

**B.A. Arts (HISTORY) DSE-1
UNDER CHOICE BASED CREDIT SYSTEM
5 TH SEMESTERS UNDER CBCS**

**DSE-1
History and Culture of Odisha - I**

COLLECTED AND COMPILLED BY

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ଦୂରନିରନ୍ତର ଶିକ୍ଷା ନିର୍ଦ୍ଦେଶାଳୟ, ଉତ୍କଳ ବିଶ୍ୱବିଦ୍ୟାଳୟ
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Discipline Specific Elective Paper-1
History and Culture of Odisha - I

Unit-1

1. Historical Geography: Kalinga, Utkal, Kosal
2. Kalinga War (261 B.C.) and its Significance.
3. Kharavela –Career and Achievements

Unit: II

1. Matharas and Eastern Gangas and Sailodbhavas
2. Bhaumakaras
3. Somavamsis

Unit: III

1. Imperial Gangas
2. Suryavamsi Gajapatis
3. Post- Gajapati Political developments upto 1568.

Unit: IV

1. Social and Cultural Life in Early and Medieval Odisha
2. Growth and Decay of Urban Centres
3. Trade and Commerce
4. Taxation and Land Revenue

Suggested Text Books:

1. K.C. Panigrahi, History of Odisha, Kitab Mahal.
2. Sahu, Mishra & Sahu, History of Odisha.

Reference Reading:

1. S.K. Panda, Political and Cultural History of Odisha.
C Pradhan, A Study of History of Orissa
3. B.K. Mallik, etal (eds) Odia Identity, Page Maker Publications, Bhubaneswar, 2019.
4. R. D Banarjee, History of Orissa, 2 vols.
5. M.N. Das(ed), Sidelights on History and Culture of Orissa, Vidyapuri, Cuttack, 1977

UNIT-1

Chapter-I

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.

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:

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 Visakhapatnam district respectively. In one of the earliest copper plate records of Odisha, known as Sumandala Copper Plates of Prithvivigraha, Kalinga as a *rashtra* (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.

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.

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-po-ki-li*, of which the later place has been satisfactorily transcribed as Puspagiri. Recently some scholars have identified the 'Dimond 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.

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 Nirukti* 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.”

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.

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 Vindhyas, 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.

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.

UNIT-1

Chapter-III

KALINGA WAR:

Causes and results

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.

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.

Causes of the Kalinga war

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

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.

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 .

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.

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.

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.

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.

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.

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 Dhauri. The Rock Edict XIII mentions the horror of the Kalinga war.

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:

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.

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.

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.

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.

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 Cryne 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.

Paternal attitude towards his subjects

Asoka adopted a paternalistic attitude towards his subjects after the Kalinga War. In separate Kalinga *Edicts* (Dhauli 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.

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

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 Dhauli, Asoka appointed a body of ministers to aid and advise the Kumara Viceroy of Kalinga and to check balance his administrative powers.

Appointment of Dharma Mahamatras

In other parts of his empire, Asoka had given authority to the Viceroy to appoint 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.

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 category. For Kalinga, Dharma 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.

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.

UNIT-1

Chapter-III

THE MAHAMEGHA VAHANAS:

Career and achievements of Kharavela

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.

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.

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.

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.

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.

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.

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

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 ceremonies and social gatherings in which feast and merrymaking etc. for the entertainment of his subjects.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

Unit-2

Chapter-I

Matharas, Eastern Gangas and Sailodbhavas

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.

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.

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.

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 Call 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.

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

Sankarvarman 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 Sankarvarman married in the Vasishtha 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 Sankarvarman died about 400 A.D. and was succeeded by his son Maharaja Saktivarman.

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 Vasishthas 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.

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), Sivabhojaka 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.

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

Paramabhogavata and Parmadaivata and ruled from his capital Sirnhapura. Chandravarman probably had a premature death about 460 A.D. when he was succeeded by Prabhanjanavarman, another son of Saktivarman.

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 Prabhajanavarman. 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 Visbnukundins. He died around 480A.D.

