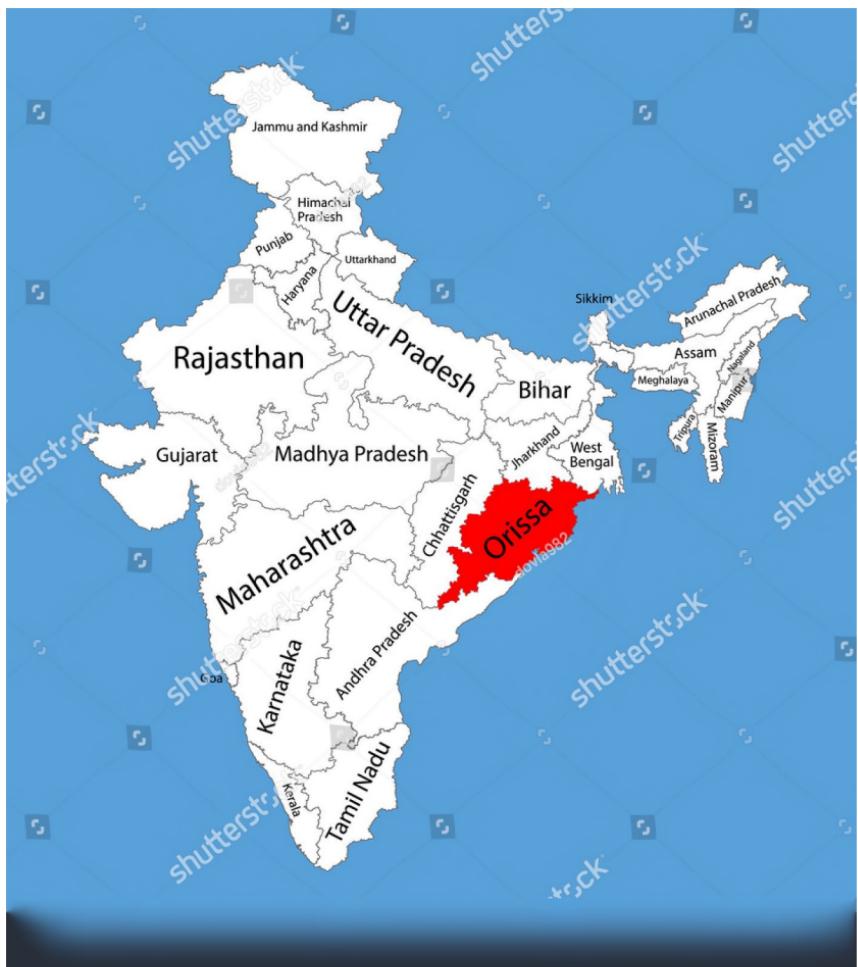


HISTORY OF ORISSA

FROM THE EARLIEST TIMES TO THE BRITISH PERIOD

VOL. I

R.D. BANERJI



Publisher's Note

It is with mingled feelings that the publisher presents to the public the first volume of the late Professor R. D. Banerji's *History of Orissa*. The completion of the first half of the work is undoubtedly an occasion for joy and thanksgiving. But the friends and admirers of the author cannot but be sorry that he has not lived to see the publication of even the first volume of his book. Throughout the period of writing it, he had to fight manfully against the ravages of a fell disease which at length removed him from the scene of his earthly labours.

Rakhal Das Banerji's labours in the field of Epigraphy and Numismatics produced some of the most valuable materials for the reconstruction of the history of Ancient India. His work in the sphere of Archæology, during his long connection with the Archæological Survey of India, was brilliant and valuable, crowned as it was by his epoch-making discovery and recognition of the pre-historic civilization of the Indus valley which has opened a new chapter in the history of the world. Indeed in him India has lost a most eminent archæologist and historian.

Some typographical mistakes and other defects may be found in the book, as the author could finally revise only a portion of it in proof and that, too, while suffering from illness. These, it is hoped, will be excused.

R. C.

ADDENDUM TO CH. VIII

An inscribed *Puri Kushan* coin was assigned by the writer to the middle of the 7th century A. D. ; possibly to the 6th century.¹ Writing on a similar hoard of coins from Balasore, Rai Bahadur R. Chanda writes :

"Hitherto only one coin of this type, noticed by Messrs. Walsh and Banerji, has been known. The Balasore hoard includes sixty-three coins with the legend *tanka*. In this group Pandit B. B. Bidyabinod distinguishes four different types and among the other coins of the hoard no less than twenty-eight types in accordance with the difference in the position of the sun and the crescent and the attitude of the standing figure. In this connection I may refer to another hoard of copper coins of the 'Puri Kushan' type found in association of a large number of copper coins of Kanishka and Huvishka. This hoard was found in 1923 in an earthen pot buried in a field at Bhanjakia in the Panchpir Subdivision of the Mayurbhanj State. The Mayurbhanj hoard includes two coins with the legend *tanka*. As coins of so-called 'Puri Kushan' type have been found not only in the Puri District, but also in the Balasore District, the Mayurbhanj State, in Orissa, in the adjacent Ganjam District in the Madras Presidency and in the Singhbhum District in Chota Nagpur it, would now appear reasonable to drop the name 'Puri Kushan' and designate this class of coins as 'Oriya Kushan.' "²

¹ *The Journal of the Bihar and Orissa Research Society*, Vol. V, pp. 78 & 84.

² *Annual Report of the Archaeological Survey of India*, 1924-25, pp. 131-32.

Preface

The first suggestion for writing a History of Orissa was made to me twenty years ago by Sj. Rama Prasad Chanda, B. A. (now Rai Bahadur Rama Prasad Chanda, B.A., F.A.S.B., Superintendent of the Archaeological Section of the Indian Museum at Calcutta), when he came to Calcutta on special leave to collect materials for his epoch-making work, "*The Indo-Aryan Races*". Eighteen years afterwards the same scholar made arrangements for the publication of this work in consultation with Sj. Ramananda Chatterjee, M. A.

During the course of the compilation of this work I have received very great help from Pandit Tarakeswara Ganguli of the Mayurbhanja State in the shape of copies of important records in the Records Departments of various local Governments and the Government of India, original and unpublished copper plate grants from the States of Dhenkanal and Baudh and arrangements for facilities for my short tour in the Baudh State. Without his help it would have been impossible for me to complete this work within a short time. I am also very much indebted to Mr. G. S. Sardesai, B. A., formerly of Baroda, and at present of Poona, for much valuable help, the principal of which is the loan of two copies of the very rare *Bakhar* of the Nagpur Bhonsles by Kashinath Rajesvar Gupte. At first Mr. Sardesai sent me an incomplete copy of this *Bakhar* belonging to Mr. Ganesh Gopal Khandekar of Harasiddhi Gate, Ujjain; but later on at my request he sent a complete copy from his own library, along with a set of exceedingly rare printed letters of Yasovant Rao Holkar, written to Raghujī Bhonsle II on the eve of the Third

Maratha War. Without Mr. Sardesai's help it would not have been possible for me to utilize all known sources of the History of Orissa during the Maratha period. I understand from my friend Nawabzada A. F. M. Abdul Ali, Keeper of Records of the Government of India that a fifth Volume of the Calendar of Persian correspondence is almost ready for publication, and I regret very much to state that I cannot utilize the mass of material regarding the condition of Orissa during the latter part of the Maratha period which it must contain. Throughout the compilation of this work I have received many valuable suggestions from Mr. Paramananda Acharya, B. Sc., Archaeological Scholar, Mayurbhanja State, the real discoverer of the Neolithic site of Baidyapur. It was possible for me to examine the important temples at Gandharadi and other antiquities in the Baudh State on account of the very great interest in the History and the antiquities of the country of Rajah Narayan Prasad Dev, Chief of Baudh. The photographs of the Gandharadi temples and that of the colossal image of Buddha in Baudh town were supplied by Raja Narayan Prasad Dev, for which I am very much indebted to him. I owe a deep debt of gratitude to Sj. Ramananda Chatterjee for going through the final manuscript of this voluminous work before it was sent to the press. Finally, I must thank my friend Sj. Kedarnath Chatterjee, B. Sc., for taking infinite trouble about the printing, illustration and publication of this work. He has helped me at every stage, helping me whenever my physical incapacity made it impossible for me to expedite this work.

BENARES HINDU UNIVERSITY

R. D. BANERJI

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HISTORY OF ORISSA

CHAPTER I

TOPOGRAPHY

The country, which is now known to us as Orissa, as originally included in the country or province of Kalinga. The modern term, Orissa, is derived from Odra, which is the name of a very small part of Orissa. The country of Kalinga was practically co-extensive with the Oriya-speaking tracts of Bihar and Orissa and Madras. It is also quite possible that portions of the Telugu-speaking districts to the north of the Delta of the Godāvari were originally Oriya-speaking districts. The Godāvari-Krishna 'oāb, especially that part of it which lies at the bottom of the Eastern Ghats, was the march-land between Kalinga and the Andhra country. An account of Orissa must, therefore, necessarily be an account of Kalinga or Greater Orissa, as she originally was, until the last days of her dependence.

The country of Kalinga was divided from very early times into three parts and was called *Tri-Kalīṅga*. This term was translated into the Dravidian languages as *Muḍu-kalīṅga*, which the western writers, Megasthenes and Pliny, transliterated into "Modo-Galingam." Some modern writers say that *Muḍu* and *Kalīṅgam* become *Mukkaliṅgam*, combined according to the rules of modern Telugu grammar. Mr. Ramdas suggests that this term is derived from Modugula, the name of a village in the Vizagapatam

district.¹ But Mr. Ramdas has not proved whether the modern rules of combination (*sandhi*) held good in the 1st century A. D. or not. The existence of the term *Tri-Kalīṅga* in Sanskrit tempts us to accept *Muḍu-Kalīṅgam* as a direct translation of the Sanskrit form or *vice versa*. The natural division of the northern extremity of the Eastern coast of the Bay of Bengal is very well suited to the term *Tri-Kalīṅga*. The country of Kalīṅga originally extended up to the modern districts of Medinipur and Howrah in Bengal. Even in Mughal times the Suvarparekhā river, now in the south-western part of the district of Medinipur, was regarded as the northern boundary of Orissa. Even now the titles of the majority of Hindu Zamindars of Medinipur prove that they were land-holders and feudatories of the Hindu kings of Orissa at no distant date. The people of south-western Medinipur are very much like those of Balasore and the Mayurbhājī State in manners, customs, language, and caste. Towards the west the language of Orissa gradually merges into that of the aboriginal tribes, who live in the secluded valleys of the Eastern Ghats, beginning with Dhalbhum and Singhbhum to the north and west of Mayurbhājī and ending with the States of Karond, Kanker and Bastar in the Central Provinces. The districts of Khammamet and Nalgonda in the Nizam's dominions lie on the Ghats immediately to the west of the Krishnā-Godāvāri *Doāb* and these are the northern-most districts of the Telugu country on the Deccan plateau. The vast country on the eastern shore of the Bay of Bengal, which extended from the Delta of the Ganges to that of the Godāvāri was

¹ *Journal of the Bihar and Orissa Research Society*, Vol. XIV, 1928, pp. 539-40

called *Kalinga* in ancient times. Nature has divided this tract into three different parts, the first of which consists of the flat alluvial plain which begins from the western bank of the Damodar and contains the hill tracts of Mayurbhajja, Keunjhar and Angul. This tract is intersected by the great rivers *Rupnārāyan*, *Haldi*, *Suvarṇarekha*, *Baraballang*, *Vaitarani*, *Brāhmaṇi* and the now defunct *Prāchi*. The second division begins from the right bank of the *Mahānadi* and contains the hilly tracts between that river and the *Godāvari* and is bisected by the *Rushikulyā* river. Here the hills extend almost to the sea and the width of the coast land is extremely narrow with certain extensions, as in the tract of the country between the *Mahānadi* Delta and the *Chilka* lake and again between the Southern bank of the *Chilka* and the basin of the *Rushikulyā* river. To the south of Berhampur-Ganjam, the ghats almost touch the sea and reach one of their highest points at *Mahendragiri* in the *Mandasā Zamindari*. To the south of *Mahendragiri* there is a stretch of plain flat country along the banks of the *Lāngulyā* river and it was on this part of the coast that *Kalinga-nagaram*, the ancient capital of *Kalinga*, was situated. There are no important rivers between the *Lāngulyā* and the *Godāvari*, and the country also is much less productive. Originally the *Andhra* country seems to have lain to the south of the *Godāvari*, though the *Telugu* language has now crept up northwards along the coast in the *Vizagapatam* district. The northern part of the *Andhra* country was very important as providing direct access into the interior of the *Deccan* plateau along the *Rekapalli-Badrachalam* road and again by the pass followed by the *Bezwada-Warangal* section of the *Nizam's Guaranteed*

State Railway. This tract contains numerous creeks as well as the famous lake of Kolar.

The political divisions of the country of Kaliṅga were very different. The Medinipur and Balasore districts, along with that portion of the country which lay towards the north of the Brāhmaṇi-Vaitarāṇi was called Utkala, the central tract consisting of the modern districts of Cuttack, Puri, and the Northern part of the Ganjam district, along with some of the small states on both banks of Mahānadi, such as Ranpur, Nayagadh, Khandpara Daspalla, Tigiria and Athgadh, was called Tosala. Most probably the country between the Chilka lake and Mahendragiri was called Koṅgoda or Koṅgada, because one of the charters make it clear that Koṅgada was situated in Southern Tosala. There are distinct mentions of two different Tosalas in later inscriptions, one of which must be to the north of the Chilka and the other to the south extending as far as the Ghumsur *Taluga* of the Ganjam district. The reference in Jātakas to the river Telavāhā as being the boundary of Kaliṅga or Andhra is impossible to believe, because in the tract now traversed by the modern river Tel there is no sign of any Telugu-speaking people.

There is no natural boundary, at the present time, dividing Koṅgoda or southern Tosala from Kaliṅga, unless we take it for granted that the Vaṁśadhārā or the Lāṅgulyā were at one time much larger and perhaps tidal rivers which could be taken as a landmark. From Chikakole to the Godāvari Delta the country is very beautiful but in this tract the ghats are divided into a number of parallel ranges which reduce the breadth of the flat plain country to a minimum. The rivers in this tract are few and far between

and very small in size. This is Kalinga proper as described by Yuan Chwang in the 7th century A.D. The people of this country were warlike from the very dawn of history and it was reduced with great difficulty by the Musalman conquerors of Orissa. The ferocity of the people of Kalinga may be judged from the number of people killed and captured during Asoka's campaign in Kalinga. In mediaeval times, long after the Musalman conquest of Northern Orissa, Central and Southern Orissa continued to offer stout resistance to the Qutb-shahi Sultans of Golkonda and the independent Pathan or Afghan Sultans of Bengal. The Musalmans of Golkonda ousted the Gajapatis of Ganjam in 1571, but the first Musalman Faujdar of Chikakol was appointed only a few years before 1641.¹

The invasions of Southern India from Orissa and South Indian armies penetrating into Orissa, came for the most part through the Godāvari-Kṛishṇā *Doāb*, because the network of rivers in the Deltas of these two rivers prevented the passage of large armies through it, along the eastern coast of the Bay of Bengal. In this region naval activity revived after the decline of Portuguese power in Asia and from Coconada in the north to Nizampatam in the south, a line of ports sprang suddenly into existence on account of the activity of English, Dutch and French traders. The coast-land from Hijli in the Medinipur district to Madras does not include any good harbours or roadsteads. The shore slopes away gradually from the coast and deep water is available only after two or three miles. Moreover, the sea is very rough during the South-eastern Monsoon when cyclones visit this coast almost every year. Inspite

¹ J. Sarkar, *History of Aurangzib*, Vol. I, p. 215.

of these natural defects the people of ancient Kalinga developed into good sailors very early in the history of the country. Signs and remains of the tremendous maritime activity of the people of Kalinga are still abundant in Ceylon, Further India and the Indian Archipelago.¹

On its Western frontier Kalinga and Orissa are protected by range after range of hills, the offshoots of the great Eastern Ghats, which form a very effective bulwark on that side ; but, at the same time, the secluded valleys between these ranges have sheltered the primitive inhabitants of India from time immemorial. Here are to be found the Kolian tribes speaking languages of the Austric race, who clung pertinaciously to their own languages, manners and customs for centuries and who have given up infanticide and human sacrifice long after the British conquest. These aboriginal tribes have been seldom conquered by earlier kings of the country, who were often pleased to accept a nominal submission from their chiefs. To the north of Mayurbhafija lies Dhalbhum and Singbhum, tracts forming the home-land of the Kolian people. The North-western portion of the Mayurbhafija State is almost entirely inhabited by aborigines. In modern times the states of Gangpur, Bonai, Bamra, Rairakhol, Sonpur, Patna and Karond with a portion of the British district of Sambalpur form a line along which the aborigines live with a sprinkling of North Indian or Oriya population, and in this tract a sort of hybrid Oriya is spoken, showing that the original inhabitants of the country were civilized by the people of Orissa and Kalinga. This part of the highlands of Orissa was called Khifijali in ancient times and was divided into two

¹ See Chapter III.

parts by the river Mahānadi. The chiefs of this area now claim Rajput descent, but the discrepancies in the accounts preserved or published by them prove that in the majority of cases they are of hybrid descent or mere pretenders to Rajput descent. In mediaeval ages the country to the west of Khijjali was called Mahākośala or Dakṣipā-Kośala and was subject to the Somavāṁśis and the Haihayas of Tripuri and Ratnapura. The present characteristics of the population and the dialects spoken point to a aboriginal or mixed descent.

To the south of Patna and Karond a broad horn of British territory along Kotpad, Naorangpur, Poragadh, Amarkot and Raigadh penetrates into this hilly country, dividing the Indian state of Bastar from the states now included in the modern province of Bihar and Orissa. In Bastar the modern Telugu or Andhra influence is traceable directly to the immigration of the Kākatiya dynasty, which migrated from Ekaśilā-nagari or Warangal in the Godāvari-Krishnā Doāb, across the Godāvari, to the hilly country occupied by the aborigines when Warāngal was finally conquered by the Bahmani Sultāns of Bidar. The language spoken in this state is a sort of hybrid Telugu, which is as different from real Telugu as the Oriyā of Sambalpur is from the pure Oriyā of Puri and Cuttack.

The inclusion of the Oriyā speaking district of Ganjam in the Madras Presidency is due to the different steps in the Musalman conquest of Orissa. While the Sultāns of Bengal conquered Northern Orissa in 1568, their own independence was at stake, as Akbar destroyed the independence of the Musalman kingdom of Bengal eight years later, in 1576. The Musalman conquest of Central Orissa was

left unfinished and the Afghans seldom succeeded in penetrating into the interior of the Mahānadi Delta. The Quṭb-shāhis of Golkonda were very slow in approaching Central Orissa, though they occupied Rājamahendri soon after the death of Pratāparudra. They advanced as far as Qasimkoṭa in many different stages. So far only the plain flat country at the foot of the Ghats had submitted to them and the Hindu chiefs remained independent in the vast hilly country to the North-west. The Ganjam district was reached by the Quṭb-shahis only a few years before their fall in 1687. Because the Oriyā speaking tracts were included at that date in the kingdom of Golkonda, therefore they continued in the *Şubah* of Haidarābād till their transfer to the British in 1761. Even after the unification of the whole of the Oriyā-speaking countries under British rule in 1804-5 and 1856, the Ganjam district still continues to form a part of Madras, and the states on the border of Kośala belonged to the Central Provinces till 1905, while Southern Medinipur is still included in Bengal.

The Bastar State forms a continual boundary of Kalinga Proper, now represented by the Vizagapatam district towards the west. To the north-west of that part of the Godāvari-Krishṇā *Doāb*, which lies at the foot of the Eastern Ghats, are to be found the districts of Khammamet and Nalgonda of the Nizam's dominions. The country between Bezwada on the Krishṇā and Rājamahendri on the Godāvari had been the battlefield between the armies of the North and the South from very ancient times. This part of the country is much more readily accessible from the plateau of the Deccan than any other part of Kalinga or Orissa. In this area the net-work of rivers of the Deltas of

the Kṛishṇā and Godāvari have rendered it extremely fertile and it is very densely populated. The great fortress of Kondavidū, near Guntur, to the south of the Kṛishṇā and Rājamahendri to the north of the Godāvari have been the sites of numerous battles. Another great fortress, that of Kondapalle, was regarded as the key to the *Doḍd* up to the end of the 18th century.

In Northern Orissa, as well as in all other parts of this country, the principal towns are situated in the narrow strip of flat plain country at the bottom of the Ghats. The principal towns are the port of Balasore in the north, Jajpur on the river Vaitarāṇī, Cuttack or Katak on the Mahānādī and Puri or Purushottama on the sea. The Chilka lake prevents the formation of any large town on the coast between Puri and Ganjam. The country between Ganjam and Chicacole is without any important towns; but it was in this area that Kalinganagaram, the ancient capital of Kalinga, was situated. The great series of ports on the Kalinga coast begin from modern Kalingapatnam. In the interior also towns, of a sufficiently large size to be mentioned, are rare.

In Northern Orissa one important artery of traffic is the Katak-Sambalpur road, which practically follows the contour of the Mahānādī and joins the Calcutta-Nagpur road in the vicinity of Sambalpur. The only other important artery of traffic is the Calcutta-Madras road along the coast. Towns in the hilly area behind Orissa proper are few and far between. The only town which deserves mention is Vinitapura or Yayātipura, which is the same as modern Sonpur, chief town of a small state of that name. This was the capital of the degenerate

Somavāṁśis, who fled to this part after their expulsion from Sirpur, their ancestral home. Sonpur possesses very few ruins and fewer specimens of antiquity compared with Ratanpur or Sirpur, and the poverty of the new capital of the Somavāṁśis proves that the dynasty itself rose to no very great prominence. Other towns in this border-land of Orissa are of modern origin and their importance lies merely in the fact that they are the present seats of petty Oriyā chiefs, called the chiefs of the Garhjat.

In northern Orissa the only important place from the point of view of antiquity is Khiching, the Khijīṅga of the second group of Bhāñja kings, which has been recently explored by Rai Bahadur R. P. Chanda of the Indian Archaeological Department. The next important ruin in Northern Orissa is Udayagiri and Lalitagiri in the Cuttack District, which was a considerable Buddhist establishment at one time. These ruins have not been sufficiently explored as yet to permit us to form any definite opinion. Kaṭaka or modern Cuttack has been given undue importance by many writers, who have identified it with the word Kaṭaka, meaning the camp of a king in Copper plate charters. Beyond the fact that the position occupied by this town at the junction of the Kaṭjuri with the Mahānadi is important, there are no remains of antiquity at any place near Cuttack. Kaṭaka may therefore be a capital of recent origin, specially of the time of the Sūryavāṁśis, of which period there are several buildings in this town, all ascribed to Pratāparudra. The first important town or city of undoubtedly antiquity is Dhauli near Bhuvaneśvara, in the vicinity of which there are wide-spread ruins as yet untouched, which may represent Uttara Tosala or Tosali.

Bhuvaneśvara itself is a town of comparatively greater antiquity in Orissa. The earliest temples at this place go back to the 8th century, if not to the 7th, and the caves on the Udayagiri and Khandagiri hills are partly of the 2nd century B.C. and partly of the 9th century A.D. Compared to this area there is no other tract in the whole of Northern Orissa, which goes so far back in date except the unexplored ruins of Gandharāḍi in the Baudh State, on the right bank of the Mahānādi. Purushottama or Puri is undoubtedly of recent origin, as only the main shrine was erected by Anantavarman Chodaganga towards the close of the 11th century A. D. Further south, the ruins of only one important town need be mentioned. This is Kalinga or Kalinga-nagara, the capital of the greater Kalinga. The ruins of the ancient city have been partly carried away by the sea, partly buried in the sand. Some remains of the 2nd and 1st century B. C. have been discovered in the temple of Kurmeśvara and certain others at Mukhalīṅgam. The entire area is unexplored and very little attention has been paid to it by the Archaeological Department of the Government of India. Further south, the remains at Simhāchalam, Anakapalle and other places belong to the mediaeval period. Of places in the Godāvari-Krishṇā Doāb very little information exists. The only important places in the interior of the Southern part of Kalinga are the remains on the Mahendragiri hills, on which several temples and inscriptions are known to exist.

The general characteristics of the entire coast-land are somewhat different from those of the Southern portion of Bengal. The soil is either alluvial or a reddish laterite cut up by low hills, which yields a poor harvest even in the best

of seasons. Irrigation is possible on account of the existence of a number of big rivers and was used even in the 2nd century B. C. The lower parts of many great rivers intersect the coast-land and their Deltas spread fan-wise in the flat plains near the sea. Fishing and salt-making are the principal industries along the sea-coast, and both have suffered materially during recent years on account of the competition of foreign salt and the dried fish trade of the Sunderbans.

Very little of the coast-land of Orissa was known to the ancients. Ptolemy mentions a number of places on the sea-coast of Orissa, but none of them can be identified on account of the changes of names, though abortive attempts have been made by many to do so. The northernmost point in Ptolemy's map identifiable at present is Maisolos¹, which is the same as modern Masulipatam and the ancient Musala-pattana, being the capital of the Mosalas or Musalas, a southern tribe who are classed with the Andhras in the Purāṇas.

Pliny's references to Kalinga are also very scanty. Kalinga is mentioned as the habitat of a people of the same name close to the sea. In the same passage are mentioned the Mandei and the Malli and the mountain Mallus but these three are stated to have been situated higher in the country.²

The people of Kalinga are mentioned along with the *Gandaridae* in the country which lies on the other side of

¹ *Ptolemy's India*, ed. Dr. S. N. Mazumdar Sastri, M. A. D. L. D.

² *Natural History*, Eng. Trans. by Philemon Holland, London, 1654, p. 126. (Book VI, Chap. XVII):

the Ganges¹. Dantakura or Dandagula, which is mentioned in the Mahabharata occurs in Chap. XX. "From the mouth of the Ganges where he entereth into the sea unto the cape Caliugon (Calingon ?) and the town Dandagula are counted 725 miles²."

¹ *Natural History*, Eng. Trans. by Philemon Holland, London 1634.
Book VI. Chap. XIX p. 126.

² *Ibid.* p. 127

CHAPTER II

PEOPLES, CASTES AND LANGUAGES

The population of the entire country is as varied as its topography. The majority of the people are Hindus, with the exception of the aborigines, many of whom also are now approximating to the standard of the lowest class of Hindus of this province. Among the Hindus the principal caste is the Brāhmaṇa, and the different sects of Brāhmaṇas to be found in the three great divisions of the country are considerable. The highest class among these Brāhmaṇas are called *Sāsāni*, *i.e.*, those who had been honoured by past kings with grants of lands embodied in charters written on copper plates, *e.g.*, *Tāmra-sāsanas*. There are many other sub-divisions of Brāhmaṇas, some of which have emigrated into the country from countries outside Orissa. The records of their immigration, as found in many instances in these charters, show that throughout the mediaeval period Brāhmaṇas continued to pour into Orissa from different parts of Northern India. The oldest of such charters is the Ganjam plate of the Gupta year 300, which records the donation of the village of Chhavalakkhya in the Krishnagiri district (*vishaya*) to a Brāhmaṇa of the Bhāradvāja *Gotra* by the feudatory chief Mādhavaraja II. In many of these charters of Orissa, described in the following pages, we find records of the migration of Brāhmaṇas from the Middle Country or *Madhya-deśa* or Kausāmbī, *i.e.*, the ancient Vatsa country or the Southern part of the modern

district of Allahabad and even Varendri or Northern Bengal. It is impossible to agree with Mr. Hira Lal in thinking that *Madhya-deśa* in such cases is the border districts between South-western Bengal and Northern Orissa.¹ Whatever may be the traditional value of the word *Madhya-deśa* in modern Orissa, nobody can deny that up to the Musalman conquest of Northern India, *Madhya-deśa* meant the central portion of the United Provinces. It appears, therefore, that from the beginning of the mediaeval period a constant train of Brāhmaṇas flowed into Orissa, as they did into Bengal. Outside the limits of Orissa proper, the accounts of the different classes of Brāhmaṇas is exceedingly interesting. For example, in the district of Sambalpur the Brāhmaṇas are subdivided into six classes, among which the Utkala Brāhmaṇas are regarded as the highest, as they are the most recent emigrants from Orissa. Next to them are the Jhāruās or Āranyakas, who are looked down upon by the Utkalas but claim to be the earliest immigrants from Orissa, who cleared the forests of Sambalpur and became its earliest settlers. The third class, the Raghunāthīās, are taken to be converts from the local tribes who were given the rank of Brāhmaṇas by the eponymous hero-god Rāmachandra when he was wandering in these forests. The Bhimgiriyās belong to the same class but say that one Rāja Raghunāth Deva of Hindol granted a charter to them giving five villages close to Bhimgiri mountain. They are also called Pañchāśāsanis. The Raghunāthīās and Bhimgiriyās are the lowest Brāhmaṇas in the Sambalpur district. The Hāluās and Sāruās are Brāhmaṇas but cultivators, who grow potatoes and arums. The Susāris are apparently a branch of the

¹ *Ept. Ind. Vol. XVIII. p. 302.*

Jhāruās, and the term means a cook or a superintendent of stores and provisions. These Brāhmaṇas have become totemistic. The Brāhmaṇas of the Bhāradvāja *Gotra* worship the Blue Jay (*Bharadvāja*), those of the Parāśara *Gotra* worship the ordinary pigeon or *Pārā*. These superstitions may indicate aboriginal descent and consequent totemistic influence. Such characteristics are very rarely met with among Brahmanas in other parts of India.

The next important class may be called the *Rājanyas* in the absence of a better generic term. Most of the Indian chiefs and Zamindars now claim to be Kshatriyas or even Rajputs. In the majority of cases they are of mixed descent and their present rank or caste is due to their position. Thus the Gaṅgā-vamsa chiefs of the Bamra State are distinctly descended from the Eastern Gaṅgas, who claimed direct descent from the western Gaṅgas of Mysore. Intermarrying with them are a number of chiefs of Rajput descent calling themselves Rāthors and Pawars. Thus the Bhaffia Rajas of Mayurbhaffia informed the Government of Bengal in 1814 that they intermarry with the Rajas of Bissenpore, Kasurgur and Singbhumi. Now the Rajas of Vishpupur belong to the Nāgavahī family, Kasurgadh claims Paramāra ancestry, while the Singbhumi chiefs say that they belong to the Rathor clan.¹ The so-called Nāgavahī is not a Rajput but a chief of aboriginal descent ; such as the old chiefs of Bastar and the present chiefs of Khairagarh.²

¹ *Twenty-five Questions Addressed to the Rajahs and Chiefs of the Regulation and Tributary Mehalas by the Superintendent in 1914, reprinted Calcutta, Bengal Secretariat Book Depot, 1905, p. 13.*

² *Chhattisgarh Feudatory States Gazetteer, Bombay, 1909, pp. 56, 112.*

In the extreme south, the Zamindars of Vizianagram claim to be descended from a Rajput who came to the Vizagapam district in 591 A. D., totally oblivious of the fact that the name Rajput had not come into existence before the twelfth or the thirteenth century A.D. The family tradition of the Chiefs of Vizianagram has preserved the name of one who is well known from epigraphical records. The records of this family mention one Mādhava as the Rajput who came from Northern India and founded this family in 591 A.D. A Chief named Mādhavaravarman is known to have been ruling the Koṅgoda district or Central Orissa in 619 A.D., under Śaṅkha of Gauḍa, the adversary of Harshavardhana of Northern India. It is more probable that this Mādhava of 591 A.D., of Vizianagram tradition, is the same as Mādhavarāja II of the Śailodbhava dynasty ; yet the craze for Rajput descent is so strong among the chiefs of India, many of whom are descended from kings belonging to families which were regarded as very old at a time when the Rajput was a barbarian, that the Vizianagram chief still persists in claiming Rajput ancestry.

A careful consideration of the data available at the present date would tend to prove that the majority of the chiefs of Kaliṅga or Modern Orissa and Telengāna are of indigenous descent.

In Northern Orissa a multitude of sub-castes follow the Rājanyas, and it is extremely difficult to locate them in any order of sequence ; for example, in the Balasore district there were 2,10,000 Khaṇḍāits, forming about 20 per cent. of the population of this district. They are generally taken to be the descendants of the feudal militia of the Hindu Rājas of Orissa. But beyond this nothing is known of this

caste and no attempt has ever been made to connect them with any of the three lower Varpas of the original Indo-Aryan castes. The Khaṇḍāits form a very large percentage of the population of other districts of Orissa also. There are 3,75,000 Khaṇḍāits in Cuttack but very few in the Puri district. The distinction between the Khaṇḍāits and the cultivator class or Chasās (locally pronounced *Tasā*) is really very little. Both the Khaṇḍāit and the *Tasā* are at present cultivators. To the south of the Chilka Lake these castes disappear and their place is taken by others who are practically unknown in Northern Orissa. Among other castes of Northern Orissa must be mentioned the Gaurās or milkmen and Golās or cultivators. The Gaurās are to be found in the districts of Balasore, Cuttack, Puri and Ganjam. The writer caste, Bhoi or Karan, is very insignificant from the point of view of numbers, but they are to be found in the Bengal district of Midnapur also. The remaining castes of Cuttack are the Kāndrās and the Pāns who are also to be found in Balasore and Ganjam districts. The Pāns are an aboriginal race who at one time ruled over some part of Orissa. They are, at present, regarded as untouchables.

South of the Chilka the Telugu speaking population is divided into two major heads, the Kapus or cultivators and the Kāliṅgīs or the ancient people of Kaliṅga, a caste to be found in the Ganjam district only. In the Vizagapatam district the principal castes are Kapus, Velamas and the Telagas who are all cultivators and traders. Along the Eastern Ghats many castes are more or less named after the aboriginal tribes, such as the Khoṇḍs and Šavaras of the Puri, Ganjam and Vizagapatam districts. The majority of

them live in the uncultivable hill tracts and speak some dialect of the Oriyā language even in the Vizagapatam district. The Western part of Northern Orissa, called Garhjats, contains a very large and varied aboriginal population, such as Bhuiyās, Binjhais, Bhumijes, Gonds, Hos, Juangs, Khariās, Khoṇds, Koras, Oraons, Santals Savaras and Sudhās. The languages spoken by them are either Mundāri or the language of Santals, or Dravidian, such as the language of the Gonds and Oraons, or Oriya, which is a sort of *lingua franca* among the hill tribes. The Bhuiyās are scattered among the hill States from Mayurbhafija in the north to Patna in the south. They live in the wild highlands of the inaccessible hill ranges, and are very strong in the Keunjhar State. They possess the right of installing the Chiefs, which is also claimed in the Bonai State. They have lost their original language and now speak Oriyā. Next to them are the Juāngs, who are perhaps the most primitive among the aboriginal castes of Orissa. They were very probably ousted from the valleys by the Bhuiyās and now live on steep hill-sides. They are supposed to have used "shouldered" stone axes only a few centuries ago and live in very small huts. They speak a Mundāri dialect and are a very small race. The Juāngs are closely allied to the Khariās, another small tribe, living in the feudatory states of Orissa. According to tradition the Khariās and the Purāns of Mayurbhafija were produced like the Bhafija kings from the egg of a pea-fowl. It is stated that the Bhafija kings were produced from the yolk, the Purāns from the white and the Khariās from the shell of the egg. One of the most important aboriginal tribes of Orissa are the Khoṇds; they are very prominent from

the State of Kalahāndī in the Central Garjhats to the extreme west of the Vizagapatam district. They also call themselves Kui or Koi. In Madras they are called Kondhs. They were formerly addicted to human sacrifices and infanticide. After the Kondhs or Kondhs are the Śavaras or Sāorās. In the Aitareya *Brāhmaṇa* the Śavaras are regarded to be the descendants of the sons of Viśvāmitra, who were cursed by their father to become impure. The Rāmāyaṇa states that they were met by Rāma in Central India. A pious Śavara woman met him near some lake. The Śavaras are mentioned in the Śānti-parvan of the Mahābhārata as practising some wicked customs along with *Dasyus*. In the *Purāṇas*, the Śavaras are called *Vindhya-maulikas*. They are mentioned by Pliny as Suari and by Ptolemy as the Savarai. The chiefs of the Śavara tribes are mentioned in many historical records. In historical times they are mentioned in the Udayendiram plates of the 21st year of the reign of the Pallava king Nandivarman Pallavamalla who is said to have defeated the Śavara king Udayana and the Nishāda chief Prīthivi-vyāghra.¹ They are also known from the Sanskrit and Kanarese *praśasti* of the Western Gaṅga Chief Mārasīhha II, who was a subordinate of the Rāshṭrakūṭa king Krishṇa III and placed Indra IV on the throne. This *Praśasti*, which is at Śravaṇa Belgoḷa in the Hasan district of the Mysore State, mentions that Mārasīhha II (963-74 A. D.) defeated a Śavara Chief named Naraga.² They are mentioned in the Harshacharita of Bāṇa-bhāṭṭa and

¹ *South Indian Inscriptions*, Vol. I, p. 365. No. 74, *Indian Antiquary* Vol. VIII, 1879, pp. 275-76.

² *Epigraphia Indica*, Vol. V, p. 176.

the *Gauda-vāho* of Vākpatirāja. Their language belongs to the Mundā or Kolian group and has been described with the dialects spoken by the Juāngs as Kherwari by Sir George Grierson.¹ The modern Šavaras show remarkable engineering skill in the construction of their fields on the hill-side and their houses. They are ruled by *Bissoyis*, (Sankrit *Vishayin*), who were originally feudatory chiefs. The Šavaras are divided into two main groups : (a) the hill Šavaras and (b) the Šavaras of the low country. Hill Šavaras are sub-divided into as many as six tribes : (i) Jāti or Māliyā Švara, (ii) Ārisi or Lombo Lāfījiya, which means long tailed monkeys, (iii) Luārā or Muli, who are workers in iron, (iv) Kliqāls or basket makers, (v) Kumbi or potters, (vi) Jādu, a little known tribe beyond Kollakoṭa and Puttasingi. The Šavaras of the low country are divided into two tribes : (a) Kāpu or cultivators and (b) Suddho or good. The Kāpu Šavaras still retain many of the customs of the Hill Šavaras but the Suddhos have become Hindus and adopted the Oriyā language. The Švara is as fair as the Oriya and therefore much fairer than the black Telugus of the plains. He is shorter than other hill people and distinctly Mongolian in features. Their Headmen are called Gomongo and Boya.² The Šavaras of the present day are widely known in Orissa and Madras as adepts in magic and witchcraft, and these are called *Šavari vidyā* in Orissa. According to tradition the images originally enshrined in the temple of Purushottama at Puri were worshipped by Šavaras in the hill tracts of Orissa. Many people believe that a section of the *Sevāyatas* or

¹ *Linguistic Survey of India, Vol. IV, 1906, p. 209.*

² E. Thurston—*Castes and Tribes of Southern India, Vol. VI, pp. 304-47.*

servants of the temple of Purushottama originated from the Śavaras. But the term Suara or Suira can also be derived from *Sūpakāra*, "a cook." In Bharata's *Nātya-śāstra* the Śavaras are mentioned with the Odras and are stated to have been charcoal-burners. According to Mr. B. C. Mazumdar, "all the Kolarians are but branches of the Savara people."¹ In mediæval times the Śavaras have been driven out from Central India proper into the inhospitable regions along the crest of the Eastern Ghats. Mr. B. C. Mazumdar also supposes that the Binjhals of Sambalpur are descendant of Śavaras.

The Bhuiyāns of Bihar and Orissa were pushed by the Hos to Northern Orissa. At present they stretch in a line from the State of Nilgiri to that of Gangpur. Mr. B. C. Mazumdar is inclined to connect the Bhuiyāns with the Bhumijes.² He is also inclined to think that the Bhaffija kings of old epigraphic records "were not in those days far above the social influence of the Kols, because a princess of the Bhaffija house once fell in love with a genuine Mundā."³ There are many instances of ladies of Indian royal families falling in love with their slaves or servants. If Kamalādevi of the Chālukya dynasty of Gujarat fell in love with her captor, Alāuddin Muḥammad Shāh Khalji, will it prove that the Baghelas were in the habit of inter-marrying with Musalmans? Such methods of argument are incomprehensible. Beyond the similarity in names

¹ *The Aborigines of the Highlands of Central India, University of Calcutta, 1927*, p. 13.

² *Ibid.*, p. 26.

³ *Ibid.*, p. 36.

there is no other similarity, not even of language, between the Bhuiyāns and Bhumijes and the idea of social intercourse between the Bhafija kings and the Mundās is as absurd as such analytic and synthetic methods.

The Binjhals and Khoṇḍs inhabit the South-western parts of the Sambalpur district. They are also called Binjhwārs and their tradition prove that they have some remembrance of their migration to the east. The Binjhal chiefs of Borasambar still possess the right of affixing the royal mark or *Tikā* to the fore-head of each chief of Patna at the time of his coronation. They are fast becoming Hindus and the great majority of them are cultivators. Like all aboriginal people they eat almost anything except cows, crocodiles, lizards and jackals.

The *Gandās* are an untouchable caste in the Sambalpur district, one section of which is called *Pān*, showing that they are of the same class as the *Pāns* or the *Pānos* of other districts. They eat beef and carrion. Among the aboriginal people the *Gond*s are one of the principal tribes and they differ widely from the Kolian tribes in their language, which is Dravidian like those of the *Orāons*. They inhabit the Central Provinces chiefly, but are also to be found on the Eastern Ghats. They are of small stature and dark in colour. They are stoutly built but extremely ugly, as they have round heads, wide nostrils and mouths, thick lips, straight black hair and very scanty beards and moustaches. *Gond*s are generally divided into two classes : (A) The *Rāj Gond*s and (B) the ordinary *Gond*s. The *Rāj Gond*s are aristocrats and have become Hindus and wear the sacred thread. One family of *Rāj Gond* chiefs even became Musalman to save their kingdom. The ordinary *Gond*s

are called *Dhur-Gonds* or "Dust Gonds". They used to eat beef until recently.

The Bhuiyāns live in the wild highlands of the inaccessible hill ranges of the State of Bonai, Pal Lahara, Keonjhar. The Bhuiyān is a short man with a round face, thick lips, narrow forehead and high cheek-bones. In colour they are tawny to light brown. They are divided into four sects or clans : The Māl or Desh, the Rājkuli, the Rāufāli and Pabana-ānsa. Their villages are mostly situated at the foot of hills covered with wood and at the side of hill streams.

All over Orissa there are numerous castes which cannot be connected with the castes of other districts, while some are common to all districts of Northern Orissa. The Gaurās and Telis are common but the Kulta or Kolita are the chief cultivating class of Sambalpur. According to their own tradition they immigrated from the State of Baudh and their ancestors were water-carriers in the household of Rāmachandra. The Kultas, Sudhs and Dumals will take food together at the time of festivals. The Kewats are fishermen and boatmen and are to be found in most of the districts of Northern Orissa. The Bankas are a small caste found principally in the Kalahāndī State. They consist of people of all castes from the Brāhmaṇa to the Kumhār and even the Marāṭha and became mixed together in military service. They are still permitted to carry a sword or a big knife without a license inside the State. The Bhulia is weaver by caste, also known as Bholia, Bhoriya, Bholwa, Mihir and Meher. They talk Hindi among themselves and are supposed to have immigrated to Orissa with the first Chauhan Chief of the Patna State. The Dumals are a sub-caste of the Gaurā or

Āhir, but they have no connection with them at present. The Ghāsīs are a very low caste who are said to have immigrated from Mayurbhanj. They are more common in the Gangpur State. They act as sweepers and grass-cutters and will eat swine and cattle. They are taken to belong to the Kāruā sub-caste of the Hāris. The Hāris or Hādis are a caste common to Western Bengal and Northern Orissa. According to their tradition, they were created after the four *Varṇas* by Brahmā from the dust of his arm. The Karans or Mahāntis of Orissa are said to correspond to the Kāyasthas of Bengal or the United Provinces. They are a fairly industrious and influential caste in Orissa. The Paiks of Orissa are the descendants of the ancient feudal militia of Orissa who were disbanded after the British conquest. They are generally regarded as being equal to the Chāsī in social rank. They contain people of all castes, including Kindras, Pāns, Bāuris, Khondas and even Musalmans and Telugus. They were originally paid from *Chākrān* or service-land. The Sudhās are another military caste who were formerly musketeers and therefore worship the gun. They are divided into four sub-castes : (1) the Barā or High Sudhās, (2) the Dehri or worshippers, (3) the Kabaṭkoniās or those holding the corners of the gate and (4) Butkā or forest Sudhās. According to their tradition they were descended from Ghāotkacha, the son of Bhima and the she-demon Hidimbā. The Sansis are a caste of masons and navvies. They are really a branch of the great migratory Uḍ or Odje caste, who are weight-carriers all over India and are also found in Sindh. They enjoy a high position and are usually stone-workers and tank-diggers in Orissa. In the plains districts of Puri and Cuttack there

are a few low castes who are either aborigines or immigrants. The Malangis are salt manufacturers and live on sea-fish and a little rice they grow during the rains. The Nujiās or sea-fishermen of Puri speak Telugu and are recent immigrants from the South.

In the Vizagapatam district, a peculiar caste is the Golla, a pastoral caste like the Gaurās of Northern Orissa. They are said to be descended from Kṛishṇa himself and their social status is fairly high. They are distributed all over the Telugu country and contain many different sub-divisions. They are Vaishṇavas and Śaivas, but eat meat. The Gavaras are cultivators of this district and are seldom to be found anywhere else. They state that they have migrated from Ven̄gi. They speak Telugu and are either Vaishṇavas or Śaivas. The Vaishṇavas are burnt and pay special reverence to Purushottama or Jagannātha of Puri. The Śaivas are buried in a sitting posture. The Yātās are toddy-drawers, corresponding to the Pāsīs of Bihar and the United Provinces. They are to be found in the districts of Ganjam and Vizagapatam. They are a criminal tribe and speak Telugu. Their headmen are called Kulampedda.

CHAPTER III

PRE-HISTORIC ANTIQUITIES

Like all provinces of India where the hills approach or extend as far as the sea, Orissa, with its three great divisions, can boast of the oldest relics of human habitation. In the hilly tracts to the west of the flat coast-land of Orissa the oldest stone implements have been discovered. So many as four were described by Coggin Brown, of which two can still be seen in the Indian Museum at Calcutta. V. Ball discovered all of them and described their find-spots more than half a century ago. These four specimens were found in the Garhjat states of Dhenkenal, Angul and Talcher and one in the British district of Sambalpur. The following notes are reproduced from Ball's articles on stone implements from Orissa :—

Dhenkenal: The specimen from this locality is very rudely formed and has the point broken off by recent fracture. It was found together with the debris from a laterite conglomerate; and from the fragment of ferruginous matrix still attached to its surface there can, I think, be little doubt that it was at one time imbedded in the laterite. The material is an opaque, slightly granular quartzite. *Angul*: This specimen was found in the bed of a stream near the village of Kaliakota. Its shape is broad oval, unusual. The material is a vitreous quartzite. *Talcher*: This specimen was found on the surface near Huri Chandpur. It is the best formed of the series. The material is a vitreous quartzite not improbably derived from a vein,

Sambalpur: This specimen was found near Bursapali to the north of the well-known village of Kudderbuga. It has a pointed wedge shape. The material is a vitreous quartzite."¹

In a paper read before the Irish Academy Ball pointed out the striking similarity which exists between the Bengal and Orissa forms and those from the Madras Presidency, and concluded by showing that there is a resemblance, both in the form of the palæolithic implements from Bengal and Madras, and their material. His legitimate conclusion was that there is a definite connection between the peoples who manufactured these implements in Orissa and Madras. In the case of the Orissa specimens, they were picked up at places far away from their nearest possible sources of origin. Two of the Orissa specimens are in the Indian Museum at Calcutta:—

"53. Boucher, elongated oval, pebble butt broken point; light tinted quartzite. Dhenkenal. Orissa. V. B.

54. Palæolith, flat, discoid, worked edge; brown-tinted quartzite. Angul. Orissa. V.B."²

J. Coggin Brown has made it sufficiently clear that with our present state of knowledge it is clearly impossible to divide the Pleistocene period into shorter stages. The division of European Palæoliths into clearly divided chronological periods is not yet possible in India, though some Indian scholars have attempted it.³ Until excavations are carried out in rock shelters or river beds, it will not be possible to identify the industrial remains left by the

¹ *Proceedings of the Asiatic Society of Bengal 1876, pp. 122-3.*

² *Catalogue of Pre-Historic Antiquities in the Indian Museum, Simla, 1917, p. 68.*

³ D. Mitra—*Pre-Historic India*, 2nd. Ed., Calcutta 1927, pp. 146-262.



Paleolithic Implements found in Orissa

races which inhabited India in the earlier days of human history with similar types discovered in other countries of the world. It cannot be decided at present whether the strata in Indian Pre-historic culture correspond to the stages already recognised in Europe. "Indian Palæoliths are massive rock fragments in the vast majority of cases composed of quartzite, chipped into cliving, smiting and perhaps digging implements, exactly resembling the early stone age implements, found in Northern and Southern America, Central Africa, and in Europe."¹ Bruce Foote was of opinion that Indian Palæoliths could be divided into ten distinct classes but Brown prefers to recognise three broad classes only : "*Bouchers*, which correspond to the English 'celt' and the French 'coup de poing' or 'hache a talon'; *palæoliths*, in which I include the axe and cleaver-like forms including the 'Madras' and 'Guillotine' types ; and *discoid forms*."

"In appearance these types approach nearest to those from the *Chellean* and *Acheulean* periods of Europe."

The Palæoliths of India have been discovered in high level gravels or older alluvium of rivers and in certain cases of lakes as well as in the higher level lateritic formation of the Coromandel Coasts. The Palæoliths discovered in Orissa are so few that no definite statement can be based on them regarding the palæolithic culture of the province. It is clear from the material, a vitreous quartzite, that they belong to the great Deccan series and the people who used them were probably a part of the race who inhabited the Deccan plateau. Brown thinks that "the formation of the gravels in which these implements were discovered may

¹ *Catalogue of Pre-Historic Antiquities in the Indian Museum*, p. 1.

have commenced some 400,000 years ago."¹ No human remains associated with palæolithic stone implements or potteries or paintings have been discovered in India. They are certainly unknown in Orissa and therefore it would be clearly unscientific to connect Orissan Palæoliths with any of the rockpaintings discovered in the neighbourhood of that province, *e.g.*, those from Singanpur.

According to geologists, there is a great interval between the Palæolithic period and the Neolithic in India. Foote saw that Palæoliths were found in the bed of the Sabarmati in Gujarat in a bed of coarse shingle and the Neoliths are found about 250 feet above that level on high level loess. While Palæoliths are found for the most part on the Deccan plateau, Neoliths are discovered over a much wider range. In the Neolithic period the types of stone implements are very large in number. No information has yet forth-come about Palæoliths discovered in the country between the Chilka lake and the mouth of the Kṛishṇā, save a single Palæolith now in the Madras Museum, which was found near Ostapalle in the Kṛishṇā district.²

Practically no information exists about Neoliths discovered of any part of Orissa save and except the recent find of "shouldered" axes found in the hill district of the Mayurbhajī State. The Indian Museum, Calcutta and Central Museum, Madras, contain the best collection of Prehistoric Antiquities of this country, but none of them contain a single Neolith which can be definitely regarded as belonging to any part of Northern, Central, or Southern

¹ *Ibid.*, p. 2.

² No. 2617—*Indian Pre-Historic and Proto-Historic Antiquities, Catalogue Raisonné, Madras, 1914*, p. 172.

Orissa, including the districts of Vizagapatam, Godāvari and Kṛiṣṇa.

The recent discoveries in the Mayurbhajia State are of very great interest, as the implements discovered are "shouldered." Neoliths are generally divided into two classes: (1) unpolished and (2) polished. "Shouldered" axes or adzes belong to the latter class, but they represent a special sub-division of polished Neoliths. The shouldered implements were first described by Prof. Hem Chandra Das Gupta, M.A., F.G.S., of the Presidency College, Calcutta, who remarked: "The occurrence of these two implements of the Burmese type, in areas through which the wave of Khasia immigration very likely passed, before the race found its present hilly home, is of extreme interest and is quite in conformity with the view so long held regarding a relationship between the Khasia of Assam and some of the older tribes of Burma, which has been based chiefly on linguistic grounds."¹ This observation of Prof. Hem Chandra Das Gupta is quite in accordance with the classification of Austric languages by Peder W. Schmidt, according to whom there are two groups of Kolian languages in India in the first of which should be included Sāntāli, Mundā, etc., but in the second group are to be placed Khāsia and Nicobarese and certain languages of Burma and Further India. Indian Neoliths are thus capable of being associated with certain language complexes; the earlier or the Kolian group with polished and non-polished but unshouldered axes and adzes, and the second or the Khasia-Nicobarese group with the shouldered axes and adzes. This association

¹ *Journal and Proceedings of the Asiatic Society of Bengal*, Vol. IX, 1915, pp. 291-3.

further proves that the Austric immigrants came in two main waves, the first of which spread as far north as Kashmir, the Himalayan Valleys and the water-sheds of the Indus, Ganges and Brahmaputra as far south as the southern-most extremity of the Indian Peninsula, but not to the south of Käveri.¹ The second wave was mainly confined to North-eastern India, Burma and the Malay Peninsula. Coggin Brown says :—

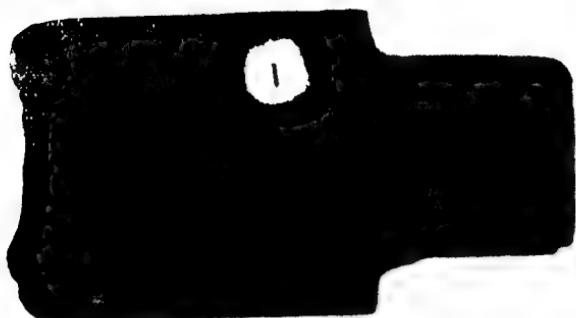
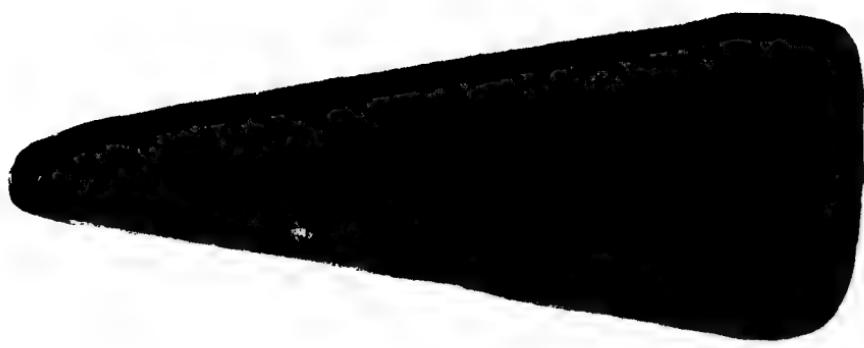
"It seems difficult to imagine what differing condition could have obtained during the savage infancy of our race in Burma, greater than that which existed between India and Europe ; yet directly we cross from India, properly so called, to the country lying to the eastward of the Bay of Bengal, we find stone implements not less abundant than elsewhere ; but of an entirely different type. We no longer find the familiar Indo-European type, either Palæolithic or Neolithic, but one seemingly autochthonous to the Malayan countries, and both in size, shape, and design displaying considerable divergence from any of the ordinary types of weapons found elsewhere.

"The main points of divergence are :— 1st, the frequency of forms possessing 'shoulders,' a peculiarity quite confined to articles from the Burmese or Malayan area; 2nd, the cutting edge being usually formed by grinding down on one side, as chisel and not an axe ; 3rd, the general small size and seeming inefficiency for any rough purpose, though it must be remarked that very small and well-fashioned weapons are also found in India."²

The earliest shouldered weapons was discovered by

¹ *Catalogue of Pre-Historic Antiquities in the Indian Museum*, p. 5.

² *Ibid.*, p. 134.



Neolithic Implements found in Orissa

V. Ball in Dhalbhum in 1875.¹ The discovery of shouldered axes and adzes in Mayurbhajja proves that the hilly tracts of Northern Orissa were included within the zone of influence and area of migration of the second group of Austric races.

In other departments of Neolithic culture, Orissa is very poor and though all the Garhjat States are rich in Neolithic remains, no attention has been paid to this subject by the chiefs of the State except that of Mayurbhajja. The important subject of Neolithic Ceramics has been generally neglected by Archæologists in India, and pointed attention was drawn to the subject after my discovery of painted pottery along with Cherts and Cores and Pictogrammatic seals at Mohen-jo-daro in the Larkana district of Sindh in December, 1922. Previous to that date the only careful observer of Neolithic culture in India was the late R. Bruce Foote, whose notes on this subject in his catalogue of the Madras Museum are replete with information. But the absence of interest in the Neolithic period of a very backward province like Orissa has prevented its wealth of resources from being systematically explored. On the important subject of Neolithic Culture in Orissa there is nothing very particular to say at the present moment. There is not a single Neolith in the Madras Central Museum from the northern districts of Ganjam, Vizagapatam and Godāvari. In the important collection of Neoliths in the Indian Museum, Calcutta, there is not a single specimen which J. Coggin Brown could refer to any of the districts of the Eastern coast of the Bay of Bengal, from Balasore or Medinipur to the Kṛishṇa-Godāvari Doab. The occurrence of Megalithic tombs or burial urns in Ancient Orissa

¹ *Proceedings of the Asiatic Society of Bengal, 1875, pp. 118-22*

is still problematical and no information exists with regard to them. So also in the case of the Sub-Neolithic phase or Chalcolithic Culture Orissa is still a closed book to us. The very great interest recently aroused among Archæologists all over the world by my discovery of one of the oldest Chalcolithic Cultures at Mohen-jo-daro almost loses its significance when we come to Orissa. Yet the neighbouring country abounds in specimens of the Copper age. The country to the south of the Narmadā is generally regarded as having passed from the sub-Neolithic phase to the Halstatt Age but in Orissa we find a regular age of copper intervening between the Neolithic and Iron ages.

There are at least three different sites in the Mayurbhajja State where Neoliths have been discovered in recent times. Two of these lie to the west of the Bāngidiposi hills and are therefore connected with Ranchi-Hazaribagh-Singhbhum series. The only record of Neoliths in this particular area appeared in the newspaper some time ago when it was stated that on account of the erosion of the banks of the river Vaitarāṇī near Khiching a number of neoliths have been discovered ; but no trained Archæologist has visited this area nor have these implements been examined or described by any competent authority. On the road from Baripada to Bisai (32 miles) the Bāngidiposi is crossed after the 32nd mile. This road goes straight to Rairangpur on the Tatanagar-Badampahar branch of the B. N. Railway. Another road from Bisai branches to the south-west and reaches Karanja 75 miles from Baripada. Mr. Paramananda Acharya, B. Sc., Senior State Archæological scholar of the Mayurbhajja State pointed out some excavations for road repairs on the section between Manada and Jasipur where

neoliths were discovered about two to three feet below the surface. According to Mr. Acharya these neoliths consist of rough cherts or scrapers and celts or bouchers of the same type as those discovered subsequently at Baidyapur. Nobody well-versed in prehistoric archaeology has yet seen or described the prehistoric discovered on the Manada-Jasipur road or those revealed by the erosion on the bank the Vaitarani.

The village of Baidyapur lies on the eastern slope of some high ground to the south of the river Bura Balang. It lies fourteen miles by road from Baripada but only ten miles as the crow flies, as the eastern edge of the Simlipal range intervenes between it and the town. The village of Baidyapur is very small and consists of a single straight street which ends in an open space. Towards the east of the road, in the open space, there is a tank about 500 yards at the end of the village. There is also a mud pool on the northern side of the eastern end of the village street in which also some neoliths were found. The tank to the east of the village road is about 200 feet square and was recently re-excavated. The first discovery of neoliths in Orissa was made here at that time. Mr. Paramananda Acharya, who is an inhabitant of this place, informs me that neoliths are being discovered in this village from time immemorial and whenever the villagers excavate earth or dig deep in the corn-fields around they discover neoliths. The village stands on the sloping ground between the mound on the west and the tank to the east. The top of the mound is formed of conglomerate or *kankar* which is still in the process of growth. But the slope has accumulated either alluvium or vegetable mould during the passage

of years and cultivation is possible where this mould is of sufficient thickness. On the south of the village as well in the east there are corn-fields, where, according to Mr. Acharya and his co-villagers,—stone implements are always found at a depth of two to three feet. The actual stratification could be studied with great advantage on the southern bank of the tank. Here below the bund formed during re-excavation we found the bottom of the vegetable mould which is about two to three feet in thickness. Below this comes the disturbed conglomerate of the same type as that to be found on the top of the high mound to the west of the village. It is disturbed and mixed with small boulders, most probably from river beds, the action of the current having rounded off the sharp edges. At this place, the villagers excavate for fresh earth and come upon all sorts of stone implements and pot-sherds. A few minutes excavation brought to light a distinct palæolithic boucher of the Acheulian type with two distinct ridges and edges formed by chipping. At the same time and within twelve inches from the find spot of the boucher, we came across a thin fragment of black Flint which being provided with a cutting edge and the other side being blunt and thick must be a palæolithic scraper if not an Eolith. The villagers brought to me many of these implements, one of which, a distinctly palæolithic bar-ceit, was in the possession of an uncle of Mr. Paramananda Acharya and was found only two or three days ago. It is 6.9-16 inch in height $2\frac{3}{4}$ inch broad at the base and only $1\frac{1}{2}$ inch at the top. The collection originally brought from Baidyapur to the Indian Museum by Mr. Paramananda Acharya for the examination of Rai Bahadur Rama Prasad Chanda, B.A., F.A.S.B.,

has not been either classified or described as yet. Among them I found two distinct palæoliths, one of which is of the bar-celt type the cutting edge of which has very nearly disappeared. It is not a carefully made implement though it measures 4.4 inch in length and its average breadth is 1.6. The other palæolith is distinctly of the shape of a celt or boucher which was manufactured from a fragment peeled off from a polished surface. The edges were made sharp by chipping, though the cutting edge is no longer sharp. The specimen measures 4.3 inches in height, 2.7 in breadth at the base and only 1.5 at the top. Another neat little scraper, distinctly palæolithic in type, was given to me by the uncle of Mr. P. Acharya. It is about two inches in height and possesses a sharp cutting age on one side.

The most important feature of the Baidyapur finds is the association of palæoliths with neoliths in the same area. The previous finds brought by Mr. Acharya to the Indian Museum contain one large axe with a distinct cutting edge one side of which is raised into a distinct ridge. It measures 4.5 inches in height ; the cutting edge is also 4 inches broad, while the top is only 2 inches. It is difficult to say whether it is a palæolith or a neolith as it was manufactured with a few deft strokes and did not require any clumsy chipping. The neolithic series begins with a short narrow boucher with a beautifully rounded cutting edge measuring 4.1 inches in length and 2 inches in breadth. The cutting edge and the portion adjoining it are smoothed by rubbing but the portion above that shows signs of chipping. The remaining neoliths show a distinct polish in addition to smoothing. They are for the most part small celts or bouchers in which all traces of chipping appear to have been carefully removed.

The polish is less distinct on the smooth surface of a celt 2.8 inches in height and 1.8 inch in breadth. The cutting edge is slightly rounded and the surface of the celt shows signs of weathering. In the second specimen the cutting edge is perfectly straight, a characteristic very rare in Indian neoliths. It measures 2.8 inches in height and 1.8 inch in breadth at the bottom. The specimen is sufficiently polished to reflect light. The polish on the third specimen, a small adze, is distinctly bright. It measures 2.6 inches in height, 1.9 inch at the base and 1.1 inch at the top. The cutting edge is distinctly curved and, being a true adze, one side of it is much more convex than the other. The next specimen is a celt or a chisel. It is highly polished and almost an isosceles triangle in shape. The greatest height is 3.2 inches and the cutting edge, though slightly rounded, is exactly 1.5 inches in breadth. This particular implement must have been used either as a chisel or a wedge. Its discovery along with older palæoliths and neolithic pottery prove that the entire site was inhabited for centuries throughout the palæolithic and neolithic periods. Exactly of the same type is the most important find of the Baidyapur series, a shouldered adze of high polish¹. It links the Central Indian neoliths with the series from the Khasia hills and proves that neolithic culture in Orissa must also be divided into two different series connected with two different and long separated waves of Austric immigration into India from the East. The polish is quite distinctive of its own and is of the same type as that of the chisel celt described above. Though the cutting edge is broken the contour shows

¹ *Annual Report of the Archaeological Survey of India, 1923-24, pp. 100-101.*

distinctly that it was an adze and not an axe, as one side is perfectly straight. The specimen measures 4 inches in height and 2 inches in breadth. Out of this height the shouldering is 1.2 and therefore only 2.8 was available for the cutting edge.

The finds from Baidyapur include a new class of neolithic implements, which look like corn-crushers to me but which Prof. Hem Chandra Das Gupta of the Presidency College trusts to be hammers. They are small truncated cones or pyramids in shape, very often with polished sides. The oldest of them is broken at top and bottom but its sides are polished. It measures 3.5 inches in height. The next one is the largest and looks like a regular pestle. The base is convex in shape and both the top and the bottom are blunt. The height is 4.7 inches and the width at the base 2.5 inches. The majority of the implements have straight sides and therefore a rectilinear base. They have pointed tops if they are well preserved. Prof. Das Gupta is of opinion that these sharper points were used for halfting. The height of one specimen is 4.5 inches and the width at the base 1.7. All four sides of this specimen are perfectly straight and polished. The next specimen is of the same kind, though less well preserved. It is 4 inches in height, 1.9 at the base and 1.8 inch on the sides. In this case the top and the bottom are both broken.

The importance of the great neolithic site at Baidyapur lies in its association with early pre-historic pottery. I am not aware of any other pre-historic site in Northern India in which pottery was found along with pre-historic stone implements except Mohen-jo-daro and Harappa. Pottery fragments were discovered in the excavations on the

southern side of the tank along with these stone implements and hundreds of them have been recovered by Mr. Paramananda Acharya for the Indian Museum at Calcutta. I selected two particularly thick specimens from a spot about a foot below the place where the polished axe or celt was found. The material is a coarse mould in which rounded pebbles of limestone were fairly abundant. On breaking one of the pottery fragments it was found that the wet material had not been passed through a sieve or even carefully selected. The vessel appears to have been hand-made or at the best turned on a hand-lathe. The next specimen was also of the same type and the material is so coarse that it looks like a fragment of a brick at the first sight. Certain specimens are thin and I selected one other fragment in which there is a fine red slip on the vase, which possessed a carinated mouth and looked very probably like a cooking vessel. Many such fragments covered with a red slip has been collected by Mr. Acharya for the Calcutta Museum. The shape is not new and exactly similar round specimens were discovered by me at Mohen-jo-daro and by Mr. Sarat Chandra Roy in the Ranchi district. The importance of the neolithic site of Baidyapur cannot be underestimated and a regular excavation may bring to light untold wealth of antiquities which may enable somebody to complete the history of the neolithic culture in India, only the latter part of which is known to us from the excavations of Mohen-jo-daro.

That there was a distinct Copper age in the pre-historic period of the history of Orissa is proved by the discovery of stray specimens all over the country. The oldest specimen discovered is that on which a grant of the emperor

Purushottama (1470-97) of the Sūrya Vaiṁśa dynasty was discovered in the Balasore district. This implement is a shouldered axe in the possession of the Bhuiyans of Garhpada about 15 miles north of Balasore. Evidently, at the time of the incision of the record the people of Orissa had no idea about its original function because the writing begins near the cutting edge¹. The next discovery of copper implements was made near Sildah in the parganah of Jhatibani in the Medinipur district. The area in which this implement was discovered certainly belongs to the northern part of Orissa and was transferred along with the modern district of Medinipur to the *Şubah* of Bengal during the rule of Nawāb Nazīm Murshid Quli Khān I.² It is a battle axe of the same type as those discovered at Pachamba in the Hazaribagh district, having a large round cutting edge ending in two well-marked shoulders. It is of the same type as the inscribed copper celt from Balasore. The village of Tamajuri is very near the site where the specimen was discovered.³ The most recent discoveries were recorded in 1916. Several copper axes were discovered at the village of Bhagra Pir on the banks of the Gulpha river in the Mayurbhanj State. The shape of these axes is extraordinary. They are very thin and in addition to the cutting edge, which is larger than a semicircle, there is another semicircular projection on the top, which is connected with the former by a narrow neck. The largest specimen measures $18\frac{1}{2}$ inches in length and $15\frac{3}{4}$ inches in breadth, the

¹ *Ind. Ant.*, Vol. I, 1872, pp. 355-6 and plate.

² See *poste* Chap. XX. Chapter on Surya vaiṁśa Dynasty.

³ Brown-Catalogue of pre-historic antiquities in the Indian Museum, p. 142.

second one 10 inches by 8½ inches and the third one 10½ inches by 7 inches. According to Mr. C. T. Trechmann they are of an extraordinary thinness. The Mayurabhāsīj axes were certainly battle axes but of a particularly different type.¹

¹ *Journal of the Bihar and Orissa Research Society*, Vol. II, 1916, pp. 586-7, Figs. 1-5.

CHAPTER IV

KALINGA, Odra AND UTKALA IN ANCIENT INDIAN LITERATURE

The ancient history of Kalinga and Utkala begins, like that of all other provinces of ancient and mediæval India, with the references to it in Vedic and Epic literature. In the period of the earliest strata in the Vedic literature there is no reference to Kalinga, Utkala or Odra. It is in the second stage, the Brähmapa period, that Kalinga, perhaps, makes its appearance for the first time on the stage of our political history. The earliest reference to Kalinga is perhaps to be found in the *Aitareya Brähmana*, though the statement is extremely doubtful. The first specific reference to this country, kingdom or nation is to be found in the Great Epic, *Mahābhārata*, as well as in the dynastic lists of Vedic kings as preserved in the *Vārhś-ānucharitas*. Though incorporated in books compiled in their present form in the fifth or sixth centuries A.D., the dynastic lists of the *Purāṇas* contain historic material of the Vedic period as proved by Pargiter on many different occasions. The origin ascribed to the term Kalinga is mythical. It is said that the queen Sudeshṇa bore five sons to her husband, the *Dānava* King Bali, begotten on her by the sage Dirghatamas according to the well-established Indian law of Levirate. These sons were named Anga, Vanga, Kalinga, Pundra and Suhma and the countries over which they ruled were named after them. According to the genealogies Pururavas, the son of Budha

by the *Kimpurusha* Ila was the progenitor of the kings of Kalinga. The Kalinga kings were, therefore, Kshatriyas of the Lunar family. Kalinga, the original founder of the kingdom of that name, was a descendant of Titikshu, who belonged to the Ānava branch of the Ailas of Pratishthāna or Allahabad. Of the country itself we know, first of all, that Pṛithu, son of Veṇa, gave the country of Magadha to bards, called *Māgadhas* and *Sūtas* and Kalinga to the *Chāraṇas*.¹ It is stated that Mahapadma Nanda exterminated all Kshatriyas "and that until then there reigned contemporaneously for the same length of time 24 Aikshvākus, 27 Pāṭīchālas, 24 Kāśīs, 28 Haihayas, 32 Kalingas, 25 Āśmakas, 36 Kurus, 28 Maithilas, 23 Śurasenas and 20 Vithotras."² This statement proves that the claim of the kings of Kalinga to be regarded as Indo-Āryans is as old as the earliest kings of the Nanda dynasty. The neighbours of the kings of Kalinga were the Sāuduminas of Utkala. According to the Paurāṇic tradition Manu had ten sons, of whom the eldest was Ila. Ila entered the reed grove of Śiva and was cursed by Umā and became a female. In this stage Ila consorted with Budha, son of the Moon and Pururavas was born of this union. Then Śiva favoured him and he became alternately a man and a woman for one month. According to the second tradition Ila was a daughter of Manu and gave birth to Pururavas. Then she became a man named Sudyumna but on account of the same curse became a woman. He regained his manhood through Śiva's favour. Sudyumna had three sons, named Utkala, Gaya and Harīśva or

¹ *Padma Purāṇa*, quoted by Pargiter—*Ancient Indian Historical Tradition*, p. 16, Note 7.

² *Ibid.* p. 180.

Vinatāśva. Manu is said to have divided the earth, that is India, among his nine sons, but into ten portions. "Some Purāṇas imply that Sudyumna had a portion, but others say he obtained none because he had been a woman. Nevertheless, the authorities generally declare, first, that he received the town of Pratishṭhāna and gave it to Pururavas; and secondly, that his three sons had territories of their own, thus Utkala had the Utkala country, Vinatāśva had a Western country, and Gaya had the city Gayā and the Eastern region; but according to two Purāṇas, Gaya had only the city Gayā, and Haritāśva had the Eastern region together with the Kurus, that is, the Northern Kurus."¹ After the Kurukshetra war Kaliṅga is mentioned among the kingdoms that continued in North-eastern India. "A list is given of the note-worthy kingdoms that continued to exist, *viz.*, states in the eastern part of North India, Ayodhyā, Kāśī, the Maithilas (of Videha), Bāhradrathas (of Magadha, which probably included Āṅga), and Kaliṅga."² The positions of Utkala and Kaliṅga show that the kingdoms of the sons of Sudyumna and that of Kaliṅga, son of Bali, were conterminous. The descendants of Manu held (1) all the Panjab (except the N. W. Corner), comprising the kingdoms of Sindhu, Sauvira, Kaikeya, Madra, Vahlika, Śivi and Ambashṭha; and (2) all East Bihar, Bengal Proper (except the north and east) and Orissa, comprising the kingdoms of Āṅga, Vaṅga, Puṇḍra, Suhma and Kaliṅga.³ "The Sudyumnas were restricted to the hilly country between Gayā and Northern Orissa."⁴

¹ *Ibid.*, pp. 253-55.

