CHAPTER - VI

TRADE AND COMMERCE
Industry and Craft are considered second only to agriculture. In a bid to raise the economic level much attention was paid to trade and commercial activities by the state. No doubt, agriculture was the corner stone of Orissa's economy. Yet growth in agriculture and religious land grants to individuals resulted in the growth of urban centres and landed aristocracy. Thus demand of luxury goods as well as other necessary commodities led to the growth of a number of Industries in Orissa.

**Textile Industry:**

The most popular and widely circulated industrial product was cloth. India was famous for textile industries. Kalingan cotton fabrics were the best stuff and were very popular as mentioned by Kautilya. The Mahabharata refers to the different varieties of fine clothes such as Dukula, Kausika, Praturna, Pravara etc presented to the Pandavas by the people of Kalinga. In the Bhauma-Kara records we find reference to the weavers community (tantavāya) who produced good cotton clothes. The dancing sculptures in Kapilesvara, Parasuramesvar and Sisiresvar temples support the view of rich fabrics that were manufactured in Orissa in 9th century A.D. The fabrics were dyed with colours extracted from vegetable and mineral by
the dyers. Though the sculptures do not reveal much about printed or embroidered cloth but it can be assumed that printed and embroidered clothes must be popular among the fashionable ladies of high families and the dancers as well.

A tax was levied on the weaving loom by the state.

The textile industry in Orissa provided employment to many. Different types of Saree, dhoti, scarf, chadars were manufactured to catered to the need of the people. The dancing girl figure in the Vaital temple is found with close fitting tunic or pyjama. In Muktesvara temple (9th century A.D.) several figures are dressed in petticoats. It may be assumed that tailors also exercised their profession skillfully to prepare such needle-stiched dresses used by the people. Orissa provided ample raw materials such as cotton and silk cotton (sālmali) hemp (sana) and flax to facilitate the textile industries. Even tussar manufacturing was in vague in Khijjingakotta from the time of the Bhañjas.

Iron Industry:

One of the most important trade indispensable to rural life was that of the blacksmith. Metallurgy had made a remarkable state of development by this time in India. Iron tools and implements were used by the people for various purposes. The period under discussion witnessed the beginning of temple constructions. In these temples iron beams were used.
Agricultural implements like sickles, plough share, hand axe
war weapons like sword, shields, battle axes, arrow heads, pod
tripods etc have been dug out from Vindagarh\(^{11}\) and Sisupalagarh.

The sculptures of this period are shown with
different types of armaments such as battle axe, dagger, shield,
sword etc.\(^{13}\) This suggest that the period which witnessed
temple building activities and incessant warfare among the
rulers must have necessitated the iron industry to flourish.
The Yuktikalpataru of Bhoja states that Kalinga was reputed for
producing swords.\(^{14}\)

The Brahmesvar temple inscription mentions Svabhāva-
tunga killed the king of Orissa with a Kunta (sharp pointed
dagger).\(^{15}\) The Bhauma records\(^{16}\) mention 'sharp arrows' and
'unblunted sword cut necks of all enemies.' Also it mentions
the Bhauma-Karas "extorted enemies fortune with the power of
their bright sword."\(^{17}\) The Śailodbhava records\(^{18}\) also mention
the heoric battles fought by the rulers with their swords.
Orissa is famous for iron mines. Thus the growth and development
in iron industry must have made the blacksmiths trade in rural
areas a popular and profitable one.

Wide range of copper plate grants issued by the kings,
officers and feudatories suggest the use of copper metal in this
age. However, no statues, utensils or coins have been discovered.
So it is difficult to say about the other use of copper.
The contemporary records show bell metal, an alloy of copper and tin was a popular industry. The Svetaka Ganga records refer to Kāṇsakara Vimalachandra, Swayāmbhu who were appointed as engraver. The Puri plates of Dharmarāja, the Šailodbhava ruler refer to a house of a bronze-smith at the roadside in eastern boundary of the village Dongi. A number of bronze images belonging to the Bhauma-Kara period have been discovered from Banpur. So the bronze-smith community was considered as quite useful and prosperous in the rural life of Orissa.