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 Visakhavarnnan

and early years of king Urnavarman. King Nandaprasanna Varman made Vardhamanapura his headquarters which was the headquarters of king Urnavarman in , his ninth regnal year. But in spite of the political decline Prabhakaravarman continued to bear the title "Sakala Kalingadhipati" which was assumed by his successor Nandaprasanna Varman. 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 *Vishaya*. Their inscriptions mention some territorial units, such as Mahendrabhoga, Dantayavagubhoga, Bhillingabhoga, Vishaya, Kalinga Vishaya and Varahavarttini 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), *veshaksapatla* (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.

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 Gangabadiyashaya (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.

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.

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 or Trikalingadhipati.

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.

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.

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.

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.

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.

Devendravarman(752 AD.)

After, Anantavarman-I 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.

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 Danarnava and Gunarnava 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.

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.

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. Sarlantavarman - 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. Devendravarman 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. Bhupendrarvarman (Marasimha)

21. Anantavarman V also called Vajrabasta 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. Gunarnaharava

2. Vajrasta III (son of No. 1) - 44 years.

3. Gundarna I (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. Kamarnava II (son of No.6)-112 year

8. Gundarna II (son of No.6) - 3 years

9. Madhukamarnva (son of No.6) - 19 years

10. Vajrhasia 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 staked 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.

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.

Sources

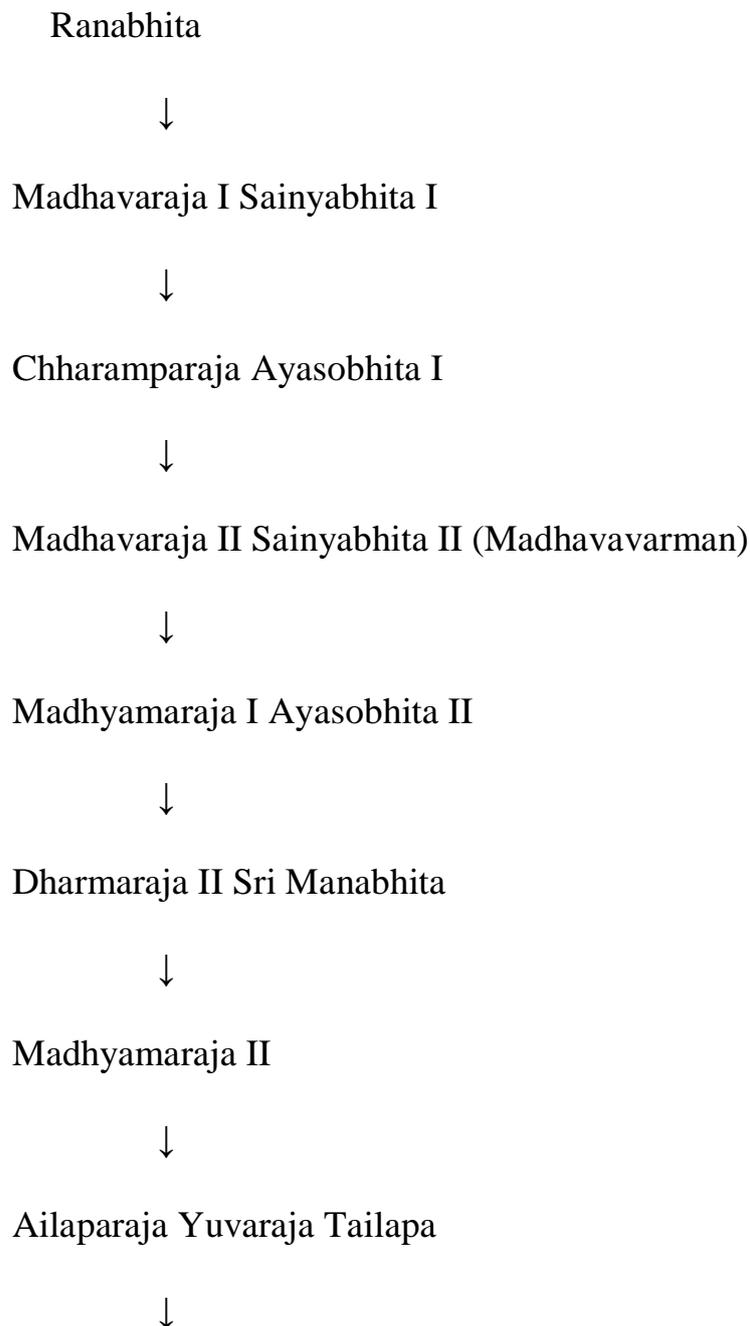
The *Ekamra Purana Kapila Samhita*, *Svarnadri Mahodaya* and Hiuen Tsang's *Si-yu-ki* help a lot in constructing the history of the Sailodbhavas. The Sumandala plate, Kanasa copper plate grant, Soro charter, Chicacole plates, Khurda grant, Tekkali charter, Ganjam plates etc. form the inscriptional sources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