² *Ibid.*, p. 203.

³ *Ibid.*, pp. 285-86.

⁴ *Ibid.*, p. 292.

The descendants of Ila-Sudyumna jointly occupied the whole of North-eastern India from the Bhagalpur and Monghyr districts of Bihar and Orissa in the west as far as the Godāvari Delta in the south. The Aīla origin of the kings of Kaliṅga finds corroboration in the Hāthigumphā and Manchapuri inscriptions of Khāravela and Kuḍepasiri. Both of these kings are called Airas which is certainly the equivalent of Aīla. It is strange to find Khāravela, whose name is distinctly Dravidian, claiming Aryan origin. The Purāṇas do not say anything about the dynasties reigning in Kaliṅga, but place 32 kings in this country up to the time of Mahāpadma Nanda. The extermination of Kshatriyas by that king indicates that the first dynasty of kings came to an end with the conquest of Kaliṅga by the Nandas of Magadha. The fact that Khāravela belonged to the third dynasty proves that Kaliṅga regained its independence for a short time under the second dynasty of kings after the fall of the Nandas.

The Mahābhārata mentions Kaliṅga and states that its capital was called Rājapuri. Kaliṅga was certainly known to Pāṇini and it is mentioned several times in the Arthaśāstra of Kauṭilya. It is mentioned in the first place as one of the countries which produces the best class of elephants¹. *Kālīṅgaka* is mentioned as the colour of an elephant in the chapter on the "Superintendent of gold in the goldsmith's office."² Again, the same term is used to denote a poisonous plant and the commentator tells us that this *Kālīṅgaka* was like barley³. The term is used in the fourth place to denote

¹ *Arthaśāstra*, 1919, Text, p. 50, Eng. Trans. 1915, p. 56.

² *Ibid.*, Text, p. 86, Trans. p. 103.

³ *Ibid.*, Text, p. 100, Trans. p. 122, Note 16.

a species of cotton fabric (*Kārpāstikam*¹). In Tamil the word Kaliṅgam is used to denote cotton cloths².

Kaliṅga is mentioned in the Mahābhārata as a warrior of Skanda. The king of this country was present at the time of the *Svayamvara* of Draupadi in the army of Duryodhana. A king of Kaliṅga named Śrutiśyus is mentioned as being in the right wing of Droṇa's army. He is also said to have protected Jayadratha and attacked Bhima and Arjuna. A king of Kaliṅga named Kuhara is mentioned among the incarnations from the Krodhavasa *gāṇa*. Arjuna is said to have visited all the holy places in Aṅga, Vaṅga and Kaliṅga. Sahadeva vanquished the king of Kaliṅga during his Dig-vijaya and the latter brought tribute to Yudhishṭhīra. The king of Kaliṅga was vanquished by Karṇa and Yudhishṭhīra had visited the country while on *Tirthayātrā*. Sahadeva and Kṛiṣṇa had destroyed Kaliṅga in Dantakura. During the war the army of Kaliṅga followed the lead of Bhagadatta the King of Kāmarūpa. The army of Kaliṅga was placed in the neck of the formation under Droṇa called the *Garuḍa-vyūha*, the Kaliṅga king is said to have been defeated by Rāma Jāmadagnya and to have fought with Sātyaki. When their king was killed during the Kurukshetra war they fought under his son who was also killed by Bhima. Finally the people of Kaliṅga are mentioned as Kshatriyas who had been degraded to the rank of Śūdras and as people who have no religion (*Durdharman*). The king of Kaliṅga is also said to have supported Śakuni and to have been defeated by Śikhaṇḍīn. The daughters of the kings of

¹ *Ibid. Text, p. 81. Trans. p. 94.*

² *Journal of the Bihar and Orissa Research Society Vol. VIII, 1922, p. 3.*

Kalifga are said to have married Akrodhana and Tahsu.¹ The Utkalas also are mentioned as a people who were formerly defeated by Karpa on behalf of Duryodhana. They are combined with the Mekalas and the Kalifgas.² Similarly the Odras or the Udras are also mentioned as a people who waited on Yudhishthira. They were defeated by Sahadeva with the Keralas and were present at the *Rājasīya* with the Paundras. During the Kurukshetra war they joined the army of the Pāṇḍavas.³

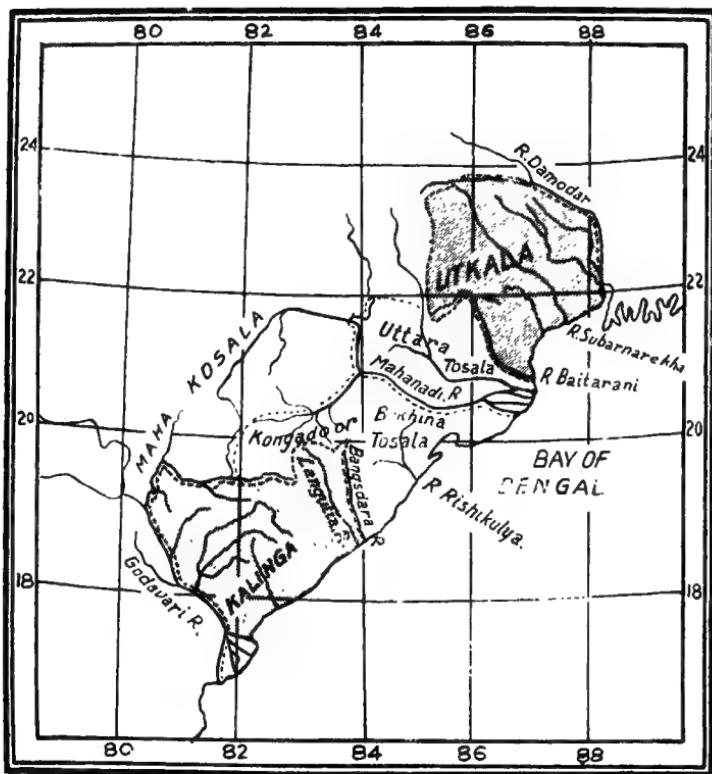
Kalifga is not mentioned among the 16 great nations enumerated in early Pali Text-books, such as the *Āguttara Nikāya*; but a verse preserved in the *Digha Nikāya* mentions that Dantapura was the capital of the Kalifgas and this has been reproduced in the *Mahāvastu* in a very incorrect form⁴. This tradition proves "that at the time when the four Nikāyas were put into their present forms, it was believed that before the Buddha's life-time the distribution of power in Northern India, had been different from what it afterwards became." Dantapura the capital of Kalinga has been mentioned several times in the Jātakas, which shows that the town or the city was very old. It is very tempting to identify this Dantapura with the Dantakura mentioned in the *Mahābhārata*, where the Pāṇḍava Sahadeva and Krishṇa Vāsudeva defeated the army of Kalinga. It was from this Dantapura that the Tooth of Buddha was taken away to Ceylon.

¹ Sorenson—*Index to the names in the Mahābhārata*, London 1904, p. 376.

² *Ibid.*, p. 695.

³ *Ibid.*, pp. 522, 687.

⁴ *Cambridge History of India* Vol. I, pp. 172-75.



Trikalinga

The Buddhist books, specially the Pali texts, mention Kalinga several times. In the *Jātakas*, a king of Kalinga, named Karanḍu is mentioned as the contemporary of King Nagnajit of Gandhara and Bhima of Vidarbha. This is corroborated by the *Uttarādhyāyana Sūtra*.¹ In the *Mahā-govinda Suttānta* we find the name of another king of Kalinga named Sattabāhu, who was the contemporary of king Dattaraṭṭa of Benares.² According to this text also Dantapura was the capital of Kalinga. According to the *Mahāvarīśa*, the mother of Vijaya, the conqueror of Ceylon, was a princess of Bengal, but her mother was a princess of Kalinga. She was banished on account of her immorality and went with a caravan of merchants, going to Magadha. On the way, while going through the country of *Lāḍhā* (modern *Rāḍhā* or Western Bengal) the party was scattered by the attack of a lion which captured the princess and became the father of Sīhabāhu or Sihabāhu, the father of Vijaya. This Sīhabāhu was permitted, for killing his father, *i. e.*, the lion, to clear the forest and found the kingdom of Northern Kalinga, the capital of which was Sīhāpura. It is quite probable that the village of Singur in the Hooghly district of South-Western Bengal is identical with Sīhāpura, the new capital of Northern Kalinga. According to the Tamil work, *Mayi-mekhalā*, the heroine is said to have caused the destruction of the city of Madurā by fire. The city goddess, Madurāpati, is said to have appeared before her and told her the following story about her previous birth: "Two princes, cousins by birth and

¹ Cowell—*Jātakas*, Vol. III, pp. 228-32. (*Kuṇḍakāra Jātakas*)

² *Dialogues of Buddha*, Vol. II, p. 270.

ruling respectively in Sishhapura and Kapila in the fertile country of Kalinga, fell to fighting against each other in great hatred. This war between Vasu and Kumāra left the country desolate for six *gavudas* (leagues), and made it impossible for anybody to approach on account of the prevalence of the war. A merchant, Saingama by name, with his wife, eager after profit, went there to sell jewellery and other articles of sale at Singapuram. In course of his business he was arrested by Bharata, a police official of the monarch, and shown up before the monarch as a spy. Under royal orders he was beheaded and his wife bewailing the unfortunate death of her husband, put an end to her own life by throwing herself from the top of a hill. It is the curse that she invoked at the moment of her death that has now resulted in the mishap to your husband."¹ The fourth chapter of the *Sāntiparvan* of the Mahābhārata narrates the following story about Chitrāngada, the king of Kalinga. Karpa after receiving the weapon from Parasurāma went with Duryodhana to attend a *Svayamvara* in the country of Kalinga, the capital of which was called Rājapura. Kings of many countries such as Śiśupāla, Jarāsandha Bhishmaka, etc., came to attend the ceremony. When the daughter of the Kalinga king entered the *Svayamvara* *Sabhā* and passed Duryodhana in neglect, the latter carried her away on his chariot.²

A large mass of new material about the location of Dantapura and its identification with the Ancient Kalinga-

¹ S. K. Ayyangar—*Manimekhala in its historical Setting*, London, 1928, p. 187.

² *Mahābhārata*, *Sāntiparvan*, *Rajadharma-parvan*, *Adhyāya IV*, *Kumbhakonam Edition*, Bombay, Nirnay-Sagar Press, Saka 1829.

nagara has been collected by Mr. Bhavaraju V. Krishnarao B. A., LL. B., of Rajamahendri. According to Mr. Krishnarao the name, Jantavuram, the capital of Kāmārapava I, is really Dantavuram and the late Dr. Fleet committed a mistake in reading it as such. The proposed identification of this Jantavuram with Jayantipuram, which is mentioned in the *Kshetra-māhātmyam*, is clearly a mistake. Mr. Krishnarao says that he had examined the Vizagapatam and the Korni plates, in which the letters *da* of Dantapuram are quite clear. If Mr. Krishnarao is correct, then all doubt vanishes about the identification of this Dantavuram with Dantapura, the ancient capital of Kaliṅga mentioned in Buddhist literature as the place from which the Tooth relic was carried away to Ceylon. In addition to the charters of the Gaṅga kings of Kaliṅga, the name Dantapuram is also to be found in the Madhukesvara temple at Mukhalīṅgam. Kāmārapava II had built a new city named Nagara and changed his residence to that place. This Nagara is said to have been built on the banks of the river Vāṁśadhārā. According to a local tradition of Mukhalīṅgam, a king of Dantavuram, who was a Śālva, bitterly hated the Buddhists who were living in a large monastery in his capital. Acting according to the advice of his ministers, he invited all Buddhists to a great feast in his palace and as each guest arrived he was captured and quietly dispatched. In a short time the news of this treachery spread like wild fire and all Buddhists cursed the city and fled for their lives. Afraid of this curse, the king left his capital and founded a new city on the bank of the river Vāṁśadhārā. Since then Dantavuram or Dantapura has been deserted. According

to Mr. Krishnarao, the ruins of an old city near Amudhavasa and Chicacole Road station of the B. N. R. is still called Dantavuram, but the origin of the name is now traced to Dantavakra, the brother of Śīsupāla, the king of the Chedis. Mr. Krishnarao identifies this Dantapura with Dandagūḍa or Dandagula of Pliny which was situated at a distance of 625 Roman or 524 English miles from the mouth of the Ganges. Cunningham also suggested this identification but placed it on the Godāvari as it was said that Calingon stood at the mouth of a great river. Mr. Krishnarao identifies Calingon with Kalīngapatanam and Dandagula with Dantapura. The river Vaiśadhbhārī is taken by him to be the great river mentioned by Pliny. According to Mr. Krishnarao the very name Dantapura is also to be found in the inscriptions in the temple of Madhukēśvara.¹ It has been already suggested before that either the Laṅgulyā or the Vaiśadhbhārī must have been larger and tidal rivers at one time so as to act as provincial boundaries. In fact, one of these two rivers was the Southern boundary of Koṅgoda or Central Orissa and therefore the Northern boundary of Kalīṅga. These two rivers are mentioned almost side by side in the Matsya and the Vāyu Purāṇas. They are mentioned among rivers rising out of the Mahendra mountains. The verses occur almost in an identical form in these two Purāṇas "Tribhāga, Rushikulyā, Ikshudā, Tridivā, Laṅgulini and Vaiśadhbhārī are daughters of the Mahendra."² The Matsya adds Tāmrāparī, Mūli, Sarava

¹ *Journal of the Bihar and Orissa Research Society, Vol. XV, 1929, pp. 110-111.*

²

त्रिभागा रुशिकुला एव शुद्धार निहिता च च

लाङुलिनी लाली शेषार शेषाराणाः वद्याः ।

Vāyu Purāṇa, XLV, 106. Rajendralala Mitra's edition makes Tribhaga, Trisamī and Rushikulya, Ritukulya.

and Vimalas to these. As the Laṅguliya and Vaśādhibhāra are omitted here, the text of the Vāyu appears to be more correct.¹ The chapter in the Matsya is entitled *Bhūrana-Kośa-varṇanam*.² In the same chapter of both the *Purāṇas*, the Kalingas are mentioned with the Setukas, Mushikas, Kumanas, Vanavāsikas, Mahārāshṭras, and Māhiṣakas.³ A few lines later the Utkalas are mentioned along with the Mālavas, Karushas, Mekalas, Daśkras, Bhejas and Kishkandhakas. In the next verse the Tosalas and Kośalas are mentioned along with the Traipuras, Vaidīas, Tumuras, Tumbaras and Nishādas.⁴ The Matsya clearly mentions the Oḍras with Utkalas, while the text in the Vāyu corrupts this word into *Uttamarṇa*. This grouping of the countries proves that the compilers of the *Purāṇas* did not place them haphazard according to the needs of the metre but according to the position of the country. Thus both the *Purāṇas* clearly state that the Kalingas like the Mushikas and Vanavāsikas were

1 विभाषा अस्तिक्षया च हृष्टा चिदिवास्ता
तात्पर्यात्मा तथा द्युमी तथा विमसा तथा
गोद्युक्तवाः सर्वे प्रव्याप्ताः द्युमामिनी ।

The Text I have used is a very old one, it being in fact a Lithograph copy published in 1874 at Poona by Raoji Sridhar Gondhalekar.

2 सेतुका नृष्णकां व द्युमणा वनवासिकाः
मात्ताराद्यु माहिषका कालिकृष्णाद्यु तर्वद्युः । *Matsya Purāṇa*, 113. 31.

3 *Vāyu*, XLV, 125; *Matsya*, 113. 47.

4 मात्ताराद्यु तर्वद्यु भेदकां तेत्क्षेषः तद्यु
उत्तमद्यु त्रित्याद्यु भोवाः चिदिवास्त्वः तद्यु
तोलाः कोसलाद्यु व भेदुरा चेदिवास्त्वः
क्षुत्तुराद्यु त्तुराद्यु च तद्यु विवेदो तद्यु ।

Vāyu, XLV, 132-3; *Matsya*, 113. 52-3.

inhabitants of *Dakshināpatha* or Southern India. The Utkalas or the Odras are placed in South Central India along with the Mālavas, Mekalas, Daśarṇas and Bhojas. It is a well-known fact that Daśarṇa is one of the names of Mālava and by mentioning it in the same sentence with Mālava, the authors show that they distinguished Ākara from Avanti, though the latter is mentioned in the next verse once more. Similarly the Mālavas are mentioned with the Kirātas and the Trigartas towards the end of this chapter as people living in the hill (*Parvat-āśrayināḥ*)¹. The mention of the Tosalas and Kosalas along with the people of Tripuri and Vidiṣā show that Central Orissa or Tosala and Chattisgadh or Kośala was situated in North Central India. Tripuri is modern Tewar in the Jubbulpore district and Vidiṣā is most probably modern Bhilā in the Gwalior State. The Tumuras, Tumburas, and Nishādas are not easy to identify ; but the Nishādas are also people of the North Central Belt around Āryāvartta or Northern India. The verdict of these two *Purāṇas*, which supply the Hindu idea of the world, in chapters entitled *Bhuvana-viṇyāsa* or *Bhuvana-kośa-varṇanam*, shows that of the three different divisions of Orissa the people of Kalinga were regarded as inhabitants of Southern India. But the people of Northern Orissa (Odra) and the hilly tracts (Utkala) were regarded as people inhabiting the Vindhyan ranges (*Vindhya-vāsināḥ*) along with the Bhojas of Berar and the Mekalas of South Central Provinces. The people of Tosala or Central Orissa and Kośala or Chattisgadh were not classed with the people of Southern India or the Hill

¹ शुद्धावस्थान्तरेष्ट दृष्टादृष्टः स्तुतुकः किंतर्मात्रवान्तरेष्ट विराचास्त्रान्तरेष्टः स्तु ।
Vāyu Purāṇa, XIV, 150.

tribes of the Vindhyan range but with the more civilised inhabitants of the celebrated Dānava or Daitya capital of Tripuri and of that ancient stronghold of Indian civilization, Mālava. In the *Padma-Purāṇa* the Kalingas are mentioned twice. Once they are mentioned with the Bodhas, Madras, Kukuras and Daśārṇas¹ and once more in the same chapter with Droshakas, Kirātas, Tomaras and Karabhāsiṇikas.² The Oḍras are mentioned in the same chapter with the Mlechchhas, Sairindras, the hill-men, Kirātas, Barbarians, Siddhas, Videhas and Tāmraliptikas.³ The *Bṛihat-Saṁhitā* of Varāhamihira mentions the Kalingas in several places. In the chapter entitled *Graha-Bhakti-Yoga* the countries of Oḍra and Kalinga as well as the people of Kalinga are mentioned as being under the direct influence of the Sun.⁴ The rivers Mahānadi, Sōṇa, Narmada, Vetravati, Siprā, Godāvari, Veṇā (Krishṇā), Indus and

१ लोका मद्भाः कलिङ्गात् कालो अरकात्पः
अद्भाः दुष्कारादेव सदावद्याः सदावद्याः ।

Padma-Purāṇam, Ādikāṇḍa VI, 37

२ दोषकात् कलिङ्गात् किरातानां च जाताः
लोमरा हृष्टमातानां सुवेद करमन्तकाः । *Ibid. V. 64.*

३ विद्याता वर्त्ता: विद्या विद्यात्वात्विद्यिकाः
ज्ञात्रूप्तेभ्याः सदेतिन्द्राः पार्वतीयात् सद्याः । *Ibid. V. 52.*

४ प्रात्मर्ददर्श दोषोदृष्ट्युद्द्वाः कलिङ्गाद्वीकाः
महावस्त्रमग्नवादप्रात्म्योतिवीकाम्बोद्याः ।
मेष्वर्णविद्यातिविक्षण वहिरव्यः वीकाः पुरिष्वात्
प्रविद्यानां प्राग्न्द दक्षिण्युत्तरं च वसुनायाः ।
कल्पोद्युवर्कौवात्म्यवेत्तिविन्द्वाद्वीकलिङ्गात्
उद्युग्मोद्यात्म्यवीर्यवर्द्दमानाति ।

*Bṛihat-Saṁhitā, with the commentary of Bhāṭṭotpala, Vizianagram
Sanskrit Series, Vol. X, Part I, Benares, 1895, p. 506. (XVI. 1-3).*

the mountains Vindhya, Malaya and the people of Chola, Dravida, etc., are said to be under the influence of the son of Vasudha (Mahgala or Mars).¹ When Bhauma is defeated by Sastha or Budha, the people of Kalinga along with those of Surasena or Mathurā and the Salvas are troubled.² When Sukra or Jupiter is overpowered by Guru or Brihaspati, then the people of Kalinga, Vaṅga, Kośala, Vatsa (Kausambi), Matsya (Alwar State) and those of the *Madhya-deśa* (Central U. P.) are very much troubled.³ The people of Odra are mentioned along with the Ṭāṅgas, Andhras, Vāhlikas and Kāśīs as the people who are troubled when Sukra or Jupiter overpowers Saniśchara or Saturn.⁴ The Brihat Samhita being a work on Astrology, no arrangement or order can be expected among countries or nations under the influence of any particular planet. But the different countries and

1 गोदावर्य भगवाना भीमरथावास्त्र परिमाहस्याः
विर्भिक्षा भेदती लिङा गोदावरी भेदा ।
मध्याचिनी चोद्यो भगवानी लिङ्गु भासतीपाराः
उत्तरसरस्वत भैक्ष्यादिर्भिक्षाभगवानोद्योऽस्ताः ।
इष्टिविद्येद्युप्राह्याद्यमात्रावस्थेऽनुद्युषाः क्षमन्त्रिष्ठिकाः
कृष्णाभेदरदरक्षाक्षिण्युपस्थेष्यास्तुतिः ।

Ibid., p. 309 (XVI. 9-11).

2 गुरुशाचिते निष्ठते वाहीका वाचिनोऽद्विवाक्षरात्म
वाचिनेष्व शूलेणाः कलिप्राह्यावास्त्र वीक्ष्यते ।

Ibid., p. 329 (XVII. 13).

3 भैक्ष्यसिद्ध्याद्यावस्त्रा भैक्ष्यस्त्र भैक्ष्येष्व तुषाः
महीनी भैक्ष्यिते भीरुः ननुद्युषाः दूरसेष्यात्म ।

Ibid., p. 331 (XVII. 22).

4 अस्तिते विशेषं विशेषं दूरिते दिविक्षमाविनां वीरुः
विशेषं तद्यन्तप्रोद्युकाविनावीक्षेष्यावस्त्र ।

Ibid., p. 332. (XVII. 25)

nations are mentioned in a certain order which is significant in the *Dharma-sūtra* of Baudhāyana. The country between the Indus and the Vidharaṇī (Yamunā), where the black deer roams, is regarded as the Aryan country proper, where religious rites may be performed. The Avantis, Āṅgas, Magadhas, Saurāshṭras, Dakshināpathas, Upavṛitis, Sindhus and Sauviras are regarded as of mixed origin. The commentator states before the beginning of this *sūtra* that after the country between the Indus and the Yamunā begins the *Mlechchha* country. The actual commentary on Sūtra 29 states that in these countries there is no arrangement or regulation with regard to women. In Avanti customs approved by the Aryans are not prevalent. So the people of South Bihar along with those of South-western Malwa, Kathiawad, Western India and Sindh and Ophir formed a belt of *Mlechchha* countries around the provinces inhabited by the Aryans and were gradually coming within the pale of Aryan civilisation. The people of the countries lying to the south, east and west of this belt, were still untouchables. The commentary says before beginning the *Sūtra* that "Certain countries should not be entered." In the *Sūtra* itself we are informed that any one who goes to the countries of the Araṭas, Kāraskaras, Puṇḍras, Sauviras, Vaṅgas and Kaliṅgas has to perform the *Sarva-priṣṭhi* sacrifice. In the next *Sūtra* we are informed that whoever goes to Kaliṅga commits sin with his feet and must perform the *Vaiśānariya Ishṭi*. The commentary on the the *Sūtra* makes it very definite and according to it any man who goes to Kaliṅga expiates by the performance either of *Sarva-priṣṭhi* or the *Vaiśānariya Ishṭi* as an

alternative, but in the case of Araffas and others, that is, the people of Pundra, Sauvira and Vanga the sin arose even if any Aryan spoke to them or sat together with them.

The people of Eastern Bengal, Northern Bengal and Kalinga were, therefore, regarded in the time of the *Sūtras* as being altogether out of the pale of Aryan civilisation and among them the people of Kalinga obtained a slight preference. So, while the people of Bengal were regarded as untouchables and were not spoken to or touched by the Aryans, the people of Kalinga were not so. We have no means to determine for what reasons the Aryan lord condescended to confer this distinction on the dark Dravidian of Kalinga ; but it is there in the *Sūtra* literature and cannot be denied.

CHAPTER V

ORISSA UNDER THE NANDAS AND THE MAURYAS

Orissa emerges into the light of history with the rise of the Nandas. Pauranic tradition records that, when 32 kings of Kalinga had reigned, Mahāpadma Nanda rose and exterminated the Kshatriyas. This evidently means that, after the end of the Mahābhārata War and before the conquest of Northern India by Mahāpadma Nanda of Magadha, 32 kings reigned in Kalinga for 1050 or 1115 years. This is evidently the first dynasty of Kalinga. The average reign of each king would be either 31.75 or 32.812 years. This average is certainly not overmuch. The Hathigumpha inscription of King Khāravela contains two distinct references to the conquest of Kalinga by the Nandas. In both cases the term employed is *Nandarāja*, which may be taken either to be the first king of that dynasty or to Mahāpadma Nanda. The first reference is to be found in the 6th line and in the account of the 5th year of Khāravela's reign. The inscription says that a canal excavated in the year 103 or 300 of King Nanda was extended by Khāravela in that year as far as his capital city. According to Mr. K. P. Jayaswal, the year in this sentence is taken to be one of the Nanda era referred to by Al-Biruni in his *Tahqiq-i-Hind*. Pargiter places the accession of the first Nanda King approximately in 402 B. C. (accession of Chandragupta in 322 B. C. plus 80 years of the reigns of nine Nanda kings). According to this estimate the canal in Kalinga was

excavated by the Nanda kings in 299 B. C. In that case it would be too late to ascribe this public work to Mahāpadma Nanda. Even if we take the Pauranic account of 100 years as the total length of the reigns of nine Nanda Kings and add it to the year 322 B. C., then we get 319 B. C. as the date of the excavation of the canal near the capital of Kaliṅga by a Nanda king, which is absurd. The only valid conclusion from this passage can be that this particular canal was excavated in Kaliṅga by a Nanda king, probably the first king of that dynasty, 103 years before the 5th year of Khāravela's reign, *i. e.*, 108 years before his accession. Mr. Jayaswal's view is that the era was counted from 458 B. C. and therefore, the canal was excavated in 355 B. C., at least 33 years before the accession of Chandragupta Maurya.

The second reference to Nanda Kings is to be found in line 12 of the Hathigumpha inscription and in the account of the 12th year of the reign of Khāravela. In that year Khāravela caused great terror to the kings of the North-western frontier, terrorized the people of Magadha, caused his elephants to enter the Sugāṅga Palace of Pāṭaliputra and brought back the image of a Jina which had been carried away by Nandarāja.

There is, therefore, definite evidence in the Hathigumpha inscription to prove that one of the Nanda kings had conquered Kaliṅga and brought that Dravidian Empire under its sway. It would be more natural to suppose that a great conqueror, Mahāpadma Nanda, to whom the Purāṇas ascribe the subversion of all Kshatriya kingdoms, put an end to the Kshatriya monarchy in Orissa also. The second mention of Nandarāja in the

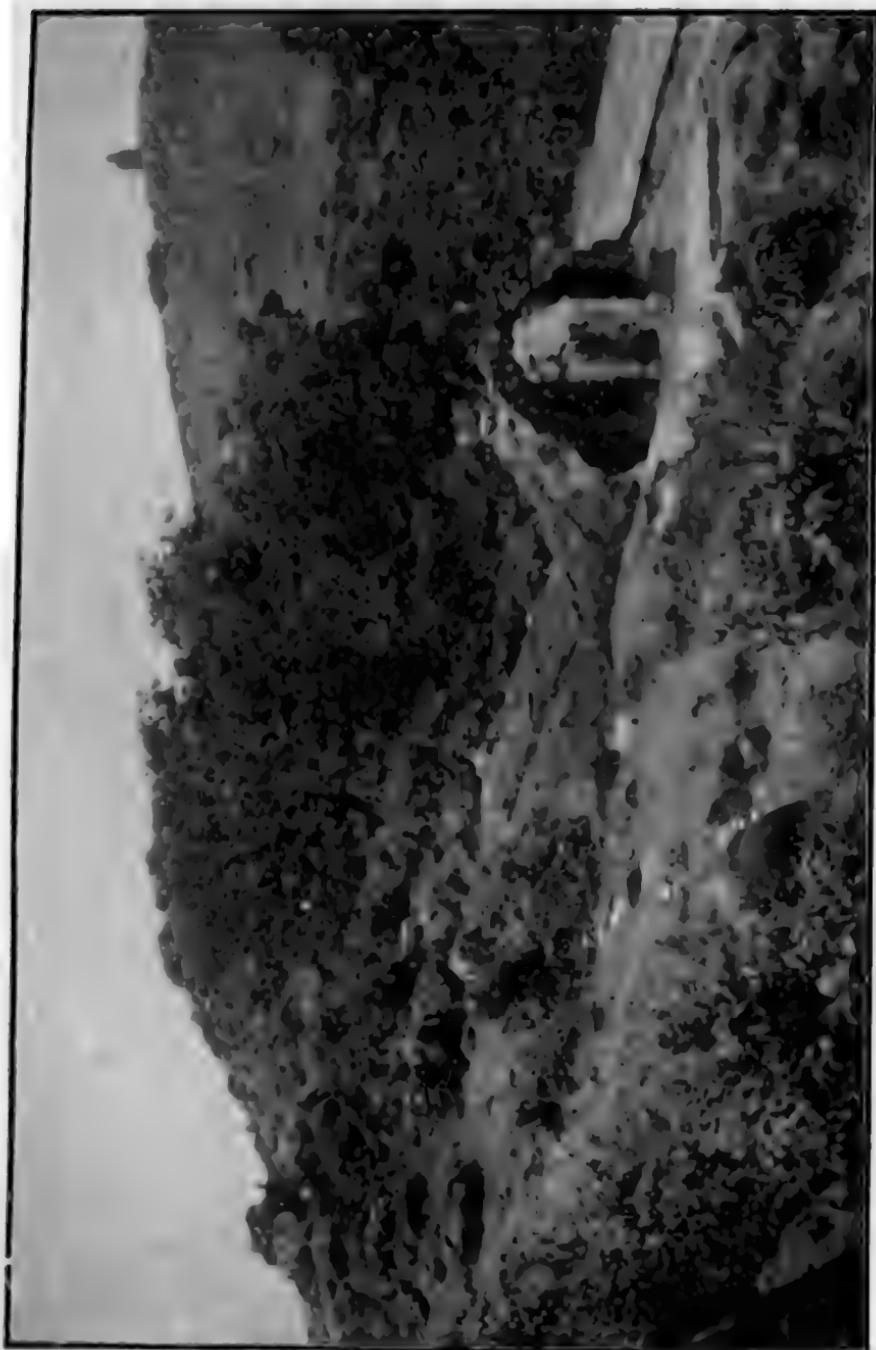


Figure of elephant over Asoka's rock edict - Dhauli

Hathigumpha inscription as having brought away the image of a Jina from Kaliṅga is extremely interesting from the point of view of the ancient culture of Orissa. Orissa had been a Jaina stronghold from the very beginning. The Jaina *Harivarmśa-Purāṇa* says that Mahāvira Vardhamāna had preached his religion in Kaliṅga. Another Jaina work, the *Haribhadriya-vṛitti*, says that Mahāvira Vardhamāna went to Kaliṅga as the king of that country was a friend of his father. The difficulty lies in the identification of this *Kaliṅga-Jina*, because Jaina tradition does not assign any of the 24 *Tīrthākāras* of the present age or *Kalpa* to Kaliṅga. Mr. Jayaswal and I have suggested that this *Kaliṅga-Jina* should be taken to refer to the tenth *Tīrthākāra*, Śitalanātha, who was born at Bhadalpur,¹ which is probably the same as Bhadrāchalam or Bhadrapuram in the Kaliṅga country. This Bhadrāchalam is at present in the Godāvari district of the Madras Presidency.

What happened to Kaliṅga after the fall of the Nandas we do not know. It appears certain that Kaliṅga did not pass with the rest of the Nanda Empire to Chandragupta. Of course, it is quite possible that the Kshatriyas of Kaliṅga regained their independence during the decline of the Nanda power and even before the accession of Chandragupta Maurya. It seems clear that Kaliṅga did not acknowledge the sway of Chandragupta Maurya and Bindusāra, because Aśoka had to conquer it. Aśoka's conquest of Kaliṅga is extremely significant in view of the fact that Chandragupta is credited with the conquest of even the extreme south of the Indian Peninsula as far as Podiyil

¹ *Indian Antiquary*, Vol. II, 1870, p. 136.

hill in the Tinnevelly district. It is, therefore, evident that Kaliṅga was too powerful to be tackled immediately after the foundation of the Maurya Empire, while other States of Western and Southern India were clearly too small and unimportant to stand any chance with the great empire of Northern India. At the present date we can only guess the causes of Kaliṅga's greatness from indirect evidence which has been compiled in chapter VII. Kaliṅga had built up a great overseas empire and spread its colonies as far as the Philippine Islands in the East and far south into the islands of the Indian Archipelago. Very probably Chandragupta found out that it would not be possible for him to upset the power of Kaliṅga. So it was left for his grandson, the great Aśoka, to conquer Kaliṅga. From the date of the downfall of the Nandas to Aśoka's conquest of Kaliṅga we must count the period of the rule of the second dynasty of kings of Kaliṅga.

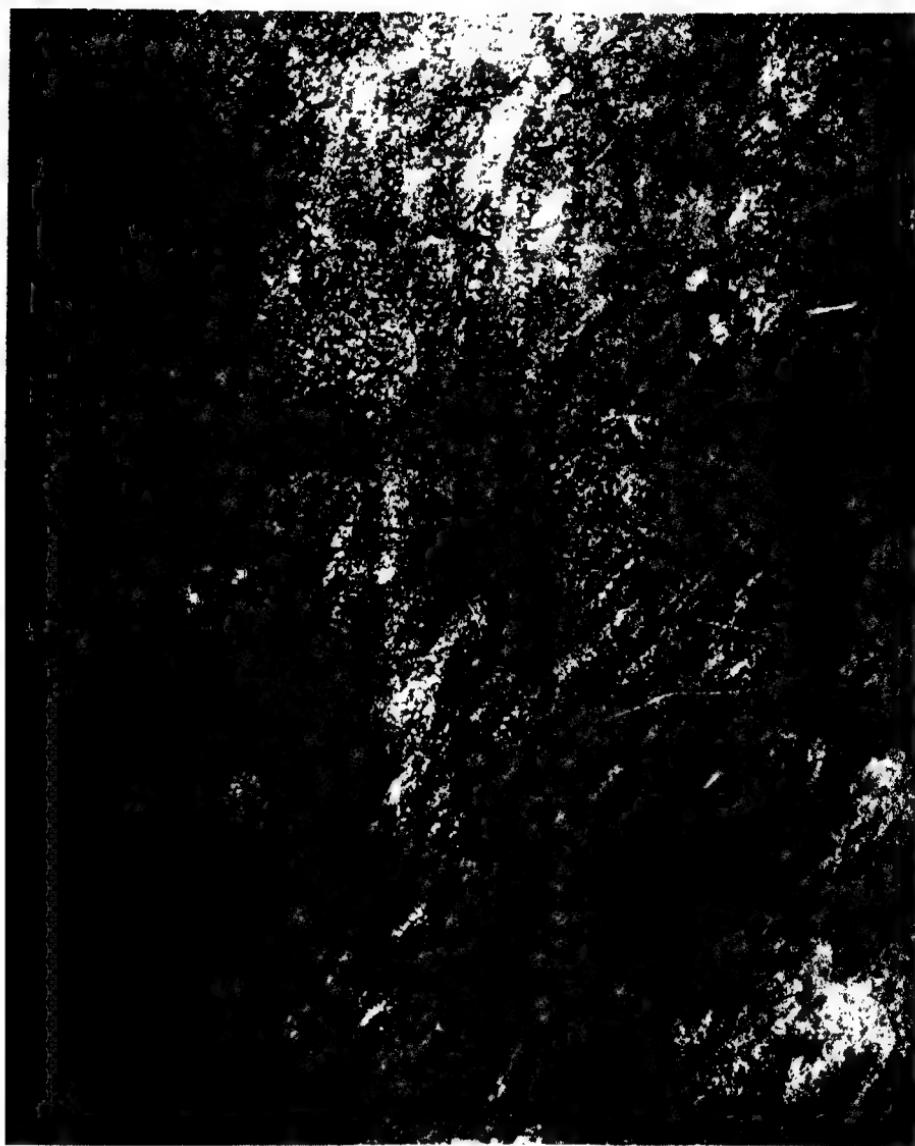
Aśoka himself had left enough materials for us in his 13th edict about his conquest of Kaliṅga and in the special edicts at Dhauli and Jaugada about the administration of the newly conquered territory. In the 13th edict Aśoka says that Kaliṅga was conquered by him in the 8th year from his coronation. During the conquest one hundred and fifty thousand men were captured and carried away into slavery, one hundred thousand men were killed and many times that number died as the result of the war. The horror of having killed many hundred thousands of men in action, as well as by the indirect effects of this campaign, is very well expressed by that Emperor himself, and there are no reasons to doubt the sincerity of the great Emperor's contrition. In a little

country like Kaliṅga, even if we take it at its greatest extension, from the mouth of the Ganges to that of the Godāvari, the slaughter of three or four hundred thousand men and the capture of one hundred and fifty thousand must have meant terrible carnage. The numbers of Kaliṅgans, who were captured, killed or died of privations, indicate the stubborn resistance of the nation to the aggression of the Northern Empire. In that little strip of country, extending along the Eastern coast of the Bay of Bengal, many a great battle must have been fought from the banks of the Suvarṇaparekhā to that of the Kṛishṇā. A small but determined army could have opposed an invader at every river and there are so many of them all through. Aśoka is silent about the number of engagements, because it was not his object to record the events of his reign. There are hundreds of impregnable forts along the foot of the Eastern Ghats, at least some of which must have been stormed before the entire country submitted to Aśoka Maurya. Then comes the privations and horrors of a foreign invasion; the destruction of standing crops; the burning and plunder of markets and bazars and the consequent famine and pestilence, which follow in the wake of such catastrophes due to the wickedness of man. The number of persons killed in action and those captured during the war must have been infinitesimal compared with the vast numbers that died of starvation, and plague and other diseases which each great war in this world carries in its train. Aśoka himself says: "Verily the slaughter, death and captivity of the people, that occur when an unconquered (country) is being conquered, is looked upon as extremely painful and regrettable by the Beloved of the God. But

this is to be looked upon as more regrettable than that, namely, that there dwell Brahmanic, Sramanic, and other sects and house-holders, among whom are established this hearkening to the elders, hearkening to the parents, hearkening to the preceptors, seemly behaviour and steadfast devotion to friends, acquaintances, companions and relatives, and to slaves and servants. There (in the war) to such (pious) people befall personal violence, death, or banishment from the loved ones. And in case they are settled in life and possess undiminished affection, their friends, acquaintances, companions and relatives (thereby) meet with a calamity, (and) their that (calamity) becomes their personal violence....Even one-hundredth or one-thousandth part of those who were slain, died, or were captured in Kalinga, is to-day considered regrettable by the Beloved of the gods." This expression of remorse has been believed to be genuine by all modern writers on the subject. The great Emperor ordered the incision of this edict at all places except within the boundaries of Kalinga proper. So, later in life, Asoka was ashamed to express even his remorse in the country of Kalinga, so great was his remorse and so long was its continuity.¹

The 13th rock edict, to be found at Shahbazgarhi in the North-Western Frontier Provinces and Mansehra, Girnar near Junagadh in Kathiawad and Kalsi near Dehra Dun, is not to be found at Dhauli in the Puri district of Orissa and Jaugada in the Ganjam district of Madras. The 12th edict, which does not contain much historical information, is also omitted from these two series, and in

¹ D. R. Bhandarkar—*Asoka, Carmichael Lectures, 1923, Calcutta, 1925, pp. 22-25.*



their stead we find the two special Kalinga edicts which are addressed to the *Mahāmātras* at Tosali in the case of the Dhauli series and to the *Mahāmātras* at Samāpā in the case of the Jaugada series. The principal object expressed by the great Emperor in these two special edicts addressed to the officers in the heart of Kalinga was to express his intense solicitude for the citizens of the city and inhabitants of the villages. The law-officers of the crown are expressly instructed not to cause sudden obstruction or sudden infliction of pain. The Emperor continues to say that for this purpose he will start on tours every five years so that his officers may administer the empire without causing pain by harshness or by sloth. His sons will also go on tours every three years as well as the governor of Takshashila. The first separate edict has been translated by the late Dr. E. Hultzsch in the following manner :

"At the word of Devīnāmpriya, the *Mahāmātras* at Tosali, (who are) the judicial officers of the city, have to be told (thus). Whatever is recognized (to be right), that I strive to carry out by deeds, and to accomplish by (various) means. And this is considered by me the principal means for this object, *viz.*, (to give) instruction to you. For you are occupied with many thousands of men, with the object of gaining the affection of men. All men are my children. As on behalf of (my own) children I desire that they may be provided with complete welfare and happiness in this world and in the other world, the same I desire also on behalf of (all) men. And you do not learn how far this (my) object reaches. Some single person only learns this, (and) even he (only) a portion,

(but) not the whole. Now you must pay attention to this, although you are well provided for. It happens in the administration (of justice) that a single person suffers either imprisonment or harsh treatment. In this case (an order) cancelling the imprisonment is (obtained) by him accidentally, while (many) other people continue to suffer. In this case you must strive to deal (with all of them) impartially. But one fails to act (thus) on account of the following dispositions : envy, anger, cruelty, hurry, want of practice, laziness (and) fatigue. (You) must strive for this, that these dispositions may not arise to you. And the root of all this is the absence of anger and the avoidance of hurry. He who is fatigued in the administration (of justice), will not rise ; but one ought to move, to walk, and to advance. He who will pay attention to this, must tell you : See that (you) discharge the debt (which you owe to the king) such and such is the instruction of Devānampriya. The observance of this produces great fruit, (but its) non-observance (becomes) a great evil. For if one fails to observe this, there will be neither attainment of heaven nor satisfaction of the king. For how (could) my mind be pleased if one badly fulfills this duty ? But if (you) observe this, you will attain heaven, and you will discharge the debt (which you owe) to me and this edict must be listened to (by all) on (every day of) the constellation Tishya. And it may be listened to even by a single (person) also on frequent (other) occasions between (the days of) Tishya. And if (you) act thus, you will be able to fulfill (this duty). For the following purpose has this rescript been written here, (*viz*) in order that the judicial officers of the city may strive at all times (for this),

(that) neither undeserved fettering nor undeserved harsh treatment are happening to (men). And for the following purpose I shall send out every five years (*a Mahāmātra*) who will be neither harsh nor fierce, (but) of gentle action (*viz.*, in order to ascertain) whether (the judicial officers) paying attention to this object...are acting thus, as my instruction (implies). But for Ujjayini also the prince (governor) will send out for the same purpose.....a person of the same description and he will not allow (more than) three years to pass (without such a deputation). In the same way (an officer will be deputed) from Takshashilā also. When.....these *Mahāmātras* will set out on tour, then, without neglecting their own duties, they will ascertain well, (*viz.*) whether (the judicial officers) are carrying out this also thus, as the instruction of the king (implies)."¹

The first separate edict at Jaugada is practically the same, with the exception of the fact that the word *Samāpā* is substituted for *Tosaliyah*. The second separate edict at Dhauli is addressed to the royal prince (probably the governor of Kaliṅga) as well as to the *Mahāmātras* at Toshali, but the same edict at Jaugada is addressed only to the *Mahāmātras*. In the first part there is a pointed reference to the unconquered tribes of the borders. The language employed is benevolent and extremely conciliatory. The second separate edict at Jaugada had been translated by the late Dr. Hultzsch in the following manner:

"Devānāmpriya speaks thus. The *Mahāmātras* at Samāpā have to be told (this) at the word of the king. Whatever I recognize (to be right) that I strive to carry out

¹ Hultzsch—*Corpus Inscriptionum Indicarum, New Edition, Oxford, 1925, pp. 95-7.*

by deeds and to accomplish by (various) means. And this is considered by me the principal means for this object, *viz.*, (to give) instruction to you. All men are my children. As on behalf of (my own) children I desire that they may be provided by me with complete welfare and happiness in this world and in the other world, even so is my desire on behalf of all men. It might occur to (my) unconquered borderers (to ask)—‘What does the king desire with reference to us.’ This alone is my wish with reference to the borderers (that) they may learn (that) the king desires this (that) they may not be afraid of me but may have confidence in me ; (that) they may obtain only happiness from me, not misery ; (that) they may learn this, (that) the king will forgive them what can be forgiven ; that they may (be induced) by me, (to) practise morality ; (and that) they may attain (happiness) both (in) this world and (in) the other world. And for the following purpose I am instructing you (*viz.*, that) I may discharge the debt (which I owe to them) by this that I instruct you and inform (you) of (my) will, *i. e.*, (of) my unshakable resolution and vow. Therefore acting thus (you) must fulfill (your) duty and must inspire them with confidence in order that they may learn that the king is to them like a father (that) he loves them as he loves himself (and that) they are to the king like (his own) children. Having instructed you and having informed (you) of (my) will, *i. e.*, (of) my unshakable resolution and vow, I shall have (*i. e.* maintain) officers in all provinces for this object. For you are able to inspire those (borderers) with confidence and (to secure their) welfare and happiness in this world, and in the other world. And if (you) act thus you will attain heaven, and you will

discharge the debt (which you owe) to me. And for the following purpose has this rescript been written here (*viz.*) in order that the *Mahāmātras* may strive at all times to inspire (my) borderers with confidence and (to induce them), to practise morality. And this rescript must be listened to (by all) every four months on (the day of) Tishya. And it may be listened to also between (the days of Tishya). It may be listened to even by a single (person) when an occasion offers. And if (you) act thus, you will be able to carry out (my orders.)”¹

On the metalled road from Cuttack to Puri, a little distant from the river Prāchi, Aśoka’s edicts were engraved on a low hill above which is carved in relief the forefront of an elephant. The rock surface was smoothed and carved as a sunken panel in which the edicts were inscribed. The surface of the panel was highly polished like the shafts of Aśoka’s pillars. On the road from the river to the low rock one sees the ruins of a vast city containing hundreds of small and large mounds with small and large tanks in all stages of decay. Twenty-two years back, when I was editing the Patiakella plate of Śivarūpa of the Gupta year 283, it was suggested to me by my venerable teacher Mahāmahopādhyāya Dr. Hara Prasada Sastri, M. A., PH. D., C. I. E., at that time the Principal of the Government Sanskrit College of Calcutta, that these ruins represent the ancient city of Tosali. These ruins have so far been neglected by the Archaeological Survey of India, and we do not know to what period they belong. The earliest mention of Tosali in historical records is to be

¹ Hultzsch—*Corpus inscriptionum Indicarum*, New Edition, Oxford, 1925, pp. 117-8.

found in the Patiakella plate of Śivarāja of the Gupta year 283, where the village granted is stated to have been situated in Southern Tosali.¹ The second mention of Tosali in a contemporary record is, therefore, approximately 866 years after the death of Aśoka. The next mention is to be found in the Neulpur plate of Śubhākara from which we know that the two villages granted were situated in the district of Northern Tosali.² As Śubhākara was the contemporary of the Chinese Emperor Te-tsung, the second mention of Tosali has to be placed towards the close of the 8th century A. D., *i. e.*, approximately 1,050 years after the death of Aśoka.³

What happened after the death of Aśoka we do not know. The next half-a-century is still covered with intense darkness. The history of Kaliṅga is not recorded either in inscriptions or in any section of Indian literature. We do not find the name of Kaliṅga in the list of missionaries sent by Aśoka for the propagation of the Buddhist faith to different parts of India. Evidently the faith of the people of Kaliṅga remained solid in Jainism. The darkness which now descends on the history of Kaliṅga and Orissa is lifted up only for about a quarter-of-a-century during the reign of Khāravela, when it descends again, to rise up in the 6th century A. D., or after a lapse of nearly eight centuries.

¹ *Epi. Ind.*, Vol. IX., p. 287.

² *Ibid.*, Vol. XV, p. 5.

³ *Ibid.*, p. 563.

CHAPTER VI

KHĀRAVELA AND THE EMPIRE OF KALIṄGA

Shortly after the death of the great Maurya Emperor Asoka, Kaliṅga threw off the yoke of Magadha and regained independence. It appears that an independent kingdom was founded in Kaliṅga long before the extinction of the Maurya dynasty by the *Senāpatti* Pushyamitra. The only source of the history of the revival of Kaliṅga and the conquest of Northern India by a Dravidian power is the great rock inscription of King Khāravela on Udayagiri hill, a low range near Bhuvaneswar in the Puri district of Orissa. This inscription, unfortunately, is very much damaged and the first seven lines and certain portions only of the remaining ten can be read with any degree of certainty.

This record supplies an account of the first 13 years of the reign of Khāravela and certain benefactions conferred by him on the Jaina community at the same place. This inscription is the only record of India, the object of which is to record the history of events of the reign of a particular monarch in chronological order. It is a Jaina inscription, and it is certain that Khāravela himself was a Jaina. The record opens with invocations to the *Ārhatas* and the *Siddhas*, and we learn from the first line that Khāravela belonged to the Cheti or the Chedi dynasty. His titles were *Mahārāja* and *Mahāmeghavāhana* and he is also styled "Overlord of Kaliṅga" (*Kaliṅg-ādhipati*).

We are not in a position to determine whether Orissa had a separate existence in the 2nd century B. C. Though Orissa may have existed separately as a province, it is certain that at this time it was included in the Empire of Kaliṅga. This is proved by the evidence of the Hathigumpha, Svargapuri and Mafichapuri inscriptions on Udayagiri hill. Khāravela is also called *Ātra* in the Hathigumpha and the Mafichapuri cave inscriptions. Āira is equal to *Āīḍa* and *Āīśa* and it means a descendant of Iḷa or Iḷā. Iḷā, the mother of Pururavas and the father of Sudyumna, was cursed by Pārvati and became a woman when she gave birth to Pururavas. Later on, by the grace of Śiva she became a man for one month and was changed into a woman in the next. As a man he begot Sudyumana. The Chetis or Chedis are Aīḷas or descendants of Iḷa. Many Dravidian kings at this time claimed to be Aīḷa Kshatriyas and the Sātavāhana king Vasishthiputra Śri-Pūjumāvi also calls himself the great Āira (*Mahā-Āīrakena*) in his great inscription in cave No. 3 of the Pāṇḍuleha group in the Nasik district.¹ We learn from the second line of the Hathigumpha inscription that after his 15th year Khāravela was trained in State correspondence, current accountancy and civil law, along with religious law. The actual term used for State correspondence is *Lekha*. During the rule of the Chālukyas of Añahilapātaka (Gujarat) a manual of such correspondence was composed.² The subject is also dealt with in the *Ārtha Śāstra* of Kauṭalya.³ Similarly the

¹ *Ept. Ind. Vol. VIII, p. 65*

² *Lekha-paddhati, Gaekwad's Oriental Series, Baroda, p. 58.*

³ *Edition of Shama Sastri, Mysore, 1919, pp. 70-75.*

term used to denote Currency is *Rūpa* which should be taken to be the equivalent of Sanskrit *Rūpya*. The position of this word in the Hathigumpha inscription shows that it cannot be taken to mean acting. The word *Lupadakhe* is used in the Ramgarh (Sirguja) cave inscription of Devadina, where it has been taken to mean actor.¹ The exact meaning of the term is made clear by Buddhaghosha's explanation of a passage of the *Mahāvagga*. The term is explained in the following manner : "He who learns the *Rūpa-sūtra* must turn over and over many *Kārshāpaṇas*."² Finally the use of the term *Rūpa-darśaka* in the *Artha-Śastra*, which is translated as "Examiner of Coins," shows that the term *Rūpa* was used in such cases as in the present inscription to refer to Currency. The term did not refer to Silver Currency alone, but to other metals also, as we find such terms as *Tāmra-Rūpa* also in the *Artha-Śastra*.³ The term used for accountancy in the Hathigumpha inscription is *Gāṇanā*. An entire chapter has been devoted to it. The actual term used is *Gāṇanikya*.⁴ The education of the prince was completed with a knowledge of Civil or Municipal Law (*Vyāvahāra*—Skt. *Vyāvahāra*) and Religious Law or positive injunctions about Sacred or Canon Law (*Vidhi*).

The Hathigumpha inscription is the only record which provides us with some information regarding a king's childhood and early training and the different departments

¹ *Annual Report of the Archaeological Survey of India, 1903-4, pp. 128-29.*

² *Sacred Books of the East, Vol. XIII, p. 201 and Note.*

³ *Artha-Śastra, Text, p. 84, Eng. Trans. p. 98.*

⁴ *Ibid., pp. 62-65. Eng. Trans. pp. 69-73.*

of knowledge into which he was to be initiated before his installation. Khāravela became the *Yuvārāja* or heir-apparent at the age of 15 and remained so till his 24th year. There is a curious silence in the Hathigumpha inscription about Khāravela's predecessor. I believe that there are very few records in the world dealing with the history of the reign of a single king which omits that king's father or predecessor altogether. The silence of the Hathigumpha inscription on this point may give rise to a number of theories, but in the absence of any other evidence speculation would be fruitless. Two hypotheses only are possible, *viz.*, that Khāravela had inherited the throne of Kaliṅga as a minor or that the kingdom of Kaliṅga was like the modern States of Travancore and Cochin. In that case it was probably the custom not to mention a father as parentage was doubtful. Because the inscription calls Khāravela an *Āila*, therefore, Mr. Jayaswal thinks that Khāravela's people were Aryans, but the Purāṇas definitely mentioned the Kaliṅgas as a people of the Deccan and the country as being contiguous to the mythical *Strīrājya*. Therefore, it is quite possible that some form of matriarchate was prevalent there.

Khāravela was formally appointed king in his 24th year and the record of his reign begins from this date. The first year of the king's reign was spent in repairing the damages to the city of Kaliṅga caused by a cyclone, to which that part of the eastern coast of the Bay of Bengal is still liable. The king repaired the gates, ramparts and buildings of the city, repaired or re-erected the dams of tanks and lakes, relaid the gardens and spent 35,000 coins for the benefit of his subjects. The first campaign of the reign was

undertaken in the second year when, without paying any heed to Śātakarni, Khāravela sent a complete army, consisting of the four departments—infantry, cavalry, chariots and elephants,—to the west. This army reached the river Kṛishṇā and caused terror to the city of the Mushikas. The Śātakarṇī referred to in the second line of the Hathigumpha inscription is evidently Śrī Śātakarṇī, the third king of the Śatavāhana or the Andhra dynasty, and the husband of the queen Nāyanikā, known to us from the Nanaghat statues and inscriptions. There is little doubt about this identification, because no other king of the name of Śātakarṇī preceded the husband of Nāyanikā and other kings of the same name are distinguished from Śātakarṇī I. by Matronymics, *e. g.*, Gautamiputra Śātakarṇī and Vāsishthiputra Śrī-Yajñā Śātakarṇī. The Purāṇas indeed bring in a second Śātakarṇī 18 years after the first, but his existence is not corroborated by contemporary evidence.¹ Śrī-Śātakarṇī had conquered Mālava and an inscription of one of his architects (*āvesanika*) is to be seen on one of the gateways of Stūpa No. 1 at Sanchi² in the Bhopal State. This is perhaps the first war in the history of Kaliṅga with the rising power of the Śatavāhanas of the Kanarese country. The Kaṇha-beṇā, the Sanskrit form of which is Kṛishṇaveṇī, is the modern Kṛishṇā, which rises in the Satara district of the Bombay Presidency and passes through the southern part of the Hyderabad State to fall into the Bay of Bengal through the Kṛishṇā district of the Madras Presidency.

¹ Rapson—*Catalogue of Indian Coins in the British Museum, Andhras and W. Kshtrapas*, p. lxvi.

² *Journal of the Bihar & Orissa Research Society*, Vol. III, pl. III,

It forms the boundary of the Nizam's State from Alampur near Karnul to Nandigama in the Nalgonda district. Its rise and particular sanctity are described in the *Uttara Khaṇḍa* of the *Padma-Purāṇa*.¹ The *Mushikas* are mentioned as a southern tribe in the *Purāṇas*. The *Padma* mentions them with the *Dravidas*, *Keralas*, *Karṇṭṭakas* and *Kuntalas*. Here they are divided into three parts :—(1) *Mushika* proper, (2) *Bāla-Mushikas* and (3) *Vikandha* *Mushikas*.² In the *Vāyu* they are mentioned among people of Southern India (*Dakṣiṇāpatha-vāsiṇah*) such as the *Pāṇdyas*, *Keralas*, *Chauliyas*, *Setukas*, and *Vanavāsikas*.³ In the *Ānandāśrama* Series Edition of the *Matsya*, the *Mushikas* are mentioned with the same people where the name was misread "Sufika" and the *Vanavāsikas* spelt "Vājivāsika".⁴ The *Mahābhārata* also mentions the *Mushikas* with the *Vanavāsikas*.⁵ In the *Vishṇu* *Purāṇa* the *Mushikas*, appear with the *Strī-rajya*. Mr. Jayaswal is inclined to identify the *Mushikas* with the *Mosalas* but the *Padma-Purāṇa* distinctly mentions the *Mosalas* and the *Mushikas* separately. The identification of these two tribes, therefore, is untenable. From the *Hathigumpha* inscription it is abundantly clear that the *Kalingan* army went due west from *Kalinga* and reached the river *Krishṇā* at some place during its long and erratic course. It is more probable that *Khāravela* terrorized the *Mushikas* from the bank of the *Krishṇā*. Mr. Jayaswal is of opinion that the

¹ *Ānandāśrama Series*, pp. 1467-69, *Uttara-khaṇḍa*, Chapter 113.

² *Ibid.*, p. 9, *Ādikhaṇḍa*, Chapter VI, 53-4.

³ *Vāyu Purāṇa*-Bib. Ind. p. 352, Chapter XLV.

⁴ *Matsya-Purāṇa* Chapter 114. V. 47.

⁵ *Bhishma-Parvan*, Chapter IX.



General view of the Svargapuri and Manchapuri caves—

Mushikas were a people who have given their name to the river Musi near which the modern city of Haidarābād-Deccan now stands. In my opinion the Mushika country stood further south, south of the Kuntala country or Vanavāse and may be tentatively identified with the famous port of Muziris. The inscription does not inform us about the reason of the expedition and its final results. The Kaliṅga army reached the home country of the Sātavāhanas in the Bellary district and the invasion was certainly both a menace and insult to the dignity of Sātavahāna royalty.

In the third year of his reign there were great rejoicings in the capital of Kaliṅga. The record of the fourth year is partly damaged and there is no chance of the lost portion ever being recovered unless a duplicate of the Hathigumpha rock inscription is discovered somewhere else. It opens with a reference to a city established by previous kings of Kaliṅga which was regarded as being the abode of Vidyādharaś and which had remained undamaged up to the reign of Khāravela. After the gap there is a reference to Rāshṭrikas and Bhojakas, who were compelled to submit to Khāravela. They are also mentioned as *Mahāraṭhis*, and as *Mahābhojas* in the inscriptions in the Buddhist cave temples of Western India, such as Kanheri, Kuda and Bedsa. The Raṭhikas are mentioned as *risṭikas* in the Girnar, *Rasṭika* in the Shahbazgarhi and as *Rafrakras* in the Manschra version of the fifth edict of Aśoka. The Dhauli and Jaugada versions use the analogous form Laṭhika. In the 13th rock edict we find the Bhojakas mentioned along with the Pitinikas in the Shahbazgarhi, Manschra and Kalsi

versions. In the Kanheri cave inscriptions of the time of Viphukaḍa Chuṭukulānanda, a *Mahābhoja* is styled *Mahārāja*, showing that the term *Bhoja* was a clan or a caste name. In later times a *Bhojaka* is mentioned in the copper plate inscriptions of the Pallava king Śivaskandavarman. The conquest or the subjugation of the Rāshṭrikas and the Bhojakas, even for a time, shows that Khāravela in the earlier part of his reign dealt a heavy blow at the power and the prestige of the Sātavāhanas.

In the 5th year of his reign a canal, opened by a Nanda king 103 or 300 years ago, was extended as far as the capital city of Kaliṅga. Mr. Jayaswal's view of the reference to the Nanda king has been discussed above. The beginning of the 7th line is damaged, but from the context we can infer that it begins with the record of the 6th year during which Khāravela performed the Rājasūya ceremony and remitted taxes and customs duties. Many other concessions were granted to the people of the city, the cost of which amounted to hundreds of thousands. In the 7th year, most probably, a son was born to Khāravela of his queen who was a princess of Vajira-ghara. Vajira-ghara apparently is the old name of Wairagadh in the Chanda district of the Central Provinces. It is mentioned as Vayirākāra in the Tiruvorriyur Adhipur-iśvara temple inscription of the 2nd year of the reign of Kulottunga I (*i. e.*, the Chālukya-Choṭa Rājendra Choṭa II). We learn from this inscription that the king captured elephants at this place. Another Tamil inscription of the 5th year of the same king in the Pāṇḍava-Perumal temple at Conjeeveram informs us that this king's victories at Vajirākāra and Chakra-kotta were

gained while he was still the heir-apparent, *i. e.*, before 8th October, 1070 A. D. Chakra-koṭṭa still exists under the same name in the Bastar State. It is, therefore, certain that Vayiragara or Vajira-ghara is the same as Wairagadh.

The first important campaign in Northern India was undertaken in the 8th year of his reign, when Khāravela approached Magadha with a vast army. An important action was fought by Khāravela at Goradhgiri or modern Barābar hills in the Gaya district. Barābar has been recognised as one of the important outlying fortresses which protected Rājagṛīha, the former capital of Magadha. From the Barābar hills Khāravela harrassed the ancient metropolis Rājagṛīha (modern Rajgir in the Patna district of Bihar); but his approach to the then capital, Pāṭaliputra, had an important effect on the political history of the country. We learn from the Hathigumpha inscription itself that the Greek king Demetrios had to fall back on Mathurā, apparently his base, on hearing of the approach of Khāravela. The Greek invasion, and perhaps the siege of Pāṭaliputra, was known beforehand from the *Yuga-purāṇa* of the Gārgī-Saṁhitā, which has been recently published and translated by Mr. Jayaswal.¹ But it was not known that it was Demetrios of the dynasty of Euthydemos I. who advanced as far east as Pāṭaliputra. Unfortunately, the rest of l. 8 is damaged and therefore the sequel of the campaign is not known to us.

Most probably the record of the 9th year is given in l. 9. In this year Khāravela gave away elephants, chariots and horses, etc. And conferred certain exemptions on the Brāhmaṇa caste. A palace, called "the great victory"

¹ *Journal of the Bihar & Orissa Research Society, Vol. XIV, pp. 127-28.*

(*Mahā-vijaya*), was built in the same year at a cost of 38 lakhs of coins. In the 10th year Khāravela undertook his second campaign in Northern India and at the same time broke the power of the Musalas or the Telugu country, but the details have been lost in the damaged portion of 1. 10. In the 11th year Khāravela turned his attention to his neighbours on the South. In this year he destroyed the city of Pithunḍa and had its site ploughed with ploughs drawn by asses and at the same time he broke a league of the kings of the Tamil country which had existed for about 113 years. The city of Pishunḍa was the capital of the Musalas and it is mentioned by Ptolemy in his geography. Ptolemy calls the coast between the Krishṇa and the Godāvari "Malsolia" which is termed "Masalia" in the *Periplus of the Erythræan Sea*. The metropolis was called *Pityndra* which was situated in the interior.¹ In another place *Pityndra* is called the metropolis of the Arvarnol, who are probably the same as the Avarājas² of the *Hathigumpha* inscription. The Tamil league is very interesting and the inscription uses the form *Tamira* for *Dramiṣa* or *Dravida*, which is certainly admissible in this form of Prakrit.

Campaigns were now undertaken in rapid succession, as the king was now in the prime of his life. In the 12th year of his reign Khāravela harrassed the kings of the North-Western frontier (*Uttarāpatha-rājāno*) and then, causing immense terror to the people of Magadha, he entered the capital of the Śunga Empire, Pāṭaliputra, and

¹ *Ptolemy's Ancient India*, Edited by S. N. Mazumdar, pp. 67-8.

² *Ibid.* p. 185.



Portion of the frieze—Corridor of the Manchapuri cave—Udaygiri, Puri District

quartered his elephants in the Sugāṅga Palace, mentioned in the Mudrā-Rākshasa. In this campaign Khāravela compelled the Rājā of Magadha, Brīhaspatimitra (*Bahasatimita*), to submit to him. During this campaign Khāravela brought away an image of the Jina of Kaliṅga, which had been taken away from that country by one of the Nanda Kings. It is difficult to say now who this Jina of Kaliṅga was. Most probably he was Śītalanātha, the 16th *Tīrthankara*, who was born at Bhadralpur, probably the same as Bhadrāchalam.

Finally in the 13th year of his reign on the Kumāri hill, *i. e.*, on Udayagiri, where the Jina Mahāvira had preached his religion, he made arrangements for the distribution of white clothes to the Jaina monks. There is a reference to a relic memorial at this place. Such relic memorials were common in Upper India, references to them having been found in inscriptions.¹ In this year King Khāravela seems to have devoted himself entirely to religious meditation and work. At the end of the 1.14, he is said to have realized the relation of the soul to the body (*Jiva-deha-samghātām*.)

At the end of the campaign of the 12th year in Northern India Khāravela plundered Aṅga and Magadha and brought away the riches of the modern districts of Shahabad or Arrah, Patna, Gaya, Bhagalpur and Munger. This was a fitting sequel to the capture of Paṭaliputra, up to that time regarded as the metropolis of Northern India. This was also the crowning act of his career, and throughout his own dominion it must have been regarded with

¹ *Ept. Ind.*, Vol. II, p. 274; *Ind. Ant.* Vol. XII, p. 99.

great satisfaction as a fitting retaliation to the barbarities of the people of Magadha in the time of the Nandas and the Mauryas. At the end of the account of the 12th year of his reign, caves were excavated and this may refer to the great Rāṇī Nūr or Rāṇinavara Gumphā to the east of the Hāthigumpha. In the same year Khāravela subdued the Pāṇḍyas and the extreme south of the Indian Peninsula, who sent jewellery either as present or tribute.

At the end of the 13th year, a Jaina Council was convened when monks from all quarters were assembled near the Relic Depository on the top of the hill. Two buildings are mentioned in ll.16-17 as having been erected, the first one of which was a shelter for a queen named Sindhulā of a place called Simhapatha. The second one was a temple built with four columns inlaid with beryl at the cost of seventy-five hundred thousands. Finally, Khāravela caused to be compiled the text of the sevenfold *Āṅgas* of the sixty-four mystic letters which are mentioned in some of the Jaina literary books. According to Jaina tradition the *Āṅgas* were lost and subsequently recovered. The *Pūrvas* or older parts were known perfectly only to Bhadrabāhu, and when he retired to Nepal, he taught them to Sthulabhadra,¹ but he was forbidden to teach more than ten. The reference to the Mauryas in l. 16, makes it clear that the seven *Āṅgas* were lost during the religious upheaval during the rule of the great Mauryas Chandragupta, Bindusāra and Aśoka. Most probably this loss to Jainism was in some way made good by Khāravela.

¹ *Cambridge History of India, Vol. I, p. 105.*

The Hāthigumpha inscription ends with the record of the 13th year of the reign of Khāravela. Khāravela is mentioned once more in another inscription close to the Hāthigumpha, in the upper part of a double-storeyed cave called the Svargapuri. This part of this cave was excavated by the chief queen of Khāravela who is called *Kalīṅga-chakravaṭī* (*Kalīṅga-chakravarṭīn*). The terms *Chakravartin* in this inscription and *Ādhipatin* in the Hāthigumpha record show that Khāravela had become the overlord of the Three Kaliṅgas. Only two other records of Kings of this dynasty are known, one of which has already been mentioned. This inscription records the excavation of this cave by the chief queen of Khāravela (*Aga-Mahī*) who was the daughter of a king named *Hathisīha*¹ (*Hasṭisīha*) and was connected with another king named *Lālāka*. The second inscription is to be found in the verandah of the lower storey which is called Mafichapuri by the local people. This inscription records the excavation of this cave by another king of Kaliṅga named *Kuḍepasiri*, who also styles himself as *Aīra*, *Mahārāja*, *Mahāmeghavāhana*,² and the overlord of Kaliṅga. The right wing of the same cave was excavated by a prince named *Vaḍukha*,³ who may have been related to the dynasty of Khāravela. After *Kuḍepasiri* the pall of dense darkness again descends on the history of Kaliṅga, and most probably the country was subjugated by the Sātavahanas before their conquest of Magadha in the 1st century B. C.

The great rock inscription of Khāravela, better known

¹ *Ept. Ind. Vol. XIII, p. 159.*

² *Ibid., p. 160.*

³ *Ibid., p. 161.*

as the Hāthigumphā inscription, the great cave temple of Khāravela on the same hill now called Rāṇi Nūr Gumphā and the smaller cave temples excavated by Khāravela's principal queen and king Kuḍepasiri are the only monuments of kings of the Chedi dynasty of Kaliṅga that have survived up to our times. The Hāthigumphā rock inscription of Khāravela was incised on the convex surface of a large boulder of the top of the Udayagiri hill. Towards the end of the inscription the boulder turns inside sharply and becomes a rock shelter, though not a regular cave. The floor of this rock shelter was divided into a number of caves by rock partitions. The walls of this cave are highly polished like the rock surfaces bearing the edicts of Aśoka, all pillars of Aśoka and the cave temples dedicated for the use of the Ājivika sect by Aśoka and his grandson, Daśaratha, in the Barabar and the Nāgarjuni hills in the Gaya district. There are a number of pilgrim's records on these polished walls, all of which belong to the 9th and 10th centuries A. D.

The rock-cut Jaina monastery excavated on the Kumāri hill or Udayagiri by Khāravela is now known as the Rāṇi Nūr or Rāṇi Navara Gumphā. It lies behind the great rock inscription of Khāravela. According to Sir John Marshall, the double-storeyed cave, called the Svargapuri and the Mafichapuri, is the oldest cave in the series of early caves on the Udayagiri and the Khandagiri hills.¹ It is certain that though these two caves now look like a two-storeyed monument, originally they were two different excavations with different entrances and excavated at different periods. Both were intended to be dormitories

¹ *Cambridge History of India, Vol. I. 8. 640.*

and consist of a number of small chambers behind the verandah. In the Svargapuri or the upper storey the roof of the verandah has fallen long ago, exposing its interior to the decomposing action of the weather. It is smaller in size than the Mafichapuri or the lower storey and consists of three doors leading to chambers inside. There was a band of carving over the lintels of the doors which has now almost worn out.

In front of the rock, between the upper storey and lower storey, there was another carving or frieze, mostly obliterated, consisting of a wide railing pattern which does not seem to have been noticed by previous writers. This railing is exactly like the great railing around the Buddhist shrines at Bodh-Gaya, Barhut and Sanchi, consisting of pillars or uprights, square in section, with three double convex cross-bars between each pair of pillars and over all a long architrave, round on the top. The Svargapuri or the upper part of the cave was excavated by the principal queen of king Khāravela.

The lower part of this cave, called Mafichapuri by some writers, is in a much better state of preservation, as it had remained buried for long centuries and was excavated and cleaned in recent times. The floor of this cave is nearly 20 feet below the surrounding ground level. In this cave there are two side-rooms on the sides of the verandah, which are supported by heavy pillars. Along the back and the sides of the verandah runs a stone bench for the use of the monks. Each of the five doorways shows the prevalence of Persepolitan architecture ; on each of the pilasters there is a cruciform capital on which are seated winged lions. These miniature

pilasters look as if they support arches, consisting of a raised semicircular band, bearing on it a procession of animals or arabesque ornaments. In addition to these carvings there is a long straight raised band running along the centre of the verandah bearing on it the railing pattern. In this cave there are a number of carvings in the space between this railing and the roof consisting of males and females standing with hands clasped in adoration and above them a pair of dwarfs carrying a bell slung from a pole on their shoulder and to their right the symbol of the Sun. To the right of this group is an elephant indicating the royal rank of the personages and over it the figure of a Vidyādhara, scattering flowers from the sky. According to Sir John Marshall, these sculptures are of poor and coarse workmanship, but that in comparison with the bas-reliefs of Barhut, the carvings in this cave show a decided advance in depth of relief and plastic treatment of figures.¹ There are several figures of *dvārapālas* in this cave, but they are very much worn out in comparison with similar figures in the Rāṇi Nūr Gumphā.

