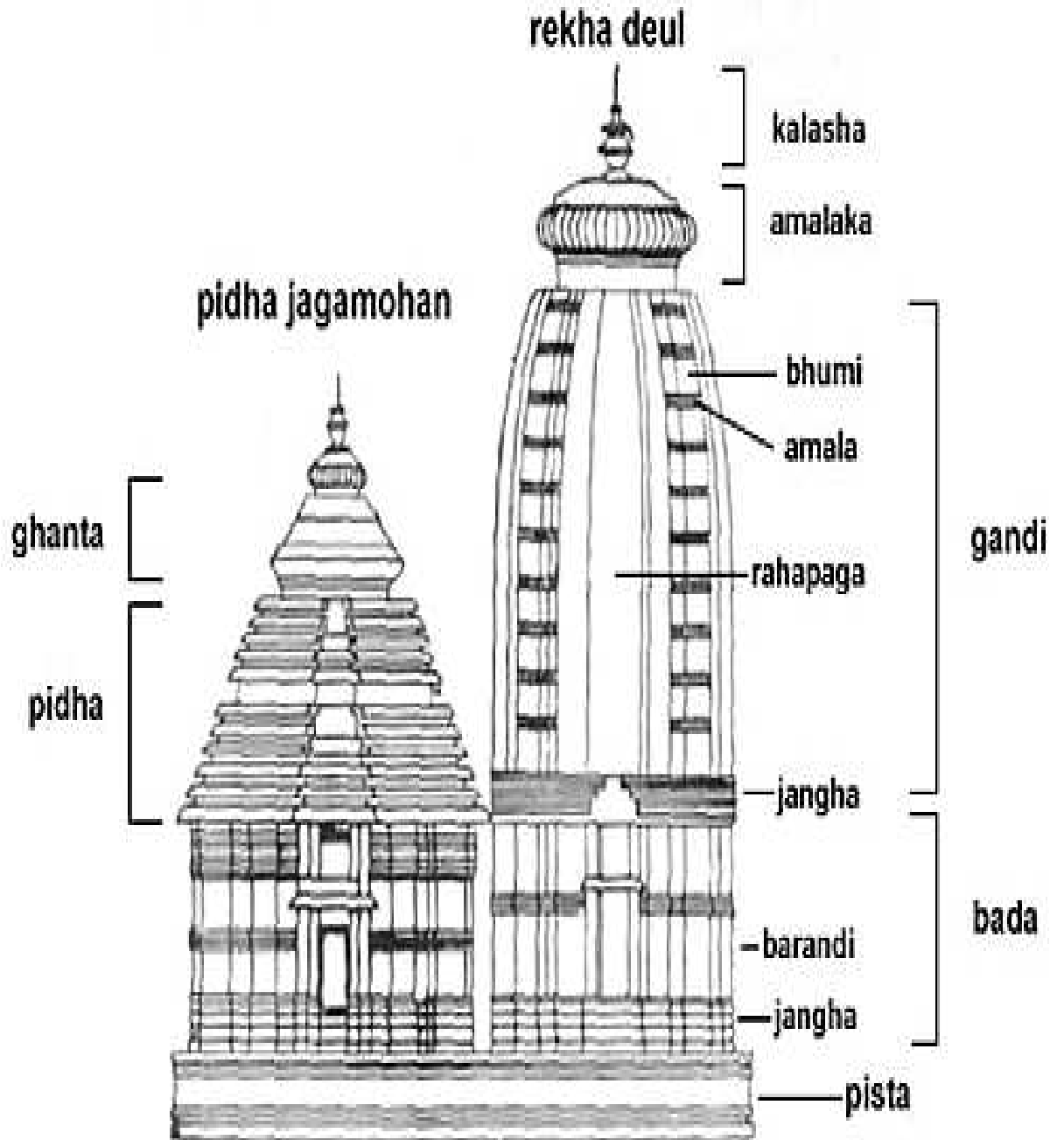
Bhuvana Pradipa mentions about three kinds of temples on the basis of their architectural features. These are: Rekha (curvilinear superstructure), Bhadra or Pidha (monument with a pyramidal roof) and Khakhara (oblong building with wagon-vault roof). The text mentions about 36 varieties of Rekha, 5 varieties of Bhadra and 3 varieties of Khakhara with proportionate measurements of each part and their heights. The typical Odishan temple consists of both Rekha and Bhadra-the Rekha for the Deula (sanctum cella or garbha griha with the curvilinear superstructure called sikhara or gandi) and the Bhadra for the pidha-deula to serve as the audience hall (Jagamohana or mukhasala). The pidha-deula, added to the front of the Rekha-deula, is covered by a pyramidal roof of receding steps. The smaller height of Pidha-deula represents a balance with the higher Rekha-deula and "greatly enhances the grandeur of the soaring curvilinear spire". N.K. Bose mentions that the axial arrangement of the Rekha and the Bhadra components of the Odishan temple began with the sanctum to which the porch was added later. Along the same axial line, Nata mandira (dance-hall) and Bhoga mandapa (hall of offering) were added later. The Odishan temples are usually of curvilinear spire with square sanctum. A few Pidha-type temples are made on the summit of the Mahendra and in Koraput, two hypaethral (circular and open) Yogini temples at Ranipur-Jhari and Hirapur the starshaped Ones at Baudh, and a few Khakhar temples.

4.1.2.4. Components of the Odishan temple

As regards the plan, in elevation the Odishan temple has four components, such as, pista (platform or vedika), the Vada (the vertical wall), gandi (the trunk), the mastaka (head or crown). The pista is absent in many temples. The bada consists of three parts, such as, pabhaga (foot-portion or bottom part consisting of Khura, Kumbha, Patta, Kani, Basanta), jangha (the thigh part) and baranda (moulding forming uppermost part of bada). The jangha is sub-divided into two parts-tala janga (lower thigh) and upper jangha (upper bond thigh) by a set of mouldings known as bandhana. There is similarity between the main temple and the pidha up to bada. The difference starts from the gandi. Where as gandi of the Rekhadeula inclines inward in a convex form, *i.e.* curvilinear outline, that of Pidha takes a pyramidal form. The gandi of Rekhadeula is

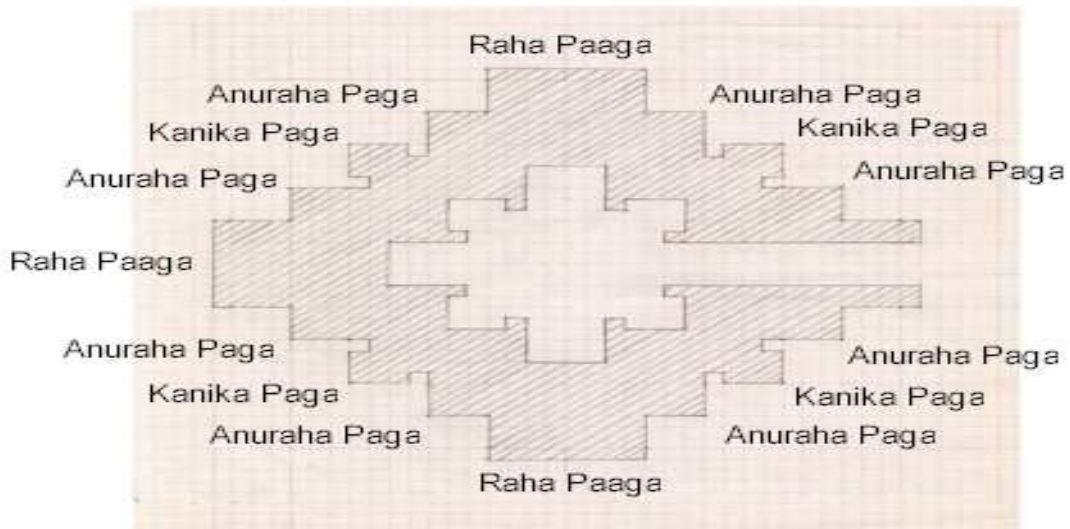
divided into several pagas (vertical projections). The corner pagas known as kanika-pagas are further sub-divided into horizontal sections known as bhumi by miniature amlas (ribbed disc resembling amla fruit). The central paga is known as Rahapaga and the next two as kanika and anu-raha. The door or entrance comes on the raha paga whereas niches come on the other three raha-pagas which go down upto pa- bhaga. It is thus in the plan of a four-door shrine. The subsidiary pagas are placed midway between the raha and the corner. Depending upon the number of pagas (also called rathas), temples are classified as triratha, pancha-ratha, sapta-ratha, etc. The topmost course of gandi is called visama. The mastaka (skull) above it consists of Veki (neck), amla, Khapuri (skull) Kalasa (Gar) ayudha (attribute or symbol of the deity).

In pidha deula, the gandi consists of a number of pidhas, gradually diminishing towards top in a pyramidal shape. The topmost pidha is reduced to about half of the lowest one. In later temples pidhas were grouped into tiers called potalas which are separate from each other by recessed vertical walls known as kanti. The hollow interior above the sanctum (garbha-griha) is hidden by a ceiling (garbhamuda) consisting of stone beams and rafters to maintain stability of the structure by binding the walls. In bigger temples, two or three ceilings (mudas) are found, as in the case of Lingaraja. Access to the chambers is made through an opening above the lintel of the door of the sanctum. The construction of such lofty temples like Lingaraja and Jagannatha creates awe and wonder in the mind of the onlooker regarding the technique of construction. In fact, the technique adopted was corbelling. The sized-Khondalite stones, used in most of temples, are laid horizontally one upon another, "held together mainly by a system of counterpoise, the weight of one stone acting against the pressure of another, much of the stability being a matter of balance and equilibrium". No cementing mortar of any kind has been used but iron cramps and dowels were used to keep the stone stabs in position.



Outline of Typical Kalingan Temple

Pancha Rathaka Deula Bhunaksa



Ground Plan of Kalingan Temple

4.1.2.5. Initial years of temple architecture in Odisha

The history of temple building in Odisha is said to have begun with Laxamanesvara, Bharatesvara and Satrugnesvara group of temples at Bhubaneswar in 6th century A.D. and culminated with the Sun temple of Konarka in 13th century AD. The earliest surviving temples at Bhubaneswar are the three ruined temples like Laksamaneswar, Bharateswar and Satrugneswar. These are Rekha temples in triratha plan. On the basis of an inscription on the Laksmaneswara the date of the temples are assigned to the later half of 6th century AD. Each of them has niches on its bada to contain parsvadevata. The front raha of Bharateswara temple is carved with two chaitya windows containing Ravananugraha form of Siva and Nataraja in the lower and upper niches respectively. These temples are unicameral *i.e.*, having only the sanctum without the Jagamohana. The Parsurameswara temple assigned to 7th century AD. is the best preserved specimen among the early group of temples. It consists of both Deula and Jagamohana. The Deula is tri-ratha in plan in the bada but features of Pancharatha are visible in the Gandi. The Sikhara is of modest height and gives a squattish look. The Jagmohana is a rectangular hall with a terraced roof sloping in two tiers with clerestory in between. The Svavnajalesvara temple at Bhubaneswar offers another example of the early type. The temple, consisting of vimana only, bears clear affinities with the Parasurameswar in elevation and

decoration. For example, the theme of marriage of Siva and Parvati is rendered almost in an identical manner in both the temples.

4.1.2.6. Growth temple architecture between the 8th and the 10th centuries

The next stage of growth of temple architecture is noticed in the temples built between the 8th and the 10th centuries. The 8th century temples at Bhubaneswar include Vaital, Sisiresvar, Uttaresvar, Mohini and Markandesvar. Outside Bhubaneswar, the notable temples are Bhringeswar, Siva temple at Bajrakot, Kanakesvar temple at Kualo, Manikesvar temple at Sukleswar, Dakshesvar temple at Badgan and Nilakanthesvar temple at Padmapur. The changes and innovations of the period are seen at the Sisiresivara temple (cir. 775 AD.). It is pancharatha in plan. The front raha paga contains the image of Nataraja in a chaitya window. The Jagamohana, like that of Parasuramesvara is rectangular in plan and has a terraced roof but does not have any window or pillar. The roof is held in its position by cantilever principle. It is an advancement in architectural feature.

The Mohini temple on the South bank of Bindu Sarovar has a totally undecorated pancharatha sikhara, with a plain recessed bandhana below it. The Mukhasala, a recent restoration with plain blocks of stone, is a pillared hall with pilasters against the side wall. The Svapnesvar temple at Kualo on the bank of the Brahmani near Talcher is a badly damaged example of a panchayatana temple. The main temple, like the Satrugneswara group and Parasuramesvara, contains an Astagraha Panel on the lintel of the shrine. The main temple is dedicated to Siva while the corner shrines contains images of Durga, Ganesa, Surya and Visnu. The Durga temple at Vaidyeswara is a small shrine in the Khakhara Style, with a height of about 12 feet. The barrel-vaulted roof is made of in two levels and the narrow sides are decorated with Vajramastakas containing Ekapadasiva and Ganesa on one side and Andhakasura badha-form of Siva and Nataraja Siva on the other side. It appears to be the precursor of the Vaital Deula which has an oblong sanctum, a wagon-vault roof and a mandapa like that of the Parasuramesvara. It has interesting architectural features- instead of Raha projections, the Bada has elegantly carved shallow pilasters. At each of the four comers of the Jagamohana stands a miniature rekha temple. Though small in size, the tower of the temple is most proportionate and very beautiful. However, the style did not thrive because of the popularity of Sikhara Style.

