

## CHAPTER II

### HISTORY

#### PRE-HISTORY

The discovery of lithic tools has placed the district in the prehistoric map of India. The presence of early man in this region is known from his stone tools. The stone tools so far found from the district belong to Upper Palaeolithic, Mesolithic and Neolithic phases and we do not know yet the Lower and Middle Palaeolithic phases. In the remote past man was a hunter and food gatherer and the earliest stone tools were largely used for that purpose. In the upper palaeolithic, changes took place in the process of making stone tools and the dominant tool types were blade and burin. The first appearance of art also occurs in the upper palaeolithic. The evidence of rock-art comes from Naraj. Though very simple and primitive, it gives us an idea of the skills in painting. Archaeologists have been able to collect stone tools of the upper palaeolithic phase in the foothill of Barunavanta, in the vicinity of Mahavinayak temple in Darpan Tahasil. Other sites, such as, Dhanmandal, Darpan *khas*, Sunamukhi, Ranibandi, Mahagir Tanger, etc., have yielded microlithic and neolithic tools in addition to the upper palaeolithic. The chief mesolithic typologies are fluted core, simple flake, blade, lunate, and scraper, point, awl, burin, etc. The neolithic typologies include chipped axe, grounded and polished axe, adze, chisel, stone arrow-head and perforated stones. As early as 1876, V. Ball reported the discovery of microliths from Chaudwar along with organic materials representing kitchen wastes. The evidence may suggest development of settled habitation, however temporary, in the locality. Further evidence of primitive farming and settled habitation has been obtained from Athagarh in form of neolithic axes and perforated stones. The district is divided into two geographical divisions, the coastal plains in the east and the hilly tracts on the west. The great rivers, like the Mahanadi and its tributaries brought down enormous quantities of alluvium and built up the delta in several stages. So far prehistoric relics have been found in the lateritic plateau bordering the alluvial zone. One might find lower and middle palaeolithic tools under the alluvial deposits of the coast. There is enough scope for research on the Stone Age of this region; we have only made a beginning. We have to determine the course of human evolution, find out when our earliest ancestors first lived in the area, what sort of environment they lived in and how they obtained their food.

#### HISTORICAL ARCHAEOLOGY

The district is extremely rich in archaeological remains and is a fascinating area to study human history and culture. Coins, inscriptions, monuments, images, etc. are the main historical antiquities known from the district.

## Coins

The earliest known coins in Cuttack district as well as in India, are the punch-marked coins. Silver punch-marked coins have been reported from the districts of Ganjam, Puri, Cuttack, Mayurbhanj, Balangir and Kalahandi. A hoard comprising 379 silver punch-marked coins was discovered at the hillock of Rameswar in Salepur police-station. These belong to the "imperial series" punch-marked coins and bear on the obverse symbols, such as, sun, Sudarsanachakra, trees, hills, etc. The tiny symbols on the reverse include various animate and inanimate objects. It is believed that such coins were in popular use during the Maurya period and continued in circulation in the early centuries of the Christian era. The Kushan coins and their imitations are known from Orissa. In 1931-32, imitation Kushan coins, also known as Puri-Kushan coins, were discovered in this district. A hoard of about 100 copper coins discovered from the foot of Kayama hill in Dharmashala police-station contained besides imitation Kushan coins, 13 coins belonging to Kanishka and Huvishka. Imitation Kushan copper coins were discovered at Lalitagiri in Balichandrapur police-station of the district. The imitation Kushan coins in copper, carry standing figure of a Kushan king on the obverse and figure of a standing deity, 'MAO' on the reverse. Some of the coins, as from Lalitagiri, contain three hill-like objects on the reverse with the legend *tanka* inscribed on it in the characters of fourth or fifth century A.D. Orissa did not form a part of the Kushan empire. The Kushan currency along with their imitation types circulated in Orissa for three or four centuries after the end of Kushan rule in northern India. The Guptas issued a fine series of gold coins. Orissa was not directly ruled by the Guptas although a few gold coins of the Guptas are known from Orissa. In the district, an archer type of gold coin of Chandragupta II was discovered from Lalitagiri. It has the standing figure of the king as an archer, Garuda standard on the obverse and goddess Lakshmi on the reverse. An archer type gold coin of Vishnugupta was also discovered from Banki. The hoard contained a gold coin of Prasannamatra of Sarabhapura family of South Kosala. Gold coins, weighing 5 to 7 grains, very small in size (0.9 cm. to 1.1 cm. in diameter), called *Ganga fanams* have been discovered in the district from two places, i.e., Chaudwar and Danduasinghapur in Jagatsinghapur police-station. These *fanams* are attributed to the rulers of the Eastern Ganga dynasty. The various symbols on the obverse include a crouching bull, Sankha, Chakra, etc. while in the reverse Ankusa, Kuthara and some numerals are depicted. The gold coin of Prithvideva which hails from Tigiria contains the name of the issuer. The excavations at Barabati fort in Cuttack city have brought to light a silver coin of Shah Jahan which was minted at Surat. Cuttack

however, had a mint during the Mughal Period. The Indian Museum, Calcutta, has two coins issued by the Mughals from the Cuttack mint. The coins belong to Shah Jahan (No.960 of Indian Museum collections) and Ahmad Shah who ruled from 1748 to 1754 A.D. (No.2115 of Indian Museum collections).

### Inscriptions

A number of inscriptions have been discovered in the district. Stone, copper plate, clay seals, potsherds constitute the writing materials. Short inscriptions have been brought to light as a result of excavations at Lalitagiri, Udayagiri and Ratnagiri. The earliest inscriptions, so far discovered, came from Lalitagiri and belong to early centuries of the Christian era. A teracotta seal from Lalitagiri mentions Chandraditya who may be Vishnugupta of the Gupta dynasty. Lalitagiri has yielded several inscriptions in *sankhalipi*, datable to 6th-7th centuries A. D. Neulpur and Arul were the findspots of copper plate charters of Subhakar II and Dandi Mahadevi of the Bhaumakara family respectively. The Hanseswar temple inscription and the Chamunda image inscription (both in Jajpur) also belong to the Bhaumakara period. Three copper plate grants of Janmejaya were discovered at Chaudwar near Kapaleswar temple. Copper plates of Jajati I were obtained from the records section at Cuttack collectorate while John Beams collected copper plate of Bhimaratha from Cuttack. Copper plates of Somavamsi king Uddyotakesari were collected from Balijhari and Sankhamari. A copper plate of Devananda of the Nandodbhava family was discovered from Tamra in Narasinghapur Tahasil. Nuapatna yielded a charter of Yuvaraja Dharmaratha, son of Janmejaya II Karna, the last known king of the Somavamsi family. He is known from his Ratnagiri charter. Among inscriptions of the Eastern Ganga dynasty mention may be made of a stone inscription of Chodagangadeva from Jajpur, Nagari plates of Anangabhimadeva III, Chhateswar temple inscription of the time of Anangabhimadeva III, Kendupatna plates of Narasinha III, Kaijanga plates of Bhanudeva IV and Siddheswar temple inscription of Narasinha IV. The Sobhaneswar temple at Niali refers to construction of the temple by Vaidyanath in the 12th century A. D. An important inscription of the time of Gajapati Kapilendradeva comes from Gopinathpur. Koshamallikapur and Indupur have yielded Oriya inscriptions. A bilingual inscription (in Persian and Oriya) was discovered at Bidyadharpur in the vicinity of Cuttack city. Persian inscriptions are found on mosques at Cuttack and Jajpur. The Barabati fort had two Persian inscriptions which refer to the repairs of the fort.

The religious beliefs and rituals of the people find expression in the archaeological monuments of the district which include temples, stupas, viharas, caves and images of various pantheons. The important remains of the district are from Jajpur, Lalitagiri, Udayagiri and Ratnagiri.

The temples erected in the district generally follow the Orissan temple style in having a curvilinear superstructure for the sanctuary and *pidha deula* for the frontal porch. The earliest temples belonging to the 7th or 8th century A. D. were located at Jajpur of which only detached fragments exist. The Bhubaneswar Mahadev temple near Balia, on the bank of the Biluakhai river, is an important specimen of the early series of the temples and can be assigned to the 8th-9th centuries. The small *rekha* temple is *triratha* in plan and has Mahisamardini as one of the Parsvadevatas. The Simhanath Siva temple, in an islet of the Mahanadi at Simhanath, is the most important temple of the 9th century A. D. The main temple is a beautiful *rekha deul* but its Jagamohan, rectangular in plan like the Parasurameswar at Bhubaneswar, has a terraced roof. The temple is specially famous for its Ramayana and Krishnayana sculptures, addition to representation of divinities of the Saiva and Sakta pantheons. The small Durga temple on the right bank of the Mahanadi river at Baidyeshwar is an important example of the Khakhara type and may be datable to 8th-9th centuries. The Amangai temple in another island of the Mahanadi near Kandarpur is now in ruins. Its pyramidal Jagamohan seems to be a later addition, but the *deula pancharatha* in plan, is a developed specimen of the Orissan style. An inscription of the temple mentions *Vichitrabhusanasya* who could either be the builder of the temple or its presiding deity. Ruined temples could also be seen at Sukleswar and Ganeswarpur. While important sculptures from Sukleswar are housed in a local museum, the Panchapandava temple at Ganeswarpur still stands in a dilapidated condition along with its corner shrines. The temple is Panchayatana in plan and has an image of Vishnu as its presiding deity. It may be assigned to the 10th century A. D., and like Mukteswar at Bhubaneswar, was erected during the Somavamsi period. The important temples of the Ganga period are Mahavinayak temple near Chandikhol (12th century), Chhateswar temple (13th century) at Kisanpur, Sobhaneswar temple at Niali (12th century) and Madhava temple (13th century) at Madhava. The Gopinath temple at Gopinathpur, now in ruins, was erected, according to an inscription, by the minister of Kapilendradeva. Sathalapur in Jagatasinghpur subdivision, had a temple for Saptamatrikas whose images still exist there. Among later temples mention may be made of the Viraja temple at Jajpur and the Sarala temple at Jhankad.

The excavations at Lalitagiri, Udayagiri and Ratnagiri have brought to light stupas, viharas and numerous Buddhist antiquities. The apsidal Chaityagriha at Lalitagiri is unique and was renovated in different periods. The stupa at Lalitagiri has yielded reliquary. One of the viharas there seems to have received patronage of Vishnugupta as it is called Chandraditya vihara in a seal. Ratnagiri contains two impressive viharas, remains of temples, several small stupas along with a main stupa. Other Buddhist remains in the district are found at Baneswarnasi, Kolangiri, Vajragiri and Langudi hill which are yet to be excavated. Buddhist images in the district hail from Jajpur, Kendraparha, Chaudwar, Salepur area, Cuttack, Tarapur, Paradeepgrah, etc., besides the important centres of Ratnagiri, Udayagiri and Lalitagiri. The beautiful image of Lokeswar at Paradeepgarh is worshipped as Vishnu-Lokanath in a unique temple of Gajapristha style. The discovery of detached fragments of railing posts and inscriptions indicate that Buddhism seems to have gained ground in the region even in the pre-Gupta period. A number of images of the Brahmanical pantheon have been found indicating the progress of Saivism, Vaishnavism and Sakta cult. The two-armed image of Mahisamardini, worshipped as the presiding deity of Viraja temple, is assigned to the Gupta period. Another figure of Mahisamardini from Jagatsinghapur area may be assigned, on grounds of style, to the early centuries of the Christian era. Colossal statues of Matrukas come from Jajpur and Dharmashala while the Mahisasuramardini image of Sukaleswar is very impressive for its size and iconography. Jaina images have been found at many places such as Cuttack, Pratapnagari, Jajpur, etc. The important specimens of metal sculptures come from Ratnagiri, Pratapnagari and the Salepur area. Besides the famous Barabati Fort at Cuttack, the remains of forts are seen at Radhanagar, Chaudwar, Amaravati and Teleigarh. With the establishment of Muslim rule in Orissa, a new style of architecture with emphasis on arches, domes, vaults and minars started in Orissa and specimens of such Indo-Islamic architecture can be seen at their best in Cuttack and Jajpur. The mosque at Jajpur, according to the inscription found on it, belongs to the time of Aurangzeb while important mosques at Cuttack belong to the 17th and 18th centuries.

## EARLY HISTORY

In the early times the area, now known as Cuttack district, was a part of Kalinga. The mention of this powerful kingdom is found in Buddhist, Jaina and Brahmanical literatures and its geographical extent in ancient time also varied at different periods. In the Mahabharata, mention is made of the river Baitarani which flows in the territory of Kalinga.

(ଏକକ କଳିଙ୍ଗାଃ କୋନ୍ଦେୟ ସପ୍ତ ବୈତରଣୋଦ୍ୟା)

The Vana Parva, specifically mentions Viraja (identified with Jajpur in the district) as a sacred place of pilgrimage:

ତତୋ ବୈତରଣୀ ଗନ୍ତା ହବ୍ୟାପି ପ୍ରମୋଚନମ୍  
ବିଭକ୍ତାଂ ଶର୍ଥ ମାସାଦ୍ୟ ବିଭକ୍ତେ ଯଥା ଶଶି ।

Srutayudha, the king of Kalinga, who supported the Kauravas in the Kurukshetra war was killed along with his sons. The Puranas, however, mention that 32 Kshetriya kings ruled over Kalinga after the Mahabharata war and the last king was killed by the great Nanda emperor Mahapadmananda. The Nanda rule over Kalinga in the 4th century B. C. is also corroborated by the Hathigumpha inscription which records that before Kharavela a Nandaraja had excavated a canal in Kalinga and took away the Jina of Kalinga by defeating its ruler. When Chandragupta Maurya overthrew the Nandas and established his power, Kalinga had again become independent and neither Chandragupta nor his son Bindusara could incorporate Kalinga in the Maurya empire which extended, as the evidence indicates, from the distant Afghanistan upto Karnataka but with the singular exception of Kalinga on the eastern coast. As recorded in the Rock Edict XIII, Asoka conquered Kalinga eight years after his coronation in about 261 B. C. It was the most devastating war of the ancient times in which 1,50,000 people were deported, 1,00,000 were killed and many times that number perished as a result of this bloody war. On conquering Kalinga, Asoka was overwhelmed by remorse and gave up his policy of aggressive militarism. He started the new policy of Dhamma Vijaya and was converted to Buddhism. Kalinga became a province of the Maurya empire, the hilly hinterland or the *attavika* tract however was not annexed as Asoka was not interested in further conquest. In Kalinga, Asoka gave primary emphasis on consolidation of the newly conquered territory. In his special Kalinga Edicts found at Dhauli and Jaugada, Asoka declared, 'All men are my children', and instructions were issued to state officials to avoid unnecessary harassment to people and run the administration on benevolent lines. The main headquarters of the administration was at Tosali while a second seat of administration existed at Jaugada. The coastal tracts of the present Cuttack district was apparently ruled by the Maurya governor from the main headquarters at Tosali. Very little is known about Asoka's activities in Kalinga but it is possible that Buddhism became popular in Kalinga to a great extent. On the disintegration of the Maurya empire, a new dynasty, called Chedis, established their power in Kalinga. The third ruler, Mahameghavahana Kharavela (1st century B. C.) known from the Hathigumpha inscription at Udayagiri, was the greatest ruler of ancient Kalinga. He had his capital

at Kalinganagari identified with Sisupalgarh near Bhubaneswar. After ascending the throne during a period of 13 years, he led military campaigns in different directions and made Kalinga one of the strongest powers of the time. On the west his power was felt in western India when he defeated the Rathikas and Bhojakas. In the south he defeated the Tamil confederacy which existed 1300 years earlier to him. In the north he stormed Gorathagiri, one of the hill forts guarding Rajagriha and pursued a retreating Yavan king as far as Mathura. He is known to have invaded northern India three times, and in the last occasion he advanced as far as Uttarapatha or the north-west region of India. The crowning glory of his military career was the victory over Brihaspatimitra, the king of Magadha, when he brought back the Kalinga Jina to Kalinga. Kharavela is credited with several public welfare activities, including repair of his damaged capital, renovation of a canal and excavation of caves in Khandagiri-Udayagiri for the use of Jaina monks. Though details are lacking, the present Cuttack district, could have benefited by his liberal administration. The Mahameghavahan rule over Kalinga continued upto the first century A. D. and even included parts of Andhra Pradesh. This is proved by an inscription found at Guntupalli in West Godavari district of Andhra Pradesh which mentions king Sada as the ruler of Kalinga and Mahiseka. After the downfall of the Mahameghavahan power, their rivals, the Satavahanas, occupied some parts of Kalinga during the time of Goutamiputra Satakarni but there is no evidence to suggest his direct control of the coastal tracts of Cuttack district. The political status of Kalinga following the Chedi rule is not quite clear. On the basis of Kushan and imitation Kushan coins discovered in several districts of Orissa, including Cuttack district, some scholars believe that there was a period of Murunda supremacy in Orissa but this is very doubtful. The Murundas, who came along with Kushan, no doubt established their power in some parts of eastern India with headquarters at Pataliputra, but there is no direct evidence of their rule over Kalinga. The imitation Kushan coins were circulated for reasons of trade and economic necessity. The discovery of Roman materials from Sisupalgarh, and several hoards of imitation Kushan coins from other places indicate the flourishing economic condition during the early centuries of the Christian era. The present Cuttack district and adjoining areas could have been under local rulers as is evident from the Bhadrak inscription of Maharaja Gana.