According to the same authority the next cave in the chronological order is the Anantagumphā on the top of the Khandagiri hill, which lies by the side of Udayagiri. This is a single-storeyed cave on the same plan as the Mañchapurī. The carvings in the verandah show the polish of the Maurya caves of the Barabar and Nāgarjuni hills. There are four doorways in the rear wall of the verandah leading to the chambers in the interior. These doors are ornamented with a Persepolitan pilaster on

¹ *Cambridge History of India, Vol. I.* p. 640.

each side, supporting a round arch which bears on it human and animal figures. A three-headed snake rises from each end of each arch. In addition to these carvings the space under each arch is covered with a bas-relief ; in one there is *Kamale-Kāminī* or *Śrī* or *Gaja-lakshmī* consisting of the figure of the goddess Lakshmi standing on a lotus surrounded by a number of elephants who are pouring water over her head from vases held in their trunks. In a second, we find the chariot of the Sun-god with four horses instead of seven. On a third, we find a chief of a herd of elephants and, in a fourth, a sacred tree the base of which is surrounded by a railing of the ancient type. Over these arches is a band bearing on it another railing of the same type as in the Svargapuri and the Mañchapuri caves.

Sir John Marshall places the great rock-cut monastery of Khāravela, the Rāṇi Nūr or the Rāṇinavara gumphā third in the chronological order. This great monastery is also double-storeyed and E-shaped. In both storeys there is a long narrow verandah supported by tall elegant pillars. The rear walls of both the verandahs are beautifully ornamented with pilasters, arches and bas-reliefs. The pillars of the upper storey are preserved in a few instances only, but those of the lower have disappeared ages ago with the roof of the verandah. In consequence, the ornamentations of the rear wall of the lower storey have suffered more severely from the action of the weather. Sir John Marshall is of opinion that the style of carving in these two storeys are widely different. In the lower storey, the style is elementary and crude ; but in the upper, the workmanship is relatively

free. The lower storey consists of a wide open terrace 43 feet square, on three sides of which there were three verandahs, the verandah in front being much larger than those on the sides. The main verandah possesses three doors leading to dormitories and the side verandahs leading to single or double chambers. There are Persepolitan pilasters on the sides of each doorway supporting an arch above. The space between the arches was ornamented by a raised horizontal band and the space between this band and the roof of the verandah was occupied by a long bas-relief, which has not been identified as yet. There is a door and a cell at each end of the lower verandah in addition to the seven doors in the rear wall. In front of the verandah and at each of the two rear corners of the courtyard there are two exquisitely carved little shrines without roofs. The walls of these shrines bear short and long bas-reliefs representing wild elephants sporting in a lotus pond. The upper storey is 63 feet in length and its flanks are much shorter and more irregular than the lower storey. On account of the preservation of the verandah the bas-relief of the rear walls are much better preserved. This bas-relief represents seven or eight events connected with the hunting episodes of a king, which culminated in his elopement with or the abduction of a lady. According to Sir John Marshall the upper storey of the cave is earlier than the lower storey and "the marked stylistic difference between the sculptures of the two storeys was the result of influence exercised directly or indirectly by the contemporary schools in Central and Western India."¹ The

¹ *Cambridge History of India, Vol. I*

upper storey of the Rāṇi Nūr cave possesses two or three independent sculptures at each end of the verandah, such as a warrior clad in mail, and lions. The presence of this warrior and the style of his armour led earlier writers to state that this was the image or statue of a Greek soldier. Even Sir John Marshall says : "In this connection a special significance attaches to the presence in the upper storey of a door-keeper garbed in the dress of a Yavana warrior, and of a lion and a rider near by treated in a distinctly Western-Asiatic manner, while the guardian door-keepers of the lower storey are as characteristically Indian as their workmanship is immature." The figure of the so-called Yavana warrior has suffered very severely and it is not possible to make out any of the features. The coat of mail worn is distinctly similar to that of the warrior on the Barhut railing,¹ and there are no reasons to persuade us in the 20th century that this figure should be taken to be that of a Greek warrior, simply because writers of the 19th century, when our knowledge of Indian sculpture was very immature, supposed it to be so. Besides these three cave temples, there are a number of others belonging to the same period or a slightly later date. In the Gaenśa Gumphā, which lies to the left of the Rāṇi Nūr Gumphā, there are two elephants, probably of the same date, in front of the widest opening between the pillars of the verandah. The series of pre-Christian caves on the Udaygiri start just at the place where the low slope of the hill begins and the first cave, one meets with, is a low cell, after which comes another cell, slightly higher, which has a typically Indo-Persepolitan doorway

¹ Anderson—*Catalogue of the Indian Museum, Part I.* p. 113. P. 30.

flanked by a couple of elephants. After the Chhota Hāthi Gumphā come a series of excavations partly double-storeyed, which contain very few ornaments. Originally there were stone-cut steps leading to the upper storeys, many of which can be used even now. Such are the Alakāpuri and Jayāvijayā caves. This series of caves rise gradually in height until the Svargapuri and Mañchapurī and the Baḍā Hāthi Gumphā with the inscription of Khāravela are reached. On two sides of and over the Hāthi Gumphā there are a number of large and small caves mostly plain and without any ornaments. To the proper right of this natural cavern there are some caves with freak shapes. One of these is designed to represent the open mouth of a tiger, and was excavated by a town judge named Subhūti or Bhūti¹ ; the other has its small and narrow entrance placed under the expanded head of a great snake, consisting of five different hoods. It was excavated by two persons named Karma and Halakhiṇā (*Sulakshṇā*), perhaps husband and wife. There is a long bas-relief in the rear wall of the verandah of the Gaṇeśa cave, in the same style as the upper and lower verandahs of the Rāṇi Nūr Cave. The subject of the bas-relief in the Gaṇeśa Gumphā is the same as that in the Rāṇi Nūr ; but here, as in the former, the depiction is abridged. From the Baḍā Hāthi Gumphā a roadway leads down the hill and one reaches a number of plain caves near the level of the Chandka road, which are now called Haridāsa Gumphā, Jambeśvara Gumphā, etc. From the beginning of the Christian era to the 9th or 10th centuries A. D.

¹ *Ept. Ind.*, Vol. xiii, p. 163.

no new cave temples were excavated on the Khaṇḍagiri and Udayagiri hills.

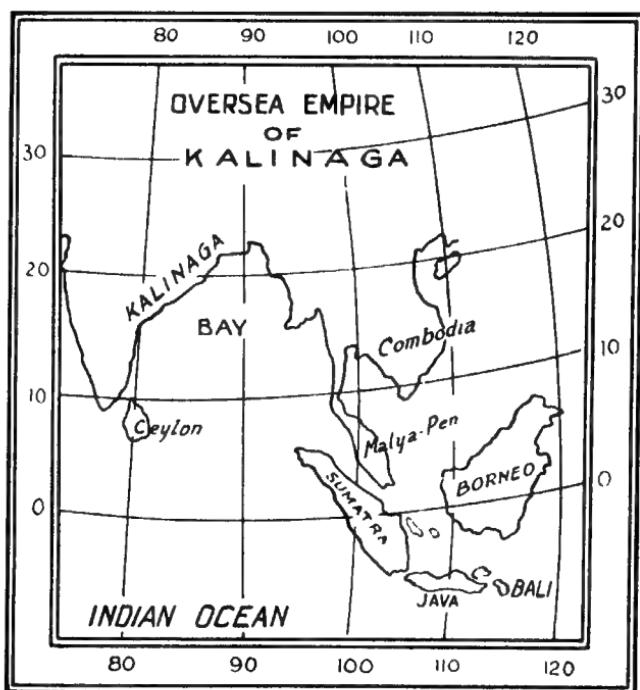
The synchronism of Khāravela with the Greek King Demetrios and king Bahasatimitra of Magadha shows that the former belongs to the first half of the 2nd century b. c. According to the latest theory of Mr. K. P. Jayaswal the sequence of events of Khāravela's life is as follows :

- 225 B. C. New Kaliṅga dynasty of the Chedis rises.
- 207 B. C. Khāravela's birth.
- 192 B. C. Khāravela as Yuvarāja (Crown-prince).
- 188 B. C. Accession of Pushyamitra.
- 183 B. C. Khāravela's accession.
- 182 B. C. Śātakarṇī I ruling. Khāravela's invasion to the West up to the Kṛiṣṇa-veṇa river.
- 179 B. C. Expedition of Khāravela against the Rāshṭrika and Bhojakas.
- 178 B. C. Extension to the capital of the Tanasuliya-vāṭa canal, originally excavated in 103 Nanda year.
- 177 B. C. Khāravela's assuming imperial dignity ; his *abhiṣeka* and *Rāja-sūya* sacrifice.
- 175 B. C. Battle of Gorathagiri (probably indecisive). Retreat of Demetrios. The first *Āśvamedha* of Pushyamitra.
- 173 B. C. Invasion of Northern India (*Uttarāpatha*, by Khāravela).
- 172 B. C. Reform of Jaina worship in Kaliṅga by Khāravela.
- 171 B. C. Defeat of Pushyamitra (capture of Sugāṅgeya palace of Pāṭaliputra).

Break up of the Tamil league which had existed for 113 years.

170 B. C. Penance at the Kumāri Hill. Building constructed¹ there.

¹ *The Journal of the Bihar and Orissa Research Society*, vol. xlii, pp. 243-4. The entire chapter is based on a joint article written by Mr. K. P. Jayaswal and myself on the Hathi-gumphā Inscription for the *Epigraphia Indica*.



Oversea Empire of Kalinga

CHAPTER VII

THE OVERSEAS EMPIRE OF KALINGA

It is dawning upon us slowly that in the very dawn of Indian History the people of Kaliṅga were the pioneers of Indian colonisation in Further India and the Indian Archipelago. More than half-a-century ago Kern recognised that South Indian tribes took the most prominent part in the colonization of the Indian Archipelago and among the Simbiring tribe (which means the Black) there are five sub-divisions designated Choliya, Pandiya, Meliyala, Depari and Pelawi. In these five names he rightly recognised the South Indian names Chola, Pāṇḍya, Pahlava or Pallava and Malayali or Chera. The origin of the Depari is still a subject of conjecture. The Meliyala, according to Vogel, are the Malayalis of the Malabar Coast of South India. The same authority states that "it is curious that among the other tribes of the Karo-Bataka the 'Keliṅg' origin of the Simbiring is a recognised fact. This term Keliṅg or Kiliṅg by which immigrants from the Indian continent are generally designated among the inhabitants of the Archipelago is clearly derived from *Kaliṅga*, the ancient name of the Telegu country, situated on the East coast of India between the rivers Mahānadi and Godāvari. I may note parenthetically that the use of this term indicates that the Telegu country too must have had a considerable share in the colonisation of the Far East."¹ Vogel is too cautious and, therefore, unjust to the

¹ *Nederlandische Gesellschaft*, p. 196.

claims of Kaliṅga. It is universally admitted that *Keliṅg* or *Kliṅg* is the term applied in the Malaya Peninsula and all parts of the Indian Archipelago to denote a man from India, irrespective of the province from which he comes. It proves directly that the earliest Indians with whom the Indonesians became familiar were people from Kaliṅga. The names of the five tribes of the Simbirings of Sumatra are due to the incorporation of Choṭa, Pāṇḍya, Pallava and Malayalan people in them owing to the Indians' losing hold on the islands of the Archipelago. Originally the Simbirings must have been people of Austric origin who had imbibed Negrito blood and there came a further admixture of South-Indian or Dravidian blood when the Malayas drove the Indians of the coastland of Java, Sumatra, Borneo and the Philippines into the hinterland. The Kaliṅgan origin of the earliest colonists from India does not depend merely on the term now applied to Indians in the Indian Archipelago, but also on definite archæological and historical evidence. During the reign of the Choṭa king, Rājendradevā Parakesarivaman, one of the younger sons of the great Choṭa conqueror, Rājendra Choṭa I *Gaṅgaikondan*, an expedition was sent to Ceylon some time before 17th August, 1055. This inscription is to be found in the Maṇimāṅgalam or the Rājagopāla-Perumal temple in the Tanjore district. It is recorded that this army captured the king Vira-Śālamegha (*Vira-Śālamegan*), who was beheaded. There was, therefore, a king of Ceylon belonging to a Kaliṅgan dynasty, which country had itself lost its independence long before that date.

Further records of the colonisation of Further India and the Indian Archipelago by the people of Kaliṅga is

to be found in the History of Burma and Siam. It is now acknowledged universally that the Talaing people of Burma, though of Mon origin, obtained their name from Tri-Kaliṅga. G. E. Harvey says, "Indeed the name 'Talaing' is probably derived from Teliṅgana, a region on the Madras coast, whence so many of them came." It is further elucidated in a note, "the derivation of Phayre's is still the best. See *Halliday, Hobson-Jobson* s. v. 'Talaing', J. B. R. S. 1914 Blagden 'Talaing.' The aetiological tale that Alaungpaya christened the people Talaing meaning 'downtrodden' is disproved by the occurrence of the name Talaing in Burmese inscription as early as 1107 (*Inscriptions 1913-18*)."¹ The term Talaing is phonetically connected with *Tri-Kaliṅga* though that form cannot yet be proved to have existed in India in the first century B. C. or A. D. The undoubted origin of the name Talaing from Tri-Kaliṅga finds a curious corroboration in the fact that the Talaing land itself was divided into the three countries : Pegu, Myaingmya and Bassein. The king Razadarit (1385-1423) divided them into 32 village circles.² The Talaings of Burma were formed by an admixture of the original Indonesian or Negrito population with the Mons, with a small dose of Dravidian-Kaliṅgan blood. The structure of their language is undoubtedly Mon but the name which has stuck to them through centuries was first applied to the Indian colonists settled on the coast land. The process of the absorption of the Indian colonists is described graphically by Harvey. The Indians must have settled along the coast lands

¹ Harvey—*History of Burma* 1925, p. 6

² *Ibid.* p. 115.

before the 1st century B. C. and the original settlements from Bengal to Borneo and Tonkin were little trading principalities, such as Prome, Rangoon and Thaton. Like the European invaders of the 17th and 18th centuries the Indian colonists conquered in three different stages : the Missionary, the Trader and the Soldier. Originally they came as peaceful traders and they were welcomed by the original inhabitants as such. In the next stage they came in larger numbers and set up independent communities, for which there was ample room in this sparsely populated country. It was in the next stage that the Indians started conquering and founding new kingdoms under some energetic leader. Perhaps religion did not form a mask to colonisation and conquest as in the case of the European Christian. The question of the religion of the original colonists from India to Further India and the Indian Archipelago is still the subject of a very great controversy. Results of excavations prove that both in Further India and the Indian Archipelago the earliest Indian colonists were Hindus, *i. e.* Brahmanical in faith. Buddhism enters the stage at a much later period of the history, while Jainism does not appear at all. The absence of Jain throughout Further India and Indonesia is extremely significant in view of the fact that the province of their origin, Orissa, was a stronghold of Jainism. In fact, not a single Jain image has been recorded to have been discovered in any province of British Burma, Federated Malaya States, Siam, Annam or Cambodia. The case is slightly different in the case of Indonesia. Though Upper Indonesia has been visited from time to time by Dutch or French scholars like Krom, Finot and

Vogel the majority of the islands of the South Pacific remain unvisited by any Indologist ; yet, from time to time, claims are put forward by sensation-mongers or American scholars to connect the ancient Mayan civilisation with that of India. The connecting link or the route still remains to be discovered and two hypotheses have been put forward. The first of these is the time-honoured theory of the Mongolian origin of the American Indian. It is generally supposed that the Reds crossed from Asia to North America by the land bridge now represented by the Aleutian island or a vanished isthmus which originally joined Siberia to Alaska. The second theory is that some Asiatic Culture was carried across the South Pacific by traders. The islands of the Southern Pacific contain numerous remains of an extinct race. It is generally admitted that the Polynesian races were never sufficiently cultured to produce such monuments. Up to this time it has never been the good fortune of any Indian Archæologist or even an European Indologist to examine the ruins of Mayan cities or to explore the Archæological remains in the South Pacific. There is a continuous chain of islands from the south-western end of New Guinea through New Hebrides, Fiji, Friendly islands, Harvey or Cook Island, Pitcairn Island to the Easter Islands, up to which the Melanesian group of Austric languages extend. From the Easter islands it is not a far cry to Juan Fernandez, off the coast of the Argentine Republic. In the Easter Islands there are antiquarian remains of the type to which a certain amount of attention has been paid by Anthropologists.¹ It is not possible in

¹ Perry—*The Children of the Sun*, pp. 21-55.

the present state of our knowledge, to aver that these remains of the Southern Pacific belong to the early colonists from Kalinga but such a hypothesis is not, altogether, impossible.

We have to distinguish between two different stages in the colonisation of Indonesia and the Pacific islands, the first of which belongs to the period prior to the Aryanization of the great Dravidian nations of Southern India, *e. g.*, Kalingas, Cholas, Pāṇḍyas and Keralas. The second stage belongs to the historical period when the Dravidian had accepted the faith of the Aryan invaders with certain modifications. Scholars have recognised Hindu or Brahmanical remains in Java, Sumatra, Borneo and some of the neighbouring islands, such as Bali and Timor; but over the greater part of Indonesia the pre-historic remains include distinct traces of a pre-historic civilisation, no connection or contact with which can be established even now. The subject has been dealt with very summarily by W. J. Perry. The subject has been divided into two chapters entitled "Culture-sequence in Oceania and Indonesia." In Oceania two distinct people are recognised:—The dark skinned negroid people of the Solomon island, New Hebrides and Fiji and the light skinned people of Polynesia or the rest of the Pacific Islands with the exception of Micronesia. These two areas divide the culture of Oceania. Throughout Polynesia one finds stone monuments and stone statues or images which are not used, in the majority of cases, by the present inhabitants of these islands. In the case of the Easter Islands such monuments are quite beyond the constructive power of the present inhabitants or their implements.

The Easter Islands are isolated from the rest of Polynesia but here one finds" "Stone houses massively built, and placed in rows of streets : platforms from 200 to 300 ft. in length and 15 ft. to 20 ft. high, on the outer or seaward side, constructed of hewn stones dovetailed together ; stone statues 3 ft. to 30 ft. high, representing the upper portion of a human figure, sometimes standing on the platform and sometimes on the ground ; and sculptured rocks, the subject being generally the human face. On the heads of the larger pillars crowns made from a red volcanic stone were fitted."¹ "One peculiar feature of these statues is the disproportionate size of the ears" which we find in Jain and Buddhist images of India from the Gupta period downwards. The platforms on which these images were placed are pyramidal in shape and the people who built them were agriculturists of an advanced type as the remains of an irrigation system found on the island prove.² Similar stone ruins have been discovered in Hawaii where there are huge pyramidal temples and stone tombs made for kings. The modern inhabitants of Hawaii use irrigation for cultivation. Similar stone images and buildings have been found on the uninhabited Necker Island, 450 miles north-west of Honolulu, and in Fanning's Island near Christmas Island. But the remains on the Marquesas group bear strong resemblance to those of the Easter Islands." Several statues with points of resemblance to the remains of the Easter Islands have been found in the Marquesas. In Nuku-hiva, Porter saw a statue of stone, about the height of a man, but larger in proportion in every way, round which the dead were

¹ W. H. R. Rivers—*Survival in Sociology—Sociological Review* 1913.

² *The Children of the Sun*, p. 22.

exposed in canoes. This figure differed from those of Easter Islands in being in the squatting position, but a greater similarity is present in a statue found by Christian in the Island of Riva-oa. This is about 8 ft. high, and in the position of the arms and general characters of the features definitely resembles the statues of Easter Island.... The ma'ae or sacred places had two or more platforms, but there is no evidence of a pyramidal form.¹ The statues were placed on pyramidal altars and the platforms were surrounded with upright stones. There are traces of a considerable irrigation system which are also to be found in the Paumotus.² In the Pitcairn Island foundations of stone temples were discovered while stone images or statues have been found at Raivaival of the Austral Islands. In the case of the latter the existence of these great stone statues is a puzzle. In the Society Islands, Tahiti possesses a large number of these pyramidal structures. Captain Cook describes one of them :—"It is a long square stone-work built pyramidically ; its base is 267 ft. by 67 ft.; at the top it is 250 ft. by 8 ft. It is built in the same manner as we do steps leading up to a Sun-dial or fountain erected in the middle of a square, where there is a flight of steps on each side. In this building there are eleven of such steps, each step is about 4 ft. in height, and the breadth 4 ft. 7 in., but they decrease both in height and breadth from the bottom to the top. On the middle of the top stood the image of a bird carved in wood ; near it lay the broken one of a fish carved in stone. There was no hollow or cavity in the inside, the whole being filled up with stone.

¹ *Ibid., Rivers-Folklore, pp. 295-96.*

² *Children of the Sun, p. 22,*

The outside was faced partly with hewn stones and partly with others, and these were placed in such a manner as to look very agreeable to the eye. Some of the hewn stones were 4 ft. 7 in. by 2 ft. 4 in., and 15 in. thick, and had been squared and polished with some sort of an edge tool. The east side was enclosed with a stone wall—a piece of ground, in form of a square, 360 ft. by 354 ft.—in this were growing several cypress trees and plantains. Round about this marae were several smaller ones all going to decay, and on the beach between them and the sea lay scattered up and down a great quantity of human bones. Not far from the great marae were two or three pretty large altars, where lay the skull bones of some hogs and dogs."¹

Polynesian monuments and images of the class described above should be carefully distinguished from Megalithic monuments like upright stones and stone circles which belong either to the Palaeolithic or the Neolithic ages. In Fiji there are stone tombs in the island of Rotumah and there are irrigated terraces opposite Viti Levu. In the Chatham Islands there are stone causeways and walls. The Maori of New Zealand preserve traditions of a people called the Maruiwi or Moriori who built forts with moats and ramparts.² A Bronze bell of the type used in Hindu worship was found in the North Island and described by Crawfurd in 1867.³

Traces of ancient stone walls and buildings are now being discovered in New Hebrides, Solomon Islands, New Guinea and other islands. Perry is of opinion that in

¹ *Transactions of the New Zealand Institute*, 1896, pp. 38-9.

² *Children of the Sun*, pp. 24-27.

³ *Ibid.*, p. 26.

Micronesia, specially in the Caroline group more remains are found of the vanished people of the old civilisation than in any other island of Polynesia. All over the Mariannes, in the seats of the native population before their discovery by the white men, there exist certain pyramids and truncated cones, on the top of which are placed semi-estufas, *i. e.*, half-spherical bodies. These cones or pyramids on the island of Guahan do not exceed 3 ft. in height, the diameter of the curious pieces on the tops being about 2 ft. Amongst the natives these go by the name of *Houses of the Ancients*.¹

In the eastern part of Ponape is the harbour of Metalanim which is described as a regular Venice. One of the ruins there is described in the following words : "The water-front is faced with a terrace built of massive basalt blocks about 7 ft. wide, standing out more than 6 ft. above the shallow waterway. Above us we see a striking example of immensely solid cyclopean stone-work frowning down upon the waterway, a mighty wall formed of basaltic prisms laid alternately lengthwise and crosswise after the fashion of a *check and log* fence, or, as masons would style it, *Headers and Stretchers*.

"The left side of the great gateway yawning overhead is about 25 ft. in height and the right some 30 ft., overshadowed but hidden from view by the dense leafage of a huge ikoi tree, which we had not the heart to demolish for its extreme beauty.

"Here in the olden times the outer wall must have been uniformly of considerable height, but has now in several places fallen into lamentable ruin, whether from earth-

¹ F. W. Christian—*The Caroline Islands*, p. 19.

quake, typhoon, or the wear and tear of long, long ages. Somewhat similar in character would be the semi-Indian ruins of Java and the cyclopean structures of Ake and Chichen-Itza in Yucatan. A series of rude steps brings us into a spacious courtyard, strewn with fragments of fallen pillars, encircling a second terraced enclosure with a projecting frieze or cornice of somewhat Japanese type. The measurement of the outer enclosure, as we afterwards roughly ascertained, was some 185 ft. by 115 ft., the average thickness of the outer wall being 15 ft., height varying from 20 to nearly 40 ft. The space within can only be entered by the great gateway in the middle of the western face, and by a small ruinous portal in the north-west corner. The inner terraced enclosure forms a second conforming parallelogram of some 85 ft. by 75 ft.; average thickness of wall, 8 ft.; height of walls, 15 to 18 ft. In the centre of a rudely paved court lies the great central vault or treasure chamber identified with the name of an ancient monarch known as Chau-Te-reu, or Cahu-te-Leur, probably a dynastic title like that of Pharaoh or Ptolemy."¹

According to an old chronicle the origin of these ruins is very obscure. The oldest inhabitants do not possess any information about them and there is no tradition in the locality as to their origin. Such Cyclopean ruins can be associated only with the *Gabr-bands* in dried river courses of Biluchistan such as those in the Haab valley.² Traces of this ancient civilisation also exist in Yap, Lele of Kusae in the Caroline group and other islands. Sum-

¹ *Ibid.*, pp. 79-80.

² *Annual Report of the Archaeological Survey of India, 1903-04.* pp. 194. 201, Pl. LX-LXI.

ming up Perry states :—“This Survey establishes the fact that in the past the population of Oceania erected stone buildings, carved stone images, and practised irrigation or terraced cultivation or both. The megalith-building population is not reported in every group of Oceania.....On the whole the civilisation of Oceania, judging from the crafts of stone-working and irrigation, has suffered a considerable decline, so that the present-day communities live alongside remains beyond their capacity to construct.”¹

It is apparent from this description that a highly civilised race colonised different parts of widely different groups of Oceania at some remote period. The present population is not a degenerate descendant of that civilised and virile race but some other people who have swamped out their real descendants but have failed even to profit by their example and decadent knowledge. Such an example is always to be met with in Indonesia proper which was also colonised by Dravidians but which continued to be within the zone of Indo-Dravidian influence long after the Aryaniation of the Dravidians of India. Perry is of opinion that signs of the beginnings of civilisations in Indonesia are far more difficult to interpret than those of Oceania because Indonesia has been overrun by many strange races. In the first place, the Brahmanic influence in Indonesia is not very old and does not go back beyond the 1st or the 2nd centuries of the Christian era. The evidence of the Indian script in Burma, Siam, Java, Bali and Bugi points to a still later date, but there is a class of evidence totally neglected by Indologists, which Perry has recorded. In India and

¹ *Children of the Sun, pp. 51-2.*

Europe the majority of scholars are still obsessed with the idea that the Dravidians were the aborigines of India and were savages or primitive people when they came to this country. They, therefore, look upon Indonesia as being colonised by Aryans either two centuries before or after the birth of Christ. The mass of evidence recorded by Perry points to a certain connection between the pre-Aryan civilisation of a part at least of Indonesia and that of Mohen-jo-daro. This evidence falls like that of the Chalcolithic culture of Mohen-jo-daro into four different classes :—

- I. Methods of disposal of the dead,
- II. The use of or the worship of the phallic-emblem without the *Āgrapāṇī* or *Yonipāṇī*.
- III. The use of irrigation and stone masonry which may be termed Cyclopean, and
- IV. The use of ancient glass, porcelain and *satence*.

To distinguish between the Aryan culture of Indonesia and its predecessors is indeed extremely difficult and only certain indications recorded by Perry enables us to locate the difference. For example, in the case of methods of the disposal of the dead, it is stated that: "The civilisation of Minahassa is likewise ascribed by native tradition to strangers; people who sometimes placed their dead in rock-cut tombs, sometimes in large monoliths hollowed out at the top." According to the same authority, Herr A. C. Kruyt, "These strangers moved through Central Celebes, they have left unmistakable traces of their presence, partly in the form of stone-images, dolmens, megaliths and phallic emblems, and partly in the shape of a number of pottery urns buried in the ground

in which they put the ashes of their cremated dead."¹ The burials in rock-cut tombs and dolmens ally these people with those of Southern India who used similar rock-cut tombs and cairns in Southern India and incidentally with the tomb of the girl discovered by me at Mohen-jo-daro in December 1922.² The urn-burials are far more important, as they connect those people of Indonesia with the unknown civilised race of Mohen-jo-daro who practised the burial of ashes in urns with pointed bottoms in the last phase of their existence. It is true that urn-burials were practised by Buddhist monks, e. g., Kanheri, Amarāvati and Pagan, but this seems to be a survival of the pre-Aryan or non-Aryan custom of burying ashes in urns.

The discovery of the phallic-emblems in Celebes is far more interesting, because small terracotta phallic-emblems were discovered by me at Mohen-jo-daro in 1922-23 and by Rai Bahadur Dayaram Sahni at Harappa in 1923-24. These terracotta emblems are quite different from the early natural *lithgas* of Mathurā or Guḍimallam. They are representations of the emblem of Virility in relief against a small plaque barely two inches in length. The phallus worship of these pre-Aryan civilizators of Indonesia once more ally them to the culture of the Chalcolithic people of the Indus Valley.

In the foregoing pages enough has been said in quotations from different works about irrigation, terraced cultivation and food products, now unknown in Indonesia. In Indonesia and India proper the irrigation of the

¹ *Children of the Sun*, pp. 39-40.

² See the Photographs published by Sir John Marshall in *The Illustrated London News*, for September 20, 1924.

pre-Aryans have been lost sight of in the secluded valleys of now deserted Baluchistan. A further study of dams, channels, sluices in Oceania and Indonesia is required before they can be compared with the Gabrabands of Baluchistan. The descriptions of the terraced cultivation reminds me of similar terraces discovered by me at Ghaibi-daro on the border of British India and Baluchistan.

The discovery of glass and porcelain in Indonesia is far more interesting, as it supplies the fourth and the most definite link with the pre-Aryan colonizers of Indonesia and the Chalcolithic people of the Indus Valley. Glass was known in the Copper age in the Indus Valley and Baluchistan as proved by the discoveries of Major Mockler in the Pre-historic *dambs* of Baluchistan and the excavations of Mr. H. Cousens at Brahmanabad-Mansura. The Mockler collection in the Indian Museum at Calcutta contains beautifully tinted glass, which is certainly not the product of amateur efforts. The discovery of *Faience* at Mohen-jo-daro, both blue and white, by me in 1922-23 and in subsequent years by others, led to the recognition of the large bangles discovered by Rai Bahadur Dayaram Sahni at Harappa in 1920-21 as pure *Faience*. I am suspicious of the term porcelain used by Perry and others, and I think that this porcelain may turn out to be *Faience* after all. That this strange civilisation of Oceania and Indonesia is earlier and quite separate from that of the Aryan civilisation of Indonesia is apparent from the statements of writers on Indonesian antiquities. Perry says that "It is certain that the two have certain elements in common, such as irrigation, the working of

metals and stone-carving. But in one respect it is possible to distinguish between the Hindu civilisation of Java and that responsible for cultural progress in Oceania ; the Hindus of Java never made megalithic monuments of the dolmen or stone circle type... of late years dolmens have been discovered in Java, as well as images of the Polynesian type."¹ The culture contacts of the Indus Valley civilisation have not been fully established as yet. In order to proceed in this direction it will be necessary to distinguish between the earlier age of pure megaliths and dolmens and the later period in which dolmens were used as burial places by a subsequent race. Then it may be possible to find out how the Oceanic and Indonesian civilizers were connected with the civilisation of the Indus Valley.

The Dravidian people can be traced in a long unbroken line from Crete and Lycia to the Indus Valley and the south of India, at least culturally. It would not be strange at all to find that the Chalcolithic civilisation of these people extended as far as the Easter Islands and perhaps to Peru and Mexico. In my opinion the people of Kalinga, who have been proved to be the pioneer colonists of India, Indonesia and Oceania, are probably the very same people whom the Modern barbarians of the pacific and Indian Oceans regard with awe and wonder as people from the sky who civilized them and taught them the rudiments of culture.

¹ *Children of the Sun*, p. 40.

pre-Aryans have been lost sight of in the secluded valleys of now deserted Baluchistan. A further study of dams, channels, sluices in Oceania and Indonesia is required before they can be compared with the Gabrabands of Baluchistan. The descriptions of the terraced cultivation reminds me of similar terraces discovered by me at Ghaibi-daro on the border of British India and Baluchistan.

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CHAPTER VIII

KALIṄGA AND ORISSA IN THE SCYTHIAN AND GUPTA PERIODS

In the period when Northern and Western India was being convulsed by repeated invasions of barbarians, the upper part of the Eastern coast of the Bay of Bengal remained completely enveloped in darkness. We do not know anything of the history of Kaliṅga and Orissa after the fall of the dyanasty of Khāravela till the rise of the Śailodbhavas in the 7th century A. D. We have no other alternative but to recount the traditional history of Orissa which was recast about a thousand years afterwards. The traditional accounts of Orissa are not represented by the *Mādalā Pāṇji* of the temple of Jagannātha of Puri. *Mādalā* means a drum, and the records of the temple of Jagannātha are called so, because, they are tied together in the form of round bundles resembling the drum, called *Mādal* in India. In these palm-leaf records each palm-leaf is not separated into two parts as is usually done with other palm-leaves used for writing books but are tied at one end instead of being held together by a string which passes through a hole in the middle of each. Rai Bahadur Rama Prasad Chanda, B. A., F. A. S. B., has summarised all informations about these records in 1927. According to him, "The Mādalā Pāṇjis includs all classes of records relating to the Temple of Jagannātha, such as inventories of articles in the stores, duties of different classes of temple servants, routine of ceremonies, copies

of orders of the Gajapati Mahārājas of Orissa who are the hereditary trustees of the Temple, and the annals of these Mahārājas. This last section of the Mādalā Pāñji was first brought to the notice of the students of history by A. Stirling in his 'An Account—Geographical, Statistical and Historical—of Orissa Proper, or Cuttack,' published in the Asiatic Researches, Vol. XV, 1825."¹ Mr. Chanda notes that "It is said that in the beginning of the Kaliyuga, 18 kings of the Somavamśa or the lunar dynasty beginning with Yudhishthira ruled for 3,781 years. In the reign of Śobhana Deva, the 17th king of this dynasty, Raktabāhu, the Amir (*amurā*) of the Mughal Pādshāh (*Patishāh*) of Delhi, invaded Orissa and ravaged the kingdom. According to one manuscript, C. Raktabāhu, the Mughal from Delhi, came across the Sea in a ship (*Jahāja*), Śobhana Deva fled to the Jhāḍakhaṇḍa where he was succeeded by Chandrakara Deva. The Mughals held the kingdom for 35 years. Yajātikēśari then seized the kingdom and is said to have reigned for 52 years up to Śakāvda 448 (A. D. 526). Stirling and Bhavāni Charan call this Raktabāhu a Yavana, but the latter refers to a Mughal invasion in the reign of Nirmala Deva, the grandfather of Śobhana Deva; I have not been able to trace the manuscript of the *Rājacharitra* used by Stirling. As stated above, none of the manuscripts I have hitherto examined are so called. As in all and in the one used by Bhabāni Charan, the foreigners who invaded Orissa in the 5th century A. D. are called Mughals, it may be safely concluded that the sections relating to the pre-Mughal period of

¹ *Journal of the Bihar and Orissa Research Society*, Vol. XIII, 1927, p. 10.

these records were first compiled in the Mughal period."¹ The summary of these records as reproduced by Rama Prasad Chanda, Bhabāni Charan Bandyopādhyāya and A. Stirling tend to show that in these records is preserved the account of one or more foreign invasions of Orissa. The term *Mughal* may be taken to mean a foreigner in Orīya, just as the same term came to mean a non-Indian Musalman in the 18th century. The traditional account is certainly incorrect, as Chanda has proved with regard to the mediaeval kings of Orissa. Inspite of their pretended superiority in Sanskrit scholarship, Oriya scholars have failed to notice in their national chronicle, the Pauranic account of the thirty-two kings of Kaliṅga who intervened between the Mahābhārata war and the reign of Mahāpadma Nanda. Śobhana Deva and his grandfather Nirmala Deva may or may not be fictitious names, but we may accept with caution the account of a foreign invasion of Orissa. There is a certain amount of corroboration of a foreign invasion of Orissa in the period intervening between that of the overlords of Kaliṅga and the rise of Yayātikēśari or Mahāśivagupta-Yayāti in the 11th Century A. D. We now know the history of Orissa pretty accurately from the beginning of the 7th century and, therefore, it is possible for us to state with a tolerable amount of certainty that this foreign invasion did not take place after the time of the Śailodbhava prince, Mādhavarāja II. The corroborative evidence I have spoken of above is a class of copper coins, termed "Puri Kushan" by Numismatists in India, without much reason. These coins were current in Orissa and Chhota Nagpur up to a fairly late date. They

¹ *Journal of the Bihar and Orissa Research Society, Vol. XIII, 1927, pp. 13-14.*

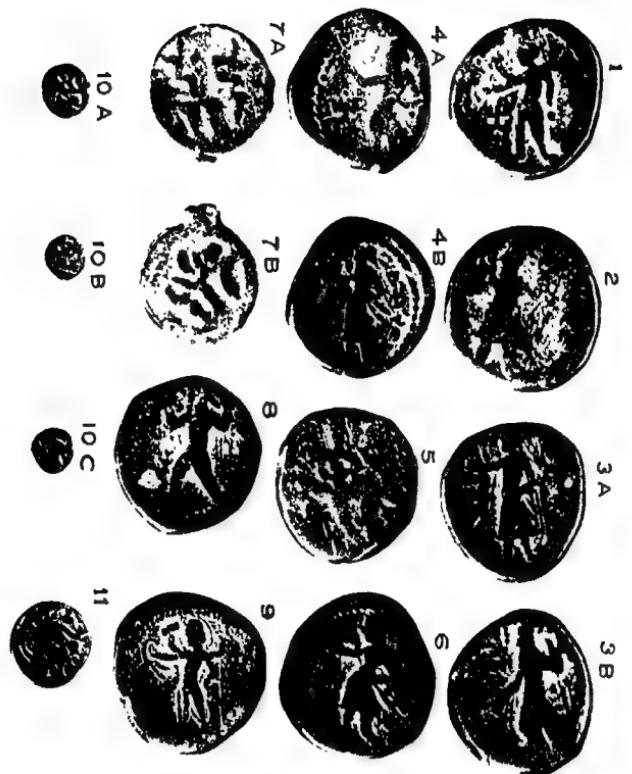
are generally uninscribed, but one or two specimens, which it was my good fortune to describe, bore the word *Tatka* in character of the 8th Century A.D.¹ These coins are very rude in appearance. The late Dr. V. A. Smith was of opinion that "They may have been issued by rulers of Kalinga in the fourth or fifth century, and it is possible they may have been struck only for use as temple offerings. All Numismatists acknowledge that they exhibit a reminiscence of the characteristic Kushan type."² The latest described hoard of these coins was discovered on the Northern slope of the Rakha hills in the Singbhum district in 1917. The majority of the coins show the standing figure of a man holding a crescent in his left hand, which reminds one very strongly of the figure of the standing king on the obverse of Imperial Kushan coinage. A similar figure, with or without the crescent, is to be found on the reverse. Mr. E. H. C. Walsh, I. C. S., C. S. I., described the hoard from the Rakha³ mines. The term "Puri Kushan" was applied to these coins by Dr. A. F. R. Hoernle, who examined the earliest known specimens found in the Gurbai Salt Factory at Manikpatna in the Puri district. In 1858 a hoard of similar coins was found at Purushottampur in the Ganjam district and described in the Madras Journal of Literature and Science.

Dr. Hoernle describes the Puri Kushan coinage and classifies them as follows :—

¹ *Journal of the Bihar and Orissa Research Society, Vol. V, 1919, pp. 83-84, pl. I, 3.* A hoard of similar coins was discovered recently in the Mayurbhanj State.

² *Catalogue of the Coins of the Indian Museum, Calcutta, Vol. I, pp. 64-65.*

³ *Journal of the Bihar and Orissa Research Society, Vol. V, 1919, pp. 75-81.*



(7A)	Tanka	(4A)	Imperial	(1)	Imperial
(7B)	Coins,	(4B)	Great	(2)	Great Kushan,
	Puri	(H)	Kushan,	(K5)	Kaniska (K5)
(8)	Kushans	(5)	Huviska	(2)	God on cloud,
Imperial Great	(K 4)	(6)	Kushan,	(H3)	Huviska (H3)
Kushan,	Kaniska (K 3)	Imperial Great	Kaniska (K 3)	(3A)	Imperial
Kaniska (K 4)	Kushan,	Kushan, One of	Kushan, (K 2)	(3B)	Great
(9)	Four-	the "Seven			Kushan,
Imperial Great	armed	Coins," Kaniska			Huviska
Kushan, Four-	Siva,	(K)			(K2)
Gajapati 1	Huviska (H 2)				

Class I—No crescent on either side.

Class II—With crescent on the reverse in the left top of the field.

Class III—With crescent on reverse in right top of field.

Class IV—With crescent on both obverse and reverse.

Class V—With crescent on head of the reverse figure.¹

Since then a new type have been discovered in which one-side of the coin is occupied with three acute pyramids and below it the word *Tathka* in characters of the 8th century A. D.

The occurrence of this type of the coinage from Singhbhum to Ganjam very probably indicates influences of the Kushans. We know that Magadha was included in the empire of the great Kushans and, therefore, it could not be unscientific to assume that the so-called Mughal invasion of Orissa was really the conquest of the country by the Kushan foreigners.

A hoard of coins recently discovered in Mayurbhanj State contains 282 copper coins among which 170 were Puri Kushans and 112 Imperial Great Kushans of Kāñishka and Huvishka. There were seven coins with the figure of the king standing by the side of an altar on the obverse and the standing figure of the Sun-god on the reverse. The legend on both sides is in Greek.² Thirty-three coins of the same king of the same type but with the Fire-god on the reverse and the legend in Greek script but in the old Persian language come next.³ Three coins of the same king

¹ *Proceedings of the Asiatic Society of Bengal*, 1895, p. 63.

² V. A. Smith—*Catalogue of Coins in the Indian Museum, Calcutta*, Vol. I, p. 71, no. 17.

³ *Ibid.*, p. 72, no. 24.

and of the same type but with the goddess NANA¹ on the reverse come third. Fourteen coins of the same king and the same type bear the figure of the Wind-god, OADO, on the reverse.² The coins of Kāpiskha come to an end with ten coins of the same type bearing the figure of the four armed Śiva on the reverse.³ The series of coins of Huvishka begin with the type in which the figure of the king is riding on an elephant and the legend is in the Greek script but the old Persian language. Twenty-nine coins bear the figure of the Moon god, MAO, on the reverse.⁴ Two coins of this type bear the figure of Herakles⁵ and one coin that of the Moon-god. Another coin of the same type bears the figure of four-armed Śiva on the reverse.⁶

There was only one coin of the type in which the king is seated on clouds with the figure of the Sun-god, MIRO or MITHRO, on the reverse.⁷ Another of the same type bears on the reverse the figure of the Fire-god.⁸ six of these coins show the king seated on a throne but half of them bear the figure of the Sun-god and the remaining three that of the Moon-god on the reverse.⁹ It is quite possible that when Northern and Southern Bihar were annexed to the empire of the great Kushans, Orissa

¹ *Ibid.*, p. 73, no. 50.

² *Ibid.*, p. 74, no. 60.

³ *Ibid.*, no. 67.

⁴ *Ibid.*, p. 80, no. 27.

⁵ *Ibid.*, p. 79, no. 26.

⁶ *Ibid.*, p. 80, no. 37.

⁷ *Ibid.*, p. 82, no. 53.

⁸ *Ibid.*, no. 47.

⁹ *Ibid.*, nos. 57 and 59.

and the Eastern Sea-board as far as the Rushikulyā and the Lāngulyā were also conquered.

We have no materials even to present a chronology of the history of the three provinces of Kalinga during the Gupta period. Nothing is known about the condition of Orissa from the third to the end of the sixth century A. D. Samudragupta, in his Southern campaign, chose to neglect the more practicable route to the Godāvari-Krishnā Doab along the Eastern Coast through South-western Bengal and followed the extremely difficult route through the Jubbulpore and Raipur districts of the Central Provinces. If the kings mentioned in L. 19 of the inscription on the Allahabad pillar are arranged in geographical order, then he conquered Mahendra of Kośala, *i. e.* Mahākośala or Dakshinā-Kośala, *i. e.*, the Southern part of the Jubbulpore district and the districts of Raipur and Bilaspur in the Central Provinces and entered the Eastern part of the great Gondwana forests now represented by the Chhattisgaṛh Division and the Orissa States of Bamra, Rairakhol, Sonpur, Patna and Karond. Most probably he emerged along the old road through Raigadā, Koragaṛh, Naurangpur and Kotpad into the Ganjam district. The Vyāghrarāja of Mahākāntāra appears to me to be the same as that mentioned in the Ganj and Nachna inscriptions, though Messrs. K. N. Dikshit and Jouveau Dubreuil hold other views.¹ I believed, sometime ago that Samudragupta did not enter the Ganjam district but I find that he fought with a chief named Svāmidatta of Koffura. This place has been identified by M. Jouveau Dubreuil with Kothoor in Ganjam. Evidently there is

¹ *Epi. Ind. Vol. XVII, p. 562, Gupta Empire and its Culture, pp. 16-7.*

some mistake in the arrangement of names at this place of the Allahabad inscription because Manjarāja of Korāja and Mahendra of Pishṭapura are mentioned before Svāmidatta of Koṭṭura. Koṭhoor is in the Ganjam district while Pishṭapura is modern Pittapuram in the Godāvari district. So the other alternative is that a confederacy of Southern kings met Samudragupta just as he emerged out of the Eastern Ghats into the coast and the first kings met were the chiefs of Korāja and Pittapuram and Svāmidatta of Koṭṭura was defeated by him afterwards. Unfortunately, Korāja cannot be identified. Eranḍapalle and Devarāshṭra the chiefs of which, Damana and Kubera, were defeated by Samudragupta, are also princes whose territories lay within the province of Kaliṅga proper. Eranḍapalli is mentioned in the Siddhantāḥ plates of Devendravarman of Kaliṅga.¹ Devarāshṭra is also the name of a district or province in Kaliṅga. So, altogether, the following chiefs of Kaliṅga obstructed the passage of Samudragupta through their country :

- (1) Svāmidatta of Koṭṭura.
- (2) Damana of Eranḍapalle and
- (3) Kubera of Devarāshṭra.

Kuṣṭhalapura, Avamukta and Korāja have not been identified as yet. Very probably the three Kaliṅga kings formed a confederacy with the powerful Pallava kings of the South about whose identification and location there is no doubt :—

- (1) Viṣhṇugopa of Kāñchī,
- (2) Hastivarman of Veṅgi and

¹ *Ancient History of the Deccan*, pp. 58-61.

(3) Ugrasena of Pālakka (in the Nellore district of the Madras Presidency).

The invader either proceeded or receded leaving the country unchanged except for the resultant track of misery and starvation along his wake. We do not know what happened to the three provinces of Kalinga afterwards. Perhaps, the country remained under numerous petty chiefs who fought continuously with each other. We do not know of any attempt on the part of any other Gupta king to conquer or annex Orissa. There is no evidence, whatsoever, to prove that any part of Orissa or Kalinga was included in the Gupta empire. The country was distinctly within the zone of influence of Gupta political influence and culture. This is proved in the first instance by the use of the Gupta era in certain inscriptions. The date in the Ganjam plates of the time of Śāsāṅkarāja is distinctly connected with the Gupta era by the use of the term "*Guptābde*," but after the discovery of that inscription scholars considered that the Gupta era was used because Śāsāṅka himself came from a province where the Gupta era was used. But since then the discovery of a number of inscriptions in the Central Provinces and Orissa have proved that the Gupta era was used over a much larger area in North-eastern India than was hitherto proposed. I refer to the Patiakella plate of Śīvarāja of the Gupta year 283 and the Arang plate of Bhimasena II of the Gupta year 282.¹

The Patiakella plate of the Mahārāja Śīvarāja bears the second known inscription of the Gupta period discovered up to this time in Orissa. The date 283 is equal to 602-603 A.D. At this date a king named Śagguyayyana was

¹ *Epi. Ind. Vol. IX. pp. 342-45.*

ruling over Southern Tosali. The titles given to this king by his feudatory are *Paramamāheśvara-Paramabhaṭṭāraka Paramadevatādhidaivata*, but the king is not called a *Mahārāja* or *Mahārājādhīrāja*. The family to which he belonged is called the *Māna-vamsa*. The order was issued from the camp at Vorttanoka, which cannot be identified. The feudatory who actually issued the grant, Śivarāja, is called *Mahārāja*. No description of his family is given and the village granted, Tandralvalu or Tundilvaluja was situated in the district (*Vishaya*) of Southern Tosali.¹ Dr. Sten Konow proposes to read the name of Śivarāja's suzerain as *Sambhuyayya* but I find that I cannot change my opinion framed twenty-four years ago after seeing the plate once more which has been presented to or acquired for the Indian Museum at Calcutta.

With the beginning of the seventh century we reach surer ground in the history of Orissa and we get a larger number of records for the construction of her ancient past. The object of the inscription of the Patiakella plate is to record the donation of the village to a large number of Brāhmaṇas by Śivarāja. The donees belonged to different *Gotras Charaṇas*. About the *Māna-vamsa* we know that it is referred to in two other inscriptions; the Govindpur stone inscription of the Poet Gaṅgādhara of the Saka year 1059,² and the Dudhpani rock inscription of Udayamāna³. Govindpur is in the southern part of the Nawada sub-division of the Gaya district and Dudhpani is in the Hazaribagh district of Bihar and Orissa, localities not too

¹ *Ibid.*, pp. 285-8.

² *Ibid.*, vol. II, pp. 330-42.

³ *Ibid.*, 343-7.

far away from Orissa. No definite information is available about these Māna kings except that Varpamāna ruled at a time when Orissa was independent under Gaṅga kings. Udayamāna is much earlier and belongs to the 8th century according to Kielhorn, but he was not a man from Orissa but from Ayodhyā.

CHAPTER IX

HARSHAVARDHANA AND THE ŚAİLODBHAVAS

In the Gupta year 300-619 A. D., a king named Mādhavarāja II of the Śailodbhava family acknowledged the suzerainty of a *Mahārājādhīrāja Śasāṅka*. This was a problem presented to historians at the time of the discovery of the Ganjam plates, February 1900. The actual locality where these plates were found is not known to us. They lay in the office of the Collector of Ganjam till 1900 and were subsequently sent to the Government Central Museum, Madras. The special importance of this new inscription lay in the fact of its being dated and of the mention in it of Śasāṅka, the celebrated adversary of the great Emperor Harshavardhana of Thanesar and Kanauj. The Śailodbhava dynasty to which Mādhavarāja II belonged was already known from the Buguda plates of Mādhavaravarman, which is the earliest known inscription of this dynasty, discovered at Buguda in the Ghumsur Taluka of the Ganjam district. The inscription on these plates is not dated. According to it there was a person named Pulindasena, famous among the peoples of Kaliṅga. He did not covet sovereignty for himself but worshipped Brahman. Brahman granted his wish and created the Lord Śailodbhava, apparently out of a rock (*Śila*), who became the founder of a distinguished family. In that family was born Raṇabhīta, whose son was Sainyabhīta; in his family was born Yaśobhīta, whose son was

Sainyabhita II. The late Dr. Keilhorn at first supposed that king Mādhavaravarman was the son of Sainyabhita II, but later on when he published the fac-simile, he gave up this idea and acknowledged that Sainyabhita II was the same person as Mādhavaravarman.¹ The Ganjam plates of the Gupta year 300 supply us with a simpler genealogy by stating that the donor Mādhavarāja II was the son of Yaśobhita and the grandson of Mādhavarāja I. The late Dr. Hultzsch was correct in stating that in the Buguda plates Sainyabhita was a *biruda* of Mādhavarman.² No fac-similes of the Buguda plates were published at that time, but the late Dr. Hultzsch was of the opinion that the characters of the Buguda plates belong to a much later date than the Ganjam plates of 619 A. D. The Ganjam plates do not give the legend about the birth of Lord Śailodbhava but mention that Mādhavarāja II was born in the Śilodbhava family and that he was a subordinate chief (*Mahāsāmanṭa*) with the title of *Mahārāja*. The object of the inscription was to record the gift of the village of Chhavalakkhya in the district (*Vishaya*) of Krishnagiri in the year of the Guptas 300.³ The Buguda plates record the gift of the village of Puipina in Khadira-pāṭaka in the district (*Vishaya*) of Guḍḍa.⁴ In the Buguda plates it is stated that Mādhavaravarman-Sainyabhita was in residence at Kaṅgoda. The Ganjam plates state that the order was issued from the victorious camp at Koṅgoda. A third inscription of the same dynasty was discovered at

¹ *Epi. Ind. Vol. VII. pp. 100-101*

² *Epi. Ind. Vol. VI, p. 144.*

³ *Ibid., pp. 143-46.*

⁴ *Ibid., Vol. III, pp. 41-46.*

Khurda and a fourth at Parikud in the Puri district. We have, therefore, four inscriptions of this dynasty, two of which come from Southern Orissa or the Ganjam district and two others from Central Orissa or the Puri district. Out of these four inscriptions the Parikud plates of Madhyamarāja carry the genealogy of the Śailodbhava dynasty farthest. In this inscription also Pulindasena is stated as being famous among the peoples of Kalinga. The legend about the origin of the Lord Śailodbhava is mentioned and the genealogy, in its earlier part, is a close copy of that in the Buguda plates. In the family of Śailodbhava was born Rañabhita, his son was Sainyabhita I and *in his family* was born Yaśobhita; his son was Sainyabhita II. Thus far the genealogy agrees with that of Buguda plates. The Parikud plates carry the genealogy two generations farther. Yaśobhita II was the son of Sainyabhita II and then came Madhyamarāja. The Parikud plates do not clearly indicate the relationship between Yaśobhita II and Madhyamarāja. While Yaśobhita II is stated to be the son (*fanuja*) of Sainyabhita II, Madhyamarāja is simply stated to have ascended the throne of his father (*Rājyam pituḥ prāhśavān*). Madhyamarāja is stated as being born in the Śailodbhava family and to have performed the *Āśvamedha* and *Vājapeya* sacrifices. The grant mentions that in this Koṅgoda *Maṇḍala*, in the division (*Bhukti*) and district (*Vishaya*) of Kaṭaka, the king granted a village the name of which has been lost. The grant was issued from Kaṭaka or Cuttack in the 26th year of the king's reign and most probably in the 88th year of the Harsha era, *i. e.*, 693 A. D. The learned South Indian Epigraphist for the Government of India, the late

Rao Bahadur V. Venkayya, could not understand the system of dating in this inscription. He mistook the date to be 28 and stated :

"From the accompanying photo-lithographic-plate it will be clear that the date here is very badly damaged. What is seen is a circle which may denote 28. It is just possible that the regnal year of the King is simply repeated in numerical symbols preceded probably by the word *Samvatsare*."¹ It was not possible for this deceased scholar to understand that in North Indian Epigraphy at least, a circle *can not* denote 20 and that the regnal year having been expressed in words as being 26 it can not be repeated in another part of the same inscription as being 28, or two years later unless something special happened at that time. What is more probable is that the regnal year having been expressed in one place in words, the date is given in numerals at the end of the inscription in some recognised era. At this period only two eras may possibly have been used in Orissa. These are the Gupta-Valabhi era of 319-20 A. D., and the Harsha era of 605-6 A. D. Most probably the year 88 of the Parikud plates is expressed in the latter era and is equivalent to 693-4 A. D. If expressed in the Gupta-Valabhi era it must be taken to be in the fourth century of that era, *i. e.*, 388-707-8 A. D.

The fourth inscription of this dynasty is to be found on the Khurda plates, which were discovered after the publication of the Buguda plates. The late Mr. Gangāmohan Laskar, while editing the Khurda plates, committed the signal mistake of confusing the account of the Buguda plates with that of the Khurda inscription. In the Khurda

¹ *Epic. Ind.*, Vol. XI, p. 282, note 1.

inscription only three generations of kings are mentioned. Sainyabhita I was the grandfather and Yasobhita the father of Mādhavarāja. It can not be understood how Mr. Laskar could bring Pulindasena, Raṇabhita and Yasobhita II into this dynasty, because they are not mentioned in this inscription. As in other inscriptions of this dynasty, Mādhavarāja is called "born in the Sailodbhava family" and "the master of all Kalīngas" in the Khurda plates. The grant was issued from the royal residence at Koṅgoda. The inscription records the grant of a village or some land belonging to the village of Āharapa in the district (*Vishaya*) of Thorapa. This inscription is not dated.¹

We are faced with the problem of the genealogy of the Sailodbhavas in the first instance. The genealogies in the Buguda and the Parikud plates agree to a very great extent :—

BUGUDA PLATES.

Sailodbhava
(in his family)
|
Raṇabhita
|
Sainyabhita I
(in his family)
|
Yasobhita
|
Mādhavarman Sainyabhita
II

PARIKUD PLATES.

Sailodbhava
(in his family)
|
Raṇabhita
|
Sainyabhita I
(in his family)
|
Yasobhita
|
Sainyabhita II
|
Yasobhita II
Madhyamarāja

¹ *Journal of the Asiatic Society of Bengal, Old series, Vol. LXXXIII.*
1904 part I, pp. 282-6.



The genealogies in the Ganjam and Khurda plates are exactly similar, there being only one name which is different, which is that of Mādhavarāja's grandfather :—

KHURDA PLATES	GANJAM PLATES
Sainyabhīta	Mādhavarāja
Yasobhīta	Yasobhīta
Mādhavarāja	Mādhavarāja II

All four inscriptions mention the Koṅgoda country or Camp. The difficulty lies in the script. The script of the Ganjam plates of the Mādhavarāja II is the oldest. The date signifies that it belongs to the period of Harshavardhana. According to this inscription Mādhavarāja II, who was a son of Yasobhīta and the grandson of Mādhavarāja I of the Śailodbhava family, openly declares himself to be a vassal of a King, the *Mahārājādhirāja* the illustrious Śāsāṅka in the Gupta year (*Gaupṭ-ābde*) 300-619-20 A. D. In this period it is not possible to think of any other Śāsāṅka than of the much-abused Śāsāṅka, King of Gauḍa, whom Bāṇa, the paid court-poet of the Vardhana dynasty of Thanesar, and the orthodox Chinese Buddhist pilgrim, Yuan Chwang, take peculiar delight in decrying. Śāsāṅka is introduced to us for the first time in the Harsha-charīta of Bāṇabhāṭṭa. Immediately after the death of Prabhākara-vardhana of Thanesar, there was a confederacy of kings against the young Rājyavardhana II. Prabhākara's son-in-law, the Maukhari King Grahavarman, the son of Avantivarman, was the ruler of Kanauj. Grahavarman had married Rajyaśrī, the sister of Rajyavardhana II and Harshavardhana. The Princess

was very young at the time of her father's death. Immediately after Prabhākara's death, a king of Mālava, whose name most probably was Devagupta, invaded the United Provinces and killed Grahavarman. The intimation of this disaster compelled Rājyavardhana II to start hastily for Kanauj. He succeeded in defeating Devagupta, if he was the King of Mālava, but he himself was killed in a duel in the camp of the King of Gauḍa. Bāṇabhaṭṭa accuses this King of Gauḍa of a breach of faith and there are reasons to suppose that this King of Gauḍa was nobody else but Śāsāṅka. The Chinese pilgrim Yuan Chwang gives us the name in Chinese. The devout pilgrim points out that Śāsāṅka was a demon, who was a confirmed enemy of Buddhism. Śāsāṅka is said to have uprooted the Bodhi tree at Mahābodhi or Bodh-Gaya. For his supposed misdeeds the Chinese pilgrim thought that Śāsāṅka went to hell.¹ The narrative of the events after the death of Prabhākara-vardhana proves that, as soon as the strong arm of that king was removed from the affairs of the State, the Kings of Mālava and Gauḍa combined to overthrow the newly imposed suzerainty of the Kings of Thanesar. The King of Mālava had advanced too hastily and was caught by Rājyavardhana II before the King of Gauḍa could join him. He was defeated, but Rājyavardhana II was caught either in a trap laid by Śāsāṅka of Gauḍa or was overwhelmed by superior numbers. After his death, his cousin Bhaṇḍin retreated with the spoils of the victory over the King of Mālava. When the news of Rājyavardhana's murder or death reached Harsha, he started with a large army and succeeded in rescuing his sister Rājyaśrī,

¹ *Watters on Yuan Chwang*, Vol. II, pp. 115-17.

who had escaped from the prison at Kanauj into the forests on the Northern slopes of the Vindhya. Harsha had taken a vow not to rest until he had avenged himself of his brother's murder. The *Harshacharita* of Bāṇabhaṭṭa ends at this place. Just after setting out on his campaign against Śasāṅka, King of Gauḍa, Harsha received an embassy from Kumāra Bhāskaravarman, the Crown Prince of Assam (*Pragjyotisha* or *Kāmarūpa*), who sought his alliance. By this alliance Harsha succeeded in securing both flanks of the Kingdom of Śasāṅka. Śasāṅka's capital was Karpaśuvarṇa, now called Rāngamāṭi in the Kandi subdivision of the Murshidabad district of Bengal. The city was situated on the Western bank of the Bhāgirathi in Northern Rāḍhā and certain ruins associated with the name of Śasāṅka in the Midnapur district tend to show that Śasāṅka's dominions extended from the Northern part of Murshidabad district to that of Balasore. By securing the alliance of the King of Assam, Harsha secured the advantage of being in a position to attack Śasāṅka both from the east and from the west. Yuan Chwang's statements prove that for some time at any rate Śasāṅka was in possession of South Bihar or Magadha. A seal-matrix of Śasāṅka has been discovered in Rohtasgaṛh fort which proves that the country to the west of the Sone was also in his possession at some time. In the seal Śasāṅka is called a *Mahāsāmanṭa*.¹ The Ganjam plates of Madhavarāja II prove that in the first place Śasāṅka had assumed the title of *Mahārājādhīrāja* some time before 619 A.D., and in the second place that his dominions consisted of Karusha, Magadha, Rāḍhā, Odra and Koṅgoda or in other words

¹ Fleet's *Gupta Inscriptions*, p. 284.

extended over the modern districts of Arrah or Shahabad, Patna, Gaya, Munger, Bhagalpur, Murshidabad, Hooghly, Burdwan, Howrah, Midnapur, Balasore, Cuttack, Puri and Ganjam. Śāsāṅka was, thus, the master of the whole of North-eastern India with the exception of Assam, because we do not know what was the position of North Bihar and North Bengal in the political map of India in the 7th century A. D. In the third place the Ganjam plates of Mādhabarāja II prove that inspite of his vow Harsha had not succeeded in uprooting Śāsāṅka up to the 15th year of his reign. We do not know the exact date of the death of Śāsāṅka. It seems to be certain that he died before Yuan Chwang's arrival at Kanauj or Bodh-Gaya. At some time during the war Bhāskaravarman occupied Karnasuvarpa. His Nidhanpur plates were issued from the Royal Camp at Karpasuvarja.¹ It is not possible to determine the exact date of the occupation of Śāsāṅka's capital by his enemy.

The embassy of Hāthsavēga to Harsha, when the latter was on his way to fight with Śāsāṅka, is extremely significant, and it may tend to throw some light on the origin and ancestry of Śāsāṅka. In the mediaeval period all powerful kings of Bengal, from Dharmapāla to Lakshmapāsena, had or claimed to have overrun Assam. It is interesting to note that Mahāsenagupta of Magadha had defeated Bhāskaravarman's father Susthitavarman on the Banks of Brahmaputra. Here lies the true cause of Bhāskara's attempts to ally himself with the king of Thanesar. Mahāsenagupta's son, Mādhabagupta, was the contemporary of Harsha and therefore of Śāsāṅka's as well. Śāsāṅka is known to have been a Śaiva from his coins, on

¹ *Epi. Ind.*, Vol. XII, p. 73.

Medinipur and informing him that the Maratha *parganah* of Pataspur had not been spared. He was requested to direct his officers not to create any disturbances.¹ The earliest communication from the Mayurbhafija Rājā on record was received on the 15th of March in which he prayed that some officers may be sent to his State to transact business with him personally and asking for some favour to be shown to Motirām, perhaps his own agent. A reply was sent immediately, professing friendship and informing the Rājah that he should correspond direct with the governor as all other zamindars were doing. On the same date another letter was written to one Murat Nārāyaṇ Das advising him to remain on friendly terms with his neighbourhood and referring to the letter written on the same day to the Rājah of Mayurbhanj. The name of the Rājā of Mayurbhafija, to whom the letter was addressed, cannot be ascertained but most probably he was Dāmodar Bhafija, who ascended the throne in 1761. On the 17th another letter was written to Śivarām acknowledging receipt of his letter in which he stated that Khūsh-häl Chand has been released.² In March 1761, one Muḥammad Sādiq was *Faujdār* of Balasore and a letter was written to him on the 22nd informing him that Mr. Bristow had been sent to Balasore to serve as the postal agent. The next day another letter was written to Rāgmāṇji Jāchak informing him that Śivarām "has a clean heart and no evil intentions" and requesting him to send a discreet person. The Governor informed him that he was also sending a confidential messenger to the former. The English Governor

¹ *Ibid.*, p. 73, No. 1001.

² *Ibid.*, p. 76, Nos. 1020-22, 1024.

attempted to flirt with Šivarām in a separate letter written to him on the same day.¹ Evidently the Maratha officers in the province of Orissa had become nervous on account of the presence of British troops on their northern frontier at Medinipur and Šivarām seems to have written to the Governor urging their recall. To this a reply was sent on the 26th of March informing Šivarām that a breach of peace would be likely if the removal of troops from Medinipur was persistently urged.² Rāgmānji Jāchak continued to play a difficult part and informed the British in a letter which was received on the 2nd April that the united efforts of the Company and his own self would soon terminate all disturbances.³ Despairing of getting the *chauth* from the provinces of Bengal and Bihar the Marathas seemed to have demanded the *chauth* of Medinipur on account of its being a part of the *Subāh* of Orissa. On the 10th of the same month a letter was written to Šivarām in which he was informed that though Mir Ja'afar gave up the *chauth* of Katak, whereby perhaps is meant that the *chauth* from Bengal was stopped, Medinipur had been independent of it for a long time and had been made over to the Company for the maintenance of troops. The Marathas should, therefore, give up all claims to *chauth* from the Bengal districts.⁴ The British government in India has not yet considered it opportune to make the letters received from the Maratha officers public, as original letters do not appear in the calendars. Apparently letters were received

¹ *Ibid.*, p. 78, Nos. 1032-15.

² *Ibid.*, pp. 79-80, No. 1044.

³ *Ibid.*, p. 83, No. 1068.

⁴ *Ibid.*, p. 85, No. 1082.

both from Jānuji Bhonsle and his officers in Orissa. On the 12th of April a letter was written to Nawāb Mir Qāsim 'Ali informing him that he had already been instructed about the reply which he was required to send to Jānuji Bhonsle. The Nawāb was informed that to evade payment on the plea of the ruinous state of the country might only protract negotiations. He was advised to grant the application of Muṣlih-ud-din Muḥammad Khān and Gaṅgā Naik for an agreement so that the disturbances might come to an end and the tenants might remain in tranquility. A broad hint was dropped to the Nawāb in the statement that the Marathas were not strong enough to invade Bengal.¹ Muṣlih-ud-din Muḥammad had been sent by Jānuji as his representative but we do not know what his application to the Nawāb actually was. It appears that while advising the Nawāb to come to speedy agreement with the Marathas about *chauth*, he was secretly instructed to refuse payment. On the 21st April, Śivarām threatened to invade Bengal if *chauth* was not paid immediately. To this a reply was sent two days later informing him that the Nawāb Qāsim 'Ali had replied to Rāja Jānuji's letter direct and that *as he was no longer the chief of Katak* he had no business to demand *chauth* or to create disturbance in Medinipur.² A letter was now written to Rāgmāṇi Jāchak, who appears to have been treacherous to his own people, because the English regarded him as being their friend, but Śivarām as their particular enemy. This letter is to the same effect as that of Śivarām Bhatta. We do not know what change had come over Śivarām Bhatta Sāṭhe

¹ *Ibid.*, p. 86, No. 1085.

² *Ibid.*, pp. 88-89, Nos. 1099, 1100.

and what position he now held after being removed from the chiefship of Katak. Puri temple records prove that Sivarām was the governor of Orissa till 1764,¹ and this statement is supported by Sardesai, who states that British agents created a suspicion in the weak mind of Jānuji Bhonsle against Śivarām, and the patriotic and loyal chief was deposed for his loyalty to the Bhonsle family and his very just wars against the English in Bengal.² The Rāja of Mayurbhanj was playing a deep and dubious game. He was corresponding direct with the Governor of the presidency of Fort William, as he was a zamindar of the Medinipur district in addition to being a ruling chief in the Orissa Garhjats. On the 24th a letter was written to the Rāja informing him that Mr. Johnstone of Medinipur had been directed to treat him in a friendly manner. Mr. John Bristow, chief of Balasore, was directed on the next day to charge $2\frac{1}{2}$ per cent on all goods for which merchants applied to him for a passport of the English East India Company. On the 28th of April a letter was received from Nawab Mir Qāsim 'Ali Khān, in which the latter states that he will reply to Rāja Jānuji's letter on receipt of instructions from the Governor.³ On the 30th of April 1761, two letters were received from the Rāi Rāyān, in the first of which he wrote to the Governor asking him to write to the chief of Medinipur directing the latter to be careful in the affairs of Jaleswar and to prevent different persons from taking possession of it. In the second letter the Rāy Rāyān requested the governor to release the *jagirs*

¹ *Bengal District Gazetteer*, Puri, p. 42.

² *Marāthi Riyāsat, Madhya Bibhāg*, Vol. IV, p. 308.

³ *Ibid.*, p. 90, Nos. 1110, 1112-13, and 1115.



of Rājā Makaranda Kīsor.¹ A strange letter was addressed to Śivarām on the 4th of May, stating that the Governor "received a letter on the cover of which was a large seal bearing the addressee's name. Believes that the letter was written without his orders and sends it back to him without opening it. Desires him to reprimand the *munshis* and to chastise severely those who wrote it. Has already informed him that the Nawab has answered Rājā Jānuji's letter concerning the *chauth*. Is surprised that notwithstanding this, the addressee continues to create disturbances. Tells him that his conduct is bound to bring upon him the Rājā's wrath." On the same date the Rāy Rāyān was informed that the *jāgirs* of Makaranda Kīsor were confiscated, because he created disturbances and opposed the Company's troops when they went to Medinipur.² Four days later, on the 8th of May another letter was addressed to Śivarām informing him that Mr. John Bristow was appointed to negotiate with him regarding a certain dispute, which is not specified.³ On the 27th of the same month a letter was written to Rāgmānji Jāchak informing him that Mr. John Bristow had been deputed to quell the disturbance in the country between Medinipur and Katak and requesting the former to co-operate with the latter. On the 28th a letter was received from the Nawāb Mir Qāsim 'Ali enquiring whether the Marathas had invaded Burdwan. On the same day another letter was sent to one Rahmat Khān, which is a copy of that addressed to Rāgmānji Jāchak on the previous day. On

¹ *Ibid.*, p. 92, Nos. 1123-24.

² *Ibid.*, p. 93, Nos. 1134-35.

³ *Ibid.*, p. 94, Nos. 1142.

the same day another letter was written to Śivarām regarding his complaint about the arrest of four messengers (*gasids*) sent with letters to Calcutta. The arrest was denied and Śivarām informed that Mr. Bristow had been sent to settle the dispute. On the 1st of June Nawāb Mir Qāsim 'Alī was informed that the report about the Maratha invasion of Bengal was baseless and was spread by Śivarām. This letter also states that troops have been sent to oppose the Marathas.¹ On the 2nd Rāja Jānuji Bhonsle was informed that no reply had been received to the previous letter addressed to him and that a severe famine prevailed in Bengal. The Governor had received a visit from Muṣliḥ-uddin Muḥammad Khān and hoped that his own envoys would receive favourable attention from the Maratha government. Another letter was issued on the same day to Śivarām concerning the *chauth* in which he was informed that the governor had written to Rāja Jānuji on the subject but no reply had been received and that the Nawāb had been requested to settle the matter shortly with Jānuji's people.² On the 24th of the same month the Rāy Rāyān was informed that Makaranda Kiśor's *jagirs* would be restored if the latter waited upon the Governor.³ On the 12th of September of the same year the Governor sent a proposal to Nawāb Mir Qāsim 'Alī Khān for an invasion of Maratha dominions in Katak and Orissa. It is stated that, though Śivarām had agreed to remain within his own jurisdiction, he cannot be trusted as he is likely to invade Bengal as soon as an opportunity

¹ *Ibid.*, pp. 102-3, Nos. 1189-92, 1195.

² *Ibid.*, p. 110, Nos. 1245-46.

³ *Ibid.*, p. 115, No. 1274.

presents itself. Therefore, the English Governor thought that it was advisable to chastise Śivarām in such a way as to compel him to make a precipitate retreat. It was proposed at the same time that a *parganah* in Orissa might be assigned for the payment of the Company's troops who would collect the revenue from Orissa and deliver it to the Nawāb. This is the beginning of the nefarious proposal to invade Orissa in order to stifle the repeated Maratha demands for *chauth*. Just at that moment the English East India Company were strong enough to undertake an invasion of Orissa, as the same letter informs the Nawāb that there is a large number of troops in Calcutta and more are coming from Madras. The Bhonsles of Nagpur were certainly correct in demanding twelve lakhs of rupees as the *chauth* of Bengal and Bihar from the Musalman *subahdār* of these two provinces according to the treaty of 1751. Mir Qāsim 'Alī was as much in the shoes of 'Aliwardi Khān as the latter's grandson Sirāj-ud-daulah was. His refusal to pay the *chauth* and its countenance by the Governor of Fort William was as much moral and legal as the British refusal to pay the stipulated tribute of twenty-six lakhs to the Emperor Shah 'Alam II after his departure from Allahabad to Delhi in 1771. The British proposals for the conquest of Orissa¹ were received with great nervousness by the Nawāb, who had already received a foretaste of the treatment he was to expect from his task-masters, the English factors of the East India Company. The Nawāb procrastinated, entered into a long correspondence with the Governor of Fort William about the costs of the expedition and finally

¹ *Ibid.*, p. 122, No. 1324.

agreed. He was informed on the 11th December that Major Karnac was to co-operate with Bū 'Ali Khān in driving Sivarām out of Orissa and on the same date another letter was written to Bū 'Ali Khān to march by way of Birbhum or Bishnupur with expedition.¹ On the 20th of the same month the Nawāb was requested to select a capable person for the Naibship of Orissa, who was to accompany the Company's troops under Major Carnac.² On the 9th of January 1762 the Nawāb was informed that his letter forbidding the invasion of Katak had been received. Therefore at that time Mir Qāsim 'Ali Khān was not prepared to invade Orissa.³ On the 16th of the same month another letter was written to the Nawāb enquiring about the proposed invasion of Orissa. The Governor attempted to excite the Nawāb by stating that the Marathas were now demanding *chauth* for three years and because the Nawāb was not paying the *chauth* it would be a good pretence for them to invade the country. It would be better if the Nawāb, on the other hand, entered Orissa and captured Katak, which was an integral part of his *suhahship*. Once Katak was in the occupation of the Nawāb, it would not be easy for the Marathas to make inroads into Bengal. The Governor then advises the Nawāb to pay no *chauth*, to dismiss the *wakils* from Nagpur in a civil manner and to invade Katak without delay. He adds that most probably Jānuji will not make any serious attempt to defend Orissa, but if he does so, English troops joined with the forces of the Nawāb will be

¹ *Ibid.*, p. 136, Nos. 1394-95.