4.1.2.7. Main innovations of the temples of the 9th-10th century

Temples of the 9th-10th century temples evolved with more advanced architectural features like the harmonious proportion of pagas on the Bada and the Gandi. The pyramidal form of the Jagamohana emerged in the period. The Singhanath temple in the bed of the Mahanadi in Cuttack district, the twin temples of Nalamadhava and Siddhesvara at Gandharadi in Boud district are some of the specimens of the period. V. Dehejia states that the Singhanath is "the most advanced of our Formative phase Temples as far as the joint between Shrine and Mukhasala is concerned." The Mukhasala is a rectangular flat-roof and pillared. The roof is triple-tiered without any sign of any clerestory between them. The Shrine Walls are triratha in plan. The main innovations were the tall and slender pilasters on either side of the niches extending up to the Bandhana level.

The Varahi temple at Chaurasi is "one of the most fascinating of early Odishan temples." Dehejia notes that it marks the transitional phase in Odisha architecture. It is said to have represented the Vimanamalini or Kamagarbha type of temple prescribed in the text of Silpaprakasha. The walls of the shrine reveal pancharatha features and contain the features of a typical transition temple. The Sikhara of the shrine is barrel vaulted like that of Vaital but it has "a richer, more baroque appearance characteristic of the transition period." The Mukhasala is rectangular, unpillared and has a flat double-roof, profusely decorated with Kumbhas and Mithunas in the clerestory.

The Muktesvara temple belongs to the period of transition. The sanctum is a full-fledged pancharatha in plan and the roof of the Mandapa has a horizontal tier with Kalasa (Vase or Jar) as the crowning element. Its Sikhara gives a rounded look with elegant contours. The central projection contains an elaborate chaitya window flanked by two grinning dwarfs, which constitutes an early form of the "bho" motive. It is an important feature of developed Odishan style. Dehejia notes, "Early Odishan architecture reached its peak in the exquisite little Muktesvar temple located at the edge of a tank at Bhubaneswar. Long years of architectural and sculptural experience here crystallized into faultless shape and dimensions, and, as though this were not enough, the sculptors decided to add a beautiful carved torana gateway and a low sculptured decorative wall enclosing the temple." It is considered to be a piece of "gem of Odishan architecture." The Kutaitundi temple at Khiching is another fine specimen of the 10th century A.D. The star-shaped triple temples at Boudh, the ruined Visnu temple at Ganeswarpur, the 64-Yogini temple of Hirapur and Ranipur Jharial may also be assigned to the time. The

Odisha State Gazetteer (Vol. II), mentions, “The fully evolved temple style emerged about the 11th century. A deula of rekha type and a Jagamohan of pidha order became the standard type with all their components clearly articulated. The Pancha-kama pabhaga, Panchanga bada, multiple mouldings as haranda, introduction of Khakhara and Pidha mundi designs on the jangha, Vidalas and Kanyas in the recesses and figures in high relief are some of the changes introduced during the period. The deula with well developed projections, vertically running from the base to the bisama and added with angasikharas on the gandi came to possess a soaring height and majestic appearance not known in the preceding phase. The projecting lion-on-elephant motif on the raha, insertion of figures on the beki, etc., are some of the additional features of the rekha deula. The Jagamohan emerged as well-formed pidha deula with harmonious grouping of pidhas in tiers and all the component members in the mastaka.”

4.1.2.8. Growth of Odishan temple architecture between 11th century A.D. to 13th century A.D.

The Rajarani temple (11th century AD.) represents a unique experiment in temple architecture. Its Sikhara has been clustered by miniature repetition of the Sikhara (called anga-Sikhara) around the Gandi in the Khajuraho Style. The beautiful female figures and standing Digpalas are the outstanding features of the temple. The Rajarani temple and its Jagamohana facing east stand on a platform having three mouldings. The bada is divided into five parts indicating a progress from trianga to panchanga bada. While the vimana represents Rekha style clustered with miniature Sikharas, the Jagamohana is a typical pyramidal structure (pidha deula) similar to that of the Muktesvara temple. The Jagamohana is pancharatha in plan and crowned by a kalasa. It is surprisingly devoid of any sculptures in contrast with the heavily carved and decorated main temple. There is no rampant lion on the rahapaga and the top amalaka is supported by four squat figures. The Deula appears circular on account of the anga sikharas which cluster round the gandi. The Silpa ratna kosa calls the type as Manjusri (also called Misragarbha, Misrarekha, Vimanagarbhaka, Vimanamauli and Saptangagarbha) on the basis of the representation of angasikharas. The Brahmesvara temple of 11th century AD. is a full-fledged curvilinear pancharatha panchayatana temple. Its pidha temple and components of mastaka are fully developed and have been followed in the majestic Lingaraja temple.

The Lingaraja is the loftiest, grandest and most majestic temple of 11th century AD. It marks the culmination of temple architecture. It is the perfect specimen, a landmark, among

rekha temples of the entire country with fully developed Vimana, Jagamohana, Natamandira and Bhogamandapa. The sanctum is pancharatha in plan. The portion below the spire consists of five divisions and rests on five richly decorated mouldings. The niches of the central projections on three sides contain Parsva-devata images. The upara jangha contains roofs of horizontal tiers (pidhamundis) whereas the tala jangha is presented with miniature shrines of wagon-vaulted roofs (khakhara mundis). It is described as a shrine “.....with a maturity and blooming Odishan style showing fully developed vimana, Jagamohana, natamandira and bhogamandapa. The parabolic curve of the tower, rising to a great height lends a unique grandeur to the temple. The height and soaring character of the towering Sikhara are emphasised by deeply incised lines of the rathas (vertical projections) a pair of which carry four diminishing replicas of the tower itself as a decorative pattern.”

The Lingaraja temple-pattern followed by a number of temples like the Kedaresvara at Bhubaneswar, Jalesvara at Kalarbhanga, Gatesvara at Algem etc. The Jagannatha temple of Puri is "by far the most important temple of the 12th century and the highest extant temple of Odisha." The temple, like the Lingaraja, consists of the four components of Deula, Jagmohana, Natamandira and Bhogamandapa. The removal of the coats of plaster, in recent years, from the bada and the gandi revealed the plan as well as the decoration of the temple. The plan is pancharatha with rounded and projecting kanika. The kanika is divided into ten bhumis. Multiple baranda mouldings form the base of the gandi. There is almost no transition from the bada to gandi. Although it is a very lofty tower (about 215 '), a perfectly developed specimen of rekha temple, it lacks 'the elegance and proportion of the Lingaraja'. The first bhumi of the raha has horizontal projections of four angasikharas, two on each side of the Garuda motif which crowns the vajramastaka on the baranda. The Jagamohana is a fully developed pidha deula with a pyramidal roof. The temple has two compound walls with four gates on the four directions.

The Meghesvara temple (cir. 1195 AD.) of Bhubaneswar is an important structure in the evolution of Odishan temple architecture. It stands on a platform. It has seven fully formed pilasters which give it the look of a rounded structure. The intermediate pilasters have a series of complete miniature sikharas running up to the top and making a part of the walls. The corner pilasters have half-amalakas in place of anga- sikharas. The Jagamohana is a plain, undecorated pidha temple with a door and two balustraded windows. The most important change in the plan was adoption of saptaratha in place of pancharatha. It is the earliest example of Saptaratha.

The temple architecture has attained its most advanced form in the 13th century AD. with the construction of the Sun temple at Konark. It is rightly observed “Its advancement is marked by the blending of sculpture with architectural magnificance, chariotcar conception, completely detached natamandira and provision of a high basement for the sanctum and Jagamohana. The intact Jagamohana compensates for the loss of the lofty tower. Its bold conception, massive execution, perfect proportions and imposing dimensions leave the visitor with an undescrable feeling of awe and amazement.” (Art Traditions of Odisha, Odisha Sahitya Akademy)

The temple is conceived as the mythical chariot of the Sun god with twenty-four wheels and seven richly caparisoned horses. Each of the wheels is a master piece of Indian art. The conception, in deed, makes it 'a charming monument unique in the realm of art. The main temple, which is not in existence now, was said to be 228 feet high. The gigantic Jagamohana, which survives, speaks volumes on the attainment of the Kalinga style of architecture. It is pancharatha in plan and stands on a pista. It is a pidha-deula having a three-tiered pyramidal roof in contrast to the two-tiered roof of the Lingaraja and the Jagannatha temples. The interior is a square of 60 feet on each side and the ceiling is supported by four pillars and, iron beams. It possesses three entrances with beautifully carved door-jambs and lintels of finely grained chlorite stone.

The natamandira is, unlike that the Lingaraja and the Jagamohana of the temple, a detached structure, standing at a distance of thirty feet in front of the Jagamohana. It stands on a richly decorated platform. The mandira is a profusely ornate pillared hall. The temple-complex is very huge measuring 865 x 540 feet. The plinth and the pedestal measure 16 feet 6 inches. The stylobate befits the giant wheels each of which measure 9 feet 9 inches in diameter. Each of the seven horses four on the right and three on the left side-measure 5 feet 2 inches. Most importantly, the temple is planned in such a way as to receive the first rays of the Sun, the presiding god of the temple. Abul Fazl, the court-historian of Akbar, has narrated the existence of 28 temples in the grand complex near the Sun temple. The ruins of the temple of Chhayadevi vouch safe the fact. About the Sun temple he narrates, “Near Jagnnath is the temple dedicated to the sun. Its cost was defrayed by twelve years revenue of the province. Even those whose judgement is critical and who are difficult to please stand astonished at its sight.” On the otherhand, Sir John Marshall was overwhelmed with the grandiose plan and unique execution and remarked, “There is no monument of Hinduism, I think, that is at once so stupendous and so

perfectly proportioned, as the Black Pagode, and none which leaves so deep an impression on the memory.”

4.1.2.9. Some important temples of Odisha

During the Sailodbhaba period Lakshmanesvara, Bharatesvara, Satrugnesvara, Parsuramesvara and Svarnajalesvara temple had been constructed in Bhubaneswar. During the Bhauma-Kara period Sisiresvara, Vaitala (Khakara type) and Markandesvara temples were built. During Somavamsi period Muktesvara, Rajarani, Brahmesvara and Lingaraja temples were built. During Ganga period Jagannath temple and Sun temple were famous. Let us discuss some important temples of Odisha in brief which are given below.

4.1.2.10. Parsuramesvara Temple

The Parsuramesvara temple of Bhubaneswar belongs to the 7th century A.D. Although it is *tri-ratha* in plan, but the *Gandi* projects the *Pancharatha* style. The *pagas* (pilasters) which constitute the special feature of the Odishan temple architecture were not fully developed in this temple. Each of the three pilasters contains a niche. The central pilaster contains the highest number of niches and the two other contain equal number of niches. There are all together eleven niches in this temple. The *sikhara* portion contains an *amalaka*, a *kalasi* and a *lingam* instead of *Ayudha*. This is a peculiar feature of the Parasuramesvara temple of Odisha.

The *Jagamohana* or *Mukhasala* made its appearance first in the temple of Parasuramesvara. It is rectangular having skylight between two sloping tiers of terrace roof. The roof is supported by two rows of three pillars on each side and the roof supported by the two side-walls. The addition of the porch-hall to the main shrine reflect the second step in the evolution of temple architecture in Odisha. The Parsuramesvara temple reflects other architectural peculiarities. It has two doors and four windows placed irregularly in the *Mukhasala*. One Door is on the south side and the other is in the west wall. It faces the sanctuary. The windows of north and south help in the ventilation. The windows on each side of the west door contain figures of musicians and dancers. The walls of the porch and shrine are carved with various sculptures such as creepers, human and animal figures and stories from mythology are found as decorative motifs of the temple. Although the carvings are crude and coarse but the figures look lively and natural. Simplicity and elegance were the hallmarks of such sculptures. Even today these sculptures are unparalleled in the history of temple architecture of Odisha.

4.1.2.11. Muktesvara Temple

The Muktesvara temple is a unique one in the field of Odishan temple architecture. It was so elegantly designed that it became one of the most beautiful temples of India. The gate of the temple was well designed and its balance and design give it a grandiose look. The *Vimana* stands on a raised platform. It is square in ground plan. The base has its five divisions such as *Khura, Kumbha, Pata, Kani* and *Vasanta*. These five divisions were absent in earlier divisions of temple. The pilasters have recesses which contain *Gaja Simha* and *Naga* columns. Here in this temple, the niches are empty and have no *Parsvadevatas* (side deities). The *Sikhara* is short. It has four *Natarajas* and four *Kirtti-mukhas* on four facades. The *Nataraja* figure from the western facade has been detached and kept inside a miniature temple inside the same temple premises. It has no *Anga-sikhara* (replica of the main tower). The ground plan as the *Jagamohana* of the Muktesvara temple is just like a star. The *The Muktesvara* Temple steps of the pyramidal roof recede when it ascends. The temple has on *amlaka*. The *Badas* on the northern and southern sides have pilasters and each of them contains a square-shaped perforated window. The portions of the roof above the windows rise in two tiers with the steps (*pidhas*) and are surmounted by images of lions. The recesses between the pilasters contain the figures of *Gaja-simha* and *Naga*-columns. The *Torana* (gate) is a unique feature of the temple of Muktesvara. It stands before the *Jagamohana*. The basement of the pillars contain on each face a miniature shrine having a twin *Gaja-simha* figures at the top. Each of the sixteen-sided shafts consists of four blocks of stone and at their top appears *Kirtti-mukhas*. The top most blocks has imposed *Vedika, Amlaka* and a spreading lotus capital on both the sides a pair of female figures with graceful pose are found. Each arch has a projecting *Makara-mukha* which is quite distinct in the *Torana* of Muktesvara.