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 Saliodbhavas is as follows.

Genealogical Table of the Sailodbhavas



Madhyamaraja III

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*).

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.

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.

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 Ganjarn 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, Madhvaraja 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.

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.

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 Kondeddle 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 Jaina monk Prabodha Chandra. This shows her religious catholicity.

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.

Hence, 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, Satrugneswar, svarnajaleswar etc. can be assigned to Sailodbhava period.

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.

Unit-2

Chapter-II

THE BHAUMAKARAS

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.

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



1. Sivakaradeva I = Jayavalidev I Unmattasimha



2. Subhakaradev I = Madhavadev I



3.Sivakaradeva II= Mohinidevi



4. Santikaradeva I Gayada I



5.Subhakaradeva II



6.Subhakaradeva III

Kusumabhara I, Simhaketu



7.Tribhubanamahadevi I



8. Santikaradeva II

Lavanabhara I, Gayada II



9.Hiramahadevi



10.Subhakaradeva IV

11.Sivakaradeva III



12. Prithivi Mahadevi

Tribhuvanamahadevi II

III

Lalitahara II



13. Tribhuvanamahadevi



14. Shantikaradeva III

15.Subhakaradeva V

Lavanabhara II



16. Gaurimahadevi

↓

17. Dandimahadev

I

↓

18.

Vakulamahadevi

↓

19. Dharmamahadev

i

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.

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 Visavarnavadeva, 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 Tetsong 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.

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 Subhakaradeva 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 with 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 Subhakaradeva 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 Subhakaradeva 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'.

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.

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 crownless 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.

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*.

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.

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.

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.

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.

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 '*Paramabhataraka*'. 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 Surdhipura in the Madhyama-Khanda *visaya* in favour of the 'Buddha Bhataraka' whose temple has been built by Ambubhataraka. This shows his catholicity and spirit of tolerance.

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 loya 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.

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 '*Paramabhataraka*',

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.

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.

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.

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)"

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*' '*Paramabhatarika*' 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.

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.

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.

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.

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, Mahasandhivigraha (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.

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 statecraft under the Bhauma- Karas was efficient and well-organised.

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.

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.

Unit-3

Chapter-III

THE SOMAVAMSI

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.

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 Vindhyas. 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-1 in the last quarter of the ninth century A.D. we

get a regular genealogical line of the Somavamsis 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, Adhvara 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.

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.

GENEALOGY OF THE SOMAVAMISIS

Mahasivagupta



Janmejaya I



Yayati I



Vichitravira



Prithvi

Mahadevi

(Bhauma

Queen)



Bhimarath



Dharmaratha



Nahusa



Indrarath ↓

Abhimanyu



Chandidhara Yayati II



Udyota Keshari



Abhimanyu II (Koshala



the King of Odra, but he made peace with him perhaps, due to the fact that he had to deal with the kalachuris of Oahala. However, his endeavour to extend his authority upto Utkala was certainly commendable. Janmejaya I also 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.