### The Guptas

About 320 A. D., Chandragupta established the Gupta rule in northern India. Samudragupta, the real founder of the Gupta empire led military campaigns in northern India and annexed territories which passed into

his direct control. In the south, however, he reinstalled the conquered rulers who acknowledged his supremacy. In the Allahabad pillar inscription, Samudragupta is stated to have defeated Mahendra of Kosala, i.e., South Kosala, Matsraja of Kosala, Vyaghraraja of Mahakantara (parts of Balangir, Kalahandi and Koraput districts). He then came down to the coastal area where he defeated, on his march towards the south, Swamidatta of Kottura, Damana of Erandapala, Kuvera of Devarashtra and Mahendragiri of Pistapura. Utkal and Kalinga, comprising coastal Orissa, are not mentioned in the Allahabad pillar inscription but find mention in the Raghuvamsa of Kalidasa. This would suggest there was no single paramount power in the region. No other Gupta king after Samudragupta claimed to have directly ruled over Orissa and it is not known clearly whether Orissa formed a part of the Gupta empire. Gupta gold coins have been found from Banki and Lalitagiri in this district. Buddhist centres at Ratnagiri and Lalitagiri received liberal patronage from some Gupta rulers. According to Tibetan tradition, as recorded by Lama Teranath in the early 16th century A. D., the Buddhist monastery at Ratnagiri was built by Bala, who is identified as Gupta king Narasinha Gupta Beladitya. Recent discovery of a seal from a monastery at Lalitagiri refers to Chandraditya Vihara Samagra Aryabhikshu Sanghasya. Chandraditya was the title of Vishnugupta, the last Gupta ruler who ruled in the first half of the sixth century A. D. This would suggest that Vishnugupta was responsible for the establishment of a Buddhist vihara at Lalitagiri which was named after him. It is probable that he occupied coastal Orissa including a part of Cuttack district.

### **The Matharas**

The Mathara dynasty came into prominence in the post-Gupta period. Vishakha Varman, the earliest known king established power over a small kingdom around Paralakhemundi but his successor Umavarman became more powerful to proclaim himself as the lord of Kalinga. During the time of Maharaja Saktivarman, the Mathara territory touched Mahanadi in the north and the Krishna in the south. But his successor could not maintain the integrity of the far-flung empire in the face of the rising power of the Vishnukandins of the south. The internal conflict among Ananta-sakti Varman and Prabhanjan Varman, the two sons of Saktivarman, further contributed to the weakness of the dynasty. During the time of Nandaprabhanjan Varman, the last known ruler, the Mathara power became a spent force and around 498 A. D., the Eastern Gangas started their rule over Kalinga. It appears that a part of modern Cuttack district was under the control of the Matharas during the heyday of their power when Mahanadi formed the northern boundary of their kingdom.



The Eastern Gangas, who followed the Matharas, established their hold over Kalinga and assumed the title of Trikalingadhipati. Hastivarman, who had his capital at Kalinganagar, even proclaimed himself as the lord of Sakala Kalinga. The Eastern Gangas tried to extend their power towards the west and south but the political climate was not favourable. During the latter half of the sixth century A. D., a chief named Ranadurjaya controlled South Kalinga and established his capital at Pistapura, while the Eastern Gangas ruled in middle Kalinga. The Vighrahas ruled in Northern Kalinga which was called Kalingarashtra in their inscriptions. Further mostly the Mudgalas ruled over Tosali which included the coastal tracts of present Cuttack, Puri and Baleshwar districts. This extensive kingdom was divided into Uttara Tosali and Dakshina Tosali and possibly the Mahanadi was the dividing line. Prithvi Vighraha, the ruler of Kalingarashtra, is known from his Sumandal copper plate dated Gupta era 250, i. e., 570 A. D. Loka Vighraha, the next Vighraha king, however, claims mastery over Dakshina Tosali in the Kanas copper plate grant dated in 600 A. D. It is evident that Loka Vighraha defeated the Mudgalas and occupied South Tosali. But later on the Mudgalas could dislodge the Vighrahas from South Tosali and established their control over it. This is clear from the charter of Sivaraja, the feudatory of Sambhuyasa, issued from Patiakela in Cuttack district. Sambhuyasa belonged to the Mudgala family which is also known as the Mana family and discovery of his copper plate from Soro in Baleshwar district and Erbang in Puri district suggest that he ruled over an extensive territory comprising coastal Orissa. The present Cuttack district seems to have formed the central part of his kingdom. Meanwhile, the Durjayas tried to extend their power towards Tosali. Prithvi Maharaja, a powerful ruler of the Durjaya family claims to have conquered Viranja or Viraja and issued a charter in his 49th regnal year. As Viraja is identified with modern Jajpur, it appears that the Durjaya king controlled the area after defeating Mudgalas of Tosali.

### **The Sailodbhavas**

The Sailodbhavas ruled over Kongada Mandal during the 6th-7th centuries. The Mandal probably consisted of parts of Kalinga and Odra. It seems to have extended from Mahendragiri in the south to the river Mahanadi in the north. They had effective control over modern Ganjam and Puri districts which yielded several copper plate inscriptions of the dynasty. The legendary account of the dynasty, as known from inscriptions, reveal that one aboriginal chief of

Kalinga named Pulindasena, on praying Lord Swayambhu, a royal person came out of the rock who was called Sailodbhava. The dynasty was named after him.

The early members of the Sailodbhava family such as Dharmaraja I and Madhavaraja I were feudatory chiefs. The next ruler Ayasobhita I *alias* Charamparaja declared himself independent taking advantage of the political situation of the time. Madhavaraja II who succeeded him, however, had acknowledged the supremacy of Sasanka. In his Ganjam grant dated in 620 A.D., Madhavaraja II is mentioned as a Mahasamanta "where the Maharajadhiraja, the glorious Sasankaraja was ruling over the earth, surrounded by the girdle of the waves of the water of the four oceans". The combined evidence of inscriptions, seals and literary texts indicate that Sasanka exercised his sway over the whole of Eastern India. Inscriptions of Somadatta and Subhakitri prove Sasanka's mastery over Dandabhukti, Odra and Utkal. The Ekamra Purana records "My devotee Sasanka, the lord of the earth with his mind fixed in none (except one, i. e., Siva) will rule the portion of the earth upto Kalinga". This is also corroborated by the Ganjam charter of Madhavaraja. Hence the present Cuttack district might have been a part of Sasanka's empire. The situation, however, changed when the Sailodbhavas asserted their power under Madhavaraja II. The death of Sasanka provided an opportunity for Madhavaraja to assume independent status. In his Khorda grant Madhavaraja, who was earlier a Mahasamanta, used the title of Sakala Kalingadhipati, a title used before by Mathara king Saktivarman who ruled the land between the rivers Krishna and the Mahanadi. Meanwhile Harshavardhan conquered a large part of Sasanka's dominion in Eastern India. We learn from Hiuen Tsang "proceeding eastwards, he invaded the station, which had refused allegiance and waged incessant warfare until in six years, he had fought the five Indias or brought the five Indias under allegiance". It is apparent that the district, which formed a part of Utkal, was included in Harsha's empire. H Wi Li mentions "the king after returning from the subjugation of Kanyodha came to Wucha or Orissa". He is said to have assigned the revenue of 80 large towns of Orissa to a Buddhist philosopher named Jayasena. This would suggest that coastal Orissa was certainly under the control of Harsha but shortly after his death, Madhavaraja again became independent and powerful. He was succeeded by his son Ayasobhita II, *alias* Madhyamaraja I. During the rule of Dharmaraja II, the successor of Madhyamaraja I, Tivaradeva of South Kosala, taking advantage of a fratricidal struggle in Kongada claimed to have conquered over the coastal tract of Orissa and assumed

the title of lord of entire Kosala and Utkala. He was, however, defeated in the battle by the Sailodbhava ruler Dharmaraja II who used imperial titles such as *Parama Bhataraka* and *Maharajadhiraja*. After him there was a marked decline in the power of the Sailodbhavas but their rule lasted till 736 A. D. when the Bhaumakaras rose to power.

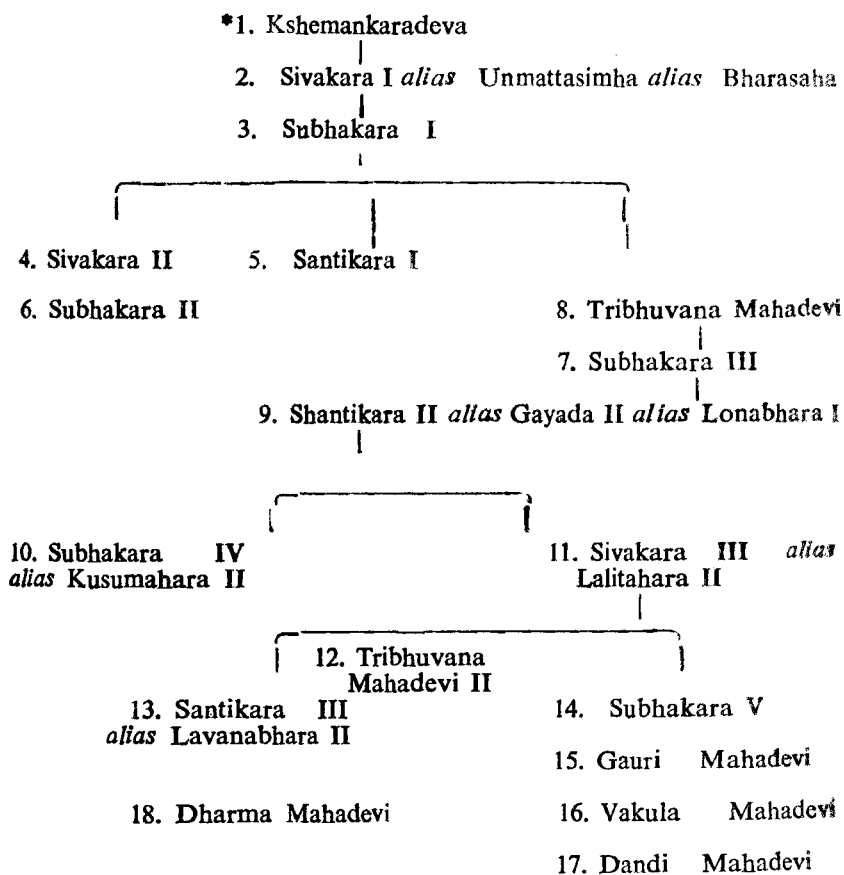
The Chinese pilgrim Hiuen Tsang visited Orissa in the 7th century A. D. and has described the condition of the land. In 637-38 A. D., he came Wucha (Udra or Orissa) country and from there journeying south-west through a forest, reached Kung-yu-to or Kongada which was under the Sailodbhavas. The Wucha territory according to the pilgrim was "7000 *li* or so in circuit. the capital city in about 20 *li* round. The soil is rich and fertile, it produces abundance of grain and every kind of fruit is grown more than in other countries. It would be difficult to name the strange shrubs and the famed flowers that grow here. The climate is hot, the people are uncivilised, tall of stature and yellowish-black complexion. Their words and language differ from Central India. They love learning and apply to it without intermission. Most of them believe in the Law of Buddha. There are some hundred Sangharamas with 10,000 priests. They all study the Great Vehicle. There are 50 Deva temples in which sectarians of all sorts make their abode". The pilgrim refers to stupas founded by Asoka Raja and mentions a Buddhist monastery called Pushpagiri (Pu-se-po-ki-li) on a great mountain in the south-west frontier of the country. The stone stupa of it exhibited spiritual wonders and attracted devotees from far and near. To the north-west of it, there was another stupa on a mountain which also exhibited similar wonders. These two stupas, according to Hiuen Tsang were built by demons. The hill monastery of Pushpagiri has not yet been satisfactorily identified, but its location in the district may be presumed in view of several hillocks nestling Buddhist establishments in the past.

The pilgrim mentions a town named Che-li-ta-lo (Charitra) in the south-east frontier of the country on the borders of the ocean. This too has not yet been correctly identified but it is evidently a port town for "here it is, merchants depart for distant countries and strangers come and go and stop here on their way. The walls of the city are strong and lofty. Here are found all sorts of rare and precious articles".

### **Bhaumakaras**

The district came under the Bhaumakaras in the 8th and 9th centuries A. D. They had their own era called Bhauma era which possibly began in 736 A. D. The dynasty ruled for two centuries in

unbroken line of successors. In course of time the Bhaumakaras carved out a kingdom which covered coastal Orissa including parts of Baleshwar, Cuttack, Puri and Ganjam districts. In the height of their power the kingdom on the north even extended to Midnapur district. The dynasty is called Bhauma as it claimed descent from Bhumi or 'earth'. As the names of all the kings ended with Kara, it is called Kara dynasty. The Bhaumakara capital was at Guheswarapataka which was located in the vicinity of Viraja or modern Jajpur. The following is the list of kings reconstructed on the basis of inscriptions.