4.1.2.12. Vaitala Temple

The Vaitala temple (c. A.D. 775) of Bhubaneswar is a typical temple architecture. It represents the perfect presentation of the *Khakhara* type of architecture. Although, it represents a *ratha* type but the finials consist of *Amalaka* and *Ayudha*. The plan of the temple is different. It stands on a lower platform. Scroll mouldings are found at the lower basement. Except the west on all the sides of the temple rectangular niches occur on the walls in the form of window. Between *Bada* and *Mastaka* erotic sculptures occur. The *Jagamohana* of the Vaitala temple is rectangular on its four corners are placed the replicas of the *Sikhara* type of temple. The *Jagamohana* has no pillar, grill or window. There are fifteen sculptures in the *Jagamohana*. The

inner structure of Vaitala temple has an eight-armed chamunda figure was in the presiding deity. She is surrounded by other *Matrika* figures like Brahmane; Mahesvari; Kaumari; Vaishnavi; Varahi and Aindri. The image of Virabhadra is also found associated with the *Matrika* figures. Historians presume that the vaitala temple was meant for the practice of Tantra rituals. Unusually, the inside of the temple is dark in comparison to other temples. Perhaps, some esoteric practices were going on inside the temple.

4.1.2.13.Rajarani Temple

The Rajarani temple (A.D. 1000-1022) in Bhubaneswar is a splendur in Odishan architecture. Some historians think that its name was Indresvara or Indralingesvara as per the name its builder Indraratha, an illustrious somavamsi ruler. This temple has no presiding deity at present and it is famous as a temple having no deity.

The Rajarani temple stands on a platform having three mouldings. The temple has a punchanga *Bada*. The *Vimana* of the temple represents *Rekha* style clustered with miniature *Sikharas*. Its *Jagamohana* is a *Pidha deula* having a pyramidal structure. It is *Pancharatha* in plan. In is crowned with a Kalasa. In the Rajarani temple, the *Navagraha* Panel appears on the lintels of both the purch and the sanctur. The *Digpalas*, *Dvarapalas* and other decorative motifs are found on the body of the temple. The *Vimana* of the temple bears a large number of its miniature prototype called as *Anger-sikharas*. The images of beautiful ladies, Dikpalas and shall images in alto-relievo of the vimana add lusture to the temple. Considered from every angle, the Rajarani temple attains perfection in the Kalingan style of temple architechure.

4.1.2.14.Lingaraja Temple

Among all the temples of Odisha, the Lingaraja temple at Bhubaneswar deserves special mention. It bears architectural splendour and is regarded as one of the best archaeological monument of the east reflecting *Kalinga* type of architect; with all its perfection. It was constructed between 1025 and 1065 A.D. A gigantic structure of about 180 feet high dominating the entire landscape at Bhubaneswar. The temple stands within a spacious compound of laterite measuring 520 by 465 feet surrounded by a number of smaller temples. The presiding deity of this temple is known as *Tribhubanesvara* (Bhubaneswar) from which the city has derived its name.

The majestic Lingaraja temple has four frontal projected sections such as the *Deula*, *Jagamohana*, *Natamandira* and *Bhogamandapa*. It can be stated beyond doubt that the

Natamandira and *Bhogamandapa* are later additions. The *Vimana* and *Jagamohana* of the Lingaraja temple are wonders for the people in general and art-historians, in particular because it is a surprise that how big pieces of rocks could be lifted to such a great height when modern device was quite unknown in that remote phase of history. The *Jagamohana* of the Lingaraja temple is decorated with various sculptures. I had also balustrated windows in the north and south, which of course, are closed now. The *Natamandira* and the *Bhogamandapa* are open halls. The images of Parvati, Ganesa and Kartikeya appear in the northern, southern and western niches of the sanctuary respectively. The life-size images of the *Parsva-devatas* are made of chlorite. The three distinct Puranic episodes are found on the walls of the sanctuary and of the *Jagamohana*.

On the southern door of the *Jagamohana*, the marriage scene of Lord Siva has been depicted where Siva wears the crown of a bride groom but appears perfectly naked. The images of Bhrikuti, Brahma and Parvati are associated with the scene. On the southern facade of the sanctuary, a scene is found where Yasoda churns curd and Srikrishna, as a child, disturbs her. The image of Nanda is also associated with it. The third episode on the western side of the *Vimana* is represented with a simple form of Lord Siva's marriage. The Lingaraja temple is a *rekha deula* planned in the *Pancharatha* style without a *Pistha* (platform) having *Panchangabada*. The *Varanda* of the temple contains 10 mouldings beautifully carved. The *Janghas* are richly decorated and the lower *Jangha* is ornamented with *Khakaramundis*. The *Mastaka*, *Khapuri* and *Kalasha* of the temple have been arranged very nicely and *trisula* is the finial in the temple. The beauty of the *deula* and *Mukhasala* is very much artistic in nature. Thus, the Lingaraja temple is architecturally magnificent and it represents the matured kalinga-style of artistic excellence.

4.1.2.15. The Jagannath temple at Puri

Among all the temples built during the Ganga period, the Jagannath temple at Puri deserves commendation. As stated earlier, Chodagangadeva might not have started the construction of that temple. He probably, extended the work of the Jagannath temple after 1147 A.D. and failed to complete it during his life time as the Dasgoba inscription states that it was constructed in 1198 A.D. which is certainly after the death of Chodagangadeva. The construction of the temple was completed most probably by Anangabhimadeva III. Be that as it may, with the construction of the Jagannath temple, Puri became a great centre of religion and culture not only

in Odisha but also outside of it. However, many later additions to this temple were made during the rule of the Suryavamsi Gajapatis in Odisha.

The imposing structure consists of the *Vimana*, *Jagamohana*, *Natamandira* and *Bhogamandapa*. The last two structures were, perhaps, constructed during the Suryavamsi Gajapati rule. The *Vimana* of the temple stands at a lofty height of 214 ft. and 8 inches on a square of 80 ft. The heavy plaster of the temple in the exterior prevented the scholars to know about the sculptural decoration of the outer walls. However, the recent removal of plasters from the outer walls of the temple by the Archaeological survey of India brought to light the decorative motif of the temple. The figures in the *Vimana* are the proofs of the developed art of Kalinga. Among those, the figures of *Astadikpa/a*, lion standing over crouching elephants, the figure of adult Krishna, the procession of horses and elephants, various socio-cultural scene, erotic panels etc. The *Vimana* has been constructed in a *Pancharatha* plan.

The *Jagamohana* of the temple like that *Vimana*, follows a *Pancharatha* style. The roof of this structure is amply supported by several iron beams. Its outer surface contains some erotic scene. Its height is 120 ft. The *Natamandira* of the temple is pyramidal in form. It is a square room measuring 69 ft x 67 ft. inside and the outside measurement of it is a square of 80 ft. The *Natamandira* depicts the story of the Kanchi-Kaveri expedition which most probably found place there during the glorious reign of Gajapati Purusottamadeva. Like *Natamandira*, the *Bhogamandapa* is a pyramidal structure measuring 58 ft. x 56 ft. The sculptures in this structure depict mainly stories related with Sri Krishna's life like his playing of flute when the cows listen to it with upraised heads, Krishna's various poses, his play with the cowherd women in the boat, Dola yatra etc. The depiction of other deities of Brahmanical pantheon in the *Bhogamandapa* is quite interesting. The scene of *indrasabha*, (the court of Indra) *Rajyavisekha* (investiture ceremony) of Ramachandra, God Siva sitting on his bull etc, are depicted marvellously well.

The entire Jagannath temple is surrounded by an outer wall known as the *Meghanada Prachira*. Historians point out that this wall did not form a part of the Original plan of the temple. It gave the temple the form of fort having four gate-ways. The gateways of the temple definitely added grandeur to the structure. The eastern gate is popularly known as *Simhadvara*. On either side of the entrance, the figure of big crouching lion with a crown on the head is found. Two robust figures, Jaya and Vijaya are found on the pilasters of that door. This gate is famous among the pilgrims as *Jaya Vijaya dvara*. This gate is the main entrance to the temple. This gate

contains the images of Patitapabana, Ganesha, Hanumana etc. In front of the gate is *Aruna Stambha* (the Surya pillar) which was brought from Konarka and installed there during the Maratha rule. The southern gate or *Asvadvara* comes next in order of importances. The gate is so named because two big horses (one black and another white) with their riders (Balabhadra and Jagannath respectively) are found on the pilaster of that door. This reminds the people regarding the legend of the Kanchi-Kaveri expedition of Purusottamadeva. The northern gate has two colossal elephants on either side. For that reason it is known as the *Hastidvara*. It comes next in importance to the *Asvadvara*. The last entrance gate to the temple of God Jagannath is known as the *Vyaghradvara*. It is due to the presence of two big tiger images there. Their presence gives a grandiose look to the gate. The religious significance of these four gates is well discerned. The *Simhadvara* represents Dharma (piety); the *Asvadvara*, *Jnana* (knowledge); the *Hastidvara*, *Aisvarya* (material prosperity) and lastly, the *Vyaghradvara* represents *Vairagya* (renunciation).

Immediately, after the entrance into the temple through *Simhadvara*, a pilgrim has to cross *Baisipahacha* (22 steps) which, as per the Hindu belief, represent twenty-two sins of human life. When one crosses these steps, he crosses all the sins and attains *Punya* (religious merit). The main shrines in this area are the gateway of *Kurma bedha* and *Saraghara* of the *Suras*. The Small shrines in this *Baisipahachas* area are Kasivisvanatha, Ganesa, Nrusimha and Ghantamundia Thakurani. At the top of the *Baisipahacha*, a double wall divides the area into two, the outer one and the inner. One can notice the shrines of Nrusimha, Barabhai Hanumana, Gopala, Rama and Budhima in the area stretching between the *Asvadvara* and the inner inclosure. Towards the western gate four important *tirthas* (places of pilgrimage) of India viz- the Vadrinarayana, Ramanatha, Krishanatha and Jagannath are found. If one visits these four shrines, he attains *Punya*.

The outer enclosure, after the *Hastidvara* is significant with the presence of the shrines of Sitala, Uttarayani, Hanumana, Somanatha, Dhavalesvara and Patalesvara. Four epigraphs of the famous Ganga monarch Anangabhimadeva III found in the Patalesvara temple describe the rituals of the Jagannath temple.

The *Rosasala* or the kitchen of Lord Jagannath is regarded as the greatest kitchen of the world. Here, rice and vegetables are cooked simultaneously by earthen pots kept over one another. The cooked rice and curry are offered to the God as *Bhoga* which becomes *Mahaprasada* after the offering is made. Among the important shrines in the southern side the

Astadhatu (made of eight metals) image of Nilamadhava in the shape of Lord Jagannath is important. The *Kalpabata* is another notable thing inside the temple complex where the women, desirous of son, bind threads in the branches of that great banyan tree.

The *Muktimandapa* (hall of salvation) is another sixteen pillared elevated rectangular building measuring 30 ft. x 38 ft. It was constructed by Gajapati Prataprudradeva. There the Brahmin Pandits, apt in sastric law assemble and give their expert guidance to people to get rid of sins. For centuries, this *Mandapa* has allured the attention of the people of Odisha and India as well. Close to the *Muktimandapa* there is *Rohini Kunda*. It contains an image of a crow with four hands. The water of this *Kunda* is regarded as sacred by the pilgrims who sprinkle the same over their head. Among other small temples inside the Jagannath temple complex, the Vimala temple deserves commendation. From the iconographic point of view, its construction can be dated before the construction of the Jagannath temple. The sacrifice of the goat before goddess Vimala on the Dasahara festival clearly indicates the *Sakta-tantric* character of the temple. The shrines of Sakshigopala, Kanchi Ganesh, *Panchasakti* Nilamadhava and Bhadrakali. The temple of goddess Laxmi is another notable architectural splendour inside the temple complex of Lord Jagannath. The scene of elephants pouring water over the head of that goddess makes the pilgrim spell-bound for its artistic excellence. The temple of *Navagraha* including the Sun god is another shrine inside the temple complex. It indicates the *Saura* cult had gained momentum during the glorious days of the Gangas as is evident also from the Sun temple at Konarka.

The *Anandabazar* is another notable site inside the temple complex. Here, the *Mahaprasada* of the Lord is sold. At that place, male and female irrespective of caste and creed take the *prasada* together. Besides, *Anandabazara*, the *Koili Vaikuntha*, *Nilachala Upavana* (garden) and a museum (recently opened) etc. are other noticeable features of the temple of Lord Jagannath.

Thus, it is apparent that the temple of God Jagannath represents the amalgamation of the Saiva, Vaishnava, Ganapataya, Sakta and other cults thereby showing religious synthesis. It was again the best representation of the Kalinga style of art.

4.1.2.16. The Sun temple at Konarka

The Sun temple at Konarka, popularly known as 'Black Pagoda' was the fullest manifestation of the Kalinga style of architecture. Architecturally, it was 148 specimens in stone. This monumental temple was constructed by Narasimhadeva I or Langula Narasimhadeva in the

13th century A.D. The legend goes on that 1200 Odishan artists took 12 years for the construction of this gigantic structure. Situated at a distance of 35 kms to the north-west of Puri on the river bank of Chandrabhaga, the Sun temple has allured the attention of tourists from all over the world.

Konarka is popularly known as *Arkakshetra* connecting the worship of the Sun god. The temple consisted of the *Vimana*, *Jagamohana* and *Natamandira*. The *Vimana* is now lost due to the fall of stones from the top of the temple. The existing *Jagamohana* (Mukhasala), designed with a pyramidal roof, stands on a high platform. The 24 wheels, carved on the sides of that elevated platform upon which the *Deul* (sanctum) and *Jagamohana* (porch) stand, represent the 24 hours of a day. A group of 7 spirited horses sculptured on the sides of the staircase denote 7 days of a week. The wheels and horses together present the idea that the temple was designed in the form of a colossal Solar Chariot. The *Jagamohana* contained three doors each with attached steps. However, all these doors and steps have been blocked up and the interior filled up with sands. The *Vimana* and *Jagamohana* were planned in the *Pancharatha* style.