² *Ibid.*, p. 139, No. 1407.

³ *Ibid.*, p. 140, No. 1418.

in complexion. The next remark of the Chinese pilgrim is quite accurate : "their words and language (*pronunciation*) differ from Central India." Watterson translates this passage in a slightly different fashion : "The people were of violent ways, tall and of dark complexion, in speech and manners, different from the people of Mid-India." The pronunciation of the people of Orissa is still quite different from that of Bengal and Mahākōśala or the Chhattisgadh division of the Central Provinces. The most marked difference is in the pronunciation of the semi-vowel, *e.g.*, *Rs̥hi* is pronounced *Rushi*. This is the beginning of the Southern fashion of the pronunciation of this letter. It is not possible to determine in what way the manners of the people of Orissa differed from those of the people of Bengal in the North and of those of Andhra in the South. Yuan Chwang states that the people loved learning and were indefatigable students in those days, a characteristic which has lost ground in more recent times. In the middle of the 7th century, the majority of the inhabitants of the country were Buddhists. There were very nearly one hundred Buddhist monasteries and about ten thousand monks, all of whom were followers of the *Mahāyāna*. *Deva* temples or Hindu temples numbered nearly fifty, in which followers of different sects worshipped together. Yuan Chwang mentions a famous monastery called *Pu-sie-p'o-k't-li*, *i.e.*, Pushpagiri, which has not been satisfactorily identified as yet. Dr. L. A. Waddell's extremely unwise suggestions about modern Jajpur have not been accepted by the majority of scholars. This Pushpagiri appears to be the monastery, the ruins of which can be seen above the big undeciphered rock inscription at Udayagiri in the

Cuttack district. Yuan Chwang states that "to the north-east of this tope in a hill-monastery was another tope like the preceding." This appears to refer to the ruins on Ratnagiri. The Chinese pilgrim mentions a city on the sea-shore in the south-east of this country named Che-li-ta-lo. This has been rendered into *Charitra* in Sanskrit and identified with Puri. In fact, with the exception of Puri there is no other city or port in South-Eastern Orissa with which it can be identified. The city is described, "above twenty *li* in circuit, which was a thoroughfare and resting place for sea-going traders and strangers from distant lands. The city was naturally strong and it contained many rare commodities. Outside it were five monasteries close together, of lofty structure and with very artistic images." So far no Buddhist ruins have been discovered inside or in the neighbourhood of Puri. It is also strange that no mention is made of the shrine of Jagannātha which must have existed at this place in some form, because the present temple was built by Anantavarman Chodaganga at the close of the 11th century A. D. No mention has been made also of the Jain temples and relics at Puri, numerous specimens of which are known to exist in the neighbourhood. Several Jain images were found by the present writer in the walls of the *Jagamohana* of the present temple at Puri. The Chinese pilgrim then proceeds to state that the island of Ceylon was 3,330 miles distant and that from *Charitra* on calm nights it was possible to see the brilliant light from the pearl on the top of the *stūpa* over Buddha's Tooth in that country. Watters notes that in the life of Yuan Chwang it is stated that the Buddhists of Orissa were all Hinayānists. This statement of Hwui-li is most probably a mistake,

because in the 8th century the king and many of the monks were Buddhists. The king Śubhakara copied with his own hands the Sanskrit text of the Mahāyānist treatise called *Ta-fang-kuang-Fe-hua-yen-ching* or chapter on the practice and prayer of the Bodhisattva Śāmantabhadra in the *Mahāvaipulya-Buddhāvatāraśaka-sūtra*.¹

The next division of the country was Kon-yu-t'o or Kung-gu-t'o, which is certainly the Koṅgoda or the Kuṅgada of the inscriptions. Yuan Chwang states that Koṅgoda was more than 200 miles from Wu-ch'a or Oṭa, i.e., Odra or Northern Orissa. This takes us to the region to the south of the Chilka lake and not to the country around that lake, as Fergusson and Cunningham supposed in the last century. The Koṅgoda country begins to the south of the Chilka lake near Chhatrapur. The capital of the country was above three miles in circuit. The country was hilly, bordering on the sea, and its people were tall and valorous. They were of a black complexion, and, though their written language was the same as that of India, their manner of speaking it was quite different. This is perfectly true, because in the Ganjam and Vizagapatam districts the influx of Telugu is of recent origin. The Ganjam plates of the time of Śāśāṅka of c. e. 300-619 A. D., show that the script of the Koṅgoda *mandala* was of the Northern variety.² The inscriptions of the Śailodbhava dynasty prove the correctness of Yuan Chwang's remarks. Another remark about Koṅgoda is also particularly correct. "As the town were naturally strong there was a gallant army which kept the

¹ Bunyiu Nanjio—*A Catalogue of the Buddhist Tripitaka*, Oxford, 1883, p. 34, No. 89.

² *Epi. Ind.*, Vol. VI., pp. 143-46.

neighbouring countries in awe and so there was no powerful enemy." In the first half of the 7th century A. D., Śasāṅka king of Gauḍa and his subordinate Sainyabhita-Mādhabavarman of Koṅgoda had successfully defended the country against the aggression of Harshavardhana Śilāditya of Thanesar, so that even in 643 A. D., the great Harsha was compelled to invade that country once more. Regarding the condition of religions Yuan Chwang states that Buddhism was not strong. There were more than one hundred Hindu temples while the Jains numbered more than ten thousand. Yuan Chwang's silence about the government of the country proves that the country was still hostile to his patron, king Harshavardhana. Watters is wrong in supposing that it was included in the empire of Harsha. Yuan Chwang states that the circumference of Koṅgoda was slightly over 150 miles. This is also perfectly true. From later inscriptions it has been proved that Koṅgoda was a *mandala* in the country of Tosali. The country is described as very hilly and as containing a number of towns which stretched from the slopes of the hill to the edge of the sea. The Chinese pilgrim also refers to the trading activities of the people of Koṅgoda and states that the currency was *Kowri* shells and pearls. At that time the country produced very large black elephants similar to those to be found even now in the northern slopes of the Eastern Ghats.

From Koṅgoda, Yuan Chwang proceeded to Kaliṅga which he calls Ki-ling-kia. This province was nearly three hundred miles to the south-west of Koṅgoda. Even in the 7th century Kaliṅga was quite separate from Andhra or Telingana proper, which is mentioned and described



Fragment of tympanum of arch and part of frieze – The King Elephant – Ananta Gompha
— Khandagiri, Puri District

separately by Yuan Chwang. Andhra or An-to-lo was about 150 miles south of Kośala or the Chhattisgadh division of the Central Provinces, while Kaliṅga was nearly 300 miles to the south-east of Kośala. The position indicated, therefore, is that of the country between the Godāvari and the Penner for Andhra and Dhanakāṣṭaka, Ganjam and Vizagapatam for Kaliṅga and the Chhattisgadh and Bastar for Kośala.

The description of Kaliṅga is also exceedingly brief. The country was less than a thousand miles in circuit and contained long forests. This country also produced large dark elephants which were prized in the neighbouring countries. "The people were rude and headstrong in disposition, observant of good faith and fairness, fast and clear in speech ; in their talk and manners, they differed somewhat from Mid-India." The last observation of the Chinese pilgrim is also particularly correct, because from the south of Ganjam people signify assent by a rolling movement of the head which signifies negation in Northern India. The exact boundaries of Kaliṅga are not given and the great rivers Godāvari and Kṛṣṇa are not mentioned. It is quite possible that the Godāvari was the southern limit of the province. It should be noted in this connection that the great rivers Godāvari and Kṛṣṇa are altogether omitted in Yuan Chwang's account of Andhra also. There were very few Buddhists in the country. There were not more than ten Buddhist monasteries and five hundred monks who belonged to the *Sthavira-vāda* school of *Mahāyāna*. But there were more than one hundred Hindu temples, and adherents of different sects were numerous. In the case of

Kaliṅga, Yuan Chwang does not mention the *Nirgranthas* or Jainas. The capital of the country was of the same size as the capitals of Odra and Koṅgoda, *i. e.*, twenty *li* or three-and-half a mile in circumference. Older writers like Cunningham, wanted to identify the capital of Kaliṅga with modern Rājamahendri but Fergusson was correct in placing it near modern Kaliṅgapatam. The inscriptions of the early Eastern Gaṅgas prove that the Kaliṅganagara of their inscriptions was situated in the vicinity of Mukhaliṅgam and Śri-Kurmam.

No account of Orissa would be complete without a reference to Mahākośala and Andhra, countries which bounded the three ancient divisions of Orissa on the south and west. Yuan Chwang's description of Mahākośala or the Southern Kośala is very long on account of the association of that country with the great Buddhist scholar Nāgārjuna. He went to Southern Kośala by retracing his steps northwards for three hundred miles through dense jungles on both the slopes of the Eastern Ghats. He describes the country as being more than one thousand miles in circumference. It was surrounded by high mountains and consisted almost entirely of forests and marshes. The capital of this country was bigger in size than those of any of the three parts of Orissa, being forty *li* or six-and-a-half mile in circumference. The king of this country was a Kshatriya by birth but a follower of Buddhism. There were more than one hundred monasteries and about ten thousand Mahāyānist monks. Just outside the capital of the country there was an old Buddhist monastery with a *stūpa* built by Aśoka. The great Nāgārjuna was at one time a resident of this monastery. A king called Sha-to-p'o-ha or Sātavāhana

was his contemporary. The Bodhisattva Nāgārjuna was one of the greatest scholars India has ever produced. He is regarded as the father of ancient Indian chemistry and medicine, and the works ascribed to him prove that in mediæval times he was regarded as one of the greatest exponents of *Māhāyāna* doctrines. He was a profound philosopher. He is generally regarded as a contemporary of the Great Kushān Emperor Kāñishka I, who ascended the throne either in 78 or 120 A.D. Nāgārjuna is supposed to be one of the leaders of Northern Buddhism who persuaded Kāñishka I to assemble the fourth *Mahāsaṅgīti* or Great Council of Buddhist Monks at Jullundur or in Kashmir. During Nāgārjuna's residence in this monastery another great Buddhist philosopher named Deva came to visit him. Unfortunately, for us, we do not know what was the capital of the country in the first half of the 7th century A. D., and the Chhattisgadh division and the Bastar State have been so imperfectly surveyed by archæologists that the location of the ancient capital is not possible for us even now. Fergusson wanted to locate this capital at Wairagadh which is mentioned as Vajiraghara in the Hathigumpha inscription of Khāravela, king of Kaliṅga and as Vayirākara in certain rock inscriptions of Kulottunga Choṭa I. The Sanskrit equivalent of the term is Vajrākara or Vajragaḍh meaning "Diamond Mine" or the "Adamantine fort." According to tradition, the Bodhisattva Nāgārjuna was born in Southern or Western India and, according to Tibetan authorities, he spent much of his time at Nālanda. He was the fourteenth or the thirteenth patriarch according to the apocryphal line of succession. His name is mentioned in the final verses of the *Lathkāvafāra sūtra*. The king

Kaṇishka, Kilika, Vasumitra, Aśvaghosha, and Dharmagupta are mentioned in works assigned to Nāgārjuna. Twenty of these works are preserved in Tibetan and Chinese translations. Buddhists ascribe a very long life, five hundred and twenty-nine years, to Nāgārjuna Bodhisattva. He is mentioned in the Harshacharita of Bāṇabhaṭṭa as having obtained from a Nāga king in hell a wreath of pearls which was a very potent medicine for all sorts of poisons.

Yuan Chwang goes on to state that a rock-cut monastery was excavated for Nāgārjuna at *Po-lo-mo-lo-ki-li* by a king named Yin-Cheng who cut a path along the rock surface nearly two miles in length, communicating with the other monastery. The *Po-lo-mo-lo-ki-li* is no doubt the Bhramaragiri now in the Rewa State. The name was discovered by the present writer in an inscription dated 973 A. D., at Chandrehe, twenty-nine miles due south of Rewa town in the State of that name in the Baghelkhaṇḍ Agency.¹ Previous to the discovery of this inscription various theories had been propounded by different scholars about the locality of Bhramara hill. It has also been suggested that Bhramara is really another name for Pārvati. Burgess proposed to identify this Bhramaragiri with Śri-śaila on the Kṛshṇā river, though it was much beyond the limits of the country of Kosala. The Bhramaragiri, in the Rewa State, has not been properly explored as yet and further exploration may lead to the discovery of the remains of the five-storeyed monastery described by Yuan Chwang.

The Andhra country can be located more definitely from the position of its capital Ping-chi-lo or Ping-ki-lo, which

¹ *Memoirs of the Archaeological Survey of India, the Hathayās of Tripuri and their monuments*, No. 20, p. 114.

is evidently the Ven̄gi of the inscriptions. At the time of Yuan Chwang's visit it was the capital of the Eastern Chālukyas and remained so for more than three centuries, till at least 1070 A. D., when Rajendra Chōla II left it, to be crowned as the Chōla king Kulottunga I of Tanjore.

Short and meagre as the description is Yuan Chwang's account of the three different divisions of ancient Orissa, Od̄ra, Koṅgoda and Kaliṅga, serves to illustrate a very little known chapter of the history of that country. Recent research has thrown fresh light on the names and places mentioned by the Chinese pilgrims and made what was unintelligible to Beal and Watters perfectly clear to us.¹

¹ Compiled from Beal's *Buddhist Records of the Western World*, Vol. II, pp. 204-17 and Watters's on *Yuan Chwang's Travels in India*, Vol. II, pp. 193-208.

CHAPTER XI.

THE KARAS

The kings of the Kara dynasty of Orissa were absolutely unknown to the people of India twenty years ago. During this period the labours of a number of epigraphists and the French Sinologist, M. Sylvain Levi, has enabled us to reconstruct the history and chronology of this dynasty of kings. The date of the dynasty was fixed by M. Levi's fortunate discovery of the reference to an embassy from Orissa to the Chinese Emperor Te-tsong towards the end of the 8th century : "in 795 A.D., that is, the 11th year of the period Cheng-yuan." The king who sent this embassy was called Śubhakara. It was the good fortune of the writer to come across the first inscription of king Śubhakara fourteen years ago. In this inscription, the Neulpur plate, three generations of kings of the Kara dynasty are mentioned, viz., (1) Kshemankaradeva, (2) Śivakaradeva and (3) Śubhakaradeva. Since then the history of the dynasty has been much better illuminated by the fortunate discovery of two other grants, (1) the Kumurāṅga plate of Daṇḍī *Mahādevī* and (2) the Chaurāsi plate of Śivakaradeva. These two newly discovered inscriptions now enable us to link together the informations supplied by the two plates of Daṇḍī *Mahādevī*, at one time preserved in the office of the Collector of Ganjam, and the grant of Tribhuvana *Mahādevī* from Dhenkanal edited by Mahāmahopādhyāya Dr. Hara Prasād Śāstrī, C.I.E. These inscriptions show that there were two groups of

dynasties of Kara kings ruling at different dates. The first group or dynasty is known from two inscriptions only : (1) the Neulpur plate of Śubhakara and (2) the Chaurāsi plate of Śivakara II. The remaining inscriptions of this dynasty are later in date and belong to the period of the second group.

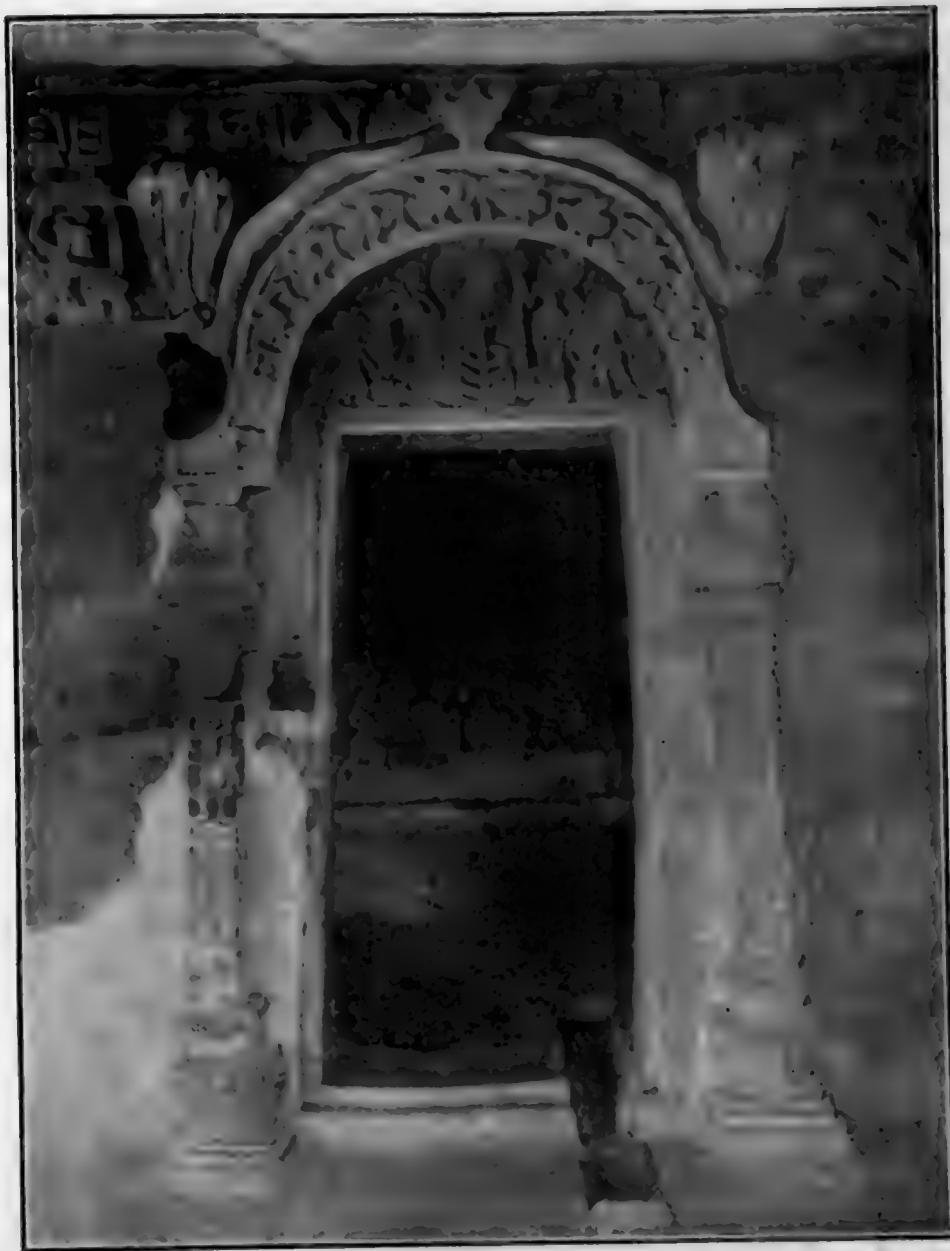
The first group of Kara kings were decidedly Buddhist. The first king of this group, Kshemañkara, is called simply a lay worshipper (*Paramopāsaka*). His son, Śivakara, is, styled the devout worshipper of the Tathāgata (*Parama-Tathāgata*) and his grandson, Śubhakara, is styled the devout Buddhist (*Parama-saugata*). Śubhakara was a contemporary of the Chinese Emperor, Te-tsong, and in Chinese records he is described as one "Who had a big faith in the Sovereign Law, and who followed the practice of the Sovereign Mahāyāna." His name is given as "The fortunate monarch who does what is pure, the lion." From this M. Sylvain Levi guesses that the name of the king of Orissa was Śubhakara Keśari. In the year 795 A.D., the Chinese Emperor, Te-tsong, received an autograph manuscript containing the last section of the *Āvataṁsaka*, which is the section dealing with the practice and vow of the Bodhisattva Śāmantabhadra. M. Levi, therefore, guesses that the work presented to the Chinese emperor was really the *Gandavyūha*, "of which the original is preserved among the Nepali collections." The autograph manuscript and the letter from king, Śubhakara, was entrusted to the monk, Prajñā, who was requested to translate it. The Prajñā was an inhabitant of Ki-pin or Kapisa near Kabul, who had begun his studies in Northern India and then migrated to Nālanda, where he had resided for some time. After

spending eighteen years in study, he settled down in the monastery of the king of Orissa to study Yoga philosophy. Then he went to China as the ambassador of the king of Orissa.¹ Though Śubhakara and his ancestors were Buddhists, the villages granted by him by a grant, discovered at Neulpur, was given to Brāhmaṇas. The villages of Kompāraka and Daṇḍāñkiyoka were situated in the districts (*vishaya*) of Pañchāla and Vubhyudaya in Northern Tosali. The grant was issued in the 8th year of the reign of Śubhakara.² The genealogy is carried one generation further in the Chaurāśi plate of Śivakara II. This inscription is of great importance, as it supplies much interesting information. After the name of Śivakara I the word *Kara*, which appears to be the family name, is repeated, a feature which is to be found in some of the inscriptions of the second group of Kara kings. We know from this new inscription that Śivakara I married Jayāvalidevi from whom was born Śubhakara, the contemporary of the Emperor Te-tsung. From Śubhakara by his queen Mādhavadevi was born Śivakara II. The Chaurāśi plate records the grant of the village of Uvurada situated in Southern Tosali to a number of Brāhmaṇas in the thirteenth year of the reign of the king on the 12th day of the bright half of Kārtika. Śivakara II and his father Śubhakara are given the Imperial title *Parameśvara-Mahārājādhīrāja* and *Paramabhaṭṭāraka*.³ The village of Uvurada granted by Śivakara II, was situated in the Antarudra district (*vishaya*)

¹ *Epi. Ind.*, Vol. XV, pp. 363-64.

² *Ibid.*, pp. 1-8.

³ *Journal of the Bihar and Orissa Research Society*, Vol. XIV, 1928, pp. 292-306.



Door-way and tympanum of arch—worship of the Sacred
Tree—Ananta Gumpa—Khandagiri, Puri District

which is identified by Mr. Narayaṇa Tripathi with the *parganāh* of Antarodh in the Sadar Sub-Division of the Puri district of Orissa. The grant was issued from Śubha-devī-pāṭaka, which is a mistake for Śubhadeva-pāṭaka mentioned in the Neulpur plate. The special Buddhist titles of Śubhakara, his father and grandfather are not given in the Chaurāsi plate even in the case of Śubhakara.

The second group of Kara kings is known to us in detail from three grants of Daṇḍī *Mahādevī* and the Dhenkanal plate of Tribhuvana *Mahādevī*. The three grants of Daṇḍī *Mahādevī* supply us with more information than the plate of Tribhuvana *Mahādevī*. The earliest inscriptions of this dynasty were the two grants of Dandi *Mahādevī* preserved in the office of the Collector of Ganjam and edited by the late Prof. Dr. Kielhorn. Out of these two plates the first one is dated in the year 180 of an unknown era. If this date is assigned to the unknown Gaṅga era then it was issued in 858 A. D. The Kumuraṅga plate of Daṇḍī *Mahādevī* is also dated. The late Mr. H. Pāṇday read it as 387, but it appears on the analogy of the Ganjam first plate to be 187. The Ganjam plates state that "There was a king named Unmattasimha (1.5), from whose family sprang Maṅgapāda (1.7) and other kings. In their family there was the king Loṇabhāra (1.9); his son was Kusumabhāra (1.13); after him ruled his younger brother Lalitabhāra (1.13); he was succeeded by his son Śāntikara (1.15), and he again by his younger brother Śubhakara (1.18). When the last of these princes died, his queen ascended the throne, and afterwards her daughter Daṇḍī *Mahādevī* (1.20) ruled the earth for a long time. The information supplied by the Dhenkanal plate of Tribhuvana *Mahādevī* is exactly

similar, but in this plate the name of this first king is spelt as *Lolabhāra*.

From these three inscriptions we learn that one *Unmattasinha* was regarded as the remote ancestor of this line of kings. The Ganjam plates mention a king named *Maṅgapāda* after him. The Dhenkanal plates mention *Gayāda* and others instead of *Maṅgapāda*. Evidently, Prof. Kielhorn could not read the name *Gayāda* correctly.¹ In the family of *Gayāda* was born *Lolabhāra* or *Loṇabhāra*. His sons *Kusumabhāra* and *Lalitabhāra* succeeded him. *Lalitabhāra*'s son was *Sāntikara* according to the inscription of *Dāṇḍī Mahādevī*. We learn from the Dhenkanal plates of *Tribhuvana Mahādevī* that she was the wife of *Lalitabhāra*, who is styled the Moon of the Kumuda flowers of the Kara family, *mahārājādhīrāja* and *Parameśvara*. *Tribhuvana mahādevī* was the daughter of a southern chief named *Rājamalla*, who upheld the fortunes of the Kara family at the time of a great misfortune. At that time, requested by the *Gosvāminī* *Purayidevi* and the assembly of great feudatories (*mahāsāmanṭa-chakra*), *Tribhuvana Mahādevī* ascended the throne. We do not know whether *Sāntikara* was her son or not. The three grants of *Dāṇḍī Mahādevī* carry the genealogy of the second group of Kara kings three generations further. *Sāntikara*, the son of *Lalitabhāra*, was succeeded by his son *Subhakara II* and he by one of his queens who is not named. Later on *Dāṇḍī Mahādevī*, the daughter of *Subhakara II* ascended the throne. The date of the *Kumurāṅga* plates of *Dāṇḍī Mahādevī*, the year 187 of an unknown era is the latest known date of this dynasty. If applied to the little known

¹ *Sri-mad-Gayāda* often looks like *Śri-Maṅgapāda*.

Gaṅga era it would give 965 A.D., as the latest known date for Daṇḍī *Mahādevī*.

The foregoing summary of the events connected with the reigns of the second groups of monarchs of the Kara dynasty show that the Dhenkanal plate of Tribhuvana *Mahādevī* is the earliest known inscription of the second group. The late Mr. H. Pānday attempted to connect the two dynasties by identifying Kshemākara of the Neulpur plate with Śāntikara of the inscriptions of Daṇḍī *Mahādevī* and Śubhakara with Śivakara. There are two Śivakaras in the first group of the Kara dynasty and as all other names disagree, it is not possible to identify the kings of these two groups.

Of the kings mentioned as the ancestors of Lolabhāra, neither Unmaṭṭasīhha nor Gayāḍa are known from other inscriptions. It is absolutely impossible to identify king Gayāḍa, the ancestor of Lolabhāra, with Gayāḍa of the Tuṅga family, the descendant of Salāṇatūṅga and Jagatṭuṅga. Of Lolabhāra and his sons Kusumabhāra and Lalitabhāra no details are given in any of the three inscriptions of Daṇḍī *Mahādevī*. Tribhuvana *Mahādevī* was the widow of Lalitabhāra and she has left a good deal of information in a grant discovered in the Dhenkanal State. This was issued from Śubheśvara-pāṭaka, the capital of Śubhakara. The kings Unmaṭṭakesari and Gayāḍa are mentioned among the early ancestors. Then we are introduced to a chief of Southern India who had saved the Kara family when it had fallen on evil days. Tribhuvana *Mahādevī* was the daughter of Rājamalla and was married to Lalitabhāradeva. Evidently upon the death of her husband the queen was persuaded by the ascetic Purāyidevi and the principal

feudatories to ascend the throne. Her titles are *Paramabhaṭṭārikā-Mahārājādhirāja-Parameśvarī* and she is styled the devout worshipper of Vishṇu.

The land granted was situated in Kośala but it is not specified in which part of that country. The village granted, Koṇṭasparā, was situated in the district of Olāśrama. The grant is dated, as it was issued according to the editor in "*Samvats Lu Chu Kārttika sudt di.*" These numerals have not been translated by the learned editor but as the symbol *Lu* denotes the numeral for 100 in two grants of Daṇḍī *Mahādevī* it would be safer to assume that this symbol expresses the same value that it does in the Ganjam plate of Daṇḍī *Mahādevī*. The late Mr. H. Panday transcribed this symbol as 300, but a comparison with the Ganjam plate shows that he is wrong. The symbol *Chu* may be taken to denote 30. With these dates as the basis the chronology of the second group of Kara kings may be reconstructed. The inscriptions of Daṇḍī *Mahādevī* do not mention Tribhuvana *Mahādevī* but bring forth another king named Śāntikara as the successor of Lalitabhāra. We possess two different stone inscriptions of this Śāntikara, one of which is dated. This inscription was found in a cave on the top of Dhauli hill in the Puri district of Orissa. It records a private donation in the year 93.¹ According to all inscriptions of Daṇḍī *Mahādevī* Śāntikara was the son and successor of Lalitabhāra and according to the Dhenkanal plate Tribhuvana *Mahādevī* was the latter's wife and successor, but as Śāntikara was ruling

¹ This is the inscription mentioned by the late Mr. H. Panday but it has not appeared in *Epigraphia Indica*, Vol. XV. It will be published in a subsequent volume. *Ibid.*, Vol. V, 1919, p. 569.

in the year 93 and Tribhuvana *Mahādevī* in the year 130 there cannot be any doubt about the fact that Tribhuvana *Mahādevī* had succeeded Śāntikara, her son or step-son, on the throne and not her husband Lalitabhāra. The disturbances mentioned in the Dhenkanal plate appears to have taken place either shortly before or after the year 93. There are no reasons to suppose that the year 93 belongs to a different era from the year 130 of the Dhenkanal plate. If these be referred to the Gaṅga era then Śāntikara was ruling in Central Orissa in 871 A. D. It may, therefore, be assumed that the disturbances caused by Śatrubhafija and Raṇabhafija I were the causes of the fall of the Kara or Kesari dynasty after the death of Lalitabhāra and that the revival of Kara power under Rājamalla caused Netrībhafija I and his successors to retire to the South and transfer their capital from Dhṛitipura to Vafijulvaka. The two inscriptions of Śāntikara have now become the oldest records of the second group of Kara kings. The first of them was discovered inside the Ganeśagumphā cave on the Udaygiri hill, three miles to the west of Bhuvaneśvar, in the Puri district. It is not dated and simply mentions Bhimata, the son of a person named Naṇyata.¹ The second inscription of the reign of Śāntikara was found by the author in a cave close to Aśoka's rock inscription at Dhauli near Bhuvaneśvar. The only important part of this inscription is the date, the year 93. If the initial year of the so-called Gaṅga era falls in 778 A. D., then this cave was excavated in 871 A. D. Beyond this we do not know anything about Śāntikara.

¹ *Ept. Ind.*, Vol. XIII, p. 167, no. XVII.

The Dhenkanal plate of Tribhuvana *Mahādevī* proves that she came to the throne after Śāntikara. In the period which followed the death of her husband, Lalitabhāra, and his son, Śāntikara, there were disturbances which were quelled by her father Rājamalla. In the Dhenkanal plate this chief is simply called "The mark on the forehead of the Southern region." The only kings of this name known to us are the Western Chālukya king Vikramāditya I¹ and the three Western Gaṅga chiefs of that name. Out of these three, Rāchamalla or Rājamalla I is too early. The king referred to may be Rājamalla II whose Narasapur plates were issued in S. 824-902 A. D.² These identifications depend upon the probabilities of the Karas using the so-called Gaṅga era and that era having started from 778 A. D.

The object of the inscription on the Dhenkanal plates was to record the grant of the village of Koṇṭasparā to Bhaṭṭa Jagaddhara for the purpose of bringing down rain (*Vṛishṭi-kāma-nimittāya*).³

The three inscriptions of Dandī *Mahādevī* prove that the statements of the Dhenkanal plates of Tribhuvana *Mahādevī* that "the Kara family were known only to fame", and "who finding the earth with all her Kara kings dead and gone" are incorrect. Tribhuvana *Mahādevī* was succeeded by Śubhakara II, the younger brother of Śāntikara. There cannot be any doubt about the fact

¹ *Epi. Ind.*, Vol. VII, App. p. 5, note 4.

² *Ibid.*, Vol. VIII, App. II, p. 3; *Epi. Carn.*, Vol. X, p. 25, no. 90.

³ *Journal of the Bihar & Orissa Research Society*, Vol. II, 1916, pp. 419-27.

that this Śubhakara was quite different from Śubhakara, the contemporary of the Chinese Emperor Te-tsong, and the son of Śivakara I, and the grandson of Kshemañkara. All inscriptions of Dandī *Mahādevī* agree in stating that Śubhakara was succeeded first of all by his queen, whose name, according to certain scholars, was Gauri. Then Śubhakara's daughter, Dandī, ascended the throne. Out of the three grants of Dandī *Mahādevī*, two only are dated. The earliest date is to be found in the first Ganjam plate of the year 180 which may be equivalent to 958 A. D. By this plate the great queen granted the village of Villagrāma situated in the Eastern Division of the Barada-*khaṇḍa* district (*vishaya*) of the Koṅgoda *Maṇḍala*. The *Pūrvakhaṇḍa* of the Koṅgoda *maṇḍala* is still known by that name in the Ganjam district of the Madras Presidency. The grant was issued on the 5th day of the dark half of the month of Mārgaśirsha of the year 180.¹

The second Ganjam plate of Dandī *Mahādevī* is undated. It contains the important information that the Koṅda *maṇḍala* was situated in Southern Kośala. By this plate the queen granted the village of Garasambhā in the district of Arttani on the occasion of the *Uttarāyaṇa*.² The third and the most recently discovered inscription of Dandī *Mahādevī* is the Kumurāṅga plate of the year 187. By this inscription the queen granted the village of Kāntaśaranagari in the district of Khidiṅgabhāra of the Kuṅgada *Maṇḍala* in Southern Tosala, on the 13th day of the bright half of Jyaishṭha of the year 187.³ The

¹ *Epi. Ind.*, Vol. VI, pp. 133-40.

² *Ibid.*, pp. 140-42.

³ *Journal of the Bihar & Orissa Research Society*, pp. 564-81.

Kumaraṅga plate informs us that the Kuṅgada or the Koṅgoda *maṇḍala* was situated in Southern Tosala, whereas the second Ganjam plate states that it was situated in Southern Kośala, and, therefore, it is apparent that in Orissa Tosala and Kośala were equivalents. The dated inscriptions of Daṇḍī *Mahādevī* prove that the queen was reigning from 958 to 965 A. D., if the dates can be referred to the Gaṅga era. We do not know what happened to the Kara family after Daṇḍī *Mahādevī*. Evidently the Bhafijas regained power and were able to regain Northern Khifijali under or in the time of Netṛībhafja II, the son of Vidyādhara bhafja.

The discovery of M. Sylvain Levi leaves no doubt about the fact that the first group of Kara kings bore the title of Keśari. The inscriptions of the second group of Kara kings prove that one of their ancestors was called Unmattakesari, but the title is not applied to any king of the second group. We do not know whether these later Kara kings had other *birudas* or not, but kings with the name Kesari are to be met with in some inscriptions of Orissa and records of other countries. At least three inscriptions are known of a king named Uddyotakesari. The earliest inscription of the reign of this prince was discovered in a ruined cave assigned to the mythical Lalāṭendukesari of the native tradition of Orissa, on Khandagiri, three miles from Bhuvaneśvara in the Puri district. According to this inscription in the 5th year of the reign of Uddyotakesari the old temples and well on the Kumāra hill were repaired.¹

In the Hāthigumpha inscription of king Khāravela of Kaliṅga we have seen that Udayagiri is called the Kumāri

¹ *Ept. Ind.*, Vol. XIII, p. 166, no. XVI.



Rani Nur Gompha—General View
Left Portion of the Central Wing: Udaygiri, Puri district

hill. From the inscription in Lalāṭendukeśari's cave we learn that Khaṇḍagiri was called the Kumāra hill. The ancient names of Khaṇḍagiri and Udayagiri were, therefore, Kumāra and Kumāri. In the Navamuni cave on the same hill there is another pilgrim's record belonging to the reign of Uddyotakeśari. It states that in the year 18 of the reign of Uddyotakeśari the Āchārya Kulachandra's disciple, Subhachandra came to this shrine.¹ Another inscription, discovered somewhere in Bhuvaneśvara, but now missing, was incised in the 18th year of the reign of Uddyotakeśari, Lord of the three Kaliṅgas. From the published texts the late Dr. Kielhorn compiled the following summary of this inscription : "Janamejaya of the lunar race, his son Dirgharava, and his son Apavāra who died childless ; after him, Vichitravirya (another son of Janamejaya), his son Abhimanyu, his son Chāṇḍihāra, and his son Uddyotakeśarin, whose mother was Kolvātī of the solar race."² Beyond this we do not know anything of Uddyotakeśari. If his ancestor, Janamejaya, is the same as Mahābhavagupta of the Soma-vāṁśī dynasty of Mahākośala, then, inspite of his affix Keśari he cannot be taken to be a descendant of the Kara dynasty.

A king of Orissa with the affix Keśari continued to rule over some part of Orissa till the middle of the 11th century A. D. Among the feudatories who combined to recover Northern Bengal for the Pala king, Rāmapāla, is mentioned Jayasimha of Daṇḍabhukti, who is said to have uprooted king Karṇakeśari of Utkala. The campaign for

¹ *Ept. Ind.*, Vol. XIII, pp. 105-6, no. XIV.

² *Ibid.*, Vol. V, App. p. 90, no. 668, *Journal of the Asiatic Society of Bengal*, Vol. VII, 1838, pp. 558 ff. pl. XXIV.

the restoration of Rāmapāla to Northern Bengal cannot have taken place later than 1060 A. D., and therefore, Jayasīhha's defeat of Karṇakeśari must have taken place some time earlier. Uddyotakeśari is called "the Lord of Trikaliṅga" in the lost Bhuvanesvara inscription but in the *Rāmacharita* of Sandhyākaranandin Karṇakesāri is styled the Lord of Utkala,¹ evidently because by that time the rest of the three Kaliṅgas had been conquered by the Eastern Gaṅga king, Vajrahasta, who ascended the throne in 1038 A. D.² In 1078 A. D., Anantavarman Choḍagaṅga made an end of all minor dynasties, including, perhaps, Karṇakeśari who was ruling over Northern Orissa, adjoining Daṇḍabhukti or the modern district of Midnapore, as the last representative of his dynasty. We do not know whether Karṇakeśari belonged to the Kara dynasty or the lunar dynasty of Uddyotakeśari.

APPENDIX I

A new copper plate grant was discovered recently in the State of Hindol and is in the possession of the chief of that State. I am indebted to Pandit Tarakesvar Ganguli of the Mayurbhajia State for an indifferent photograph of two sides of this plate. The inscription is one of Śubhākara of the Kara dynasty, but it mentions a new line in the ancestry of the Kara kings. In the third line it is stated

¹ *Memoirs of the Asiatic Society of Bengal*, Vol. III, p. 56; *Rāmacharita*, II, 5, commentary.

² *Ept. Ind.*, Vol. VIII, App. I, p. 17, list no. 22.

that when Lakshmikara and other kings had gone to heaven, in that family was born the illustrious Śubhākara (L. 3 & 5). The *Bhaum-ānvaya* is mentioned in the beginning of L. 3. The son of this Śubhākara was Śāntikara (L. 7). His son was born of Tribhuvana Mahādevī, (L. 10), the Paramabhaṭṭāraka-Mahārājādhīraja Parameśvara Śubhākara II. The grant was issued from Śubhadeva-Pataka in the year 18(?9)3 of the bright half on the seventh day of Śrāvāna. The charter records the grant of the village of Rohila or Roḍḍila in the district (*vishaya*) of Northern Tosali, to the god Vaidyanātha dedicated in the temple (*Āyatana*) of Pulindeśvara. Half of the village was to be given to Vaidyanātha for *rapana*, scents, flowers, lamps, incense, *nātvedya*, *vati*, *charu*, and *pūjā* as well as for the maintenance of the temple-servants and the repairs of the temple and the other half for the supply of *Satra*, *kaupīna*, etc., of Śaiva ascetics. I have not been able to read the inscription completely or satisfactorily from the photograph supplied to me, because the copper plate was plentifully sprinkled with powdered chalk before it was photographed. The genealogy of the first group of Kara kings stands as follows :

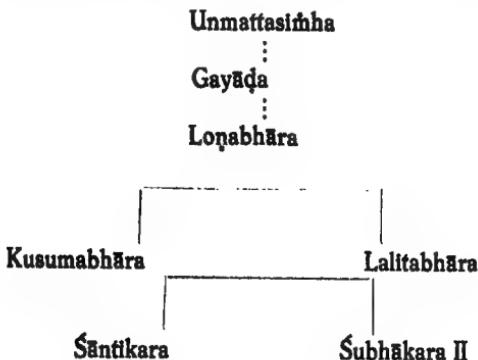
Kshemāṅkara
Param-opāsaka
 |
 Śivakara
Parama-Tāthāgata
 |
 Śubhakara
Parama-Saugata (Neulpur plate).

The genealogy of the first dynasty of Kara kings is

carried on for several generations by the Chaurasi plate. Thus we have :

Kshemankara
|
Śivakara I-Jayāvali
|
Subhakara-Mādhavadevi
|
Śivakara II

The genealogy of the second group of the Kara kings is longer and more complicated :



According to the Dhenkanal plates of Tribuvana *Mahādevi*, she was the wife of Lalitabhāra, but, according to the Hindol plates, Tribuvana *Mahādevi* was the wife of Śāntikara. Whether this is a mistake of the Dhenkanal inscription due to the imperfection of my own decipherment, cannot be determined at present. The donor of the new Hindol plate should, therefore, be Śubhakara II. Lakshmi-kara mentioned as the ancestor of the second group of Kara kings is a new name which has not been met with before.

CHAPTER XII

THE BHANJA DYNASTIES

The Bhafijas of Orissa are undoubtedly the oldest representatives of the Royal dynasties of Ancient Orissa. They are much older than the Gaṅgas or the Somavāṁśis and as such the modern States ruled over by them are far more important for the study of the ancient and mediæval history of that country than any of their neighbours. The present Chiefs of Mayurbhafija claim descent from the Kachhvāhā clan of Rajputs, because when the Mughals conquered Orissa, the people of Orissa found that the Rajputs were the principal Hindu nobles in the Mughal Empire and it became a fashion in Orissa to claim Rajput origin. Even dynasties which were ancient when the Hūṇas were being civilised into Rajputs, began to claim Rajput descent. Thus we find the Vizianagram House claiming to be descended from Rajputs in 591 A. D., a period when the very name Rajput was unknown in India. Following this fashion the Bhafijas of Orissa began to claim Rajput descent forgetting the fact that their ancestors were great kings in their own country when the Pratihāras and Chāhamānas were uncouth barbarians. Therefore, we find in the Gazetteer of the Feudatory States of Orissa that, "the Mayurbhafija State was founded some 1300 years ago by one Jai Singh, who was a relative of the Raja of Jaipur in Rajputana. Jai Singh came on a visit to the shrine of Jagannāth at Puri and married a daughter of the then

Gajapati Raja of Orissa and received Hariharpur as a dowry. Of his sons, the eldest, Adi Singh, held the *gadi* of the Mayurbhafij State. The annals of the Mayurbhafij Raj family, however, say that Jai Singh came to Puri with his two sons, Adi Singh and Jati Singh, the elder of whom was married to a daughter of the Puri Raja.

"When returning home Jai Singh conquered Raja Mayuradhwaja, then holding the *gadi* of Bamanghati. In the vernacular almanac written annually in the Mayurbhafij State, this Bamanghati is regarded ever since that period as the original place of residence of the Raj family, and the State is called after Mayuradhwaja. In every State-seal the design of a peacock was introduced as a family distinction. According to family tradition, the limits of the State of Mayurbhafij from the year 1538 A. D. up to the year 1831 extended to Bhafijbhum and Khelor *parganas* in the north ; to the Balasore district in the east ; to the Nilgiri State in the south-east ; to the Baitaranji river in the south, and Porahat and Dhalbhum Raj in the west."¹

The fallacy of this statement has been proved by more than one writer. Mr. B. C. Mazumdar stated in 1925 that the Bhafijas of the present day Mayurbhafij, Keonjhar and Baud are in no way related to or connected with the early Bhafijas who founded the State of Mayurbhafij.² He points out clearly that the dates recorded in the family annals are absurd as Man Singh's expedition or rather that of his son, Jagat Singh, did not take place before 1589.

¹ *Bengal Gazetteers. Feudatory States of Orissa, Calcutta, 1910.*
p. 259.

² *Orissa in the Making, p. 119.*

Mr. B. C. Mazumdar did not observe that the present town of Jaipur was founded by Mahārāja Sawai Jai Singh II during the reign of the Emperor Muhammed Shah (1719-48) and Amber was not the capital of the Kachhvāhās till the 14th century, when they were known as the kings of Dhundhar or even Gopadri or Gwalior. He believes that like the so-called Chauhān or Chāhamāna Chiefs of the Patna-Sambalpur-Sonpur group, the present Bhafijas were new-comers in Orissa in the 16th century A. D. There was no Man Singh in Rajputana thirteen centuries ago and it is extremely doubtful whether the Kachchhapaghāta or the Kachhvāhā Rajputs existed as a separate clan in 610 A. D. Therefore, this genealogy of the present-day Bhafijas must be regarded to be as fictitious as that of the Chauhāns of the Patna-Sambalpur-Sonpur group.

Forgetful of their ancient past the modern Bhafijas employed some extremely ignorant person to carve out a Rajput genealogy for them in the 17th or the 18th century. From epigraphical and historical documents it can be proved that the Bhafija rulers occupied and ruled over parts of Orissa, almost in unbroken succession, till our times, and at the end of the examination of the documents relating to them one must come to the only possible conclusion, that the present Bhafijas are lineal descendants of the ancient Bhafijas.

The Bhafijas came to the forefront for the first time in the beginning of the 9th century. The earliest known Bhafija Chief is Neṭṭabhafija I, who lived in the 8th century and is known only from one landgrant recently discovered in the Baudh State. There is no genealogy of the donor in this inscription and the legend of the birth of the

ancestor from an egg is also omitted. By his charter king Neṭṭabhafija granted a field called Stamvakāra lauṇḍaka, in the district (*vishaya*) of Tulaśringa, to a Brāhmaṇa named Mādhavasvāmin of the Vājasaneyā *charanya* of the Yajur-veda, and the Kāṇva-Parāśara:gotra for the merit of (his) deceased queen, Vāsaṭa, on Thursday the third *tithi* of the dark half of Kārttika of the 18th year of his reign. The next king of the Bhafija dynasty was most probably, Śatrubhafija, who is known to us from several landgrants, but it is also possible that his father Śilābhafija I was also a king. A village called Śilābhāñja-pāṭi is mentioned as the place of residence of the donee of a Somavāhi grant.¹ The earliest inscription of this king is not dated and was discovered some time before 1898 in the State of Sonpur. According to this charter, Śatrubhafija was the son of Śilābhafija. He was born of the family produced out of an egg (*Andajavainśa-prabhava*) and the only title used is *Parama-vatshṇava*. The charter records the grant of a piece of land called Milupadi in the district of Royarā to a Brāhmaṇa named Krishṇa of the Kāśyapa *gotra* who was an immigrant from the village of Ālāpa and belonged to the Sāmaveda. It was sealed with the Royal Seal by Śivanāga, son of Pāṇḍi.² Among the places mentioned, the name of the district, Royarā, is perhaps the same as that in the Sonpur State.³ The next inscription of Śatrubhafija was discovered in April 1916 in the village of Kumurukelā in the same State. The charter was issued on the 12th day of the bright half of the month of Kārttika of the 18th year

¹ *Ept. Ind. Vol. III, p. 354.*

² *Ibid. Vol. XI, pp. 98-101.*

³ *Ibid. Vol. XVIII, p. 200.*

of the reign of Śatrubhafīja, and it records the grant of the villages of Jaintāmura and Kumurukelā situated in the Uttarapalli to a Brāhmaṇa named Manoratha of the Kāśyapa *gotra* and the Bahvṛcha *Charaṇa* who was an immigrant from Vaṅgakūṭi and an inhabitant of Gandhaṭṭapaṭi.¹ In this record Śilābhafīja is not mentioned but another person named Angati (perhaps Āṅgaṭṭi) is brought in as the ancestor of the king. The mention of the name Gandhaṭṭapaṭi as the name of a village in this inscription and of Gandhaṭṭa as the remote ancestor of Raṇabhaṭṭa I in the Baudh plates of the year 54 proves that Gandhaṭṭa was one of the remote ancestors of Śatrubhafīja. The undated Sonpur plates show that the order was addressed to the officers of the *Maṇḍala* of both the Khīṣjalis (*Ubbaya-Khīṣjali-Maṇḍala*) but the Kumurukelā plates contain an order addressed to the officers of the *Maṇḍala* of Khīṣjali. Both records were issued from the city of Dhṛtipura. A new record of Śatrubhafīja has been discovered in Tekkali. This inscription, which is dated, contains the names of the father and grandfather of Śilābhafīja I. The legend about the birth of the ancestor from an egg is omitted in this record. By this charter Śatrubhafīja, son of Śilābhafīja I, grandson of Pallagambhira and great-grandson of Yathāśukha, granted the village of Kantamulla in the district (*vishaya*) of Salvadda to two Brāhmaṇas of the Vaśiṣṭha *gotra* named Viṣṇusvamin and Nārāyaṇaswāmin. The charter is dated [V. S.] 800 *Kārātika Sudt 8* or October 744 A.D.

Though Śilābhafīja I is mentioned in two only of the

¹ *Journal of the Bihar and Orissa Research Society*, Vol. II, 1916, pp. 429-35.

three charters of his son Śatrubhafija, he is known to us from many inscriptions of his grandson Raṇabhafija I. Thus he is mentioned in the Singhara plates of Raṇabhafija I of the regnal year, 9, in the Baudh unpublished plates of the same king of the regnal year 28, and the Chakardharpur plates of this king of the regnal year 24. The birth of the ancestor of the dynasty from an egg is mentioned in two grants only but this account is further elaborated in the inscriptions of his successors. The mention of the legend shows that the legend of the birth of the founder of the dynasty from the egg of a pea-hen was very well-known even at that time. Nothing is known of the manner in which Śatrubhafija acquired independence. The fact that he presumed to issue grants of land even though he dared not assume royal titles openly shows that he was merely a rebellious vassal of the Kara Kings who had usurped royal functions. From the fact that he is mentioned as being in possession of both the Khifijalis shows that he ruled over both banks of the Mahānādī. His son and probably his immediate successor, Raṇabhafija I, gradually assumed independence. Śatrubhafija is styled a *Rāṇaka* in his charter of the 15th year of his reign but is called simply a devout worshipper of Vishṇu in the earlier inscriptions. His son, Raṇabhafija I,¹ gradually rose from the rank of a *Rāṇaka* to that of a *Mahārāja*. Raṇabhafija I was a *Rāṇaka* in the 9th year of his reign when the Singhara plates were issued. This charter contains the names of Śilabhafija and Śatrubhafija as the ancestors of the

¹ I have discussed the necessity of calling Raṇabhafija, son of Śatrubhafija, Raṇabhafija I, in my paper on the Baudh plates of Kanakabhafija *I&td.* Vol. XIV, 1928.

donor, who is called the master of both the Khifijalis, who had obtained the five great sounds and whose feet were worshipped by the great feudatories (*Mahā-sāmantas*). It was issued from the city of Dhritipura and it mentions the dynasty as being founded by a person produced out of an egg. It records the grant of the village of Singhara-Mahalopi in the Dakshipa-palli Bhogi-Khaṇḍa of the Khifijali *Maṇḍala*, situated on the banks of the river Vyāghra to a Brāhmaṇa named Vihe of the Kāśyapa *gofra*, of the Yajur-veda, an inhabitant of Gandhaśapāṭi who had emigrated from the village of Bhadrapalāśi in the country of Magadha (Magaha) in the 9th year of the king's reign. The inscription was incised by the goldsmith and merchant, Padmanābha, son of Pāṇḍi. In this inscription Raṇabhañja I is called the devout worshipper of the goddess Stambheśvari and of Śiva.¹ The next known inscription is the Ṭāsapāikerā grant. In this inscription the only ancestor of Raṇabhañja I mentioned is Śatrubhañja. In this record also we find the king mentioned as the lord of both the Khifijalis, Rāṇaka, a devout worshipper of Vishṇu, born of the family produced from an egg and one who has obtained the five great sounds as well as the favour of the goddess Stambheśvari. The charter records the grant of the village of Ṭāsapāikerā on the river Mahānādī in the Uttarapalli division. The king is called the Lord of both Khifijalis. The donee was Śridhara, a Brāhmaṇa of the Bhāradvāja *gofra*, an inhabitant of the village of Kāmāri, who belonged to the Mādhyandina branch of the Yajur-veda and who was an immigrant from Bhaṭṭa Nirola. The grant was issued in

¹ *Ibid.*, Vol. VI, 1920, pp. 481-86.

the sixteenth year of the king's reign on the 6th day of an unspecified month. It was engraved by the goldsmith Śivanāga, son of Pāṇḍi.¹ The Chakardharpur plates of the same king were issued in the 24th year. They were discovered in the village of Chakardharpur in the State of Daspalla. In this inscription Śilābhafija I is mentioned as the grandfather and Śatrubhafija as the father of Raṇabhabhafija I. The charter was issued from Dhṛitipura and in it Raṇabhabhafija I is mentioned as the Lord of both the Khifijalis, one who has obtained the five great sounds, the boon of the goddess Stambhesvari, born of the family produced out of an egg, the devout Vaishṇava and Rāṇaka. It records the grant of the village of Tuleṇḍā in the district (*Vishaya*) of Tullāśīṅgā in the *Māṇḍala* of Khifijali to Padmākara of the Kṛishṇ-Ātreya *gotra* and of the Chhandoga *Charāṇa* and the Kauthuma Śākhā of the Sāmaveda, who was an immigrant from the village of Pechipāṭaka in the *Māṇḍala* of Varendri (Northern Bengal) and an inhabitant of Burallā. The inscription was incised by the merchant and goldsmith Śivanāga, son of Pāṇḍi.² In the Baudh plates of the year 26th Raṇabhabhafija I is mentioned as the son of Śatrubhafija, master of both the Khifijalis, one who has obtained the five great sounds, who was saluted by the great Sāmantas, one who had obtained the favour of the goddess Stambhesvari and Rāṇaka. The charter was issued from Dhṛitipura and records the grant of a piece of land to the south of the river Mahānadi and east of the river Śalāṅki named Ballāśīṅgā in the Khātia district

¹ *Journal of the Bihar and Orissa Research Society*, Vol. II, 1916 pp. 167-77.

² *Ibid.*, Vol. VI, 1920, pp. 266-74.

(*Vishaya*) of the Khifijali *Māṇḍala*, to a Brāhmaṇa named Bhāṭṭaputra Dāmodara of the Maudgalya *gotra* and the Kāṇva Śākhā of the Vājasaneyā *charaṇa* of the Yajur-veda, who was an emigrant from the Bhāṭṭa village of Khaduvā-pali in the Middle country (*Madhya-deśa*), on the fifth day of the bright half of the month of Mārgaśirsha of the year 26 of the reign. After the death of the donee the grant was given to his son Chhadoka. The charter was written by the merchant and goldsmith, Śivanāga, son of Pāṇḍi.¹ The village of Vallāśringā has been identified with Bālaśringā about two miles from Baudh and situated on the confluence of the rivers Sālki and Mahānadi, and the district of Khāṭia with the pargana of Machhiakhanḍa of the Baudh State.² A new charter of Raṇabhaṇja I was discovered in the State of Baudh in 1915 and sent by the Political Agent of the Orissa Feudatory States. A summary of the contents of the inscription was published by the late Rai Bahadur H. Krishṇa Śāstri in the annual report of the Archæological Survey of India, Eastern Circle, for the year 1916-17, (p. 4, para. 5). The charter gives the names of Śilābhafija and Satrūbhafija as the grandfather and father of Raṇabhaṇja I. The object of this charter is to record the grant of the village of Vāhiravāḍā on the banks of the Mahānadi and included in the Dakshinapali district of the Khifijali *Māṇḍala* to the god Vijayeśvara by the Mahādevi Vijyā or Vidyā, the daughter of the Rāṇaka Niyārṇama. Raṇabhaṇja I is called the devout worshipper of Vishṇu, born in the family produced from an egg, Lord of both the Khifijalis, one who had obtained the five great sounds and

¹ *Epi. Ind.*, Vol. XII, pp. 326-28.

² *Ibid.*, Vol. XVIII, p. 500.

the favour of the goddess Stambhesvari, whose feet were worshipped by the great Sāmantas and Rāṇakas. The actual donor of the plates is the *Parameśvari Mahādevi Vijyā* (Vidyā or Vijaya) the daughter of the *Rāṇaka Niyārṇama*, who is evidently the principal queen of Raṇabhañja I. The date of this inscription is expressed in the form of a curious chronogram *Indu-Vāk-Viṁśati-Varshe* which would ordinarily mean the year 2011 of some era. But evidently the writer meant *Vāk* to mean 1 and to add it with *Indu*, 1, to twenty, thus making twenty-two. This charter was also engraved by the merchant and goldsmith Śivanāga, son of Pāṇḍi.¹

The last known inscription of Raṇabhañja I in which Śilābhañja I and Śatrubhañja are mentioned is an undated record recently discovered in the Baudh State. In this grant also the King is styled a Rāṇaka, one who has obtained the five great sounds and the favour of the goddess, Stambhesvari, and who was born in the family produced from an egg. By this charter the King granted the village of Amvasāri in the Dakshinapali, the *khaṇḍa* of Śivara, of the *Maṇḍala* of Khifijali to a Brāhmaṇa named Devahara, who had emigrated from the middle country and was an inhabitant of the village of Hṛishipadraka, who belonged to the Kāṇva *gotra*, the Aśvalāyana Śakha and the Vahvṛicha *charaṇa* [of the Rig-veda]. The charter was written by Padmanābha, son of the merchant Pāṇḍi, an inhabitant of Gandhaṭapāṭi, who also composed the grant of the year 9 of the same king. This grant was also issued from Dhṛitipura. The last but one charter of Raṇabhañja I was issued from Dhṛitipura in the year 54 of his reign. In this inscription the only ancestor of the

¹ This inscription is being published in the *Epigraphia Indica*.

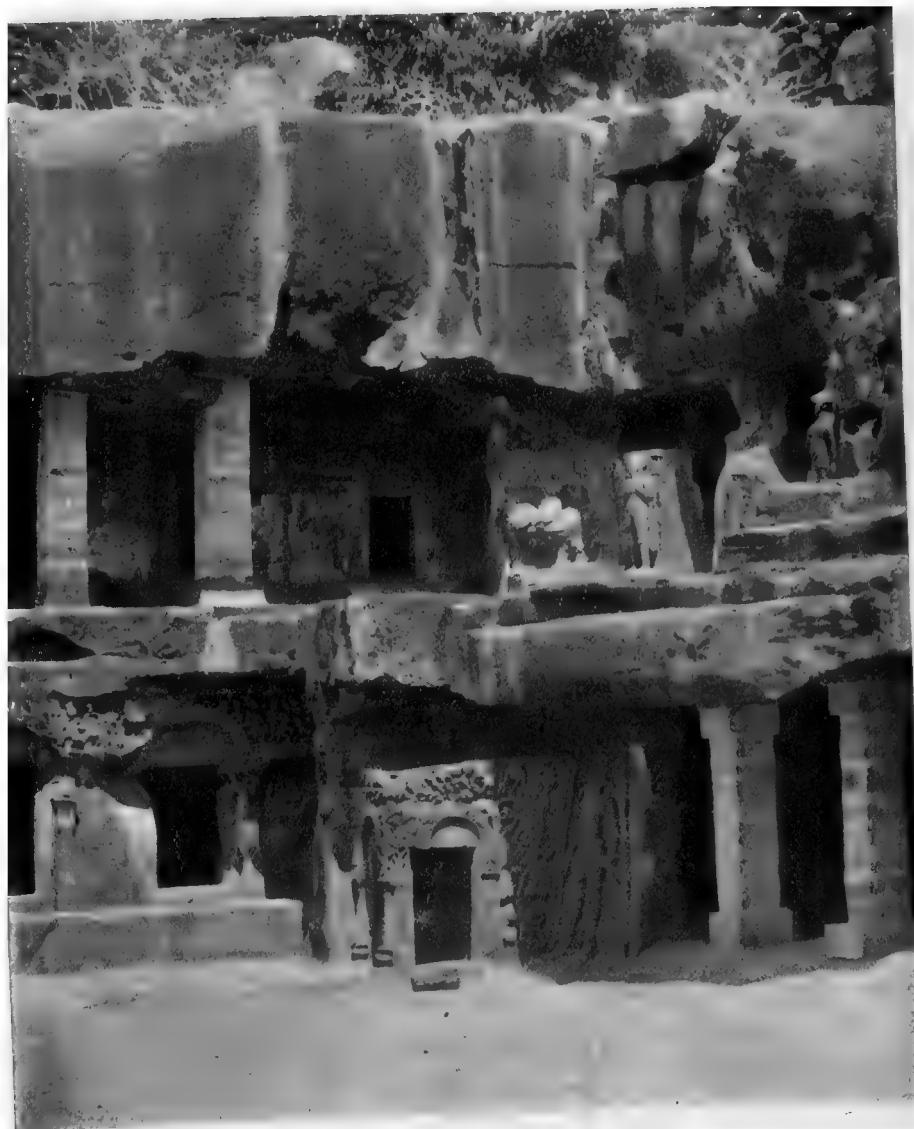
king mentioned is Gandhaṭa, who gave the name Gandhaṭapāṭi to the village mentioned above. For the first time Raṇabhaṭija I is styled Mahārāja in this record in which all other titles are dropped. There is a gap of 28 years between the Baudh plates of the year 26 and this charter. Therefore, Raṇabhaṭija must have assumed the royal title within this period of 28 years. His father Śatrubhāṭija had no titles at the beginning, then he became a Rāṇaka. But his son, after remaining a Rāṇaka for at least 26 years, assumed the title of Mahārāja. The charter records the grant of the village of Koṇatinthi in the district (*Vishaya*) of Khātiyā in the *Māṇḍala* of Khisjali to a Brāhmaṇa of the Rohita *gotra* and the Chhandogya *charaṇa* and Kauthuma Śākhā of the Sāma-veda called Bhaṭaputra whose name has been omitted through negligence. The donee had immigrated from the village of Apilomuleri and was an inhabitant of Amvasarasarā. The grant was issued on the New Moon day of the month of Bhādrapada in the 54th year of the king's reign. It was written by the Sāndhi-vigrahiya Himadatta and engraved by the Ārkaśāli Gonāka.¹ Koṇatinthi has been identified with Kontuani about two miles south of Baudh and Amvasarasarā with Ambasarabhitta in the Sonpur State, about 12 miles from Baudh.

Another grant of Raṇabhaṭija I, exactly similar in style and composition to the Baudh plates of the year 54, has been discovered in the Baudh State. In this grant also the only ancestor mentioned is Gandhaṭa and the draft is exactly the same as that of the grant of the year 54. Raṇabhaṭija I is called *Mahārāja* and born of the family

¹ *Epi. Ind.*, Vol. XII, pp. 322-25.

produced from an egg. The charter records the grant of the village of Turulla in the district (*vishaya*) of Tulla-*śringā* of the Khifijali *Māṇḍala*, to a Brāhmaṇa named Śubhadāma of the Bhāradvāja *gotra* and the Kāṇva *śākhā* of the Yajur-veda *charanya*, who had emigrated from the village of Takārī in the Sāvathi (Śrāvasti) country and was an inhabitant of Bhaṭṭa-Tadala in the Odra country, on the fifth day of the bright half of the month of Phālguna of the 58th year of the king's reign. The grant was drafted by the Sāndhi-vigrahika Himadatta, who also drafted the grant of the year 54.

In the majority of his charters Raṇabhaṭṭa I is styled "Lord of both the Khifijalis." Many of the villages or the districts in which such villages were situated were on the river Mahānadi. Mr. Hira Lal is inclined to identify Khifijali with Keunjhar. There were two divisions of Khifijali and he conjectures these two divisions to be Upper and Lower Keunjhar. The identification is very tempting, because Mr. Parmananda Acharya informed me when he was excavating at Paharpur in the Rajshahi district of Bengal with me during the winter of 1925-26 that the common people of Panchpir in the Mayurbhafija and Keonjhar States speak Kenjhari and not Kendajhari, which is phonetically very much near to Khifijali. But modern Keonjhar is far away from the Mahānadi and, therefore, it is extremely doubtful whether Keonjhar should be identified with Khifijali unless one is prepared to admit that Keonjhar at one time extended as far as the Ghumsur *Taluga* of the Ganjam district. The villages mentioned in the charters of Raṇabhaṭṭa I indicate that they were situated in the country on both banks of the upper reaches



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of the Mahanadi. There is no indication yet of the conquest of the Konigoda country or Southern Orissa in the reign of Rañabhañja I. Only one capital, Dhṛitipura, is mentioned, which has not been identified as yet.

We do not know as yet who succeeded Rañabhañja I, but one of his sons, Netribhañja II, issued grants of land, three of which have been discovered up to date. Out of these three sets of charters two were discovered in the Ganjam district of the Madras Presidency in 1917. These charters were issued from a place called Vijayavasijulvaka. In this inscription there are two verses at the beginning. In the prose portion it is stated that Netribhañja II was the great grandson of Śilabhañja I, grandson of Śatrubhañja and the son of Rañabhañja. The king is not given any other title except that he was a devout worshipper of Śiva. The charter records the grant of the village of Rātaṅga in the district (*Vishayā*) of Vāsudeva-*khaṇḍa* to a Brāhmaṇa named Golasarman Agnihotri of the Vājasaneyā *charaṇa* and the Kāṇva Śākhā of the Yajur-veda and of the Kausikā *gotra* and two others named Gauaśarman II and Guhaśarman. The messenger, Dūtaka, of the grant was the Bhatta Maṅgala and it was composed by the *Sandhi-vigrahika* Śivarāja. The engraving was done by the Akshaśāli (perhaps the same term as Ārkāśāli of the Baudh plate of Rañabhañja I of the year 54) Durgadeva. There is no date in this inscription and we find the *birudā*, *Dharma-kolaśa*, of Netribhañja II in the first part of the inscription.¹ The village of Rātaṅga has been identified with Rottongo in the Ghumsur *Taluka* of the Ganjam district and Vāsu-

¹ *Ept. Ind. Vol. xviii. pp. 293-95.*

deva-*khāṇḍā* with Vāsudevapur, four miles from Rataṅga.¹ The next grant of Netrībhafīja II, recently discovered, was also issued from the same place and is not dated. We find the same *birudā* for the king and no other titles. The charter records the grant of the village of Machchhāda in the Machchhāda-Khanḍa to a Brahmana named Bhatta-Rudāḍa (Rudraṭa) who belonged to the Vātsa *gotra* and the Vājasaneyā *charaṇa* of the Yajur-veda. Machchhāda-grama has been identified with Machhgaon in the Cuttack district, and the district of Machchhāda-Khanḍa with the district around Machhgaon by Mr. Hira Lal. This Machhgaon is a port in the Cuttack district about nine miles from the Devi estuary, but Mr. C. R. Krishnamacharlu is inclined to identify Machchhāda-grama with Majhigaon in the Berhampur *taluka* of the Ganjam district.² The third inscription of Netrībhafīja II was discovered somewhere in the Ghumsur Taluqa of the Ganjam district in the earlier part of the 19th century and its contents were published in 1837,³ which was reprinted by Sj. Nagendranatha Vasu *Prāchya-vidyā-mahārṇava-Siddhānta-vāridhi*.⁴ There was a date in this inscription which cannot be read unless it is *Samta* I for Samvat 1 and the 7th day of the bright half on the month of Māgha. Like the previous two grants of the same king this charter was also issued from Vijayavafījuvaka. It does not give any title to Netrībhafīja II except that of a devout worshipper of Śiva and

¹ *Epi. Ind.*, p. 301.

² *Ibid.*, Vol. XVIII, pp. 301-03.

³ *Journal of the Asiatic Society of Bengal*, Vol. VI, 1837, pp. 600.

⁴ *Mayurbhanja Archaeological Survey*, Vol. I, Calcutta, 1911, App., pp.

the *bīrudā* of *Kalyāṇakalaśa*. The same genealogy is given. The charter records the grant of the village of Machchhāḍa in the Machchhāḍa-Khaṇḍa district to two Brāhmaṇas of the Vājasaneyā *charaṇa* and the Vātsa *gotra* named Indradeva and Ādityadeva, this village of Machchhāḍa was given to Rudraṇa, a brother of the present donees, by the second grant, but the proportion of these three brothers is not determined in the grant.

In the case of Netrībhafija II it is sure that his father's capital Dhṛītipura was no longer in his possession and he had changed his capital to Vijayavafijulvaka. None of these two places have been identified as yet. If Machchhāḍa is in the Cuttack district then Netrībhafija II was in possession of Central and Southern Orissa from the Devi estuary to the Kudala Taluqa of the Ganjam district ; but if Machchhāḍa is Majhigam in the Berhampur Taluqa then he was driven out of Khifijali after his father's death and sought refuge in Southern Orissa. I am inclined to favour the latter identification, because the places mentioned in other charters of Netrībhafija II and his grand-nephew Vidyādharabhafija are all in the Ganjam district.

Netrībhafija II had another brother named Digbhafija. His son was Śilābhafija II and his son Vidyādharabhafija is the next king of the Bhafija dynasty of whom we possess records. We possess no means of ascertaining whether Netrībhafija II was succeeded by his own son or by his brother Digbhafija. Again, we are not in a position to ascertain whether Vidyādharabhafija's father, Śilābhafija II, was a king or not, because it is also possible that after the extinction of the direct line of Netrībhafija II in the second

or third generation after him, his brother's grandson succeeded him. Vidyādhara-bhañja is known to us from two inscriptions, only one of which was published in 1887 and the other in 1917. The plates published in 1837 were in the possession of Mr. C. T. Metcalfe, then Commissioner of the Orissa division, and are now in the collection of the Asiatic Society of Bengal, Calcutta. The verses in the beginning of this inscription are the same as those to be found at the beginning of the three charters of Netrībhañja II. This inscription was also issued from Vijayavañjulvaka but is not dated. The genealogy begins from Rañabhañja I, who was the great-grandfather, then came Dīgbhañja and after them came Śilābhañja II, who was the father of Vidyādhara-bhañja. The king possessed the *birudū* of Āmogha-*kalaśa* and in the genealogical table his great-grandfather and the king himself are given the titles of *Mahārāja*, but no titles are given to his father and grandfather. The object of the charter was to grant the village of Mūla-Machhāda (the original village *minus* the outlying hamlets) in the district of Machchāda-khanḍa to a Brāhmaṇa named Bhaṭṭa-Purandara of the Rauhita *gotra* and of the Vājasaneyā *charaṇa* of the Yajur-veda who was an immigrant from the village of Mamana in the district of Tādīsamā in Varendri. The grant was composed by the *Sāndhi-vigrahika* Stambha and engraved by the Akshaśāli Kumārachandra. The order was sealed by the queen from Trikalinī through the agency of the minister Bhaṭṭa Keśavadeva.¹ Mr. Hira Lal has wrongly identified the village of Mamana with Mandara in the Ghumsur *Taluka* and Tādīsamā with Tādāsingā in the same *Taluka*, on the

¹ *Epi. Ind.*, Vol. XVIII, pp. 296-8.

and received a *Jagir* at Koneri. He became famous as a general during the time of Peshwa Madhav Rao I. After the treaty of Kankāpur he was sent by the Peshwa to Northern India.¹ His letter received by the English Governor on the 25th October, 1769, appears to have been written immediately before his journey to Delhi. Rāmchandra Gañesh Kānade was a brave man, he died fighting with the English enemies of his country below Khandala *Ghat* in the Poona district on the 12th December, 1780.²

Udepuri Gosāin was permitted to leave Murshidabad and there is a copy in the Imperial Record office of the *Dastak* or passport granted to him from the 4th November 1769. "Udepuri Gusāin is allowed to travel from Murshidabad to Orissa with the following retinue:—*Sawārs* 50. *Bargandazes* 200. *Camels* 30. *Mules* 60. *Oxen* 60. *Palkis* 4. *Chaupālās* 25. *Bahlīs* 4. *Servants* 400."³ Sambhājī Gañesh was written to for a passport for one Bikhu Sanve of Bombay who had come through Allahabad, Benares and Gaya on pilgrimage and wanted to go to Puri on the 6th November.⁴

Januji had become exasperated after three years of fruitless negotiations, and when the British turned a deaf ear to his appeal for aid against the Peshwa Madhav Rao I before the treaty of Kankāpur, he refused to allow a British army to proceed to Madras against Haidar 'Ali of Mysore. On the 13th December the Governor

¹ *Marathi Riyasat, Madhya Bibhag*, Vol. IV, p. 162.