Kshemankara, the founder of the dynasty, was followed by Sivakara I who pursued a policy of aggressive militarism. In the inscriptions of the dynasty he is said to be equal to Paurav in prowess. He defeated the king of Radha ( ରାଡ଼ ) and carried away his daughter. In the south, the Kar king seems to have conquered Kongada and parts

\* The number indicates the order of succession of the rulers.

of Kalinga. This is corroborated by the Ganjam grant of Jayavarmadeva of the Svetaka branch of the Gangas, which records that Jayavarman had acknowledged the supremacy of king Unmattakesari of Viraja. This king may be identified with Sivakara I who had another name Unmattasinha. It is known from Chinese sources that in the year 795 A. D., a king of Wucha (Orissa) sent an autographed Buddhist manuscript to the Chinese emperor Te-Tsang. In the Chinese translation the Wucha king is mentioned as "the fortunate monarch who does what is pure, the lion". He may be identified with Sivakara I who was a Buddhist (Paramatathagata) and the name literally means "one who does what is good". Subhakara I extended the southern frontier further by defeating the Ganga. In the Talcher plate he is mentioned as the conqueror of the Kalingas. It was perhaps during his reign that Rashtrakuta king, Govinda III, invaded Orissa and defeated the Bhaumakaras. But soon after Subhakara re-established his power. He was the first Bhauma ruler to assume imperial titles, "Paramabhatarika," "Maharajadhiraja" and "Paramesvara." The Chaurasi plates tell us "there is none in his time to supersede him in renown and wealth". Subhakara I was succeeded by his son Sivakara II. During his reign the Kara kingdom suffered defeat in the hands of the Pala ruler Devapala. One Pala inscription claims that Devapala "exterminated the race of the Utkals", while another charter refers to the surrender of the Utkal king to Jayapala, the commander of the Pala army. The Utkal campaign of Devapala might have been a part of his larger strategy against their main enemy, the Rashtrakutas. It was perhaps during this critical juncture that Sivakara II was succeeded by his younger brother Santikara I. With the help of Rajamalla, a renowned chief of the south, he could revive the power of the dynasty. Orissa continued as an independent kingdom and the Bhauma kings continued to use the imperial titles. The next two kings, Subhakara II and Subhakara III ruled in peace. After the death of Subhakara III his mother Tribhuvana Mahadevi took up the burden of administration. She was the first woman ruler of the dynasty and after her Santikara II, her grandson, ascended the throne. Thereafter Subhakara IV and Sivakara III ruled over the Bhauma kingdom. Subhakara IV married Prithvi Mahadevi, daughter of the Somavamsi king Janmejaya of South Kosala. After Subhakara IV his brother Sivakara III became the ruler for a short period. After him Prithvi Mahadevi, the widow of Subhakara IV, became the ruler and styled herself as Tribhuvana Mahadevi II. The Somavamsi kings wanted to control Bhauma kingdom through her as she hailed from the Somavamsi family. This interference produced reaction and ultimately she was ousted from power. The next two rulers were Santikara II and Subhakara V. On the death

of Subhakara V, there was a regular succession of four queens on the throne. Subhakara V was succeeded by his queen Gauri. After her, Dandi Mahadevi, her daughter ascended the throne. Then she was succeeded by her step mother Vakula Mahadevi. She was a Bhanja princess as she is described as "an ornament like a flag with insignia in the family of the Bhanja kings." After Vakula Mahadevi, the throne passed to Dharma Mahadevi who was the queen of Santikara III. She was the last known Bhauma ruler and after her death the Somavamsis ousted the Bhaumakaras from coastal Orissa about the middle of the tenth century A. D.

### **Nandodbhavas**

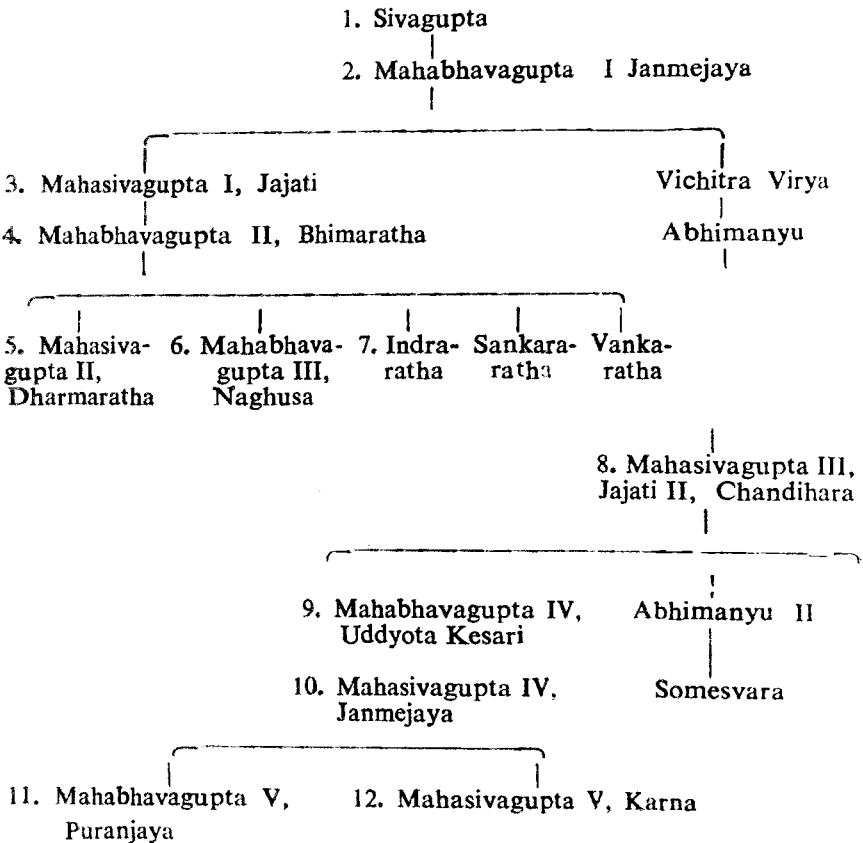
While the Bhaumakaras were ruling, the western portion of the district along with the adjoining tracts of Dhenkanal district called Airavatta Mandal was governed by the Nandodbhavas. They had their capital at Jayapur, identified with the village bearing the same name in Dhenkanal district. The earliest known ruler of this Mandal was Jayananda. He was succeeded by his son Paramananda. After him Sivananda, Devananda I and Devananda II became the rulers of Airavatta Mandal. Devananda II was also known as Vilasatunga. The last known ruler was Dhruvananda. The Nandodbhavas owed allegiance to the Bhaumakaras and their charters were possibly dated in the Bhauma era. The Bhauma allowed the Nandodbhavas to rule over Airavatta Mandal as semi-independent chiefs. Later on, the Somavamsis, who succeeded the Bhaumas, occupied Airavatta Mandal and incorporated it into their empire. Narasinghapur region of the district, a part of the Airavatta Mandal, was ruled by the Nandodbhavas. But it is known from Narasinghapur charter of Uddyota Kesari that he donated villages such as Kontalunda at Lavakarda, which were situated in the Airavatta Mandal. This would suggest that the Somavamsis had already extended their sway over the Airavatta Mandal.

### **The Somavamsis**

The Somavamsi kings, known as Kesaris in local traditions rose into prominence in the eastern part of South Kosala about the middle of the 9th century A. D. Gradually they extended their power and came down to coastal Orissa. They ruled Orissa till the beginning of the 12th century A. D. The Panduvamsis, the ancestors of the Somavamsis, originally ruled over South Kosala comprising Chhatisgarh area of Madhya Pradesh and the neighbouring areas of Orissa.

In course of time, they moved eastward, established their power in the Sonapur region and came to be known as Somavamsis ; while the Panduvamsis basically remained as a Kosalan power, the Somavamsis became an Orissan dynasty.

The following genealogy and the order of succession of the Somavamsi kings can be reconstructed from their inscriptions.



Sivagupta was the founder of the Somavamsi dynasty. No record of this ruler has yet been discovered but in the records of the next ruler he has been given imperial epithets. His reign may be assigned to the middle of the 9th century A. D. Later records of the family, however, drop his name and mention Janmejaya as the first member of the dynasty. This would suggest that Mahabhavagupta I Janmejaya was the real

founder of the greatness of the family. He is mentioned as Kosalendra, i.e., Lord of Kosala in his inscriptions and it is said that he became the lord by virtue of his own prowess. His earliest records were issued from Suvarnapur (modern Sonapur) where his coronation was held and which also served as his capital. Later on the king issued charters from Murasima and Arama. He had a minister for war and peace named Malladatta, son of Dharadatta, who continued as such from 6th to 31st year of his reign. In his records Janmejaya is mentioned as Svabhavav-tunga and called himself Trikalingadhipati (Lord of Trikalinga). It is known from Brahmeshwar temple inscription that Janmejaya killed a king of Odra with a Kunta. The country of Odra or Utkal roughly denoting the lower part of present Orissa, was then under the Bhaumakaras and the Somavamsi monarch might have interfered in the affairs of Odra with the aim of securing the Bhauma throne for his daughter Prithvi-mahadevi, queen of Bhauma king Subhakaradeva IV. Janmejaya was a powerful ruler and became the effective master of Sonapur and Boudh regions. He seems to have enlarged his territory in the east by driving out the Bhanjas from Boudh region in a successful war with Ranabhanja. Janmejaya was succeeded by his son Mahasivagupta Jajati sometime after 34th regnal year of his father. His earlier charters were issued from Vinitapura (modern Binika); but the later records were issued from Jajati on the Mahanadi, the capital city was apparently established and named after him. Jajati came into conflict with the Kalachuris and repelled the invasion of Kalachuri king Yuvaraja I. His greatest achievement, however, was the occupation of coastal Orissa which was under the control of the Karas. The Orissa Museum plate, dated in the 4th regnal year, records donation of a village in Odra which was previously under the Bhaumas. Yet another charter issued in the 9th year records the grant of village Chandragrama in Marada Vishaya in Dakshina Tosali. As both the places, Chandragrama and Marada, have been identified in Cuttack district, the area must have passed into the effective control of the Somavamsis. Jajati donated grants both in Kosala and Utkal. He brought about the political unification of Orissa by controlling both western and eastern Orissa. In that sense his united kingdom was the forerunner of the modern province of Orissa.

Jajati was succeeded by his son Mahabhavagupta II Bhimaratha. Not much is known about his activities though a charter of the later member of the family records that he "built the pillar of the victory on all sides beyond his kingdom". Mahasivagupta II Bhimaratha succeeded his father Bhimaratha. He is said to have granted a village in the Antardra Vishaya which finds mention in a charter of Bhauma king Sivakara III. This would suggest that he was in full control of South Tosali which had



already been occupied by Jajati I. Dharmaratha claims victories over the neighbouring kingdoms of Gauda and Andhra. In the north his adversary in Gauda could have been Vighrahapala II while in the south Dharmaratha probably annexed a part of Kalinga in course of his campaign in Andhra. Thus he was a very capable ruler of the Somavamsi dynasty whose influence was felt in the neighbouring kingdoms.

Dharmaratha was succeeded by his step brother Naghusa but no record of Naghusa has yet been discovered. The Banpur plates, however, informs that Indraratha forcibly occupied the kingdom and became the ruler. Earlier Dharmaratha had appointed Indraratha as governor of Kalinga. Later on he killed one Abhimanyu, who may be Chandihara Jajati's father and captured the throne. The available evidence indicates that Naghusa was succeeded by Indraratha during the civil war for succession. In the present state of our knowledge, however, it is difficult to determine the exact relationship between Naghusa and Indraratha. Paramara king Bhoja claims victory over Indraratha in the Udayapur stone inscription. The Chola emperor Rajendra I captured Indraratha with his family in a fight which took place at Adinagar or Jajatinagar. His reign ended around 1022 A. D. on the wake of the Chola invasion of Orissa. His death was followed by a period of anarchy. Mahasivagupta III Jajati II *alias* Chandihara revived the fortunes of the Somavamsi dynasty after a period of confusion and chaos. The Brahmeswar temple inscription records "when he (Dharmaratha), the Rajamalla (the best of kings) departed unto heaven without issue, all his kingdoms were laid waste by various warriors of different countries. There was a lapse of short and eventless time. Then Chandihara, son of Abhimanyu and grandson of Vichitra Virya, a lineal descendent of the celebrated Janmejaya, was made king by the ministers, and he was powerful and spirited like his father". From this, it is evident that he was a very powerful ruler of the Somavamsi dynasty and he was the king of Kalinga, Kongada, Utkal and Kosala. He ushered an era of peace and prosperity in the kingdom. In the tradition he is famous as Jajati Kesari and he is said to have performed Dasasvamedha sacrifice at Jajpur. His queen Kalavati, mother of Uddyota Kesari, built the Brahmeswar temple at Bhubaneswar.

The son and successor of Jajati II was Mahabhavagupta IV, Uddyota Kesari who is known to us from several records including from Narasinghapur and Sankhamari in Cuttack district. The Brahmeswar temple inscription refers to him as a great conqueror like Mandhata, Prathu and Bharata. He had considerable military experience as he was associated with his father in battles against Dahala, Chola and Gauda. It is known

from the Kelga plates of Someswar that Uddyota Kesari had placed one Abhimanyu as the ruler of Kosala and he was followed by Someswar. It appears that for the sake of better administration the Someswar territory had two administrative units, viz., Kosala and Utkal and the latter was directly under the control of the Somavamsi ruler Uddyota Kesari. There is no doubt that he controlled both Kosala and Utkal and contributed to the cultural growth of Orissa. As already mentioned, during his reign his mother Kalavati constructed the Brahmeswar temple. The Lingaraj temple at Bhubaneswar is assigned to his reign on the grounds of similarity with the Brahmeswar temple. The inscriptions found in the Lalatendu Kesari cave and Navamuni cave of Khandagiri hill show that Khandagiri continued as a Jaina centre during his reign and images of Tirthankaras were installed there.

Uddyota Kesari, as known from the Ratnagiri charter was succeeded by his son Mahasivagupta IV Janmejaya II. An inscription from Nuapatna in this district refers to Yuvaraja Dharmaratha who was the ruler of Paschima Kalinga in the fifth regnal year of Janmejaya II. It appears that Janmejaya II lost Sambalpur-Sonapur region in the wake of his fight with the Naga king Someswar. The Telgu Chodas who helped the Nagas, occupied the Sambalpur-Sonapur region and ruled from their capital, Suvarnapura. Janmejaya II was succeeded by his son Puranjaya and the latter was followed by his younger brother Mahasivagupta V Karna who is known to us from his Ratnagiri charter which was issued from the capital Jajati Nagar in his sixth regnal year. The Ramacharita of Sandhyakara Nandi mentions one Karna Kesari who may be identified with Karna. Karna was the last Somavamsi king of Orissa. His reign was a troublesome period with Eastern Gangas and Palas casting their longing eyes on coastal Orissa. Ultimately around 1108 A. D., Anantavarman Chodagangadeva occupied coastal Orissa. For sometime Karna continued as a vassal of Chodagangadeva who annexed coastal Orissa after victory over Karnadeva. The Somavamsi rule ended and the Eastern Gangas became the ruling power of coastal Orissa.

### **The Eastern Gangas**

In the early years of the 12th century A. D., the Eastern Gangas, who had their capital at Kalinganagar (Mukhalingam in Srikakulam district), began to extend their sway over coastal Orissa. The dynasty started its rule in Kalinga about the close of the 5th century A. D. The early Gangas remained a local power but from 9th century A. D. onwards, beginning with Vajrahasta III, the Gangas assumed imperial status, for which the later Gangas are called the Imperial Gangas. During the time of Anantavarman Chodagangadeva (1077—1147 A.D.), the political boundary

touched the rivers Ganga and Godavari. In fact, it became the most important kingdom of Eastern India during the medieval period. Cuttack, being the capital, was the very centre of that great empire. From Anantavarman Chodagangadeva until 1434-35 A.D., altogether 15 Ganga kings ruled over Orissa. The following is the chronological list of kings who ruled over Orissa including the district of Cuttack.