The *Natamandira* was planned as a detached building in front of the main temple. It had approachable flight of-steps on four sides. It is a lavishly carved pillared structure. All over the structure are depicted dance and musical performance that consist of *Pakhoaj* (leader braces and wooden blocks for producing designed intonation), *Dholak* (barrel shaped double faced longish drum), *Sahanai* (large pipes giving sweet music), *Karatalas* (large metallic cymbals with strings), *Vina* (strined musical instrument), *Vamsi* (flute) etc. In front of the eastern flight of the *Jagamohana* stood a colossal chlorite pillar, known as *Arunastambha*. As stated earlier, it had been shifted from Konarka and installed in front of the temple of God Jagannath at Puri during the Maratha rule. The main temple, that contained the idol of Sun god, was 230 ft. high, the biggest in the "Whole India. However, it is ruined. The compound of the temple is 877 ft. x 540 ft. It is really a wonder, how such big stone slabs were carried on to the top for the construction of this temple. It is suggested by the archaeologists that after 149 years the structure from the ground by sands, the big stones were placed over it.

The Sun temple of Konarka is remarkable for its variety of sculptures. Among them are the deities, musician-nymphs of the celestial sphere, secular sculptures, erotic figures, birds, beasts, aquatic animals, mythological figures, 149 specimens 149 motifs reflected in figures, decorative bodies etc. Among the deities the most remarkable are the chlorite images of

Surya in the three projected southern, western and northern niches of the *Deul* 150pecimen150150g the rising sun, mid-day sun and setting sun respectively. The artists very rightly matched their talent with creation by depicting the rising sun with a smiling face, the mid-day sun with grave look and the setting sun with faded look.

The *Navagraha* sculpture of the temple is another 150pecimen150 piece of architectural creation. From the left to right the planets have been installed in this order as such the Ravi (Sun), Chandra (Moon), Mangala (Mars), Budha (Mercury), Brihaspati (Jupiter), Sukra (Venus), Sani (Saturn), Rahu (the ascending node) and Ketu (the descending node). Now the Navagraha slab is kept inside separate temple. The worship of Siva (in the form of Linga), Purusottama (God Jagannath) and Mahisamardhini (Durga) is gleaned from the sculptural remains of the Sun temple of Konarka. Four such sculptures have been preserved in four different places viz. one at Sun temple of Konarka, one in Konarka museum, one at the National Museum (New Delhi) and the last in the *Bhogamandapa* of the Jagannath temple at Puri. A noteworthy feature of the Sun temple of Konarka is the three outstanding animal figures which guarded the three staircases of the *Jagamohana*. Among these figures Gajasimhas (lion on elephant) find place in the east, elephants on the north and warhorses, on the south. These animal figures express the artistic skills of the Oriya sculptors.

The Sun temple at Konarka is a 150pecimen of sculptures. Several sculptures like the decorated doors, royal chambers, the procession of king to receive the warriors, musicians playing on various musical instruments, meditation of saints, figures of elephants, horses, camels, snakes, divine and semidivine figures etc. bear ample testimony of the creative mind of the Oriya artists of that period. Very interesting is the depiction of a zircon eating grapes on the temple wall of Konarka. It was an African animal. It is not known how the Oriya artists came in contact with this animal. Be that as it may, it was definitely a noteworthy feature of the temple art at Konarka.

A notable feature of the architecture of the Sun temple of Konarka is the presence of erotic figures in the walls. Like the Khajuraho temple, the obscene sculptures of Konarka, depict the sensual pleasures of human life. It is a clear indication that human life is equal to the life of beasts. The aim of such depiction was perhaps that a pilgrim who visits the temple should not be swayed by the mundane life but should control his senses to get victory over it. A. K. Coomarswamy, a notable art historian remarked regarding these sculptures as such: "Love and

desire are part of life. Life is a veil behind or within which is God. The outside of the temple is an image of this life, *Samsara*, and the carvings on it present everything that belongs to *Samsara* and perpetuate illusion, every bond and each desire of loveliness that binds men to the wheel of life and death.”

N. N. Bhattacharya comments on the erotic sculptures of the Sun temple of Konarka stating that it was the reflection of the abnormal sexual desires of the dominant class of the man whose magnificence was responsible for the construction of this temple. However, its importance has been rightly pointed out by Robert Ebersole as such : “Even if one elects to dismiss the intrinsically superb sculptural qualities of the erotic figures, there still remains a tremendous number of morally acceptable example which attest to the fact that the temple of the Sun represents the culmination of medieval Hindu art and the supreme achievement of temple sculpture.”

Really, the Sun temple at Konarka is the finest specimen of the creative genius of the Oriya artists. The Kalinga style of art reached the pinnacle of perfection with the erection of the Sun temple at Konarka. From the point of elegance, balance and beauty this temple, the only temple in Eastern India which got distinction to be one of the seven wonders of the world.

Besides these two great temples of national and international importance, the Ganga period also witnessed massive temple building activities. The temple of Ramesvara, the temple of Gangesvara at Bhubaneswar were built by Chodagangadeva. The temple of Chintamanisvara near Laxmisagara in Bhubaneswar was built by Lakshmi Devi, the wife of Chodagangadeva. The Anantavasudeva temple, located on the eastern bank of Vindusarovara was another important temple of that period which was built by Chandrikadevi, the daughter of Anangabhimadeva III. Another important temple of the Ganga period was Meghesvara temple of Bhubaneswar, constructed by Svapnesvaradeva, the brother-in-law of Rajaraja II and the Commander-in-chief of the Ganga army. Further, the Yamesvara temple, Mitresvara temple, Varunesvara temple, Bhaskaresvara temple, Chitresvara temple, Parvati temple (in the complex of the Lingaraj temple) all in Bhubaneswar belonged to this period. Among other temples, the Sobhanesvara Siva temple at Niali, the Dakshaprajapati Siva temple at Banapur, the Kshirachora Gopinath temple at Remuna in the Balasore district, the temple of Mukhalingam, Simhachalam, Narayanapuram, Tekkali etc. were also constructed during the glorious days of the Gangas.

4.1.3. Conclusion

Thus, the temple building activities that started during the 6th century AD reached its climax during the Ganga Period started declining during the Gajapati. The most important factors for the declines of temple building activities are, lack of royal patronage and decline of Hindu power. Whatever it may be till recent Orissa has possessed the rich Temple heritage, which are the imprints of our ancestor, still existing with the ravage of time. These are the pride of Orissan people in particular and that of Indian in general. These are most compact and Homogenous architectural group in India.

4.1.4. Summary

- The history of Odishan art and architecture starts with her dated history i.e. from 261 B.C., when Asoka conquered this land, then known as Kalinga.
- In fact, the temples constitute the most dominant and significant form of architecture in Odisha.
- Out of the three styles of temple architecture found in India like Nagara, Dravida and Vesara, Odisha has followed the Nagara with a distinctive regional bias of its own known as 'Kalinga'.
- An inscription in Amritesvara temple at Holal (Karnataka) dated 1235 A.D. mentions the names of all the four categories like Nagara, Dravida, Vesara and Kalinga.
- In due course of time, several canonical texts were written for the construction of temples.
- Among such texts Bhuvana Pradipa, Bhuvanapravesa, Silpasastra, Silpasarini, Silpaprakasa, Silparatna Kosa and Silpi pothi etc are prominent.
- These texts helped in maintaining basic standards in the construction notwithstanding varieties of form and size.
- The history of temple building in Odisha is said to have begun with Laxamanesvara, Bharatesvara and Satrugnesvara group of temples at Bhubaneswar in 6th century A.D. and culminated with the Sun temple of Konarka in 13th century AD.
- The Parsurameswara temple assigned to 7th century AD. is the best preserved specimen among the early group of temples. It consists of both Deula and Jagamohana.
- The next stage of growth of temple architecture is noticed in the temples built between the 8th and the 10th centuries.

- Temples of the 9th-10th century evolved with more advanced architectural features like the harmonious proportion of pagas on the Bada and the Gandi.
- The pyramidal form of the Jagamohana emerged in the period.
- The Rajarani temple (11th century AD.) represents a unique experiment in temple architecture. Its Sikhara has been clustered by miniature repetition of the Sikhara (called anga-Sikhara) around the Gandi in the Khajuraho Style.
- The Lingaraja is the loftiest, grandest and most majestic temple of 11th century AD. It marks the culmination of temple architecture.
- It is the perfect specimen, a landmark, among rekha temples of the entire country with fully developed Vimana, Jagamohana, Natamandira and Bhogamandapa.
- The temple architecture has attained its most advanced form in the 13th century AD. with the construction of the Sun temple at Konark.
- It is rightly observed "Its advancement is marked by the blending of sculpture with architectural magnificance, chariotcar conception, completely detached natamandira and provision of a high basement for the sanctum and Jagamohana.
- The temple is conceived as the mythical chariot of the Sun god with twenty-four wheels and seven richly caparisoned horses. Each of the wheels is a master piece of Indian art. The conception, in deed, makes it 'a charming monument unique in the realm of art.
- Thus, the temple building activities that started during the 6th century AD reached its climax during the Ganga Period started declining during the Gajapati.
- The most important factors for the declines of temple building activities are, lack of royal patronage and decline of Hindu power. Whatever it may be till recent Orissa has possessed the rich Temple heritage, which are the imprints of our ancestor, still existing with the ravage of time.

4.1.5.Exercise

- Write a note on the growth of temple architecture in Odisha.
- High light the components of temple architecture in Odisha.
- Give an account on the growth of kalinga style of temple architecture.
- Discuss the architectural components of temple architecture.

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Unit-4
Chapter-II

Society and Economy during the Bhaumakara, Somavamsis and the Ganga period

Structure

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 - 4.2.3.22. The Guild system**
 - 4.2.3.23. Trade and commerce**

4.2.4. Conclusion**4.2.5. Summary****4.2.6. Exercise****4.2.7. Further Readings****4.2.0. Objectives**

In this lesson, students explore the society and economy during the Bhaumakara, the Somavamsis and the Ganga period. After completing this chapter, you will be able to:

- *trace the society and economy of Odisha during the Bhaumakaras*
- *identify the social and economic position of Odisha during the Somavamsi rulers*
- *understand the socio-economic situation of Odisha during the Ganga kings*
- *know the social and economic life of the people of Odisha from the Bhaumakara rulers to the Ganga rulers.*

4.2.1. Introduction

Change and continuity has been the way of social life in ancient and medieval Odisha along with the rise and fall of empires in Odisha. The glorious rule of the Bhauma-Karas, the Somavamsis, and the Gangas, contributed a lot to preserve the social and economic structure of this land. With the gradual march of time, besides the four traditional castes, many sub-castes emerged in the Odishan society. The *agrahara* villages granted to Brahmins by different kings of various dynasties, gave vent to the progress of education. The villages of Odisha became the centres around which evolved the social life of its people. Their dress, profession, hobby, learning etc. form the main theme of the social and economic life in Odisha

4.2.2. Society and economy during the Bhaumakara

The inscriptions of the Bhaumakaras gives us the knowledge regarding the society and economy during the Bhaumakara period.

4.2.2.1. Society during the Bhaumakara

Society underwent changes during ancient and medieval Odisha. Although the Bhauma rulers were Buddhists, they accepted the Brahmanical socio-religious order. They tried to enforce the *Varnashrama*, i.e., division of society into four *Varnas* (Brahmana, Kshatriya, Vaishya and Shudra). The Neulpur charter of Subhakaradeva I states that Kshemankardeva put Varnas in their proper places. The Terundia charter of Subhakaradeva II states that he established the *Varnashrama* system in accordance with the scriptures. As the Bhauma rulers accepted the *Varnashrama* order, they attached great importance to the *Brahmanas*, the highest *Varna*. They

encouraged immigration of Brahmans from Madhyadesa (north India) and Bengal by the offer of land grants.

4.2.2.2. The Social Structure : Caste system

Let us know the social structure of caste system during the Bhaumakara period. One of the notable feature of ancient Indian society was the caste system. The Odishan society was not an exception to it. It consisted of numerous castes and sub-castes and the interaction among them brought social harmony bringing peace and tranquility in the Odishan society. The caste structure of the society of the Bhaumakara period is given bellow:

4.2.2.2.1. The Brahmins

In the *Varna* system, the Brahmins enjoyed the highest position in the society of and belonged to the first order. They commanded respect from the people in the society by their learning, prudence, pious character and other virtuous qualities. It is known from many inscriptions of the Bhauma-Karas that Brahmins belonging to several *gotras* like Bharadwaja, Kausika, Visvamitra, Sandilya, Kashyapa, Atreya, etc. settled in Odisha. They settled in the *Shasanas* (*agrahara* villages) as is known from numerous inscriptions belonging to the Ganga and Suryavamsi Gajapati period. They received land grants from the kings and other landed aristocrats to worship gods and goddesses in different temples. Those lands were tax free lands. Further, they were also indispensable for many important ceremonies like the *Abhiseka* (coronation ceremony) of the king, marriage, *upanayana* (sacred thread ceremony) etc. By their noble works as priests, they commanded respect of the society and were placed in the highest position in the caste structure. Besides discharging their duties as priests, the Brahmins also got lucrative posts in the courts of the kings and Zamindars.

