CHAPTER IV

MĀTHARA RULE IN KALINGA
With the advent of the Māṭharas on the political scene of Kалиṅga, Orissan history became eventful and important after a lapse of four centuries. With the fall of Mahāmeghavāhanas in the first century A.D. Kushāṇas seem to have exerted their influence over Orissa. A large number of Kushāṇa and Pari-Kushāṇa coins found in different parts of Orissa lead us to believe that Kaliṅga, in all probabilities, came under the sway of the Kushāṇas for some time. The sculptural evidence of the gate keepers with boots found in the caves of Udayagiri exhibits the cultural impact of the Kushāṇas. Just as the imperial Guptas destroyed the remnant of Kushāṇa power in northern India, the imperial Māṭharas seem to have driven out the Kushāṇas from the Orissan soil. The circumstances under which there set in the fall of the Kushāṇas will reveal the real origin of the Māṭharas.

A study of archaeological findings in Orissa reveals that after the discovery of a large number of Kushāṇa coins, fifteen sets of copper plate grants of the kings of the Māṭhara and Vāśisṭha families of Kaliṅga have been discovered. The Māṭharas came to limelight closely following

1. Please See Chapter-I.
2. OHRJ, vol.XII, No.2, pp.57-59.
the South Indian campaigns of Samudragupta. In the time of the Gupta invasion\(^3\) Orissa was divided into petty independent states such as Kośala, Mahākāntāra, Kurāla, Piṣṭhapura, Mahendravośa\(^4\), Girikoṭūra, Eranḍapalla and Devarāśṭra. But with the rise of the Māṭharas in the middle of the fourth century A.D. petty States of Kaliṅga were brought under one umbrella and the Kaliṅgan empire during their palmy days extended from the Mahānadi in the North to the Krishnaveni in the South\(^5\). It can be suggested that as Samudragupta had to crush the remnant of Kushāṇa power by subjugating "Daivaputrudha Śāhānu Śāhī"\(^6\) the Māṭharas had to face a similar fate with the rise of Kushāṇa power in Orissa\(^7\). In this connection it is worth quoting below an interesting account which connects Kaniṅška with his minister known as Māṭhara. The account was recorded in Sri Dharmapitaka in or about 472 A.D., and was published by the famous French sinologist Sylvan Levi\(^8\). According to the account, Ki-ni-tcha (Kaniṅška) had a minister named Matchonolo (Māṭhara) who told him that if he followed his advice without

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5. Line 2-3 of the Ningonći grant, EI, vol.XXX, p.112.
divulging it to others, all the world would be under his control. When, at the instigation of Māṭhara, Kaniṣṭha became over-ambitious and intended to conquer the northern region, his general "put a blanket over him, a man sat upon it and the king expired at once". V.A. Smith thinks that this strange tale relating how Māṭhara diplomatically brought about the tragic end of Kaniṣṭha may be possibly true. The history of Kaliṅga, when studied with the help of Kushāṇa coins and Māṭhara inscriptions, gives us the idea that Kushāṇa supremacy in Kaliṅga was followed by Māṭhara rule. In postulating a possible link between the two events, it is presumed that Māṭhara, the minister of Kaniṣṭha, proceeded to South India and established there a dynasty, a branch of which appeared in Kaliṅga and destroyed the remnants of Kushāṇa power in Orissa. In South India Sri Virapurupuṣa Datte calls himself "Māṭharpitraputra in his Nagarjunaṅkondo inscription. In the same inscription his father Sāntāmula has been referred to as 'Vāśiṣṭhiputra'. In South India the Māṭharas and the Vāśiṣṭhas were, therefore, intimately connected by matrimonial alliances. We think that the Māṭharas of South

10. The Early History of India, p.251.
12. ibid, line 5 of the inscription.
India and the Matharas of Kalinga owed their origin to Mathara, that eminent minister of Kanishka's court. We further learn from the Markendeya Purâna\textsuperscript{13} that people called the Matharas dwelt along the river Satadru (Sutleg) which was not far away from the capital of Kanishka. The Vâmana Purâna\textsuperscript{14} also lends support to this view. In the light of these Purânic evidences it is presumed that the same Mathara who was an inhabitant of the valley of Satadru and who was also responsible for the fall of Kanishka had probably migrated to the South and founded the dynasty which bears his name.