1. Anantavarman Chodagangadeva (1077—1147)
2. Kamarnava (1147—1157)
3. Raghava (1157—1170)
4. Rajarajadeva II (1170—1190)
5. Aniyankabhima II (1190—1197)
6. Rajaraja III (1197—1207)
7. Anangabhima III (1208—1238)
8. Narasinha I (1238—1264)
9. Bhanudeva I (1264—1278)
10. Narasinha II (1278—1306)
11. Bhanudeva II (1306—1328)
12. Narasinha III (1328—1352)
13. Bhanudeva III (1352—1378)
14. Narasinha IV (1378—1414)
15. Bhanudeva IV (1414—1435)

Anantavarman Chodagangadeva son of Rajaraja Devendra Varman and the Chola princess Rajasundari, succeeded his father and was crowned on the 17th February, 1078 A. D., and ruled till 1147 A. D. In the early part of his reign he had to face serious problems when Karunakar, the General of Kulattunga Chola I marched into the Kalinga territory and held sway over the heart of the kingdom. Chodagangadeva, however, retrieved the position and succeeded in maintaining his hold over the territories up to the Godavari river. The territorial integrity in the west was threatened by the Chalukyas of Vengi. This obviously compelled Anantavarman Chodagangadeva to assert his authority over Vengi. Several inscriptions of Chodaganga mention about his two major achievements, viz., reinstatement of Utkalapati in the east and the waning lord of Vengi in the west. His Temburu grant dated Saka 1051

specifically mentions Jayagondachoda as his opponent in the west. In all probability he was a late Chalukya ruler of Vengi and Chodaganga killed him in the battle. About this period, the political situation in Utkal or coastal Orissa provided an opportunity for Chodaganga to expand his kingdom to the east. It is known from Ramacharita that Ramapala (1077—1120 A. D.), king of Bengal, interfered in the politics of Orissa through his feudatory Jayasinha of Orissa. The reference to the reinstatement of Utkalapati in the inscriptions of Chodaganga indicates the political turmoil in Orissa and the success of the Ganga in imposing their sovereignty over Utkal. The earliest known inscription to mention this achievement is the Mukhalinga grant, dated Saka 1030 (i. e., 1108 A. D.). It suggests that the Ganga established their supremacy over Orissa before 1108 A. D. The last known king of the Somavamsi dynasty was Karna. He was completely defeated by the Ganga king Chodaganga. This is clearly stated in the Temburu grant of Chodaganga, dated Saka 1051 that,

*“Yeh Karnarayam rane sarvasvamcha vijitya cha Utkala bhuvasamrajya lakshmimeadat”*

The earliest Telugu and Sanskrit inscriptions of Chodaganga in the Narasinha temple in the Jagannath temple premises at Puri are dated in 1103 A. D. and 1113 A. D. Other inscriptions of Chodaganga are known from Puri, Algam, Bhubaneshwar and Jajpur. The Vizagapatam (Saka 1040) and the Yambaram (Saka 1039) grants state that Chodaganga was “decorated with the sovereignty of the whole of Utkal”. These references prove that Chodaganga had already annexed and ruled over coastal Orissa before 1117-1118 A. D. After conquest of Utkal, he tried to push the boundary of his kingdom further to the north by launching aggressive campaigns. He defeated the ruler of Mandara, destroyed the walls and gates of the city of Aramyā, modern Arambagh, on the banks of the Ganga. His Chinabadamu plates dated Saka 1062 (1140 A. D.) states that the king washed his weapon (Kunta) in the waters of Janhavi, i. e., Ganga when he stayed at Viharapataka situated on the banks of the river Ganga. Thus the empire of Anantavarman Chodagangadeva extended from the Ganga in the north to the Godavari in the south and the records of his successors mention that Chodaganga exacted tributes from the whole land between the Ganga and Gautamiganga or the Godavari. Chodaganga came into conflict with the Kalachuri when he tried for the extension of his kingdom towards the west. The Kalachuri records claim that Chodaganga was defeated by the Kalachuri king Ratnadeva II (1120—1135 A. D.), but these reverses had no decisive impact on the Ganga empire. There is no reference to

the defeat in any of the records of Chodaganga. On the contrary one of the Srikurman inscriptions dated Saka 1057 states that Chakravarti Chodaganga, after winning victories in the east, west and north, bathed his elephants in the waters of the Ganga and the Godavari. Thus Chodaganga was the most powerful emperor of Eastern Gangas of his time.

Chodaganga, like his ancestors, was originally a Saiva, but by 1108 A. D., as his Mukhalinga grant attests, he also favoured Vaishnavism and adopted titles "Paramamaheswar" and "Paramavaishnav". Later on around 1117-1118 A. D., when his Yembaram and Vizagapatam grants were issued, the Saiva title of Paramamaheswar was dropped and he used only the title of Paramavaishnav. This would suggest his increasing inclination towards Vaishnavism, which is also reflected in assuring various names of Vishnu such as Devadeva and Ganga-Narayan. He also called himself a Rauta or deputy in 1139 A. D., obviously of Purusottam-Jagannath. The worship of Purusottam trinity namely, Purusottam, Balabhadra and Subhadra at Puri during his time is confirmed by an inscription of Nrusinha temple in the complex of Jagannath temple at Puri. Chodaganga, as known from the grants of his successors, erected a temple for the great God Purusottam Jagannath in Orissa.

Earlier in his reign, Chodaganga had his capital at Kalinganagar, modern Mukhalingam in Srikakulam district of Andhra Pradesh. With the expansion of the kingdom towards the north, he shifted the capital to a central place in Orissa. The Madala Panji, the palm-leaf chronicle of Jagannath temple mentions that Chodaganga occupied Kataka in the guise of a dancer and became the ruler. The importance of Varanasi Kataka, i. e., modern Cuttack in 1113 A. D. is proved by one of the inscriptions of Simhachalam temple. Chodaganga's control over the district is further corroborated by the discovery of his inscription at Jajpur. It is likely that Varanasi Kataka or Cuttack became the new Rajadhani of the empire during the reign of Chodagangadeva.

Anantavarman Chodagangadeva was succeeded by his eldest son Kamarnava who ruled for ten years. Kamarnava's *abhiseka* took place in Saka 1069 or 1147 A.D. during the lifetime of his father. He was also actively involved in the administration even before his coronation. He seems to have fought with the Kalachuris during his father's reign. The Ganga inscription conveys the impression that he put down all his enemies and performed Tulabhara ceremony in which gold equal to his weight was given as donation.

After Kamarnava, another son from Chodaganga and queen Indradevi, became the king. In an inscription he is called Raghava or Devidasa Ranaranga Raghava Chakravarti. During his rule the Sena king Vijayasena invaded Kalinga and claims to have imprisoned the prince Raghava. In spite of such tall claims Raghava ruled the empire and is styled in Ganga inscriptions as the "crest jewel of the sovereigns of earth". In the south he came in conflict with the Velanti chief Kulattunga Rajendra Chola or Gonka II, who was the Viceroy of the Cholas over the Vengi kingdom. In spite of invasions from both the north and south, Raghava could rule for 15 years. Raghava was a brave king and is compared to Arjuna and Parasuram. He died in 1170 A. D. and was succeeded by his half-brother, Rajaraja II, son of Chodaganga and queen Chandralekha. The fight with the Velanti chiefs continued during his time and the river Godavari remained the southern frontier of his empire. The next Ganga ruler was Aniyankabhima II, who was son of Chodaganga and queen Chandralekha. His chief queen was Baghalladevi. Rajaraja III became the ruler after the death of his father Aniyankabhima II. The Megheshwar temple inscription mentions that Rajaraja's brother-in-law, Svarneswar, built the temple of Megheshwar which is located in Bhubaneswar. The temple may be assigned to the end of the 12th century A. D. The Sobhaneswar temple at Niali is a close contemporary of Megheshwar as the inscription of both the temples was composed by one and the same poet Udayana. Rajaraja III was a powerful ruler. It is mentioned in Tabaquat-in-Nasiri that Muhammed-bin-Bakhtiar-Khilji sent two Khalji Amirs namely, Muhammed Sharan and Ahmad Sharan to invade Jajnagar (the Ganga kingdom of Orissa in 1205 A. D.) but they returned without conquering Orissa. Presumably Rajaraja III foiled the attempt of the Sharan brothers. Rajaraja III was also known as Rajendra and he has been compared to Arjuna, Karna and Yudhistira.

Anangabhimadeva III became the ruler after the death of his father Rajaraja III. During his reign Ghiyas-ud-din Iwaz, the ruler of Bengal, invaded Orissa but his attempt to subjugate Orissa was foiled by the Gangas. The Kalachuris were also repulsed and Vishnu, the general of Anangabhima III achieved a notable victory over the Kalachuris on the bank of the Bhima river. Later on Chandrika, the daughter of Anangabhima was given in marriage to Kalachuri Paramardi of Tumanna. This friendship with the Kalachuri was a source of great strength for the Gangas to combat the Muslim invasion. In the south Anangabhima achieved success but with the emergence of Kakatiya Ganapati the southern frontier remained vulnerable. One of the Ganga

inscriptions at Kanchipuram dated 1230 A. D. records the gift of a village by Somaladevi Mahadevi from Abhinava Varanasi or Cuttack which served as the capital of Anangabhima III. The Nagari plates of Anangabhima III, which records several donations in 1230-31 A. D. from Abhinava Varanasi, Abhinava Varanasi Kataka and Varanasi Kataka, clearly prove the importance of Cuttack as the capital of the Ganga empire. Anangabhima III built a temple for Purusottam Jagannath at Abhinava Varanasi, i. e., Cuttack and consecrated it before January 3, 1231 A. D. One Brahmin received donation of land from the king when he was standing before the God Purusottam at Abhinava Varanasi. Anangabhima III was a great devotee of Purusottam Jagannath of Puri. He considered his empire as the empire of Lord Purusottam. He assumed the humble title of Rauta or the Viceroy of Purusottam Jagannath, who was virtually the presiding State deity of Orissa.

Anangabhima granted land in Purunagrama and Jayanagargrama in Sailo Vishaya which is now located in Cuttack district. The Nagari plates, which records the grant, throw interesting light on the village life of the time with various people such as perfumers, dealers in conchshell, wood-cutters, goldsmiths, bronzers, dealers in sugar, milkmen, weavers, potters, fishermen, barbers, craftsmen, etc.

Narasinhadeva I became king in A. D. 1238 and continued till A. D. 1264. The period of his rule was a glorious one in the history of Orissa. By that time the Muslims were virtually controlling the whole of Bengal and casting their lustful eyes on Orissa. Instead of playing a defensive role, Narasinhadeva I sent an expedition against Tughril-i-Tughan Khan, the Muslim ruler of Bengal. On being confronted, the Orissa forces made a strategic retreat to the frontier fort of Katasin. In 1244, the Muslim army made an assault on the fort. But their initial success was turned into a disaster when the Orissa soldiers besieged their enemy. Seized with panic the Muslim army escaped in haste and disorder to the fort of Lakhonor. The Ganga army pursued them and captured Lakhonor. In 1245, they even advanced upto Lakhnawati, the capital city of the Muslim ruler. Tughril was confined to his own city. He asked for military assistance from the Delhi Sultan. The Sultan sent the governors of Kara-Manikpur and Oudh to help Tughril, but before the arrival of the reinforcement the Orissan forces raised siege of Lakhnawati that struck terror among the Muslim forces of Bengal. The Ganga inscriptions claim that the Ganga river "assumed the dark countenance of the Yamuna by the collyrium-stained tears of the Yavan

women of Radha and Varendra" (West and North Bengal). In 1253, Yuzbak, the new Muslim governor of Bengal tried to recover Radha but his attempt was foiled by the stubborn resistance offered by the son-in-law of Narasinha. Towards the end of 1255, Yuzbak could venture to attack Radha and captured Umardan. Thus for about ten years Narasinha fought against the Muslim army of Bengal and could contain their imperial design. In the south, Narasinha also gained success against the Kakatiya forces. The greatest achievement of Narasinha, in fact the crowning glory of his career was the construction of the Sun Temple at Konarka. His general, on the orders of the king, also built a temple for Varcha Narasinha at Simhachalam.

Narasinha I was succeeded by his son Bhanudeva I who ruled for nearly 15 years. During his time in A. D. 1278, Chandradevi built the Anantavasudeva temple at Bhubaneshwar. During the reign of Bhanudeva, Narahari Tirtha, the disciple of Ananda Tirtha, had great influence in Orissa. He even served as governor of Kalinga. When Bhanudeva was succeeded by his minor son Narasinha II, Narahari Tirtha managed the affairs as regent. Narasinha II assumed power after becoming a major.

Narasinha II was succeeded by his son Bhanudeva II. During his time Ghiyas-ud-din Tughluq sent his son Ulugh Khan to invade Orissa but his effort was not crowned with success. The Ganga inscriptions claim that Bhanudeva II achieved victory over Ghiyas-ud-din.

After the death of Bhanudeva II in 1328 A. D., his son Narasinha III became the king. He had an uneventful reign of 24 years. Thereafter Bhanudeva III ascended the throne. He had to bear the brunt of several invasions. In 1353 A. D., Sultan Shams-ud-din Ilyas Shah of Bengal invaded Orissa and extracted handsome booty including 44 elephants. In 1360-61 A.D., Delhi Sultan Firuz Shah Tughluq invaded Orissa, occupied Varanasi Kataka, the Ganga capital and claims to have destroyed the Jagannath temple. The Orissa invasion is mentioned in an inscription of Firuz Tughluq found in Gujarat and also in the Persian texts like *Sirat-i-Firuz-Shahi* and *Tarikh-i-Firuz-Shahi*. The power of the Gangas further declined when the Reddis gradually extended their sway over the southern part of Orissa. The Reddi king Anavema extended his authority upto Simhachalam, which became the boundary between Orissa and the Reddi kingdom.



Bhanudeva III was succeeded by his son Narasinha IV. During his time Khwaja Jahan, the Sultan of Jaunpur, invaded Lakhnawati and Orissa. But the claim that the Raja of Jajnagar was forced to pay tribute appears to be an exaggeration. While the Muslim raids had no adverse impact on the Gangas, the growing power of the Reddis in the south was a matter of serious concern for the territorial integrity of the Ganga empire. Kumaragiri, the powerful Reddi king invaded Orissa, defeated the Ganga forces and captured some portions of the kingdom.

Bhanudeva IV succeeded Narasinha IV in 1414 A. D. During his reign, in A. D. 1422, Sultan Hussang Shah of Malwa invaded Orissa in the guise of a horse trader. Bhanudeva was captured by the treacherous Sultan and subsequently released after parting with a number of elephants. The raid, however, had no effect on Orissa. The real danger came from the south where Bhanudeva had to continue the fight against the Reddis. He had to face the attack of Vijayanagar army. When Bhanudeva was busy in south, taking advantage of his prolonged absence from the capital, Kapilendradeva occupied the throne and established the rule of Suryavamsa. A new phase began in the history of Orissa.

### **The Suryavamsi Rule**

The Gangas were followed by Suryavamsi Gajapati kings. Under Kapilendradeva (1435 A.D.—1466 A. D.), the founder of the new dynasty, Orissa established political supremacy over a vast kingdom extending from the rivers Ganga to the Cauvery. His successors Purushottamadeva and Prataparudradev, in the face of formidable odds, could retain their hold over an extensive territory. The Suryavamsi rule was a glorious period of Orissa history when, apart from political achievements, Orissa made distinct contributions in the fields of literature, religion and philosophy.

Kapilendradeva, the first ruler of the Solar dynasty came to the throne in 1435 A. D. His first task was to consolidate his position by curbing the revolt of feudatories. He issued proclamations in the name of Lord Jagannath threatening recalcitrant feudatories with banishment. The Matsyas of Oddasi, the Silavamsis of Nandapur and other rebellious chiefs had to acknowledge his supremacy. By 1443, Kapilendra could exercise effective control over coastal Orissa as far as Vishakhapatam in the south. Sultan Ahmed Shah of Bengal who invaded Orissa, was repulsed by Gopinath Mahapatra, the Minister of Kapilendra. In 1444 A. D., however, the southern frontier of Orissa was threatened by combined forces of the Reddis of Rajamahendry and Devaraja II of Vijayanagar. About that time Mahamud Shah, the Sharqui Sultan of Jaunpur, invaded Orissa from the north. Hence Kapilendra withdrew from the south

to drive out the Muslim invader. Mahamud Shah was defeated. Meanwhile, Hamvira, the son of Kapilendra, defeated the Reddis of Rajmahendry. He even marched against Vijayanagar and obtained victory over Mallikarjuna. The victory over Kondavidu in 1454 was followed by occupation of Udayagiri and Chandragiri in 1460 and 1464 respectively. Thus, by 1464, Kapilendra could occupy the coastal tracts as far as the river Cauvery. In the south Hamvira had also defeated the Bahamany Sultan Allauddin Muhammed II. After the death of the latter, his son Humayun Shah invaded Devarkonda, the chief of which sought protection of Kapilendra. The Orissan army led by Hamvira defeated the Bahamany forces in 1459. As a result of this victory Velma Chiefs of Devarkonda acknowledged Gajapati's supremacy and Telengana passed into the hands of Kapilendradeva. In 1461, when Humayun Shah was succeeded by his minor son Nizam Shah, Kapilendra invaded the Bahamany territory. But his march was interrupted by news of Sultan Husan Shah's invasion of Orissa from the north. After driving out the Sharqui Sultan from Orissa, Kapilendra pursued his Bahamany conquest and succeeded in capturing Vidar and other strongholds.