² *Ibid.*, p. 304.

³ *Calendar of Persian Correspondence*, Vol. II, p. 425, No. 1066.

⁴ *Ibid.*, p. 427, No. 1071.

wrote to Sambhājī Gañesh to allow English troops to pass through¹ Orissa, but under instructions from Nagpur Sambhājī refused it on the plea of scarcity in his province and the rapacity of British troops.²

Stray correspondence continued till the death of Jānuji. On the 8th June, 1770, a letter was written to Sambhājī by the new Governor Mr. Cartier requesting him to correspond with him in the same manner as he did with Mr. Verelst.³ On the 24th of January Sambhājī Gañesh informed that one Mr. Cartier was proceeding to Nilgiri for survey, and requested him to help him.⁴ A long letter was received from Jānuji Bhonsle on the 29th January in which he recapitulates his grievances regarding *chauth*. Udepuri Gosāin had informed him that matters had not improved in any way. He complains that one thousand horse is being maintained at Katak where things were in a deadlock for want of money and requests the Governor to begin the payment of the Bengal *qists* immediately.⁵ A letter was written to Sambhājī Gañesh on the 5th February complaining against Anku Rāy Nāib Faujdār of Balasore, Mr. Marriot had informed the Governor that Anku Rāy had stopped the importation of rice and other grain into the Barabati fort and oppressed the *mufasaddis* there.⁶ The same person was informed on the 19th of March that two companies of Sepoys had gone to Orissa

¹ *Ibid.*, pp. 336-37, No. 1708.

² *British Relations with the Nagpur State in the 18th Century*, p. 32.

³ *Calendar of Persian Correspondence*, Vol. III, p. 2, No. 9.

⁴ *Ibid.*, p. 7, No. 40.

⁵ *Ibid.*, pp. 9-11, No. 45.

⁶ *Ibid.*, p. 15, No. 64.

to survey the land and assurance is given to him that they will not harm any one.¹ To this letter Sambhāji Ganesh replied in a letter received on the 20th of the same month stating that he has permitted English troops under Major Achmuty to march through the province and that they were conducted through the Rajghat pass by a guide sent by him. Sambhāji expresses surprise on hearing from the *nāib* of Balasore that four Englishmen with a small party have arrived without intimation on the frontiers of Nilgiri.² A remonstrance was addressed to the Rājā of Kanika about the seizure of a ship by his people, the *sarang* of which fled and gave information to Mr. Marriot of Balasore. Mr. Marriot addressed the *sūbahdār* of Katak and the Rājā but without result. A ship arrived from Kanika was believed to be the captured ship and was detained.³ A long reply was sent to Jānuji Bhonsle on the 9th or 13th of May which begins with the deputation of Zain-ul-'Abidin Khān to Nagpur, the receipt of the treaties signed by Nawāb Saifuddaulah and the English chiefs and recapitulating the good offices of the English to Jānuji Bhonsle. The Governor lays stress on the fact that he helped to exterminate Śivarām Bhaṭṭa Sāṭhe by sending troops to Orissa. The English refusal to help Jānuji in his war with the Peshwa Mādhav Rāo I in the war of 1769 is camouflaged by stating that the English were ready to help Jānuji, but as his letter arrived in May, the monsoon approached and they feared that the war would be over by the time their troops could

¹ *Ibid.*, p. 29, No. 118.

² *Ibid.*, p. 38, No. 135.

³ *Ibid.*, p. 48, No. 171.

arrive.¹ A curious case is recorded about the Raja of Sambalpur. The latter had entrusted a broken watch and Rs. 100/- for repairs to Mr. Alleyn and the latter gave it to one Bahāl Rai who was going to Calcutta. Bahāl died after his arrival in Calcutta and the watch could not be found among his effects. A letter was written to Lakhmanji Jāchak asking him to explain these facts to the Rāja of Sambalpur. We do not know who this Lakhmanji Jāchak was and whether he was any way related to Rāgmānji Jāchak or Raghunathji Jāchak of our previous paging.²

A complaint was addressed to Sambhāji Gānesh regarding the behaviour of the zamindar of Shahbandar near Balasore, who was levying duty on grain imported into the Company's *parganah* of Lambajpur (? Laichanpur).³ A letter written by Udepuri Gosāin from Katak and received by the governor on the 24th July, 1770, informed him of the former's arrival at Katak. The Gosāin states that the governor had forgotten to send for him for two months and states that Jānuji had ordered him to proceed to Nagpur.⁴ A letter from the Šubahdār of Katak received on the 13th of September informed the governor that his letter addressed to Sambhāji Gānesh had been received and that Sambhāji was no longer the Šubahdār of Orissa. The Zamindar of Shahbandar had denied the charge.⁵ On the 3rd November the governor

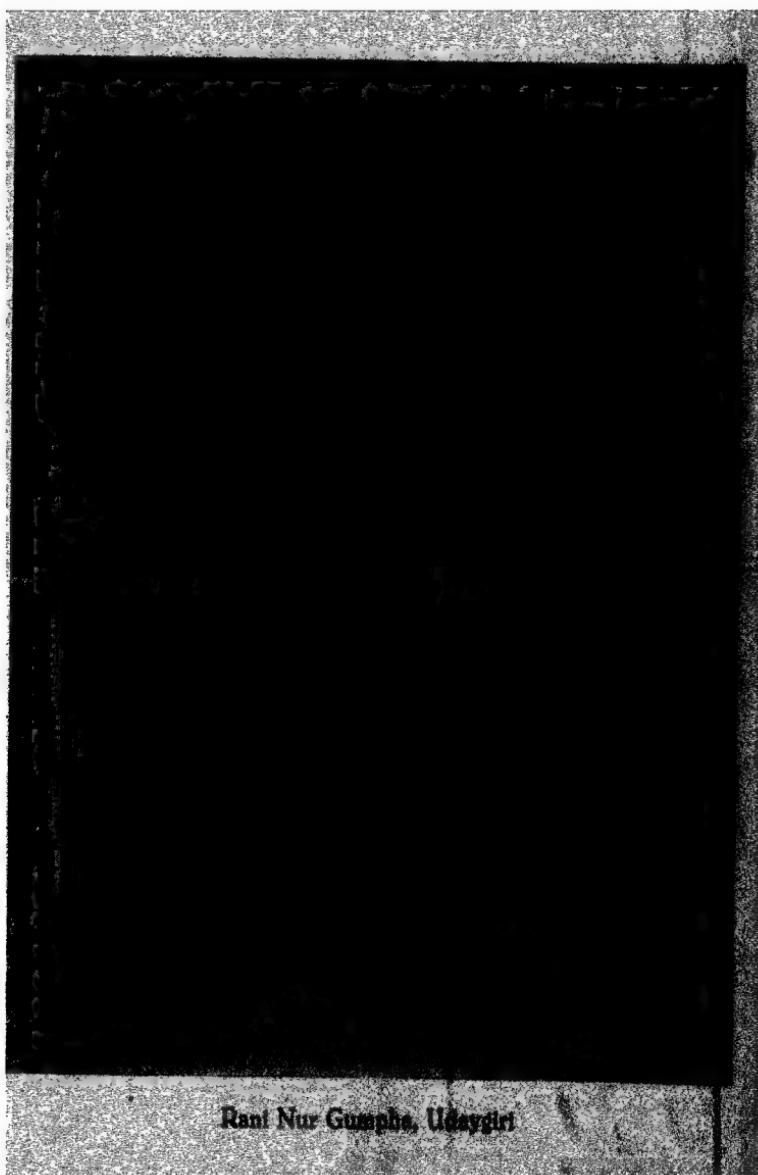
¹ *Ibid.*, pp. 61-63, No. 203.

² *Ibid.*, p. 63, No. 205.

³ *Ibid.*, p. 69. No. 228.

⁴ *Ibid.*, p. 91, No. 306.

⁵ *This officer was Babuji Nayak who had succeeded Bhavānī Kālī in Raste 1777-1770 A. D. and whose succession was disputed by Sambhāji Gānesh. Sambhāji remained in Orissa for one year longer and Babuji obtained possession finally in Rasli 1778-1771 A. D. Ibid., p. 106, No. 300.*



Rani Nur Gompha, Udaygiri

addressed Rājārām Pandit as the *Subahdār* of Katak. In this letter Rājārām Pandit was requested to assist Mr. Alleyn in realizing his dues from his debtors.¹ According to the *Mādalā Pānji* Rājārām Pandit became the governor in 1778 long after the death of Rāja Jānoji Bhonsle.² Rājārām Mukund Pandit was the *Diwān* of Orissa for many years before his appointment as *Subahdār* of the province in 'Amlī 1185=1778 A. D.³

On the 20th November Rāja Jānuji Bhonsle wrote another long letter, in which he complains of the long negotiations conducted by Udepuri Gosāin and of their failure and informs the governor that he has sent one Bhagvant Vishṇu Rāy to Udepuri and threatens war. A letter, received on the same date from Lakhmanji Jāchak, confirms the arrival of Bhagvant Vishṇu Rāy at Sambalpur on his way from Nagpur to Calcutta.⁴ A congratulatory letter was written by the governor to Rājārām Pandit on the 16th April, 1771, stating that Mr. Marriott was the English resident at Balasore.⁵ A letter received on the 18th of May from Udepuri Gosāin informs the governor of the former's arrival at Nagpur and of the displeasure of Rāja Jānuji Bhonsle for not receiving the money for *chauth*. Jānuji now required an explicit answer from the English about the payment of *chauth*. On the same date a strong letter was received from Jānuji himself complaining of breach of promise regarding the payment of *chauth*.⁶ A

¹ *Ibid.*, p. 121, No. 442.

² *Bengal District Gazetteer, Puri*, p. 42.

³ *Asiatic Researches*, Vol. XV, p. 304

⁴ *Calendar of Persian Correspondence*, Vol. III, p. 127, Nos. 467-68.

⁵ *Ibid.*, p. 192, No. 707.

⁶ *Ibid.*, p. 201, Nos. 748-49.

letter received on the 3rd of June confirms the previous report about the appointment of Rājārām Pandit as *Sūbahdār* of Orissa. In this letter Bābuji Nayak informs the governor of his arrival in Orissa with a number of sepoys two months ago. He also states that Rājārām Pandit has received the Governor's letter through Mr. Marriott. There is a reference to a certain differnce with an Englishman at Chikakol.¹ A letter was received on the 16th of June to Bābuji Nayak and a copy of it, sent to Lakhmanji Jāchak, informed them of the re-appointments of Mr. Alleyn to Katak as he has to recover large sums of money from his debtors. The old officials at Katak were unfriendly to him and therefore the governor recommended that Bābuji Nayak should take Mr. Alleyn under his special protection.² The same two persons were informed on the 21st of the same month that one of the officers of the king of England was going to Madras by land and requesting them to furnish the former with provisions and transport.³ A letter received from Bābuji Nayak on the 16th of July 1771 may be regarded as complimentary. It refers one Mr. Weeks to Mr. Cartier for further particulars. The name actually given is "Mr. Weches" but it cannot be identified.⁴ The governor wrote to Bābuji Nayak on the 28th August which shows that the latter had complained against the conduct of Mr. Weeks who had been appointed Resident at Katak in the place of Mr. Alleyn. It is stated in the letter that this

¹ *Ibid.*, p. 208, No. 775.

² *Ibid.*, p. 213, Nos. 789-90.

³ *Ibid.*, p. 216, No. 796.

⁴ *Ibid.*, p. 224, No. 824.

Mr. Weeks was left at Katak only to officiate for Mr. Alleyn during his absence and that he has been censured severely.¹ Another letter was written to the same Maratha governor and Lakhmanji Jāchak of Sambalpur requesting them to help Captain Bruce, who was going to Madras by land.² A Raja of Kujang, whose name is given as Kosal Sandi Ray, invited the English East India Company to erect factories in his jurisdiction. To this a reply was sent on the 13th May 1772 stating that his suggestion might be acted upon.³ This invitation from the Raja of Kujang shows a tendency to invite English traders in their territories on the part of Oriya Chiefs. In March 1773 the Maratha governor of Orissa was reduced to the necessity of begging the aid of English troops to reduce refractory zamindars. Though the name is not given the person must be Bābuji Nayak. He requests the Governor of the East India Company to send him a battalion of troops whose expenses he was prepared to meet through Mr. Allen.⁴ The old Mr. Allen appears to have died and his place was taken by his relative of the same name. Lakhmanji Jāchak was informed of this change in a letter dated 26th March, 1773.⁵

The scene on the political stage of Orissa now changes quickly. Bhagavant Vishṇu, who is referred to in the previous pages as Bhagavān Vishṇu Ray, representative sent by Jānuji to Calcutta died in Calcutta. A letter was

¹ *Ibid.*, pp. 238-39, No. 886.

² *Ibid.*, Vol. IV, p. 3, No. 19.

³ *Ibid.*, p. 5, No. 27.

⁴ *Ibid.*, pp. 37-38, No. 189.

⁵ *Ibid.*, 46, No. 234.

received from one Rāmji Jāchak, clearly a mistake for Lakhmanji Jāchak, on the 20th of April requesting the Governor to release the servants of the deceased Bhagvant Vishpu and to send his property.³ On the 22nd April a letter was written to Lakhmājī Jāchak stating that his letter requesting to release the property and men of Bhagvant Vishpu had been received, stating that the deceased made an inventory of his property and left instructions about their disposal and his men were not in confinement.⁴ This letter proves that Rāmji Jāchak and Lakhmājī Jāchak are mistakes for Lakhmanji Jāchak. According to Stirling there was a severe famine in the Katak District in the time of Bābuji Nayak. Rice, the staple food of Orissa, was selling at less than two seers to the rupee and thousands of people perished. To add to this calamity a mutiny broke out among Maratha troops which could not be quelled for many months most probably because Babuji was a *Bāniyā* or *Mahājan* by caste.⁵ On the 15th of May 1773 Mahādī Hari was appointed *Šibahdār* of Orissa. In a letter received from him on the 15th of May the Governor is informed of his appointment and arrival in Orissa with a considerable body of troops. Madhavji states that the zamindars have withheld payment and therefore he will stay for ten or fifteen days at Khanḍāpārā and then proceed to Lalbagh in Katak. In the calendar this name is given at first as Hariji Pandit but the mistake can be detected from No. 384 on p. 73. Similarly the compiler of the calendar spells Khanḍāpārā as Kundaparah and does not know

¹ *Ibid.*, p. 51, No. 261.

² *Ibid.*, p. 55, No. 274.

Asiatic Researches Vol. XV, p. 503.



General View of the Twin Temples on the Top of Khaṇḍagiri Hill
Bhuvanévara — Puri District

The grant records the donation of the village of *Reñgarāḍa* in the district of *Khīṣjaliya-gaḍa* on the occasion of a Lunar eclipse to a Brāhmaṇa named Jagadhara, an astrologer of the Bhāradvāja *gotra* and the Mādhyandina Śākhā, who was an immigrant from the Brāhmaṇa village of Ṭakāri in the Madhya-deśa and an inhabitant of the village of Paṭavāḍa-paṭaka in the district of Kontarā-vāṅga in Southern Toshala on the full moon day of the month of *Jyaishṭha* of the third year of the king's reign. The inscription mentions a number of officers by name. The heir-apparent minister (*Rajapuṇḍr-āmatya-yuvarājā*) was the Ākṣapāṭali or record-keeper and his name was *Virabhafija*. The *Sāndhi-vigrahi*, the Ākṣapāṭali or record-keeper was *Vajradatta*. The minister of peace and war (*Sandhi-vigrahi*) was *Punanāga*. The chief of the royal guards was *Bhupāla*. The law officer of the crown was *Ārapaṭa*. Four other persons mentioned are *Rāṇaka*, named *Lakshmi-kalaśa*, the royal maternal uncle *Jathināga* and two private persons named *Khaṇḍapāla* and *Purañjaya*. This charter differs from other later Bhafija charters in one fact ; it records the name of the writer, the merchant *Gaṇeśvara*.¹

The dates of the third group of Bhafija kings depend upon the identity of Jagadekamalla mentioned in the charter of *Yasobhafija*. Who this Jagadekamalla was, we are not in a position to determine definitely. In the list of Northern inscriptions compiled by Kielhorn there is no Jagadekamalla and the only chief who could be contemporaneous with *Yasobhafija* is the Mehāra chief Jagamalla,

¹ *Ibid.*, Vol. XIX, pp. 43-5

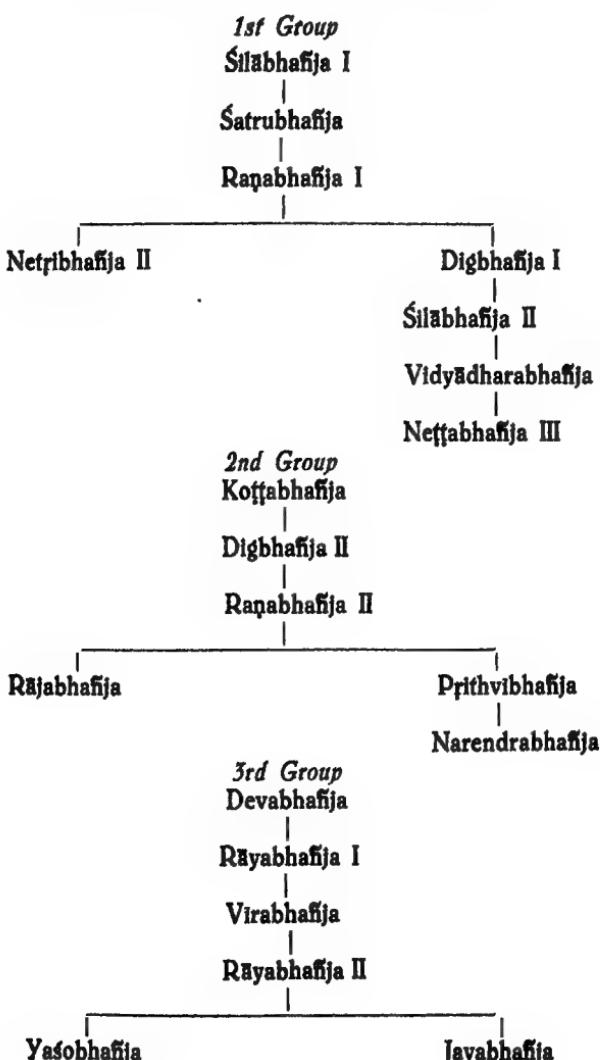
a feudatory of the Chālukya king Bhīma II of Gujarat, of v. s. 1264-1207 A. D. In the list of Southern kings we know some Jagadekamallas : the Western Chālukya king Jayasīhha II, Jagadekamalla II of the same dynasty ; Jagadekamalla Malladeva of the Bāna family of the Andhra country ; Jagadekamalla Permāḍī I of the Sinda family ; all of whom are too early for Yaśobhafīja. Similarly Jagaddeva defeated by the Kākatiya Prola is also too early.¹ After Yaśobhafīja and Jayabhafīja we do not know what happened to the Bhafīja kings. These two kings are certainly later than the Eastern Gaṅga kings, Anantavarman Chodagaṅga and his immediate successors. They appear to have assumed the royal privilege of granting land during the rule of the weak later Gaṅgas who followed Narasīhha I.

The Bhafījas appear to have assumed the regal status for the first time under Raṇabhafīja I and to have lost it immediately afterwards. Raṇabhafīja II and his son were mere feudatories without any symbol of royalty. In the time of the third group they were also located in Northern Orissa and remained so up to the rise of the Sūrya-vāṁśa dynasty. But from the time of the first group of kings scions of the dynasty had spread over Northern and Central Orissa, from Mayurbhafīja, Keunjhar and Baudh in the North to Ghumsur and Jaipur in the extreme south. They remained in the flat country adjoining the hills, assuming independence when chance offered but professing fealty to the supreme power when the three great divisions were united under some powerful dynasty. The present chiefs of this dynasty must have migrated in Northern Orissa from Jaipur in the Madras Presidency and not

¹ *Ibid.*, Vol. VII, App., p. 189.

from Jaipur in Rajputana. The Bhārjas, therefore, ruled over a very extensive area in Orissa and though they did not rule over the whole of it they are clearly one of the oldest royal families of India and the oldest ruling dynasty of Orissa.

GENEALOGICAL TABLE OF BHAÑJA KINGS



APPENDIX II

The genealogy and the chronology of the first and second groups of Bhafija Kings are gradually taking shape on the basis of new discoveries. The most important discovery of Bhafija records is that of a charter of Śatrubhafija at Tekkali. I received pencil rubbings of this important inscription from Mr. Parmananda Acharya of the Mayurbhafija State. This inscription supplies us with the names of the father and the grand-father of Śilābhafija I, Yathāsukha and Pallagambhira, who are not known from any other inscription. This inscription also supplies a regular date, *Samvat 800*, evidently of the Vikrama era for Śatrubhafija. All other inscriptions of the first group of Bhafija kings are dated in regnal years. If Śatrubhafija, the father of Rañabhafija I, was reigning in V. S. 800-744-45 A.D., then it becomes certain that the long reign of Rañabhafija I must fall in the last quarter of the 8th century or the first half of the 9th century A.D. This fits in with my supposition that Rañabhafija I rose into power during the temporary decline in the fortunes of the Karas.

Pt. Tārakeśwar Gānguli kindly gave me five sets of charters recently discovered in the Baudh State for decipherment. One of these five bears the charter of a new king of the Bhafija dynasty named Neṭṭabhafija. This charter is the oldest inscription of the dynasty. It is incised on thin plates of copper and its characters are the oldest used on any known charters of the Bhafija family. The genealogy of Neṭṭabhafija is not given and the charter is

dated in regnal years only. It does not mention the descent of the Bhafija from the egg of a pea-hen or the goddess Stambheśvari or even the Bhafija family. I have assigned this Neṭṭabhfija to the Bhafija dynasty on account of the affix *Bhañja*. The date of this grant is *Samvat 18 Kārttika Vadi Vri 3*. As the relationship of this Neṭṭabhfija to Śatrubhfija and Śilābhafija is not known, his name is not given in the genealogy printed above; but Netṛibhfija, the son of Raṇabhfija I, has been styled Netṛibhfija II, and Neṭṭabhfija, son of Vidyādharabhfija, Neṭṭabhfija III.

CHAPTER XIII

TUṄGAS, ŚULKIS AND NANDAS

In the dark period which intervenes between the fall of the Kara dynasty and the conquest of Northern Orissa by the Eastern Gaṅgas of Kaliṅganagara, several petty dynasties ruled over different parts of Orissa. Among them the best known are the Śulkis, Nandas and the Tuṅgas. At one time I supposed that the term Śulki was a modern corruption of Śolāṅki, *i. e.*, Chālukya or Chaulukya of the inscriptions, but the discovery of the Haraha inscription of the Maukhari Isānavarman of v. s. 611-554¹ has placed the Śulkis in a different position. We learn from the 13th verse of this record that :

"Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the Andhras, who had thousands of threefold rutting elephants, after vanquishing in battle the Śūlikas who had an army of countless galloping horses, and after causing the Gauḍas, living on the sea-shore, in future to remain within their proper realm."²

This proves that even in the middle of the 6th century A. D., the Śulkis occupied some portion of Orissa between the Gauḍas of Bengal in the North, and the Andhras in the South. The Śulkis are known from a number of their grants on copper plates, the majority of which were discovered recently in the Dhenkanal State of Orissa.

¹ *Ept. Ind. Vol. XIV. pp. 110-21.*

² *Ibid., p. 120.*

Previous to this discovery this family was known from two inscriptions only of Kulastambha. The late Mr. Monmohan Chakravarti, the pioneer of historical research work in Orissa, published the earliest known grant of the Śulki kings in 1895, but at that time the dynasty and the mediæval history of Orissa was so little known that even the name of the king, Kulastambha, could not be correctly read.¹

The next inscription was discovered sixteen years later and was brought to notice by Mr. Nagendra Nath Vasu in three separate publications :

- (1) *The Archaeological Survey of Mayurbhañja Vol. I, pp. 157 ff.*
- (2) *Baṅger Jātiya Ithihās, Vaiśya Kāṇḍa, pp. 303-04.*
- (3) *Baṅgiya Sāhitya Parishad Patrikā, Vol. XVIII, pp. 59 ff.*

According to the genealogy given in this inscription Kāśīchanastambha was an ornament of the Śulki family. His son was Kalahastambha *alias* Vikramāditya. His son was Raṇastambha and his son, again, Kulastambha. This Kulastambha is called *Paramabhaṭṭāraka* and a *Rāṇaka*. Immediately before his name, but without any epithet or word denoting the relationship between the two, comes the name of Raṇastambha, who is styled a *Mahārājādhirāja*. In 1911 the late Mr. V. Venkayya compelled me to accept Kalahastambha as another name of Raṇastambha. I pointed out to the then editor of the *Epigraphia Indica* that Raṇastambha being a *Mahārājādhirāja* could not be the same person as Kalahastambha a mere *Rāṇaka*. But the editor thought that according to South Indian Epigraphy

¹ *Journal of the Asiatic Society of Bengal, Vol. LXIV, 1895, pp. 125ff.*

this is the only way of denoting the relationship. Therefore, inspite of the apparent discrepancy the mistake was allowed to stand.¹

The discovery of the Dhenkanal plates raised more complications which must be studied in detail before the entire situation can be grasped. Plate A of the Dhenkanal collection does not contain any genealogy of the donor, Raṇastambha, who is styled *Mahāsāmanfādhipati*. This grant was issued in the year 33 of the dark half of *Kārtika*.² Grant B of the same collection is one of Kulastambha who is styled *Mahārāja* and *Gondamādhnātha*, "The Lord of the Gondamas." Mahāmahopādhyāya Dr. Hara Prasād Sastri, the learned editor of the Dhenkanal plates, rightly concludes that at the end of 1.5 of the grant B, certain lines have been omitted which are to be found in plate C of the reign of Jayastambha. In plate B Vikramāditya is mentioned as the first person of the dynasty. The same verse in plate C substitutes Kulastambha's name for that of Vikramāditya. We meet common verses once more in 1.10 of plate B and 1.3 of plate C which introduce Raṇastambha, as in the case of the Talcher plate of Kulastambha edited by me in 1911. Plate B introduces Kulastambha without any connecting word denoting relationship immediately after Raṇastambha.

There is no date in plate B.³ In plate C, which is more or less complete, we find the name of Kulastambha in 1.2, that of Raṇastambha in 1.4 and immediately afterwards

¹ *Ept. Ind. Vol. XII. p. 156.*

² *Journal of the Bihar and Orissa Research Society, Vol. II, 1916,*
pp. 397-8.

³ *Ibid. pp. 401-05.*

we find that his son was Jayastambha. This plate also does not bear any date.¹ From this plate it is certainly clear that Kulastambha was the grandfather and Rañastambha the father of a Jayastambha, who is also styled Lord of all the Gondamas but a Mahārājādhīrāja. Plate D of the Dhenkanal set is very simple, as it does not contain any metrical portion. It states that the donor Jayastambha was the son of Nidayastambha. The fifth plate or plate E is also a grant of a king named Ālānastambha, who is styled *Paramabhattāraka*. In the genealogical portion of this plate we find a number of details which confirm the statements of the Talcher plates of Kulastambha. Thus, the first person in the Sulki family is mentioned as Kafichanastambha. From him was born Kanādastambha, which is evidently a mistake for Kalahastambha. No other names are legible in the metrical portion of plate B. In the prose portion, which follows immediately, we find Jayastambha, the son of Ālānastambha, as the donor.² We are, therefore, faced with a number of varying genealogies of kings bearing similar names. All of these kings belong to the same locality, as all the plates were issued from Kodāloka or mentioned that place as the locality from which the order was issued. In order to understand the genealogical portion it will be necessary to place all of them together :

I. The Talcher plate states that the donor Kulastambha was the son of Rañastambha, grandson of Kalahastambha and the great grandson of Kafichanastambha.

¹ *Ibid.*, pp. 406-7.

² *Ibid.*, pp. 413-15.

II. Dhenkanal plate A : Raṇastambha, no genealogy, but the year 33.

III. Dhenkanal plate B : Kulastambha, his father Raṇastambha, his father Vikramāditya but no date.

IV. Dhenkanal plate C : Jayastambha, his father Raṇastambha and his grandfather Kulastambha, but no date.

V. Dhenkanal plate D : Jayastambha and his father Nidayastambha, but no other name and no date.

VI. Dhenkanal plate E : Jayastambha, his father Ālanastambha, his father Kanadastambha (probably a mistake for Kalahastambha) Vikramāditya and his father Kāśichanastambha.

VII. Orissa plate of unknown locality : Raṇastambha, his father Kulastambha and his grandfather Kāśichanastambha.¹

VIII. Puri plate of Raṇastambha,² son of Kulastambha.

The plate from some unknown locality (plate VII in the list given above) in Orissa proves the Northern extremity of the territory of the Šulkis. As proved by my teacher Mahāmahopādhyāya Dr. Hara Prasad Sastri, this charter of Raṇastambha records the donation of some land in the village of Jāṛā in the sub-district (*Khanda*) to a Brāhmaṇa named Pauchuka, son of Hari, grandson of Baghu of the Kāṇva Śākhā of the Yajur-veda. After mentioning the boundaries of the land to be granted the scribe mentions that the *Khaṇḍa* was situated in the district (*Maṇḍala*) of

¹ *Ibid.* pp. 168-71.

² *Journal of the Asiatic Society of Bengal, Old series, Vol. LXIV, 1895, pp. 125-26.*

Rādha. Rādha has already been proved by me to belong to Western Bengal, consisting of the major part of the modern Burdwan Division.¹ The village and sub-district of Jāṛā has been correctly identified by the learned editor of this plate with a village of that name in the modern district of Hooghly. Jāṛā was until lately a very large village near the boundary of the districts of Hooghly and Midnapur. The learned editor also notes that there is a body of cultivators in the district of Midnapur who call themselves Śukli and trace their origin to a place called Kedāloka. The term Śukli has been produced, without any doubt, by the modern Sanskritizing tendency from the old Śulki, and Kedāloka is without doubt the Kodāloka of the inscription. The Śulkis, therefore, belong to Northern Orissa, which once contained the modern district of Midnapur. With the exception of this information there is nothing of historical importance in the whole range of Śulki inscriptions.

Plate A of the Dhenkanal series records the grant of the village of Kolāhpōrka to a Brāhmaṇa named Bhāṭṭa Sudarśana of the Gautama *gotra* and the Vājasaneyā Śākhā of the Yajur-veda. The most interesting feature of this grant is the mention of Stambheśvari as the tutelary deity of the Śulkis. In the cases of other dynasties of Orissa this goddess Stambheśvari is called the deity who had given boons to the kings of the Bhāṭṭa dynasty. Plate B of the Dhenkanal set is by the same Kulastambha who granted a Talcher plate. This prince is styled a Mahārāja and the Lord of the *Gondas*. The charter

¹ *History of Bengal Vol. I (Bengali) 2nd Edition, B. S. 1330, pp. 322, 327, N. G. Majumdar, Inscriptions of Bengal, Vol. III, 1929, pp. 69, 94.*



Small shrine in right hand corner of the ground floor—Rani Nur Gompha

records the grant of the village of Jharabāḍa in the *Khaṇḍa* of Goyilla in the district (*Maṇḍala*) of Saṅkhajoti to a Brāhmaṇa of the Kāśyapa *gotra* of the Mādhyandina Śākhā named Bhaṭṭa Brihaspati, who had immigrated from the village of Nidhati in the Middle Country (*Madhya-deśa*). Plate C of the same set was issued by Jayastambha, son of Raṇastambha, who is called *Mahārājādhīrāj* and Lord of the Gondas. This charter records the grant of the village of Chandrapura in the *Khaṇḍa* of Koṇkula in the district (vishaya of Goyilla) apparently of the Kodāloka *Maṇḍala* to a Brāhmaṇa of the Śāṇḍilya *gotra*, Chhandoga *charana* and Kauthuma Śākhā of the Sāmaveda, named Babana, who had immigrated from Kolāficha. The only interesting point in this record is the name Kolāficha which is also to be found in the Pachabh plate of Sangrāmagupta.¹ This Kolāficha is mentioned in the genealogical tables of Bengali Brāhmaṇas as the place from the which king Ādiśūra of Bengal obtained Brāhmaṇas versed in the Vedas who are regarded as the progenitors of most of the high class Brāhmaṇas of Bengal. It is evident from a comparison of the genealogy that Jayastambha was a brother of Kulastambha being the son of Raṇastambha and the grandson of Kalahastambha *alias* Vikramāditya. Plate D of the same set is also a grant of Jayastambha, who appears to be the same as the donor of the previous grants but his genealogy is omitted. He is simply called son of Nidayastambha. The charter refers to the grant of the village of Llolapura in the

¹ *Journal of the Bihar and Orissa Research Society*, Vol. V, 1919, pp. 582-96.

district (*Maṇḍala*) of Kodāloka to a Brāhmaṇa named Ṛshivaka of the Kāśyapa *Gotra* who had immigrated from Mutavashu on the occasion of a Solar eclipse. Plate E of the same set is also a charter granted by Jayastambha. There is regular genealogy in this inscription consisting of the names of Kāśichanastambha, his son Kanādastambha or Kalahastambha, *alias* Vikramāditya, his son Ālāna-stambha and his son, Jayastambha. The charter records the grant of some village or land in the *Khaṇḍa* of Tahākula in the district (*Maṇḍala*) of Kagabimulā-*katmaśīṅga*, to a Brahmana named *Chitra-dīkṣhīta* Gobbarahuti-Śraman of the Parāśara *gotra*, who had immigrated from the village of Hastipada. The grant of Raṇastambha from an unknown locality contains the names of Kāśichanastambha, his son Kulastambha or Kalahastambha, and his son Raṇastambha. The charter records the grant of some land in the village of Jāṛā in the sub-district or *Khaṇḍa* of the same name in the district or *Maṇḍala* Rāḍhā. In the Puri plate of Raṇastambha the genealogy begins with Kulastambha, his son, whose name is omitted, but is mentioned later on. The entire plate is full of mistakes and it is impossible now to restore any part of it, though many new inscriptions have been discovered in later years. The charter records the grant of the village of Kankanira, in the *Khaṇḍa* of Ulo in the district of Saṅkhajotīkā, which is also mentioned in Dhenkanal plate B, to a Brāhmaṇa of the Vatsa *gotra*, of the Yajur-veda, named Vatsapālaka. The second Puri plate records the grant of the village Pajara in the same sub-district to a Brāhmaṇa named Veluka. The discovery of many other inscriptions of

the Sulki dynasty has rendered older speculations of the identity of Kulastambha futile.¹

The TuṄgas are known from fewer inscriptions, and the earliest record of this dynasty was published by Prof. Nilmani Chakravarti, M. A., in 1909. This inscription records a grant of land by a king named Gayādatuṅga. He is said to have belonged to the Śāṇḍilya *gotra* and to have acquired royalty for himself. Their original home was Rohitagiri, which is also mentioned as the home of the Chandra kings of Vikramapura or Eastern Bengal. The first king was Jagattuṅga, the grand-father, the second was his son, Salānatuṅga, the father of Gayādatunga. The charter records a grant in the village of Toro, in the district (*Vishaya*) in the division *Mandala* of Yamagarta to a number of Brāhmaṇas who have immigrated from Ahichhatra in the United Provinces to the village of Kuruva in the district (*Vishaya*) of Odra. The village lands were distributed in the following manner :— (1) one-sixth *Māla* to Dado, son of Govinda, and grandson of Kāka Ojhā, (2) the same quantity to Trivikrama and Purushottama, sons of Vishṇu Dikshita, (3) one-eighteenth *Māla* to five brothers, Rāmadeva, etc., sons of Madhusūdana, (4) the same quantity to Vishṇu, son of Duvilla, (5) the same quantity to Ghallo, son of Sāha, (6) one-sixth *Māla* to Nārāyaṇa, son of Ghallidāma, (7) one-twelfth *Māla* to the three brothers Śri-Ghosha, etc., sons of Vedaghosha, (8) one-eighteenth *Māla* to Trilochana, son of Trivikrama, (9) one-thirtysixth *Māla* to Baladeva, son of Avida, (10) one-twelfth *Māla* to Manorava and Devaśarman,

¹ *Journal of the Asiatic Society of Bengal, Old Series, Part I, Vol. LXIV, 1895, pp. 123-27.*

sons of Pauma, and (11) the same quantity to Sadhovana, son of Ananta. The term *Māla* means a cultivable field which was probably the standard. None of the localities have been identified. The grant is not dated and has been assigned to the 11th century A. D.¹ The second inscription of the Tuṅga dynasty was discovered in the State of Talcher and was brought to notice for the first time by Mr. Nagendra Nath Vasu, but was re-edited by me in 1916.² This inscription is also a charter of the same king, the genealogy and the historical information is practically the same. This charter records the grant of the village of Vāmaitala in the district (*Vishaya*) of Tukkerā to three Brāhmaṇas. Half of the village went to Devaśarman, son of Padama, one-fourth to Vṛṣhṭideva, son of Lallada and his son Rāmadeva. The family of Devaśarman had immigrated from the Utharatha Bhaṭṭa or Brāhmaṇa village in the district of Varendra or Northern Bengal to the village of Savir in the district of Odra or Orissa. He belonged to the Kāśyapa *gotra* and the Kāṇva *sākhā* of the Yajur-veda. Vṛṣhṭideva and his son, Rāmadeva, had immigrated from Śrāvasti and belonged to the Vatsya *gotra*, though his *sākhā* and Veda were the same as that of Devaśarman. The inscription contains the peculiar word *Rupya* followed by the numerals 40 and 4 which cannot be explained. The only other known inscription of this dynasty is the Bonai plate of VinitaTuṅga II. This king belongs to the same family as Gayaśatūṅga, as

¹ *Proceedings and Journal of the Asiatic Society of Bengal, New Series, Vol. V, 1909, pp. 347-50.—Pls. XVII-XVIII.*

² *The Archaeological Survey of Mayurbhanja, Vol. I, pp. 153ff. With plates, P. & J. A. S. B. Vol. XII, 1916 pp. 291-5; Pls. III-IV.*

he called an emigrant from Rohitagiri and as belonging to the Šaṇḍilya *gotra* three generations of kings are mentioned : Vinitatunga I, his son Khaḍgatunga, and his son Vinitatunga II ; the charter records the grant of the village of Koinjari in the district (*vishaya*) of Khambāi, in the *maṇḍala* Yamagarita to a Brāhmaṇa named Harshānala of the Hārita *gotra*. The donor, Vinitatunga II, is styled Mahārāja Rāpaka, Lord of the eighteen Gondas and one who has obtained the five great sounds.¹

Among the minor dynasties which abounded in Orissa until mediaeval times mention must be made of Jayasimha of the Dhenkanal plate. His genealogy is not given in Dhenkanal plate F. But from the mention of the district of Yamagarita it seems that he had preceded the Tuṅgas. The characters are older than the 11th century A. D. The charter was issued from the royal residence at Mandākini and record the grant of the village of Kāryāḍī in the district of Yamagarita to two Brāhmaṇas named Mahendrasvāmin and Skandasvāmin of the Autathya *gotra* and the Bahvṛicha *charana* of the Rigveda.² The grant is dated in the year 99 of some unknown era. The donor Jayasimha is called Lord of all Gondamas and one who had obtained the five great sounds. A new dynasty of Buddhist Kings of Orissa is known from the Bonai second plate of Udayavarāha. In this inscription the genealogy begins with Uditavarāha, who belonged to the Mayūra family and was an inhabitant of Talāi *maṇḍala*, but had emigrated from the hermitage of Vaśishṭha at Chitrakūta.

¹ *Journal of the Bihar and Orissa Research Society*, Vol. VI, 1919, pp. 238-40.

² *Ibid.*, Vol. II, 1916, pp. 416-9.

In his family was born Tejavarāha (Tejovarāha) and his son was Udayavarāha. The donor is styled Mahārāja-Rāpaka, who had obtained the five great sounds, and the devout Buddhist (*Parama-sangata*). The charter records the grant of the village of Kondāsama attached to the *vishaya* of Kokela, in the *maṇḍala* of Tālai to two Brāhmaṇas named Bhatta Purushottama of the Parāśara *gotra* and Vājasaneyā *charaṇa* of the Yajur-veda and Bhatta Bachāpa of the Kausika *Gotra*.¹ Up to the time of writing no other inscription of the dynasty has been discovered.

Another dynasty of little known chiefs of Orissa are the Nandas who are known to us from two inscriptions only. The most important among these two records is a dated inscription recently published by Prof. A. Banerji-Sastri, M. A., PH. D., of the Patna College. The chiefs of this dynasty claimed to be descended from Nanda, who is not specified. It may be the mythical Nanda, the cowherd, the foster-father of the hero-god Kṛṣṇa, or it may be the Nanda kings of Magadha. The first chief was Jayānanda, and his son was Parānanda, Parānanda's son was Śivānanda, whose son was Devānanda, surnamed Vilāsatunga. The genealogy is exactly the same in the two records discovered up to date. The first of these published by Dr. A. Banerji-Sastri was discovered in the state of Dhenkanal. This charter records the grant of a field called Śiloda in the district (*khanda*) Jarāsama of the Airapatta Maṇḍala to a Brāhmaṇa named Bhata, who was an inhabitant of Jambuvadā and had emigrated from Kambhavāpa and belonged to the Navarchhasya *gotra*. This grant is dated in the

¹ *Ibid.*, Vol. VI, 1919, pp. 241-45.

style of some of the early Ganga plates, in which the hundreds and tens are expressed in ancient letter numerals but the units in the decimal notation. The date in this plate appears to be the year 373 of the Harsha era, the bright half of the 5th day of Bhādra¹ equal to August, September 978-79 A.D. In this grant the king's name is written Devānanda in the seal and the metrical portion, but in the prose portion it is written from Dhruvānanda (1. 25). The grant was issued from Jayapura. The second inscription was also discovered in the Dhenkanal State and was handed over to me for publication by Pundit Tarakeswar Ganguly of the Mayurbhanj State. The genealogy is exactly the same and the king's name is identical both in the metrical and the prose portion. This charter records the grant of the village of Laṁveva in the district (*vishaya*) of Potoda in the province of (*mandala*) Airapatta to a Brāhmaṇa named Vahmadhara, who had emigrated from Pundravardhana or northern Bengal and who was an inhabitant of Nārāyaṇapura. The donee belongs to the Kāṇva Śākhā of the Yajur-veda and the Kṛṣṇātreya *gotra*. This grant is not dated. In both inscriptions the king is called the chief of the great *Sāmanas*; he is styled a devout Buddhist (*Parama-saugata*) in the dated plate but a Śaiva in the new plate. Nothing further is known about the Nanda chiefs.

¹ *Journal of the Bihar and Orissa Research Society*, Vol. XV, pp. 87-91. The date is not Saka 1373 as the learned editor imagines.

CHAPTER XIV

THE SOMAVĀMSI KINGS OF KOSALA

Sometime in the tenth century a line of kings belonging to the family of the Moon were driven out of the highlands of Mahākosala and forced to take refuge in the forest country now occupied by the district of Sambhalpur and the States of Sonpur and Patna. After the fall of the Kara or Kesiṛi dynasty they seem to have obtained temporary possession of the level country at the foot of the Ghats and began to use the high sounding title of "Lord of the Three Kaliṅgas" (*Tri-Kaliṅgādhipati*). A long-standing connection between Orissa and Somavāmsi kings is still problematical ; but one scholar, Mr. B. C. Mazumdar, has tried to establish, without sufficient reliable evidence, that they were the makers of Orissa. With the exception of one or two kings of this dynasty it cannot be proved that they had any control over Orissa proper. They are known entirely from their charters. The kings of this dynasty founded a small principality in the jungles of Eastern Gondwana in the 7th or the 8th century A.D. They claimed descent from a person named Udayana of the Pāṇḍava family, whose great-grandson, Mahāśiva-Tivaradeva, became the master of the whole of Mahākosala. His younger brother, Chandragupta, was a contemporary of the Gurjara-Pratihara king, Nāgabhāja II, of Bhinmal¹. Chandragupta's descendants used the affix Gupta after their names and his great-great-grandson, Mahāśivagupta, was the founder of a small kingdom in the Eastern part of

¹ *Ept. Ind.*, Vol. XVIII.

Mahākośala. His father's name is not known to us and it is quite probable that his grandfather, who bore the same name as this king, Mahāśivagupta and the *biruda* Balarjuna, was driven out of the ancestral capital, Śripura, modern Sirpur, in the Raipur district of the Central Provinces, by the kings of Sarabhapura and kept out of it by the Haihayas or Kalachuris of Tripuri and Ratnapura. We know only four generations of kings of this dynasty in the Eastern part of Mahākośala, out of which only three generations use *birudas* in addition to their official names which are alternately Mahābhavagupta or Mahāśivagupta. Almost all known inscriptions of this dynasty of kings are land-grants engraved on copper plates. The fourth king Udyota-keśari is known from three stone inscriptions only, in one of which he is connected with the regular Somavāṁśis of Eastern Mahākośala. He does not bear the regular official title of kings of this dynasty with the affix *Gupfa*.

Long ago scholars thought that these petty kings of Eastern Mahākośala were the descendants of the early or the later Imperial Guptas and the name "Guptas of Kośala" was applied to them at one time. For the simple reason that some of their land-grants were discovered in the record-room of the Collector of the Cuttack district, the late Dr. J. F. Fleet named the dynasty Somavāṁśis of Cuttack, though it could not be proved that they held sway over Orissa proper for any length of time. Their real origin was made clear for the first time by Mr. Hira Lal, when he edited the Sirpur inscription of the time of Mahāśivagupta-Balarjuna.¹

¹ *Ibid.*, Vol. XI, pp. 184-201.

The first king of this dynasty known to us from inscriptions discovered in Orissa proper is Mahābhavagupta I, *alias* Janamejaya. This king is known to us only from inscriptions discovered in the States of Patna and Sonpur. The earliest inscription of this king is a grant or charter discovered in the State of Sonpur of the Feudatory States of Orissa. It was issued from the Royal residence or camp of Sonpur in the third year of the reign of the king, Mahābhavagupta I, who meditated on the feet of Śri-Śivagupta, bore the titles of "Lord of the Three Kaliṅgas." Towards the close of the charter he is called Janamejaya and is given the Imperial titles *Paramabhaṭṭāraka-Mahārājādhīrāja-Parameśvara*. The charter records the grant of the village of Vakratentali, in the Lupattarā district (*Khaṇḍa*) to a Brāhmaṇa named *Bhāṭṭā-putra*, Jātūrūpa, son of Śrivachchha, who belonged to the Kaupḍinya *gotra* and the Chhandoga *Charaṇa* and was an emigrant from the village of Phāṁvallī-Kandara in Rādha or Western Bengal. With the exception of the regnal year there is no other indication of the date and only two generations of the dynasty are mentioned.¹ Rādha-Phāṁvallī-Kandara is identified by Hira Lal with Rairakhol in Orissa and Vakratentali with Bantentuli in the Sonpur State. The district of Lupattarā is mentioned in the next inscription as Lipatūṅgā, according to the same authority.²

The second inscription of this king was issued in the year six and was discovered in the State of Patna. It was issued from the Royal camp of Murasimī, probably the same as Mursingī, about thirteen miles south of Bolangir,

¹ *Ibid.*, Vol. XI, p. 93.

² *Ibid.*, pp. 198-201.

the present capital of the Patna State. The same couple of generations are mentioned and both Śivagupta and his son are given full Imperial titles. Mahābhagavagupta is called a "devout worshipper of Śiva" in addition to the usual three titles. The object of the charter was to record the grant of the village of Vakavedḍa in the district of Oṅgāṭa to a number of Brāhmaṇas: (1) Dāmaka, an inhabitant of Leisṛṅga, an emigrant from Pampāsaras, (2) son of Narapagandha, an inhabitant of Khaṇḍakshetra who had emigrated from Odayaśṛṅga, (3) Vasudeva, an inhabitant of Lipatuṅga, who had emigrated from Koṇkaledḍa, (4) Koṇḍaveda, an inhabitant of Pampāsaras, who had emigrated from Kaliṅga. The grant was issued on the eighth *tithi* of the bright half of the month of Āshāḍha. As in the preceding grant, the king is called Janamejaya¹ at the close of the inscription. Vakavedḍa is identified with Bakṭi, fifteen miles North of Bolangir. Oṅgāṭa is the district on the river Oṅg, which still exists and separates the State of Sonpur from Patna. Leisṛṅga is Loysifīga, eleven miles from Bolangir. Khandakshetra has been wrongly identified with the State of Khandapara near the Cuttack district, because the term simply means a field, and has been used in many inscriptions discovered in different parts of Orissa. Lipatuṅga is probably Lepta, six miles south-east of Bolangir. Odayaśṛṅga is probably Udayagiri Hill in the Cuttack district. Koṇkaledḍa is very probably Koknara in the Bora Sambar Zamindari of the Sambalpur district.² The third grant of this king was issued from the same place,

¹ *Ibid.*, Vol. III, pp 340-44.

² *Ibid.*, Vol. XI, p. 198.

Murasimā, only a few months later in the same year. It was issued on the 13th day of the bright half of Kārtika in the year six of the reign of the king. The charter records the gift of the village of Pāsitala in the district (*Vishaya*) of Pottā to two Brāhmaṇas named Śrikeśava and Śri-apya who were inhabitants of Leisṛīga and emigrants from Kommāpīra. The grant was written by the *Mahāsāndhivigrahi* Koi-ghosha, son of Valla-ghosha, who is also the writer of the first and the second charters,¹ under the supervision of the *Mahāsāndhivigrahi* Malladatta, son of Dharadatta. The fourth inscription of this king is to be found on a set of plates now preserved in the Nagpur Museum, but their findspot is unknown. This charter also was issued from Murasimā, spelt Murasimān. The first part is in verse and mentions the king as Janamejaya. The names of the king and his father with Imperial titles are given in the prose portion immediately following. The inscription records the grant of the village of Satallamā in the district of Kasalodā to a Brāhmaṇa named Santhakara who was an inhabitant of Murujugā, an emigrant from the village of Purushamāṇḍapa in the Odra country and belonged to the Gautama *gotra* and the Mādhyandina *sākhā*. The king is once more mentioned as Janamejaya in the concluding portion of the inscription along with all of his titles. The charter was issued on the twelfth day of the bright half of the month of Kārtika of the eighth year of the king's reign. The order was written by the *Rānaka* and *Mahāsāndhivigrahi* Malladatta, son of Dharadatta and incised

¹ *Journal and Proceedings, Asiatic Society, Bengal, Vol. I. 1903,*
pp. 12-15.

by the *Kāyastha* Allava.¹ The village of Śatallamā still exists as Satlama in the Sambalpur district and the district of Kaśaloḍa has been identified with Kusarda, fifteen miles south-west of Bargarh and ten miles north-east of Satlama.² Three connected charters of this king were issued in the 31st year of his reign by which three villages were granted to one and the same person, a Brahmana named Saḍhāraṇa. The first of these charters was brought to notice by the late Raṅgalāla Banerjea in 1875. In this record, issued from a garden or Arāma, the king is called *Kośalendra*, in the last but one line and the donee, Saḍhāraṇa, a minister in 1. 37. The *biruda* Janamejaya is not used at all. The grant was issued on the 13th day of the bright half of Mārgasirsha of the year 31 of the king's reign. The villages granted, Raṇḍā and Alāṇḍā, were situated in the Povā district of the Kośala country. The next grant of this series of three was seen by Fleet in 1883. This charter records the grant of the village of Arkigrāma in the Tulumva *Khanḍa* in the Kośala country. The third grant of this set was noticed for the first time by Rājendra Lāla Mitra in 1882 and it records the grant of the village of Tulenḍā in the district of Sandāna in the Kośala country. The donee, Saḍhārapa, was an inhabitant of Turvvunā in Kośala, but had emigrated from Takāri in Northern India.³ He belonged to the Bhāradvāja *gotra* and the Viśasaneyī *sakhā*. In addition to being a minister, he was a *Mahattama*. The grants were written by the same Malladatta, who had written the grant of the

¹ *Ept. Ind. Vol. VIII, pp. 141-3.*

² *Ibid., Vol. XI, p. 201.*

³ In the Srāvasti district according to Bhāsiṇa grant.

8th year.¹ The village of Raṇḍa had been identified with Reṇḍa, six miles east of Bolangir, Alāṇḍalā three miles east of the same place and the Povā district with Pow in the Sonpur State, nineteen miles south of Binka. Tulumva *Khaṇḍa* has been identified with Turum on the Mahānadi, twenty-seven miles south of Sambalpur. The village of Tulendā has been identified with Tulendi, six miles north of Bolangir in the Patna State.²

Up to this time it has been generally supposed that Cuttack was the capital of this line of kings. Some of the inscriptions of this dynasty of kings were discovered in the record room of the Cuttack Collectorate, and in the majority of cases the copper plate inscriptions of this dynasty use the word *Kaṭaka* in naming the place from which the grant was issued. The use of this word persuaded the late Dr. Fleet to assume that Cuttack was their capital. But the word *Kaṭaka* was used in the sense of an encampment and not a proper name. Let us take the example of the Cuttack plates of the year six in the first line of which it is stated :

Om Svasti Murasima-samāvāśita[ḥ] stīmato vijaya-kaṭakāt.

This simply means "from the victorious camp of the illustrious one situated at Murasima." But the very similarity of sound persuaded Dr. Fleet to state that, "the charter contained in it was issued from the city of Kaṭaka, which is evidently the modern Kaṭak or Cuttack, the chief town of the Cuttack district in Orissa, while the king was in residence at Murasima, which seems to have been some

¹ *Ibtd.*, Vol. III, pp. 345-50.

² *Ibtd.*, Vol. XI, p. 199.

place on the outskirts of the city."¹ But this Murasima has been correctly identified with Mursiṅga in the Patna State "about thirteen miles south-west of Bolangir, the present capital of Patna State," which is far away from Cuttack.² Similarly in the Cuttack plates of the 9th year of Mahāśivagupta-Yayāti we find that the grant was issued from Vinitapura,³ a place which has been correctly identified with Binka in the Sonpur State, which also is far away from Cuttack.⁴ Now this Vinitapura has been styled a *Kaṭaka* in the Patna plates of the 8th year of Mahāśivagupta-Yayāti.⁵ It is, therefore, perfectly clear that Dr. Fleet was mistaken in taking the term *kaṭaka* to be a proper name, and identifying it with modern Cuttack. So far no evidence has been discovered which would enable us to prove that Cuttack or any part of the plains of Orissa was included in the dominions of Mahābhavagupta I Janamejaya. From the third year of his reign till the 31st year he was the ruler of the poorest part of Orissa, the uplands now included in the British district of Sambalpur and the Indian States of Patna and Sonpur. It is, therefore, impossible to agree with Mr. B. C. Mazumdar when he states that "Janamejaya Mahābhava Gupta who reigned for not less than 31 years, became the first Adhirāja or overlord of almost the whole of the country designated by the name Orissa to-day by conquering Tri-Kalīṅga, comprised of Utkala, Koṅgada (the district of Puri) and a

¹ *Ibid.*, Vol. III, p. 341.

² *Ibid.*, Vol. XI, p. 198.

³ *Ibid.*, Vol. III, p. 352.

⁴ *Ibid.*, Vol. XI, p. 199.

⁵ *J. and P. A. S. B.*, Vol. I, 1905, p. 14.

considerable portion of Kaliṅga or the district of Ganjam.¹"

The evidence of the inscriptions prove clearly and definitely that Mahābhavagupta I Janamejaya had no control over any part of Orissa proper and was the ruler of a small area in Eastern Mahā-Kośala, where the majority of inhabitants are aborigines or half-breed Orīyās.

Mahābhavagupta I Janamejaya was succeeded by Mahāśivagupta-Yayāti, who was, most probably his son. Mahāśivagupta is stated in his copper plate inscriptions as "meditating on the feet of Mahābhavagupta I Janamejaya." His earliest known record is to be found on his Maranjamurā plates of the third year of his reign. These plates were discovered in the village of Dūṅgri in the Sonpur State, about fourteen miles to the north-east of Sonpur town. The charter was issued from the Royal Camp at Suvarṇapura, *i.e.*, modern Sonpur. The first part of this inscription states that Mahābhavagupta I was the conqueror of Karṇāta, Laṭa (Gujarat), Gurjara, Kāñchī and perhaps Dravida; that he had conquered Kaliṅga, Koṅgada, Utkala, Kośala, Gauḍa and Rāḍhā, and that he had earned the title of *Tri-Kaliṅgādhīpatti* with his own arms. In the prose portion immediately following this we are informed that Mahāśivagupta-Yayāti gave the villages of Brīhad-bhusāyi in the Bhrāṇḍa district of Kośala and that of Mārañjāmura in the Santovardā Khāṇḍa of the Sambaravāḍi division (*maṇḍala*) to a Brāhmaṇa named Yaśākara of the Kāṇva branch of the Yajur-Veda, who was an immigrant from the village of Hastigrāma in the Middle Country (*Madhyadeśa*). The charter was issued in the third year of the

¹ *Orissa in the Making, Calcutta, 1925, p. 187.*



Details of corner, East wing—Rani Gumpha—Udaygiri

reign of Mahāśivagupta-Yayāti on the 5th day of the bright half of the month of Vaisākha and was written by the Rāṇaka Rudradatta, the nephew of Śimhadatta and the grandson of the *Sāndhitvigrahi* Harshadatta.¹ This charter was issued from Suvarṇapura or Sonpur. The second record of the king is the Patna plates of the year eight; they were issued from the Royal Camp at Vinitapura and record the grant of some land in the village of Talakajja with a river named Turadāśānariya in the district of Sanulā in the Kośala country to a Brāhmaṇa named Kamadeva of the Kaśyapa *gotra* and the Vajasaneya-Madyandina branch, who was an inhabitant of Jalajadḍa in Kośala and an emigrant from Mādhvila in the eighth year of the King's reign on the thirteenth day of the bright half of Mārgasīrsha. The order was written by the *Mahāsāndhitvigrahi* and *Rāṇaka* Dhāradatta.² The third record of this king, the Kaṭak plates of the ninth year, is historically the most important. It is the first inscription of this dynasty which refers to a place in Orissa proper. The first part of this inscription is in verse and the name of the place from which the charter was issued is introduced in prose after the fourth verse as *Tasmāt Śrī-Vinitapurāt*, "from that Vinitapura." The next three verses are devoted to Janamejaya and his son, Yayāti. The prose portion gives the complete Imperial titles both to Mahābhavagupta I and Mahāśivagupta. The charter records the grant of the village of Chāndagrāma in the Marāṭa district (*vishaya*) of Southern Tosala to a Brāhmaṇa named Śāṅkhapāṇi of the Bhāradvāja *gotra*

¹ *Journal of the Bihar and Orissa Research Society*, Vol. II, 1913, pp. 52-9.

² *P. and J. A. S. B.* Vol. I, 1905, pp. 14-16.

of the Kauthuma branch of the Sāmaveda, who was an inhabitant of Śilābhafija-pāṭī in the Odra country and who was an emigrant from Śrivallagrāma in the Middle Country. The order was issued in the ninth year of the reign of the king on the thirteenth day of the bright half of Jyaiṣṭha. The king's name is given towards the end of the inscription as Yayāti. The record was composed by the *Sāndhitvigraha* Chhichchhaṭeśa.¹ The most important point established by this inscription is the fact that in the ninth year of his reign Mahāśivagupta-Yayāti had obtained possession of a portion, at any rate, of the flat plains of Orissa. Tosali or Toshala was divided into two parts, the Northern Toshala around Bhuvaneśvara and Puri, and the Southern Toshala to the south of the Chilka Lake. Toshala is mentioned for the first time in the Dhauli separate edict of Asoka.² Vinitapura has been identified with Binka on the river Mahānadi in the Sonpur State. Far more interesting than Toshala is the name Śilābhafija-pāṭī in the Odra country of which the donee was a resident. It provides a landmark in the chronology of Orissa and fixes the sequence of the kings of the Bhafija and Somavāṁsi dynasties. Śilābhafija-pāṭī must be a village founded by one of the two Śilābhafijas of the Bhafija dynasty. Śilābhafija I was the father of Satrubhafija and the grandfather of Raṇabhabhafija I and Śilābhafija II was the father of Vidyādhārabhabhafija. Whichever Śilābhafija may have founded the village it is certain that one of them, at any rate, was the founder of the village which was existing in the time of Mahāśivagupta-Yayāti. It is, therefore, certain

¹ *Epi. Ind.*, Vol. III, pp. 351-4.

² *Hultzsch—Corpus Inscriptionum Indicorum*, 2nd ed.

that one at least of the two Śilābhafijas preceded the second king of the Somavāmśi dynasty. It is more probable from the nature of the characters of the Somavāmśi inscriptions that it was Śilābhafija II who was the nearest to Mahāśivagupta-Yayāti in point of time, as Śatrubhafija, the son of Śilābhafija, was alive in 744 A. D. This important point has been totally neglected by scholars like Mr. Hira Lal who want to place Ranabhafija I in the 12th century A. D. Writers like Mr. B. C. Mazumdar creep over this important point noiselessly.¹ The fourth record of the reign of Mahābhagavata-Yayāti is that on the Sonpur plates. There is no metrical portion in this record, which was also issued from the Royal Camp at Vinitapura. By this charter Mahāśivagupta gave the village of Nivīṇḍā in the Ganutapāṭa *Māṇḍala* of the Kośala country to a Brāhmaṇa named *Dikṣhita Pundarika* of the Bhāradvija *gotra*, an inhabitant of Marameṇḍā in Kośala, who was an emigrant from Bhaṭaparoli. The order was issued in the 15th year of the reign of the king on the 13th day of the bright half of Mārgasirsha and, according to the usual practice the king is called Yayāti at the end of the grant. The charter was composed by the order of *Mahāsāndhi-Vigrahika* and *Rāṇaka* Charudatta by the *Mahākshapāṭalika* Utsavanāga. The fifth record of Mahāśivagupta-Yayāti is the Patna plates of the 24th year. This charter was issued from Yayātinagara and the first portion contains a number of verses which introduce Janamejaya and his son Yayāti. In the prose portion immediately following we find these kings named as

¹ *Epi. Ind.*, Vol. XI, p. 98, note 2.

Mahābhavagupta and Mahāsivagupta with Imperial titles. The charter records the grant of the village of Delādēli in the district (*vishaya*) of Telātāṭa in the Kośala country to a Brāhmaṇa named Mahodadhi of the Kauśika *gotra* and the Gautama branch, an inhabitant of Antarāḍi in the Lāvāḍā district, who was an emigrant from the village of Kasili in the *Maṇḍala* of Śrāvasti. The order was issued on the fifth day of the bright half of Āshāḍha of the 24th year of the reign and the king is called Yayāti at the end of the inscription. The order was written by the *Mahāsāndhivigrahi* Kāyastha Tathāgata with the consent of the *Mahāsāndhi-vigrahika* and *Rāṇaka* Dhāradatta, who is also mentioned in the grant of the year 8.¹ Yayātinagara is identified with Vinitapura or Binka and the district of Telātāṭa is the country on the banks of the river Tel, a tributary of the Mahānadi rising in Kalahandi State and joining it at Sonpur. The district of Lāvāḍā has been identified with Lebdā, forty-eight miles south-west of Bolangir in the Patna State.² The last known record of Mahāsivagupta-Yayāti was also discovered in the Patna State. In composition it is exactly similar to the charter of the year 24 and was issued from Yayātinagara. The charter records the grant of the village of Luttarumā in the district of Telātāṭa to the same Mahodadhi, who received the previous grants. This order was issued in the year 28 of the reign, on the fifth day of the bright half of Bhādrapada and was written by a Kāyastha named Sūryasena with the consent of the *Sāndhivigrahi* for Kośala, Siṁhadatta. The last record is the least instructive from the historical point of view, as

¹ *P. and J. A. S. B.*, Vol I, 1905, pp. 16-18.

² *Epi. Ind.* Vol. XI, p. 261

it does not enable us to determine whether the village granted was situated in Kośala proper or not. The mention of the Lāvāṇa district as the residence of the donee and the Telāṭṭha district in which the village granted was situated indicates that the area was Kośala and not Orissa proper.

Among the inscriptions of Mahāśivagupta-Yayāti only two are historically important: the Sonpur plates of the year 3 and the Patna plates of the year 8. We have seen that the inscriptions of Mahābhavagupta I Janamejaya do not record any grant in Orissa proper. In all recognisable cases the villages granted are situated in Kośala. But suddenly, three years after his father's death, his successor or son Mahāśivagupta-Yayāti, attributes to him the conquest of the whole of India—Karṇāṭa (the Kanarese districts from Satara and Sholapur to the southern extremity of Mysore and Mangalore in the Madras Presidency), Lāṭa (Gujarat from Patan near Mehsana in the Baroda State to the Thana district of Bombay), Gurjara (Western Rajputana), Drāviḍa (the Tamil districts from Madras to Tinnevelly), Kāśīchī (Modern Conjeveram situated in the Tamil country). The inscription also mentions certain other countries, such as Kaliṅga, Koṅgada, Kośala, Gauḍa and Rādha. It was impossible for a petty chief of the highlands of Orissa to launch into a series of campaigns against the powerful dynasties ruling over practically the whole of India. Mahābhavagupta I cannot be seriously credited with the conquest of Karṇāṭa when the Rāshṭrakūṭas and the Western Chālukyas existed as ruling sovereigns, nor of Kāśīchī and a Tamil-Naḍu so long as the Great Chōlas and even the Chālukya-Chōlas lorded over the Eastern coast land. Similarly, it was

hardly possible for this petty chief of the highlands of Orissa even to approach the Great Gurjara Emperor of Kanauj or any of their powerful feudatories, such as the Chandellas of Jejākabhukti or the Chālukyas of Añahila-pāñjaka. So also this petty chief would have been hounded out of Gujarat if he had dared to cross the frontiers of Gujarat when that country was ruled by the Chālukyas or even the degenerate Bāghelās. The mention of these countries as having been conquered by Mahābhavagupta I Janamejaya is, therefore, mere poetic glorification and the language is most probably borrowed from Bāṇabhaṭṭa. Similar language has been used in the *Harsha-charita*¹ when that poet describes Prabhākara-vardhana. The court poet of King Ratnapāla² of Assam copied Bāṇa's language in glorifying his patron and attributing to him the conquest of countries which the armies of Assam could never have reached. We may believe that Mahābhavagupta Janamejaya may have raided Gauḍa (Northern Bengal) or Raḍhā (Western Bengal) and perhaps Kaliṅga, Koṅgada and Utkala also which were not included in his dominions. He may have also assumed the meaningless title of *Tri-Kalīghādhipati*, but these things or facts will not go to prove that Mahābhavagupta I had waged war in Kāñchi, the Kanarese districts, Gujarat or Western Rajputana. Even Mr. B. C. Mazumdar, who has always tried to prove that the Somavāṁśī Kings of Kośala where the makers of Orissa, has conceded that the mention of Kāñchi, Drāviḍa, etc., in mere bombast.³

¹ Cowell and Thomas—*Harsha-Charita*, Eng. Trans. pp. 101-2.

² *Journal of the Asiatic Society for Bengal* Vol. LXVII, 1898, part I, pp. 105-6.

³ *Journal of the Bihar and Orissa Research Society*, Vol. II, 1916, p. 50.

Mr. B. C. Mazumdar's analysis of the historical value of the evidence of the *Mādala-Pāñji* is distinctly unfair. The *Mādala-Pāñji* mentions Yayāti, *i.e.*, Mahāśivagupta as the first king of the dynasty and not Mahābhavagupta. Janamejaya. The inscriptions of Mahābhavagupta I have not been found to record the grant of any village situated in Orissa proper. Out of five grants of Mahāśivagupta-Yayāti only one refers to the grant of a village in Orissa proper, *i.e.*, Dakshīṇa Tosala. Therefore, it is most probable that Yayāti was the first king of the dynasty who succeeded in occupying any portion of Orissa proper. Mr. Mazumdar states that "perhaps as the peaceful administration of the country began with Jajāti (? Yayāti), and not with Janamejaya, the original conqueror or organiser, the name of Jajāti stands at the head of the dynastic list of the Somavāmsi Rajas of Orissa in the *Mādala-Pāñji* chronicles, that Jajāti was the son of Janamejaya has, however, been recorded in the *Pāñji*."¹ It must be admitted that according to contemporary inscriptions the *Mādala-Pāñji* is correct, because the inscriptions of Mahābhavagupta I do not prove him to be the master of any part of Orissa proper, while one inscription at least of Mahāśivagupta-Yayāti shows him to be the lord of one portion of Orissa. The only other important point in the inscriptions of Mahāśivagupta-Yayāti is the mention of the Chedis, who are undoubtedly the Chedis of Ratnapura and not the Chedis of Dāhala, through the learned editor of the Patna plates is inclined to connect Dāhapa in the last line with Dāhala and even Mr. Hira Lal wants to connect Dāhapa with Dāhala.²

¹ *Orissa in the Making*, p. 187

² *Epi. Ind. Vol. XI*, p. 200.

Mahāśivagupta-Yayāti was succeeded some time after the 28th year of his reign by Mahābhavagupta II, surnamed Bhimaratha. The earliest inscription of this king is to be found on the Katak plates of the year three. This inscription begins with a long metrical portion in which are included two words in prose stating that the order was issued from Yayātinagara. The verses give the names, *i. e.*, *birudas*, of three generations of kings of this dynasty, Janamejaya, his son Yayāti and his son Bhimaratha. The prose portion gives the usual Imperial titles to Mahābhavagupta II and his father Mahāśivagupta. The charter records the grant of the village of Gauḍa-siminilli in the district of Sakhaṅgadyānha in Kaśala to a Brāhmaṇa named *Rāhaka Rachchho* of the Kausika *gotra* and the Kauthuma *charana* of the Sāma Veda, an inhabitant of the village of Singoā in the Devi-bhoga district of Kośala, who was an emigrant from the village of Kaśilli in the *Maṇḍala* of Srāvasti on the occasion of a solar eclipse. The order was issued on the third day of the bright half of Mārgasirsha of the year three of the reign of the king. The king is called Bhimaratha in the closing portion of the inscription. The order was written by a Kāyastha named Maṅgaladatta under the superintendence of the *Sāndhi-vigraha* Siṅgadatta (Siṅhadatta), who wrote the last inscription of Mahāśivagupta-Yayāti.¹ The village of Siṅgoā has been identified with Singhar in the Khariar Zamindari in the extreme south of the Raipur district, the district of Devi-bhoga with Deo-bhog in the Bindra-Nawagarh Zamindari in the same district. The only other known inscription of Mahābhavagupta II—Bhimaratha is to

¹ *Ibid.*, Vol. III, pp. 356-8.

Frieze in the corridor of the upper storey of the Rani Nur Gumpa — (a) from the left, male bearing offerings, females fighting with elephants in lotus pool



be found on the Kudopali plate of the 13th year of the reign of the king. The plates were discovered underground in the village of Kudopali in the Bargarh Tahsil of the Sambalpur district and were issued from Yayātinagara. There is no metrical portion in the beginning of this record. It is a charter issued by a feudatory of Mahābhavagupta II, named *Maṇḍalika* and *Rānaka Pusjña*, son of *Voḍa*, of the *Māṭhara* family. The donor was in residence at a place named *Vāmaṇḍapāṭi* when the order was issued. The charter records the gift of the village of *Loisarā* in the *Māṇḍala* of *Gidāṇḍa* to a *Brāhmaṇa* of the *Kauṇḍinya* *gotra* and the *Kāṇva* *Śākhā* named *Nārāyaṇa*, who was an emigrant from the village of *Hastipada* in the 13th year of the reign of the king. As the charter was not issued by Mahābhavagupta II *Bhimaratha*, but by his feudatory *Pusjña*, he is mentioned as being in residence at *Yayātinagara* while the grant was issued by *Pusjña* from *Vāmaṇḍapāṭi*. Details about the date such as the month and the day of the fortnight are omitted.¹ *Vāmaṇḍapāṭi* has been identified with the State of *Bamra*, the old capital of which is sixty miles north-east of *Binkā*, *Loisarā* still exists under the same name in the Bargarh Tahsil of the Sambalpur district, sixteen miles south-west of Sambalpur town. *Gidāṇḍa* is perhaps the same as *Sidāṇḍa* which is *Sūrapāṭa* in the Bargarh Tahsil, eleven miles south-west of Sambalpur town.²

Our materials for the construction of the history of the Somavāṁśis of Kosala comes suddenly to an end with the Kudopali plates of Mahābhavagupta II. The only other

¹ *Ibid.*, Vol. IV, pp. 258-9.