4.2.2.2.2. The Kshatriyas

The Kshatriyas occupied their position in the society next to the Brahmins. They were warrior class and shouldered the responsibility to protect the country from internal rebellion and external aggression. Besides fighting they administered the country. As the inscriptions and literary sources of this land refer, they were benevolent rulers not despots or autocrats. They had great veneration towards the Brahmins from whom they sought advice to carry on administration. They were great builders. By receiving their patronage, a good number of temples were built up in Odisha. They were famous for their charity. The digging of tanks,

establishment of *Shasanas*, educational institutions etc. were also their look out. They also took interest in the promotion of learning inside the society. Besides the kings and members of the royal family, the army chiefs, soldiers and other officials belonged to the Kshatriya *caste*. The Kshatriyas looked for the welfare of the subjects of the society

4.2.2.2.3. The Vaisyas

The Vaisyas belonged to trading class who resorted to cultivation, cowherdship, trade and commerce. Generally, prosperity of the land depended largely upon the people of this community. They organised *hatas* (local markets) and controlled both inland and maritime trade. From the time of Asoka, it is evident that trade routes on land passed to distant South via Kalinga and it monopolised the trade and commerce and her economic prosperity had become an eyesore to Kalinga. This was possible due to the trading class (Vaisyas) in the ancient and medieval Odisha. Further, the Vaisyas of Odisha carried on oversea trade with the countries like Ceylon, Siam, Burma, Suvarnavipa etc. and brought wealth to this land. They also helped in spreading the Odishan culture in South-East Asia. The Kshatriyas also paid attention for the growth of the Vaisyas. The kings granted special villages for them known as the '*Vaisya agrahara*'.

4.2.2.2.4. The Sudras

In the traditional class structure, the Sudras occupied the lowest position. The Sudras were drawn from the community that consisted of artisans, craftsmen, petty agriculturists, servants etc. Even, they were attached to the temples to serve the gods and goddesses. Besides the above mentioned professions, some Sudras were untouchables. They were untouchables and remained outside the society. However, they served the society in various capacities. Among them were the washerman (*rajaka*), fisherman, (*kaivartta*), shoe-maker (*chamakara*), basket-maker (*doma*) etc. Besides Sudras, other sub-castes in the society were *saundikas* (brewers), *tantuvayas* (weavers), *kumbhakaras* (potters), *malakaras* (gardeners), *napita* (barber), *tambarakara* (coppersmith), *tathakara* (metal worker), *kamara* (blacksmith) etc. who rendered their habitual service to the society.

4.2.2.3. Promotion of Language and learning

Sanskrit language was used in the inscriptions and literature of the Bhaumakara period. The Buddhist manuscript, *Gandavyuha* was written in Sanskrit. The Bhauma rulers were learned and cultured who extended their patronage to the institutions of learning. The monastery of Ratnagiri was one of the greatest centres of Buddhist learning in medieval India, and attracted

scholars from different countries. According to the Tibetan tradition, recorded in *Pag Sam Jon Zang*, Bodhisri and Noropa practised *Yoga* at Ratnagiri. Taranath mentions that Acharya Pito who had acquired the *Siddhi* of invisibility was teaching *Yoga* at Ratnagiri and that Abadhuti, Bodhisri and Naro (Naropa ?) were his disciples.

4.2.2.4. Position of women

Women enjoyed high position in the society during the Bhaumakara period. Although, they were dependant on their parents and husbands, still they commanded respect in the society. A striking feature of the Bhauma rule was that it provided a number of female rulers. In ancient India, if a king died without a male issue, the chief queen adopted a boy as the son to ascend the throne, or if the king died leaving a minor son, the dowager queen acted as the regent, but during the Bhauma rule women ruled independently in their own rights. Tribhuvana Mahadevi-I ruled as a full-fledged sovereign after the death of her son. Tribhuvana Mahadevi-II ruled over the kingdom after the death of her husband, even though her husband's brother had sons, who had legitimate claims over the throne. There were six female rulers in the Bhauma period. Five of them were dowagers and one was a king's daughter. Women of high birth and noble families received education. They also received educations in music and dance. The Bhauma queens were great devotee, to various religious faiths and were instrumental for building temples and creating provisions for the worship of the God or Goddess. The literature of the time reflects that monogamy was the prevailing norm of the society. However, polygamy was not unknown in royal and higher families. The systems of *Sati* and *Pardah* were not prevalent. In general, women enjoyed high position in the society.

4.2.2.5. Dress and ornaments

The women of Bhauma period were fond of various hair styles, cosmetics, perfumes and ornaments. The sculptures of the period exhibit various types of ornaments, such as *Kundala* (ear ring), *Karnaphula* (ear flower), *Ratnahara* or *Chandrahara* (necklace), *Mekhala* (girdle), *Koyura* (armlet), *Manjira* (foot ornament) and *Kankana* (bracelet). The queens preferred necklaces and foot ornaments. Their ornaments were made of gold and silver and studded with pearls and diamonds.

4.2.2.6. Religious Life during the Bhaumakaras

In the pre-Bhauma period both Hinayana and Mahayana schools of Buddhism were prevalent in Odisha. Hinayana monks of Odisha had the audacity to assert the superiority of their

doctrine before the king Harsha who was a great patron of Mahayana Buddhism. The early phase of Bhauma rule saw the phenomenal development of Mahayana and Vajrayana or *Tantrik* Buddhism in Odisha. The three early Bhaumakara rulers - Kshemankaradeva, Sivakaradeva I and Subhakaradeva I respectively bore the following Buddhist epithets - *Paramopasaka* (devout worshipper of Buddha), *Parama-tathagata* (devout worshipper of Tathagata or Buddha) and *Paramasaugata* (devout worshipper of Saugata or Buddha). At the behest of Sivakaradeva I, a Buddhist monk, named Prajna, went from Odisha to China to translate the Buddhist manuscript named *Gandavyuha*. A number of *Viharas* or Buddhist monasteries which had come into existence in the pre-Bhauma period continued to flourish in the Bhauma period. Puspagiri, Ratnagiri, Lalitagiri, Udayagiri, Khadipada, Kupari, Chaurasi and Jayarampur were the great Buddhist centres of the Bhauma period. A number of the Mahayana and *Tantrik* Buddhist images of this period have been found in most of the places, mentioned above. The Bhauma rulers followed a policy of magnanimity and toleration towards all religious sects. It appears that the later Bhauma kings inclined towards the non-Buddhist sects like Saivism, Vaishnavism, Tantricism and Shakti cult. Madhava Devi, the wife of Subhakaradeva I built a Siva temple, Subhakaradeva III donated a village for the maintenance of the Siva temple of Pulindesvar. Subhakaradeva IV, Sivakaradeva III and Dandi Mahadevi were great devotees of Siva. The Siva temples of Sisiresvara, Markandesvara and Talesvara in Bhubaneswar belong to the Bhauma era. Tribhuvana Mahadevi I, Subhakaradeva IV, Prithvi Mahadevi, and Santikaradeva II appear to be devotees of Vishnu. The Nandodbhavas, who were feudatory to the Bhaumas patronized Vaishnavism. The Bhauma period also saw the growth of the Sakti cult in Odisha. The Vaital and Mohini temples of Bhubaneswar, enshrining Chamunda, were built during this period. The various temples and images of the Bhauma period testify to the architectural and sculptural excellence as well as religious synthesis and eclecticism.

4.2.2.7. Economy during the Bhaumakaras

The Bhauma rulers collected moderate tax from their subjects. They helped the growth of feudalism by giving land grants to their officers on hereditary basis instead of paying salaries. Land grants were also given to the religious institutions like monasteries and temples and Brahmins. In the donated villages the peasants paid tax to the donees instead of the king. Next to agriculture, the most important industry of the Bhauma period was the manufacture of cloth. There were other industries such as stone work, metal work, carpentry, poetry, ivory work,

perfumery, jewellery and oil industry. The surviving temples and images are eloquent testimonies of artistic activities of the Bhauma period. The copper plates and bronze images of the period speak of the metallurgical advancement. It appears that during the Bhauma period Odisha had commercial relation with Ceylon, China and South East Asia. Tamralipti, Che-li-talo and Palur were the ports, situated in the Bhauma territory.

4.2.3. Society and economy during the Somavamsis and the Ganga period

The society and economy during the Somavamsis and the Ganga period underwent many changes which enriched the rulers of the land. An established social structure and sound economic condition helped the rulers of the Somavamsi and Ganga period to construct beautiful temples in Odisha and to look after the welfare of the subjects.

4.2.3.1. Society during the Somavamsis and the Ganga period

The Somavamsis had adopted the *Varnashrama dharma* i.e., traditional division of the society into four *Varnas* (*Brahmana*, *Kshatriya*, *Vaishya* and *Sudra*), and gave the highest status to the Brahmanas. By performing *Vedic* sacrifices and facilitating the migration of Brahmanas from northern India through generous offer of land grants the Somavamsi rulers promoted the Brahminisation of the socio-religious life of Odisha as well as the assimilation of the north Indian Sanskritic culture into the Odishan culture.

On the other hand the traditional *Varna* system prevailed during the Ganga period. As before, the Brahmanas enjoyed the highest status and maximum privileges in the society during this period. Many of them enjoyed land grants (*Agraharas*) as scholars and priests. Besides discharging their duties as priests, the Brahmins also got lucrative posts in the court of the king. The Ganga inscriptions show that the Brahmins like Vanapati, Govinda and Vishnu worked under the Ganga kings Raja Rajadeva I, Anangabhimadeva II and Anangabhimadeva III respectively as ministers having high reputation. The inscriptions at Srikurmam and Simhachalam refer to Narahari Tirtha who acted as a regent when Bhanudeva I, was a minor. The Ganga inscriptions states that some Brahmins served as military officers using titles like Vahinipati, Chamupati and Senapati. Further, the Brahmins were also appointed in the posts of *Sandhivigrahi* (*Ka*), *Sasanadhikarin*, record- keeper etc. The Brahmins during that period were also engaged in several other professions besides the above mentioned works. The inscriptional

and literary sources of the period reveal that they resorted to agriculture, trade, temple building activity and so on. The Brahmins performing higher works like the priests, *guru*, *Mahasandhivigrahika* etc. were known as the *Shasani* Brahmins. The Brahmins who resorted to lower professions like agriculture, trades etc. were known as *Halua* or *Jharua* Brahmins. Whatever the fact might be, learning and imparting education were the main functions of the Brahmins in the society. They were well-versed in the *Vedas* and other *Sastras*. They grew under the patronage of kings and maintained their educational institutions. The court of the Ganga monarchs and Suryavamsi kings basked with the learned Brahmins. They contributed a lot of *Smriti*, *Vyakarana*, poetry, drama and other branches of knowledge. Due to their high education they were revered by the people in the Odishan society. During this period it is found that a number of Brahmanas also entered into non-religious professions like military service, other categories of government service, and trade. The army men could be recruited from all the four *varnas* - *Brahmana*, *Kshatriya*, *Vaishya* and *Shudra*.

The Kshatriyas occupied their position in the society next to the Brahmins. Besides the kings and members of the royal family, the army chiefs, soldiers and other officials belonged to the Kshatriya caste. The *Khandayats* or Paiks were Kshatriyas who resorted to cultivation at the time of peace and jumped into the prey when the war drums were heard. The ruling families cemented matrimonial alliances with other kings and feudatory chiefs to secure their position. Whenever there was any external aggression they joined hands to oust the army. The help of Paramadrideva, during the reign period of Narasimhdeva I against the Muslim rulers of Bengal, is well known. The Kshatriyas were thus, instrumental in maintaining peace and stability of the land and looked after the welfare of their subjects. The records of the Ganga period mention the Kayasthas as an important caste.

4.2.3.2. The Kayasthas or Karanas

The Kayasthas or the Karanas were a hereditary class of writers. Their *Varna* status is not clear from the available records. Some sources say that they were Kshatriyas. Others hold that they were Shudras. Whatever might be their *Varna* status, they occupied "all cadres of posts in government, from that of a village-headman and accountant to that of a prime minister and army general". The Kayasthas occupied a dominant position in the medieval Odisha. Though, the formation of this sub-caste cannot be traced back to an exact year, still in the 10th-11th century A.D. references to them were made in the inscriptions. The Kshatriya and Vaisya descent of the

Kayastha or Karana is known from inscription. They became hereditary class of writers and became indispensable for maintaining royal records owing to their superior knowledge in accountancy and day to day administration. Not only they were the keeper of the records, but they also occupied high position in revenue department, army and other departments. From the Ganga period onwards, their high position never dwindled away. The present day titles like Pattanayak, Dandapata, Mohanty, Kanungo etc. are remembrances of the past where the Karanas, like today, were regarded as an important class inside the society of Odisha.

The Vaisyas belonged to trading class who were next to the Kshatriyas in the caste hierarchy. The Kshatriyas also paid attention for the growth of the Vaisyas. The kings granted special villages for them known as the '*Vaisya agrahara*'. The Chicacole plates of the Ganga king Madhukamarnava refers to the grant of land to a Vaisya named Erapa Nayaka. This clearly indicates that the Vaisyas went hand in hand with the Kshatriyas for maintaining stability in the society. The term 'Nayaka' is an indicator to the fact that the Vaisyas also entered into the military service of the king and thus, had a close collaboration with the Kshatriyas to maintain political stability of the land. Their sound economic condition led them to donate villages to the Brahmins and the temples.

The Sudras occupied the lowest position in the society. The Sudras were drawn from the community which consisted of artisans, craftsmen, petty agriculturists, servants etc. They also changed their professions and absorbed within the fold of Kshatriyas and Vaisyas. Even, they were attached to the temples for the service of the gods and goddesses. In due course of time, the Sudras gave up their duties and from among them emerged many *Siddhacharyas* and tantric *gurus* who belonged to basket maker, fisherman and leather worker communities.