Jewelleries of different kinds made of gold and silver were a great passion of the men and women in Orissa. The sculptures in Vaital Parasuramesvara, Sisiresvara temples, Ratnagiri, Udayagiri, Lalitagiri etc reveal ornaments such as necklaces (Ratnahāra) ear ornaments (kundala, karnaphula) girdles armlets etc. The Bhauma records also mention 'gold sticks' necklaces, mañjira. The goldsmiths (Suvamakāra) executed beautiful designs and patterns on the costly metals which were adored by men and women of rich families. Tathakāra mentioned in the inscription may denote to people who deal in metal works.

Pottery:

Pottery was another important rural industry, very much in demand in medieval times. Excavations at different places have brought to light remains of pots, jars, vessels,
earthen ware plaything etc which suggest potters had a busy life as the smiths in early medieval times. Probably there were villages where only the potters inhabited and produced different earthen ware articles to supply to the towns and the villages. In the inscriptions we get reference to the village Kumbhārapadraka and Kumbhārachhe or Kumbhārachheda which imply that large number of people were engaged in this rural industry. The excavation at Viratgarh has unearthed the fine specimens of medieval pottery displaying high techniques of polish and finish. Besides making household articles the potters were also engaged in making bricks for the constructions of temples and buildings.

Stone Work Industry:

The remains of massive temples and its fine artistic execution of iconography suggest that the stone work industry reached perfection in early medieval times. The artisans made use of red granite resembling stones, sand stones and chlorites which were available in plenty in Orissa. The beautiful sculptures and the massive temples constructed in that period combined both industrial art and engineering skills.

Wood Work Industry:

Carpentry or wood work industry also existed. In the Talcher Plate of Sivakara III we come across the word 'Sayanāsana'
(bed stead). The sculptural representation of bed stead is made on the wall of Muktesvar temple. On the wall of Vaital temple the picture of lampstand is engraved which suggest that carpentry flourished during this period. Besides the doors and windows in the temples, palaces or monasteries built in this period must have been made of wood. Different types of household furnitures, bullock carts, chariots were made of wood.

Basket - making Industry:

Basket making was a rural industry which may be enlisted as a craft trade. It provided articles of basic necessity to the village folk. Generally the aboriginees or people from lower stratum were engaged in this profession. They collected bamboos and other raw materials from the forest and produced a variety of articles: sieves, brooms, boxes of different kinds, basket, tray etc. Even umbrellas, fans, palanquins from bamboo slats were also made by them. The Charyāpadas referred to the Dombis who were engaged in this profession. Even sacks and ropes made of grass (mūṇja) and reeds were highly useful to the rural people. Thus this rural industry was of great importance to public life in olden times.

There existed some agro industries like that of making jaggery and oil. Already we have discussed the cultivation of sugar-cane and oil seeds like castor, sesamum and mustard.
Jaggery was naturally a sweetening agent essential for making sweet delicacies and sweetmeats. In the temples, to burn lamps (Dīpa) oil was needed. Though there is no reference to the process which was adopted to manufacture these, yet they must have been produced in good amount to fulfil the demands.

During the Bhauma period brewery was another important industry. The Bhauma and Bhanja records refer to 'Saunḍhikas' or the distillers. As Śaktism was very much popular in Orissa at that time wine manufacturing also turned out to be a profitable industry.32

In the religious charters we find reference to Gañḍha (sandal paste) and dhūpa (insence) to gods.33 Royal families and rich fashionable people who maintained luxurious life in the society had great affinity to such cosmetic items. So perfumery as an industry must have existed in Orissa.

Earlier we have discussed about the coiffures among men and women. The sculptures in the temples and monasteries depict the different styles, and care adopted by the people to look beautiful. In the Vaital and Satrughnesvar temple we find sculpture holding mirrors. The mirrors were not of glass as glass manufacturing was unknown during that period. But as metallurgy was quite developed at that time, polished copper and brass mirrors must be manufactured in Orissa.34 Besides mirror, combs made of ivory, horn and wood must be used by the people to set their hair-dos.
The Orissan jungles were full of elephants especially the Kongoda region. The "Periplus of the Erythrean Sea" states Dosarne (Orissa) produced the best ivory. Hudud-ul Alam mentions ivory exports of Orissa. The Sailodbhava and Bhauma-Kara records refer to elephants frequently. The art of ivory carving flourished in Orissa in the period under review.