² *Ibid.*, Vol. XI, p. 201.

record in which Mahābhavagupta II Bhimaratha is mentioned in the Sonpur plates of a certain Kumārādhirāja Someśvara. These plates were discovered in the State of Sonpur in 1908. According to Mr. B. C. Mazumdar, who edited the inscription on these plates, the entire shape was tampered with at some unknown date. The writing on the first two plates is on one side but that on the next two plates is on both sides and the inscription is not complete even on the second side of the fourth plate. The first two plates are practically of the same size but the fourth is much smaller. The mention of Mahābhavagupta II Bhimaratha is to be found on the first plate. From this we learn that Uddyota-kesari-raja-deva was the successor of Mahābhavagupta, who is given full imperial titles and is called the ornament on the forehead of the Lunar race and *Tri-Kalingādhipati*. Uddyota-kesari gave the kingdom of Kośala to one Abhimanyu. When the rule of Abhimanyu had come to an end (*Āśita-rājye*), Kumārādhirāja became the master of Paśchima-Lankā. Someśvara also belonged to the Lunar race and the titles given to him are *Paramamāheśvara-Parama-Bhaffāraka-Kumārādhirāja-Paramaśvara*. The term Kumārādhirāja is extremely significant and reminds one of the Paramara title "Mahākumāra" borne by Lakshmivarman, brother of Jayavarman, his son Hariśchandra and the latter's son Udayavarman.¹ The use of the phrase *Āśita-rājye* shows that the rule of Abhimanyu had come to a violent end in Kośala. We may compare similar terms in the Bodh-Gaya inscriptions of Asokachalla in connection with Lakshmaṇasena of

¹ *Ibid. Vol. VIII. App. I, p. 15.*

Bengal¹ and Govindapāla of Magadha.² Upon the sudden termination of the rule of Abhimanyu in Kośala,³ he was succeeded by Someśvara of the Lunar race. It is therefore certain that some time after the 13th year of his reign Mahābhavagupta II Bhimaratha was succeeded by Uddyota-keśari. Now this Uddyota-keśari is known from another inscription, now missing, which was discovered at Bhuvaneśvara. The summary compiled by Kielhorn shows that this Uddyota-keśari was the son of Chanḍihara and grandson of Abhimanyu, who was the brother's son of Janamejaya, *i.e.*, Mahābhavagupta I. According to this record, Mahābhavagupta I was succeeded by his son Dirgharavas, and the latter by his son Apavāra. This statement fits with our knowledge of the Somavāmsi kings Mahābhavagupta I Janamejaya, his son Mahāśivagupta Yayāti and the latter's son Mahābhavagupta II Bhimaratha. The Bhuvaneśvara inscription states that Apavāra died childless and was succeeded by Vichitravirya, another son of Janamejaya. The latter's son was Abhimanyu. Therefore, this Abhimanyu cannot be the same as that who received the kingdom of Kośala from Uddyota-keśari, the successor of Mahābhavagupta II Bhimaratha; but it is absolutely impossible to identify the Uddyota-keśari of the Bhuvaneśvara inscription with Uddyota-keśari, the successor of Mahābhavagupta II Bhimaratha, because the former was the grandson of Abhimanyu.³

We have, therefore, to admit that there were two

¹ *Ibid.*, Vol. XII, pp. 29-30.

² *Memoirs A. S. B.* Vol. V, p. 110.

³ *Ept. Ind. Vol. V. App. p. 90, No. 668; Journal of the Asiatic Society of Bengal, Vol. VII, 1858, p. 558.*

Uddyota-keśari, the first being the successor of Mahābhavagupta II and the second the great-grandson of Vichitravirya, a younger son of Mahābhavagupta I Janamejaya. Uddyota-keśari I was perhaps the title adopted by Vichitravirya after his succession to the throne. And he may have appointed his own son Abhimanyu to the government of the Kośala *Rājya*. He was succeeded in the Kośala *Rājya* by Someśvara of the same race, who gave the village of Attenḍa in the district of Uttaravalli in Kośala to a brāhmaṇa named Udayakara in the twelfth year of his reign. Mr. B. C. Mazumdar is certainly wrong in identifying this Someśvara with the king of that name mentioned in the Ratanpur inscription of Jajalla I.¹ Two other inscriptions of Uddyota-keśari are known. They are to be found inside the Navamuni and Lalāṭenḍa caves on Khandagiri hill, three miles from Bhuvaneśvara. Both of these records seem to belong to Uddyota-keśari I. The first to the year 18 and the second to the year 5 of the same king.²

In the present state of our knowledge it is impossible to state to what condition the Somavāṁśi kings were reduced after the death of Mahābhavagupta II Bhimaratha. Bhuvaneśvara in the Puri district continued to form a part of their dominions till the 18th year of Uddyota-keśari I and some sort of authority was exercised by them till the days of Uddyota-keśari II when the Brahmeśvara temple inscription was inscribed.

Very little is known about the dates of the kings of this dynasty and much has been left to guess work.

¹ *Ept. Ind. Vol. XII, pp. 239-42.*

² *Ibid. Vol. XIII, p. 166.*

The only certain points in the chronology of the Somavāṁśis is that they are later than one of the two Śilabhafijas of the first Bhafija dynasty; and as Satrubbhafija I was ruling in V. S., 800-744 A. D., they are also certainly later than Ranabhafija I. As Govinda III of the Rāshtrakūṭa dynasty of the Mahārāshṭra was the contemporary of Chandragupta the fifth in ascent from Mahābhavagupta I Janamejaya, the accession of that prince cannot be placed earlier than the middle of the 10th century A. D. The certain dates of the Rāshtrakūṭa Govinda III vary from 794 to 814 A. D. We have to account for the reigns of Chandragupta's son Harshagupta, grandson Mahāśivagupta II, Mahābhavagupta and Mahāśivagupta or Śivagupta the father of Mahābhavagupta Janamejaya. We have then to account for four distinct generations between the demise of Chandragupta some time in the beginning of the 9th century A. D., and the rise of Mahābhavagupta, which we can place tentatively about a century later or in the beginning of the 10th century A. D. The accession of Mahāśivagupta-Yayāti cannot therefore be placed earlier than the middle of the 10th.

CHAPTER XV

THE EARLY GAÑGAS OF KALIÑGA

The problem of the history and chronology of the early Gañgas of Kaliṅga and the era used by them is still far from being solved, and unless a record is discovered in which the Gaṅga era is used simultaneously with another, the value of which is correctly known to us, it will not be possible to override the difficulties which still beset our path. In short, the solution of the problem depends on the discovery of the initial year of this era, in which the majority of the inscriptions of the kings of this dynasty of Kaliṅga are dated. These dates vary from the year 51 on the Chikakol plates of Devendravarman, son of Anantavarman, to the year 351 on the Chikakol plates of Satyavarman, son of Devendravarman. As in the majority of cases the inscriptions are specially dated in the era of the Gañgas, *Gaṅgakula-pravarddhamāna-vijaya-rājya-samvatsare*, the solution of the problems of Gaṅga history and chronology appears to be distant; and therefore, the best way of tackling them is to take the dates in the order in which they present themselves to us.

The earliest Gaṅga inscription was dealt with by the late Dr. J. F. Fleet in 1874-75 and the last word on the subject was uttered by the late Dr. E. Hultzsch in July 1926. According to this method, the earliest date is no doubt the regnal year six on the Komarti plates of the Mahārāja Chandavarman,¹ but, as the late Dr. Kielhorn has already

¹ *Ept. Ind.*, Vol. IV, p. 144.

pointed out, Chandavarman may not be a Gaṅga king at all.¹ Similarly, the regnal year 30 on the Bṛihatproshṭha grant of Umāvarman may or may not be a date in the Gaṅga era, though it is yet doubtful whether this king really belonged to the Gaṅga family or not.² Gaṅga history, therefore, really begins with the Chikakol plates of Devendravarman, son of Anantavarman. This inscription is dated in words, *Gāhgeya-vatśa-pravardhamāna-vijaya-samvatsaram-eka-pañchāśat*, leaving no doubt about the fact that it was the intention of the engraver to put down "51" only without any figure for hundreds. The characters of this grant are certainly much later than many of the other Gaṅga plates, which are later than this plate according to the arrangement we follow in this chapter. The order was issued from the city of Kaliṅga and mentions the hereditary deity of the Gaṅga kings, Śiva-Gokarṇeśvara, on the top of Mahendra hill. The only genealogy given is that the donor, king Devendravarman, was the son of Anantavarman. The charter records the grant of the village of Tāmarachheru in the district (*vishaya*) of Varāha-varttani to 300 Brāhmaṇas of the Vājasaneyā (*Charana*). The order was written by the illustrious Sāmanṭa Nāgarāja and incised by the Ākhaśālī Sarvadeva.³ Next in order is the inscription on the Urlam plates of a king named Hastivarman of the year 80. These plates are the private property of the Raja of Urlam in the Chikakol *ṭāluka* of the Ganjam district. The charter records the grant of a piece of land

¹ *Ibid.*, Vol. V, App. p. 92. No. 686.

² *Ibid.*, Vol. XII, p. 4.

³ *Ind. Ant.*, Vol. XIII, pp. 275-76.

in the village of Hon̄devaka in the district of Kroshṭukavarttani as an *agrahāra* to a Brāhmaṇa named Jayasārman after purchasing the land from the residents of the village on the 8th *tithi* of Kartika of the year 80. The grant was written by Vinayachandra, son of Bhānuchandra, and in the verse in which the writer's name is given the king is called Rājasimha.¹ In an additional verse at the end of the inscription the king is also called Raṇabhīta. With these indications we must now proceed to consider the grants of Indravarman-Rājasimha which follow those of Hastivarman. The plates discovered at Achyutaparam in the Ganjam district were issued in the year 87. By this charter Indravarman, *alias* Rājasimha, of the Gaṅga family granted the village of Siddhārthaka in the district of Varāha-varttani to a Brāhmaṇa of the Gautama *gotra* named Durggeśa-śarman on the occasion of the completion of the excavation of a tank by the king's mother on the new moon day of Chaitra of the year 87. In this case also, as in the case of the Urlam plates of Hastivarman, the name of the family is not connected with the date which is expressed simply as *Rājya-samvatsarāḥ* or "regnal years." This grant was also written by Vinayachandra, son of Bhānuchandra and the king's *biruda*, Rājasimha, given in the same verse.² The Parlakimedi plates of the year 91 also belong to the same king. They were also issued from the city of Kaliṅga. By this charter Indravarman grants the *agrahāra* in the village of Keṭṭaṭa in the Devanna pañchāli to a Brāhmaṇa of the city and of the Gārgya *gotra* named Dhruvaśarman on the 30th day of Māgha of

¹ *Ept. Ind.*, Vol. XVII, pp. 532-33.

² *Ibid.*, Vol. VIII, pp. 128-29.

the year 91. This grant also was written by Vinayachandra, son of Bhānuchandra, and the *biruda Rājasīhha* occurs in this verse.¹ Authorities differ as to the identity of king Indravarman mentioned in the next two grants, because they are about 30 years removed from the Achuyutapuram plates of the year 91. The Chikakol plates of the year 120 was issued by king Indravarman of the Gaṅga family from the city of Kaliṅga. By this charter the king granted the village of Tāmara-cheruvu in the district of Varāha-varṭtani on the full day of the month of Mārgaśīra on the occasion of a Lunar eclipse to a number of Brāhmaṇas of different *gotraś* and *charanas*. The order was issued on the 15th day of Chaitra of the year 128 and the grant was drafted by Śāṅkaradeva, son of the Āmātya Devachandra. It was written by Āditya, son of Vinayachandra. The name of the writer proves that the donor was a generation removed from the donor of the Chikakol plates, as in the year 128 Vinayachandra, who had written the grants of the years 87 and 91, had been succeeded by his son Āditya.² The next grant of the same king is still later in date. It was also discovered in Chikakol and issued from the city of Kaliṅga. The charter records the grant of the village of Pālamūla in the district of Korosataka *Pañchāli* to two brāhmaṇas named Skandasarman and Lalitaśarman of the Kautsa *gofra* on the 7th *tithi* of the month of Māgha and the order was issued three days later, i. e., on the 10th Māgha of the year 146. The order was recorded by the *Mahāmahāffara* Gauriśarman, but the name of the scribe is Bhavadatta.³ In the last

¹ *Ibid.*, Vol. XIII, pp. 120-21.

² *Ibid.*, p. 125.

³ *Ind. Ant.*, Vol. XVI, p. 154.

two plates the *biruda*, *Rājasīhha*, of the king, Indravarman, is omitted, an additional proof, according to certain writers, of the want of identity between Indravarman *Rājasīhha* of the year 91 and of the later grants. The third item in the series of proofs is the Purle plates of Indravarman of the year 149. These plates were issued from Dantapura, the ancient capital of Kaliṅga, where the left canine tooth of the lower jaw of Buddha was brought by one of his disciples and a large *stūpa* built over it. This *stūpa* was destroyed by Brāhmaṇas and the tooth relic taken away to Ceylon. The most important fact mentioned in this inscription is that Indravarman's father was Dānārṇava, from which scholars infer that Indravarman *Rājasīhha* was Indravarman I and his son was Dānārṇava. Indravarman of the grants of the years 128 and 146 was Indravarman II, the grandson of Indravarman I. The plates of the year 149 were discovered in the village of Purle near Pālakonda in the Ganjam district. By this charter king Indravarman II records the grant of the village of Bhukkuku in the Kuraka-rāshṭra to a brāhmaṇa of the Tiriliṅga and of the Kauśika *gotra* named Bhavadattāśarman, on the full moon day of Kārtikeya. The charter was issued on the 30th day of Pushyā of the year 149. The order was written by Khaṇḍichandra, the son of the *Bhogika* Āditya.¹ Five years later we find another king in Kaliṅga. He is apparently a son of Indravarman II who was named Dānārṇava II after his grandfather. These plates, issued in the year 154, are in the possession of the *Yuvārāja* of Tekkali in the Ganjam district. They were engraved by the same Khaṇḍichandra, son of the *Bhogika* Āditya. They

¹ *Epi. Ind. XIV*, pp. 301-62.

were issued from the city of Kaliṅga and the charter records the grant of one plough of land in the village of Tuganna in the district of Rupyavati to a Brāhmaṇa named Skandasārman on the occasion of a Solar eclipse for the merit of a queen named Ambā-achchi-potī. The grant was composed by the *Sarvādhikṛta Śāmbapuropādhyāya*, who is mentioned in the previous grant.¹

There is a long gap after the Tekkali plates of the year 154 and the next inscription in chronological order is the Chikakol plates of Devendravarman, son of Guṇārṇava of the year 183. It is quite evident that Guṇārṇava and his son Devendravarman are descendants or colaterals of Indravarman II and Dānārṇava II; but no connection can be proved between them. The grant mentions the shrine of the Lord Gokarṇasvāmin on Mahendra mountain and the Gaṅga family, but in the genealogical portion the king, *Māhārāja* Devendravarman, is mentioned simply as the son of Guṇārṇava. By this charter the king grants the village of Poppāṅgikā in the Kroshfuka-varṭtani on the occasion of the Uttarāyana in the month of Māgha to some Brāhmaṇas of the city of Kaliṅga of Kṛishṇātreyā *gotra*, who were brothers. The order was issued on the 20th day of the month of Śrāvāna of the year 183. The charter was incised by Śarvvachandra, son of the *bhogika* Khaṇḍichandra, who was the scribe of the grant of the year 154.² The next record was issued only a year later, in 184. It does not seem to have been published as yet, though it was noticed as early as 1921. They were sent

1 *Ibid.*, Vol. XVIII, pp. 309-10.

2 *Ibid.*, Vol. III, pp. 151-55.

to Mr. G. Venkoba Rao by the Diwan of the Raja of Parlakimidi. The record is dated in the 184th year and was issued by *Mahārāja* Devendravarman, son of Guṇārṇava. The names of the officers and engravers are the same in these plates also.¹ The same king issued another grant eleven years later. These plates were discovered at Siddhāntam near Chikakol in the Ganjam district. The charter records the grant of a plot of land, one plough in measure, in the village of Siddhārthaka in the district of Varāha-varttani to a Brāhmaṇa named Tamparaśarman *Dikṣita*, an inhabitant of Erandapali (the Erandapalla of the Allahabad pillar inscription of Samudragupta) on the occasion of the *Dakṣiṇāyana*. The order was issued on the 5th day of the dark half of the month of Śrāvaṇa of the year 195. The inscription was composed by Madanāñkura Pallava, son of Mātīchandra.² Anantavarman, the son of Devendravarman, who issued the grant next in order must be in the next generation. In the Parlakimidi plates of the year 204, the donor Anantavarman is called the son of Devendravarman and was evidently the grandson of Guṇārṇava. The plates were noticed for the first time in the Assistant Archaeological Superintendent's Annual Report for 1919-20. The charter records the grant of a village named Talatthere in the district of Kroṣṭukavarttani by Anantavarman at the request of his brother Jayavarman to a Brāhmaṇa of the Parāśara *gotra*, who was

¹ *Annual Report of the Assistant Archaeological Superintendent for Epigraphy for the year 1919-20*, p. 93, para 21.

² *Ibid.*, Vol. XIII, pp. 215-5.

an inhabitant in the village of Śraṅgatikā in the district of Kāmarūpa or Assam named Vishṇusomāchārya.¹

The next fifty years are a complete blank so far as Gaṅga grants and inscriptions are concerned. The chiefs of Tekkali possess another set of plates issued by Deven-dravarman III, son of Rājendravarman, in the Gaṅga year 254. They were also issued from the city of Kaliṅga and were discovered in the Vizagapatam district. By this charter Devendravarman, son of *Mahārāja* Anantavarman, granted the village of Ṭāḍuvamāsiṇapuḍilāsoliṇamudūḍa in the district of Dāvadāmadava, according to the advice of the king's maternal uncle to the lord Dharmeśvara on the *pratipada* of the first half of Phālguna of the year 254. The charter was written by Ugradeva, son of the priest (purohita) Durgadeva, and incised by the illustrious *Sāmantika* Khaṇḍi, when the holy Brāhmaṇa Somāchārya was the Superintendent of the temple of Dharmeśvara.² Another fifty years later we find another king of the name of Anantavarman ruling over Kaliṅga. His plates of the year 304 were discovered at Alamanda in the Vizagapatam district. As usual, they were issued from the city of Kaliṅga, and mention was made of the god Gokarṇeśvara and the spotless Gaṅga family. The donor Anantavarman III was the son of Rājendravarman. By this charter the king granted the village of Medelāka in the district of Tirikaṭu to a Brāhmaṇa of the Kauśika *gotra* named Sridharabhaṭṭa on the occasion of a Solar eclipse. The date is expressed in full beginning with the name of the Gaṅga

¹ *Ind. Ant. Vol. XVIII, op. 144-5.*

² *Annual Report of Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1919-20. p. 93.*

family in words and the year as 304 but without further details as to month or date.¹ Next in order come the fragmentary Tekkali plates of Devendravarman III, son of Rājendravarman. They were issued from the city of Kaliṅga and supply the usual details about the Gaṅga family. The charter records the grant of the village of Niyino in the district of Rupavarttani to a Brāhmaṇa, whose name cannot be read. This Rājendravarman, therefore, must be Rājendra III and his father Devendravarman III.²

Thirty-two years later we find another Rājendravarman, Rājendravarman IV, son of another Anantavarman, Anantavarman IV in possession of Kaliṅga. The plates were issued from the city of Kaliṅga in the year 342 but further details are not available.³ The latest known date of the early Gaṅga dynasty of Kaliṅga is to be found in the Chikakol plates of Satyavarman, son of Devendravarman. In this case this Devendravarman must be the fourth king of that name. By this charter the king granted the village of Tarugrāma in the district of Galela to a god. A Gurava or a Śūdra priest of a Śaiva shrine, is mentioned in this connection. The date is given in words but details are omitted.⁴

A number of kings whose names end with the affix *varman* may be connected with the Gaṅga dynasty, but their records are not dated and they cannot be located definitely. One of these is a Indravarman who issued a grant from Śvetakādhishthāna and is probably the same

¹ *Ept. Ind.*, Vol. III, pp. 18-20.

² *Ibid.*, Vol. XVIII, pp. 312-15.

³ *Annual Report of the Assistant Archaeological Superintendent, Southern Circle, for the year 1917-18*, pp. 137-8.

⁴ *Ina. Ant.*, Vol. XIV, pp. 11-12.

as Indravarman I. The grant is not dated and the name of the village granted is not given in the short note.¹ The second is that of a king named Sāmantavarman who gave the village of Vaṭagrāma in the district of Himanigosa to a Brāhmaṇa of the Bhāradvāja *gotra* named Govindaśarman by an undated grant.² The inscription of Chanda-varman already quoted above is very probably a Śālaṅkāyana record. It was issued in the year six of the king's reign, who is called the lord of Kaliṅga. The charter records the grant of the village Kohetura to a Brāhmaṇa of the Bhāradvāja *gotra* on the fifth day of the bright half of the month of Chaitra of the year six.³ A king named Prīthivīvarman, the son of Mahendravarman, calls himself a king of Kaliṅga of the Gaṅga family in a set of plates discovered in the Ganjam district. By this charter, which is undated and issued from Śvetka, the king grants the village (illegible) in the district of Jānorā to a Brāhmaṇa of the Vātsa *gotra* on the occasion of Vishuva saṅkrānti. Prīthivīvarman is mentioned as the lord of a city named Kolahala, which Mr. L. Rice takes to be Kolar in the Mysore State, but, as the inscription mentions the god Gokarṇeśvara on Mahendra hill, the king must be an eastern Gaṅga king.⁴ King Śaktivarman mentioned in the Ragolu plates of the Ganjam district calls himself "Lord of Kaliṅga." The charter was issued from Pishṭapura, *i. e.*, modern Pīṭapuram, but the grant is not dated and no details are known about the family of the king except that he calls himself a

¹ *Annual Report of the Asst. Archaeological Supdt., Southern Circle, for the year 1917-18.*, p. 140.

² *Ibid.* 1916-17, p. 9, no. 12.

³ *Epi. Ind.*, Vol. IV, p. 144.

⁴ *Ibid.*, pp. 199-201.

Megadha.¹ Similarly king Umāvarman calls himself Lord of Kaliṅga in the plates discovered in the Pālakonda *taluka*. The charter records the grant of the village of Bṛihatproṣṭha to a Brāhmaṇa named Haridatta on the 20th day of the month of Mārgaśirsha of the year 30, evidently of the king's reign. The order was issued from Sīnhapura.²

Many different dynasties of Gaṅgas appears to have been ruling over Kaliṅga and all of them claimed to be in possession of the city of Kaliṅga. The Parlakimedi plates of the time of a certain Vajrahasta prove that a king of this name, whose father's name is not mentioned, also claimed to be ruling over the city of Kaliṅga. He is styled Mahārājādhirāja, the ornament of the spotless Gaṅga race and the master of the five districts. The date is also omitted. The inscription begins by stating that it was issued from Kaliṅganagara by the devout worshipper of Śiva, Gokarneśvara on the top of Mahendra hill. The charter records the grant of the village of Hossāṇḍi to Kāmadi, son of Egrayamarāja of the Naggari-Saluki family. The actual grant was made by a chief named Dāraparāja, son of the Chōla Kāmadi, to his son-in-law, whose name was also Kāmadi.³ The bearer of the order was a Kāyastha named Bachchhapayya, who was a minister of Dāraparāja and it was written by the *Mahāsāndhivigrahan* Dropachārya. The late Dr. Kielhorn identified this Vajrahasta with Vajrahasta, the grandfather of Anantavarman Chodagaṅga, but the writing on the Parlakimedi plates is totally different from that on the Nadagam plates or the Narasapatan plates. This Vajrahasta must be one of the earlier princes

¹ *Ibid.*, Vol. XII, pp. 2-3

² *Ibid.*, p. 5.

³ *Ibid.*, Vol. III, pp. 220-224.

Frieze in the upper storey corridor—Rani Nur Gumpaha
(c) Rescuer before house and abduction of female after fight between a male
and a female



of the same name, at least five of whom are mentioned in the ancestry of the Eastern Gaṅga kings of Kaliṅga or Orissa. The Vizagapatam plates of Anantavarman Choḍa-gaṅga of Śaka 1040 contain the longest genealogy.¹ According to this inscription Kolāhala was the founder of a city after his own name, Kolāhalapura in Gaṅgavāḍi (in Mysore), then after eighty-one kings of that city was born Virasiṁha who had five sons named Kāmārṇava I, Dānārṇava I, Guṇārṇava I, Nāraśīmha and Vajrahasta I. Kāmārṇava I captured Kaliṅga after defeating a king named Bālāditya and ruled at Jantavura (*i. e.*, Dantapura, the ancient capital of Kaliṅga) for thirty-six years. He was followed by his younger brother Dānārṇava I, who ruled for forty years. He was succeeded by his son Kāmārṇava II, who ruled at Kaliṅganagara for half a century. He was succeeded by his son Raṇārṇava, who ruled for five years, and his grandson Vajrahasta II was succeeded by his younger brother Kāmārṇava III, who ruled for nineteen years and was succeeded by his son Guṇārṇava II, who ruled for twenty-seven years. This Guṇārṇava may possibly be identical with Devendravarman's father. Devendravarman I was ruling from the Gaṅga year 183 to 195. Guṇārṇava II was succeeded by his son Jitānkuśa, who ruled for fifteen years. He appears to have been quite different from Devendravarman I, son of Guṇārṇava, who also ruled over Kaliṅga. Jitānkuśa was succeeded by his nephew Kaligalānkuśa, who ruled for twelve years and was succeeded by his father's father Guṇḍama I, who ruled for seven years. He was evidently a son of Guṇārṇava II and a brother of Jitānkuśa. Guṇḍama was succeeded by his younger

¹ *Ind. Ant.*, Vol. XVII, pp. 165-72.

brother Kāmārpava IV, who ruled for twenty-five years, and he by his younger brother Vinayāditya, who ruled for three years. Guṇārpava II was thus succeeded by four of his sons and one grandson. The succession was thus carried on further by another grandson of Guṇārpava II, Vajrahasta IV, a son of Kāmārpava IV, who ruled for thirty-five years. He was succeeded by his son Kāmārpava V, who ruled for six months only. Gundama II, his younger brother, succeeded him and ruled for three years. He was succeeded by his step-brother Madhu-Kāmārpava VI, who ruled for nineteen years. His son and successor, Vajrahasta V, was the first to assume the title of *Tri-Kaliṅg-ādhipati*, and ruled for thirty years. His son Rājarāja I, who married the Chola princess Rājasundari, a daughter of Rājendra Chōla II of Veṅgi, *i. e.*, Kulottunga I of Tanjore. Rājarāja I ruled for eight years and was succeeded by his son, Anantavarman Chodagāṅga. A slightly different chronology is provided in the Nadagam plates, of Vajrāḥasṭa of the Śaka year 979. In the lineage of the Gaṅgas of Tri-Kaliṅga was the Mahārāja Guṇamahārāpa. His son Vajrahasta reigned for forty-four years. Vajrahasta's son, Gundama I, reigned for three years, whose younger brother, Kāmārpava, ruled for thirty-five years. Kāmārpava was succeeded by his younger brother, Vinayāditya, who ruled for three years. Kāmārpava's son, Vajrahasta-Āniyākabhima, ruled for thirty-five years and was succeeded by his son Kāmārpava, who ruled for six months only. His younger brother, Guṇḍama II, ruled for three years and was succeeded by his step-brother Madhu-Kāmārpava, who ruled for nineteen years. According to this inscription,

Vajrahasta, the grandfather of Anantavarman Chodagañga, was the son of Kāmārñava, the eldest son of Vajrahasta Aniyañkabhima.¹ This list gives a total of 142½ years from the date of the accession of Vajrahasta and therefore of the death of Guṇamahārñava. If we take this king to be the same as Guṇārñava, father of Devendravarman I, who began to rule some time before 183 of the Gañga year and if we take the year 180 of the same era as the year of accession of Devendravarman I, then we find that Vajrahasta, the grandfather of Anantavarman, came to the throne in the Gañga year 323. But as the known date of his accession is 1038 A. D. = 960 Śaka, it becomes fairly certain that the Gañga era began in the first or second decade of the 8th century A. D. The date given in the Vizagapatam plates can also be employed to test this result. According to it, from Kāmārñava I up to the end of the reign of Rājarāja I, the Eastern Gañgas of that particular branch from which Anantavarman Chodagañga was descended, ruled for 349 years. The total length of reigns from the beginning of the rule of Kāmārñava I up to the end of that of Gunārñava II is 192 years leaving 157 years up to 1078 A. D., the year of the accession of Anantavarman Chodagañga. This would bring the death of Gunārñava to 921 A. D., as only 157 years intervene between him and the accession of Anantavarman Chodagañga. If this Gunārñava is the father of Devendravarman I, then he died approximately in the Gañga year 180. The initial year of the Gañga era, therefore, would fall in 741 A. D. This difference of 20 years can be neglected for the present when centuries are at stake in the calculation of the Gañga

¹ *Ibid.*, Vol IV, pp. 183-95.

era. The most recent contribution to the subject is an elaborate article by Mr. G. Ramadas, B. A. It is based on a series of elaborate astronomical calculations and a number of assumptions. In the first place, the eclipses recorded have been sought between 624 and 961 A. D., wherein Mr. Ramadas has sought to place the 127th, 251st, 304th, 351st and 91st years of the Gaṅga era. In the next place the writer makes certain untenable assumptions, *e. g.*, "The Kaliṅga ruled over by the Gaṅgas was quite different from the Kaliṅga of Asokan times. The Kaliṅga of the Gaṅgas being connected with the Mountain Mahendra was quite different from that subdued by the Great Mauryan Emperor, which was not mentioned to have included the mountain."¹ The next wrong assumption is based on paleography :

"I have compared, letter to letter :

(1) The Chicacole plates of Devendravarma, son of Guṇārṇava, dated in 183rd year with the Gaṇeśaghāṭ plates of Dhruvasena I of Samvat 207 (Gupta era).

(2) The Siddhanta plates of Devendravarma, son of Guṇārṇava, dated in 195th year with the Abhona plates of Śaṅkaragaṇa (Kalachuri) Samvat 347.

(3) The Purle plates of Indravarma, son of Daṇārṇava dated in 195th year with the Podaguḍa inscription of the son of king Bhavadatta, the characters of which are said to very closely resemble those of the Mandasor inscription of the Gupta King Kumāragupta of the Mālava year 493 (A. D. 437-38).²

On these assumptions Mr. Ramadas calculates that the

¹ *Journal of the Bihar and Orissa Research Society, Vol. IX, 1923, p. 404.*

² *Ibid., p. 406.*

Gaṅga era was reckoned from the Śaka year 271 or 349-50 A. D. According to him, the Achyutapuram plates of Indravarman I issued in Chaitra g.s., 87 are dated 3rd March 436 A. D., and the Parlakimedi plates of Indravarman I issued in Magha g.s., 91 are dated 23rd January 441. Now, there is no difference of opinion of the date of the Ganjam plates of the time Śaśāṅka of G.E. 300 issued by Mañḍhavarāja II of the Śailodbhava family. None of the Gaṅga plates mentioned above are earlier in date than this grant which was issued in 619 A. D., and, therefore, the initial year of the Gaṅga era cannot lie in 349-50 A.D.¹

¹ *Ibid.*, pp. 398-415

CHAPTER XVI.

THE EASTERN GAÑGAS. VAJRAHASTA TO ANAÑGABHIMA I.

The confusion in the history and chronology of Orissa vanishes completely from the beginning of the 11th century A.D. when Vajrahasta of Kalinganagara assumed the title of *Trī-Kalīṅg-Ādhipati* and ascended the throne in Śaka 960=Sunday 9th April 1038 A.D. The assumption of the new title by a Gaṅga king of Kalīṅga proves that he acquired some sort of authority over the whole of ancient Kalīṅga, comprising its three ancient divisions: Utkala, Koṅgoda and Kalīṅga. Utkala or Orissa had not been thoroughly conquered as yet and no inscription of this king has been discovered in modern Orissa. His earliest inscription is to be found on the Narasapatan plates of Śaka 967-1045 A.D. The plates were discovered in the Narasapatan *taluka* of the Vizagapatam district. The grant was issued from Dantipura by Vajrahasta of the Gaṅga family, the son of Mahārāja Kāmārṇava. Instead of beginning from Kāmārṇava I, as in the Vizagapatam plates of his grandson Anantavarman Choḍaṅga, it begins here with Vajrahasta I. Vajrahasta is really the 5th king of that name in the dynasty founded by Kāmārṇava I, the son of Virasiṁha, though he is styled Vajrahasta III by Prof. Sten Konow according to the genealogy given here. This Vajrahasta V will be styled Vajrahasta in this book, as no other king of this name ruled over Orissa after him. He was the son of Kāmārṇava by Vinaya *Mahādevī* of the Vaidumba family of the Andhra country. He

is styled *Parama-Māheśvara*, *Parama-Bhaffāraka* and *Mahārājādhīrāja* in addition to the title of *Tri-Kalīṅgādhīpati*. The charter records the grant of the village of Tampavā along with thirty-five others in the district (*vishaya*) of Gorasatṭā to Manāditya-Choṭṭa and Vira-Bhūrisrava of the Vaidumba family of the Kāśyapa *gotra*, who had emigrated from Peṭṭakallu, on Monday the 9th of the month of Mina (*Chaitra*) of the Śaka year 967. The grant contains the boundaries of the district of Gorasatṭā. To the east was Vistirṇasīla, to the south-east Vināyaka-vāṭa, to the south the grant of Taṇku-Bhaffārīkā, to the south-west the hill of Andhāra-vepi, to the west Kāfichaśalā on the bank of the river Vahśadharā, to the north-west Āmrāpāthara and to the North Madhupa-pali, to the north-west Tālaśī-*jara*-sīla. The charter was written by the *Sāndhivigrahiṇī*, the *Kāyastha* Dhavala and the grant was incised by Menṭo-juna.¹ None of the localities mentioned in the charter can be identified except the river Vahśadharā.

Another grant was issued by the same king in the Śaka year 976-1054 A. D., in which he is called Anantavarman, a name assumed by many of his successors in addition to their real names. The plates on which this charter is to be found belong to the Raja Sahib of Mandasa in the Ganjam district. The actual donor was a feudatory chief, named Dharmakhedi, son of Bhāmakhedi of the Kādamba family, who was governing the district of Pafichapātra. The Kādambas were officers of the Eastern Gaṅgas and an Ugrakhedi is mentioned in the Parlakimedi plates of

¹ *Epi. Ind.*, Vol XI, pp. 147-53.

Vajrahasta.¹ Another Dharmakhedi is also mentioned in the Tekkali plates of Devendravarman II, son of Rajendravarman of the Ganga year 254. If the initial year of the Ganga era is taken to be 715 A. D. then the grant of G. s., 254 was issued in 969 A.D. i.e., three generations earlier than Vajrahasta, son of Kāmārṇava. This Dharmakhedi, therefore, appears to be an ancestor of Dharmakhedi of 1054 A.D. The order was brought by the *Rāṇaka* Vettikuratha. A *Sāmantā* named Nala-Cheṇḍala is mentioned towards the end of the inscription and the learned South Indian Epigraphist proposes to identify him with a Chandella chieftain.² The third inscription of Vajrahasta was discovered in Nadagam, a village in the Narasanna-peṭa *taluka* of the Ganjam district. This inscription contains two very important dates. The charter itself was issued in Śaka 979, Sunday the 12th of the bright half of Phālguna-4th March 1058 A.D., but the inscription mentions that Vajrahasta ascended the throne in Śaka 960 when the Sun was in Vṛsha, the Moon in the Rohini *Nakshatra*, in the *Dhanur-lagna*, Sunday the 3rd of the bright half of the month (Jyaishṭha), Sunday 3rd May 1038 A.D. This grant was issued from the ancient capital, Kaliṅganagara and opens with the mention of Śiva Gokarṇasvāmin on Mahendra mountain. The genealogy of Vajrahasta is traced from Guṇamahārṇava. The only important historical information to be derived from it is that Vajrahasta I, the father of Guṇḍama I, united the kingdom of Kaliṅga by conquering the five different parts into which

¹ *Ibid.*, Vol. III, p. 222.

² *Annual Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for 1918*, pp. 15, 158-59.

it had been divided. The charter records the grant of an extensive tract of land containing twelve villages, "which were separated from the district of Erada and constituted into a separate district, which was named the Velāpūra *vishaya* after its chief village Velāpura."¹ The latest known date of Vajrahasta is to be found in the Madras Museum plates of Śaka 984-1061. A. D. by which the king granted the village of Tāmaracheru with the hamlet of Chikhali in Varāhavartani to five hundred Brāhmaṇas on the occasion of a solar eclipse. The village of Tāmaracheru was previously granted to Brāhmaṇas by the early Gaṅga kings Devendravarman and Indravarman.² According to the late Professor Kielhorn the eclipse took place on the 20th June 1061.³ Kalīṅganagara has been identified by some with Mukhalingam, and Nagara-kaṭakam, and by others with Kalīṅgapatanam.

The origin of the Eastern Gaṅgas, specially of the branch to which Vajrahasta belonged, is given in Anantavarman Choḍaṅga's grant of the Śaka year 1040-1118 A. D. Kāmārpava I, the second son of Vajrahasta I, gave over his own territory in Gangavāḍi to his father's brother and set out to conquer the world with his brothers. He came to Mahendragiri and after having worshipped Gokarṇasvāmin obtained the crest of a bull and then defeated Bālāditya, who had grown sick of war, and conquered the Kalīṅga countries. According to the genealogies given in the inscriptions of the later kings

¹ *Ibid.*, Vol. IV, pp. 183-95.

² *Ant.* Vol. XIII, 1884, pp. 273, *Ibid.*, pp. 119.

³ *Epi. Ind.* Vol. IX, pp. 94-98.

Vajrahasta reigned for 30 or 33 years. As his coronation took place in 1038 A. D., he must have ruled till 1068 or 1071 A. D. It is more probable that he ruled for 30 years only.

He was succeeded by his son Rājarāja I, whom we know to have been reigning in 1075 A. D. An inscription discovered in the small village of Dirghāsi, four miles to the north of Kaliṅga-patam in the Ganjam district, records the erection of a *maṇḍapa* in front of the temple of Durgā at Dirgharāsi or Dirghāsi in the Śaka year 997-1075 A. D., by a Brāhmaṇa chieftain named Gaṇapati in the service of king Rājarāja of the Gaṅga dynasty. According to this inscription, Gaṇapati was a *Pratihārin*, hereditary in the family, and he defeated the army of the Choṭa king, often defeated the king of Veṅgi and destroyed the troops of the king of Utkala.¹ These references can be better understood by a reference to the Vizagapatam plates of Anantavarman Chodagaṅga of the Śaka year 1040. In this inscription Rājarāja is said to have gained a great victory over the Choṭa king and then married his daughter Rājasundari. The Choṭas are called Dramiṭas in this record. This Choṭa invasion is no doubt that of Kulottunga Choṭa I, one of whose Tamil inscriptions has been discovered in the temple of Nrīśīrha-svāmin at Sīmhbāchalam near Waltair in the Vizagapatam district. This inscription is dated Śaka 1021-1099 A. D. It mentions a minister (*Sāṁdhī-vigrahin*) named Madurāṁtaka-Brāhmamarayar.² As both parties claim the victory, the result of the

¹ *Ibid.*, pp. 314-18.

² *Annual Progress Report of the Assistant Superintendent for Epigraphy for the year ending with 30th June, 1900, Madras*, p. 10.

Northern campaign of Kulottunga Chōla I must be taken to be indecisive. Another factor in this war was the Eastern Chālukya king Vijayāditya of Ven̄gi, who according to the Vizagapatam plates had grown old and was about to lose his kingdom to the Chōjas. This is no doubt the Eastern Chālukya king, Vijayāditya VII, the younger brother of the Mahārājādhīrāja Rājarāja Vishṇuvardhana of Ven̄gi, who ascended the throne in 1022 A. D., and was married to Ammaṅgadevi, a daughter of the great Rājendra Chōla I of Tanjore. This king, Rājarāja Vishṇuvardhana, ruled for 40 or 41 years, say upto 1063 A. D., and, therefore, his younger brother, Vijayāditya VII, who ruled at Ven̄gi for 15 years becomes the contemporary of his nephew Kulottunga Chōla I of Tanjore and Rājarāja, son of Vārahasta III, of Kaliṅga. The Vizagapatam plates of Śaka 1040 state that having rescued Vijayāditya VII from the Chōla peril Rājarāja replaced him in the Western region. Rājarāja's marriage with the Chōla princess Rājasundari has caused some difference of opinion among scholars. The late Mr. Monmohan Chakravarti was of the opinion that "this Coṇa king was Vira Rājendra Deva I, surnamed Parakeśarivarman (A. D., 1052-70); and thus Coṇaganīga became related to the great Coṇa king Kulottunga Coṇa I, as his sister's son."¹ This is clearly inadmissible, as the Vizagapatam plates of the Śaka year 1057 state clearly that Rājasundari, the chief queen of Rājarāja, was the daughter of Rājendra Chōla. The late Prof. Kielhorn, therefore, identified this Rājendra Chōla with Rājendra Chōla II, *alias* Kulottunga Chōla I.² Moreover,

¹ *Journal of the Asiatic Society of Bengal*, Vol. LXXII, 1903, p. 108.

² *Epi. Ind.*, Vol. VIII, App. I, p. 17, Note 2.

Kulottunga Choja I was not a son of Rājendradeva Parakeśarivarman, but of the Eastern Chālukya king Rājarāja from Ammaigadevi, the daughter of Rājendra Choja I. He married Madhurāntaki, a daughter of Rājendradeva.¹ This Kulottunga Choja I ruled at Venigī before his accession as Choja king at Tanjore.² The real object of his attack on his nephew, Vijayāditya VII of Venigī, was to add his ancestral possessions to the Choja empire. He married his daughter Rājasundari to the Eastern Ganga king Rājarāja after being defeated by the latter.

Rājarāja I was succeeded by his son Anantavarman Choḍagāṅga, born of the Choja princes Rājasundari. Many inscriptions of this king have been discovered. The date of his accession, the Śaka year 998-1078 A. D., has been verified from many different inscriptions. He enjoyed a very long reign of 72 years according to his own inscription, but those of the successors assign 70 years to him. The king is very well-known from three dated land-grants originally discovered in the Vizagapatam district and now preserved in the Central Government Museum at Madras. The earliest of them is dated Śaka 1003=Sunday, 4th April 1081 A.D. The date of the accession of the king is also given in this inscription: Śaka 999 expired, Saturday 17th February=1078 A. D. The grant was issued from the ancient Ganga capital of Kalinganagara. The inscription records the gift of the village of Chakivada in the Samvā *vishaya* to the god Rājarājeśvara

¹ *Ibid.* App. II, p. 23, No. 17.

² *Ibid.* p. 18, No. 50

in the village of Rengujeda.¹ This inscription does not give any information of historical interest except that the king used the title of *Tri-Kalīṅgādhipati*. The second grant gives the complete genealogy of the Gāṅgas from the moon to Anantavarman Chodagaṅga. The historical information supplied by this inscription is very important. According to it one of the ancestors of the king built the city of Kolāhalapura in the district or *vishaya* of Gaṅgavāḍi. It also records the migration of Kāmārṇava I from Gaṅgavāḍi or Mysore to Kalīṅga, his worship of the god Gokarṇeśvara on Mahendra-giri and the defeat of a king named Balāditya, which resulted in the conquest of the Kalīṅga country. As regards Anantavarman Chodagaṅga, it states that he "first replaced the fallen lord of Utkala in his kingdom in the Eastern region and then the waning lord of Venṭi in the Western region and propped up their failing fortunes." The grant was issued in the Śaka year 1040=1118 A. D., in favour of a personal attendant named Mādhava. The name of the village granted was Tāmarakhaṇḍi of the Samvā *vishaya*. The last line of the inscription contains the information that the king Anantavarman Chodagaṅga considered himself to be "decorated with the rank of entire sovereignty over the whole of Utkala." This grant was issued from a town called Sindurapora and not from Kalīṅganagara.² The third grant belongs to the Trustees of the temple of Saṅgam in the Vizagapatam district. It was issued in the Śaka year 1057=1135 A. D., from the ancient Gaṅga capital of Kalīṅganagara. The object of this inscription is to record the grant of the village of

¹ *Ind. Ant.*, Vol. XVIII., pp. 161-65.

² *Ibid.*, pp. 165-72.

Sumudā with its hamlet in the Sammāga district in the Kalīṅga country to a person named Chodagaṅga, son of one Permādirāja, who is called a trusted agent.¹ The date of the accession of Anantavarman Chodagaṅga is given but the very interesting historical references to be found in the grant of the Śaka year 1040 are omitted.

Besides these three land grants, Anantavarman Chodagaṅga is known from a number of small stone inscriptions of which more than one hundred have been discovered in the temples at Mukhaliṅgam and several at Śri-Kurmam. It is interesting to note that no inscriptions of this king have yet been discovered in the Puri, Cuttack and the Balasore districts of Northern Orissa. This perhaps proves that some local king was still ruling over Northern Orissa who had been reinstated by Anantavarman, as stated in his inscriptions. According to the inscriptions of his successors Anantavarman destroyed the fortified town of Āramya or Ānamya and then defeated the king of Mandāra. This Mandāra is called in the *Rāmacharita* Apara-Mandāra² to distinguish it from Mandāra in the Bhagalpur district of Bihar. It is called Madāran in the *Ain-i-Akbari*³ and Mandāran in Bankim Chandra's celebrated novel *Durgeś-nandini*. The place is now called Bhitargarh and lies eight miles to the west of Ārāmbāgh in the Hooghly district of Bengal. The king of Mandāra is said to have been defeated on the banks of the Ganges, though that river now flows more than fifty miles from Bhitargarh. The

¹ *Ibid.*, pp. 172-76.

² *Rāmacharita*, II. 5.; *Memoirs of the Asiatic Society of Bengal*, Vol. III, p. 36.

³ *Blochmann & Jareff's Eng. Trans.*, Vol. II, v. 141.

empire of Anantavarman Chodagāṅga now extended from the mouth of the Ganges in the north to the mouth of the Godāvari in the south. The western boundary of this vast kingdom was not properly defined. His immediate neighbours on the west were the Kājachuris or Haihayas of Ratnapura. Anantavarman's relations with the Chedis were not amicable. In the Malhar inscriptions of Jajalladeva, Ratnadeva I is said to have defeated king Choḍagaṅga¹ and this information is repeated in the Ratnapura inscription of Prithvideva.² According to a work of very doubtful antecedents, edited by Mahāmahopādhyāya Dr. Hara Prasād Sāstri, M.A., Ph. D., C.I.E., the *Vallāla-charitam* by Ananda Bhaṭṭa, Vijayasena of Bengal was the friend of Anantavarman Chodagāṅga.

The greatest monument of this king which has survived up to our times is the temple of Jagannātha at Puri. According to Mr. Monmohan Chakravarti, the great temple, *i. e.*, the *Vimāna* or sanctum and the *Jagamohana* or the first *maṇḍapa* were erected by Anantavarman Chodagāṅga towards the close of the 11th century A. D.³ There is no doubt about the fact that the *Nāṭyaśālā* now called the *Nāṭ-mandir*, and the *Bhogamaṇḍapa* were erected at a much later date. The long range of votive inscriptions and pilgrim's records at Mukhalingam testify to the prosperity of the metropolitan district of the kingdom of Chodagāṅga during his reign. *Bhāsvatī*, a work on astronomy, was composed in the

1 *Ept. Ind.*, Vol. I, pp. 40-43.

2 *Ibid.*, pp. 47-49.

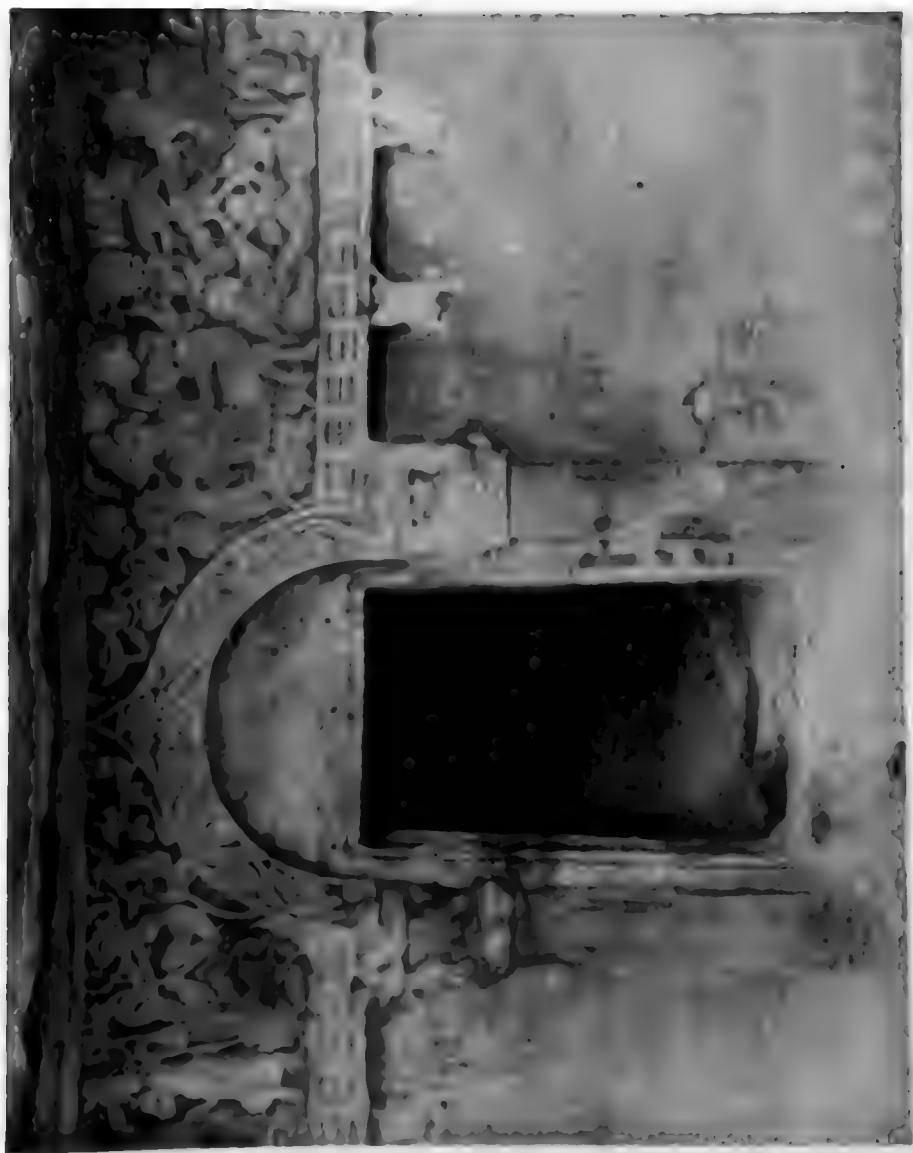
3 *Journal of the Asiatic Society of Bengal, old series*, Vol. LXVII, 1898, pp. 328-31.

Śaka year 1021=1099 A. D., by one Śatānanda, son of Śaṅkara, an inhabitant of Puri. Traces of Chodagaṅga's name may still be found in "Churaṅgasāhi, a quarter in Puri town ; in Churaṅga-pokhri, a tank about six miles S. W., of Cuttack town ; in Sāraṅga-garh, a fort, the remains of which are still visible on the Madras Trunk Road close to Barang Railway Station ; and in the temple of Gaṅgeśvara, town Jājapura, District Cuttack."¹

The names of many queens of Anantavarman Chodagaṅga have been found in the inscriptions ; Kasturikāmodini, Indrā and Chandralekhā are mentioned in the copper plate grants of his descendants. Somalā-*Mahādevī*, *Lakshmidevi* and *Prithvi-Mahādevī* are mentioned in the votive inscriptions. The names of two other queens have become illegible in the Mukhaliṅgam inscriptions. Four of his sons reigned after him. Their names are Kāmāṛpava, Rāghava, Rājarāja II and Aniyaṅkabhima or Anaṅgabhima. Another son, named Umāvallabha, is also mentioned in a votive inscription. Anantavarman Chodagaṅga had a younger brother whose name is not known to us, but his wife made some gifts at Mukhaliṅgam. Anantavarman Chodagaṅga was succeeded by his son Kāmāṛpava from the queen Kasturikāmodini. There is some differences of opinion amongst scholars regarding the date of the accession of Kāmāṛpava. The late Dr. F. Kielhorn² was of the opinion that the accession of Kāmāṛpava took place in 1142 A.D. He places the accession of Anantavarman Chodagaṅga in 1078 and regards 70 years as the total period

¹ *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXXII, 1903, pp. 110-11.*

² *Ept. Ind., Vol. VIII. App. I., p. 17.*



of his reign. This would place the death of Anantavarman Choḍagaṅga in 1148 A.D. Kāmārṇava was anointed in the Śaka year 1064=1142 A.D., but Anantavarman Choḍagaṅga was alive and ruling in Śaka 1069 according to a votive record from Mukhaliṅgam. Therefore, the coronation or anointment of Kāmārṇava does not mean his actual accession to the throne.¹ Our difficulties with regard to Gaṅga chronology begins from this date. The next four kings are known from the inscriptions of their distant successors and these inscriptions mention that such and such ruled for 10 years or 15 years as the case may be. Kāmārṇava is said to have ruled for 10 years. We do not know from what date these 10 years are to be counted. Anantavarman Choḍagaṅga was alive in Śaka 1069=1148 A.D. This would mean that Kāmārṇava ruled till 1158. His latest known date is Śaka 1077, which corresponded to the 10th year of the reign of the king. This brings us to 1155 A.D. We do not know whether the dates given in the votive inscription are regnal years or Āñka years. If they are Āñka years, then the 10th Āñka is the 8th year as the first and sixth Āñkas are not counted, and the 12th Āñka would fall in 1157-58 A.D. The coronation of Kāmārṇava took place when his father was very old and unable to govern the kingdom. This was actually suggested by the late Mr. Chakravarti. The sons of Anantavarman Choḍagaṅga were very probably old men when they succeeded to the throne. Kāmārṇava died very probably in the Śaka year 1078=1156 A.D., and was succeeded by his step-brother Rāghava. Kāmārṇava is also called

¹ *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXXII, 1903, part I., p. 108.*

Anantavarman in the votive inscriptions. In one or two cases only he is called Anantavarman Madhu-Kāmārṇava to distinguish him from his father. In one inscription at Mukhaliṅgam he is called Jāṭeśvaradeva. Like those of his father his inscriptions have been found at Śri Kurmam and Mukhaliṅgam only.

Rāghava, the younger brother and successor of Kāmārṇava, is not known from any inscriptions. His date has been fixed from the calculations of the dates of his successor Rājarāja II. As the latter ascended the throne in Śaka 1092, the accession of his predecessor Rāghava falls in Śaka 1078=1156 A.D., because the latter ruled for 15 years according to the copper plates discovered at Puri and Kenduapatna. Rāghava's mother Indirādevi was a princess of the *Ravi-kula* or the *Sūrya-vahñā*. Most probably both Kāmārṇava and Rāghava died childless and therefore a third son of Anantavarman Choḍagaṅga named Rājarāja obtained the throne in the Śaka year 1092=1170 A.D. The earliest known date of this king is Śaka 1093=1171 A.D., which was his third *Āhka*. His latest known date is the Śaka year 1110=1188 A.D. From the calculations of the dates of the next king it has been determined that his last year was Śaka 1112=1190 A.D. The Puri and Kenduapatna plates credit him with a reign of 25 years, but this must be an *Āhka* figure, because Rājarāja's successor, Anaṅgabhima II, was actually on the throne in 1190 A.D. Rājarāja II, was the son of Anantavarman Choḍagaṅga by queen Chandralekhā. He married Suramā, the sister of Svapneśvaradeva, who erected the Megheśvara temple at Bhuvaneśvara.¹ In his old age he

¹ *Ibid.*, Vol. LXVI, 1897, part. I, pp. 11-24.

handed over the kingdom to his younger brother Anaṅgabhīma II. The inscriptions of Rājarāja II also are to be found only at Mukhaliṅgam. The last year of the reign of Rājarāja II has been calculated from the inscriptions of Anaṅgabhīma II, who ascended the throne in 1190 A. D.

Anaṅgabhīma or Aniyaṅkabhīma II was the last of the sons of Anantavarman Chodagaṅga to ascend the throne. Like his elder brothers Kāmārṇava, Rāghava and Rājarāja II, he is not called Anantavarman in votive inscriptions. He must have been very old when he came to the throne. The Puri and Kenduaptana plates assign 10 years to him, which, if they are *Āhāka* years, would be equivalent to 8 years, and from inscriptions of his son, Rājarāja III, we know that the last year of his reign was Śaka 1120=1198 A. D. which would thus make his reign to be 9 years. He was the only son of Anantavarman Chodagaṅga who was succeeded on the throne by his own son. During the reign of Anaṅgabhīma II, Svapneśvaradeva, the brother-in-law of Rājarāja II, erected the beautiful temple of Megheśvara at Bhuvaneśvara.¹ His Brāhmaṇa minister Govinda, erected a temple at Chāṭeśvara subsequently. Anaṅgabhīma died in 1198 and was succeeded by his son Rājarāja III.

With the accession of Rājarāja III a new era begins in Orissan history. During the last six or seven years of the reign of Anaṅgabhīma II the map of India had been completely changed by the fall of the great Rajput kingdoms of Northern India. Pṛithvirāja II, the Chāhamāna king of Delhi and Ajmer, had fallen after the second battle of Tarain in 1192. The proud Jayachandra had fallen on

¹ *Ept. Ind.*, Vol. VI, pp. 198-203.

the field of Chandawar in 1194. The Musalmans had advanced as far as Chunar and Maner near Patna at the time of the death of Anaṅgabhīma II. The fall of the great Buddhist University at Nālandā was imminent. The conquest of Western Bengal, which was to open the road to Orissa to the Musalmans, was to follow next year. We find that the kings of the Eastern Gaṅga dynasty of Orissa were as unmindful of the impending catastrophe as the Chāhamānas, the Gāhaḍavālas, the Chandelas, the Palas and the Senas. Concerted action against the foreign invader or against the iconoclast, who was menacing the sacred Hindu religion, did not seem to have entered into the conception of Hindu kings and statesmen of Northern India in the 12th century. The grandsons of Anaṅgabhīma II revived and met Musalman aggression with equal vehemence, but for the time being Rājarāja III was completely paralysed by the first Musalman raids into Northern Orissa on account of the supineness of his father and grandfather.

APPENDIX

A number of inscriptions of Anantavarman Chodaganga have been discovered during recent years but none of them seem to have been published in any recognised journal on Indology. Recently some of them have been published in a list of kings in connection with the title *Tri-Kalihgadhipati* by Mr. G. Ramadas, B.A., M.R.A.S. :

I. The Chikali plates of the same king, *i.e.*, Anantavarman Chodaganga of the Śaka year 982=1060 A. D., published in the Telegu journal *Bharathi*, vol. II, part 2.

II. The Boddapadu plates of the same king of the Śaka year 982=1060 A. D. published in the Telegu journal *Bharathi*, vol. III, part 5.

III. The Korṇi plates of the same king of the Śaka year 1034=1112 A. D., published in the Telegu journal *Bharathi*, vol. II, part II.¹

These inscriptions are very important, as those dated 1060 A. D. must have been issued by Anantavarman Chodaganga before he conquered Utkala or Northern Orissa and in the lifetime of his father Rājarāja I, because his own coronation took place in 1078 A. D. and his father was alive in 1075 A. D.²

¹ *Journal of the Bihar & Orissa Research Society, Vol. XIV*, p. 542.

² *Epi. Ind., Vol. VIII, app. II, Table No. 22.*

CHAPTER XVII

THE EASTERN GAÑGAS—RĀJARĀJA III TO NARASIMHA I

Rājarāja III was the only grandson of Anantavarman Chodagañga to succeed to the throne of Orissa. He was the son of Anahgabhma II by his queen Bāghalladevi. This King is known to us from one inscription only, at Śri-Kurmam, but he is mentioned in the inscriptions of his descendants, Narasinha II, Bhānudeva II and Narasinha IV. During his reign the Musalmans of Bengal invaded Orissa for the first time. This was the beginning of the raids which continued to devastate Orissa till her final conquest by the Musalmans in 1568. According to the *Tabaqāt-i-Nāṣīrī*, Ikhtiyāruddin Muḥammad bin Bakhtyār Khalji, the conqueror of Magadha and Northern Bengal, despatched an army towards Lakhonor and Jajnagar on the eve of his departure on the ill-fated expedition to Assam. The first raid into Orissa was commanded by two brothers named Muḥammad-i-Sherān and Aḥmad-i-Sherān. It was directed against Lakhonor and Jajnagar. There are reasons to believe that Lakhonor was situated somewhere near the ancient town of Nagar in the Birbhum district of Bengal and Jajnagar is Jajallanagar in Chhattisgadh. The majority of Musalman writers of the thirteenth and fourteenth centuries mention Jajnagar when they intend to refer to Orissa. In the case of the first Musalman raid into Orissa, the route mentioned shows that Muḥammad and Aḥmad came to Orissa by the old pilgrim road from Northern India. The result of this

expedition has not been recorded but it is stated that when these two brothers received intimation of the great disaster that had befallen the Musalman army in Assam and the leader of Musalman freebooters in Bengal, they hastened back to their headquarters at Devkot.¹ This invasion took place immediately before the death of Muhammad bin Bakhtyār Khalji in A. H., 602=June or July 1205 A. D. As Rājarāja III had come to the throne in 1198, the first Musalman invasion took place in his 10th Ānka of 8th year. He ruled till 1211 A. D., and was succeeded by his son Anaṅgabhīma III. Rājarāja III is mentioned in the Chāṭeśvara inscription of his son as Rājendra. He married Mankundadevi of the Chālukya family, probably of the Eastern Chālukya family of Veṅgi.

With the accession of Anaṅgabhīma III the Hindu Kings of Orissa lost their lethargy. The terror inspired by the first Musalman invasion appears to have worn off and, with the fall of the Hindu Kingdoms of North-eastern India, the Kings of Orissa seem to have realised their difficulties in being brought face to face with the barbarous Musalman customs of warfare. In these wars there was no open declaration of hostilities or amenities, such as those which existed among belligerent Hindu States. The early Musalman raiders were mere plunderers who destroyed life and property ruthlessly without any justification and who thought that any damage inflicted on, or destruction of the lives and property of, non-Musalmans was a sure road to glory. The long reign of Anaṅgabhīma III (1211-38) coincided with the period of struggle between the early Sultans of Delhi and the Musalman Āmirs of

¹ *Tabaqāt-i-Nāqṣībī, Eng. Trans., pp. 573-74.*

Bengal for supremacy in North-eastern India. After the death of Muhammad bin Bakhtyār Khaljī, Bengal remained independant under the Turks till the rise of the Emperor Shamsuddin Iltutmish of Delhi. The reign of Anaṅgabhīma III coincided to a very great extent with that of Malik Ḥasāmuddin Iwāz, afterwards the Sultan Ghiyāsuddin Iwāz Shāh. His fall in 1226 brought Western and Northern Bengal within the limits of the Musalman Empire of Delhi. During the last years of the reign of Anaṅgabhīma III, Iltutmish's son, Prince Nāṣiruddin Maḥmūd, and the Governors 'Alāuddin Jānī, Saifuddin Ibāk-i-Yagantat and Izzuddin Tughral Tughān Khān were his contemporaries. The second war with the Musalmans of Bengal took place sometime between A. H. 608 and 622. Mr. Chakravarti was inclined to place the war immediately after his accession, *i. e.*, 1212 A. D. According to the *Tabaqāt-i-Nāṣīrī*, Ghiyāsuddin Iwāz Shāh had made the countries of Eastern Bengal (Banga), Assam (Kāmrup), Tirhut and Orissa tributary to him. Ghiyāsuddin Iwāz became independant in Bengal by putting down the principal leaders of the Musalman freebooters in 608 A. H., and he was defeated and killed in A. H., 624=1226 A. D. Therefore, his war with Anaṅgabhīma III must have taken place between 1212 and 1222 A. D. There is no truth in the statement of the *Tabaqāt-i-Nāṣīrī* that Iwāz had made the Gaṅga king tributary to him,¹ because both sides claim the victory, Anaṅgabhīma III is credited with a victory over the Musalmans in his great Chāṭeśvara inscription; "What more shall I speak of his heroism? He alone fought against the Muhammedan King, and

¹ *Ibid.* pp. 587-88.



Lion-rider, so-called Yavana and Dvarapala—upper storey—right wing—Udaygiri,
Puri District

applying arrows to his bow, killed many skilful warriors. Even the gods would assemble in the sky to obtain the pleasure of seeing him with their sleepless and fixed eyes."¹ The defeat of the Musalmans by Anaṅgabhima III is also referred to in the Bhubaneśvar inscription of the time of Narasīmha II, now in the Royal Asiatic Society, of the Śaka 1200.² Evidently, Ghīyāṣuddīn Iwāz invaded Orissa and was repulsed.

Anaṅgabhima III also fought with the Southern Haihayas or Kaṭachuris of Ratnapura. These Chiefs are mentioned as Kings of Tummaṇa, a place which still exists under the same name in the Bilaspur district. The ruins of Tummaṇa have been visited and described by Mr. Hiralal.³ The Kings of Tummaṇa, who were contemporaries of Anaṅgabhima III, are not known from the contemporary inscription, but they ruled over Bilaspur and Raipur till the Maratha conquest of the country in the middle of the 18th century. According to the inscriptions of Narasīmha II and Narasīmha IV, Anaṅgabhima III ruled for 33 or 34 years. These have been correctly taken by Mr. Chakravarti to be *Ātka* years; therefore, the 33rd year was really the 27th year of the reign of the King. Anaṅgabhima III is the first King of the dynasty whose inscriptions have been discovered in Northern Orissa. At least three inscriptions of this King have been discovered on the walls flanking the door of the *Jagamohana* of the temple of Krīttivāsa or

¹ *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXVII, 1898, part I, pp. 322, 326.*

² *Epl. Ind., Vol. XIII, p. 151.*

³ *Ind. Ant. Vol. LIII, 1924.*

Lingarāja leading to the *Nātya-mandira*,¹ at Bhubanēśvar in the Puri district. The first of these three inscriptions mentions the 4th year after the *abhiṣheka*, the second is dated Śaka 1145, *Dhanu Kṛi 1, Bhaumavāre*=9th January 1224 A. D., while the third inscription also contains a date which has not been properly read as yet.

The only other important record of the time of Anaṅgabhima III is the great Chāṭeśvara inscription. It consists of 25 lines of writing on a slab of stone attached to the temple of Chāṭeśvara in the village of Krishnapur, *parganah* Padmapur, of the Cuttack district. The inscription is not dated and records the erection of a temple of Śiva by one Govinda, a brāhmaṇa of the Vatsa *gotra*. According to this inscription either Govinda or Anaṅgabhima III erected several pleasure-houses at Puruṣottama or Puri and performed the golden *Tulā-puruṣha* ceremony at that place. He also constructed many roads and excavated tanks.² According to Mr. Chakravarti the temple of Chāṭeśvara was erected in *circa* Śaka 1142-1220 A.D. The same authority would ascribe a small gold coin with the letters "Āṇa" to Anaṅgabhima III instead of Anantavarman Chodagaṅga,³ Anaṅgabhima III died in 1238 A. D., and was succeeded by his son, Narasiṁha I, the second great king of the Gaṅga dynasty.

¹ These important inscriptions were covered with plaster by the local priests sometime after 1906. This plaster was removed at my request in 1926 and the inscriptions were copied in that year for Prof. A. Banerji-Śāstri of the Patna College.

² *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXVII, 1898, part 1, pp. 317-27.*

³ *Ibid., Vol. LXXII, 1903, part 1, p. 118; Vol. LXVI, 1897, part 1, pp. 144-45, pl. VI.*

Narasimha I was the son of Anaṅgabhīma III by his wife Kasturadevi. He occupied the throne of Orissa in very difficult times. Bengal was being convulsed by the attempts of the rebel Musalman Āmirs of Bengal to throw off the yoke of Delhi. The strong hand of Shamsuddin Ilutmish had been removed by death in 1235. At that time 'Izzuddin Tughral Tughān Khān was the governor of the Musalman districts of Bengal and he remained so till 1244. During the long war of succession throughout the reigns of Sultān Rūknuddin Firoz Shāh, Sultānā Razziyat, Sultāns Mu'zzuddin Bahrām and 'Alāuddin Masa'ud Shāh, he remained undisturbed in the North-eastern frontier of the Musalman Kingdom of Northern India. A war with Orissa in A. H., 641=1243 A. D., ruined him. In that year, according to Musalman historians, "The Rae of Jajnagar commenced molesting the Lakhnawati territory." It is quite probable that Narasimha I of Orissa took advantage of the stupid indolence of the Musalman officers in Bengal and advanced towards Gauḍ. At that time Southern Bengal with its capital Saptagrāma or Sātgāon, near Hooghly, was still independent under the Hindus. The Musalmans could not conquer it till 1298 A.D.¹ Even Navadvīpa or Nadia was not included within the Musalman dominions at this time. It was conquered by Sultān Mughisuddin Yūzbak of Bengal in A. H., 653=1255 A.D. We do not know to whom Southern and Central Bengal belonged. Probably the Sena Kings of Eastern Bengal claimed these territories, but in any case an invasion from Orissa against the common enemy of all

¹ *Journal and Proceedings of the Asiatic Society of Bengal, New Series, Vol. V, 1909, p. 248.*

Hindus must have been welcomed by them. Moreover, an invasion of Hindu territories in Southern and Central Bengal would not have affected the Musalman nobles and officers of Western Bengal. Narasimha I must have advanced too close to the Musalman headquarters at Gauḍ or Lakshmaṇāvati to be neglected. Malik 'Izzuddin moved with his army to Katasin, the frontier outpost of Musalman Bengal, and an engagement ensued, in which, after some advantage, the Musalman army was completely defeated. A very large number of Musalman troops were killed and 'Izzuddin saved himself by flight. From Gauḍ the vanquished governor sent an appeal for help to Sultān 'Alāuddin Masa'ud Shāh at Delhi, and Qamruddin Tamūr Khān, the Governor of Oudh, was ordered to march to the assistance of 'Izzuddin Tughral Tughān Khān. In the succeeding year Narasimha I invaded Musalman territories once more and advanced right up to the capital, Gauḍ or Lakshmaṇāvati. 'Izzuddin Tughral was not sufficiently careful and, therefore, Lakhnor, the Musalman headquarters in Rāḍhā or Rarh, a place in the Birbhum district, was captured by the Hindus and sacked. Fakhr-ul-mulk Karimuddin Laghri, the commandant of the place, was killed. The army of Narasimha I surrounded the Musalman headquarters at Gauḍ. In the meanwhile, Qamruddin Tamūr Khān had reached the neighbourhood of that city, but such was the degeneration of the Musalman nobles of Northern India that, with the headquarters surrounded by Hindu troops, 'Izzuddin Tughral Tughān and Qamruddin Tamūr began to quarrel among themselves. 'Izzuddin was surprised by Qamruddin Tamūr Khān and forced to resign the governorship of Musalman Bengal. This expedition of Narasimha I

is referred to in detail in the inscriptions of Narasimha II and Narasimha IV.

"The white river Gāṅgā blackened for a great distance by the collyrium washed away by tears from the eyes of the weeping Yavanis of Rādhā and Varendra, and rendered waveless, as if by this astonishing achievement, was now transformed by that monarch (*i. e.*, Narasimha I) into the blackwatered Yamunā."¹

According to Minhājuddin, the Hindu army retired in confusion after the appearance of Qamruddin Tamūr Khān. This statement bears on its face the stamp of untruth. No victory is recorded for the Musalman army and not a word of praise is bestowed on the Governor showing that the Hindu army of Orissa plundered the Musalman districts thoroughly and then retired to their own country on the approach of the monsoon. Qamruddin Tamūr Khān is said to have remained in a state of rebellion for two years till his death.

The next stage in the Musalman wars is reached in the reign of Yūzbak. Mālik Ikhtiyāruddin Yūzbak was a slave of Iltutmish. Bilbun placed him in charge of Kanauj, whence he was transferred to Gaud or Musalman Bengal. Very soon hostilities began between him and Narasimha I. Ikhtiyāruddin Yūzbak was appointed Governor of Musalman Bengal in 1246 and the war may have taken place in 1247. It is stated in the *Tabaqāt-i-Nāṣirī* that the commander of the army of Orissa was the son-in-law of Narasimha I, a person named *Sābanfar*, evidently a corruption of *Sāmanṭa Rāya* and that the same

¹ *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXV, 1896, part 1, p. 232.*

person had commanded the Hindu army which had driven 'Izzuddin Tughral Tughān Khān to seek shelter in Gaud. The Musalman history states that this commander had been defeated by 'Izzuddin and again by Ikhtiyāruddin Yūzbak. But in the third battle Yūzbak was defeated and lost a white elephant which was considered very valuable. After this defeat he was compelled to seek aid from Delhi and invaded Orissa once more. He is said to have advanced as far as Armardan and compelled the King to evacuate this, his capital. The name of this place has been read by Major Raverty as Umardan or Armardan.¹ It appears to be the same place as that in memory of the conquest of which a silver coin was struck by Yūzbak from the mint of Lakhnauti in A. H. 653=1255 A. D. The legend on the margin of the reverse was read as "Struck at Lakhnauti as tribute of Arzbadan and Nudiya in the month of Ramazān of the year six hundred and fifty-three."² In a previous paper the present writer had proposed to identify this Arz-badan with Gar-bardan or Bardhan Kot in Northern Bengal,³ but it seems more probable that this Arzbadan is the same as the Umurdan and Armardan of the *Tabaqāt-i-Nāṣirī*. There is no doubt about the fact that no such place was the capital of Orissa in the 13th century. Yūzbak may have captured an important fort and with it some members of the royal family. The date of the coin makes it possible:

¹ *Tabaqāt-i-Nāṣirī*, Eng. Trans., p. 763, note 4.

² Catalogue of the Coins in the Indian Museum, Calcutta, Vol. II, p. 140, no. 6.

³ Journal and Proceedings of the Asiatic Society of Bengal, New Series, Vol. IX, 1913, p. 288.

to state that Yüzbak's last campaign in Orissa took place either in 1255 or shortly before that date. With his death in Assam in 1257 Musalman aggression in Orissa ceased.