4.2.3.3. Religious life

The Somavamsi rulers were ardent Saivites. They helped the growth and spread of Saivism by the construction of Siva temples and offer land grants to the Saiva temples, priests and ascetics. Consequently, a number of Saiva gurus, such as Sadasivacharya, rathamacharya and Acharya Gagana Siva came to Orissa from far and wide and enjoyed the patronage of the Somavamsi rulers. With the help of Janmejaya I Gagana Siva built the Someswar temple at Ranipur-Jharial. Yayati-I built the beautiful Saiva temple of Mukteswar. The construction of the gigantic Saiva temple of Lingaraj was started by Yayati-II and completed by Udyota keshari.

Though ardent Saivites themselves, the Somavamsis continued the Bhaumakara tradition of religious toleration. They tolerated other sects such as Jainism, Vaishnavism and Saktism. The king Udyota Keshari carved Navamuni and Varabhuja caves for the Jaina ascetics.

The early Ganga rulers including Chodagangadeva were devout Saivites. But after acquiring Orissa the Gangas professed allegiance to Vaishnavism. They showed great devotion to Purushottam-Jagannath who was regarded as a manifestation of Vishnu. Chodagangadeva built the present gigantic temple of Lord Jagannath. Anangabhimadeva-III went to the extent of saying that he ruled the empire as the *Routa* or deputy of Lord Jagannath. Puri with Lord Jagannath as the presiding deity became a great centre of Vaishnavism during the Ganga period. The great *Bhakti* saints like Ramanuja, Narahari Tirtha and Jagannath Tirtha came to Orissa from outside during this period. The recital of *Gita Govinda* of Jayadeva (the Vaishnava poet of this period) was introduced into the daily rituals of the Jagannath temple. While professing allegiance to Lord Jagannath, the state deity, the Gangas patronized the worship of other deities - Siva, Parvati and Sun-God. Chodagangadeva donated a village for the maintenance of a perpetual lamp in the Lingaraj temple of Bhubaneswar. Parvati temple was built inside the precinct of the Lingaraj temple during the Ganga rule. Narasihmhadeva-I built the temple for Sun-God at Konark. The Ganga rulers seem to have attempted a harmony between Saivism and Vaishnavism. The transformation of Siva of the Lingaraj temple into the conjoint deity, Harihar (Vishnu as well as Siva), and the construction of the Vishnu temple of Ananta Vasudeva by a Ganga princess in the midst of the Siva temples indicate attempts at such a synthesis.

4.2.3.4. Dress and ornament

The sculptures and literature of the period give clues to form an idea about the dress and ornaments of the people. The male persons used *dhoti* as lower garment and *Chaddar* as upper garment. Female dress consisted of two garments, upper and lower. They seemed to have worn sarees. The folds of sarees, sometimes, were gathered, carried on to back between the legs and tucked. The garments of the higher class people were ornamented with embroidery showing their status. The *Devadasis* (dancing girls) also used ornamented dress and richly decorated caps. The females took particular care in dressing their hairs. The sculptures of Konarka temple indicate that comb and mirror were used for that purpose. Perfumes were also used by ladies as inscriptions of the time refer to perfumers. The sculptures of the period show that both male and female used ornaments like *Kundala* (ear-ring), *Keyura* (armlet) and *hara* (neck-lace). Besides,

the women used ornaments like *mekhala* (girdle), *Karnafula* (ear-flower), *Kankana* (bracelet), *manjira* (foot ornament), *nupura* (anklet), *Katisutra* or *Katibandha* (waistlet) etc. The female prepared beautiful hair locks and decorated them with flowers.

4.2.3.5. Food and drink

The inscriptions and literature of the period throw light on the food and drink of the society. The Ganga inscriptions narrate how rice, ghee, curd, milk, pulse, curries and *payasa* (rice cooked with milk) etc. were offered as bhoga (offerings) to the deities in the temples. These descriptions give an idea regarding the vegetarian food pattern in the society. Non-vegetarian meals were also in vogue in the society. Drinking of wine was not unknown to the people.

4.2.3.6. Entertainment

Among entertainments, hunting and *pa* (chess) formed the pass time resorts of the royal families. The common people might has resorted to certain games, learning, archery and fighting, music, writing etc. as gleaned from the description of literature.

4.2.3.7. Promotion of Learning and literature

There was a phenomenal development in the field of Sanskrit learning and literature during the Somavamsi period. The inscriptions of the period speak of the proficiency of the scholars in *Vedas*, *Vedanga*, *Smtitis*, *Puranas*, medical sciences, Astrology, *Arthasastra*, Grammar, Poetry, History, Political Science and Logic. The land grants to the learned Brahmanas facilitated the study of Sanskrit literature. A number of Sanskrit scholars such as Sadharana, Purushottam Bhatta, Bhavadeva, Acharya Subhachandradeva and Narayana Satakarni flourished during the Somavamsi period. Sadharana, the chief minister of [Anrnejava.] was well-versed in *Veda*, *Vedanga*, *Vidya*, *Siksa*, *Kalpa*, *Itihas*, *Smriti* and *Arthasastra*. Purushottam Bhatta wrote a eulogy on king Udyota Keshari. Some of the -Somavamsi kings themselves were scholars. The Somavamsi inscriptions use some typical Oriya words such as *Khamba*, *Punya* and *Machha*. This period was undoubtedly a Significant phase in the formation of Oriya language.

Being learned and cultured themselves, the Ganga monarchs also extended their patronage to the promotion of learning. They offered land grants to the learned Brahmins, temples and *maths* (monasteries). The temples and *maths* were centers of religious culture as well as learning. The copper plate grants and stone inscriptions show the high water mark of Sanskrit literature in Orissa during the Ganga era. During this era there were a number of

intellectual luminaries in Orissa. Pandit Vidyadhar (the composer of *Ekavalr*), Jayadeva (the author of *Gita Govinda*), Shridhar Acharya and Nilambar Acharya (the *Smriti* writers), Viswanath Kaviraj (the author of *Sahitya Darpan*), and Satyananda (the astronomer who wrote *Surya Siddhanta*) belong to this period.

4.2.3.8. Evolution of Oriya Language

Some stone and copper plate inscriptions of the Ganga period clearly indicate that Oriya language and script took a definite shape during this period. Consequently during the reign of Kapilendra, the immediate successor of the Gangas, Sarala Das could write his Magnus opus, *Mahabharat* in the language of the masses.

4.2.3.9. Music and Dance

The Ganga monarchs extended patronage to the development of music and dance. The *Natamandapas* (Dancing Halls) of the temples were the places where the *Devadasis* (the maidens dedicated to the temples) were performing dances to the tune of compositions and musical instruments. The temple of Jagannath at Puri and the Sun Temple of Konark (which were built by the Gangas) have *Natamandapas*. Anangabhimadeva-III added *Natamandapa* to the temple of Lingaraj in Bhubaneswar. The Ganga kings employed damsels in the temples for singing and dancing. Tradition avers that Padmavati, the wife of poet Jayadeva was a *Devadasi*, dedicated to Lord Jagannath. She used to dance to the tune of the songs, composed by her husband. The Ganga temples, particularly the *Natamandapas* are full of the panels of singing and dancing girls in ecstatic postures with musical instruments.

4.2.3.10. Position of women

Women enjoyed high position in the society. Women enjoyed respectable status in the Somavamsi society. Some of the Somavamsi queens performed important works like the construction of temples. The Queen Kolavatidevi, the mother of Udyota Keshari constructed the Brahmeswar temple at Bhubaneswar. Nevertheless, the status of women appears to have degenerated during this period. The *Devadasi* practice (the practice of dedicating maidens to the temples) and prostitution were prevalent during this period. The last Somavamsi king, Karnadeva married a 'gancing girl, named Karpurasri who was born of a *Mahari* or *Devadasi*. Women of high birth and noble families received education. They also received educations in music and dance.

Women were held in respect in the society during the Ganga period. In many of the donative records the donors mention the names of their mothers. Royal ladies were noted for their pious disposition and devotion to husbands. It appears that the royal ladies had access to education and specialised forms of art like music and dance. Chandrikadevi, the daughter of Anangabhimadeva- III was accomplished in music and dance. She built the temple of Ananta Vasudeva in Bhubaneswar. Sivarani, a lady of Ganga lineage was called the *Kaliyuga Saraswati* (Goddess of Learning in Kali Age). Women's status seems to have been somewhat reduced during this period. The *Smritis* and *Nitisastras* of the time restrict their freedom. Women were expected to be devoted to their husbands. But the Ganga kings themselves were polygamous. The *Smritis* also permitted the rulers to have several wives. In practice it appears that women enjoyed a good deal of freedom. They sang and danced as *Oevadasis* in the temples. The profuse depiction of women as singers and dancers, erotic partners and seductive *Nayikas* also indicate their freedom.

Chandrikadevi, a daughter of Anangabhimadeva III, excelled in the field of song, music. The pious character of the women of that period is well-known. The the Somavamsi and Ganga queens were great devotee, to various religious faiths and were instrumental for building of many temples and creating provisions for the worship of the God or Goddess. The literature of the time reflects that monogamy was the prevailing norm of the society. However, polygamy was not unknown in royal and higher families. The systems of *Sati* and *Pardah* were not prevalent. The concubinage system was practiced in the society. A reference can be made in this matter to Gajapati Purusottamadeva who was the son of a concubine of Gajapati Kapilendradeva. In spite of the high position enjoyed by the women in the society, the practice of *Oevadasi* was a veritable stain in this regard. In different Buddhist Viharas and in the Jagannath temple at Puri, this ugly practice was prevalent which undermined the position of women in society. In general, women enjoyed high position in the society.

4.2.3.11. Economy during the Somavamsis and the Ganga period

The economy of the Somavamsi and the Ganga rulers was based upon various types of revenue collected from land, agriculture, industry, products, trade and commerce etc.

4.2.3.12. Land revenue

Land revenue was the major source of income for the Somavamsi and Ganga government. One-sixth of the production of the land was collected as the land revenue.

According to the land settlement, undertaken by Anangabhimadeva-III there were 9,49,60,000 acres of cultivable land in Orissa during his rule. Out of this amount of the total cultivable land 4,63,00,000 acres of land were tax-free lands, donated to the temples, Brahmanas, royal servants and others. The Ganga rulers donated lands, with all proprietary rights. Taxes were collected by the Ganga monarchs from 4,86,00,000 acres of undonated lands. Agriculture formed the main source of revenue of the kingdom. Besides land revenue other sources of income for the state were duties on exports, imports and forest products and fines, court fees, salt tax etc.

The king was deriving a large chunk of revenue from the land. He also imposed professional taxes or *tantuvayas* (weavers), *gokutas* (cowherds), *Saundikas* (brewers), *Kumbhakararas* (potters) *Suvamakararas* (goldsmiths) etc. The king also derived his income by imposing taxes or *ghatta* (landing places for boatmen), *nadittarasthana* (ferry places), *sakheta* (hamlets) *gutmaka* (forests) etc. The income, thus derived, was spent in the royal expenditure, salary to officers, worship of deities, reward to scholars, welfare activities for the subjects etc. Villages were the centres of agrarian structure in ancient and medieval Odisha. Land was divided into various categories. Among those were *krishta* (cultivable), *vas* (land for residential house), *arama* (land for groves), *udyana* (land for garden), *gochara* (pasture land) etc. There was clear cut demarcation of cultivable lands through boundaries. The inscriptions of the early Eastern Gangas refer to *Khandakshetra* denoting to revenue-paying village, though previously it was a rent free *Ian* donated to Brahmins or deities. Sometimes, *hasta* (cubit) formed a unit of land measurement: and the hand of a particular man (mainly royal officer) was used for that purpose. The inscriptions of the Gangas of Svetaka refer to a unit called *nata* which was made of a piece of bamboo or wood. The inscriptions of the early Eastern Gangas of Kalinganagara refer to a unit called *hala* (plough). The inscriptions of the period refer to rice, mango, banana jack-fruit, melon, black-berry, tamarind, betel etc. Besides, other agricultural products might have included wheat, oil-seeds, sugarcane, pulses and vegetables.

4.2.3.13. Industry

Along with agriculture, several industries also grew during the Somavamsi and Ganga period. Besides agriculture, industries also helped a lot for the enhancement of economy.

4.2.3.14. Textile industry

Cloth manufacturing was carried on the great success in the nook and corner of Odisha. Kautilya, in his *Arthashastra*, refers to Kalinga for manufacturing the finest variety of cotton

cloth. The *Manasollasa* describes about different varieties of clothes for the royal use and mentions the name of Kalinga as one of the the producers of such fine clothes. The sculptures of the time depict the high designs of clothes.

4.2.3.15. Jewellery industry

The sculptures and literature of the period furnish an idea regarding the use of several ornaments. From the depiction and description, an idea is formed about the advancement of jewellery of the time. The art of jewellery, particularly during the period of the Somavamsis and Gangas was a prominent craft. The jewelers made ornaments befitting to the taste of the time. Both men and women used ornaments.

4.2.3.16. Iron industry

Iron industry was a very well known industry of the period under review. The sculptural representation in different temple walls of various weapons like sword, dagger, battle-axe, shield etc. testify to the fact that iron industry was very much popular in Odisha. The iron beams used in the Jagannath temple at Puri and Sun temple at Konarka project the advanced skill of the Odishan people in the field of iron technology. Besides, house equipments and tools of agriculture were undoubtedly manufactured by the iron smiths of the time.

4.2.3.17. Stone industry

The evidence of numerous temple building of that time clearly exhibit that stone work had advanced sufficiently to give the proof of its excellence. All these temples prove the artistic skill of the Oriya masons who carried on gigantic block of stones up, for the construction of the temples. The decorative motif of the temples clearly prove that a large number of sculptors were employed for the work. Thus, it is conceived that stone works gave sustenance to thousands of stone cutters, masons and sculptors.