Guilds:

In ancient times professional crafts and commercial organizations were classified themselves into corporative groups known as śrenī. These trade and industrial guilds played a vital role in the economic life in the urban centres as well as in the villages. In early medieval times in Orissa it seems trade was hereditary and followed by the members of the entire family. Thus guilds gave rise to occupational sub castes. An epigraphic study of the period under review indicate the existence of some caste guilds in Orissa. The Bhauma records refer to tantuvāyas (weavers), Saundhikas (brewers), gokuṭas (cowherds) etc who were paying taxes to the state. In the religious charters the state made endowments for the expenditure in the temples, in the form of gāndha (sandal paste) flowers (puspa), lamp and incense, garments, meals and medicines for the ascetics as well as for reparation work. In other words the weaver, milkman (who supplied milk for preparing charu for the
deity) the oilman, the perfumer, potter, the physician (vaidya),
the garland maker (mālākāra) and the artisans received their
share from the royal houses for their service to the temple.
As this was the beginning of the temple construction which
reached a golden phase in the subsequent period, the above
said crafts and industries continued to exist and received
endowments from the state. These suggest that for the develop­
ment and easy transactions of certain products there existed
an efficient organisation of guilds.

In the inscription certain villages: Kumbhāra
padraka and Kumbhārachheda discussed earlier suggest, these
villages were inhabited by professional group of potters only.
One of the copper plate charter (9th century A.D.) of Svetaka
Ganga ruler Indravarman, was engraved by Kāmsakāra śreṣṭhī
Śri Sāmanta Swayāmbhu. The guild masters were known as elder
(jyesthaka) or the 'best' (śreṣṭhī) in ancient and early
medieval times. This suggest that Kāmsakāra śreṣṭhī
Śri Swayāmbhu must be a privileged, influential and respectable
person among the bronze-smiths living in that territory. Every
professional trade groups had its chief or headman to look after
the different aspects of the trade craft.

Guild system was highly developed in those parts of
India where there was Buddhist influence. As the early
Bhauma-Karas were partons of Buddhism and Orissa was full of
Buddhist centres: Ratnagiri, Udayagiri, Lalitagiri, Khadipada,
Choudwar, Dhauli, Chaurasi etc it is acceptable that guild system
must have developed greatly in Orissa. The merchant community made endowments to the Viharas for their maintenance.

Some of the guilds were prosperous and constituted a sort of moneyed bourgeoisie in the society. Some others that of shoe makers (charmakāra) fowlers, jugglers, basket makers, fishermen, weavers etc were of humble origins and constituted, the lower stratum of the society.

TRADE AND COMMERCE:

The growth in agrarian and industrial products led to the growth of trade and commerce in medieval Orissa. Surplus products from one area diffused to other parts fulfilling the demands of such items in that area. The medieval society in Orissa consisted of enterprising merchant community who carried on trade not only in India but also in the overseas countries.\footnote{43}

Internal Trade:

Rural trade was carried out by a hāṭṭa or market which served either one or several villages. Though the inscriptions of our period do not refer to the names of hāṭtas, yet it may be assumed that the surplus agrarian and industrial products were sold in such markets. The Hansesvara temple inscription\footnote{44} of Madhava Devī speaks of a hāṭṭa in the vicinity.
of Madhavesvara temple in Jajpur. A copper plate grant of Nettabhañja refer to Angulaka as an important centre of the merchant community where different kinds of articles were sold in large scale. The Ganga records specifically mentioned the hattas whose importance was felt immensely in the economic life of the people of Orissa.

Generally the market places or hattas were organised in the vicinity of the temples and towns in the early medieval times. Though the composition and function of such hattas are not known exactly yet they made a direct link with the cultivators, craftsmen and artisans. Hiuen Tsang mentions about the towns of Kongoda and their business transactions, "within its limits there are several tens of small towns ........ abunds in many rare and valuable articles." The Sailodbhava charters mention important towns like Alatalanghapur, Matrichandra-pāṭaka, Saumyapur, Asilidā, Kankontala and Kongoda. These towns must have markets in their vicinities to provide the people with necessary articles. The Bhauma-Kara kingdom had many such villages and towns. The discovery of ruins, monuments and sculptures from Viraja or Jajpur, Solampur, Kupari, Khadipada, Bhubanesvar, Baud etc. suggest these places were important centres of religion and culture. These places must be bustling with life and activities both in cultural and economic aspects in that period. Besides, the capitals of the feudatories also be in a flourishing state. Examples may be sited of Vanjulvaka and Dhritipur of Khiñjali maṇḍala, Khijjiñgakoṭṭa of
Khijjinga mandals, Svetakapur of Svetakamandala, Jayapura of the Nandodbhavas in Yamagartta mandala and Kodalaka of the Sulkis. These places must have been supplemented with markets or hattas in order to flourish economically.