**POLITICAL HISTORY**

The early history of Kalinga from cir. 350 A.D. to 550 A.D. is known to us from fifteen sets of copper plate grants issued by different kings namely Viśākhâvarman, Umâvarman, Anantasaktivarman, Saktivarman, Anantavarman, Chandravarman, Nandapravañjanavarman and Pravañjanavarman. Here is a list of the copper plate charters issued by these kings.

1. Koroshonâ plates\textsuperscript{15} of Viśākhâvarman,

2. Tekkâli Plates\textsuperscript{16} and

\begin{itemize}
  \item \textsuperscript{13} The Markendeya Purâna, Ed. by F.E. Pargiter, (1905), pp. 316-17.
  \item \textsuperscript{14} Vâmana Purâna Adhyana. XIII, Verses 38-39.
\end{itemize}
3. Bāraṅg Plates\(^17\) of Umāvarman,
4. Dhavalapēṭṭā plates\(^18\) of Umāvarman,
5. Vrihatproṣṭha Grant\(^19\) of Umāvarman,
6. Andhavaram Plates\(^20\) of Anantaśaktivarman,
7. The Mādras Museum Plates\(^21\) or
   The Sākunaka Grant of Anantaśaktivarman,
8. Rāgolu Plates\(^22\) of Śaktivarman,
9. Bobbili plates\(^23\) of Chandravarman,
10. Komārti Plates\(^24\) of Chandravarman,
11. Śirpuraṅ Plates\(^25\) of Anantavarman,
12. Śrungavarapukoṭa\(^26\) Plates of Anantavarman,
13. Chicacole Plates\(^27\) and

19. EI, vol.XII, pp.4-6;
20. EI, vol.XXVIII, pp.175ff;
22. EI, vol.XII, pp.1-3;
23. EI, vol.XXVII, p.33-36ff;
25. EI, vol.XXIV, pp.47-52;
26. EI, vol.XXIII, p.56-61;
    JAHRS, vol.VIII, p.153-60;
27. IA, vol.XIII (1884), pp.48-50ff;
All these donors of the plates except Viśākhāvarman claimed the title of 'Lord of Kaliṅga'. Some of them, namely Nandapravaṇjanavarman and Pravaṇjanavarman, extended their territory from the Mahānadi to the Krishnaveni, and they adorned themselves with the title of 'Sakala Kaliṅgāchhipati' or 'Lord of entire Kalinga'. These early kings of Kaliṅga, however, trace their origin in various ways. Anantaśaktivarman, Šaktivarman, Šaktivarman and Pravaṇjanavarman trace their origin to Māṭhara family. They declared themselves as 'Ornament of the Māṭhara family' and promotion of the glory of the Māṭhara dynasty. Anantavarman traces his descent from

32. Niṅgoṇḍi grant, EI, vol.XXX, p.112.
the Vāśiṣṭha lineage by referring to his father as the 'moon of the Vāśiṣṭha family'. But Viśākhāvarman, Umāvarman, Chandravarman and Nandapravaṇjanavarman are silent regarding their family. Regarding these early kings of Kaliṅga D.C. Sircar\footnote{A New History of Indian People, vol.VI, p.76.} thinks that they belonged to three different families, namely Pitribhakta, Māṭhara, and Vāśiṣṭha, struggling for Supreme authority over Kaliṅga. But S.N. Rajguru\footnote{Inscription of Orissa, vol.I, p.59.} thinks that all these kings belonged to the Māṭhara dynasty of Kaliṅga. Sircar's view that some of those kings belonged to the Pitribhakta dynasty does not appear to be sound because the term Pitribhakta indicates a cult rather than a family. Except Śaktivarman and Prabhāṇjanavarman all the early kings of Kaliṅga of this period were devotees of Pitri or Bappabhattāraka. Regarding S.N. Rajguru's view, it can be said that although all these early kings do not call themselves Māṭharas, there was a close family tie between the Māṭharas and Vāśiṣṭha. Śaktivarman who was a monarch of the Māṭhara family has been described in the Rogolu plates as Vāśiṣṭhaputra. Again, it may be pointed out that their officer served the Māṭharas, the so called Pitribhaktas hereditarily. It is known from Andhavaram plates\footnote{Line 2 of the plates, EI, vol.XII, pp.1-3.} that one officer called Mātrivara