4.2.3.18. Pottery industry

Pottery was a developed industry in this period. Several inscriptions show the grant of land to potters to supply earthen pots for cooking *bhoga* and lightening lamps for the deities in several temples. Undoubtedly, they must have manufactured earthen pots for the families of a large number of villages which were the chief units of the administrative set up in Odisha.

4.2.3.19. Oil industry

Oil is an essential item in the day-to-day life. Frequent reference to this industry is made in several inscriptions.' The need for lightening lamps before the deities prompted people to

resort to the profession of oil-manufacturing. Castor oil was generally used for the perpetual burning of lamps before the deities, mainly in Ganga period. The class people who manufactured oil, were known as *Tailapas*.

4.2.3.20. Production of Salt

Salt is another essential commodity in the daily life. Salt industry existed in Odisha at that time. In Ganga inscription, the term '*Lavanakaradhikari*' occurs. It suggests that salt industry was well established during the Somavamsis and the Ganga rulers.

4.2.3.21. Liquor industry

The reference to a term '*Saundika*' in several inscriptions, given an idea that liquor was being produced in Odisha. The tradition mentions that after the ten horse sacrifice made by Yayati Kesari, the river Vaitarani turned into a river of liquor (*Sura*). Further, the drinking vessels in the sculptures of Vaitala temple of testifies to this fact.

4.2.3.21. Other industries

Besides the above mentioned industries, sugar industry, boat-making industry, ivory works etc. were other crafts of the period under review. These industries made a self-sufficient economy which largely catered the needs of the people of Odisha. The surplus products were exported to the outside countries which brought economic prosperity to this land.

4.2.3.22. The Guild system

The growth of trade and urbanisation brought guilds into existence. The guilds were organisation of merchant communities following the same profession. The *srenis* or guild described in Kautilya's *Arthashastra*, were formed having certain rules and regulations and enjoyed executive and judicial powers. The head of guilds or *Sresthins* held lucrative posts under the kings of Odisha as gleaned from the medieval inscriptions of this land. The state and the guilds went hand in hand. The latter exerted great influence over the former by giving certain valuable suggestion to the king. The king was also deriving a greater income for the state by extracting taxes from the guilds. In case of any dispute among the members of the guilds, the king acted as an arbitrator. Further, the king also put a check to the guilds when they tried to exploit the common people. The guilds were definitely instrumental for the economic prosperity of this land.

4.2.3.23. Trade and commerce

The cultural efflorescence of Orissa during the Ganga period was undoubtedly an outcome of her economic prosperity. During this period Orissa continued her ancient commercial

relation with South East Asian countries. The engraving of boats in the *Bhoga Mandapa* of the Jagannath temple of Puri, a panel. show in the transportation of elephants (preserved in the Orissa State Museum) and, the reference to 9 township, inhabited by the artisans and traders in the Nagari plate of Anangabhimadeva-III are the evidence of Orissa's overseas trade during the Ganga period. Clothes, diamonds and elephants were exported from Orissa.

4.2.4. Conclusion

Thus, the society and economy during the Bhaumakaras, Somavamsis and the Ganga period did not remain same. The changing political and religious scenario brought many changes in the social structure. On the other hand, the economy of the state during the above period was prosperous which is evident from the construction of numerous beautiful temples in Odisha. Surplus production, emergence of towns and port towns, merchant guilds, trade routes, etc. facilitated the people of Odisha to carry on trade and commerce both inside and outside India which had made the people of this land rich and prosperous. People in general were living peaceful and prosperous during the above period of the Bhaumakaras, Somavamsis and the Ganga rulers.

4.2.5. Summary

- Change and continuity has been the way of social life in ancient and medieval Odisha along with the rise and fall of empires in Odisha.
- The glorious rule of the Bhauma-Karas, the Somavamsis, and the Gangas, contributed a lot to preserve the social and economic structure of this land.
- Although the Bhauma rulers were Buddhists, they accepted the Brahmanical socio-religious order. They tried to enforce the *Varnashrama*, i.e., division of society into four *Varnas* (Brahmana, Kshatriya, Vaishya and Shudra).
- The Neulpur charter of Subhakaradeva I states that Kshemankardeva put Varnas in their proper places.
- The Terundia charter of Subhakaradeva II states that he established the *Varnashrama* system in accordance with the scriptures.
- In the *Varna* system, the Brahmins enjoyed the highest position in the society of and belonged to the first order.

- It is known from many inscriptions of the Bhauma-Karas that Brahmins belonging to several *gotras* like Bharadwaja, Kausika, Visvamitra, Sandilya, Kashyapa, Atreya, etc. settled in Odisha.
- The Kshatriyas occupied their position in the society next to the Brahmins.
- They were warrior class and shouldered the responsibility to protect the country from internal rebellion and external aggression.
- Besides fighting they administered the country.
- The Vaisyas belonged to trading class who resorted to cultivation, cowherdship, trade and commerce. Generally, prosperity of the land depended largely upon the people of this community.
- In the traditional class structure, the Sudras occupied the lowest position. The Sudras were drawn from the community that consisted of artisans, craftsmen, petty agriculturists, servants etc.
- Sanskrit language was used in the inscriptions and literature of the Bhaumakara period.
- The Buddhist manuscript, *Gandavyuha* was written in Sanskrit.
- The Bhauma rulers were learned and cultured who extended their patronage to the institutions of learning.
- Women enjoyed high position in the society during the Bhaumakara period.
- A striking feature of the Bhauma rule was that it provided a number of female rulers.
- The women of Bhauma period were fond of various hair styles, cosmetics, perfumes and ornaments.
- The Bhauma rulers collected moderate tax from their subjects.
- Land grants were also given to the religious institutions like monasteries and temples and Brahmins.
- An established social structure and sound economic condition helped the rulers of the Somavamsi and Ganga period to construct beautiful temples in Odisha and to look after the welfare of the subjects.
- The Somavamsis had adopted the *Varnashrama dharma* i.e., traditional division of the society into four *Varnas* (*Brahmana, Kshatriya, Vaishya* and *Sudra*), and gave the highest status to the Brahmanas.
- On the other hand the traditional *Varna* system prevailed during the Ganga period.

- The Kayasthas or the Karanas were a hereditary class of writers.
- The Ganga inscriptions narrate how rice, ghee, curd, milk, pulse, curries and *payasa* (rice cooked with milk) etc. were offered as bhoga (offerings) to the deities in the temples.
- There was a phenomenal development in the field of Sanskrit learning and literature during the Somavamsi period.
- Some stone and copper plate inscriptions of the Ganga period clearly indicate that Oriya language and script took a definite shape during this period.
- The Ganga monarchs extended patronage to the development of music and dance.
- Women enjoyed respectable status in the Somavamsi society.
- The economy of the Somavamsi and the Ganga rulers was based upon various types of revenue collected from land, agriculture, industry, products, trade and commerce etc.
- Land revenue was the major source of income for the Somavamsi and Ganga government.
- One-sixth of the production of the land was collected as the land revenue.
- Along with agriculture, several industries also grew during the Somavamsi and Ganga period. Besides agricultures, industries also helped a lot for the enhancement of economy.

4.2.6. Exercise

- ❖ Give an account on the society of the Bhaumakara period.
- ❖ Write a note on the society and economy of the Bhaumakara period.
- ❖ Discuss the economic condition of Odisha during the Somavamsi and Ganga rule.
- ❖ Make an analysis on the society and economy of the Somavamsi and Ganga period.

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Unit-4

Chapter-III

The Cult of Jagannath- Origin, Development and Impact on Odishan Society

Structure

4.3.0. Objectives

4.3.1.Introduction

4.3.2.The Cult of Jagannath

4.3.3.Origin and development of the Cult of Jagannath

4.3.3.1.Tribal origin of Lord Jagannath

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4.3.0. Objectives

In this lesson, students investigate about the The Cult of Jagannath- Origin, Development and Impact on Odishan Society. After studying this lesson you will be able to:

- *to learn the Cult of Jagannath;*
- *to analyze the origin of the Jagannath Cult;*
- *to investigate development of Jagannath Cult;*
- *to trace the impact of Jagannath Cult on Odishan society;*

4.3.1.Introduction

Lord Jagannath has always remained as mysterious to the knowledge of mankind. The origin of Jagannath cult is shrouded in obscurity. The veil of darkness that pervades over this cult has not been lifted till today. However, God Jagannath has been accepted as the representative of the Oriya people, an embodiment of love, a guiding force behind the cultural heritage of this land, a synthesis of all the Hinduite faiths and finally, as the God of the universe.

4.3.2.The Cult of Jagannath

The cult of Jagannath embodies universal brotherhood, combining elements of Hinduism, Buddhism, Jainism and the native religious practices of the tribal people. The presiding deities of the temple, Jagannath, his elder brother Balabhadra and younger sister Subhadra, portrayed in black, white and yellow, represent the three major races of humanity according to noted religious and social commentators. The cult of Jagannath shows special concern and compassion for the lowliest and the most unfortunate in society. It is this spirit of universal love that has attracted even Muslim devotees such as Salabega whose songs in praise of Lord Jagannath are popular among all Oriyas and devotees all over the world who celebrate the Car Festival or Rath Yatra of Lord Jagannath with ardent passion.

4.3.3.Origin and development of the Cult of Jagannath

The origin and development of the Cult of Jagannath is quite mysterious. Different scholars have different views regarding the origin and development of Jagannath Cult in Odisha which can be discussed as follows:

4.3.3.1.Tribal origin of Lord Jagannath

The cult of Jagannath is stated to be of tribal origin. It is difficult to determine whether this tribal origin of God Jagannath is pre-Vedic or not. As per the depiction of Sarala's *Mahabharata*, God Krishna, killed by the arrow of Jara Savara, was not burnt in wood fully after

his death. As per the order of the divine voice, Arjuna and Jara threw the half-burnt body into the sea and that body was, later on, worshipped by Jara in the Dhauli hill at Bhubaneswar. In the mean while, Galamadhava, the king of Kanchi knowing about the death of Krishna, sent a Brahmin named Vasudeva to collect the body who located it in Bhubaneswar and transferred it to Nilachala. By that time, king Indradyumna had constructed a temple at Nilachala and by divine order, the king proceeded to that place. With the help of Jara, he brought the *daru* (wood) from Rohini *kunda* and installed the image inside the temple at Nilachala. Due to his folly, the images of God Jagannath, Balabhadra and Subhadra were found incomplete as he opened the door of the temple defying the request of the sculpture (Bisvakarma in disguise) who had instructed the king not to open the door before the expiry of fifteen days. The story revealing the tribal origin of God Jagannath is different in the *Skanda Purana*.

The *Purusottama Mahatmya* section of that *Purana* narrates that the original place of worship of Nilamadhava (God Jagannath) was at *Nila Saila* (blue mountain) amidst a thick forest. In a dream, king Indradyumna of Avanti saw it and sent Vidyapati, a Brahmin to bring the God. Vidyapati married Lalita, the daughter of the tribal chief Visvavasu. After much persuasion of his daughter, Visvavasu took his son-in-law for the visit of Nilamadhava. While going to that place with his eyes covered, Vidyapati, cleverly threw the mustard seeds on the way. In the rainy season, the seeds germinated which clearly indicated the way to the place of worship of Nilamadhava. Vidyapati informed this to king Indradyumna who went to pay visit to the God. To his utter dismay, the God had vanished from that place. The king dreamt that a sacred log was coming from *Svetadvipa* where lied God Vishnu.

In the next morning, he was informed that a log containing the signs of God Vishnu was found on the sea-shore. The king rushed to the sea-shore immediately and the log was brought with much rejoicement. Out of the log, four images i.e. Jagannath, Balabhadra Subhadra and Sudarsana were made and installed in the temple constructed at *nila seus* (Puri). Though this fact is narrated differently in the *Deula Tala* of poet Nilambara Das and the work of the same name of Sisu Krishna Das, the fact remains the same that God Jagannath had a tribal origin which has been accepted by many notable scholars like B. Padhi, G.C. Tripathy, H. Kulke and A. Eschmann. Further, the association of the *sevakas* of God Jaqannath in Puri bear the name *Daitas*. The *Vanayaga* before the search of *Daru* for *Navakalevara* of the God also speaks of the tribal origin of God Jagannath. The three tribal deities like Jaleri Penu, Tana Penu and Murani

Penu, worshipped by the Khonds Odisha are regarded as Jagannath, Balabhadra and Subhadra respectively .

4.3.3.2.Vedic origin of Jagannath

Many scholars trace the Vedic origin of God Jagannath. The 3rd verse of the 155th *Sukta* in the 10th *Mandala* of *Rig Veda* states :

"There is a log floating on the sea and no one claims this as his property. O' ugly evil spirit, ride on that and remove yourself to the other side of the ocean." On the otherhand, Sayana, a 15th century commentator interprets the above quoted *sukta* as such :

"O, you are difficult to destroy, take resource to the (sacred) log of wood which has no creator and which exists on the far distant sea coast, and achieve your salvation by the object."

Through the above mentioned *Sukta* and its interpretation given by Sayana, the Vedic origin of God Jagannath is traced by several scholars. As, primarily, the cult of Jagannath is associated with tribal origin, which is non-Aryan in character, the Aryans might be aware about it and might have reflected that in a different way in the *Rig Veda*. This definitely gives a clue to the scholars to think the prevalence of the worship of Jagannath in a *daru* (log) from long before the Vedic age. However, this is controversial.