**Modes of Transport:**

Medhatithi makes a reference to the carts and describes them as drawn by bullocks, mules and buffaloes which were used for transport of materials and for conveyance. Though the inscriptions of our period do not refer to bullock carts, it may be presumed that they were used to carry the merchandise from one place to other. Huien Tsang mentions elephants were harnessed for conveyance and to make long journeys. Since Kongoda was a hilly tract full of jungles, the means of communications must not be developed in the forest tracts. Hence the elephants were used for this purpose. A stone sculpture of 9th century A.D. depicts a bullock cart.

Since rivers were means of communication, boats were used for water borne trade. The Charyāpada also mentions the boats. The important rivers like Mahanadi, Brāhmaṇi, Vaitarīni, Suvarnarekhā, Riṣikulyā, Sāliā etc and their tributaries were used for transport of goods. Boats were great assets of such water borne trade.
Means of Communication:

For internal trade, roads were constructed. There were large number of villages and towns which were important trade centres. In order to connect them roads must have been constructed, but they were not developed and convenient in the modern sense of the term. Hiuen Tsang who visited Orissa in second quarter of 7th century A.D. suggest the existence of roads between Utkala and Kongoda and Kalinga also between Utkala, South Kosala and Kalinga.

The contemporary records also mention 'patha', gohiri etc which may be narrow roads that connected different villages and areas. The Kamanālinākṣyapur charter of Svetaka Ganga ruler Samantavarman refer. to "Dharmarāja Kaliṅçamārga" which marked the boundary between Kongoda and Svetaka kingdom. Construction of highways and roads must have been undertaken by the state. The important roads seem to have well demarcated with mile stones. Villages did not have well planned streets or highways like that of the towns.

Internal trade mostly carried out by the water routes which were more convenient and safe. In the Bhaumakara period ferry dues seem to have been an important source of state income. Taxes were imposed on the landing place (ghāta) and ferries (Naditarāsthāna). As river traffic served a better and safer means of travelling and transporting merchandise, the state had a strict control over the ferries.
Yet travelling was not safe. Roads were not well constructed and were infested with robbers and wild animals. Rivers sometimes were uncrossable, mainly during the rainy seasons. The caravan traders marching with carts, wagons with sacks of merchandise often faced many such difficulties. Regarding the insecurity of journey mention may be made of Hiuen Tsang being molested by robbers twice.\(^59\)

Facilities for the travellers were provided through water reservoirs or tanks on the way side, inns, and even small shops of general merchants.\(^60\) In some cases water streams and river had bridges. Kumurang plate of Dāṇḍī Mahādevī refers to a bridge (setu) in the east of the village Kalesvara.\(^61\)

**Merchandise:**

There were different varieties of agrarian and commercial products of economic importance. The commodities of internal trade included all kinds of agrarial products like rice, wheat, millet, oil seeds, vegetables, fruits etc. Commercial crops like sugarcane, betel leaves, betel nuts, coconut etc were traded in the markets. Among the industrial products textile, perfumes, oil and the local products like pottery, iron implements, ornaments etc were the main items. The tribals sold baskets, other articles made of bamboos, hemp, grass, and also fruits and herbs in the nearby markets. Salt was another commercial product produced mainly in the coastal
tracts. We find reference to 'Samudrakarabandha' in the Bhauma charter which clearly indicates the manufacture of salt. This necessary article for daily consumption must be traded in all the hattas or market places.

During the Bhauma-Kara period liquor was another item of local trade. In most of the charters brewers (saundhika) are mentioned along with other artisan communities. They paid taxes to the state for manufacturing liquor. So liquor was in great demand in the local trade centres.

Hiuen-Tsang refers to large dark coloured elephants of Kongoda and Kalinga which were sold in the neighbouring states. This indicates Orissa's trade relationship with the states like that of the Palas, Senas, Kalachuris, Cholas, Eastern Chalukyas etc. Orissa in the ancient times maintained commercial links with distant states like Magadha and Madhyadesa. The sculptural representation of 'Khedā' (cathing elephants) is depicted on the walls of Laksmanesvar and Parasuramesvar temples of 9th century A.D. The war scene depicted on the wall of the Vaital temple included elephants. Hence elephants, very useful animals used for conveyance, transport and wars were traded from Orissa to different parts of India.