\begin{itemize}
\item[33.] A New History of Indian People, vol.VI, p.76.
\item[34.] Inscription of Orissa, vol.I, p.59.
\item[35.] Line 2 of the plates, EI, vol.XII, pp.1-3.
\item[36.] Line 20 of the Plates, EI, vol.XXVIII, p.175-79.
\end{itemize}
served Anantasaktivarman of the Māṭhara family, whereas we learn from the Bobbili plates\(^{37}\) that his son Rudradutta served as an officer under Chandravarman the so called Pitribhakta. R.K. Ghoshal\(^ {38}\) is of the opinion that this family of scribes plied their trade in two royal courts of ancient Kaliṅga. But in that case these scribes would have been treated as professional writers whereas, in reality, they had definite official status and enjoyed such posts as Daśāksapataḷa, Dāṇḍanāyaka and Amāṭya. It seems that those scribes in all probability served one royal house hereditarily. So we agree with Rajguru\(^ {39}\) who thinks that the patronymic and matronymic titles of the early kings of Kaliṅga were Māṭharas and Vāśīṣṭha putras respectively. Among those early kings Viśākhāvarman, the donor of the Khoroshonḍa copper plate grant, appears to be the earliest. He established his headquarters at Śripura, identified with a modern village of the same name near Paralakhemandi. But it seems that he could not recover the lost glory of Kaliṅga and his suzerainty near Paralakhemandi. He was the only ruler among the early kings of Kaliṅga who could not enjoy the status of Kaliṅgādhipati.

\(^{37}\) Line 19/20 of the plates; EI, vol.XXVII, pp.33-36.
\(^{38}\) EI, vol.XXVI, p.139.
\(^{39}\) Inscriptions of Orissa, vol.I, p.68.
Visākhāvarman seems to have been succeeded by Umāvarman who, like his predecessor, had a humble status for a considerable period. In his Bāraṅg, Tekkāli and Dhavalapeṭṭā copper plate grants he has been described only as a Mahārāja. His occupation of the strategic region of Mahendragiri (Mahendrābhoga) seems to have strengthened his position and enabled him to declare himself as Kaliṅgādhipati during his 30th regnal year. He established his capital at Simhapura which was the old capital of Kaliṅga in the Pre-Gupta period. Hultzsch has rightly identified Simhapura with Srikakulam district. The title Kaliṅgādhipati which Umāvarman claimed in the Vrihatprosthā grant, was practically used by all his successors.

There is nothing in the Māthara records about the successor of Umāvarman. However, it is known that Mātrivara who was a writer under Umāvarman continued to enjoy his post under Anantaśaktivarman. So it seems that Umāvarman and Anantaśaktivarman were not separated by a long gap of time. Anantaśaktivarman records in his Andhavaram copper plate grant that he inherited his body as well as his kingdom from his

41. Line 2 of the Dhavalapeṭṭā Inscription.
42. Line 1 of the Vrihatprosthā grant, EI, vol.III, p.4.
glorious father 'Sakti' who may be designated as Saktivarman I. This Sakti(varman) should not be confused with either of the Ragolu plates or the father of Prabhaṇjanavarman bearing the same name. So it seems that Umāvarman was probably succeeded by Sakti(varman I).

Saktivarman I was succeeded by his son Anantaśaktivarman who is known to us from his Andhavaram plates dated Saṁvatsara 14 and the Madras Museum Plates dated Saṁvatsara 28. Mātrivara, who was a writer under Umāvarman not only continued in his post under Anantaśaktivarman but also was elevated to the status of Danḍanāyaka. The last known regnal year of Anantaśaktivarman is 28. Probably he ruled for about 30 years like Umāvarman.