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 *Yayatitirtha*. 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.

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.

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.

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.

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.

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, Trikalina 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.

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 Vigrahapala 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.

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, Yasorajadeva 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.

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.

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.

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.

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.

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.

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*.

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 Varabhuja caves for the Jaina ascetics.

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.

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*, *Smitis*, *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.

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.

Unit-3

Chapter-I

THE GANGAS

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.

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.

Sources

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, Korni 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.

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

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Devendravarman Raja Raja I

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1. Anantavarman Chodagangadeva Viayaganda Premadideva

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

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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

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.

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 highsounding titles like *Parama Mahesvara*, *Paramabhattacharaka*, *Maharajadhtraja* and *Trikalingadhipati*. He died in 1077 AD.

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 Ganga dynasty in the Odishan soil, which ruled till 1435 A D.

Conquests and empire building

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

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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.

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 Iwaz 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.

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 Anangabhimadeva 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 Sonapur-Bolangir-Sambalpur tract. From the records, it can be presumed that *Tummana* came under the sway of Anangabhimadeva III in or around 1220 A.D.

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 matrimonial 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.

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.

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.

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.

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 mentions him as the *Rauta* or deputy of Lord Jagannath. The *Madalapanji* also mentions 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 Anangabhirnadeva 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.

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.

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.

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 indellible mark in the *medieval* Odishan history.

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 occassionally 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.

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 Katasin (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.

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.

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.

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 *Ekamraketra* (Bhubaneswar). This monastery was the asylum for the refugee Hindus who came from Gauda and Radha being oppressed by the Muslim rulers.

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 *Ekavaii* 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.

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.

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.

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 Jajnagar 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.

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.

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.

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.

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.

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.

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 Ganga 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.

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.

Unit: IV

Chapter-I

Social and Cultural Life in Early and Medieval Odisha

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

Society and economy during the Bhaumakara

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

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.

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:

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.

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

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*.

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 (*charmakara*), basket-maker (*doma*) etc. Besides Sudras, other sub-castes in the society were *saundikas* (brewers), *tantuvayas* (weavers), *kumbhakararas* (potters), *malakararas* (gardeners), *napita* (barber), *tambarakara* (coppersmith), *tathakara* (metal worker), *kamara* (blacksmith) etc. who rendered their habitual service to the society.

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.

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.

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 organments, 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.

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.

Society and culture during the Somavamsis and the Ganga period

The society and culture 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.

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 Sanskrit 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 the 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.

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.

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. Narasimhadeva-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.

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 wore 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.

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.

Entertainment

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

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 [Janrnejava.] 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 *Ekavalm*), 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.

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.

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.

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 Kolavati Devi, 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*.

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.

Conclusion

Thus, the society and culture 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.

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.

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.

Unit-4

Chapter-III

Trade and Commerce

Introduction

The trade and commerce underwent many changes during the early and medieval Odisha. Along with agriculture, several industries also grew during the Somavamsi and Ganga period. Besides agricultures, industries also helped a lot for the enhancement of trade and commerce. Let us discuss , some of the industries which developed during the early and medieval Odisha.

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.

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.

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.

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.

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.

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*.

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.

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.

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.

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.

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 township, inhabited by the artisans and traders in the Nagari plate

of Anangabhimadeva-1 are the evidence of Orissa's overseas trade during the Ganga period. Clothes, diamonds and elephants were exported from Orissa.

Consequently, 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.

Conclusion

Thus, the trade and commerce during the Bhaumakaras, Somavamsis and the Ganga period did not remain same. The changing political and religious scenario brought many changes in the business structure. The economy of the state during the above period was prosperous which is evident from the construction of numerous beautiful temples in Odisha. The excess 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 wealthy and affluent.

Unit-4

Chapter-IV

Taxation and Land Revenue

Taxation and Land Revenue 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-ta-lo and Palur were the ports, situated in the Bhauma territory.

Taxation and Land revenue during the Somavamsis and Ganga Dynasty

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 on *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.

Further Readings

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