Narasimha I will be remembered by posterity as the builder of the great temple of the Sun-God at Kōṇakōṇa or Kōṇārka near Gop in the Puri district. This fact is mentioned in the land-grants of all the successors of Narasimha I. According to an inscription at Śri-Kurmap, Rājarāja of the Eastern Chālukya family was a minister of Narasimha I.¹ According to another inscription at the same place, a person named Sāhasa-malla made a grant at this temple during the reign of Narasimha I in 1251 A. D. According to the Bhubaneśvar inscription, now in the Royal Asiatic Society, Narasimha's brother-in-law, the Haihaya Prince Paramardin, fell fighting the battles of the King. Paramardin had married Chandrikā, a daughter of Anaṅgabhīma II. This Chandrikā built a temple of Vishṇu at Bhubaneśvar in the Śaka year 1200=1278 A. D., during the reign of her brother's grandson, Narasimha II.² A work on *Ālaṅkāra* called *Ekāvalī* was composed in the reign of Narasimha I by a person named Vidyādhara in which Narasimha is called "The master of the kingdom of Yavanas, *i. e.*, Musalmans (*Yavan-āvani-vallabha*). Narasimha I is also said to have defeated the *Hamira*, *i. e.*, the Musalman Amirs of Bengal. The wars with the Musalman in Bengal are distinctly referred to as "*Vahga-saṅgara-sīmani*" along with the white waves of the Ganges, "*Gaṅgā-Tarāṅga-dhavalānī*."

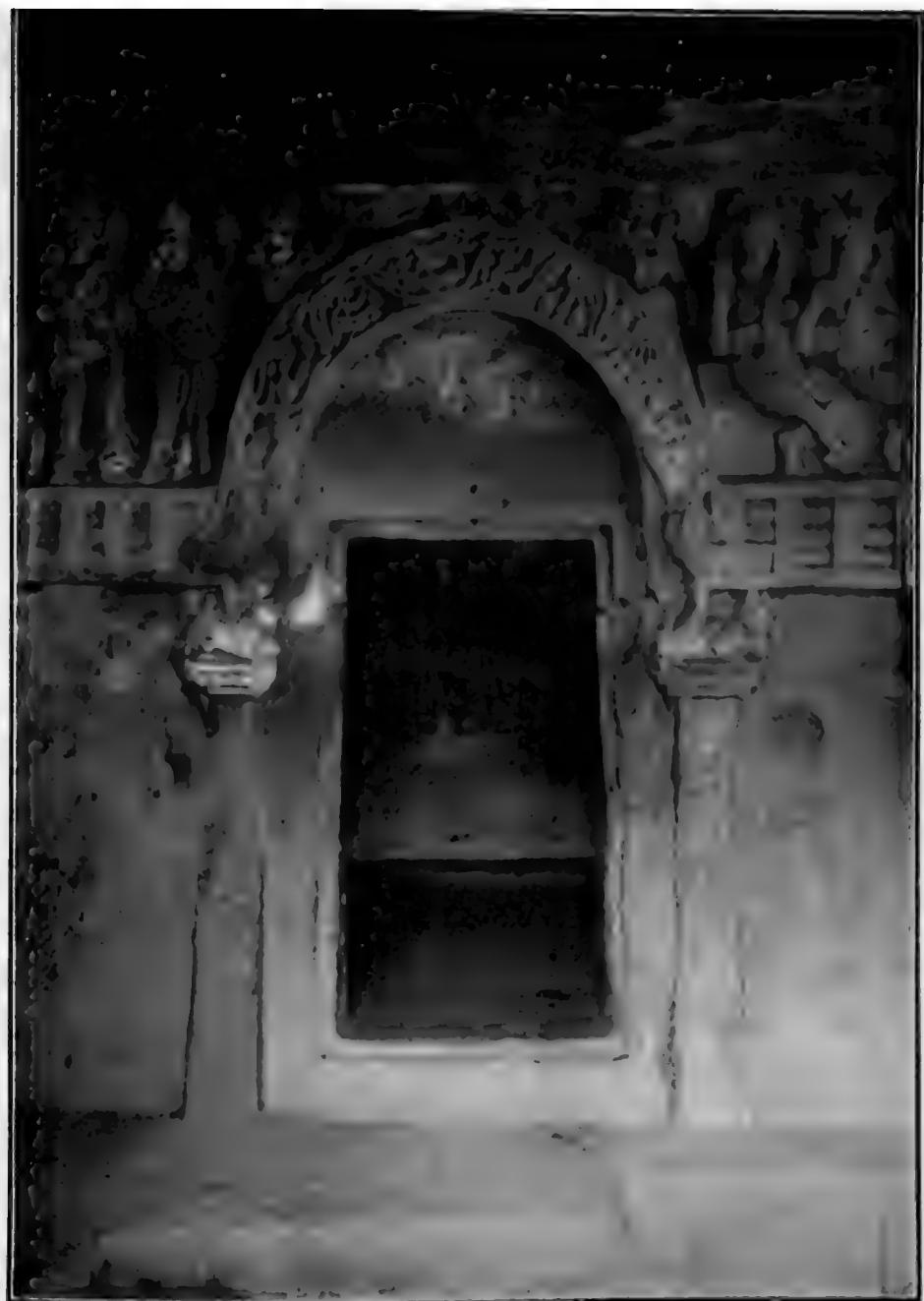
The period of the reign of Narasimha I is the most

1. *Ept. Ind.*, Vol. V, pp. 33-34.

2 *Ibid.*, Vol. XIII, pp. 150-55.

glorious in the annals of the Eastern Gaṅga dynasty. By taking the offensive against the Musalmans of Bengal Narasinha I adopted the only policy that was likely to be successful against the Musalmans of Northern India. His campaign instilled a wholesome respect for the Hindus of Orissa in the minds of the Governors of Musalman Bengal. An exceptionally active Governor like Yūzbak may have launched campaign after campaign against Narasinha I, but the general effect of a forward policy on a Hindu State was magical in the 13th century. Till Bengal obtained autonomy under the descendants of Bilbun, Orissa practically remained unmolested ; not only so, the Southern districts of Western Bengal such as Midnapur, Howrah, and Hooghly became a part of the Kingdom of Orissa.

With the death of Narasinha I, we come to the end of the age of the great temple-builders in Orissa. The conqueror of Northern Orissa, Anantavarman Chodagaṅga, had begun, if not completed, the great temple of Jagannāth at Purushottama or Puri. According to tradition, which is not always reliable, the temple was finished by Anaṅgabhima I. Those who have seen the great temple at Puri and its first *Māṇḍapa* called the *Jagamohana* in Orissa, before its exterior was covered with modern sand-plaster and whitewash, may remember its graceful outline and the beautiful carvings on the surface. It is certain that the *Nātyamandira* and the *Bhoga-māṇḍapa* are later additions. This can be proved independently of the very doubtful testimony of the *Mādālā Pāṇji*. The great temple of the Sun-God at Koṇārka consists of a sanctum (*Vimāna*) and one *Māṇḍapa* called the *Jagamohana*, showing that the two



Portion of the Frieze with door-way, consisting of round arch supporte
by Indo-Persepolitan pilasters—lower storey—ruined corridor—
Rani Nur Gumpha—Udaygiri, Puri District

later *Maṇḍapas* had not come into vogue in Orissa till 1264 A. D. When the present writer was engaged in the repairs of the temple of Kṛittivāsa or Liṅgarāja at Bhubaneśvar, he found that the *Vimāna* and the *Jagamohana* were built at the same time but the *Nātyamandira* was added at a much later date. When the *Nātyamandira* was added, it destroyed the great beauty of a *Chaitya*-window in the centre of the facade of the *Jagamohana* against which the *Nātyamandira* was built. Similarly in the case of the little temple of Pārvati in the same compound at Bhubaneśvar, the *Nātyamandira* and *Bhogamaṇḍapa* are later additions. Therefore, originally the North-Eastern type of mediæval temples were of the same plan as the North-Western, consisting of a *Garbhagṛha* and a *Maṇḍapa*. The incline of the corners of the sides of the *Śikhara* decreased in the 11th century, as proved by a comparison of the spire of the temple of Jagannātha with that of the Brahmeśvara or the Liṅgarāja temples at Bhubaneśvar. The activity in temple-building was not confined to the kings of this period only. The Bhubaneśvar inscription of Svapneśvaradeva and other minor records prove that the majority of mediæval temples of Orissa were built during the period extending from the reign of Anantavarman Chodaganga to that of Narasinha I. A decline set in after the death of Narasinha I, which lasted till the overthrow of the dynasty in the early years of the fifteenth century.

CHAPTER XVIII

THE FALL OF THE EASTERN GAÑGAS—BHĀNUDEVA I TO NARASIMHA IV.

Narasimha I died in the Śaka year 1186=1264 A. D. He was succeeded by his son Bhānudeva I, born of his queen Sītādevī. The dates of the reign of this king have been calculated from the details given in the Kēduapatna plates of his son Narasimha II. He is said to have ruled for 18 *Ākkas* or 15 years. According to the statements in the copper plates of his successors, King Bhānudeva gave one hundred pieces of land with houses and gardens to Śrotrīya Brāhmaṇas. He married Jākalladevi of the Chālukya family and was succeeded by his son Narasimha II.

According to the *Narahari-yati-stotra*, Narasimha II was an infant when his father died and the famous Vaishṇava scholar Narahari-tīrtha ruled as his regent for 12 years. Narahari was a disciple of the famous Ānanda-tīrtha, the founder of the Dvaita or Mādhyva school of philosophy. According to the *Narahari-yati-stotra* which forms a portion of the *Stotra-mahodadhi*¹, Narahari's real name was either Rāma-sāstri or Sāma-sāstri. After his initiation by the great Mādhyva teacher Ānanda-tīrtha, he was renamed Narahari-tīrtha. According to the orders of his *Guru*, he came to the capital of the Gajapati King to become a ruler. Narahari preferred to be an ascetic, but his *Guru* said, "You must go to the country of Kaliṅga

¹ *Nirāgya-sāgara Press, Bombay. 1897, part 1.*

and obtain for me the images of Rāma and Sītā which I want to worship." When Narasīmha II had attained majority, Narahari-tīrtha begged of him the images as a present and compensation for services rendered, from the royal treasury. Narahari obtained the images and took them to his Guru who worshipped them for eighty days and then made them over to his disciple Padmanābha-tīrtha, who gave them to Narahari-tīrtha after six years. Narahari carried the images about for some time and then gave them to Mādhava-tīrtha, another disciple of Ānanda-tīrtha. The statements in these Mādhva or Dvaita chronicles agree with certain inscriptions in the Kurmeśvara temple at Śrī-Kurmam in Chikakole Tāluga of the Ganjam district. The first of these inscriptions records that in the Śaka year 1203 Narahari-tīrtha built a temple of Yogānanda-Nrisīmha at Śrī-Kurmam. According to this inscription, Narahari-tīrtha had protected the people of Kalīṅga and defended Śrī-Kurmam from an attack of the wild Śabaras. The temple of Yogānanda-Nrisīmha was dedicated on Saturday, the 29th March, 1281. There are five other inscriptions at Śrī-Kurmam recording gifts by Narahari-tīrtha. The earliest of these is in the temple of Kurmeśvara at Śrī-Kurmam and dated Friday, the 19th September, 1264, the year of the death of Narasīmha I. The second of them was discovered in the temple of Lakshmi-Narasīmha-Svāmin temple at Sīmhbālām near Waltair and is dated Sunday, the 20th January, 1292. The third is also to be found at the same place and is dated Saturday, the 26th July, 1292. The fourth inscription is in the temple of Kurmeśvara at Śrī-Kurmam and is dated, Thursday the 21st May, 1293. The last inscription also comes from the

same place and is dated Sunday, the 3rd January, 1294.¹ The biggest inscription of Narahari-tirtha, which records the dedication of the temple of Yogānanda-Nrisiṁha, appears to have been inscribed when the great teacher was still the Governor of Kaliṅga, but this would go against the statements of the Mādhwā chronicles that Narahari-tirtha was Governor of Kaliṅga and the regent of the Gajapati King, Narasiṁha II, for 12 years only from 1278 to 1290. The remaining inscriptions show that Narahari-tirtha was in a position to make grants till the beginning of 1294. According to the calculations of the late Rao Bahadur H. Krishna Sāstri, Narahari-tirtha became the pontiff of the Mādhwā sect in 1324 or eighteen years after the death of his ward Narasiṁha II and he himself died in 1333 A. D.²

A very large number of inscriptions of Narasiṁha II have come to light. The majority of them come from Śri-Kurmap and the last known date of this king is the Śaka year 1227=1305 A. D. The inscriptions assign to him a reign of 34 Āñkas *i. e.*, 28 years. Therefore, Narasiṁha II must have died in 1306 A. D.

Prāchyavidyāmāhārṇava-Siddhāntavāridhi Nagendranāth Vasu has recorded the discovery of three sets of copper plates consisting of seven plates in each set, in the village of Kenduapatna in the Kendrapada sub-division of the Cuttack district. Of these he has published only one set in an Oriental Journal with facsimiles. Of the remaining two sets one has been published in the Bengali Encyclopædia *Viśvakosha*. The inscription on these

¹ *Epi. Ind.*, Vol. VI, pp. 266-68.

² *Ibid.*, pp. 260-66.

three sets of plates give the entire genealogy of the Eastern Gaṅgas up to Narasimha II in one hundred and five verses and contain, moreover, some lines in prose. One of these three sets was issued in the Śaka year 1217=6th August 1296, Monday, which was the 21st *Āhka* of Narasimha II. The object of this inscription is to record the grant of certain lands in two villages while the King was out on a campaign on the banks of the Ganges on the occasion of a Lunar Eclipse. The donee was a Brāhmaṇa named Bhīmadeva-śarmaṇ of the Kāsyapa *gotra* who held the title or rank of *Kumāra-Mahāpātra*. The wording of this inscription is very peculiar. It uses the words *Vitaya-samaye* and mentions that at that time the King was at Remuṇā, a place still existing in the Balasore district, which is regarded as a holy place by Bengali and Oriya Vaishṇavas. The King's presence at Remuṇā close to the Ganges "in the time of conquest" indicates a campaign against the Musalmans of Bengal. It is stated that Mughīṣuddin Tughral, the Governor of Bengal, who rebelled in the time of Sultan Ghīyāṣuddin Bilbun of Delhi, invaded Orissa in A. H. 678=1275 A. D.¹ When the aged Emperor Bilbun started personally against Tughral, the latter had invaded Orissa once more, because he thought that Bilbun would not be able to stay in Bengal for a long time and that he would return to Gaur as soon as the former had retired. After Tughral's death in 1282 Narasimha II seems to have invaded Bengal once more. The date of the 3rd set of Kenduapatna plates indicates that the campaign was undertaken in 1296, i.e., during the reign of Sultan Rūknuddin Kaikāüs Shāh of the Bilbuni dynasty of Bengal, when the

¹ *Riyāz-us-sādīqīn*, Eng. Trans., p. 79.

celebrated Sultān 'Alāuddin Muḥammad Shāh Khaljī was on the throne of Delhi. The date 1296 is very significant because about this time, Saptagrāma or Sātgaon was conquered by the Musalmans of Bengal. According to an inscription discovered at Triveni in the Hooghly district of Bengal, Saptagrāma was conquered by Ikhtiyārūddin Firoz Ḥtgm Uluḡ-i-'azam before A. H. 698=1298 A. D.¹ It is possible that the campaign undertaken by Narasīmha II on the banks of the Ganges had for its purpose an attempt to succour the unfortunate inhabitants of Southern Bengal from the dreaded and hated yoke of the Musalmans. We do not know what victories Narasīmha II achieved and why the term *Vijaya-samaye*² was used, because for the time being Saptagrāma passed into the hands of the Musalmans of Bengal. The Kenduapatna plates mention a number of officers of this King by name. The *Śrī-Karāṇa* or Private Secretary was Śivadāsa, who measured the land in the village of Edzrā in the district of Derā. Another *Karāṇa* (Clerk) named Chandradāsa is mentioned as having measured the land in the village of Sunailā in the Svaṅga district. Some interesting names are to be found in this inscription. A portion of the land granted was named Gaṅgā-Narasīmhapura in which a certain portion was given to a *Sebāīf* named Allalanātha. The name Allalanātha becomes common later on, but this is the earliest instance of the use of the word *Sebāīf* meaning the trustee of a religious endowment.³

¹ *Journal of the Asiatic Society of Bengal, Old Series Vol. XXXIX, 1870, part 1, pp. 285-86.*

² In modern Odīya the term *vijaya* is used to denote the time when a king or chief appears in public or sits in court.

³ *Ibid. Vol. LXV, 1896, part 1, pp. 229-71.*

Prāchyavidyāmahārṇava-Siddhāntavāridhi Nagendra Natha Vasu has published another of these Kenduapatna plates in the Bengali Encyclopaedia *Viśvakosha*, but the decipherment is extremely careless and there is no *facsimile*. It is, therefore, wiser not to make any serious use of Mr. Vasu's attempts, at decipherment in the *Viśvakosha*. This grant was issued from the camp at Rauhaṭṭa in the same year, *i.e.*, Śaka 1218. It records a grant to the same *Kumāra-Mahāpātra* Bhīmadeva-śarman. It seems to mention a district (*Vishaya*) named *Remupā*, a place well-known in the biographies of the Bengali Vaishṇava saint Chaitanya. It also mentions the river *Suvarṇarekhā*. Śivadāsa and Allālanātha are mentioned once more.¹ The third set of plates discovered at Kenduapatna does not seem to have been published anywhere.

Narasimha II is known from a large number of votive records in the temples of Sri-Kurmam in one of which a Minister of the King named *Garuḍa-Nārāyaṇadeva*, son of Doshāditya, is mentioned. Narasimha II died in Śaka 1228=1306 A. D., and was succeeded by his son Bhānudeva II. The history of the reigns of Bhānudeva II depended so far entirely on the statements of the Puri plates of Narasimha IV and the scanty references in votive inscriptions at Sri-Kurmam. Bhānudeva II was a son of Narasimha II by his queen Choaddevī. The most important event of his reign was the invasion of Orissa by the Sultan Ghiyāṣuddin Tughlaq Shah of Delhi. Ghiyāṣuddin Tughlaq invaded Bengal in A. H. 724=1324 A. D., to interfere on behalf of one of the descendants of Bilbun named Nāṣiruddin Ibrāhīm in the kingdom of Bengal. At this time his eldest

¹ *Viśvakosha, Bengali, Calcutta, B. S. 1301, additions to p. 321.*

son Ulūgh Khan, afterwards the Emperor Muḥammad Bin Tughlaq Shāh, invaded Orissa from the South. After capturing Varangal he advanced towards Rājamahendri near the mouth of the Godāvari, captured it and turned its principal temple into a Masjid. This Masjid along with the inscription of Prince Ulūgh Khān or Jūnā Khān can still be seen at Rājamahendri.¹ The Puri plates of Narasiṁha IV credit Bhānudeva II with a victory over a king named Gayāsadina, who has been correctly identified by Chakravarti with Ghiyāṣuddin Tughlaq Shah, but he is mistaken in thinking that the reference to the war with Ghiyāṣuddin is the same as the capture of Rājamahendri by Ulūgh Khān or Jūnā Khān. The inscription mentions *Gayāsadina* specially indicating that Bhānudeva II had fought with Ghiyāṣuddin Tughlaq Shāh during his campaign in Bengal. The passage runs thus : "The king's (Bhanudeva's) war with Ghayāṣud-din beginning, the blood flowing from the neck of the many big chiefs wounded by his valour filled the world. The blood stream gushing up profusely from the then wounded breasts of the (enemy's) elephants was such that it still shines in the sky in the disguise of sun-set glow."²

A set of plates recently discovered in the Puri district were brought to me in 1925 by a student of the Calcutta University, named Mr. Nirmal Kumar Basu, M. sc. These plates were six in number and only the first plate is

¹ *Annual Report of the Archaeological Survey of India, 1925-26, pp. 150-51.*

² *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXIV, 1895, part I. pp. 136,146.*



Frieze in ruined corridor of lower storey—Rani Nur Gumpa—Udaigiri, Puri District—dancing hall—female dancing with female musicians

inscribed on one side. There is no ring and the plates were brought to me loose. Mr. Basu informed me that the plates were brought to the *Mahant* of the *Emar Maṭha*, a rich and powerful religious establishment in the town of Puri, by another *Mahant* of a village *Maṭha*. These plates are peculiar. The first five plates, beginning with the second side of the first plate and ending with that of the fifth plate are in verse. They give the complete genealogy of the Eastern *Gāṅga* kings of Orissa from the Moon to Bhānudeva II. In these five plates there are altogether 191 lines of writing and the draft is a close copy of the *Kenduapatna* plates of Narasimha II. Up to Narasimha II the genealogy occupies 174 lines. Eighteen lines are devoted to the praise of his son, Bhānudeva II, but the whole of l. 191 is not completely taken up by the last verse and a little space has been left empty at the end. So it is quite possible that this genealogy of the king was kept ready to be used as occasion demanded and the sixth plate had no connection with it. But, on the other hand, the sixth plate is of the same size as the preceding five and it also bears writing of the same size and type. The second side of the first plate bears 24 lines of writing like that on the fifth plate. So it is also quite possible that the inscription on the two sides of the last plate are a continuation of the metrical portion on the first five plates. But the first line of the first side of the sixth plate begins with a fresh invocation : *Om svasti subham-astu*. Then comes the date in words—the *Saka* year 1234=1312 A. D. The usual royal titles are omitted and we find the phrase *Praśasti-stoma-virājamāna* before the name of a new king named Purushottamadeva. The date precludes the possibility of

this king being the emperor Purushottama of the Sūryavarmā dynasty, who ruled from 1470 to 1497. The date is continued after the name of the king—the seventh Ānka of the victorious reign (the fifth year) the month of *Dhanuḥ* (*Āgrahāyana* or *Mārgaśīrsha*) the ninth day of the dark half, a Saturday (*Saurī-vāre*). Then the inscription goes on to state that in the camp or *Kaṭaka* of Purushottama, on the bank of the southern ocean, in the presence of Vira-Śri-Bhānudeva, the *Sāndhvigrāhika* Raṅgadāsa-śarman who was of the Vātsya *gotra* and the Kāṇva *sākha* of the Yajur-veda, received a grant of several villages; such as Padmapāga-Sugalapura in the district of Konṭarāvanga, Somanāthapadā in the district of Chavanga. Towards the end of l. 198, or l. 7 if the inscription on the sixth plate has no connection with that on the first five, it is mentioned that at Purushottama the order for the grant was communicated in the interior of the palace to Vira-Śri-Bhānudeva *Rāuta* by the *Chakravarṭi* and *Mahāpatra* Narendradeva. Then follows the boundaries of the villages granted. A number of private persons are mentioned in lines, 210-15 or the last four lines of the first side and the first line of the second side of the sixth plate.

A *facsimile* of one plate of this inscription has been published by Mr. B. C. Majumdar,¹ whose unfortunate infirmity has made it impossible for him to decipher this long inscription correctly. After waiting for some time I have decided to undertake its publication personally, relying on the impressions taken by me in 1925. The text of the sixth plate leaves no doubt about the fact that in the *Saka* year 1234 a king named Purushottama ruled at Purushottama

¹ *Orissa in the Making*, Calcutta 1925, pp. 202-203.

Kaṭaka or Puri and that the second Āhka or the first year of his reign was 1306 A. D. The late Mr. Monmohan Chakravarti's masterly monograph on the Eastern Gaṅga dynasty does not mention any king of that name. The genealogy as given by him¹ does not show any Purushottama in the Eastern Gaṅga dynasty. At that time only two stone inscriptions of this king were known. Both of them were discovered at Śri-Kurmam, but the first record is dated Śaka 1231, *Kanyā, Śu.* 5, a Thursday. This date is irregular and cannot be verified. The inscription is also curious. It mentions a Chālukya chief named Viśvanātha, who was the son of Purushottama, and who gave forty gold coins to Vishṇu, *i.e.*, Kurmeśvara. The second half of the inscription mentions that the Śaka year 1231 corresponded with the third year of the reign of Jagannāthadeva and that at that time Vira-Bhānudeva was ruling. In the first place it is difficult to understand who this Jagannāthadeva was. Viśvanāthadeva, the son of Purushottama, was an Eastern Chālukya chief and he is the donee. Mr. Chakravarti has taken the Śaka year 1231=1309 A. D., to be the third year of the reign of Bhānudeva II, but the text of the inscription is perfectly clear. The year 1309 A. D. was the third year of the reign of a new king named Jagannāthadeva. At the same time Purushottama of the Eastern Chālukya dynasty cannot be Purushottama of the Puri plates, because at that time Viśvanātha of the Eastern Chālukya dynasty was ruling over Śri-Kurmam. It appears that Śaka 1228 or 1306 A. D. was the year of accession of this new king, Jagannātha, as well as Purushottama of

¹ *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXXII, 1903, pp. 140-141.*

the Puri plates of *Śaka* 1234. Had any of these names occurred in the metrical portion of these two inscriptions, then they could have been taken as synonymous, as both are names of Vishṇu. But being in cold prose it is impossible to regard them as identical. Moreover, in the Sri-Kurmam inscription of the *Śaka* year 1231, the style of the composition proves that Jagannātha was a feudatory of Vira-Bhānu II, but in the Puri plates of *Śaka* 1234, Vira-Bhānu is not even styled a king. We must, therefore, regard Purushottama as an usurper who kept Bhānudeva II virtually a prisoner in the interior of his palace at Puri. Mr. Chakravarty placed his coronation in *Śaka* 1227 and his death in *Śaka* 1249-50. The first year or 2nd *Ānika* of his son Narasīmha III is certain, and, therefore, Bhānudeva II died in 1328 A. D. The Puri plates of Narasīmha IV assign 24 years to him. If these are taken to be regnal years then his accession falls in 1304 A. D., which is absurd in view of the inscription on the new Puri plates. If they are taken to be *Ānika* years, then his actual reign was 19 years, and his first year or the 2nd *Ānika* falls in 1309 or the date of the Puri plates. It seems probable, therefore, that the usurpation of Purushottama did not last beyond his 7th *Ānika* or 1312 A. D. A second stone inscription of Bhānudeva II was also discovered in the temple of Sri-Kurmam. It records a donation by one Gharadāmāji Sri-Rāma-Senāpati in *Śaka* 1243 on the 13th day of the bright half of Śrāvāna, a Thursday, 6th August 1321. There is no *Ānika* year in this inscription also and, therefore, it is not possible to determine the year of accession of Bhānudeva II correctly. This inscription mentions certain interesting details. Gharadāmāji is

described as the protector of Kaliṅga, breaker of Kumeli, slayer of Kañchāla, reducer of Koṇḍdu, a lion to Gandra-dāmu Korama and, finally, a minister of Bhānudeva. None of these names or places could be identified by the late Mr. Monmohan Chakravarti.¹ The usurpation of Purushottama cannot have had anything to do with the invasion of Jūnā Khān or his father. The demise of Narasiṁha II must, therefore, be placed in 1304-5.

Narasiṁha III, the son and successor of Bhānudeva II, was born of the queen Lakshmidevi. According to the Puri plates he also ruled for 24 years. This is a regular regnal year because we possess his inscriptions of the 29th *Ānika* which fell in Śaka 1272. He seems to have reigned for more than 26 years, because his son and successor ascended the throne in Śaka 1275 or 1276. Though we possess a very large number of votive inscriptions of this King, very little is known about him. Inscriptions at Śri-Kurmam range from Śaka 1252 to 1272. We learn from these inscriptions that besides Kamalādevi, the mother of Bhānudeva III, Narasiṁha III had two other queens, named Gaṅgāmbā or Gaṅgāmbikā and Kommidēvāmmā. The King had a daughter named Sitādevi by the last-named queen. One of these votive records from Śri-Kurmam record the important fact that Bhānudeva III gave to the temple of Śri-Kurmum images of his father Narasiṁha III and his step-mother Gaṅgāmbikā holding lamps.²

¹ *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXXII, 1903, part I, pp. 130-31.*

² *Ibid pp., 134-35.*

Bhānudeva III was the son of Narasimha III by Kamalā-devi. The decline of the Eastern Gaṅga dynasty had become so marked that neighbouring kings took advantage of their condition and raided Orissa from all sides. The Musalmans were the earliest on the scene. Bengal had acquired independence under Shamsuddin Iliyās Shah in 1339. In 1353 Shamsuddin Iliyās raided Orissa.¹ The kings of the Yādava dynasty of Vijayanagara conquered the whole of the Southern part of the Eastern coast of the Bay of Bengal and in 1356 Prince Sangama, a nephew of the Emperor Bukkarāya I of Vijayanagara, defeated the Gajapati King. This is the earliest record of a war between the Hindu kings of Vijayanagara and Orissa. The Portuguese writer Fernao Nunez states that Bucarao, *i. e.*, Bukkarāya "took the Kingdom of Orya, which is very great ; it touches on Bemgalla."² The Emperor Firoz Tughlaq invaded Orissa at the time of his second expedition into Bengal. Major Raverty has translated this portion of the *Tārikh-i-Firūz-Shāhī* by Shams-i-Sirāj-'Afīf. In this account the position of Jājnagar is given correctly. Firoz Tughlaq advanced from Bihar towards Gadha-katañkā. Jājnagar lay at the extremity of this province, which is the same as the British district of Jubbulpur. Having crossed the Mahānadi he reached the town of Banārsi.³ The Haihaya King of Jājnagar fled into Telingana. After passing through Jājnagar territories Firoz Tughlaq entered the Kingdom of Bhānudeva III while hunting.

¹ *Ain-i-Ākbari*, Vol. II p. 219, note 1.

² *Sewell—A forgotten Empire*, p. 300.

³ Katak on the Mahānadi was known as Katak Banaras even in the time of the Later Mughals.

Bhānudeva sent him some elephants and Firoz Tughlaq returned to Karah near modern Manikpur. This expedition took place in A. H. 762=1361¹ A. D. Only three votive inscriptions belonging to the earlier part of the reign of Bhānudeva III have been discovered at Śri-Kurmam. As the 3rd *Āhka* of his son, Narasimha IV, falls in Śaka 1301=1379 A. D., Bhānudeva II must have died in the preceding year, *i. e.*, 1378 A. D.

Narasimha IV, the last known king of the Eastern Gaṅga dynasty, was a son of Bhānudeva III by the queen Hirādevī of the Chālukya family. Orissa continued to be the happy hunting ground of the neighbouring monarchs, specially the Musalman kings. Narasimha IV is known from two copper plate grants discovered in the town of Puri; the first of these was found in Maṭh Tirmali, opposite the Northern gate of the temple of Jagannātha at Puri, while the second one was discovered in Maṭh Śaṅkarānanda about a mile and a half from the same temple. These two inscriptions give us the entire genealogy, mythical and real, of the Eastern Gaṅga dynasty, from the Moon to Narasimha IV. Besides these two copper plate inscriptions, Narasimha IV is known from at least five other inscriptions discovered at Śri-Kurmam. According to Puri copper plates issued from Vārānasi-Kaṭaka, *i. e.*, Cuttack, in the Śaka year 1305, which was the eighth *Āhka*, the village of Kinari was granted. The equivalent of the date is 6th March 1384. By the second Puri Copper plate which was issued from the same place in the Śaka year 1316 which corresponded to the 22nd *Āhka*, some land measuring 30 *vāṭikās* was given away. The late Mr.

¹ *Tubaqāt-i-Nāṣirī Eng. Trans. notes on pp. 589-92.*

Monmohan Chakravarti calculated that the date of the second grant corresponded with Tuesday 23rd November 1395, old style. Two other dates in the second grant show that Narasimha IV was at a place named Devakūṭa on Wednesday the 22nd November 1396 A. D., and at Nārāyanapura on the 24th February 1397 A. D. The grants were made in the presence of a number of officers who are mentioned by name. In the first grant we find the mention of :

- (1) Gaḍesvara Jenā, Door Examiner (*Dvāra-Parīksha*),
- (2) Laṇḍusani Miśra, Commander-in-Chief (*Buḍhāllehkā*),
- (3) *Mahāpātra* Narendradeva Chakravartti, Examiner of Accounts (*Bhanḍāria Thāu Poroparīksha*),
- (4) *Mahāpātra* Naraharidāsa Praharāja, the donee,
- (5) *Mahasenāpāti* Svapneśvara, Writer of Accounts (*Poro-Śrī-Karaṇa*),
- (6) *Mahasenāpāti* Vaidi, Writer of Accounts.

In the second plate are mentioned :

1. *Mahāpātra* Kṛishṇānanda, *Sāndhivigrahika*,
2. *Mahāpātra* Laṇḍuratha,
3. *Mahāpātra* Gopinātha, *Sāndhivigrahika*,
4. *Pātra* Bhuvanānanda *Sāndhivigrahika*,
5. *Pātra* Siddeśvara Jenā, Door Examiner (*Dvāra-Parīksha*),
6. Trivikrama *Sāndhivigrahika*,
7. *Mahāsenāpāti* Viśvanatha, Writer of Accounts (*Śrī-Karaṇa*).

The following officers were present in the room of worship at the time of the counting of beads *Japasamaya* :

1. *Pātra* Mahāmuni-Purohita,



Portion of the Frieze—Royal devotees—a king, two queens, with two female attendants—
corridor of the lower storey—Rani Nur Gumpa—Udaygiri, Puri District

2. *Sāndhivigrahika* Trivikrama, Door Examiner (*Dvāra-Parīkṣha*),
3. Somanātha Vāhinipati, Commander-in-Chief (*Budhālenkā*),
4. Narahari *Sāndhivigraha*, Treasurer of the Inner Treasury (*Bhitara-Bhaṇḍāra-Ādhikārī*),
5. *Mahāsenāpatti* Viśvanātha, Writer of Accounts (*Doro-Śrī-Karaṇa*).

In the camp at Nārāyaṇapura the following officers were present when the king had finished his worship :

1. Somanātha Vāhinipati, Commander-in-Chief (*Budhālenkā*),
2. *Sāndhivigraha* Bhuvaneśvara,
3. *Sāndhivigraha* Lakshmaṇānda,
4. *Sāndhivigraha* Narahari, Treasurer of the Inner Treasury,
5. *Sāndhivigraha* Trivikrama, Door-keeper (*Thāudvāra-Parīkṣha*),
6. *Mahāpātra* Gatesvardāsa, Examiner of Accounts (*Puro-parīkṣha*).

The mention of the names and ranks of these officers enable us to form a correct picture of the officials of a Hindu kingdom in India at the end of the fourteenth century. The titles *Sāndhivigraha* and *Mahāpātra* had become personal. Vernacular titles have been given to the Commander-in-Chief, e. g., *Budhālenkā* for *Mahābalā-dhikṛita*. Many of the other titles are in the local vernacular instead of Sanskrit. The most important parts of the grants are the portions relating to the donee and the land granted, which are in the local vernacular. These are the earliest known specimens of the Odīya language.

Mr. Chakravarti states : "The language shows that in words and syntax the old Uriya of five hundred years ago, was nearly the same as now." The first grant of 1384 A. D. records the gift of the village of Kinnari in the Uttarakhaṇḍa Kalabho Government to *Mahāpātra* Naraharidāsa. The village yielded 900 *Māḍhās* of gold and at the time of the grant its name was changed to Vijaya-Narasīhāpura. A part of the land granted was the homestead, with a house of a brāhmaṇa named *Svapneśvara*. Among villages named as boundaries of the village of Kinnari, several still exist in the Puri district, e. g., Bhākharashāhī and Makulunda. The second grant of 1395 records the donation of the villages of Saiso and Rādāso to a brāhmaṇa named Devaratha Āchārya, who was the priest in the temple of Ugrēśvaradeva. The villages yielded 449 *Māḍhās* of gold and many of the villages mentioned as boundaries still exist. The villages of Saiso and Rādāso were included in the Madanakhaṇḍa district (*Vishaya*), the Odamolo sub-division in the Government of Koshṭadeśa. The language and the form of these two grants prove that the Baud plates of Kanakabhaṭṭa which Mr. B. C. Mazumdar would have us believe to be dated in the 3rd quarter of the 15th century is a clumsy forgery.¹ From the end of the 4th century the Oṛiẏā language predominated in land grants of Orissa and in the 15th century the Oṛiẏā script drove out the older proto-Bengali cut of that province. This is proved by the two Puri plates of Narasīhā IV²

¹ *Journal of the Behar and Orissa Society*, Vol. XIV, pp. 115-26, see also Vol. II, pp. 356-74.

² *Journal of the Asiatic Society of Bengal, Old Series*, Vol. LXIV 1895, part 1, pp. 128-34.

and the Balasore plate of the Emperor Purushottama of the Surya-varmā dynasty.¹

Throughout the long reign of Narasimha IV Musalmans continued to invade Orissa from all sides. In A.H. 796—802=1393—1399 A.D. Mālik-ush-Sharq of Jaunpur is said to have compelled the King of Jaimagar to pay tribute,² In A.H. 815=1412 A.D., the Bahmani Sultān Tājuddin Firoz Shāh invaded Orissa and carried off a number of elephants.³ Finally, in A.H., 825=1422 A.D., Sultān Hoshang Ghori of Malwā came disguised as a merchant towards Orissa. He captured the king, who purchased his liberty by presenting Hoshang with a number of elephants.⁴ The last named episode may also have taken place in Ratanpur or Tummāṇa, and not in Orissa.

We know from the inscriptions at Śri-Kurmam that Narasimha IV was recognised as the King of Orissa till Śaka 1346=1425 A.D. No inscriptions of any king of the Eastern Gaṅga dynasty later in date has been discovered. We do not know when the reign of Narasimha IV came to an end. It seems to have lasted nearly half a century. The chronicles of the temple of Jagannātha, the *Mādañā Pāñji*, state that the last king of the Gaṅga dynasty was Bhānudeva IV, nick-named *Ākañā Ābañā*, also known as the mad king. No inscriptions of this king have been discovered. The same chronicle states that after the death of Bhānudeva IV, Kapilendra or Kailaśvara, his

¹ *Ind. Ant.*, Vol. I, 1871, pp. 333-56.

² *Tabaqat-i-Nasiri*, Eng. Trans., p. 589 note.

³ *Ibid.*, p. 592, note.

⁴ *Ibid.*, p. 589, note.

minister, usurped the throne and became the founder of the Sūryavaṇṭha dynasty in 1434-35 A.D.²

GENEALOGICAL TABLE OF THE EASTERN GANGAS

		Vajrahasta'-Naṅgamā ³ (Crowned 1058 A.D., ruled 30 or 33 years)	
		Rājarāja I—Rājasundari, d. of Kulottuṅga I. (8 years)	
		Anantavarman Chodagaṅga (Accession 1078 ruled 70 years)	
i. Kāsturikāmodini	ii. Indira	iii. Chandrakēkhā	iv. Lakshmi
Kāmārṇava (10 years. Access- sion 1142)	Raghava (15 years)	Rājarāja II Suramā ⁴ (25 years)	Anaṅgabhīma I (m. Baghalla-devi, 10 years)
		Rājarāja II—Maṅkuṇadevī (17 years)	
		Anaṅgabhīma II—Kasturādevī (33 or 34 years)	
		Narasimha I—Sītādevī, a daughter of the King of Mālava (18 years)	
		Bhānu-deva I—Jākalladevī of the Chālukya family, (15 years)	
		Narasimha II—Choḍadevī (34 years)	
		Bhānu-deva II—Lakshmi-devī (24 years)	
		Narasimha III—Kamalādevī (24 years)	
		Bhānu-deva III—Hiradevī (26 years)	
		Narasimha IV	
		Bhānu-deva IV (?)	

² The entire chapter is based on the late Mr. Manmohan Chakravarti's excellent discourse on "the Chronology of the Eastern Gaṅga Kings of Orissa" *Journal of the Asiatic Society of Bengal, Old Series, Vol. LXXII, 1903, pp. 97-141.*

CHAPTER XIX

THE FOUNDATION OF THE EMPIRE—KAPILENDRA

The fall of the Eastern Gaṅgas was followed by a sudden accession of power of the monarchs of Kaliṅga and Orissa, which was unparalleled except, perhaps, in the time of Khāravela. Kapilendra or Kapileśvara, originally a *Mahāpātra*, obtained the throne in 1435-36. A. D. The late Mr. Monmohan Chakravarti's calculations have proved beyond doubt that the actual date of his coronation or accession to the throne was 1435 A.D., proving thereby that all manuscripts of the *Mādalā Pāñji* and, therefore, modern accounts based on them, are hopelessly wrong. In his account of the dynasty founded by Kapilendra, Mr. Chakravarti has proved that :

4th Āṅka or 3rd year=1436-37 A.D.

19th Āṅka or 16th year=1449-50 A.D.

25th Āṅka or 21st year=1454-55 A.D.

33rd Āṅka or 27th year=1460-61 A.D.

37th Āṅka or 30th year=1463-64 A.D.

41st Āṅka or 33rd year=1466-67 A.D.

Therefore, the 2nd Āṅka or 1st year=1434-35 A.D.

The correctness of Mr. Chakravarti's calculation is proved by the *Bürhan-i-Ma'asir* which has recorded the year of Kapilendra's death as A.H. 875=1470 A.D.¹ According to the *Mādalā Pāñji* the king's accession took place at camp Kṛittivāsa or Bhuvaneśvara on Wednesday *Kākāra*, 2, Śu. 4, i.e., in the month of Śrāvaṇa. It is probable that from

¹ *Ind. Ant.*, Vol. XXVIII, 1899, p. 285.

1434-35 to 1452 or 1454 Kapilendra was engaged in suppressing the rebellion of the princes of the Eastern Ganga family and, therefore, the Puri record places his accession at a time when the rebellion of the last ambitious prince of the former line of kings had been crushed.

During the last days of its existence the power and prestige of the Eastern Ganga dynasty had declined considerably. They were being hard pressed by the independent Sultans of Bengal from the north and by the Bahmani Sultans from the south-west. The emperors of Vijayanagara had also conquered the eastern coast of the Bay of Bengal as far as, at least, the mouth of Godāvari. A clear instance is to be found in the list prepared by Sewell of the rulers of Konḍaviṭu. One Lānguliyā Gajapati was succeeded by the Reddi king Rācha Venka (1420-31). Then came two sovereigns of Vijayanagara who are called Pratāpadeva (Devarāya II) and Harihara. They were succeeded by Kapileśvara of Orissa. This sequence clearly indicates that Konḍaviṭu had been conquered by the emperors of Vijayanagara from some of the later Eastern Ganga kings, but it was reconquered from them by the emperor Kapileśvara.¹ The date of the rise of Kapilendra coincides with the commencement of the decline of the Yādava or Vodeyar dynasty of Vijayanagara. Kapilendra ascended the throne of Orissa during the lifetime of Devarāya II and continued to reign till its fall. The Sājuva usurpation and the declining power of the Bahmani Sultans favoured his widespread conquest of Southern India and the establishment of the prestige and power of the monarchy of Orissa. In 1664-65

¹ Sewell—*A sketch of the dynasties of Southern India*, p. 48 and note 3.

Kapilendra had succeeded in conquering the whole of the eastern coast of the Bay of Bengal as far as the South Arcot district. Except Khāravela no other king of Kaliṅga or Orissa had succeeded in ruling over such a wide stretch of the eastern coastland. His occupation of the South Arcot district was not temporary, as it lasted for over ten years. Neither was it a mere raid, as two inscriptions discovered in the villages of Munnur and Jambai clearly indicate. A considerable amount of misunderstanding exists amongst scholars, especially those who hail from Southern India about the true nature of the conquest of Kapileśvara in the Tamil country. With the exception of these two inscriptions in the South Arcot district, Kapilendra is chiefly known to us from votive records discovered at Bhuvaneśvara, Jagannātha temples in the Puri district of Orissa, the temple of Śrikurmm in the Ganjam district of Madras, and a charter of a feudatory named Gāṇadeva of Koṇḍavidi in the Telugu or Andhra country. We are not in a position to determine the exact chronology of events of the reign of Kapileśvara from these records, as most of them are votive inscriptions. We get some help from the *Tārikh-i-Frishta* and the *Burhān-i-Ma'asir*, but these records are always unreliable where Hindu kingdoms are concerned. Kapilendra was the contemporary of Bahmani Sultān' Alāuddin Ahmād II, who ascended the throne on the 21st February, 1435. One of the earliest events mentioned in the *Burhān-i-Ma'asir* is the attempt on the part of the Bahmani Sultān to conquer the uplands of the Telugu country. It is stated in this work that the leader of the Hindu chief of the highland of Telengana or that part of the Telugu-speaking country

which lay above the ghats, was an Oriya. Kapileśvara is not mentioned by name but the statement in the Musalman history about the number of elephants possessed by this Opiyā chief proves that he was no ordinary chief but the great Gajapati king himself. This statement proves that soon after his accession Kapilendra was in possession of the Telugu country, not only the flat coastland between the foot of the Eastern Ghats and the Bay but also the greater portion of the eastern edge of the Deccan plateau, which the Musalmans had not yet succeeded in subduing. The *Burhān-i-Ma'āṣir* states that a chief named Sanjar Khān was engaged in the delightful pastime of raiding Hindu kingdoms and capturing non-combatants in order to sell them as slaves in Musalman kingdoms. Hearing this, the Bahmani Sultan 'Alāuddin Ahmad Shāh is stated to have said that it was dangerous to meddle with a man who possessed more than two hundred thousands war elephants, while he himself did not possess even two hundred. This is just the beginning of Kapilendra's activities outside Orissa proper, when he started to increase the original limits of the kingdom of the Gaṅgas to found an empire. According to the same Musalman history, a rebel chief named Muḥammad Khān was appointed to govern the district of Rāyāchal.¹ Though Varāngal was occupied in 1423, the northern districts of Telingana both above and below the Ghats remained to be conquered. According to the *Tārikh-i-Frishta* Humāyūn Shāh Bahmani desired to consolidate the conquest of Varāngal or *Eka-śilā-nagari* by subduing the outlying districts. Khwājah-i Jahān was sent with a large army to

¹ *Ind. Ant.*, Vol. XXVIII, 1899, pp. 257-8.



Front facade of the Ganesagumpha—Udaygiri, Puri District

capture Devārkondā. The Telugu chief of that place appealed to Kapilendra for help who was possibly his suzerain. Kapilendra marched so swiftly to the relief of Devārkondā that he caught the Musalman army unawares. The besieged Hindus also sallied out and attacked the besiegers from the other side. Caught at a disadvantage between two armies, Khwājah-i-Jahān was compelled to seek safety in flight. According to *Firishā* this battle took place approximately in A. H. 864=1459 A. D. The Bahmanis never again attempted to conquer any part of Telingana during the lifetime of Kapilendra and the Musalman historians had to invent plausible excuses for this disgraceful defeat of the Musalman army and the subsequent failure of Humāyūn Shāh Bahmani to retrieve the prestige of Bahmani arms. It is possible that on this occasion, or a little before that, Kapilendra wiped out the Reddi kings of Konḍavīḍu and other places. This was the relation between the Bahmani Sultans and the newly founded empire of Orissa. A Sanskrit drama named *Gaṅgādāsa-Praśāpa-Vilāsam* by Gaṅgādhara states that after the death of Devarāya II the Bahmani Sūlṭān combined with the Gajapati king and invaded Vijayanagara territories,¹ but were defeated by the Vijayanagara emperor Mallikārjuna. Both statements are unreliable, because, in the first instance, the relations of Kapilendra Gajapati were never cordial with Devarāya II and his death was hailed with great delight and relief by the Musalmans of the Deccan. Devarāya II died in February 1449 and the accession of his son Mallikārjuna took place in the same year. The

1. S. K. Ayyangar—*Sources of Vijayanagar a history. University of Madras, 1919, p. 65.*

war with the combined armies of Kapilendra and 'Alāuddin Ahmad II (1436-58) must have taken place in 1451. A war had indeed taken place, because the inscriptions of Kapilendra discovered in the South Arcot district prove that his occupation of the northern portion of the Tamil districts lasted for more than ten years. It is impossible, for reasons mentioned above, that Kapilendra had allied himself with the Musalmans of the Bahmani State and, in the second place, it is absolutely impossible to credit the dramatist Gaṅgādhara and believe that Mallikārjuna was successful in repelling the invasion, because the Jambai inscription in the South Arcot district states clearly that the repairs to the temple of Śiva had ceased for ten years before 1472-73.¹ Two inscriptions discovered at Muṇṇpur in the South Arcot district prove that Kapileśvara had conquered the whole of the northern districts of the Tamil country as far as Tiruvarur in the Tanjore district and Trichinopoly. These two inscriptions are dated Śaka 1386=1464-65 A. D. The king mentioned is Kapileśvara or Kapilendra, but the form of the titles is queer : *Dakṣiṇa-Kapileśvara-Kumāra-Mahāpātra*. The inscription records the gift of some land for the *Ahamvīra-bhoga* and repairs to the temples of Perumal-Purushottama and Tirumalattanamudaiya Śiva in the village of Muṇṇpur in the *Tāluqa* of the same name on Thursday of the bright half of Pushyā of the Śaka year 1386=7th June 1464 A. D. This record proves that inspite of the queerness of the title Kapilendra was the master of the South Arcot district even towards the close of the reign of Mallikārjuna of Vijayanagara. A copy

¹. *Annual Report of the Assistant Archaeological Superintendent for Epigraphy for 1906-7.* p. 84.

of the same inscription was found on the east and north walls of the deserted temple of Vishnu in the same village. The first record is to be seen on the east wall of the central shrine in the Āḍavalleśvara temple.¹ Gaṅgādhara's statement can, therefore, be rejected completely. The Muṇṇur inscriptions prove that even in 1464 Kapilendra was in possession of almost the entire eastern sea-board of the Vijayanagara empire. In his chapter of the Vijayanagara history Professor S. K. Ayyangar has once more repeated his previous statement and ignored the more reliable contemporary record.² Even that learned South Indian Epigraphist, the late Mr. H. Krishna Sastri, was compelled to admit that, "it establishes also that the earlier conquest by Gajapati was not a passing inroad only but almost an occupation of the southern country right upto Tiruvarur in the Tanjore district and Trichinopoly."³ Inscription No. 1 of 1905 clearly indicates that Kapilendra's conquest of the South Arcot and Tanjore districts took place about 10 years before 1471, *i. e.*, sometime before 1461. These three records prove that the emperor Mallikārjuna of Vijayanagara, instead of succeeding in driving out Kapilendra, was so far humiliated as to consent tacitly to the cession of the eastern districts of the Vijayanagara Empire to Gajapati Kapilendradeva of Orissa. As Mallikārjuna ruled till 1467,⁴ no other construction can be put on the evidence of the inscriptions of Kapilendra

¹ *Ibid.*, for the year 1918-19, pp. 51, 56; Nos. 51, 92.

² *Cambridge History of India*, Vol. III, p. 493.

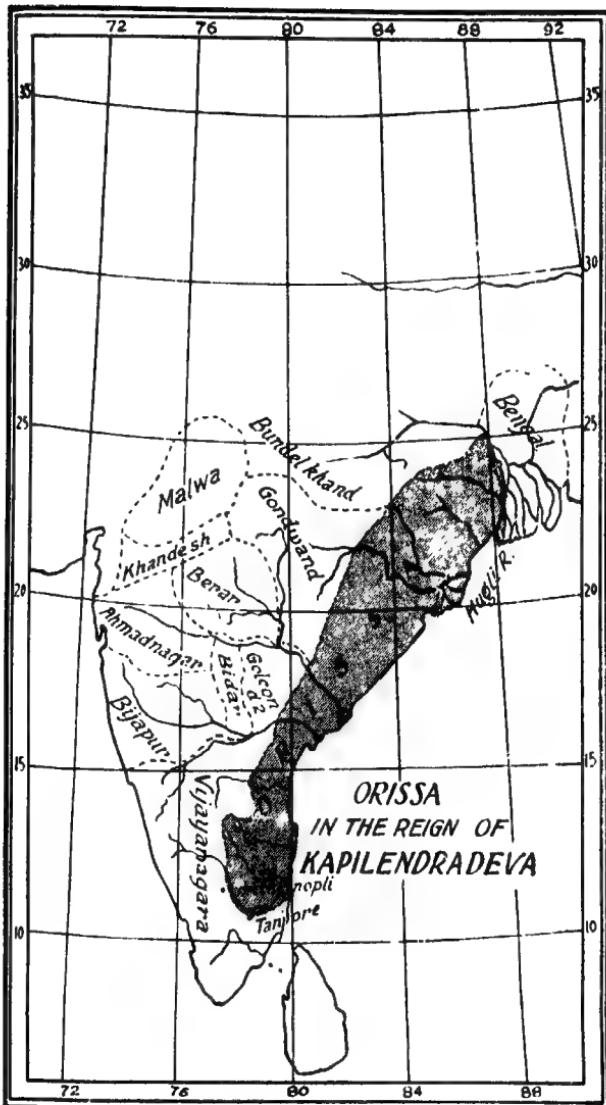
³ *Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle for 1919*, p. 106.

⁴ *Cambridge History of India*, Vol. III, p. 493,

discovered in the South Arcot district. These districts were never recovered by the emperors of the Yādava or Vodeyar dynasty. After Kapilendra's death, when the empire became divided, Sāluva-Narasimha succeeded in reconquering the country as far as the mouth of the Godāvari.

The Bahmani Sultān Humāyūn Shāh died in 1461 and both *Firishṭa* and the *Burhān-i-Ma'āṣir* agree in stating that the king of Orissa invaded the Bahmani empire and almost reached the gates of the capital Bidar. The details of the campaign are not given and perhaps this is the only instance in which the Indian Musalman historian was compelled to admit the defeat of a king of his own community. From the tone of *Firishṭa* it appears certain that the Bahmani army, unable to cope with Kapilendra in the open field, had to take refuge within the strong walls of the citadel. In this connection the learned editor of the third volume of the Cambridge History of India, failing to recognise the fact that Orissa from Medinipur to Trichinopoly was under one rule, states that the Rajah of Southern Orissa was compelled to pay half a million of silver *Tangas* in order to secure his retreat from molestation.¹ Sir T. W. Haig apparently wrote unconscious of the existence of the South Arcot inscription and, therefore, his statements are not worthy of credit like those of Professor S. K. Ayyangar. The only established fact is, that Kapilendra, allied with the Kākatiya chief of Varaṅgal, advanced within a short distance of the capital. Most probably the Hindu army had to be purchased off. The statement of the payment of twenty lakhs of *Tangas* as ransom for Kapilendra's army is untrustworthy. After

¹ *Cambridge History of India. Vol. III. p. 412.*



Orissa in the reign of Kapilendra Deva

the battle of Devārkonḍā, Kapilendra had succeeded in stopping Musalman raids into the Hindu kingdoms on the east of the Bahmani empire. Immediately after the death of Humāyun Shāh Bahmani, he had made himself conspicuous by delivering a well-chosen blow at the trunk of Musalman power in the Deccan by invading the metropolitan district of Bidar. In the Muṇṇur inscription it is stated that Kapileśvara 'Kumāra-Mahāpātra' was formerly the *Pariksha* (governor) of Koṇḍaviṭu, but at the time of the incision of the record he was the *Pariksha* of Koṇḍaviṭu, Koṇḍapalle, Aḍḍaṇki, Vinukonḍā, Paḍaiviṭu, Valuḍilampaṭṭu-Usadabi, Tiruvarur, Tiruchchilapalle (Trichinipoly) and Chandragiri. Among these places the Muṇṇur inscriptions mention Koṇḍaviṭu and Vinukonḍā as *Dāṇḍapāṭas* or seats of Ḍṛiṭa governors. As both Penukonḍā and Chandragiri were in the occupation of Kapileśvara, it seems more probable that this Vinukonḍā is meant to be the southern Penukonḍā and not Vinukonḍā in the Telugu country. This would give us two distinct Viceroyalties for the country along the eastern coast of the Bay of Bengal: Koṇḍaviṭu to the south of the Kṛṣṇā in the Kṛṣṇā district, and Penukonḍā in the interior, to the south west of Koṇḍaviṭu in the Anantapur district of the Madras Presidency.

In the Śaka year 1376=Friday 12th April 1434 A. D., one Gāṇadeva, with the titles of *Mahāpātra* and *Rauṭarāya* was the Viceroy of Koṇḍaviṭu. In an inscription discovered on a Hanuman pillar, set up near the new temple at Chintapallipāṭu in the Guntur *fāluga* in the Guntur district, an inscription of this Gāṇadeva mentions the temple of Rāghaveśvara and the towns of Aḍḍaṇki, Vinukonḍā and

Konḍaviṭu.¹ Gāṇadeva is better known to us from a land grant discovered in the Kṛṣṇā district. In the inscription on these plates Kapilendra Gajapati is surnamed Kumbhirāja and stated to have belonged to the Suryavāṁśa. He was a worshipper of Jagannātha on the seacoast and his capital was at Kaṭaka on the Mahānadi. Under him the *Rāufarāya* was Viceroy of Konḍaviṭu. Gāṇadeva was a relative of the king. His father was Guhideva and his grandfather Chandradeva. Gāṇadeva is styled *Rāufarāya*, a title now applied to the third son of Royalty in Orissa, the eldest being called *Tikāyat* and the second *Chhoṭarāya*.² The charter records the grant of the village of Chavali in the Repalle *tāluga* of the Kṛṣṇā district on the occasion of a lunar eclipse to a number of Brāhmaṇas, belonging to different *gofras* but of the Yajur-veda, in the month of Bhādrapada of the Śaka year 1377=3rd September 1477. A. D.³ The inscription on the Kṛṣṇa plates prove that in the 15th century a distant relation of king could also be styled *Rāufarāya*. Verse 9 of this record states that Gāṇadeva defeated two Turushka kings. One of these no doubt is the Bahmani Sultān' Alāuddin Ahmad Shāh II, but the second Musalman king cannot be identified at present, unless we take it for granted that Gāṇadeva served under Kapilendra in his wars against the Sultāns of Bengal. He was the contem-

¹ *Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year 1917*, p. 77 No. 70, 97, 133.

² *Twenty-five questions addressed to the Rajahs and Chiefs of the Regulation and Tributary Mahals by the Superintendent in 1814*, :Calcutta, Bengal Secretariat Book Depoł, reprinted, 1905, p. 5.

³ *Ind. Ant. Vol. XX, 1891, pp. 390-95.*

porary of Shamsuddin Ahmad Shah, the grandson of the Hindu Rajah Ganesa of Gaur and Nasiruddin Mahmud Shah II of the Second Ilyas-Shahi dynasty of Bengal before the date of the Krishnā plates. The sixth known inscription of Kapilendra was discovered on the eastern gate of a temple of Jagannātha at Gopinathpur, a village 13 miles south-east of Katak. This temple of Jagannātha was built by Gopinātha Mahāpātra of the Hārita gotra, the younger son of Lakshmaṇa Mahāpātra, who was the priest of Kapilendra. Gopinātha's elder brother, Nārāyaṇa, was also a minister (*mantri*) of the same king. Lakshmaṇa, the father of Gopinātha, is also mentioned in another inscription discovered at Bhuvaneśvara.¹ In this record Kapilendra is mentioned as being born of the Solar race. He is called the conqueror of the lion of Karṇāṭa, the conqueror of Gulbarga, the destroyer of Mālava and Delhi, and one who crushed Bengal (*Gauḍa*). By Karṇāṭa the poet refers to the now well-known conquest of Kapilendra in the eastern districts of the empire of Vijayanagara. The reference to Kalavarga or Gulvarga is to the wars against the Bahmanis of Bidar, whose ancient capital was Gulbarga. The reference to the Sultāns of Mālwā and Delhi cannot be understood. Kapilendra was the contemporary of Sultān 'Alāuddin'Alam Shah of the Sayyad dynasty, Bahlol Lodi of the Lodi dynasty of Dehli, of Sultāns Alāuddin Ahmad II, Humāyūn, Nizām and Muhammād III Bahmani, of Ahmad I, Muhammād I, Qutbuddin, Dāūd and Mahmud I Bigarah of Gujarat and Mahmud I and Ghiyāṣuddin Khalji of Mālwā.

Of the records of Kapilendra discovered in Orissa

¹ *Journal of the Asiatic Society of Bengal*, Vol. LXII, 1893, pp. 91-92

proper some were found on the right hand side of the temple of Jagannātha at Puri. These records have now been hidden by plaster. A record on the left side was incised in the fourth *Ānka*, *i. e.*, 3rd year=9th December 1436 (old style). The record informs us that while at camp Purushottama or Puri he came to worship the god Jagannātha and ordered an exemption of the tax on salt and cowrie shells in the presence of *Mahāpātras* Kakāi Sāntarā, Jalāsara Sena Narendra, Gopinātha Maṅgarāja, Kasi Vidyādhara, Belāvara Praharāja, Lakhāpa Pāṇḍita and the general Dāmodara *Paffanāyaka*. The order of exemption was written by *Pātra* Agniśarman, the examiner of *Bhogas*. The second record was incised at the same place in the 41st *Ānka*=14th December 1466 (o. s.) and records that on that date Kapilendra came to worship Jagannātha and gave a number of utensils and ornaments. A supply of gold was brought by a number of officers and placed with other offerings in the audience hall. Mr. Chakravarti noted in 1893 that many of the ornaments given to the god Jagannātha in 1466 are still in use. The third record of Kapilendra in the temple of Jagannātha was incised two years earlier in the 35th *Ānka* 25th=April 1464. It records a pious wish on the part of the king and cannot be fully understood on account of damage. Mr. Chakravarti informs us in a note that the zamindars of Kupdajori rebelled in the 35th *Ānka* according to the *Mādalā Pāñji* and was helped by many of Kapilendra's officers. The last record of Kapilendra at Puri is the second in point of date, having been incised on the 19th *Ānka*=Sunday 12th April 1450 (o. s.). It records an order for the performances of dances

at the time of *Bhoga* from the end of evening *Dhūpa* up to the time of *Baṛasīngar* (bed time). It refers to a number of dancers from Telingana and that besides dancing, four *Vaishṇava* singers will sing Jayadeva's *Gīta-Govinda*. A record on the right side was incised on the 19th *Ānika* and records that Kapilendra having conquered "the side of *Mallikā Pārisā*," meaning perhaps the *Sultān* of Gaur or *Mālik Padshāh*, on his return, gave to Jagannātha one *sārī* known as *Puṇḍarikagopa*. Another inscription below this one was incised in the 31st *Ānika*—12th July 1459 (o. s.) and records that the king held court in the audience hall of the southern block of rooms and registered a vow to bestow all precious things possessed by the king on *Brahmaṇas*.¹ The particular gateway of the *Jagamohana*, on the sides of which these records were to be found up to 1910, is called *Jaya-Vijaya*. Only one inscription of Kapilendra has been discovered in the outer door of the *Jagamohana* of the temple of *Kṛittivāsa* or *Līṅgāraja* at *Bhuvaneśvara*. It records an order passed on the 9th *Ānika*—7th year and addressed by king Kapilendra to his feudatories in the presence of the Royal spiritual preceptors *Bāsu Mahāpātra* and *Bhuvaneśvara Mahāpātra*. It runs thus. "All kings in my kingdom of Orissa should work for the good of the paramount sovereign and should keep to virtuous ways and not remain in bad ways. If they act badly towards their sovereign, they will be expelled from the kingdom and all their property confiscated."² The *Jagannātha* inscription of the 35th *Ānika* and the *Bhuvaneś-*

¹ *Journal of the Asiatic Society of Bengal*, Vol. LXII, 1893, Part I pp. 92-100.

² *Ibid.* pp. 103-4.

vara inscription of the 4th Āṅka are by nature proclamations to the people. No other stone inscription in Orissa is of the same purport. These inscriptions give a number of titles to Kapilendra which are new in Orissa, namely, *Gajapati*, *Gauḍeśvara*, and *Navakośi-Karṇāṭa-Kalavarageśvara*. The title *Gajapati* has been used to denote kings of Orissa for a very long time but no other Hindu king of Orissa, not even Narasimha I who had besieged the city of Gauḍa, had dared to assume the title *Gauḍeśvara*. It may refer to the conquest of a part of Bengal by Kapilendra and perhaps the reference to *Mālikā Pārisā*, whose conquest is recorded in the Jagannātha inscription of the 19th Āṅka, is to some officer of the independent Sultāns of Bengal. After the fall of Shamsuddin Ahmād Shāh, the grandson of Rajah Ganeśa of Gauḍa, the Musalmans of Bengal under the leadership of Sultān Nāṣirudin Mahmud Shāh of Bengal reconquered south-western Bengal. The campaign against *Mālikā Pārisā* took place before the 19th Āṅka of Kapilendra, the 15th year of his reign=1449-50 A. D., and therefore fell within the reign of that Sultān (1442-59 A. D.) Kapilendra certainly possessed the right to call himself the master of ninety millions of people of Karṇāṭa, as he had conquered the eastern coast as far as Tanjore and Trichinopoly. But it is doubtful whether he had ever captured or invaded Gulbarga, the ancient capital of the Bahmanis. But there is nothing improbable in it for a king who had approached within twenty miles of the new capital, Bidar. Kapilendra died, according to local tradition as recorded in the *Mādalā Pāñji* on the banks of the river Kṛṣṇā

on *Pausha Kṛṣṇa*, 3, Tuesday, a date which cannot be verified. The traditional date of the death of Kapilendra as recorded by Stirling¹ and second-rate compilers like W. W. Hunter are incorrect. As the 2nd *Ātka* of his son and successor Purushottama fell in April 1470, Kapilendra must have died before that date. His latest known date is his 41st *Ātka* or 33rd year=Sunday 14th December 1466 A.D. The calculations of late Mr. Monmohan Chakravarti² are corroborated by the *Burhān-i-Ma'āgrī* which states :

"In this year the Queen-Mother, Makhdūmāh Jahān, died, and in A. H. 875 (A. D., 1470) the Sultān assumed the reins of government.

"In the midst of these affairs a messenger arrived from Telingana and informed the Sultān that the Raya of Orissa, who was the principal *raya* of Telingana, was dead."³

Mr. Chakravarti states that Kapilendra ascended the throne with the help of the Bahmani Sultān Āḥmad Shāh I on the authority of the *Mādalā Pāñji*, but Stirling states that he was adopted by the last Gaṅga king Bhānudeva IV, who was childless.⁴ Whatever be the truth, there cannot be any doubt about the fact that Kapilendra or Kapileśvara, the founder of the Sūryā Vaishā dynasty, was a man of very exceptional abilities. He assumed the crown and succeeded in maintaining his position in the midst of

¹ *Asiatic Researches*, Vol. XV, p. 279.

² *Journal of the Asiatic Society of Bengal*, Vol. LXIX, 1900, part I, p. 182.

³ *Ind. Ant.*, Vol. XXVIII, p. 285.

⁴ *Asiatic Researches*, Vol. XV, pp. 275-76.

strong opposition, a distinct hint about which is recorded in the Jagannātha temple inscription of the 31st *Ahka*—12th July 1459 A.D. After fighting long wars with the Bahmanis of Bidar and Vodeyars of Vijayanagara, he was faced with powerful rebels in his own country in his 35th *Ahka* or 1464 A.D. Inspite of these troubles he succeeded in conquering the entire eastern coast of the Bay of Bengal from Hughly in Bengal to Trichinopoly in Madras. According to the Gopinathpur inscription, he possessed Udayagiri, the seat of a Vijayanagara Viceroyalty, in the Nellore district of Madras and Conjeeveram in the Chingleput district. This vast empire broke up shortly after his death, partly on account of the rise of Sājuva Narasimha in Vijayanagara and, if Musalman historians are to be believed, partly on account of a war of succession in Orissa. To Kapilendra ought to be ascribed the issue of the Gajapati Pagoda, with the fine arabesque on the reverse.¹

¹ V. A. Smith, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. XXX, I, p. 518, No. 18.

CHAPTER XX

THE EMPIRE OF ORISSA—PURUSHOTTAMA (1470-97)

The removal of the strong hand of Kapilendra Gajapati was followed by uprisings throughout Orissa. *Firishta's* account of the Orissan wars of the Bahmani Sultans bears on it the stamp of untruth. That author states that two sons of Kapilendra, named Mañgal Rai and Ambar Rai, were rival claimants for the throne and the latter sought the alliance of the Bahmani Sultan Muhammed III, who had succeeded his brother Nizam Shah on the 30th July 1463 A.D. Therefore, at the time of Kapilendra's death Muhammed's age could not have been more than eighteen, as at the time of his accession he was not more than ten. He was perhaps yet too young to take any real interest in the disputed succession of a powerful neighbouring State. The more blunt *Burhan-i-Ma'asir* enables us to tear the veil of camouflage of the polished diction of *Firishta*. The *Burhan-i-Ma'asir* says that, as soon as the news of Kapilendra's death was received at Bidar, Sultan Muhammed III rejoiced openly and determined to conquer Kapilendra's dominions. A council of war was held and Nizam-ul-mulk Hasan Bahri, the renegade Hindu and the worst traitor among Bahmani officers, volunteered to undertake the campaign against Orissa and was invested by the Sultan with a robe of honour.¹ The Bahmanis of Bidar had not dared to raise their heads after their crushing defeat at the battle of Pevarkopda and they were now

¹ *Ind. Ant.*, Vol. XXVIII, p. 285.

eager to wipe out the disgrace of repeated reverses at the hands of the Hindus. They considered the death of Kapilendra an opportune moment for the destruction of the Hindu empire. There is not a single line in the *Burhān-i-Ma'asir* about the disputed succession to the throne of Orissa. Therefore, the straightforward statement of the intentions of the Bahmani officers and the Sultān Muhammād III is much more reliable than the garnished account of *Firishta*. Nizām-ul-mulk Ḥasan Bahri defeated the Orissan army somewhere in the northern Telegu country and advanced upon Rājamahendri. *Firishta* agrees with the *Burhān-i-Ma'asir* in stating that Nizām-ul-Mulk Ḥasan Bahri commanded the campaign in Orissa, but states in addition that in A. D. 1471=876 A. H., Ambar Rāi, a cousin of the king of Orissa, had appealed for help as the throne had been usurped by a brāhmaṇ named Maṅgal Rāi, the adopted son of the late king. Ambar Rāi joined Nizām-ul-Mulk Ḥasan on the frontiers of Orissa and the latter, after defeating Maṅgal Rāi, placed Ambar on the throne of that country. Then he proceeded to capture Konḍapalle¹ and Rājamahendri. The *Burhān-i-Ma'asir* states that after the capture of Rājamahendri, Ḥasan marched against Konḍavidu and not Konḍapalle and captured it with several other forts.² That the story of the disputed succession in the empire of Orissa is a myth is proved by an inscription on the left-hand side of the Jaya-Vijayā gate of the Jagamohana of the temple of Jagannātha at Puri, which was incised on the 2nd Āka of the reign of

¹ Brigg's—*Rise of the Muhammadan Power in India*, Cambrey & Co., Calcutta, 1909, Vol. II, pp. 487-88.

² Ind. Ant. Vol. XXVIII, p. 285.

Purushottama, *i.e.*, the year of his accession=12th April 1470 A. D.¹ and as the same Purushottama has been proved to have reigned uninterruptedly up to 1496-97, *Firishta's* statement about Mañgal Rāī being defeated and replaced by Ambar Rāī by Nizām-ul-mulk Ḥasan Bahri can be rejected without further consideration.

Sāluva Narasīmha may have risen during the lifetime of Mallikārjuna (1449-67), but he found an opportunity to increase his territories northwards after the demise of Kapilendra in 1470. His ancestral territory lay around Nārāyaṇavanam in the Chittur district of Mysore State and he was hemmed in both on the north and the east by the empire of Orissa. During the Musalman invasion of Telengana, when Nizām-ul-mulk Ḥasan Bahri captured Kondapalle or Kondavidu and Rājamahendri for Sultan Muhammad III, Sāluva Narasīmha conquered the whole of the eastern coastland as far as the mouth of the Godāvari. The Tirukoilur² inscription of 1470-71 proves that Sāluva Narasīmha had either joined hands with the Musalmans of Bidar or invaded the territories of Orissa as soon as the Bahmani army had interposed a formidable barrier between the capital of Orissa and her provinces in the extreme south. During his war with Orissa Sāluva Narasīmha had under him Naresa Nayaka, the founder of the Tujuva dynasty. Mallikārjuna was succeeded by Virupāksha, who ruled over Vijayanagara till he was deposed by Narasa in 1487. Virupāksha was the contemporary of Purushottama during the earlier years

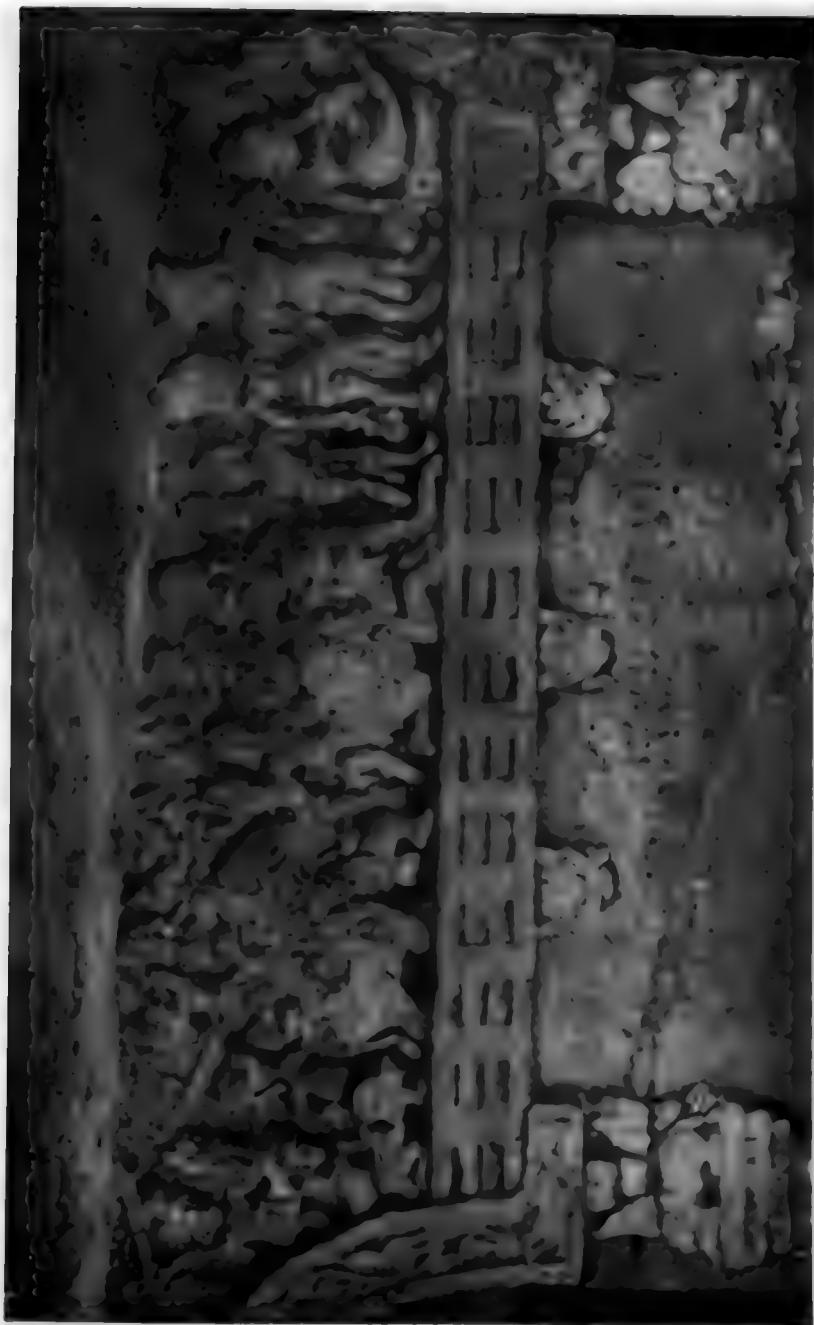
¹ *Journal of the Asiatic Society of Bengal*, Vol. LXII 1893, pp. 91-92.