Luxury articles made of ivory were great obsession with the kings, noble and richer section of the society. Dantapura, an ancient port of Kalinga was a famous centre of ivory products.
Ptolemy\textsuperscript{67} in his description has mentioned that diamonds were available in the river bed of Manada on the bank of which Sambalaka was located. N.K. Sahu\textsuperscript{68} has identified the river Manada and the town Sambalaka with river Mahanadi and Sambalpur town respectively. Garuda Purana\textsuperscript{69} and Brihadsamhita\textsuperscript{70} mention the availability of diamonds from Kosala.

Medium of exchange – currency:

The inscriptions of the period under review give some stray references to the currency system. However, after the Mauryan invasion from 3rd century B.C. to the middle of the 4th century A.D. Punch marked coins were in circulation in Orissa.\textsuperscript{71} We do not have any numismatic evidence to throw light upon the coinage system of the period under discussion. However in some parts gold and silver coins were in vague. The Nalas, who were ruling in Bastar-Koraput region issued gold coins.\textsuperscript{72}

Cowrie:

Cypraea Moneta or Cowry shells as a medium of exchange can be traced as far back as 14th century B.C.\textsuperscript{73} In the medieval period cowries constituted the most popular currency for petty transactions in Orissa, Bengal, and Assam. Hiuen Tsang who visited India in the first half of 7th century A.D. found
cowries being used as a medium of exchange. In Kongoda he noticed the prevalence of cowry currency along with pearls which were used for big transactions. In the Hindol plate of Subhākara II of Bhauma-Kara dynasty we find the reference of cowries.

The exact relation between silver, copper and cowry in early and medieval period is not known. Cowries were not coins as they did not bear any royal stamp. The monetary tables and the Śubhaṅkara method of arithematic prevalent in Orissa and Bengal are based on cowry currency. According to that system 4 cowries make one ganda, 20 gandas make one pana and 16 panas one kāhāna. Kāhāna is derived from the sanskrit word Karsapana. According to Cunningham, the ancient Kahapanā was valued at 16 panas of cowries and each pana was equal to 80 cowries equivalent to 80 ratikas. The Bhauma-Kara grants refer to pana in several places.

The Ningondi grant of the Māthara ruler Prabhaṅjana-varman refers to the annual rent fixed at 200 panas. It is difficult to say whether pana was a copper coin or used in terms of ancient monetary system based on cowry currency.

Pala:

Pala was used to denote the amount of the nominal rent derived from a specified plot of land donated by kings. The Sulki and Tunga records refer to this term. Dharma
Mahādevi in her Angul plate refers to the rent of the village Sakomba fixed at 3 palas of silver. The exact value of Pala is difficult to determine without any other evidences.

Rupya:

The contemporary records of the Śulki, Tunga and Bhauma-Kara refer to Rupyakas which suggest that silver coins were in circulation in those days. Nothing definite is known about these silver coins regarding its weight and the metal, as no such coins have been discovered as yet. There may be scarcity of metallic coins in the early medieval Orissa.

In South India Māda or Māda coins were prevalent. In the Ganga kingdoms gold coins known as madhas were in circulation. Scholars held Māda as a coin weighing forty ratis. But different Mādas of different weights were in circulation in the Ganga kingdom as depicted in the inscriptions.

A Ganga record of 9th century A.D. refers to māshaka. According to Manu a māshaka of silver weighs 2 ratis of silver. In the subsequent period māshaka of 5 or 8 ratis of silver was in circulation.

From the above discussion it may be presumed that money economy was not highly developed in Orissa in early medieval period. As such barter system played an important role in the economy of Orissa. Even recently in the rural part of Orissa
people exchange necessary articles. Thus the barter system has an important role in the daily economy of the common people. *Medhātithi* mentions this system, that is panya or substance exchanged for money or any other substance. In Orissa barter system prevailed along with credit system in the early medieval times. As such we do not have any numismatic evidence of silver or gold coins except the cowries which were available in large quantity from the coastal tracts.