Kapilendradeva assumed the proud title of Gajapati Gaudeswar Navakoti Karnata Kalavargeswara, vindicating his victory over Gauda, Karnatak as well as Kalabarga (i.e., Gulbarg), the capital of Bahamany kingdom. At a time when independence of Orissa was threatened by powerful neighbours and rivals, Kapilendra could not only maintain the integrity of his own empire but added to it extensive territories through a brilliant policy of aggression. As a conqueror Kapilendra can be compared with Kharavela, the greatest ruler of ancient Kalinga.

Kataka was the capital of Kapilendradeva. In a copper plate grant of Ganadeva of Kondavidu, dated Saka 1377 (A.D. 1455), Rajadhani Kataka on the Mahanadi has been compared with Amaravati of Indra, which indicates its importance, fame and prosperity.

Kapilendradeva died in 1468. Before his death he chose Purushottam, his youngest son, as his successor. Purushottamdeva ascended the throne after the death of his father Kapilendradeva. As he was not the eldest son, Hamviradeva, his elder brother, claimed the throne and revolted against him. The civil war continued for about two years. At one time Hamvira was able to depose Purushottamdeva, but in 1476 Purushottamdeva could reoccupy the throne. The war of succession was detrimental to the interests of the kingdom and taking advantage of the chaotic situation, the Bahamany Sultan had occupied Kondapalli and Rajmahendry. Saluva Narasinha, the ruler of Chandragiri, had also captured Udayagiri.

After consolidating his position, Purushottamdeva tried to get back the lost territories. He mobilised his army against Bahamany Sultan Mahamad Shah III but could not achieve any success. In 1481 Mahamad Shah became the new Bahamany Sultan after the death of his father. During this chaotic condition in the Bahamany kingdom, Purushottam mobilised his forces towards the south and occupied Rajmahendrya and Kondapalli. Further, the Gajapati army defeated Saluva Narasinha and occupied Udayagiri. According to tradition, Purushottamdeva married Rupambika, the daughter of Saluva Narasinha, and brought from the south a jewelled throne, images of Ganesh and Gopal. Thus towards the close of his reign Purushottamdeva could defeat his enemies and vindicate his power. Purushottamdeva died in 1497 A. D. and was succeeded by his son Prataparudradeva. Prataparudradeva came to the throne at a difficult time. In the south Vijayanagar was the main rival of Orissa. The northern frontier was threatened by the Sultan of Bengal. Prataparudradeva was not strong enough to maintain this far-flung empire and the political decline of Orissa followed. While Prataparudradeva was engaged in the south, Sultan Hussain Shah of Bengal had sent an expedition under Ismail Ghazi to conquer Orissa. His army made notable progress and even threatened the holy city of Puri. Prataparudradeva had to return to the capital from the south and succeeded in driving out the forces of Hussain Shah. But in the south Krishnadeva Raya had obtained a series of brilliant victories. The forts of Udayagiri and Kondavidu were occupied by the Vijayanagar forces. The Gajapati army also could not retain the fort of Kondapalli. Krishnadeva Raya marched upto Simhachalam and set up a pillar of victory in 1516. In 1519 Krishnadeva Raya again marched against Orissa and even claimed to have burnt the city of Kataka. A treaty was concluded by Prataparudradeva with Krishnadeva Raya in 1519. Prataparudradeva ceded all his territories to the south of the river Godavari to Krishnadeva Raya.

Subsequently, Sultan QuliquTAB of Golkonda invaded the southern part of the Gajapati empire. In course of his second invasion in 1531 he was able to occupy Kondapalli. The conflict with Golkonda continued even after the death of Prataparudradeva. In spite of military defeats Prataparudradeva was able to maintain the base of his empire. The period of Prataparudradeva was remarkable in the fields of religion and literature. Prataparudradeva is said to have composed *Sarasvati Vilasam* in Sanskrit, Kavidindima Jivadevacharya wrote *Bhakti Baibhava* and *Bhakti Bhagavati*. Balaram Das,

Jagannath Das, Yasovanta Das, Achyutananda Das and Ananta Das, called Pancha Sakhas, flourished during the reign of Prataparudradeva. These poet-philosophers enriched the Oriya literature through their writings. Jagannath Das recreated the entire Bhagavata in Oriya. The great Vaishnav Saint Sri Chaitanya came to Orissa during the time of Prataparudra and stayed at Puri till his death. The Bhakti movement became dominant in Orissa during this period. Prataparudradeva embraced Vaishnavism and became a disciple of Sri Chaitanya.

### **Govinda Vidyadhar**

Orissa became weak after the death of Prataparudradeva. Two of his sons known by their nick names, Kaluadeva and Kakharudeva were shadowy figures in Orissa history. They are said to have ruled for less than two years when Govinda Vidyadhar, the Minister, treacherously murdered them and usurped the throne in 1534 A. D. The new dynasty is called the Bhoi dynasty. The Sultan of Golkunda occupied the Orissa territory of Rajmahendry in 1540 A. D. Govinda Vidyadhar tried to get back the territory. Subsequently, a treaty was concluded and the river Godavari became the boundary between Orissa and Golkunda. While Govinda Vidyadhar was fighting in the south, his nephew Raghubhanja Chhotray and Valamiki Srichandan revolted and succeeded in occupying Cuttack after dislodging its governor Mukunda Harichandan. Govinda Vidyadhar had to withdraw his army from the south and came back to Cuttack. Raghubhanja Chhotray was defeated. Govinda Vidyadhar died in 1549. He was succeeded by his son Chakrapratap who ruled up to 1557. He was weak and unpopular. He was murdered by his son Narasinha Jena who became the ruler for about a year and in turn was also murdered by the general Mukunda Harichandan. Raghuram, the youngest son of Chakrapratap was allowed to ascend the throne but he was powerless. Subsequently Raghuram was killed and his minister Dana Vidyadhar was imprisoned in a successful plot organised by Mukunda Harichandan. In 1559 A. D., Mukundadeva proclaimed himself as the ruler of Orissa.

### **Mukundadeva**

Mukundadeva belonged to the Chalukya dynasty. An ambitious general, he came to the throne through treachery and bloodshed. In 1560, Sultan Ghiyas-ud-din Jallal Shah of Bengal planned an invasion on Orissa and marched as far as Jajpur. Mukundadeva, however, defeated him and drove away the invader out of Orissa. Subsequently Suleiman Karrani, an Afghan Chief, became the Sultan of Bengal. Mukundadeva made an alliance with the Mughal emperor

Akbar, who was then planning to conquer Bengal. The friendship between Akbar and Mukundadeva was manifested through exchange of emissaries. The Sultan of Bengal became the common enemy of both. In 1567, Sultan Karrani invaded Orissa. Akbar was then busy in the invasion of Chitor. Hence Mukundadeva had to face the invasion of Bengal single-handed. Mukundadeva marched towards his northern frontier and resisted the invaders. He was forced, however, to take shelter in the fort of Kotsima, which was besieged by the Sultan of Bengal. Meanwhile the Afghan army led by Bayazid, son of the Sultan and Kalapahar reached Cuttack and occupied the capital. At this crucial moment, Ramachandra Bhanja, the commander of Sarangagarh, proclaimed himself as the king of Orissa. Mukundadeva under duress made a treaty with Sulaiman Karrani and marched towards Cuttack. In the encounter between Mukundadeva and Ramachandra Bhanja, the former lost his life at Gohiratikiri not far from Dhamnagar in the district of Baleshwar. Ramachandra Bhanja was also defeated and killed by Bayazid. Thus the powerful kingdom of Orissa passed into the hands of the Afghans of Bengal in 1568 A. D. External invasion, internal troubles and internecine wars among other factors contributed to the downfall of medieval Orissa. Thus, Orissa was one of the last of the Hindu kingdoms to lose her independence.

#### **Afghan—Mughal Rule**

Orissa passed into the hands of the Afghans with the victory of Sulaiman Karrani. Khan Jahan Lodi, the Wazir of Karrani became the Viceroy of Orissa, with headquarters at Cuttack. From the beginning, Afghans faced fresh troubles in Orissa and Sulaiman had to intervene to reimpose his supremacy. In 1572 Sulaiman died, and soon after his son Bayazid was also murdered. Hence in 1573 Sulaiman's second son Daud Khan became the Governor of Bengal, Bihar and Orissa. He defied the authority of the Mughal Emperor Akbar and declared himself independent. In the conflict that followed, the Afghans were driven out of Bengal and fled to Orissa. The forces of Akbar chased them into Orissa and at Takari or Mughalmari the Afghan forces were routed. Munim Khan advanced to Cuttack and a treaty was concluded there whereby Daud Khan was forced to renounce his claim to Bengal and Bihar. In 1575, upon the death of Munim Khan, Daud revolted and overran Bengal. In 1576 he was defeated and slain and Orissa became a part of Akbar's empire. The Afghans, however, continued their resistance. In 1591 Raja Mansingh was given the task of conquering Orissa and in 1592, after a decisive battle on the bank of Subarnarekha, Orissa finally passed into the hands of the Mughals.

Akbar did not make drastic changes in the administration. He allowed the local rulers, especially of Khordha, to continue in their position on the condition of acknowledging the Mughal supremacy. During Jahangir, Orissa was given the status of a separate province in 1607 and was placed under a Subedar with headquarters at Cuttack. Orissa continued as a province of the Mughal empire till 1751. The local rulers often defied the authority of the Mughal subedars. The kings of Khordha in particular, were constantly at war with the Mughal governors of Orissa. This affected the process of consolidation of the province. In administration the indigenous system was not set aside. Reforms were introduced taking into account local practices. The Mughal authorities, however, could not keep intact the territorial integrity of Orissa. The Qutab Sahis of Golkonda extended their power upto Chilika lake. In the north too the territorial extent of Jaleswar was reduced and the river Subarnarekha became the northern boundary of Orissa. In 1740 Aliverdi Khan became the Naib Nazim of Bengal, Bihar and Orissa. Taking advantage of the decline of the Mughal power, he virtually became independent. Murshid Quli Khan II, the Naib Nazim of Orissa, refused to recognise Aliverdi as the Nazim. So Aliverdi marched against Orissa to subdue Murshid Quli Khan II but the latter invited Raghujji Bhonsla of Nagpur to help him. Thus hostility started between Aliverdi and the Marathas who ravaged parts of Bengal and Orissa. Finally in 1751 a treaty was made between Aliverdi and Raghujji Bhonsla by which the former agreed to cede the revenue of Orissa to the south of Subarnarekha on the condition that the "Marathas would not set their foot within his domain". Thus Marathas became the ruler of Orissa.

### Maratha Rule

Raghujji Bhonsla became the new ruler of Orissa in 1751. During the Maratha rule, Orissa was placed under a Subedar with headquarters at Cuttack. He was the head of both civil and military administration and under his control there was a Killadar in charge of Barabati fort and a number of Faujdars in charge of military stations. For purpose of administration the Marathas divided Orissa into two divisions; the Mughalbandi and the Garhjat. The Mughalbandi, comprising the coastal tracts, was organised into 150 Parganas and placed under the control of 32 Amils. Revenue was collected directly from the people through hereditary revenue collectors, such as Talukdars, Kanungoes and Choudhuries, instead of depending upon the hereditary zamindars. The Garhjat areas comprising the hill tracts of Orissa were left in the hands of the local chiefs but they had

to pay tribute to the Maratha government and acknowledge their supremacy. The Maratha stationed a big force at Cuttack to enforce their authority. According to Andrew Stirling the administration of the Marathas was fatal to the welfare and prosperity of the country exhibiting a picture of misrule, anarchy and weakness, rapacity and violence combined. Modern historians however, think that this interpretation is not correct. During the Maratha rule religious institutions received liberal grants, particularly the management of the Jagannath temple at Puri had their special attention. The growth of Oriya literature is another remarkable aspect of the period.

### Colonial Rule

The British contact with Orissa dates back to A.D. 1633 when the East India Company established its factory at Hariharpur in the district. In due course other factories were opened at Pipili and Baleswar town. After the battle of Plassey in 1757, the British became master of Bengal. Subsequently they turned their attention to Orissa proper primarily to link their possession in Bengal and Madras. From Clive to Cornwallis, the East India Company tried through diplomacy to secure Orissa but did not succeed. The conquest of the maritime province of Cuttack formed a part of the second Anglo-Maratha war under Sir Arthur Wellesley. The original plan was to capture Cuttack first and then to send forces through the Barmul pass to co-operate with Wellesley in Berar. Accordingly the British troops, under Colonel Harcourt started from Ganjam in September 8, 1803 and marching along the narrow strip between the sea and the Chilika lake, reached Manikpatna on the 15th. The place had been virtually abandoned by the Marathas without any resistance. Feteh Muhamed, the Jagirdar of Malud came forward to help the British. From the beginning the task of the troops was easy. They crossed the mouth of the Chilika lake and passing through Narasinghapatna reached the town of Puri on the 18th of September. Colonel Harcourt halted there for two days and resumed his march towards Cuttack. At Mukundapur on the 4th October, the Maratha forces attacked the advanced guard of the British but did not succeed in checking their progress. After a few days the British troops reached the southern bank of the Kathjodi river but found that all the boats were withdrawn by the Maratha Jagirdar incharge of the ferry. At last with the help of another boatman in the employ of the Jagirdar, the troops crossed the Kathjodi and entered Cuttack on October 10, 1803. There was virtually no resistance from the inhabitants of the city as the troops marched towards the fort of Barabati, the citadel of

Maratha power. On the 14th October the fort was captured by the British. The victory was relatively easy as the Marathas had no adequate troops to face the enemy. The following account of the storming of the fort is taken from the records of the British army.

“The fort, strongly built of stone and surrounded by a vast ditch varying from 35 to 135 feet in breadth, had only one entrance, with a very narrow bridge leading over the ditch to it. Batteries were completed on the night of the 13th, 500 yards from the south face of the fort and commenced firing early the following morning. By 11 a.m. all the defences had been knocked off and the guns of the fort silenced. The storming party consisting of a detachment from Her Majesty's 22nd Regiment and the Madras European Regiment, 400 sepoy from the Bengal 20th Native infantry, the Madras 9th and 19th Native Infantry, and some artillerymen, with a six pounder to blow open the gate, advanced to the attack. The bridge was quickly passed under a heavy fire from the fort, but it was nearly forty minutes before the wicket was blown sufficiently open to admit one man. The Europeans passed in singly, and with such rapidity that, notwithstanding the resistance at the inner gate, they entered with the garrison, who, after a very severe loss, abandoned the fort”.

After the capture of the town Colonel Harcourt led expeditions to the interior of the district to secure the submission of the turbulent chiefs of Kujang, Kanika and Harishpur. The Raja of Kujang as detected by the British, was carrying on a correspondence with the Rajas of Khordha and Kanika to form a triple alliance against the British. Colonel Harcourt marched against the Raja of Kujang, who fled in alarm without offering resistance but later on he was captured and detained in the fort at Cuttack. His elder brother, whom he had confined at the fort of Paradeep, was released and placed on the throne. The fort was demolished and canons found there were taken away. Harcourt was also successful in his expeditions against the Rajas of Kanika and Harishpur. He did not face any serious opposition. He impressed upon the inhabitants a sense of British authority. Harcourt demolished their forts and carried away the guns found there.

On December 17, 1803, the treaty of Deogan was concluded. Raghujji Bhonsle finally agreed to cede to the company “in perpetual sovereignty, the province of Cuttack, including the port and district of Balasore.”