4.3.3.3.Jaina origin of Lord Jagannath

The Jaina origin of God Jagannath is traced by several scholars. As a heterodox religion, Jainism gave great challenge to Vedic religion. It has already been discussed earlier that before 6th century B.C., Jainism had entered into Odisha. It received royal patronage from Kharavela, the mighty monarch of the Chedi dynasty. Jainism gained momentum in the nook and corner of Odisha. The numerous Jaina monuments of Odisha amply justify the fact. Owing to the popularity of Jainism in Odisha, Balabhadra, Subhadra and Jagannath have been regarded as the three cardinal principles of Jainism like *Samyak Jnana*, *Samyak Charitra* and *Samyak Drishti* by N. K. Das. The concept of *Kalpa* tree in Jainism is regarded as the *Kalpavata* inside the sacred complex of God Jagannath temple at Puri. *Kaivalya Mukti*, one of the tenets of Jainism is identified with the *Kaivalya (Mahaprasada)* of Lord Jagannath that offers salvation to man. Further, B.M. Padhi tends to locate *Vaddha Managala* and *Nandipada*, the two Jaina symbols in the image of God Jagannath that give scope to presume the Jaina origin of the deity. However, these facts did not conclusively prove that Jagannath had a Jaina Origin. The principle of

Kaivalya Mukti or *salvation* of Jainism is found in other religious faiths too. Similarly, *Kalpavatas* are worshipped in different parts of India.

4.3.3.4. Buddhist origin of God Jagannath

Some scholars trace a Buddhist origin of the trinity of the Jagannath temple. It is said that the tooth relic of Lord Buddha is preserved in the image of Jagannath, that the three deities - Jagannath, Subhadra and Balabhadra - represent Buddha, Dharma and Sangha respectively, that the *Snana Yatra* (bathing festival) and *Ratha yatra* (car festival) of the Jagannath temple are of Buddhist origin and that the sharing of *Kaivalya* (sacred food) on equal footing by all castes is due to the Buddhist impact. There are some literary evidence of co-relation between Lord Jagannath and Buddhism.

According to some scholars, Jagannath is a common epithet of Buddha. In Tibet, one of the names of Buddha is Jagannath. Jayadeva, the twelfth century Vaishnava poet who, according to some scholars, identified Jagannath with Krishna or Vishnu also accepted Buddha as the ninth incarnation of Krishna or Vishnu. Sarala Das, the fifteenth century poet, in his *Mahabharat* regarded Jagannath as an embodiment of Buddha. He wrote, "To deliver mankind, Jagannath has manifested himself in the form of Buddha." *Daru Brahma Gita* of Jagannath Das says, "To assume the form of Buddha the Lord gave up his hands and legs." Some Oriya Vaishnavas regarded Chaitanya as the partial manifestation of Buddha. In the *Chaitanya Bhagavata* of Isvar Dasa, Shri Chaitanya is reported to have said, "I am Chaitanya in the form of Buddha." Evidently there was a synthesis between Buddhism and Vaishnavism at some stage, and Jagannath cult bears the imprint of that synthesis.

4.3.3.5. The Saiva-Tantric origin of God Jagannath

Though by the tenth century A.D., the presiding deity of Puri was known as Purushottama, which is one of thousand epithets of Vishnu, yet during the Bhauma period, the deity appears to have been profoundly influenced by Saivism, Shaktism, Tantricism and Buddhism which were simultaneously prevalent. Scholars are of the opinion that the image of Jagannath has striking similarity with that of Ekapada Bhairava (Bhairava with one foot, which is a manifestation of Siva, whose worship was prevalent during the Bhauma period). Some Tantrik texts refer to Puri as a seat of Shaktism, Vimala as the *Shakti* and Jagannath as his Bhairava. The prevalence of Saivism at Puri is proved by the existence of such Saiva shrines as Markandeyesvara, Patalesvara and Lokanath.

4.3.3.6.Jagannath Cult and Saktism

The prevalence of Shaktism at Puri is borne out by the worship of Vimala inside the temple, and the existence of Saptamatruka image. The 'Utkal Khanda' of *Skanda Purana* describes Subhadra as the Shakti of Jagannath. The name 'Purushottama', though an epithet of Vishnu, has Tantrik significance according to some scholars. It represents the erotic aspect of Vishnu. Purushottama is to be found with Lakshmi, the female erotic partner. In the *Anargharaghava natakam*, Murari Mishra describes Purushottama with Lakshmi on his lap. Jayadeva, in his *Gitagovinda*, dealt with erotic sports of Krishna with Radha, and identified Radha with Kamala or Lakshmi, the consort of Narayana. Jayadeva also regarded Jagannath as Krishna. Subhadra was treated as Lakshmi during the Ganga period, and afterwards. The *Purushottama Mahatmya* of *Skanda Purana* (a work of 13th century A.D.) and of *Vishnurahasya* (a work of 16th century A.D.) referred to the female wooden image between Jagannath and Balabhadra as Lakshmi.

4.3.3.7.Vaishnavite origin of the Jagannath cult

The Vaishnavite origin of the Jagannath cult is traced by some scholars *Purusottama Mahatmya* projects God Jagannath as Narayana, Krishna-Vasudeva, Buddha etc. Poet Jayadeva, as stated earlier, had popularised Vaisnavism in Odisha thro his immortal creation *Gita Govinda*. Further, during the Suryavamsi Gajapati rule, particularly during Prataparudradeva, the visit of Srichaitanya and his intimate association with the temple of God Jagannath made Vaisnavism popular in Odisha. Several festivals associates with Krishna cult like *Krishna Janma*, *Nandotsava*, *Kaliyadalana*, *Kemseveare Vakasuravadha*, *Chandana Yatra* etc. were intimately associated with the festivals of temple of God Jagannath as are being celebrated till now. No doubt, Vaisnavism was intimately associated with the Cult of God Jagannath in comparison to any other religion. Though, the origin of Jagannath cannot be traced satisfactorily, one thing is certain that the Cult, the assimilation of tribal element, Vedic religion, Jainism, Buddhism, Saivism, Saktism, tantric elements, Vaisnavism, is found.

4.3.3.8.Sikhism and Jagannath

It is told that Sikhism has relation with Jagannath. The Mangu Math of Puri bears its memory. That math has the photograph of Guru Nanak. The Sikhs believe that Guru Nanak has visited Puri. The future research will provide more fact on this.

4.3.3.9. Jagannath and Islamism

Jagannath was regarded as sacred by the Muslims of Odisha. Yavana Salabega had given importance to him. He had composed many *Bhajans* for Jagannath. Those *Bhajans* are very popular in the nook and corner of Odisha even today.

4.3.4. Impact of Jagannath Cult on Odishan society

The Jagannath cult exercises deep impact over the socio-religious-political life of Orissa. During the Ganga and Surya rules, Jagannath, so to say, became the State deity. Puri has been visited from ancient times by founders of different religious cults, who left their legacy through the monasteries.

The Jagannath Temple at Puri in Orissa has been a center of religious, spiritual and artistic pursuits through the ages. Lord Jagannath is more than a religious deity for the people of Orissa, he is fountainhead of their cultural, intellectual and emotional sustenance. Odissi dance and music as well as Orissan sculpture and the famous *patachitra* paintings were inspired and enriched by Jagannath culture. The poet Jayadeva composed his famous *Gita Govinda* staying in Puri. As discussed earlier, Yayati I, the great Somavamsi king is supposed to have started the construction work of the temple of God Jagannath at Puri. Perhaps, during the period of the Somavamsis, the worship of God Jagannath was given a special attention. The play *Anargharaghava* of Murari Mishra of 9th century A.D. refers to the worship of God Purusottama (Jagannath) on the sea-shore. Similarly, the *Tantra Yamala* (10th cent - A.D.) and the *Kalki purana* (11th century A.D.) refer to God Jagannath as the venerated deity of this land. During the glorious days of the imperial Gangas from 12th century A.D. to 16th century A.D., the worship of God Jagannath was given due patronage. The mighty rulers of this dynasty like Chodagangadeva, Anangabhimadeva III and Narasimhadeva were ardent worshippers of God Jagannath and they stated in different inscriptions the longing to the God. During the Suryavamsi Gajapati rule, the power and prestige of Jagannath were enhanced by the rulers of this dynasty.

Its impact on the people of Odisha was so much so that, they even did not oppose the enthronement of Purusottamadeva, when the legitimate claim of Hamvira was thrown aside by Kapilendradeva who justified his action as it was the divine will of God Jagannath and thus, kept his subjects mum. In the Kanchi-Kaveri legend Jagannath and Balabhadra exhibited their martial spirit by defeating the king of Kanchi. The reign period of Prataparudradeva witnessed the

growing popularity of God Jagannath as reflected in the *Pancha Sakha* literature. The visit of Sri Chaitanya to Puri during his reign period popularised the cult of God Jagannath in the nook and corner of Odisha. His efforts made the people of Odisha a blind follower of God Jagannath. During the reign period of the Bhoi dynasty, adequate attention was given for the temple rituals and looking after the comforts and safety of the pilgrims who carnd to this land from different parts of the country. The ardent devotion of king Ramachandradeva in keeping Jagannath, Balabhadra and Subhadra out of the touch of the Muslims, shows the great devotion of the king and people of this land towards the Cult of God Jagannath. Even today the *Chhera Pahanra* by the Gajapati king of Odisha, in front of the Gods during *Ratha Yatra* in the presence of hundreds and thousands of devotees, proved the popularity of this cult not only in Odisha but also in different parts of the country and abroad.

It has become one of the four important places of pilgrimage for the devout Hindus not only of Orissa but also of all parts of India and the world. Largest crowds of devotees are to be noticed in Puri at the time of the car festival of Lord Jagannath. It is the belief of Hindus that on seeing Lord Jagannath, the manifestation of supreme being, in his chariot one never falls into the mire of the cycle of rebirth.

4.3.5.Conclusion

Thus, Jagannath cult is an amalgam of diverse religious cults like tribal religion, Brahmanical religion, Buddhism, Saivism, Shaktism, Tantricism and Vaishnavism. The prevalent religious trends in Odisha assimilated in the Cult of God Jagannath in due course of time. With the gradual march of time all the religious sects, mingled in the cult of Jagannath. Every Hindu Pantheon saw its god or goddess in Him. Even to-day, Jagannath, the 'Lord of the Universe' is honoured and worshipped by the followers of different religious sects in India.

4.3.6.Summary

- Lord Jagannath has always remained as mysterious to the knowledge of mankind.
- The origin of Jagannath cult is shrouded in obscurity.
- The cult of Jagannath embodies universal brotherhood, combining elements of Hinduism, Buddhism, Jainism and the native religious practices of the tribal people.
- The presiding deities of the temple, Jagannath, his elder brother Balabhadra and younger sister Subhadra, portrayed in black, white and yellow, represent the three major races of humanity according to noted religious and social commentators.

- The cult of Jagannath is stated to be of tribal origin.
- The *Vanayaga* before the search of *Daru* for *Navakalevara* of the God also speaks of the tribal origin of God Jagannath.
- The three tribal deities like Jaleri Penu, Tana Penu and Murani Penu, worshipped by the Khonds Odisha are regarded as Jagannath, Balabhadra and Subhadra respectively .
- Many scholars trace the Vedic origin of God Jagannath. The 3rd verse of the 155th *Sukta* in the 10th *Mandala* of *Rig Veda*.
- Owing to the popularity of Jainism in Odisha, Balabhadra, Subhadra and Jagannath have been regarded as the three cardinal principles of Jainism like *Samyak Jnana*, *Samyak Charitra* and *Samyak Drishti* by N. K. Das.
- The concept of *Kalpa* tree in Jainism is regarded as the *Kalpavata* inside the sacred complex of God Jagannath temple at Puri.
- Though by the tenth century A.D., the presiding deity of Puri was known as Purushottama, which is one of thousand epithets of Vishnu, yet during the Bhauma period, the deity appears to have been profoundly influenced by Saivism, Shaktism, Tantricism and Buddhism which were simultaneously prevalent.
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- The *Purushottama Mahatmya* of *Skanda Purana* (a work of 13th century A.D.) and of *Vishnurahasya* (a work of 16th century A.D.) referred to the female wooden image between Jagannath and Balabhadra as Lakshmi.
- The Vaishnavite origin of the Jagannath cult is traced by some scholars *Purusottama Mahatmya* projects God Jagannath as Narayana, Krishna-Vasudeva, Buddha etc. Poet Jayadeva, as stated earlier, had popularised Vaisnavism in Odisha thro his immortal creation *Gita Govinda*.
- It is told that Sikhism has relation with Jagannath. The Mangu Math of Puri bears its memory.
- Jagannath was regarded as sacred by the Muslims of Odisha. Yavana Salabega had given importance to him. He had composed many *Bhajans* for Jagannath.

- The Jagannath cult exercises deep impact over the socio-religious-political life of Orissa. During the Ganga and Surya rules, Jagannath, so to say, became the State deity.
- Puri has been visited from ancient times by founders of different religious cults, who left their legacy through the monasteries.
- Its impact on the people of Odisha was so much so that, they even did not oppose the enthronement of Purusottamadeva, when the legitimate claim of Hamvira was thrown aside by Kapilendradeva who justified his action as it was the divine will of God Jagannath and thus, kept his subjects mum.
- It has become one of the four important places of pilgrimage for the devout Hindus not only of Orissa but also of all parts of India and the world.
- Largest crowds of devotees are to be noticed in Puri at the time of the car festival of Lord Jagannath.
- It is the belief of Hindus that on seeing Lord Jagannath, the manifestation of supreme being, in his chariot one never falls into the mire of the cycle of rebirth.
- Thus, Jagannath cult is an amalgam of diverse religious cults like tribal religion, Brahmanical religion, Buddhism, Saivism, Shaktism, Tantricism and Vaishnavism.

4.3.7.Exercise

- ❖ What do you mean by Cult of Jagannath? Discuss the origin and development of Jagannath Cult.
- ❖ Write a note on the origin and development of Jagannath cult in Odisha.
- ❖ Highlight the association of different cults with the Cult of Jagannath.
- ❖ Discuss the impact of Jagannath Cult on Odishan society.

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