**Weights and Measures:**

The *Sailodbhavas* and the *Bhauma-Kara* Copper plates do not refer to any tables of weights and measures prevalent in Orissa during that period. In one of the *Bhauma-Kara* inscription *ādhaka* as a measurement of rice is mentioned. In *Sabdakalpādruma*, *ādhaka* is defined as a quarter of rona in practice sixteen or twenty seers. *ādhaka* may be same as the *ada* system prevalent in Orissa. In *Manusmīhitā* the measurement of cron in drona is mentioned. D.C. Sircar gives a table of measure current in Bengal as -

<table>
<thead>
<tr>
<th>Measure</th>
<th>Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 kuṇchi</td>
<td>= 8 mustis</td>
</tr>
<tr>
<td>1 puskala</td>
<td>= 1 kuṇchis</td>
</tr>
<tr>
<td>1 ādhaka</td>
<td>= 4 puskalas</td>
</tr>
<tr>
<td>1 drona</td>
<td>= 4 ādhakas</td>
</tr>
<tr>
<td>1 kulyā</td>
<td>= 8 dronas</td>
</tr>
</tbody>
</table>
It may be assumed that in the neighbouring state of Orissa the same measurement table must be prevalent in the early medieval period. The Ganga records refer to Parvartta, Prastha Karanka, Kuchāṅga etc. However the Sailodbhava and the Bhauma-Kara records refer little about such terms used in the measurement of grains and oil.  

Trade Routes:

In the pre-Christian era Orissa had trade relation with the Gangetic valley. The Buddhist literature describes two merchants named Tapassau and Bhallika from Okkala or Utkala, while proceeding to Madhyadesa with five hundred cart-load of merchandise met the Buddha at Uruvela. There existed trade routes connecting Orissa with the important cities and towns of North India. In fact the ancient trade route from North to South India passed through Orissa.

One of the most important trade route in north India joined Taxila with Pataliputra and then extended upto Tamralipti, a flourishing port on the Eastern coast. This route joined the ancient silk route which passed through central Asia and extended up to West Asia and some Mediterranean countries. A route from Tamralipti identified with modern Tamluk in Midnapur district of West Bengal, ran through Mayurbhanj, Balasore upto Dhauli and from Dhauli proceeded to Southern India via Jaugada in Ganjam district. This route connected the important towns religious centres, monasteries along the eastern coast. Another
route originated from Pataliputra, passing through Singhbhum and Manbhumi in Bihar and Mayurbhanj district in north Orissa reaching Anandpur region of Eastern Keonjhar district extended upto Tosali i.e. Bhubaneswar in Puri district. Puri, a major place of pilgrimage was connected with inter-state trade routes through which not only pilgrims but also traders and merchants used to come to Orissa.

Hiuen Tsang is known to have travelled from Karnasuvarna to Odra country for 700 li and then to Kongoda for over 1200 li. After covering a distance of 1500 li he reached Kalinga and from there he journeyed 1800 li to reach South Kosala. Though the pilgrim has not specifically mentioned about the roads, but it seems that there existed routes which linked important towns of coastal Orissa with Karnasuvarna in north and Dantapura in South. Again from Dantapura a route connected Sirpur with the important towns of Western Orissa running through Bolangir-Sonepur-Titlagarh region. This route stretched upto Kausambhi and Kasi in North India.

In the 4th century A.D. Samudragupta in his southern campaigns defeated twelve kings of whom except that of Kanchi and Vengi others were rulers of petty kingdoms of ancient Kalinga. He might have followed the route from Kausambhi to South Kosala passing through western part of Bolangir and eastern part of Kalahandi extending upto Ganjam district through Mahendragiri and then he might have proceeded to Vengi and
Kanchi. The ports of ancient Kalinga, Pithunda, Dantapura were connected with high roads with the hinterlands for commercial purpose. The rulers took special interest for the construction of roads to facilitate the merchants and traders. One such highway was constructed by Dharmarāja II known as 'Dharmarāja Kalingamārga' which connected Orissa with South India. Another route from Viraja passed through Sarephāhāra or Soro in Balasore and Sitabinjhi in Keonjhar to Karnasuvarna.

Important towns like Viraja or Jajpur, Suvarṇapur, Vinitapur, Bakāda, Kalinganagar etc were situated on the banks of river. The rivers of Orissa like Mahānadi, Vaitaraṇi, Brāhmaṇi, Suvarnarekhā, Riśikulyā served as water route and helped trade and commercial activities in medieval Orissa. Thus interstate routes connected various capital towns, ports, religious centres and commercial centres of Orissa and accounted for the economic prosperity of Orissa.