After the conclusion of peace Colonel Harcourt and John Melville, “Commissioners for settling the affairs of Cuttack” gave attention to civil affairs. In June 1804, the province was divided into two



divisions, the northern and southern along the Mahanadi river with Robert Ker and Charles Grome appointed respectively as Judge, Magistrate and Collector. But by the Regulation XIII of 1805, however, the two districts were amalgamated and placed under the Collector. The Collector's headquarters was at Puri till 1816, when it was permanently shifted to Cuttack. Subsequently under Regulation I of 1818, the office of the commissioner was established with Robert Ker as its first occupant. Finally by the Government order of October 23, 1828, Cuttack was made a district, along with Puri and Baleshwar. Thus in 1828 the province was divided into three districts. In the Central or Cuttack Division, R. Hunter became the Magistrate and Collector and in 1832 he became a Commissioner. By Regulation I of 1829 Cuttack was made the 19th Commissionership of land revenue circuit. Meanwhile the British introduced several measures to organise the civil administration. The first settlement of land revenue was undertaken in 1804-05 and was incorporated in Regulation XII of 1805. It was for one year only and was followed by a triennial settlement (1805-06 to 1807-08). According to sections 23 and 24 of the Regulation XII of 1805, the Jama of the estates of Darpan, Sukinda and Madhupur was fixed in perpetuity, and by section 25 the jungle Mahalas such as Aul, Kujang, Harishpur, Marichpur, etc. were to pay only a quit rent in perpetuity. By Regulation VI of 1808, the one year settlement was made in 1808-09 and was followed by triennial settlements. The policy of the British adversely affected the interests of the zamindars and hundreds of estates were sold for arrears of revenue. Robert Ker, who was appointed as the first Commissioner in 1818, inaugurated a new chapter in the history of revenue management. In place of the system of guess work in 1818, revenue survey was started in Cuttack under Ensign Buxton. In 1818, the hill states of Narasinghapur and Tigiria, among others, were put up for sale and bought in by the Government. The sales, however, were cancelled on payment of dues. The general condition of the people between 1803—1818 did not improve substantially. In Cuttack town a house tax was imposed by Regulation XV of 1810. It caused general discontent among the people and when under Regulations XIII of 1813 and III of 1814 Chowkidari tax was imposed in the town of Cuttack, people in large numbers started agitation for repeal of the tax. Even shops were closed and business remained suspended for several days. The resistance, however, collapsed because of military intervention and arrest of twelve of the ring leaders. In 1817, the British faced a formidable challenge which threatened their expulsion from Khordha. The Paiks, a kind of local-militia of Khordha, under Buxi Jagabandhu, brokeout in open rebellion against the British

authority. The civil administration virtually collapsed when Government buildings were burnt and Government treasury was sacked. The rising of the Paikas was, however, not confined to Khordha and the Puri district. In Cuttack even without an organised leadership, the Paikas burnt the police-station of Asureswar. They were secretly encouraged by the Rajas of Kujang and Kanika. In September 1817 troops were sent against them from Cuttack under Captain Kennet. On 19th September about 2,000 Paikas were completely routed. On 2nd October the Raja of Kujang, considering it hopeless to continue the struggle, surrendered. He was brought to Cuttack along with Naran Paramaguru and Bamadeb Patjoshi, the chief leaders and instigators of the rebellion. By the end of October 1817, the British authority was completely restored in Kujang.

Jagannath Srichandan of Banki was found guilty of murder of Raghunath Paramaguru and his son Gangadhar who encouraged disturbances against the oppressive rule of the king. The Government decided to confiscate Banki and imprison the Raja as he was found guilty of charges of serious nature. Banki thus became a Government estate. The confiscation of Banki in 1840 marked a new policy of the British towards Tributary Mahals and the Government now did not hesitate to use force in the affairs of the Tributary Mahals. In 1848, a large force was sent to capture Somanath Singh, the Raja of Anugul. The Raja was captured and sent to Hazaribagh as state prisoner. Finally, Lord Delhousie decided for the annexation of Anugul as the king by his "armed rebellion has forfeited his claim to Anugul. It has been justly forfeited, he claimed, and no one could wishper a complaint if we turned out the whole lot and took it to ourselves". Later on in 1891 Anugul and Khondmals became a district and after 1936 became an independent district with Collector of Cuttack as its Deputy Commissioner.

By the middle of the 19th century the British authority over the district was completely established. In the wake of the uprising of 1857 in northern India, the civil authorities in Cuttack took precautionary measures to prevent disturbances or attempt at violence. The Magistrate of Cuttack issued orders for the arrest of every person suspected to have belonged to a rebellious regiment or to have deserted from the army. During this period even wandering ascetics such as Bairagis and Jogis were arrested from the cantonment area of Cuttack on suspicion. As a precautionary measure also the zamindars were ordered to surrender their arms and ammunitions. The Raja of Kujang was fined Rs. 500 for possession of unauthorised ammunitions. The Magistrate of Cuttack took alarm at the news that Ramakrushna Samanta Simhar, Digitized by: [Odishaarchives.gov.in](http://Odishaarchives.gov.in) for Gopabandhu Academy of Administration, Odisha

the ex-zamindar of Balia had been collecting weapons and encouraging the raiyats not to pay the rent as "the Company's rule was about to cease". In August 1857, he was arrested, and put to jail along with his followers Dinabandhu Mahapatra and Upendra Jena. The charge framed against them was, "conspiracy to rebel and wage war against the East India Company". After trial Ramakrushna and Dinabandhu Mahapatra were sentenced to 5 years of imprisonment. Their properties were attached and confiscated. Ramakrushna Samanta Simhar was, however, released after the proclamation of amnesty in November 1858. The policies and administrative measures of the Government did not contribute to the economic development of the province under the East India Company. The district, the most fertile in the province, even 30 years after its separate identity as Central Division since 1928, did not receive proper attention from the authorities. There was only one Zilla school in the district. The Baptist Missionaries, who came to Cuttack in 1822, had significant contribution to the cause of education. The Communication infrastructure was poor. In 1858, Henry Ricketts observed "I find the road in exactly the same state as it was when I first saw it twenty-five years ago. It has not improved in any respect. It is the same long heap of mud and clay always next to impossible for any wheeled vehicles, except the high wheeled Cuttack hackeries, and for many months of the year impossible even for them". The district, in fact the entire Orissa, remained isolated and neglected. In a period of less than ten years of the transfer of power to the British crown, in 1866, a major famine sapped the vitality of the land. Nearly one million people, about one third of the entire population, died during this calamity. In the Cuttack district alone out of the total population of 15,03,629 in 1865, 3,78,009 perished and 53,357 either emigrated or disappeared making a total loss of 4,31,366 persons. Thus, during the famine the total loss of population was 28.68 per cent.

After this catastrophe, the British Government paid some attention for the development of the province. The Cuttack Zilla School was upgraded to a High English school in 1867. Later on it became a college in 1876. In 1875, Orissa Medical School was started. A system of canals came up in the district with the establishment of the East India Irrigational Canal Company in 1860 for purpose of flood control, irrigation and navigation. Municipalities were established in Jajpur and Kendraparha in 1869. The town of Cuttack was constituted into a municipality in 1876. The Utkal Dipika, the leading weekly of Orissa appeared in 1866 with Gouri Shankar Ray as its editor. Later on Putra (1873) and Utkal Sahitya (1897) were published from Cuttack. Public associations were also established at Cuttack. The Mutual Improvement Society was

formed in 1859. The most important political association was, however, the Utkal Sabha which was established in 1882 for the public good. The Bengal-Nagpur railway line was completed in 1899 and established good communication links between Cuttack and other cities. Thus, the spread of western education, emergence of the press, and improvement of communication, had all contributed to a new awakening in Orissa in the second half of the 19th century. By the time the first session of the Indian National Congress was held in Bombay in 1885, political consciousness had already taken a shape in Cuttack. In March 3rd, 1886 a public meeting was held in Cuttack under the chairmanship of Utkal Gourab Madhusudan Das to discuss the resolutions of the Congress. Madhusudan, the first graduate of Orissa, and a fine product of the Oriya renaissance of the second half of the 19th century attended the sessions of the Indian National Congress and did much to popularise the Congress ideologies. He also became the guiding spirit of the Oriya movement for formation of a new province. Since the beginning of the present century, two major issues, i.e., struggle for a separate province and the struggle for freedom dominated the political scene. As early as the last quarter of 19th century demand was voiced for the amalgamation of Oriya-speaking tracts under one Government. A major step, however, was taken in 1903 when the Utkal Union Conference (Utkal Sammilani) held its first session in Cuttack in December 1903. The Utkal Union Conference was initially a non-political body whose basic aim was to preserve the linguistic identity and distinctive cultural heritage of the Oriya-speaking people. But in 1920 it identified itself with the policy of the Indian National Congress.

### Freedom Struggle

Along with the movement to unite Oriya-speaking tracts that lay outside, the people of Orissa joined the freedom struggle. Right from the days of the establishment of the Indian National Congress, the public figures of Orissa have been drawn to its ideologies. After the First World War, Utkalmani Gopabandhu Das emerged as a major leader of the new nationalism. A group of patriotic youngmen, among whom was Utkal Kesari Harekrushna Malitab, had formed an organisation called *Bharati Mandir* at Cuttack which served as a vehicle for spreading ideas of Indian nationalism. In the Nagpur session the Congress decided to launch non-co-operation movement. In March 1921, Gandhiji visited Orissa and addressed a public meeting at Cuttack in the sandy bed of the Kathjodi river. The non-co-operation programme included boycott of foreign cloth, law courts and government educational institutions. During the non-co-operation movement college students,

notably, Harekrushna Mahtab, Nityananda Kanungo, Nanda Kishore Das, Rajakrushna Bose and others left their studies in the interest of freedom struggle. The district of Cuttack was at the core of the national movement and Ashrams such as Swaraj Ashram, Alaka Ashram, etc. organised support for the movement. The non-co-operation movement had its impact on the peasants' agitation in Kanika estate. The anti-feudal agitation there gained momentum and drew sympathy of the Congress leaders. Following the violence at Chauri-chaura in 1922, the non-co-operation movement was suspended but the movement had made a profound impact on the minds of the people by removing their fears of the British Raj.

The district has its contribution to the Civil Disobedience Movement. Gandhiji had started the movement by breaking the Salt Law on April 6, 1930. The Salt Satyagraha was a powerful movement in coastal Orissa. Inchudi, in Baleswar district, was the most important venue for the Salt Satyagraha. The first batch of Satyagraha, led by Gopabandhu Choudhury and Acharya Harihar, started for Inchudi from the Swaraj Ashram at Cuttack. In the district Kujang was another important centre of Salt Satyagraha. In June 1920, the Salt Satyagraha was in full swing at Kujang. Rama Devi, Malati Devi, Rani Bhagyabati Patamahadevi and hundreds of women volunteers joined the movement and violated the Salt Law. The other centres of Salt Satyagraha in the district were Chatua, Kaliapata, Paradeep, Ersama, Kankardia and Daradia. Apart from the organisation of salt, marches, boycott of foreign cloth, propagation of Khadi, picketing before excise shops and other constructive programmes formed a part of the Civil Disobedience Movement. The participation of women and teenagers, called Banarasena, was an important feature of the movement. The Civil Disobedience Movement was withdrawn in May 1934.

Gandhiji commenced his Harijan tour in Orissa in May 1934. The *Padajatra* started from Puri. After reaching Cuttack on foot, he left for Patna on May 16, 1934 and on return from Patna on May 21 he resumed his walking tour for the service of Harijan from Bairi in the district. He visited several villages by June 8, 1934.

On the 1st April, 1936 Orissa became a separate province. The Congress became actively involved in the election to Orissa Legislative Assembly. In November 1936, Jawaharlal Nehru visited Orissa and addressed several meetings at Salepur, Bahugram, Chandol and Kendraparha. He emphasized the poverty of the country and miseries of the peasants under the British Raj and appealed to the people to join the

freedom struggle under the banner of the Indian National Congress. In the election, Congress secured absolute majority but refused to form the ministry. An interim ministry with the Maharaja of Paralakhemundi was formed on April 1, 1937 which held office until July 13, 1937. In 1937, a Congress ministry headed by Biswanath Das was formed and this Government did useful works in the field of civil liberties, education, public health, prohibition and tenancy reform. A coalition ministry was in power from November 1941 to June 1944. Meanwhile the movement for freedom continued in different forms. As early as 1931 the Utkal Congress had decided to set up Kisan Sanghas to ameliorate grievances of the peasants and Kisan leaders thereafter intensified their activities. The peasants' agitation was particularly vigorous in the ex-estate of Kanika. States People's conference (Garhjat Praja Sammilani) was held in Cuttack in June 1931, and the second conference was also held there with Dr. Patabhi Sitaramaya. On the August of 1939, Subhas Chandra Bose visited Cuttack where he was born and presided over Orissa Youth's conference. Individual Satyagraha was started in Orissa in December 1940 and continued in full vigour till 1941. On June 22nd, 1941 Babu Rajendra Prasad and Acharya Kriplani visited Cuttack.

On August 8, 1942 the All-India Congress Committee in its meeting at Bombay passed the famous 'Quit India' resolution and gave a call for mass struggle to achieve freedom. On the same night Gandhiji declared:

"I am not going to be satisfied with anything short of complete freedom. Here is *mantra*, a short one that I give you.....The *mantra* is Do or Die". [On August 9, 1942 all Congress institutions in the province including Provincial Congress Committee Office, Swaraj Ashram at Cuttack, District Congress Committee offices at Salepur, Bari Ashram in Binjharpur police-station, Rahama Ashram at Tirtol, Alaka Ashram at Jagatsinghapur and Kendupatna Spinning Centre were declared unlawful by the Government of Orissa. All the Congress Offices were seized and prominent Congress leaders of the district were taken into custody by August 10, 1942. The students of Ravenshaw College came forward and spearheaded the movement in the town of Cuttack and their example was soon emulated by school students at Cuttack, Salepur and Jajpur.]

The Quit India Programme included attack on post offices, police-stations, Tahasil offices and such other public offices to paralyse the administration and force the British to quit India. In the district, such incidents occurred in the wake of the movement at various places,

such as Salepur, Bari, Dasarathpur, Jajpur, Dharmashala, Tirtol, Jagatsinghapur, Barang, Kuanpal, Balichandrapur, Kaipada, etc. Thus the movement was quite fairly widespread in the district. Another feature of the movement was that it was not confined to towns but had spread to villages. The Government never anticipated mass movement of this type and under slightest provocation resorted to firing at Kaipada. As a result of firing, according to the official report, one person died and 12 were injured, while Congress bulletin claimed that 5 persons were killed and 25 injured. The movement became quite formidable in the district from the middle of August 1942. It had become forceful movement of the people to make India free. On August 27th, 1942, defying prohibitory orders nearly 10,000 people surrounded the S.D.O.'s Court at Jajpur to demand resignation of Government Officers. This shows the extent of participation of the people.

### **Progress after Independence**

After years of struggle, finally India became independent. A new Orissa emerged with the integration of princely States on January 1st, 1948. The ex-states of Tigiria, Athagarh, Badamba and Narasinghapur formed a part of the Cuttack district. On July 26th, 1948 the Orissa High Court was established at Cuttack and Justice Birakishore Ray joined as its first Chief Justice. The town of Cuttack remained as the provincial headquarters till 1956, when it was completely shifted to Bhubaneshwar. In independent India, the district is steadily moving forward towards the process of modernisation and development.

More details about the history of Cuttack (proper) from the revenue point and as a place of interest have been given in Chapter XI (Revenue Administration) and Chapter XIX (Places of Interest) respectively.