² *Annual Report of the Assistant Archaeological Superintendent, for Epigraphy, Southern Circle, Madras for 1906-07*, p. 84.

of his reign. South Indian scholars claim that details of the campaigns of Sāluva Narasimha are preserved in the *Sāluv-ābhuyudayam* of Rājanātha Dipdīma. In the fourth canto of this work it is stated that when Sāluva Narasimha marched against the king of Kaliṅga, the latter came out at the head of his army, but was defeated and retired to his own city. Later on he was besieged in that city and compelled to surrender. The *Sāluv-ābhuyudayam* is a standard type-specimen illustrating the historical value of the work of a Court panegyrist. It proves the unreliability of *praśastis* not corroborated by independent extraneous evidence. From 1470 till about 1476 the Musalmans of Bidar were in possession of the Godāvari delta and had interposed a wedge of territory between the Hindus of Orissa and Vijayanagara and it is therefore absolutely impossible to imagine how Sāluva Narasimha could have besieged and captured Katak, the capital of the Sūrya-varṇas. According to the *Burhān-i-Ma'āgir* Sultan Muḥammad III Bahmani found Sāluva Narasimha strongly posted on the Godāvari when he came to conduct the campaign against Orissa personally. The evidence of the *Sāluv-ābhuyudayam* must, therefore, be accepted with great caution.¹

Purushottama lost more than one half of his ancestral dominions within five or six years of his accession. The loss of the southern provinces of the empire was followed by a reaction. An Orīyā officer of Sultan Muḥammad III Bahmani named Bhimarāja returned to the allegiance of his own king and, capturing Konḍapalle in 1474, invited

¹ *Ind. Ant.*, Vol. XXVIII 1899, p. 288; Ayyangar—*Sources of Vijayanagar History*, pp. 90-102.



Portion of the Shrine — Corridor of the Ganeshgumptha — Udaygiri, Puri District

Purushottama to come and recover his ancestral dominions in Telengana. Purushottama arrived with ten thousand horse and eight thousand foot and drove out Nizām-ul-mulk Hasan Bahri from Rājamahendri. Sultān Muhammād III Bahmanī was compelled to march in person accompanied by Khwājah-i-Jahān Maḥmūd Gāwān Gilānī and the heir-apparent prince Maḥmūd. Bhimarāja shut himself up in the fort of Koṇḍapalle and Purushottama re-crossed the Godāvari. According to *Firishṭa*, Sultān Muhammād III sent twenty thousand horse in pursuit of Purushottama, ravaged the districts as far as the capital in 1477 and intended to send for Maḥmūd Gāwān in order to occupy the country permanently. Purushottama was compelled to sue for peace, sent repeated embassies and purchased peace by delivering twenty-five elephants belonging to his father. Muhammād III Bahmanī is said to have retired with these presents.¹ It is necessary to receive these statements of *Firishṭa* with very great caution. In the first place, if Muhammād III had really retired from the capital of Orissa after receiving twenty-five elephants, then it has to be admitted that he was compelled to turn tail by a superior force. No victorious Musalman army had ever let off a defeated Hindu king at such a small cost. *Firishṭa*'s story reminds one of the retreat of Seleukos Nikator from India with a present of five hundred elephants from Chandragupta Maurya after ceding four of the fairest provinces of Alexander's empire to the Indian monarch. As soon as he received twenty-five elephants Muhammād's intention to occupy Orissa permanently vanishes. No indemnity or permanent cession of territory

¹ *Rise of the Muhammadan Power in India*, Vol. II, pp. 494-96.

is demanded and the Mussalman king retires with his so-called victorious army. This story is accepted without any caution by Sir Wolsey Haig, who adds that Muhammad captured Konḍavīdu, and made Rājamahendri his headquarters for three years.¹ Let us now return to the comparatively sober account of the *Burhān-i-Ma'āṣir* :—

"In the midst of these affairs the Sultān was informed that the perfidious Rāya of Orissa, with a large force of foot and horse, had invaded the territories of Islam. Nizām-ul-mulk Bahri, who was situated as a barrier between the country of the infidels and the territories of Islam, owing to the numbers of the enemy's force, was unable to cope with them, hastened towards Wazirābad. The Sultān ordered his army to be assembled in all haste at the town of Malikpur, near Āshṭūr, on the bank of a tank, which was one of the innovations of Mālik Hasan Nizām-ul-mulk Bahri. According to orders, they flocked there from all parts, and in a short time an immense force was assembled, and the Sultān marching with them in the time arrived near the fortress of Rajamundri (Rājamahendri). From that innumerable force the Sultān picked out 20,000 men with two horses each, and leaving the minister Khwājah Jahān in the royal camp in attendance on the prince (Mahmūd Khan) he himself with the picked troops proceeded to Rajamundri... When they arrived in the neighbourhood of the fortress, they saw an immense city, on the further side of which the infidel Narasīmha Rāya with 7,00,000 accursed infantry and 500 elephants like mountains of iron had taken his stand. On this side of the river he had dug

¹ *Cambridge History of India Vol. III, pp. 415-18.*

a deep ditch, on the edge of which he had built a wall like the rampart of Alexander, and filled it with cannon and guns and all apparatus of war. Yet notwithstanding all these army and pomp and pride and preparation, when Narasinha Rāya heard of the arrival of the Sultān's army, thinking it advisable to avoid meeting their attack, he elected to take to flight.

"When the Sultān became aware of the flight of the enemy, he appointed Malik Fathullah Daryā Khān with several other 'āmīrs of his conquering army to go in pursuit and in slaughtering and plundering to strive their utmost. Daryā Khān accordingly, with his division, pursued the infidels as far as the fortress of Rājamundri, and laid siege to it. The Sultān also followed him with all speed and raised his victorious standards at the foot of the fortress... Orders were given to the army to surround the fortress, and with cannons, guns, arrows and all the engines of war to reduce the besieged to extremities and deny them the necessities of life.

"It had nearly arrived at that stage that the face of victory was reflected in the mirrors of the desires of the royal troops, when suddenly the commander of the fortress cried for quarter. The Sultān in his exceeding mercy and kindness took pity on these unfortunate people, pardoned their offences and gave them a written promise of quarter. The governor of the fortress riding on an elephant of gigantic size went to pay his respects to the Sultān. He made his obeisance and was enrolled among the Turki, Tilangi and Habshi slaves.

"The Sultān with some of the nobles and great men went out on the summit of the fortress, and signified his

wish that the rites of the faith of Islam should be introduced into that abode of infidelity. He appointed to the charge of the fortress the same person to whom it had been formerly assigned.¹

A comparison of these two accounts shows certain facts to be common which can, therefore, be regarded as accurate :

(I) That a few years after his accession Purushottama drove out the Musalman intruders from the lower Godāvari delta.

(II) That the Sultān Muḥammad III Bahmani had to undertake the campaign personally, as Nizām-ul-mulk Hasan Bahri had been defeated.

(III) That Rājamahendri was besieged and capitulated.

The account of *Firishṭa* differs a good deal from that given in the *Burhān-i-Ma'asir*, the most important differences being the mention of a traitor named Bhimarāja Orīya and the substitution of Konḍapalle for Konḍavidū. The *Burhān-i-Ma'asir* is also silent about the capture of Katak, the capital of Purushottama by Muḥammad III. On the other hand, *Firishṭa* does not mention anything about the presence of Sāluva Narasīmha in the neighbourhood of Rājamahendri. The presence of the Sāluva chief on the bank of the river Godāvari may be interpreted in different ways. In the first place, he may have allied himself with Purushottama against the common enemy of all Hindus, the Musalmans of the Deccan. In the second place, he may have made an independent attack on the then southern frontier of the empire of Orissa. The third interpretation is more probable. The Bahmani Sultān and

¹ *Ind. Ant.*, Vol. XXVIII, p. 288.

the Gajapati king of Orissa were both his enemies and Sāluva Narasimha, like a prudent general, was prepared on frontiers for an invasion from both of them. He was right, as immediately after the close of the campaign against Rājamahendri Muhammad III Bahmani invaded the Vijayanagara empire. The people of Koṇḍaviṭu had broken out in open rebellion against the Musalmans in A. H. 885=1480 A. D., and thrown themselves on the protection of the Sāluva chief. So Muhammad III was compelled to march against Koṇḍaviṭu in November of that year. Therefore, in 1480 Koṇḍaviṭu was included in the empire of Vijayanagara and the Bahmani campaign of that year was in northern Telingana and not in the Tamil country. The war of 1474-77 was for the recovery of Musalman possessions in the delta of the Godāvari and that of 1480 against the Vijayanagara empire in the delta of the Kṛishṇā. For the time being, Purushottama had to give up all hopes of recovering the southern provinces of his father's empire. Sāluva Narasimha had become the *de facto* king of the Eastern Coast of the Bay of Bengal, though the emperor Virūpāksha II was still living and ruling in 1487.¹ But the north-eastern provinces of Vijayanagara empire had passed out of his control. It was mainly in his own interest that Sāluva Narasimha was present on the south bank of the Godāvari in the war of 1474-77. This campaign ended in the total loss of the Godāvari-Kṛishṇā *doāb* to the empire of Orissa and that of 1480 drove Sāluva Narasimha to the south of the Kṛishṇā.

The scene on the political stage now changes swiftly.

¹ *Cambridge History of India, Vol. III, p. 494.*

The murder of the great Musalman general and statesman Khwājah-i-Jahān Mahmūd Gāwān Gilānī on the 5th April 1481 caused a complete paralysis of Musalman activities in the Deccan for nearly a quarter of a century. His murder was followed by the death of the last real Bahmani Sultān, Muhammed III, on the 26th March 1482, who was succeeded by the weak and imbecile Mahmūd Shāh Bahmani. The real cause of the murder of Mahmūd Gāwān was the attribution of treachery to him by his enemies of the Deccani party at the Court of Bidar. Nizām-ul-mulk Ḥasan Bahri forged a letter supposed to have been written by Mahmūd Gāwān to Purushottamadeva, in which it was stated that he was tired of the tyranny and ill-treatment of Muhammed III and was ready to join the Hindu army. If *Firishṭa*'s account be correct then Purushottama, shorn of the greater part of his empire was still regarded as formidable by the Musalmans of the Deccan. We do not know what happened to the Kṛshṇā-Godāvari *doāb* after the death of Muhammed III. At that time, according to *Firishṭa*, Nizām-ul-mulk Ḥasan Bahri had been permitted to appoint his son Malik Ahmad to be his deputy at Rājamahendri, as his own presence was considered necessary at Court. The old actors now retire from the political arena on the eastern coast. Nizām-ul-mulk Ḥasan Bahri is murdered and his son Nizām-ul-mulk Ahmad retires to the south-west to carve out an independent kingdom for himself in the Mahārāshṭra. Sultān Mahmūd Bahmani had to undertake a campaign in Telingana immediately after his accession and before the murder of Nizām-ul-mulk Ḥasan. The silence of the *Burhān-i-Ma'asir* about the result of this campaign is a

damning proof of its failure. Hindu records prove that, within six years of the death of Muhammad III Bahmani, Purushottama had overrun the whole of the Godāvari-Kṛṣṇā *doāb* and driven out the Musalmans from their coveted post of Konḍavidu. The reconquest of the Godāvari-Kṛṣṇā *doāb* and Guntur district is proved by two inscriptions, one of which was discovered at Konḍavidu¹ and the other at some unknown place in Telingana, which was published for the first time in the *Transactions of the Literary Society of Madras* in 1827.²

The last king of the Vodeyar or Yādava dynasty had been deposed and murdered in 1487 and the usurpation of Sājuva Narasīmha was complete. Yet Purushottama of Orissa was steadily progressing in the re-conquest of his father's dominions in Southern India. There are reasons to suppose that towards the end of his reign Purushottama became sufficiently strong to attack the kingdom of Vijayanagara as far as the capital itself. The southernmost inscription of Purushottama was discovered on the road from Konḍapalle to Kavuluru in the Bezwada *taluka* of the Krishnā district. The date of this inscription has not been read completely and therefore it is difficult to say at what time the Bahmanis were expelled from the Godāvari-Kṛṣṇā *doāb* and the armies of Vijayanagara pushed back further south.³ The Potavaram grant of Purushottama is dated Śaka 1412, *i. e.*, Saturday 1489.

¹ Sewell—*A Sketch of South-Indian dynasties*, p. 48; *Chakravarti, Journal of the Asiatic Society of Bengal*, 1900, Vol. LXIX, p. 183.

² *Epi. Ind.*, Vol. XIII, pp. 155-58.

³ *Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for the year ending with 31st March, 1914*, v. 18, No. 156.

It proves that towards the close of his reign Purushottama was in undisputed possession of the whole of the Godāvari-Kṛṣṇā doāb and the whole country as far as Bezwada to the south of the delta of the Kṛṣṇā. The village granted in 1489, Potavaram, still exists in the Ongole taluqa of the Guntur district. The object of the charter was the gift of the village of Potavaram to the *Lihgodbhava Mahādeva* of Chadaluvāḍa on the bank of the river Brahmagundi for the purpose of personal enjoyment, stage-entertainments, and other splendours of the god.¹

As noticed by Chakravarti, the conquest of Vijayanagara by Purushottama is recorded in the Bengali poem *Śrī-Caitanya-Charitāḥṛī* by the Vaishnava saint Kṛṣṇadāsa Kavirāja. This poem mentions that Purushottama conquered Vijayanagara and brought an idol named Sākshi-gopāla and a jewelled throne from that country.² This throne was presented to the Lord Jagannātha at Puri and appears to be the same as the stone altar on which the wooden images of Jagannātha, Balarāma and Subhadrā stand at present. Those who have examined this Ratnavedī at close quarters inside the *Vimāna* of the temple of Jagannātha at Puri will be able to recognise the bizarre arabesque of the decadent Hoyśala type, which one sees in the temple of Hazāra-Rāmasvāmi at Hampe or Vijayanagara, on it. It appears to me that a part, at any rate, of this jewelled throne consisted of a carved stone altar which also was presented along with the metal portion to the Lord Jagannātha. There are no reasons to disbelieve the statements of Gosvāmi Kṛṣṇadāsa Kavirāja, as he

¹ *Epi. Ind.*, Vol. XIII, pp. 157-58

² *Ibid.*, *Madhya Līlā*, *Bangavāsi Edition*, p. 98.

wrote in distant Vṛindāvana long after the fall of the Gajapatis of the Surya Vāṁśa dynasty and was no court sycophant. While the *Kāñji-Kāveri-Dohi* is a mere romance of the type of the *Gangādāsa-Pratāpa-Vilasam* the *Chaitanya-Charitāmrīta* is a reliable biography of Chaitanya with which panegyrics of the type of the *Sāluv-ābhuyudayam* would not even bear comparison.

In the beginning of his reign Purushottama lost the southern half of his dominions from the Godāvari downwards, the country to the south of the Kṛishṇa being captured by Sāluva Narasīmha and the Godāvari-Kṛishṇa *doāb* by the Bahmanis. Towards the end of his reign he had expelled the Musalmans from the *doāb* and regained a portion of the Andhra country, as far as the modern district of Guntur. Whether any of the Tamil districts of the empire of Kapilendra was recovered by Purushottama is a matter of conjecture. Sāluva Narasīmha and Narasa Nāyaka were very hard pressed to stop "the Odḍiyān", as they styled the Gajapati king of Orissa. The throne passed on peacefully to Purushottama's son Pratāparudra some time in 1496-97, as the latest date of Purushottama is to be found on the northern face of the 41st pillar of the temple of Śrikurman; Śaka 1417, the Jovian year *Rākṣasa* the 33rd *Āhāra*, = 31st October 1495 A. D. As his 2nd *Āhāra* or first year fell in 1470, his accession took place immediately after the death of his father Kapilendra. Like his father, Purushottama is also known from a number of inscriptions discovered in Orissa proper. The records on the left hand side of the Jayā-Vijayā gate of Jagannātha contained two. The earliest is an order dated the 2nd *Āhāra* = 12th April 1470, A.D. Thursday, recording the gift of

the village of Madhotila in the district of Antarodha, certain weights of paddy, two thousand *kāhans* of *cowries* and two other villages named Kamalapura and Gopapura in the Banchas district of the Dakshinādik *Dāṇḍapāṭa* for the *Bhoga* of the gods and goddesses. The next order was issued in the 3rd *Āhka*=20th November 1470 (O. S.) and records the remittance of the *Chaukidāri* tax on brāhmaṇas in the South.¹ The 3rd record of Purushottama in the temple of Jagannātha is the fourth on the right side of the same gateway. It was issued in the 19th *Āhka*=18th August 1485 and records an injunction to the future kings of Orissa not to interfere with grants made to brāhmaṇas.² The temple of Śrikurmam contains a number of inscriptions from which the regnal years of the king may be thoroughly verified :

- (I) 3rd *Āhka*, Śaka 1392=Tuesday 25th September 1470. A. D.
- (II) Śaka 1393, the Jovian year *Khara*=Sunday 31st March 1471. A. D.
- (III) 4th *Āhka*, Śaka 1393, the year *Khara*=20th June 1472. A. D.
- (IV) 25th *Āhka*=Thursday 27th May 1490 A. D.
- (V) Śaka 1417, the Jovian year Rākshasa, 33rd *Āhka*=Saturday 31st October 1495.³ A. D.

The chronology of Purushottama's reign was so very little known that writing in 1919 the late Tarini Charan Rath said : "It is rather difficult to fix with precision the

¹ *Journal of the Asiatic Society of Bengal*, Vol. LXII, 1893, part I, pp. 90-92

² *Ibid.*, pp. 100-1.

³ *Ibid.*, Vol. LXIX, 1900, part I, pp. 182-83.

date of this Kāfichi-Kāveri expedition of king Purushottama-deva and find out the name of his contemporary king of Karṇāṭa, with whom he waged war and whose daughter Padmāvati he married.¹ Purushottama's contemporaries in Karṇāṭa were Virupāksha II, Śāluva Narasīmha, Narasa Nāyaka and Immādi Narasīmha. Professor S. K. Ayyangar now admits that Śāluva Narasīmha failed to capture Udayagiri *rājya* from the Gajapati king.² If the *Mādalā Pāṇji* is to be believed, then Purushottama erected the *Bhoga-maṇḍapa* or the hall of refection, being in fact the third *maṇḍapa* in the temple of Jagannātha. Following this custom three separate *maṇḍapas* have been erected in front of all important temples in Orissa. The temple of Jagannātha at Puri, that of his consort Lakshmi, the temples of Kṛittivāsa and Ananta-Vasudeva at Bhuvanēvara, and that of the former's consort Pārvati at the same place consist of one sanctum (*vimāna*) and three separate *maṇḍapas* (*Jagamohana*, *Nātyamandira* and the *Bhoga maṇḍapa*). In another line Purushottama introduced an innovation. Up to the time of Narasīmha IV and Kapilendra, charters in Orissa were issued after being written on plates of copper. We can trace this system from the time of Kumāragupta I (414-55 A. D.) up to that of Rāmachandra II of Khurdah (1731-43 A. D.) The usual form of these copper plates is rectangular. Purushottama issued his grant on a piece of copper, shaped like an axe, which was most probably a real pre-historic copper axe. While the material may have been got by accident, the real

¹ *Journal of the Bihar and Orissa Research Society*, Vol. V, 1919, p. 149.

² *Cambridge History of India* Vol. III, p. 494.

innovation introduced by Purushottama was the final rejection of the proto-Bengali script in favour of the cursive Oriya. All subsequent grants issued in Orissa show the use of the Oriya script. The Balasore grant written on the copper axe was issued on the 5th *Āshā* 7th April 1483 A.D.¹

Little else is known of the second great emperor of Orissa. According to Oriya tradition as recorded by the late Mr. Tarini Charan Rath, Purushottama is said to have been the youngest son of Kapilendra and to have married Padmavati or Rupāmbikā, the daughter of king of Karnāṭa (? Sāluva Narasimha). According to the introduction of the *Sarasvati-vilāsam* by his son and successor Pratāparudra, the name of the Karnāṭ princess was Rupāmbikā.² The condition of the Musalman kingdoms of Northern India favoured the expansion of Orissa. Purushottama's contemporaries in Bengal were Shamsuddin Yūsuf Shāh (1474-81 A.D.), Jalāluddin Fath Shāh (1481-86 A.D.), Nāṣiruddin Mahmūd III (1489 A.D.), Saifuddin Firoz Shāh (1486-89 A.D.), Shamsuddin Muẓaffar Shāh (1490-93 A.D.),³ and 'Alāuddin Husain Shāh (1493-1518 A.D.). The Sultāns of Delhi were too remote to affect the empire of Orissa and the Sultānate of Jaunpur was fast approaching extinction at the time of his accession. Inspite of his earlier reverses Purushottama practically recovered almost the whole of his ancestral dominions and left it to his son Pratāparudra.

¹ *Ind. Ant.*, Vol. I, pp. 353-56; *Journal of the Bihar and Orissa Research Society*, Vol. IV, pp. 361-63; *Journal of the Asiatic Society of Bengal*, Vol. LXIX, 1900, p. 183.

² *Journal of the Bihar and Orissa Research Society*, Vol. V, pp. 147-48.

³ *Cambridge History of India*, Vol. III, p. 696,

The only other known inscription of Purushottama was discovered on a slab set up in a field to the north of the road from Kavuluru to Konḍapalle on which the date is extremely doubtful. According to the late Mr. H. Krishna Sastri, Purushottama is styled *Paharā Hamvīra* in this inscription. It mentions a *Mahāpātra*, named Mogalarāju who was governing the country at that time.¹

¹ *Annual Report of the Assistant Archaeological Superintendent, for Epigraphy, Southern Circle, for 1914*, p. 18, No. 156, 105, para 42.

CHAPTER XXI

THE DECLINE OF ORISSA—PRATĀPARUDRA (1497-1541)

The decline in the power of Orissa and the break up of its empire, practically begins with the accession of Pratāparudra. At the time of his accession, Pratāparudra ruled over an empire extending from the Hugly and the Medinipur districts of Bengal to the Guntur district of Madras. A large portion of the highlands of Telingana, such as Khammamet, also belonged to him according to his conqueror Kṛshṇadevarāya of Vijayanagara. The date of his accession has been calculated from his only Āñka date in the temple of Jagannātha ; 4th Āñka, Kākāra Śu 10, Wednesday=17th July 1499. As the 3rd regnal year was 1499, the date of his accession must be 1497 A.D.

The earlier period of the long reign of Pratāparudra was very favourable to the expansion of Orissa, as the imbecile Mahmud was on the throne of Bidar and the five great Musalman monarchies of the Deccan were already formed. There was, therefore, no chance of another Musalman irruption into the Kṛshṇā-Godāvari *doāb* in the near future. In the extreme south of the Indian Peninsula the Sāluva dynasty of Vijayanagara was fast approaching extinction and the founder of the Tuluva dynasty, Narasa Nayaka, was already an imposing figure in the Empire. From 1497 to 1511 Pratāparudra could have easily conquered the Tamil districts of the coast land, if he had only exerted himself. But Orissa was fast approaching a state of political stagnation to which the great religious

reformer Chaitanya of Bengal gave permanency between 1510 and 1533. Narasa Nayaka died in 1505 and was followed by his son Vira-Narasinha who deposed the nominal Śāluva emperor Immādi Narasinha.¹ Nunez has recorded that the death of Narasa Nayaka was followed by a widespread revolution of the Nayakas of the empire of Vijayanagara.² When Kṛṣṇadevarāya succeeded his brother in December 1509 or January 1510, Pratāprudra's chance of extension came to an end, because the greatest emperor of Vijayanagara had two ambitions : the conquest of the eastern coast from Orissa and the humbling of the power of the Musalmans. The first years of the reign of Kṛṣṇadevarāya were spent in suppressing rebellions, but he very wisely invaded the southern provinces of the empire of Orissa before tackling the 'Ādil-Shāhi Sultāns of Bijapur. The new emperor's aims were known to his people and two inscriptions from Nagalapuram in the Chingleput district inform us that people were applying to Kṛṣṇadevarāya for things to be performed after his victorious return from the campaign against the Gajapati king.

The Portuguese writer Nunez has preserved a valuable account of the series of campaigns conducted against Pratāparudra of Orissa by the greatest emperor of Vijayanagara. According to him Narasa Nayaka had enjoined upon his son in his last will and testament the necessity of capturing Raichuru Mudkal from the Musalmans and Udayagiri from the Oṛiyās. The army collected by Kṛṣṇadeva consisted of 34,000 foot and

1. *Cambridge History of India, Vol. III, pp. 494-95.*

2. *Sewell—A Forgotten Empire, p. 314.*

800 elephants and arrived at Udayagiri. Though the Orīyā garrison consisted of 10,000 foot and 400 horse the place held out for a year and a half on account of its great natural strength. Kṛṣṇadevarāya cut roads through the surrounding hills and carried the place by assault. On this occasion an aunt of the king Pratāparudra was captured. According to inscriptions one Tirumala Rāūtarāya or Tirumalai Rāhuttarāya, an uncle of Pratāparudra called Rāghavarāya or Kaṇṭharāya, was captured at Udayagiri. Evidently, Pratāparudra had made Konḍaviṭu the base of his operations in the last war against Vijayanagara. When Udayagiri fell in 1513—the date is certain as an image of Bālakṛṣṇa captured at Udayagiri was dedicated by him in 1514—Kṛṣṇadevarāya turned against Konḍaviṭu. Pratāparudra hastened with a large army in order to relieve Konḍaviṭu but was defeated about four miles from the fortress on the bank of the Kṛṣṇa estuary. The siege of Konḍaviṭu continued and the great fortress capitulated two months after the battle. The renowned minister Saṭva Timma was placed in charge of Konḍaviṭu. The Vijayanagara army proceeded to invest Konḍapalle and occupied the whole country as far as Rājamahendri. Konḍaviṭu was captured on Saturday the 23rd June 1515 and the date is given many times in the Mangalagiri inscriptions. In this campaign one of Pratāparudra's sons was captured by Kṛṣṇadeva Rāya.¹ According to the local chronicle of Konḍaviṭu, this son Virabhadra was the Viceroy of Konḍaviṭu *Daṇḍapāṭa* till its capture in 1515.² Vijayanagara inscriptions prove

¹ *Epi. Ind.*, Vol. VI, pp. 110-11.

² *A sketch of the dynasties of Southern India*, p. 48.



Double storied cave—Udaygiri, Puri District

that Pratāparudra had descended to the level of employing Musalman mercenaries in his campaign against Krishnadevarāya. Among the notables captured by the Vijayanagara army were two Hindus named Kumāra Hammira Mahāpātra and Keshava Pātra and two Musalman generals named Mallū Khān and Uddanḍa Khān of Raichur. Mallū Khan can be recognised as a Musalman name, but it is difficult to reduce the term Uddanḍa to its Perso-Arabic equivalent. The late Mr. H. Krishna Sastri argued from the connection of Raichur with these two names that they were officers or nobles of the Adil-Shahi Sultāns of Bijapur. The acquisition of help from a Musalman neighbour to fight with a Hindu adversary involved a moral and political degradation in the Hindu world which can be easily understood by those who are familiar with Rajput history, but this was not the only occasion when Pratāparudra employed Musalman mercenaries against Hindus.

After the fall of Konḍaviṭu Krishnadevarāya consolidated his conquests by the reduction of the important inland fortresses in the country at the foot of the ghats, such as Vinukonḍa on the Gundlakamma river and Ballamkonda near Amarāvati. In the third campaign Krishnadevarāya crossed the Krishnā and camped at Bezwada. His object was the great fort of Konḍapalle under the charge of the Orissa minister *Praharāja Śiraśchandra Mahāpātra*. According to Nunez, all the chiefs of the empire of Orissa were collected at Konḍapalle. Among the notables captured after the fall of Konḍapalle was a queen of Pratāparudra and another son along with seven of the principal nobles. An inscription from Kalahasti mentions two of the nobles, Bodaijena Mahāpātra

and Bijli Khān. *Prahārāīa Śiraśchandra Mahāpātra* and *Boḍai-Jenā Mahāpātra* are not proper names but Oriya official titles.

From Konḍapalle Kṛṣṇadevarāya continued his march northwards and arrived at Sīmhbāchalām near Vizagapatam. He acquired all the districts of the sea-board, including the hill districts of Nalgonda and Khammāmet, at present in the Nizam's dominions. At Sīmhbāchalām he is said to have erected a pillar of victory about which the late Mr. H. Krishna Sastri stated that "there exists even to-day records in Telegu characters written on the basement of the entrance into the Āsthāna Maṇḍapa and on a pillar on the verandah round the Lakshmi-Narasīṁha-Svāmin temple at Sīmhbāchalām which relate in unmistakable terms the victories of Kṛṣṇadevarāya, his stay at Sīmhbādri and his gifts to the temple.¹ According to the *Pārijā-apaharanamu* and other Telegu works, Kṛṣṇadevarāya devastated Orissa and burnt the capital Kaṭaka, but there is no epigraphical corroboration for such statements. In 1519 Kṛṣṇadevarāya gave certain villages, which had been granted to him by the Gajapati king, to the temple.

In three or four campaigns Kṛṣṇadevarāya had compelled Pratāparudra to cede that part of his empire which lay to the south of the Godāvari. According to Nunez, Pratāparudra was compelled to give one of his daughters in marriage to Kṛṣṇadevarāya.² This marriage is also mentioned in the *Rāyavāchakamu* where the Oriya princess is called Jaganmohini. The marriage is also

1. *Annual Report of the Archaeological Survey of India, 1908-9*, p. 179.

2. *A Forgotten Empire*, p. 320.

mentioned in the *Kṛishṇa-rāya-vijayam* and *Tamil-Navalar-Charitai*.¹ She is also called Tukkā. After her marriage she was neglected by her husband and led a life of seclusion at Kambam in the Cuddappa district.² Pratāparudra's son, Virabhadra, remained in honourable confinement till the end of the war. He became the governor of the district of *Malega-Benqur-sime* and remitted taxes on marriages in 1516 for the merit of his father Pratāparudra and his sovereign Kṛishṇadevarāya.³

The decline of Orissa was now rapid and within forty years of the end of the Vijayanagar war, Jaipur was already in the occupation of the Musalmans of Bengal. According to the *Riyāz-us-salāṭin*, 'Alāuddin Husain Shāh of Bengal conquered all the kingdoms between Gaur and Orissa. According to the *Mādāla Pañji* 'Ismail Ghāzi of Bengal commanded the Musalman expedition into Orissa during the reign of Pratāparudra. "In A. D. 1509 Ismail Ghāzi (named Surasthāna in M. Pañji) a general of the Bengal Nawab, made a dash into Orissa, ravaged the country, sacked Puri town and destroyed a number of Hindu temples. Pratāparudra hurried from the south and the Mahomedan general retreated. He was closely pursued and defeated on the bank of the Ganges. The general took refuge in fort Mandaran (sub-division Jahanabad, district Hooghly) and was besieged. But one of the Raja's high officers, Govinda Vidvādhara, went over to the enemy's side; and so the Raja had to raise the siege

1. *Sources of Vijayanagara History*, pp. 116, 132, & 155.

2. *Ibid.*, p. 143.

3. *Epigraphia Carnatica*, Vol. IX, Dg. 107.

and retire to Orissa."¹ A reference to the war with the Musalmans of Bengal is to be found in the Kavali plates of Pratāparudra of the Śaka year 1432=1510-11 A. D. We learn from this inscription that Pratāparudra recovered his kingdom from the king of Gauḍa, who was defeated by him. He is called *Dañcha-Gaud-adhināyaka*. He was ruling over Choḍamandala and the grant was issued from Uṇḍrakonda, the capital of Pākanādu. The Bengal campaign took place in the reign of 'Alāuddin Husain Shāh and not Shamsuddin Muzaffar Shāh, as stated by the government epigraphist for Madras, Mr. G. Venkoba Rao, in 1921.² The Kavali grant was issued in 1510 and Muzaffar Shah of Bengal had ceased to reign in 1493,³ during the life time of Purushottama.

The Musalman peril was getting stronger in another direction. After the dismemberment of the Bahmani empire, the Quṭb-shāhī kingdom of Golkonda was growing stronger on the eastern coast and Sultān Qūli was striving his utmost to regain the lost domination of the Musalmans over that area. He had declared his independence in 1512 and begun to consolidate his power in Telingana. So long as Kṛṣṇadevarāya was in the field, Sultān Qūli remained quiet. There is no mention of his taking any side in the war with Orissa. Inspite of the statements of *Firishta*, it is perfectly clear that Sultān Qūli did not effect any conquest in any Hindu kingdom in Telingana so long as Kṛṣṇadevarāya was in

1. *Journal of the Asiatic Society of Bengal*, Vol. LXIX, 1900, p. 186.

2. *Annual Report of the Assistant Archaeological Superintendent, for Epigraphy, Southern Circle*, for 1921, p. 113.

3. *Cambridge History of India*, Vol. III, p. 696.

the field. As soon as war broke out between Kṛṣṇadevarāya and Sultān Ismail 'Adil Shāh I of Bijāpur, Sultān Qūli found it easier to despoil the monarch of Orissa. This is the only possible time for Sultān Qūli Qutb Shah to have invaded and conquered any part of Hindu Telingana. Briggs thought that the invasion of Orissa by the Musalmans of Golkonda took place in 1511 (See his Comparative Chronology of Deccan kingdoms, principally during the 16th century, at the end of Volume III, Cambray's edition of 1910, of his "Rise of the Muhammadan Power in India"). He actually put the capture of Ballamkanda and Konḍapalle against this date. But in the text he says : "After having repaired the fort of Golkonda Sultān Koolly Kootb Shah turned his thought towards the reduction of the fortress of Roykonda."¹ The long rambling narrative of *Firishfa* bears on its face the stamp of untruth and confusion. In the first place there was no king in Orissa named Rāmchandra Gajapati between 1512 and 1543 or during the entire reign of Sultān Qūli Qutb Shah. In the second place Kṛṣṇadevarāya of Vijayanagara ascended the throne in December 1509 or January 1510. His campaign against Orissa began early in 1512, as Udayagiri fell in 1513, Konḍaviḍu in 1515 and Konḍapalle in 1517. The series of records of Kṛṣṇadevarāya at Konḍaviḍu, Kaza, Maṅgalagiri and finally at Siṁhāchalam-Potpuru prove that during this period, 1512-17, no Muhammadan king could have captured the area between Konḍaviḍu and Waltair-Siṁhāchalam, thus proving *Firishfa*'s statement about the conquest of Ballamkonda, Konḍaviḍu and Konḍapalle by

¹ *Rise of the Mahomedan Power in India*, Vol. III, p. 354.

Sultān Qalī Qūṭb Shāh to be entirely untrue. If Sultān Qūlī had really conquered these places, then he must have done so after 1519. Therefore, the late Mr. Monmohan Chakravarti was perfectly correct in dating the Musalman invasion from Golkonda in 1522.¹ There is no mention of the capture of Koṇḍavidu by the Musalmans in the local chronicle of Koṇḍavidu.² Sewell mentions an inscription of Sultān Qūlī Qūṭb Shāh at Koṇḍapalle,³ but there is no inscription from that place recorded in Horovitz list of published Muhammadan inscriptions in India in the *Epigraphia Indo-Moslemica*.

Suddenly, from the beginning of the 16th century a decline set in the power and prestige of Orissa with a corresponding decline in the military spirit of the people. This decline is intimately connected with the long residence of the Bengali Vaishnava saint Chaitanya in the country. If we accept only one-tenth of what the Sanskrit and Bengali biographies of the saint state about his influence over Pratāparudra and the people of the country, even then, we must admit that Chaitanya was one of the principal causes of the political decline of the empire and the people of Orissa. Not only that; the acceptance of Vaishnavism or rather Neo-Vaishnavism was the real cause of the Musalman conquest of Orissa twenty-eight years after the death of Pratāparudra. Considered as a religion, Indian *Bhaktimārga* is sublime, but its effect on the political status of the country or the nation which accepts it, is terrible.

¹ *Journal of the Asiatic Society of Bengal*, Vol. LXIX, 1900, p. 185.

² *Sketch of the dynasties of South India*, p. 48.

³ *Ibid.*, p. 28.

The religion of equality and love preached by Chaitanya brought in its train a false faith in men and thereby destroyed the structure of society and government in Bengal and Orissa, because, in reality, no two men are born equal and government depends upon brute force specially in a country like India in the 14th, 15th, and 16th centuries A. D. A wave of religious fervour passed over the country, and during this reformation Orissa not only lost her empire but also her political prestige. The effect of Vaishṇavism on the society and government of Orissa was far more destructive than in Bengal, because in the latter country militant Saktism was not destroyed totally and the effect of Neo-Vaishṇavism was beneficent to the extent of bringing within the pale of society a number of decadent Buddhists who had been outcasted by orthodox Brahmanism. In Orissa, on account of its acceptance by royalty, Neo-Vaishṇavism became fashionable, and powerful officers of Pratāparudra, like Rāmānanda Rāya, the governor of Rājamahendri before its final loss and Gopinātha Barajenā, that of the Malijyāṭha *Danḍapāṭa* or Medinipur, were the most notable converts after the king himself. The result was corrosive, though Tāranātha, the Buddhist historiographer, has recorded that some form of Buddhism lingered in Orissa till the end of the 16th century, gradually stamping out all other sects of Hinduism from the country.

An educated Oriya, the late Mr. Tarini Charan Rath, a munisiff of the Madras presidency, wrote a short note on Rāmānanda Rāya in 1920, voicing the modern Oriya opinion on this officer of Pratāparudra. According to Mr. Rath, Rāmānanda belonged to the Karṇa family and

was an Oriyā by birth. He was the eldest son of Bhavānanda Pāṭṭanāyaka who resided both at Puri and Katak. Rāmānanda rose to be the prime-minister of Pratāparudra and governed the southern viceroyalty from Vidyānagara near Rājamahendri. It appears that this Vidyānagara may be Vizianagram. In 1510 Rāmānanda met Chaitanya on the banks of the Godāvari and, being struck by his appearance, became one of his earliest disciples. Chaitanya had heard of Rāmānanda from one of his notable disciples, the logician Vāsudeva Sārvabhauma Bhāṭṭāchārya, and is said to have been attracted towards Rāmānanda on account of his piety and learning. The romantic story of the meeting between Chaitanya and Rāmānanda is cited with reverence by all Neo-Vaishṇavas ; but its result was disaster to the empire of Orissa. After meeting Chaitanya, Rāmānanda Rāya resigned his post and retired to Puri. It is said that Pratāparudra had already become possessed of a religious and spiritual turn of mind and Rāmānanda became the cause of their meeting. Their subsequent meeting and the great hold Chaitanya came to possess over this king are now well known.

At a time when the Oriyā nation needed the services of every honest and capable man for the defence of her political prestige and empire, Rāmānanda Rāya betrayed his trust to his own people by retiring from his position on the weakest frontier of the country, and one may ascribe the fall of Konḍaviṭu, Konḍapalle and Rājamahendri to their being left in charge of young and inexperienced officers like the prince Virabhadra on the retirement of Rāmānanda. After Chaitanya's death in 1533-34 Rāmānanda spent the remainder of his life in devotion,



Baghumpa—Udaypur, Puri District

He wrote a Sanskrit drama called *Sri-Jagannātha-vallabha-nāṭaka* and several other minor works.¹

Neo-Vaishnava effect on Pratāparudra and his policy is only too apparent even in the literature of that sect in Bengali. In Jayānanda's *Chaitanya-mahgalā* it is stated that Pratāparudra had consulted Chaitanya about invading Bengal but that saint had dissuaded him, pointing out that the war would have a disastrous effect on his own country.² It is stated in the *Chaitanya-charitāmṛita* that Rāmānanda's brother Gopinātha Barajenā, who was the governor of Maljyāṭhā or Medinipur, had fallen in arrears to the extent of two lakhs of *Kahans* of cowries and was ordered to be put to death by Pratāparudra, but he was saved and reinstated at the intercession of Chaitanya's disciples.³ The *Chaitanya-bhāgavata* mentions Pratāparudra's wars with the independent Sultāns of Bengal and describes the devastation of the country and the destruction of images;⁴ yet the advice of Chaitanya was sufficient to cause this cowardly and religiously-minded king to desist from a proper defence of his own territories.⁵

What happened to Pratāparudra after the humiliating treaty with Kṛṣṇadevarāya we are not in a position to determine. Vijayanagara panegyrists credit him with another invasion of the Vijayanagara empire. But the account is incredible, because a few Telugu verses by

¹ *Journal of the Bihar and Orissa Research Society*, Vol. VI, 1920, pp. 448-53.

² *Chaitanya-mangalā*, published by the Bangiya Sahitya Parishad.

³ *Antya-Khaṇḍa*, 9th parichcheda, Bangabāsi edition.

⁴ *Antya-Khaṇḍa*, 2nd adhyāya, pp. 772, 779-80, 4th adhyāya, pp. 865-66.

⁵ *Journal of the Asiatic Society of Bengal*, Vol. LXIX, 1900, pp. 186-7.

Kṛṣṇadevarāya's favourite Telugu poet, Allasāni Peddan, were said to have been sufficient to compel Pratāparudra to retire in haste and confusion.¹

At Puri Chaitanya died, or as his disciples believe, was carried away bodily to heaven in 1533-34. Pratāparudra survived him for six years. It has been deduced by Chakravarti from the date of the accession of Govinda Vidyādhara of the Bhoi dynasty that Pratāparudra must have died early in 1540. According to tradition as recorded in the *Jagannātha-Charit-āmrīta*, a biography of the Orīya saint, Jagannātha Dāsa, the founder of the *Ātibara* sect of Orīya Vaishṇavas, Pratāparudra survived Chaitanya.²

Pratāparūdra is known from a number of inscriptions discovered at Puri and other places. The earliest of them are to be found on the left hand side of the Jaya-Vijaya gate of the *Jagamohana* of the temple of Jagannātha. In the 4th Ānka Wednesday the 17th July 1499 orders were issued for the performance of dancing at the time of *Bhoga* of Jagannātha and Balarāma from the end of the evening *dhūpa* to the time of the *Baṇasīthgār* or bed time. The dancing girls of Balarāma and of Kapilesvāra, the old batch and the Telinga batch, all of them were to learn the singing of the *Gītagovinda* only. Besides dancing, four other Vaishṇava singers were also to sing from the same work of Jayadeva. It is stated at the end of the record that the Superintendent who allows any other song except those in the *Gītagovinda* will cause a violation of the orders of the god Jagannātha. The second inscription

¹ *Sources of Vijayanagara History*, p. 153.

² *Journal of the Asiatic Society of Bengal*, Vol. LXIX, 1900, p. 185.

inscription was found at the same place. It is fragmentary and contains nothing beyond the name and the titles of the king and the date, 5th *Ātka*.¹ Details of the plates of Pratāparudra of the Śaka year 1432 *Pramoda* 1510-11 A. D., are not available. They were discovered by the district Munsif of Kavali in the Nellore district. The charter records the grant of the village of Velicherla in the Jalandanki-Sthala of the Pañkanaṭi Śimā to the east Udayachala or Udayagiri fort who was ruling at Uḍrakonḍā to a brāhmaṇa of the Bhāradvāja *gotra* and Yajurveda named Koṇḍaya who was a resident of the village of Pulugulla.² The importance of these plates lie in the fact that they bear the only known charter of Pratāparudra and were issued shortly before the conquest of Koṇḍaviṭu by Kṛshṇadevarāya of Vijayanagara. They prove that even in 1511 the Nellore district and the former Vijayanagara capital of Udayagiri was included in the empire of Orissa, thus emphasising the need of the last request of Narasa Nayaka to his son, according to Nunez, enjoining the immediate conquest of Udayagiri in the east and Raichur-Mudkal in the west.

With the death of Pratāparudra the pall of dense darkness descends upon the mediæval history of Orissa, to be lifted only with the Mughal conquest of the province half a century later. Inspite of Neo-Vaishṇavite teaching and Chaitanya's religion of universal love and toleration the repeated treachery of Hindu Oriyas brought the power and prestige of Orissa down within a very short time and hastened the conquest of the southern vice-royalty by the

¹ *Ibid.*, Vol. LXII, 1893, part I, pp. 96-97.

² *Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras*, for 1921, pp. 10, No. 12, 113, para 70.

Quṭb-Shahi Sultans of Golkonda and the Afghan-Sur dynasty of Bengal. The result was intense anarchy, during which the Garhjat chiefs assumed independence. The next important step in the decline of Orissa was the religious superiority of Jagannātha and its hierarchy of temple priests. We have already seen in the chapter on Kapilendra that public proclamations were incised on the Jaya-Vijaya gate of the *Jagamahona* of Jagannātha ; not only so, whenever the Gajapati king was in trouble, he went and expressed a pious wish about his trouble at the feet of Jagannātha. From this period the importance of the Śaiva hierarchy of Āmra-sīrtha or Bhuvaneśvara decline definitely and the king becomes the representative of the Lord Jagannātha in exclusion to Kṛittivāsa of Bhuvaneśvara or Vimala of Jajpur and Kinchikeśvari of Kiching, as much as the holy Roman emperor was of the See of Rome.

The religious element had become ubiquitous, as much as the cult of the Sun under Akhen-Aton, Louis Quatorze of France, Kumārapāla of Gujarat and the Mughal emperor Aurangzib Alamgir of Delhi. The decline of the power and prestige of Orissa is solely due to the national adoption of the sublime Bhakti-mārga of Chaitanya. The effect on the condition of the princes of Orissa may be judged by the Garhjat chiefs of the present day who worship Śākta images in secret and in subordination to Vaishṇava deities. On the society of the middle and lower classes the effect was far more terrific, compelling poor starving people who ate in the public kitchens during the famines of the British period into a separate class and caste still called *Saffra-Khlyās*.

CHAPTER XXII

THE LAST OF THE GAJAPATIS

Two sons of Pratāparudra are known to us from the local chronicle *Mādalā Pāñji*. Even their proper names have not been recorded and they are mentioned only by their nicknames. The eldest of them Kālu-ā Deva, succeeded Govinda Vidyādhara, who had already rebelled during the war with the Sultāns of Bengal, at the time when Pratāparudra was besieging Isma'il Ghāzi in the fort of Mandāran,—and became all powerful. According to the *Mādalā Pāñji*, he was murdered by Govinda after a reign of one year, five months and three days. No record of his time has been discovered and the only record in which Kālu-ā Deva is mentioned is the temple records of Jagannātha.

He was succeeded by another son of Pratāparudra, named Kakhāru-ā Deva, who was most probably placed on the throne by Govinda Vidyādhara. According to the chronicles, Pratāparudra had left several sons but all of them were murdered along with Kakhāru-ā Deva. The murder of these two kings is admitted by all writers, all of whom depend upon the *Mādalā Pāñji*. Govinda Vidyādhara then ascended the throne and became the founder of the Bhoi dynasty.

The length of the reign of Kakhāru-ā Deva is not mentioned by Chakravarti and it is therefore not possible to ascertain when the Sūrya-vamśa dynasty became

extinct. Govinda ascended the throne in 1541-42, as his 4th *Ānika* fell in 1543 A.D. It is therefore apparent that he ascended the throne some time in 1541 or 1542, as 1543 was his third regnal year. If we accept that he came to the throne late in 1542, even then we must add one year and six months of the reign of Kalu-Ā Deva. Thus we find that Pratāparudra died either late in 1539 or early in 1540. But as no statement of the *Mādalā Pāñji* can be relied on without corroboration, it is extremely doubtful what happened during the interval between Chaitanya's death in 1533-34 and the accession of Govinda Vidyādhara in 1541-1542. The dynasty founded by Govinda is called the Bhoi dynasty, because he belonged to the writer or Bhoi caste. Only one inscription of this king is known and for the rest we have to depend on the *Mādalā Pāñji*. According to one version of that record, Govinda reigned for seven years but according to another for eleven years and seven months. Mr. Chakravarti, with his ripe experience of Orīya temple records and votive inscriptions, considered the shorter period as being more probable and consistent with the regnal years which follow. Five kings of Orissa reigned between the extinction of the Sūrya vāṁśa dynasty and the final conquest of northern Orissa in 1568. Out of these 26 years, Mukunda Harichandana ruled for eight years, leaving eighteen years only for three generations of the Bhoi dynasty, out of which if eleven and a half years are assigned to Govinda Bidyadhara only seven are left for his son and two grandsons.

According to the *Mādalā Pāñji* the Sultāns of Golkonda (Jamshed Qūli Quṭb Shāh, 1543-50) invaded Orissa in the 7th *Ānika* or the 5th year of the reign. While Govinda

Vidyādhara was in the south, his sister's son, Raghu Bhafija Chhoṭa Rāya, rebelled in the north with the assistance of the independent Sultāns of Bengal. This statement of the *Mādalā Pāñji* requires careful analysis. In the first place, Raghu was a Bhafija and he was sufficiently close to the frontiers of Musalman territory in Bengal or Bihar to be helped by them. In the second place, he is called a Chhota Rāya or the second son of a king. He was therefore not the king of Mayurbhafija or Keonjhar, but a younger brother or uncle of one of these kings. In the third place, the first two conclusions make it certain that he was a Garhjāt chief or the general of one, evidently of the Bhafija kingdoms of Mayurbhafija or Keonjhar. In the fourth place, Fariduddin Sher Shāh had died on 24th May 1545 and had been succeeded by his son Islām Shah, under whom Bengal and Bihar were included in the Afghan empire of Delhi. There was no independent Musalman kingdom in Bengal and Bihar till Islam Shah's death in 1553. Raghu Bhafija Chhoṭa Rāya had therefore rebelled with the help of either Muhammad Khān Sūr or any of his predecessors. The rebellion of Raghu Bhafija shows the true position of the Bhafijas of Mayurbhafija and Keonjhar on the political stage of Orissa, a position which they continued to occupy till they were hemmed in on all sides with British territory. As soon as the trunk became weak and the great Gajapati a mere shadow of his former splendour, the Bhafija chiefs rose in instant rebellion and continued to defy their over-lord by alliance with a foreign power. The result of Raghu Bhafija's rebellion made the king hurry back to northern Orissa and subdue the Garhjāt chief, neglecting the

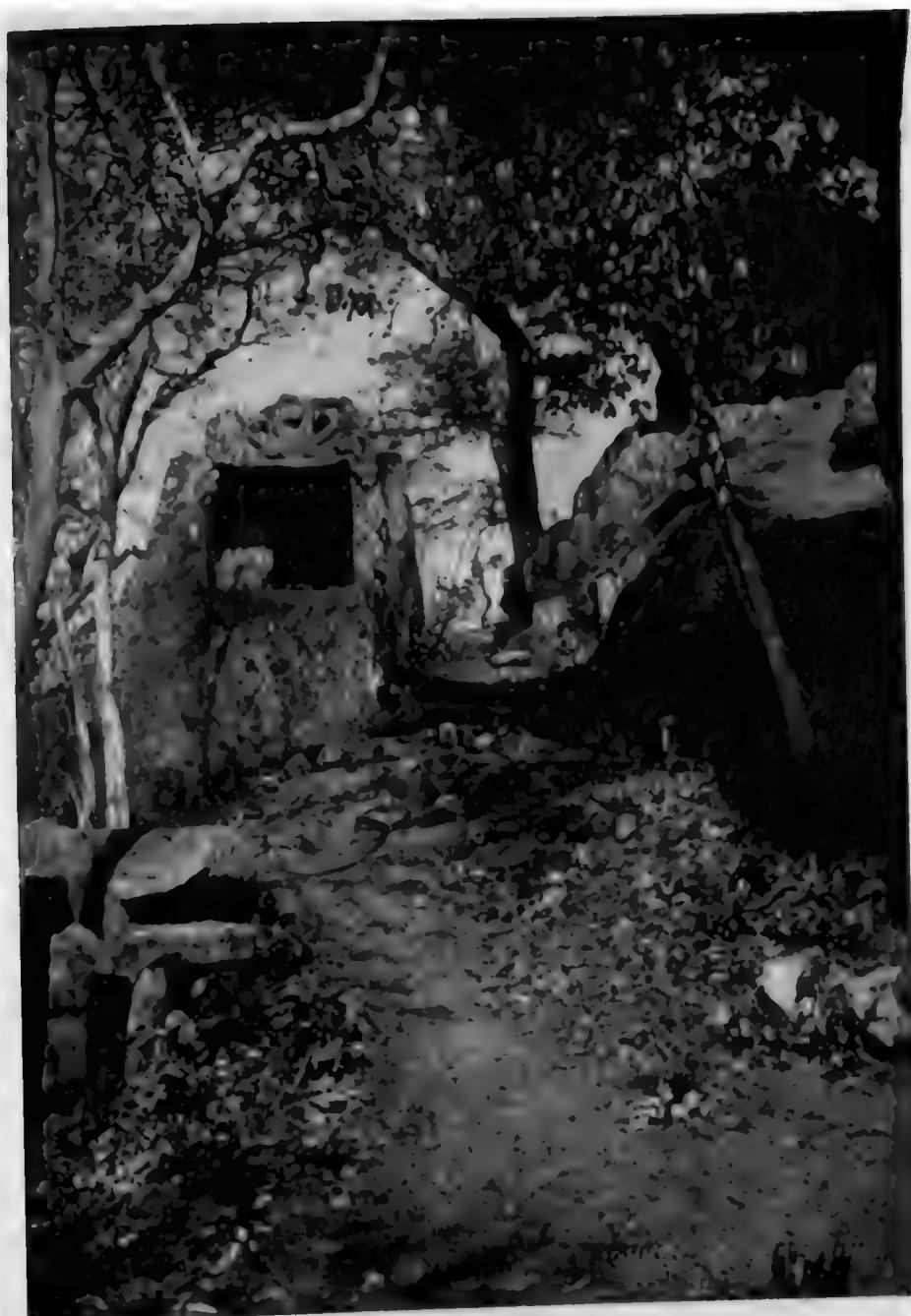
southern provinces of the empire. There is an echo of the rebellion of Raghu Bhafija in the only known inscription of Govinda Vidyādhara. The Jagannātha temple inscription contains an injunction to the Garhjat chiefs for obedience. This is the first epigraphical record of the term *Garhjāt*. It is not possible even now to ascertain how much of Orissa to the north of the Godāvari was conquered by Jamashed Qūli Quṭb Shāh during the campaign of 1545-46. Mr. Chakravarti is perhaps right in placing the death of Govinda Vidyādhara in *Circa* 1549 A.D.

In the Jagannātha temple inscription on the right side of the Jaya-Vijaya gate Govinda Vidyādhara uses the high-sounding titles of the Sūrya Vamśa dynasty, e.g., *Gajapati*, *Gauḍeśvara*, *Navakoṭi-Karṇāṭa-Kalavarag-eśvara* and *Māna-Govinda*, *Viravaraprasāpa* and *Prasāpa-deva-Mahārāja*. The object of the record is a proclamation like those of Kapilendra. It runs thus :

"Oh Jagannātha, without going and coming to see your lotus feet all appear as hell. The gifts of pilgrims (of places) up to Vindhya and Udayagiri mountains, whether native or foreigner (rest illegible)...The kings of Garhjat, (illegible) will obey. He who violates this order rebels against Jagannātha, and gets the sin of killing a brāhmaṇ with one's own hands. (Here follow four stanzas of Sanskrit slokas."¹

Govinda Vidyādhara was succeeded, according to the *Mādalā Pāñji*, by his son Chakra-Pratāpa or as he is known locally Chakā-Pratāpa. According to one version of the

¹ *Journal of the Asiatic Society of Bengal*, Vol. LXXI, 1893, Part I, pp. 101-102.



Sarpagumpha—Udaygiri, Puri District

Mādalā Pāñji, this king ruled for eight years and according to another twelve years and a half. Mr. Chakravarti, with his usual historical acumen, has accepted the shorter period, making his reign end in 1557. The *Mādalā Pāñji* represents him as a bad king who oppressed the people. Nothing is known of the reign of this king and no record has been discovered of the period. He is not even known to us from any other source. At the close of his reign he was succeeded by his son Narasinha Rāya Jenā, who was murdered by the general Mukunda Harichandana, a Telenga by birth, after a reign of one month and sixteen days. A civil war now ensued between Raghu Rāma Jenā, a younger son of Chakra Praśāpa and Mukunda Harichandana, who defeated and captured the prime ministers of the kings of the Bhoi dynasty, named Dānai Vidyādhara and at the same time defeated and captured Raghu Bhafija Chhoṭa Rāya, who had once more invaded Orissa from the north with the help of the Musalmans of Bengal. Finally after one year seven months and fourteen days Mukunda Harichandana succeeded in capturing the king and ascended the throne after putting him to death. This long record of Hindu treachery and murders comes to a temporary halt in 1559-60 with the accession of Mukunda Harichandana. Inspite of his crimes he is remembered with affection in Orissa as the last Hindu king of the country who gave some respite to the people from continual warfare. But before he had succeeded in making himself secure on the throne of Orissa, the northern part of the country was captured by the Musalmans of Bengal. In 1560, which was the first or the second year of the reign of Mukunda Harichandana, Sultān Ghīyātuddin

Jalāl Shāh of the Sūr dynasty of Bengal had conquered northern Orissa as far as Jajpur and established a mint at that place.¹ Only one coin from this mint has been discovered, and none are to be found in any of the Indian museums.

Mukunda Harichandana was an inhabitant of Telingana and is therefore called Telinga Mukundadeva by the people of Orissa and the local chronicles. He was a man of exuberant energy and a skilled general. He would have succeeded in maintaining the independence of the country had he not been surrounded by traitors on all sides. His short reign of eight years was spent in continual warfare and the last Hindu king of Orissa died on the battlefield. Though he obtained his throne by a successful revolt, he obtained respect of his neighbours by overthrowing Raghu Bhafija Chhoṭa Raya and driving out his Musalman allies. If the *Mādalā Pāñji* is to be believed, then Mukunda Harichandana drove out the Musalmans from northern Orissa and reoccupied the northern districts up to the river Bhāgirathi. A ghat in the holy *śīrtha* of Triveṇi on the Ganges, a few miles to the north of the Hugly in Bengal, is still ascribed to him. When the crafty Mughal emperor Akbar I was planning the conquest of Bengal, he considered it necessary to enter into an alliance, offensive and defensive with Mukunda Harichandana in order to attack the Afghans of Bengal from both sides. He sent Hasan Khān Khazānchi as an ambassador to Orissa. Ibrahim Khan Sūr fled after his defeat in the Panjab to Bengal, but shortly afterwards he had to run away from Gaur to

¹ Thomas-Chronicles of the Pathan Kings of Delhi, p. 417.

Orissa. Mukunda Harichandana gave him shelter and assigned some property for his maintenance. On account of this protection Sulaimān Khān Kararānī failed to capture Ibrāhīm Khān Sūr. The defeat of the Musalman army in the campaign for the restoration of Raghu Bhafija Chhoṭa Rāya and the succour to Ibrāhīm Khān Sūr made Sulaimān Kararānī of Bengal the inveterate enemy of Mukunda Harichandana. This fact became known to Akbar, who proceeded immediately to ally himself with such a great enemy of Kararānī Afghans of Bengal. Akbar's ambassadors requested Mukunda Harichandana to prevent Sulaimān Kararānī from assisting 'Ali Qūli Khān-i-Zaman. The repeated revolts of 'Ali Qūli, the son of one of Humayun's trusted officers, are too well known to be mentioned.¹ Perhaps Akbar's intentions were to persuade Mukunda Harichandana to create a diversion in favour of the Mughals in case Sulaimān Kararānī of Bengal joined 'Ali Qūli Khān. Mukunda kept Hasan Khān Khazānchi for four months in Orissa and then sent him back with costly presents and some elephants. At the same time he sent his own envoy named Paramānanda Rāya to the Court of Akbar.² Nothing of advantage accrued to Mukunda Harichandana from the Mughal alliance. When Akbar was engaged in his famous siege of Chitore, Sulaimān seized the opportunity to crush Orissa and Mukunda's protegee, Ibrāhīm Khān Sūr. Mukundadeva did not receive any help from Khān-i-Khānān Mun'im Khān and both he and

¹ *Ain-i-Akbari Eng.*, trans., vol. I, pp. 319-20.

² *Akbarnāmā, Eng. trans.*, vol. II, p. 381.

Ibrāhim Khān Sūr were put to death after the conquest of Orissa.¹

The *Mādalā Pāñji* contains a more detailed account of the wars of Mukundadeva with the independent Sultāns of Bengal, which has been recently collected with great labour by Rai Bahadur Ramaprasad Chanda, B.A., F.A.S.B. from five different collections of palm-leaf records :

A. Two manuscripts marked A and B, sent by Babu Gauranga Charan Samanta Roy, Deul Karan of the temple of Jagannātha and

B. Three manuscripts marked c, d and e, sent by Babu Shyam Sundar Pāñsak, the Tadhau Karan of the same temple.

In the 10th *Ānka*, i. e., the 8th year of his reign, Mukunda Harichandana had advanced as far as the Ganges. It was at this time that the alliance with the emperor Akbar was concluded. When Sulaimān Kararāni heard of the advance of Mukunda to the north, he went with a large army and compelled Mukunda to take refuge in the fort of Kotsarma (Kotsamba according to Chakravarti). Orissa was now invaded by two different Musalman armies according to the chronicles, one of which proceeded straight south and compelled Mukunda Harichandana to seek refuge in the fort of Kotsarma, when the second entered Orissa through the bordering States of Mayurbhaja and Keonjhar under Sulaimān's son Bāyazid. Kotsarma has been identified with Kotsimul on the western bank of the river Damodar in the Hooghly district of Bengal. According to *Ākbarnāmā* and the *Mādalā Pāñji*, Mukundadeva had at that time yielded himself to self-indulgence.

¹ *Ibid.*, pp. 478, 480.

He sent an army under Durga Punj (Durga Bhafija or Durga Pāñja) and Jihata Rai (Chhoṭa Rāya). According to Abu'l Fazl, these two officers corrupted the officers of the Musalman army and then turned against Mukunda Harichandana. Mukunda and the Chhoṭa Rāya were both killed and the kingdom fell to Durga Bhafija.¹ Both chronicles agree about the route taken by the second army under Bāyazid. Reaching the head waters of the Kafisābāfīsā river, Bāyazid marched through the interior of Dhalbhum and the western part of the Māyurbhafija State and surprised Katak. At that time Mukunda Harichandana was besieged in the fort of Kotsarma or Kotsimul. Koli Sāmanta Singhāra, the commandant of Katak fort, was killed and the royal palace stormed by the Musalmans. During this confusion in the country one Rāma Chandra Bhafija, the commandant of Sarangarh fort near Katak, proclaimed himself to be the king. This unexpected treachery on the part of the Bhafija chief compelled Mukunda Harichandana to come to terms with Sultān Sulaimān Kararānī and hasten to Katak. A civil war now ensued during which Mukunda Harichandana was killed by Rāma Chandra Bhafija. According to the *Mādalā Pāñji*, Bāyazid attacked Rāma Chandra Bhafija and both were killed on the same day. Mukunda Harichandana died in Saka 1490=1568 A. D. Raghu Bhafija Chhoṭa Rāya, who was in prison up to this time, now escaped and tried to take possession of the country, but he was also defeated and killed by the celebrated renegade Hindu Kalapāhād. The latter had accompanied prince Bāyazid and desecrated the temple of Jagannātha

¹ *Akbarnāmā*, Eng. trans., Vol. III, pp. 933-54.

and tried to destroy and burn the wooden idols. According to the *Mādalā Pañji*, "During the troubles that followed the Pathan invasion Divyasiṁha Pāṇḍayak, the *Parikṣha* or the manager of the temple of Jagannātha, removed the idols to Parikud, an island in the Chilka lake, and hid them underground at Chhavali Hathipada. Kalapahād got scent of this, proceeded to Parikud and recovered the images. From Parikud he returned to Puri, plundered the stores (*Bāvāṇa-koṭi bhandāra*), damaged the great temple up to the āmalaka stone, disfigured all the images and uprooted the *Kalpa-vāṭa* tree and set fire to it after covering it with horses' dung. The images of Jagannātha was then conveyed to the bank of the Ganges and thrown into fire. It is added that the son of Kalapahād cast the half-burnt image into the Ganges".¹

The recent researches of Rai Bahadur Rama Prasad Chanda have thrown some more light on this dark period of the history of Orissa. The *Mādalā Pañji* states that Chakrapratāpa, the son and successor of Govinda Vidyādhara, was a tyrant and compelled brāhmaṇas to cut grass for his horses. He died in the temple of Jagannātha at Puri, but according to Abu'l Fazl, he was murdered by his own son Narasiṁha Jenā.² It was about this time that Mukunda Harichandana and his four brothers had come from Telingana. He was indignant at the wickedness of the king and sent armed men disguised as women in covered litters inside the fort and had the king Narasiṁha Jenā killed. He then

¹. *Journal of the Bihar & Orissa Research Society*, Vol. XIII, 1927, p. 25.

². *Akbarnama* Eng., trans., Vol. III. p. 933.

set up the late king's brother Raghurāma Jenā on the throne. Raghurāma was murdered and removed in Śaka 1481=1559 A. D., and Mukunda ascended the throne.¹

The death of Mukunda Harichandana, the last great Gajapati of Orissa, brought the solidarity of the country to an end. Up to this time the Gajapatis were in possession of almost the whole of the kingdom left to Praṭaparudra at the time of the conclusion of the peace with Kṛṣṇadevarāya of Vijayanagara in 1519. The southern limit of the kingdom of Mukunda Harichandana is indicated by a short Telugu inscription on a pillar at Drākshāramam on the Godāvari which has not been fully published as yet. The summary published by the late Rao Bahadur H. Krishna Sastri is not very reliable ; "States that the king while ruling from his throne at Kataka (i. e., Cuttack) having conquered the Gauḍa (country), giving promise of favour to the Gauḍa king, and having performed the pearl Tulapurusha and other donations at the Gaṅgā (? Ganges), remitted the duties on the marriages in the 27th sthalas attached to Rajamahendravaram." The inscription is dated 10th Āhka, *dt. 5, krt. 7, Ākāhaya Pushya, ba 7*, a Thursday. The 10th Āhka corresponds to the 8th year of the reign and the inscription must have been incised in 1568. This inscription calls Mukundadeva *Vira Mukunda-Gajapati-Mahadeva*.² The inscription is to be

¹ *Journal of the Bihar & Orissa Research Society, Vol. XIII, 1927, pp. 10-27.*

² *Annual report of the Assistant Archaeological Superintendent for Epigraphy. Southern Circle for the year 1919, pp. 77, No. 335, and 106.*

found on a pillar in the *Mandapa* in front of the western *Gopuram* of the temple of Bhimesvara in the village of Drākshāramam of the Ramachandrapuram taluka of the Godāvari district. It proves that up to 1578 the Gajapatis had not lost any land to the north of the Godāvari.

After the defeat and death of Mukunda Harichandana the decline of the Gajapatis was swift and sure. Mr. Chanda surmises that "Kalapahar's expedition to the Puri district of Orissa was a mere raid. Soon after he had turned his back Ramachandra-deva carved out a kingdom in southern Orissa, with Khurda as its capital."¹ This is a misstatement of facts. Two independent kingdoms were founded upon the remains of the empire of Pratāparudra, one in the south and the second in the north, both of which claimed to be Gajapatis. In the north the chiefs of Khurda were given the rank of Raja of Orissa by the Mughal Emperor Akbar at the intercession of Māna Sīmha, whom Rāmachandra I of Khurda had succeeded in bribing more heavily than Rāmachandra, the son of Mukunda Harichandana. The history of the southern Gajapatis is not so very well known. One of them is mentioned in the Bodagulo inscription on the road from Kallikota to Boirani. The inscription belongs to the reign of Muhammad Qūli Qutb Shāh of Golkonda (1580-1612 A.D.) when the Gajapati ruler Narasiṁha was the subordinate Hindu chief. The late Rao Bahadur H. Krishna Sastri stated in 1914 that "The Gajapati kingdom was from 1559 in the hands of a Telugu

¹. *Journal of the Bihar & Orissa Research Society*, Vol. XIII 1927, p. 23.



Jambeswaragumpha—Udaygiri, Puri District

family of usurpers of which Mukundadeva and Bāhubalendra were members. Narasinha or Singabhūpala mentioned in the Bodagulo record would perhaps be another of the same family." The inscription at Bodagulo makes Narasinha born of the lunar race of the Sālvas.¹ Another inscription on a rock ten miles from Aska and four miles from Boirani mentions Narasinha as the Gajapati and a chief named Bāhubalendra as his subordinate. The rock inscription is dated Śaka 1512=1590 A. D., and proves that there was an independent line of the Gajapatis in the Ganjam district who were ruling as subordinates of the Quṭb-Shāhī Sultans of Golkonda. These two records prove that Sir Jadunath Sarkar was only partially correct when he stated that "The Golkonda troops advanced conquering to the Bay of Bengal and occupied the country from the Chilka lake to the Penner river. Their raiding bands penetrated as far north as Khurda, the seat of the faineant Rajah of Orissa. The Gajapati Rajah of Ganjam was ousted by the Golkonda Sultan in 1571." We have seen just now that the Bodagulo inscription and the Atagada record² of Śaka 1512 prove the existence of the southern Gajapatis till 1590. Moreover the Bāhuvalendras were hereditary officers whose names always appear to have been Mukundadeva. Besides the Bāhuvalendra mentioned in the Bodagulo and Atagada inscriptions a number of others are mentioned in a number of inscriptions, thus proving that the name and the office

¹ *Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras for 1914, pp 105-106.*

² *Journal of the Bihar and Orissa Research Society, Vol. XV, pp. 196-97,*

were hereditary to some extent. One Bāhuvalendra put to death certain officers of the Golkonda State named Ghazanfar Beg and Birlās Khān.¹ His son Mukundarāja, also called Bāhuvalendra, fled to Bengal some time before A. H., 1012=1603 A. D.² One Bāhuvalendra was the predecessor of these two, as he was living in Śaka 1432=1510 A. D., and was therefore a subordinate to Pratāparudra. One Bāhuvalendra issued a copper plate grant in Śaka 1517 and, therefore, appears to be the same as that mentioned in the Bodagulo and Atagada inscriptions.³ The conquest of southern Orissa was more difficult than that of the north and the subordinate Hindu chiefs were practically independent till the foundation of the *Faujdāri* of Chikakol in 1641. "Chicacole became the seat of a Quṭb Shāhī *faujdar* some time before 1641, when a handsome mosque was built there by Shir Muhammad Khān, the first *faujdar*.⁴

In northern Orissa the title of Gajapati remained in abeyance till 1592, or 24 years, when, by a clever manipulation of religious opinion, Māna Sīhā managed to gain over the priests of Jagannātha in favour of Rāma Chandra I of Khurda against Telinga Rāmachandra. For 24 years, from 1568 till 1592, there was anarchy in Orissa and very little is known of the short Afghan rule in that province. Sulaimān Kararāni was followed by his sons Bāyazid and Dāūd and after the fall of the latter at the

¹ *Rise of the Muhammadan Power in India*, Vol. III, p. 465.

² *Ibid.*, p. 470.

³ The point is discussed in my note on the Atagada inscription in *J. B. and O. R. S.* vol. XV, pp. 201-203.

Sarkar—History of Aurangzib, Calcutta 1912, vol. I, p. 215.

battle of Rajmahal in 1576, Orissa became a debateable country where the disaffected Afghans found refuge whenever chased out of Bengal. More often than not Mughal Subadars found it convenient to let troublesome Afghan chiefs like Qatlū or Osmān remain in possession of Orissa, and, therefore, the Mughal rule in Orissa did not really begin till the accession of the Mughal Emperor Nūruddin Jahāngīr. The story of the Mughal-Afghan struggle for Orissa and the creation of a fresh Gajapati by the Rajput chief Māna Simhā is narrated in the next chapter. (Second Volume)