**Foreign Trade:**

Though we do not have much informations about the trade relations of Orissa with foreign countries, yet it seems that Orissa had commercial relationship with different parts of the world during the period under discussion. The Kalingan people braved the sea and maintained commercial intercourse with the islands of Bali, Java, Sumatra, Borneo and Malay collectively known as Suvarṇadvipa. In fact in central Java
there was a Hindu kingdom called Ho-ling by the Chinese which, according to tradition was colonised by the people from Kalinga. Not only Suvarnadvipa but with other countries like Simhala or Ceylone, Burma, China and with the Persian coast Orissa entered its trade and commercial activities in the ancient and medieval times.

Maritime trade prospered due to the eastern coast of Orissa. Among them Tamralipti, Che-li-ta-lo, Paloura-Dantapura and Pithunda were famous.

Tamralipti, identified with modern Tamluk in Midnapur district of Bengal was a famous ancient port. The Indian, Ceyoleneese, Chinese, and Graeco-Roman accounts mention this port. Mahendra and Sanghamitra sailed for Ceylone from this port. The merchants of Kalinga and Kosala sailed to Suvarnabhumi from Tamralipti. Fahien in 5th century A.D. left for China via Ceylone from this port.

Che-li-ta-lo was another important port situated to the south-east of Wu-tu country or Orissa as described by Hiuen-Tsang. According to him it was "a thoroughfare and a resting place for sea-going traders and strongers from distant land." This port has been identified with Puri. Buddhist pilgrims sailed from here to Ceylone for Hiuen Tsang could imagine the glittering rays emanating from the gem placed on the tooth relic of Buddha at Ceylon.
The Buddhist traditions in Dāthavamsa, Digha-nikāya and the Jatakas refer to Dantapara as a flourishing trading centre of Kalinga. This capital city of Kalinga was connected with other parts of India by roads. Pliny speaks of a place named Dandaguda or Dandaqula which was situated 625 miles to the south from the mouth of the Ganges. Ptolemy refers to the port of paloura in connection with Allosygene situated below the above said post and was the starting point for the ships bound for Khryse or the land of gold. Sylvian Levi identifies Dantapur with Paloura on philological ground. In Tamil Pallu means tooth and ur means city hence Paloura is the city of tooth or Dantapura.

The proper identification of Paloura-Dantapura is still a matter of controversy. Scholars identify it with various places like Palur in Ganjam district, a place in the neighbourhood of Chicacole and Kalingpatnam, Dantavakra, a place on the way from Chicacole to Siddhatam and Gopalpur in Ganjam district. Further study is awaited for the proper identification of this port. Yet it can not be denied that Palour-Dantapur was a famous port of Kalinga which maintained commercial relation with South East Asia and Ceylon.

Another ancient port of Kalinga was Pithunḍa, also an important centre of Jainism. The Jaina Uttarādhyāyāna Sūtra mentions about a merchant of Champa coming to this port by boat which implies that from this port merchants used to go far off countries in South East. It may be identical with Pithunḍa, the
ancient metropolis of Kalinga as stated in the Ṣāhāgumpha
inscription\textsuperscript{128} and Pithunda of Ptolemy.\textsuperscript{129} Pithunda undoubtedly
was an urban trading centre in ancient Kalinga.

The period under review is signified with the
maritime activities of Orissa with South-East Asia, Ceylon,
and China. Hence Kalidas referred to the king of Kalinga as
the 'lord of the sea' (Mahodadhīpati).\textsuperscript{130} There is a tradition
and legend current in Java which mention that about twenty
thousand family from Kling identical with Kalinga settled in
Java.\textsuperscript{131} There was a Hindu kingdom in central Java which was
called Ho-ling or Kalinga by the Chinese.\textsuperscript{132} An inscription\textsuperscript{133}
dated 856 A.D. written partly in Sanskrit and partly in
Javanese refers to Kling. There are many such inscriptions
dated between 9th to 11th century A.D. which refer to merchants
from the foreign countries like Kalinga, Aryyas, Simlaese,
Dravidians, Pandikiras, Champas, Mors and Khemars.\textsuperscript{134} The
names of Puri and Nilāchala were also used in Bali and Java.\textsuperscript{135}
Thus the cultural contact between Java, Bali and Orissa in
ancient and medieval times is quite clear from the above
discussion.