### **Feudatory States**

The feudatory states of the district consist of 4 ex-states namely, Athagarh, Badamba, Narasinghapur and Tigiria. They were part of the Orissa ex-states formerly known as Orissa Garhjats (Land of Forts) which were divided into 26 states beginning with Tigiria with 47 sq. miles (121.73 sq. km.) and ending with Mayurbhanj, the biggest of Orissa ex-states with an area of 4,243 sq. miles (10,989.37 sq. km.). Formerly, these ex-states formed part of the great kingdom of Kalinga, latterly known as Orissa. The Rajas were known as Samanta Rajas under the independent Gajapati kings. Regarding the status of these Samanta chiefs, an official historian states as follows:

“Before this country passed into the hands of the British Government the chiefs were subordinates to the Raja of Puri, the *de facto* Raja of Orissa from whom they held as fiefs these mahals. The grants were originally made in recognition of menial services which the ancestors of the present beneficiaries had rendered to the then reigning monarchs.”

Prior to 1803, Orissa including these states formally formed a part of the territory of the Maratha Bhonsla king of Nagpur, whose dependencies included Surguja, Sambalpur, Bastar, and to the eastward, Cuttack and Orissa. The peace of Deogan was purchased by Raghuji with the sacrifice of Berar and Cuttack and Appa Saheb's treachery had been the cause of transferring to the English Company much more of the territory to the east. Even though the suzerainty over these territories was transferred from Raghuji to the British, they could not take possession of all the territories as they were never actually conquered. The British districts of Orissa were gradually brought under direct administration by the Regulation of 1805 leaving aside the Orissa ex-states which were exempted from the said Regulation. The Company entered into treaties, engagements, Kawolnamas with almost all of the then existing chieftains. But in course of time *mahals* of some of the chieftains such as Kanika, Aul, Kujang, Harishpur, etc. were incorporated in the British districts. But the present day Orissa ex-states referred to here were excluded and kept under their chieftains.

These territories were divided into 3 groups for administrative convenience. One group was known as “Sambalpur Garhjat Chiefs” consisting of Bindranuagada, Khadial, Borasambar, Phuljhar, Bargarh, Patna, Sarangagarh, Sakti, Raigarh, Bamanda, Redhakhhol and Sonapur. This group was administered by a British Agent with headquarters at Ranchi in Chotanagpur. There was another group with 18 Garhjats beginning from Tigiria, Athagarh upto Mayurbhanj and was known as the Cuttack Tributary Mahals. The ex-states of Boudh and Athamallik had previously been attached to the Ranchi Agent. But when in 1816 a Superintendent of Tributary Mahals was appointed as subordinate to the Commissioner of the Orissa Division, Boudh and Athamallik were transferred from the jurisdiction of the Ranchi Agent to that of the Superintendent of Cuttack Tributary Mahals in 1837.



Subsequently the seven ex- states of Kalahandi, Patna, etc. known as ex-C.P. group were transferred to the jurisdiction of the Chief Commissioner of Nagpur. The two ex-states, Seraikela and Kharsawan, remained under the jurisdiction of the Commissioner of Chhotanagpur, the rest being under the jurisdiction of the Commissioner of Orissa.

The C.P. group of the 7 Orissa ex-states were again amalgamated with the other Orissa ex-states in 1906 and all these were placed under the "Political Agent" whose office was then created and located at Sambalpur with judicial powers of High Court and administrative Supervising powers exercised by the Commissioner of Orissa Division. In 1916 the two ex-states, Seraikela and Kharsawan, came under the Political Agent of Orissa. Again from 1st April, 1922 the Commissioner of Orissa Division ceased all his connection with the ex-states, all powers heretofore vested in him being transferred to the Political Agent who was thereafter designated as Political Agent and Commissioner having also jurisdiction of certain judicial powers over the administration of Anugul, a non-Regulated area of British Orissa. The Deputy Commissioner of Anugul was also delegated powers of an Additional Political Agent from 1922 and used to supervise and try Session cases in some neighbouring states. This arrangement was discontinued from 1st December, 1924, all powers then being exercised by the Political Agent and Assistant Political Agent.

There came another change in 1933. The Eastern States Agency was established on the 1st April of that year comprising 26 feudatory states of Orissa and 14 other states from the Central Provinces. Prior to that the 26 Orissa states were under the control of the Governor-in-Council of Bihar and Orissa and 14 states of C.P. were similarly under the control of the Governor-in-Council of C.P. After the enquiry of the Butler Committee in 1929 these states were taken out from the control of the provincial Governments and had direct relationship with the Central Government, the Governor-General (then known as Crown Representative) exercising his jurisdiction through the Agent to the Governor-General, (later designated as Resident) whose headquarters was first located at Ranchi. Under him 2 Political Agents worked; one for the 26 Orissa states with headquarters at Sambalpur and the other for the 14 C.P. states with headquarters at Raipur. After a short period, 2 more states of Bengal; Tripura and Cooch Behar were added to the Eastern States Agency and the headquarters of the Resident was transferred from Ranchi to Calcutta and it was then that the designation was changed from "Agent to Governor-General (AGG)" to "Resident".

There was then a further vivisection of the Orissa feudatory states. The Eastern States Agency was divided into 3 different agencies under the same Resident, known as Bengal States Agency, Orissa States Agency and Chhatisgarh States Agency. In the Bengal Agency besides Tripura and Cooch Behar which were Bengali states, the Orissa state of Mayurbhanj had been included and this Agency was under the jurisdiction of the Secretary to the Resident. Two other Oriya states Kalahandi and Patna were torn out from the Orissa States Agency and amalgamated with the C. P. group of Chhatisgarh States Agency. The Orissa States Agency thus represented 20 out of 26 Orissa feudatory states.

### **Condition of peasantry and system of taxation**

The following quotations from the Enquiry Committee Report of Orissa States 1939 will reveal the condition of the peasantry and the system of taxation which were, more or less, prevalent in almost all the feudatory states of Orissa.

“The peasantry has no full right in all these States. It is liable to ejection inspite of its long possession and enjoyment for generations. The claims of reclamation were of no avail to it.”

“Besides, there are no rules for remission and suspension of arrears in the land rent. A default in payment means the confiscation of land which is sold to the highest bidder without the balance, if any, over the arrears being refunded”.

“The agrarian situation in these States is getting more acute everyday by the increase in rents, which knows no check, aggravated by the present economic depression. The peasantry is naturally restive and shows signs of impatience for the lightening of their burden. Much valuable land remains uncultivated as the outside people are not attracted by the conditions on which it is given on rent. Insecurity of tenure and liability to arbitrary increase in rents are the two stumbling blocks which create serious difficulties in the way of increasing cultivation over vast blocks of rich land which might bring prosperity to the local population and add substantially to the State Treasury”.

“The system of taxation now prevailing in these States defies all canons of sound finance. Land is heavily taxed without regard to the capacity of the peasants to pay. Neither the wholesome rules of Manu regarding land tax, nor the scientific principles of land-revenue assessment evolved by the experts of the British Government in India are observed by the Rulers of these States”.

“Land revenue in British India is considered to be high enough and there is a widespread demand for its substantial reduction. But the same rent in the States is higher still”.

“Added to this there are numerous other taxes, fees, Salamies, levies and monopolies, education cess varying between half anna to two annas three pies per rupee of rent, hospital cess varying between half anna to one anna six pies per rupee of rent ; forest cess varying between half anna to one anna three pies per rupee of rent, road cess or miscellaneous cess varying between six annas to one anna and six pies per rupee of rent. Such cesses are levied in lieu of *bethi* and *begari*, but in actual practice this excessive cess is collected over and above the *bethi* which is also realised as before in many States ; grazing fee at one anna to Re. 1-4-0. per cattle per year; tax on industrial castes; special cess on sugar-cane, cess for using sugar-cane crushing machine, tax on landless labourers, fruit cess; cess for exporting grain or merchandise; fee for adoption, Salami for permitting widows to adopt (and such fee is in many States levied at the rate of Rs.5 or thereabouts per acre of land) ; in many States levy of income-tax, tax on salt, kerosene, bidi, tobacco, pan, cocoanut, coir, meat, and many other articles and necessaries of life through monopoly ; in some States special fees for permitting use of double plank doors, use of any head-dress, use of palanquins, tax on plough and many other taxes have been levied. In the reports given in this book on Athagarh and Talcher, the details of different taxes and cesses will be found. What is true of these States is also true of most of the States.”

“In a poverty-stricken area which has no other sources of income except land, this heavy and iniquitous burden has broken the backs of the peasantry and created conditions ripe for an agrarian revolution, a very mild type of which has already manifested itself in several States in Orissa.”

“The system of monopolies in the daily necessities of life like salt, kerosene, pan, cocoanut, etc., hits the people very hard, increase in prices in those commodities encourages sale of inferior stuff and sets the law of diminishing return in motion with the consequent fall in consumption of the articles concerned.”

“From all evidence that we have been able to gather and from all our careful enquiries we are led to believe that the Rulers generally spend about half the public revenues on themselves and their families.”

“ Besides the sums earmarked in the State Budgets for the domestic department there are various other devices which the Rulers and their advisors have found out by which a good portion of public money is diverted to the private treasury of the Raja”.

### **Risings and Rebellions**

As a result, there were several risings and rebellions in various ex-states like Bamanda, Boudh, Dashapalla, Nilagiri, Talcher and Dhenkanal which are outside the scope of this chapter.

The history of Risings and Rebellions in Orissa states could be traced back to the year 1866, the year of the great famine known as “Na-anka”. The ex-states were then under the direct supervision of the Commissioner of Orissa Division which formed a part of the then Bengal Presidency. Just after the British took over, there were repeated famines in Orissa and Orissa ex-states in 1806, 1809, 1836 and the worst famine that had ever occurred in any country came upon these poor people in the year 1866-67. The harrowing tales of this disastrous famine were beyond description. Over 8 lakhs of people died within a span of a few months. The coastal districts of Orissa division and particularly the Orissa ex-states proved to be the worst grave-yard of men, women and children who died of hunger and pestilence—literally like flies. It went to such an extent that the mother tried to live on the flesh of the dead child and man ate the flesh of man. It was a veritable hell that men and nature created together. The inhuman negligence and callous attitude of the administrators were greatly responsible for this holocaust which was re-echoed not only in this country but even in the British Parliament of those days as a result of which a famine commission was appointed by the British Government known as the Melvelli Commission. Prior to the famine the economic condition of these ex-states had deteriorated to such an extent that the then British Government put some of these ex-states such as Dashapalla, Kendujhar, Nayagarh, Narasinghapur, Tigiria and Hindol into public auction on account of repeated failures on the part of the rulers to pay the meagre tributes to the British Government. When there were no bidders the government itself purchased these ex-states. But later, on political considerations these ex-states were again restored to the rulers. These ex-states which once formed part of the great ancient Kalinga, which had built up a cultural empire and over-sea market in South-East Asia through its merchant navy and was in a prosperous condition, was ultimately reduced to utter penury in course of time. After the great famine of 1866 there was the first rebellion in Kendujhar ex-state when

T.E. Ravenshaw was the Commissioner of Orissa Division. It was a rebellion by the Bhuyans, an Adivasi tribe and a large number of people were killed on account of repressive measures.

There were subsequent risings and rebellions in various ex-states like Bamanda, Dashapalla, Talcher, Dhenkanal, etc.

### **Prajamandal Movement in the ex-states**

In such circumstances the Orissa State's People's conference was first organised in 1931 at Cuttack with the active co-operation of the All-India States' People's conference and with the help of a handful of workers of Orissa ex-states and the help and co-operation of some level-headed public men of Orissa. The co-operation of the rulers was sought who, however, refused to recognise it. On the contrary all attempts were made to nip it in the bud. Extraordinary circumstances owing to aggressive Congress movement in the province also stood on the way and after the first conference the organisation became dormant for a pretty long time.

It was in the year 1936-37 that fresh attempts were made to rejuvenate the organisation and the second session was held at Cuttack in the year 1937 under the presidentship of Dr. Pattabhi Sitaramaya. It was then proposed that an Enquiry Committee should be constituted to enquire into the prevailing conditions in the Orissa states. Prior to this there had been many agitations before in some of the states for the redress of grievances and oppressions. In Kendujhar, Talcher, Dashapalla, Nilagiri, Badamba, Narasinghapur, Boudh, Bamanda, Nayagarh, Banai, Dhenkanal and several other ex-states people tried to bring their grievances and the misdeeds to light. But such attempts were suppressed with severe repressions. In one case, that is in case of Badamba, the ruler was deprived of his powers and the ex-state was placed under Court of Wards. But the fundamental defects and abuses of ex-state administration such as Bethi, etc. were not abolished. On the other hand, the political officer of the Government rather codified Bethi, Beggari and Rasad even in the year of grace of 1930 in which the Government of India ratified the Geneva Convention of abolition of forced labour and slavery.

But after the new constitutional changes in the provinces and the inauguration of provincial autonomy and advent of Congress Ministry a great psychological change came in the outlook of these oppressed people of the Orissa States and at such a time the Orissa State's People's

Enquiry Committee with Dr. Harekrushna Mahtab as President and Sj. Balavantarai Mehta and Sj. Lalmohan Patnaik as members was moved to hear the people that came forward in hundreds to lay their grievances before them. Many of the rulers tried to prevent such evidence being forthcoming.

Renewed repressions started in various ex-states particularly in Nilagiri, Dhenkanal and Talcher which later became matters of history of Freedom Movement. Peaceful civil resistance also started in ex-states like Athagarh, Tigiria, Badamba and Narasinghapur under the guidance of the respective Prajamandal leaders. The rulers of these ex-states more or less followed the repressive policy of their fellow rulers of Dhenkanal and Talcher and they had also their share of firing and lathi charges on innocent and peaceful crowds following the declarations of the Prajamandals in their states as unlawful and going back upon their declarations and assurances given before in response to the agitation and demand of the Prajamandals. There were great agitations in almost all the Orissa ex-states on account of the widespread activities of the Prajamandals and upheavals among the people including tribal people. At this stage of the affairs, the Ranpur ex-state suddenly came into prominence owing to the aggressive murder of the Political Agent, Major Bazelgette by the infuriated mob. The movement of Satyagraha got a rude shock from this deplorable incident but it gave a turn more towards constitutional agitation. Prominent Congress leaders of Orissa and some notable Indian leaders tried to intervene in the state people's agitation in order to bring about a settlement between the rulers and the people. Babu Rajendra Prasad later President of independent India, Rev. C.F. Andrews, Miss Agatha Harrison (Secretary of the Indian Conciliation Group, London), Dr. H. Mahtab, Prof. N. G. Ranga and a few others played important roles in bringing about such settlement. Ultimately under the advice of Mahatma Gandhi the Satyagraha movement was withdrawn and the demands were taken up in a constitutional way. Prajamandal leaders who were associated with the Regional Council of States People's Conference took a leading role in preparing memoranda on the repressive measures under the auspices of the said council and submitted the same to the authority. They led the agitation in a systematic way beginning from the Constituent Assembly down to the remotest corners of the ex-states. Political Agents also intervened. It is worthwhile to note that the Orissa States People's agitation for securing fundamental rights and democratic constitution could not have been effective if the then Congress ministry of Orissa headed by Biswanath Das would not have extended its moral support and exercised its influence with the Government of India and the premier political organisations of the

country. The situation after Ranpur agitation was followed by a tactical change of the policy by the rulers. The Dhenkanal ruler made a proclamation of constitutional reforms in the state in June 1939 followed by the ruler of Talcher. Similarly in Athagarh, Khandaparha, Nayagarh, Hindol and various other ex-states some popular leaders were associated with the administration of the ex-states. But in the wake of the Second World War and the resignation of the Congress ministry in September 1939, the situation took a different turn. The Political Department tightened its grip on the ex-states. All Prajamandal organisations were banned and leaders and workers were put into jail. After the war, they were released as prelude to the transfer of power by the British to the Indian hands on the 15th August, 1947.

### Merger of Ex-states

It may be remembered that All-India States' People's Conference under the leadership of Dr. Pattabhi Sitaramaya and Balavantrai Mehta had previously suggested that the small states should have a common administration with the neighbouring provinces. The first session of the Orissa and C. P. Regional Council of the All India States' People's Conference held at Cuttack on the 1st March, 1947 with 50 duly elected delegates from 15 affiliated organisations like Prajamandals of different ex-states had reached at a momentous decision regarding the future status of these ex-states and introduction of democratic rule in their administration and ultimately their collaboration with the neighbouring provinces on cultural, linguistic and geographical considerations.

With the coming of independence in 1947 the issue of the merger of the states was taken up immediately for which grounds had long been prepared by the Prajamandal movement.

The leaders of Orissa and of India could not have allowed the princely chiefs to continue to rule as before. Dr. H. Mahtab took the initiative for the merger of the states without any further delay. The unrest in the ex-state of Nilagiri forced him for intervention and the ex-state was merged with Orissa in November 1947. This alarmed the other rulers while it encouraged the people to stand up boldly for their political emancipation. The developing crisis made the Government of India's intervention imperative and Sardar Vallabhabhai Patel came to Orissa in December 1947. His statesmanship and strength bore result when all the princely states, except Mayurbhanj, signed the agreement handing over the administration of their states to the Government of India in perpetuity, who on their part delegated the administrative power to the state Government. The princely states, thus, except Mayurbhanj, were merged

with Orissa with effect from 1st January, 1948. Mayurbhanj, too, merged with Orissa a year later. As a consequence of merger the four ex-states of Athagarh, Narasinghapur, Badamba and Tigiria were tagged to the Cuttack district.

The above descriptions of the feudatory states are common more or less to all the Orissa feudatory states. Detailed accounts about the ex-states of Athagarh, Badamba, Tigiria and Narasinghapur are given below.

### **Athagarh**

The ex-state of Athagarh lies between 20° 26' and 20° 41' N. and 84° 32' and 85° 52' E. with an area of 435·12 square kilometres. The ex-state is said to have originally extended on the east as far as Parganas of Cuttack Haveli and Dalijora, on the west upto Tigiria, on the north from Kapilas to Gobindpur, Baldiabandh, Nadiali, Krishnaprasad and Paschimeswar temples and on the south to Banki, Damparha, Matri and Patia. Kakhari and Tapankhand were annexed by the Mughal rulers and neighbouring chiefs encroached upon the state from all sides. Parjang and Bajrakot were given away as Amruta Manohi (religious) endowments about 150 years ago. Raja of Dhenkanal who married two of the daughters of the chief of Athagarh obtained possession of most of the villages of Majkuri Bisa, i.e. from Kapilas temple via Krishnaprasad to Paschimeswar temple. With its reduced size, it is bordered on the north by Dhenkanal ex-state; on the west by the ex-states of Tigiria and Dhenkanal and on the east and south by Cuttack district and the Mahanadi river. The family of the chief of Athagarh belongs to the Karan caste of Orissa with its recognised title "Sri Karan Bewarta Patnaik". The emblem of the ex-state was "Radha-Krishna".

The ex-state was formerly within the kingdom of the kings of Orissa. Raja Niladri Beberta Patnaik was the founder of the ex-state. According to one version he was the Beberta or Minister of the Puri Raja, who conferred on him the title of Raja and gave him Athagarh as a reward for his meritorious services. The other version is that one of the kings of Orissa married the daughter of his Beberta (Dewan) named Niladri Bhadra Patnaik and presented his father-in-law with three villages, namely Bali, Jemadeipur and Pahilabar with the title of Raja conferred on him for which the ex-state was also called as Bali-Athagarh. After his death, his son, Raja Bhagirathi Beberta Patnaik extended the territory by subjugating Dalua Paik Sardars of eight Garhs for which the ex-state is said



to have been named as Athagarh. The ex-state was one of the ten ex-states which entered into treaty engagements in 1803. The relation between the ex-state and the British Government was regulated by the terms of Sanad granted in 1894 and revised from time to time. In 1908, the then chief Raja Srikanan Biswanath Bebartha Patnaik Bahadur obtained as a personal distinction, the title of Raja Bahadur from the British Government. Raja Radhanath Bebartha Patnaik was the last ruler of the ex-state who signed the Instrument of Merger on the 15th December, 1947. He was born on the 28th November, 1909, succeeded to the throne in 1918 and was invested with ruling powers on the 5th September, 1932.

Details about the revenue history of the ex-state have been given in Chapter XI (Revenue Administration).

### **Badamba**

The ex-state of Badamba lies between 20° 21' and 20° 31' N, and 85° 12' and 85° 31' E, with an area of 367.52 square kilometres. It is bounded on the north by the Hindol ex-state, on the east by the Tigiria ex-state, and on the south by the Cuttack district and Khandaparha ex-state (the boundary line was formed by the Mahanadi river). The emblem of the ex-state was a rabbit metamorphosed into a lion.

The history of the Badamba ex-state is said to have been commenced from 1305 A. D. with Hatakeswar Rout, a famous wrestler who served Narasinghadev, the Raja of Orissa and in recognition of his valour was presented with two Kondh villages by name Sankha and Mohuri, presently known as Sankhameri, 5 km. south of Badamba. The area of the two villages was about 10.3596 sq. kilometres. The founder, however, extended the limit of his possession to about 20.7192 sq. kilometres before he died, leaving his younger brother Malakeswar Rout to succeed him. He extended the limit of the ex-state to Ogalpur. He discovered goddess Bhattarika or Bruhadamba at Ogalpur and out of great respect for this goddess named the ex-state after her name. In course of time the name Bruhadamba is said to have been changed as Badamba. After ruling for 22 years he died and his son Durgeswar became the ruler of the ex-state. He extended the limits of the country and established forts at Ratagarh, Kadana and Budhapanka to protect the eastern boundary from the aggression of the rulers of Tigiria, Banki and Dhenkanal. He also established two villages, namely, Champeidwar and Durgapur. Jambeswar Raut, the fourth chief, who held his Gadi from 1375 to 1416 A.D., conquered the Kondh chiefs of Kharodh and annexed his lands raising the area of the ex-state to about 93.2364 square kilometres. He made land grants for the worship of goddess Mahakali on the Chandragiri hill. The fifth chief,

Bholeswar Raut, conquered the Khandait or chief of Amatia and extended the limit of the ex-state to Ratapat, 12°8'744 km. west of the headquarters, and the boundary between the ex-states of Badamba and Narasinghapur. It was during the time of this chief, who held Gadi for 43 years (1416 to 1459 A.D.) that the farthest western limit of the ex-state was reached. His successors increased their possessions to the east of the headquarters. Kanhu Charan Raut, the sixth chief, held his Gadi for 55 years (1459 to 1514 A.D.) and extended the limit of the ex-state to Mahulia, subjugating Kelu Dora, the chief of Khairas. He also established a fort at Ratapat to protect the boundary of the ex-state from the attacks of Narasinghapur chief. He was a good looking, brave and benevolent king. He was well-conversant in music and singing and married in the royal family of Anugul. He was allowed to use while on procession Chhatri, Trasa, Jhalara and Pankha by the Raja of Puri. He had three sons, namely, Deba Raut, Madhaba Raut and Bikram Raut. Madhaba Raut became the ruler after his father's death as Deba Raut met an untimely death. He ruled for 23 years (1514—1537 A.D.) and extended the limits of the ex-state by conquering some portions from Banki, Khandaparha, Narasighapur and Hindol areas. He started the Makara festival of Lord Simhanath on the bank of Mahanadi river. After him, his eldest son, Nabin Chandra Raut held Gadi for 23 years (1537 to 1560 A.D.). During his time the ex-state attained its largest limit from Ratapat in the west to Bidharpur in the east, and from the range of hills separating Hindol from Badamba in the north to the banks of the Mahanadi on the south. He established the village Maniabandh, which is now famous for its handloom fabrics. He was a highly learned man in Sanskrit literature and got the title of Samantasimhara. He was succeeded by his eldest son, Bajradhar Raut, who ruled for 24 years (1560—1584 A.D.). He started the Car Festival of Lord Jagannath in Badamba and established Brahmin settlements, temples and Mathas.

The Raghunath Jeu Matha at Badamba was established during his reign. His eldest son, Chandra Sekhar Mangaraj, ruled the territory for 33 years (1584—1617 A.D.) and the title of Mangaraj was conferred on him by the Raja of Puri. He was succeeded by his son, Narayan Mangaraj, who ruled the territory for 18 years (1617—1635 A.D.). He built a large-sized image of Lord Jagannath and repaired the temple of Simhanath. He established the idol of Lord Hanuman in the fort. He was a great poet. After his death, Krushna Chandra Mangaraj held the Gadi from 1635 to 1650 A.D. During his time the Muslims plundered the country as a consequence of which the chief made an agreement with them, paying a tribute of 6,335 *Kahans* of coweries per annum. He was an erudite scholar

in Sanskrit learning. He established the village Khairapanga. His son, Gopinath Mangaraj, established the idol of Lord Gopinath inside the fort and established the village Gopinathpur after his name. His son Balabhadra Mangaraj, the eldest son of the second queen became the ruler of the ex-state as the eldest queen had no issue. He constructed a temple for Lord Gopinath, the Jagamohan of Bhattarika and the temple of Swapneswar Mahadev. He also established the idol of Lord Jagannath called Mahimasagar at Gopinathpur. The Balabhadrapur Sasan was established by him. Many poets and writers flourished during his period. After him, Fakir Chandra Mangaraj Mahapatra became the ruler. He earned the title of Mahapatra for his bravery against Banki. The two great festivals of Badamba ex-state, viz., Mahastami in the month of Aswina (September-October) of Goddess Bhattarika and Chandan in the month of Baisakh (April-May) were started during his time. He ruled for 32 years. He had no issue, so he adopted Benudhar as his son. Benudhar Mangaraj Mahapatra established the Masakhai Garh during his rule. He was unmarried and adopted Padmanav as his son. Padmanav Birabar Mangaraj Mahapatra held the Gadi from 1748 to 1796 A. D. The title of Birabar was conferred on him. During the first part of his rule, the Raja of Khandaparha invaded the ex-state, and remained in possession of the ex-state for 13 months. Raja Padmanav sought the assistance of the Raja of Khordha and recovered possession of the ex-state. In 1775, the Raja of Narasinghapur invaded the ex-state and took possession of two of its important forts; Kharodh and Ratapat. The Raja sought the help of the Marathas this time and with their assistance was able to regain possession of the two forts. He built the shrine of Dakhina Kali situated near the temple of Simhanath and established the villages Padmanavpur and Banamalipur. His queen was a poetess who wrote many Kavyas among which Sitakallola is the biggest. After Raja Padmanav, his second son Pindiki Birabar Mangaraj Mahapatra became the ruler for a period of 48 years. The stone steps near Bhattarika temple were built by him. He adopted Gopinath, son of Bairagi Bidyadhar, as he had no male issue. Gopinath Birabar Mangaraj Mahapatra ruled for a period of 18 years. During his time the Land Record Settlement was done for the first time. After his death, his son Dasarathi Birabar Mangaraj Mahapatra became the ruler for 12 years. He established the deities of Mangala Thakurani and Rasabehari Deb near the palace. He established the Dasarathipur Sasan. The construction of roads at certain places also started during his rule. He died of small-pox. Biswambhar Birabar Mangaraj Mahapatra ascended the Gadi as a minor. During his rule land settlements were done and construction of office buildings, hospital, vernacular schools, Sanskrit Tols and roads were made. He died at the age of 42. Narayan Birabar Mangaraj

Mahapatra was the last ruler of the ex-state who signed the Instrument of Merger on the 15th December, 1947. He was born on the 10th January, 1914 and ascended the Gadi as a minor at the age of eight.

Details about the revenue history of the ex-state have been given in Chapter XI (Revenue Administration).

### **Narasinghapur**

The ex-state of Narasinghapur lies between 20° 23' and 20° 37' and 84° 58' and 85° 17'E, with an area of 515'410 sq. km. It is bounded on the north by a range of forest-clad hills, which separate it from old Anugul district and Hindol ex-state, on the east by the Badamba ex-state, on the south and south-west by the Mahanadi river which divides it from the Khandaparha and Dashapalla ex-states, and on the west by Dashapalla ex-state and old Anugul district. The emblem of the ex-state was a scorpion.

The ex-state is learnt to have been founded by Dharma Singh about 1292 A. D. It is said to have originally been in the possession of two Kondhs, Narasingh and Para, from whom the name of the ex-state was derived. The area of the ex-state was from time to time curtailed by portions by the attacks of the chiefs of Hindol, Badamba and Dashapalla. The title Mansingh Harichandan Mahapatra was obtained by the fifteenth chief, Dayanidhi Mansingh Harichandan Mahapatra. Somnath Mansingh Harichandan Mahapatra ascended the throne on the 1st December, 1826 when he was 20 years of age. The ex-state paid an annual tribute of Rs. 1,364 to the British Government. The Sanad was revised in 1908 and accordingly the ex-state had to pay Rs. 1,450 as an annual tribute.

Details about the revenue history of this ex-state have been given in Chapter XI (Revenue Administration).

### **Tigiria**

The ex-state Tigiria lies between 20°24' and 20°32' N. and 85°26' and 85°35' E. It is the smallest of the ex-states in Orissa, with an area of only 119'140 sq.km. It is bounded on the north by Dhenkanal ex-state, on the east by Athagarh ex-state, on the south by Mahanadi river and on the west by Badamba ex-state. The ex-state paid a tribute of Rs. 882/- annually to the British Government. The emblem of the ex-state was Pancha-

-sastra (five weapons).

According to tradition the founder of the ex-state was Nityananda Tunga who subdued the chiefs of three Garhs and brought under his subjugation the surrounding area. It is said that he gave the name Tigiria or Three Hills to this place. Another derivation assigns the name of the ex-state from the fact of its having three divisions protected by three forts 'Tri Garh' which in course of time spelt as Tigiria. He ruled for 65 years from 1246 to 1310 A. D. After him, Tripurari Tunga became the chief and ruled for 38 years, from 1311 to 1348 A. D. He was followed by Narottam Tunga (1349 to 1409 A. D.), Raghunath Tunga (1410 to 1462 A. D.), Bishnu Tunga (1463 to 1502 A. D.), Pitambar Tunga (1503 to 1550 A.D.), Basudev Tunga (1551 to 1587 A.D.), Sridhar Tunga (1588 to 1640 A. D.), Krupasindhu Tunga (1641 to 1681 A. D.) and Sankarshan Mandhata Mahapatra (1682 to 1742 A. D.). He was granted a Sanad by the Marathas conferring on him the title of Mahapatra in lieu of his assistance rendered to the Maratha Subehdar Chimanji against the chief of Dhenkanal ex-State. They further declared that the Raja whenever wished to go on a procession should be accompanied by men and elephant with a black flag, drum, bugle, etc., which the chiefs of Tigiria observed this custom as a honour. He was followed by Gopinath Champatisingh and Jadumani Rai Singh. The next chief Jagannath Champatisingh Mahapatra (1798 to 1844) assisted the raja of Orissa against the raja of Dampada and was rewarded with the service of Bad Parichha in the temple of Jagannath at Puri, a privilege which the family enjoys in perpetuity. He was followed by Harihar Champatisingh Mahapatra (1845 to 1886 A. D.) and Banamali Champatisingh Mahapatra. Raja Banamali succeeded his father in 1887. He was a very pious king and erected the temples of Prasanna Purusottam Deb and Gopinath Deb at Nijgarh. He adopted a son whose name was Sudarsan Rai Singh. Brajaraj Kshatriya Birabar Champatisingh Mahapatra was the last ruler who signed the Instrument of Merger on the 15th December, 1947. He was born on the 15th October, 1921 and succeeded to Gadi on the 16th June, 1943.

Details about the revenue history of the ex-state have been given in Chapter XI (Revenue Administration).

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