Archaeological survey of Burma suggest that Prome
was called Srikṣhetra in ancient times. The name Srikṣhetra,
used for Puri in Orissa shows the cultural intercourse between
Kalinga and Burma.\textsuperscript{136} The old name of Pegu is Usha a derivative
form of Odra.\textsuperscript{137} The region from Rangoon to Tante was known
Ukkala or Utkalapa.\textsuperscript{138} The Buddhist tradition also refer to
Suvarṇabhūmi (Burma) which suggest the cultural contact between Kalinga and Burma as a result of sea voyages of merchants from Kalinga and other parts of India to that country.

The Buddhist chronicles refer to close contact between Simhala or Ceylon and Orissa. Dāthavamsa records that the sacred tooth relic was taken to Ceylon from Kalinga. In a later period matrimonial alliance between the royal families of Kalinga and Simhala which tightened the relationship.

Orissa had close relations with China from the ancient times. In 7th century A.D. Hiuen Tsang visited Orissa. He has mentioned about the famous Buddhist centres and the ports. During the reign of Sivakaradeva an autographed manuscript was sent to the Chinese emperor Te Tsong by a Buddhist monk named Prājña from Wu Cha (Orissa). The sea route from Eastern India to China passed through Simhala and Java. Pilgrims and merchants sailed from the ports of Tamralipti, Che-li-ta-lo and Dantapur with big vessels. The Chinese sources refer to the cheapness of living in Orissa.

Though there is ample evidences of commercial relationship between Orissa with the above said lands, yet nothing much is known about the products involved in the trade transactions. In early christian era Orissa was connected commercially with the Western world as Roman coins have been
found from Bamanghati area of Mayurbhanj district and Sisupalgarh near Bhubaneswar. Kushana coins were in circulation upto 4th-5th century A.D.

In early medieval times Orissa had overseas contact with Ceylon, South-East Asia and China. Ivory, precious stones, cotton goods, muslins, betel nut, forest products, drugs and some agricultural products like oil seeds were exported. Kalinga was known for its elephants and tusks. An Indian ivory comb has been recovered from central Thailand. Ivory was certainly an important commodity of export from Kalinga, Kalahandi, Baud, Sambalpur areas are known for diamonds and other precious stones from earliest times. According to Arthaśāstra the best breed of horse was available in Taitala i.e. the Titilagarh region of Bolangir district. Orissa had maritime contact with Kharosthi using horse dealers of lower Bengal and South-east Asia which has been discovered from archeological sites on Orissa coast.

Nothing much is known about the items of import. Probably pearl and silver were imported from Sri Lanka and silk from China. From Indonesian (dvipāntara) Archipelago species mainly cloves (Lavanāga) imported which find mention in the Raghuvamśa. In ancient times gold which was mainly used in the ornaments came from the Roman empire. The recent excavations at Khalkapatna (long 86° 02' 4" E, lat 19° 51' 13" N) on the left bank of Kushabhadra river in Puri district and Manikpatna (long 94° 5', lat 33° 5') throw some light on overseas contact of
Orissa in the medieval times. Chinese celadon, and Chinese porcelain and two Chinese copper coins with inscription found from Khalkapatna\textsuperscript{149} yield evidence for maritime connection with China. In the medieval times commercial intercourse increased with Srilanka, Sumatra, Burma and Arabian countries. Glazed wares mainly the bowls and storage jars were imported from Burma and the Arabian countries.\textsuperscript{150} In the later period Manikpatna emerged as a new trading centre and important port in Orissa coast.

The maritime activities of Orissa played a significant role in the cultural history of South-east Asia. Buddhist art of Orissa had a great impact on that of Java. The excavations at Ratnagiri, Lalitagiri and Udayagiri in Orissa and Bavobudur in Java expose common traits in style and spiritual expression. Scholars believe that the Sailendras migrated from Kongoda and established their kingdom in the Suvarnadvipa in the 8th century A.D.\textsuperscript{151}

Thus commercial contact of Orissa played a significant role on the political and cultural history of South-East Asia. The rich and prosperous maritime activities of Orissa with the foreign lands declined during the later Ganga and Gajapati rule.

In recent years some sites in Puri district have been excavated. Particularly the excavations held at Golbai, Khalkatpatna\textsuperscript{153} and Manikpatna\textsuperscript{154} have yielded evidence of
maritime relations with China, Rome and Arab countries. More excavations are likely to provide substantial evidence to corroborate the hypothesis that the prosperity of early medieval Orissa was in a great measure on account of her overseas trade.
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