There is also no record to give the name of Anantaśaktivarman's successor. But it is presumed that he was succeeded by Saktivarman II, because it is found that Arjunadatta, who was the writer of the Madras Museum Plates of Anantaśakti, was also the writer of the Rāgolu plates of Saktivarman II. The extent of Kaliṅga that was under the Māṭharas at this time seems to be much limited. Kaliṅga has been referred to as a Visaya or district in the line 3 of the Rāgolu plates. Saktivarman II probably ruled for about 20 years, his only regnal year being Saṁvatsara 13.

44. EI, vol.XXVIII, p.226.
45. Line 20 of the Madras Museum plates and line 24 of the Rāgolu plates, EI, vol.XII, p.I.
It has been suggested that Saktivarman II was very probably succeeded by Chandravarman because it is known that Mātrivara's son Rudradatta, who was still a young boy, was allowed to hold the office of a writer at this time before the 28th regnal year of Anantaśaktivarman. Subsequently, Arjunadatta was posted in his father's office under Chandravarman. Chandravarman, as known to us from his Bobbili and Komarṭi plates, maintained his headquarters at Śimhapura, which had flourished under his predecessors Anantaśaktivarman and Umāvarman. Probably he ruled for about one decade at the end of which it seems that the lineage of Guṇavarman appeared on the political stage.

There is no information to establish the link between Chandravarman and Guṇavarman the grand father of Anantavarman. In the Sringavaraṇapukoṭa plates, Guṇavarman has been described as Lord of Devarāḍhra (Devarāḍhṛādhipati). We know that Samudragupta in the course of his south campaign had subdued Kuvera, the lord of Devarāḍhra cir.350 A.D. Thus we find that after the Gupta invasion this was the first successful attempt of the Māṭharas and Vāśiśṭhas to exercise their suzerainty over Devarāḍhra.

47. EI, vol.IV, p.142.
Gunavarman was succeeded by his son Prabhañjanavarman I who possibly ruled for a short period. Prabhañjanavarman I was succeeded by his son Anantavarman, who is known to us from his Śiripuram and Śringavarapukoṭa copper plates. He not only established his position at Piṣṭhapura, which was a stronghold under Saktivarman II, but also extended his political sway over Devapura, which was probably the capital city of Devarāśṭra. During the reign of Anantavarman the territorial limit of Kaliṅga seems to have been considerably extended. Kaliṅga which was termed as a visaya in the reign of Saktivarman II had now comprised Devarāśṭra, Piṣṭhapura, Siṁhapura and the region round Mahendragiri.

In the next generation, Nandaprabhañjanavarman was out to stretch the northern border of Kaliṅga. Unfortunately we have no evidence to show the relation between Anantavarman and Nandaprabhañjanavarman. Nandaprabhañjanavarman is known to us from his Chicacole and Bāreṅg plates. In both the copper plates he has been designated as Sakala-Kaliṅgādhipati. All his predecessors could only boast of their title Kaliṅgādhipati. But the assumption of the title Sakala-Kaliṅgādhipati, along with the discovery of the Bāreṅg plates in Orissa very well indicates that Nandaprabhañjanavarman

49. EI, vol.XXIV, p.47.
50. IA, vol.XII, pp.48-50.
obviously marched in the northern direction and donated Bāraṅgagrahāra (which goes by the same name till today). The fifteenth regnal year is the last known date of Nandaprabhaṅjanavarman who probably ruled for about twenty years.

Nandaprabhaṅjanavarman was probably followed by the line of Sankaravarman whose appearance in the political stage of Kaliṅga marked the zenith of Māṭhara Supremacy. In his Niṅgondi copper plate Prabhaṅjanavarman II calls himself the son of Saktivarman III, and grand-son of Sankaravarman. These three generations of Māṭhara kings made a definite bid for their supremacy over entire Kaliṅga in the northern direction. In the Niṅgondi grant it is clearly mentioned that they ruled their subjects in the region lying between the Krishnaveni and the Mahānadi according to religious law. In other words they marched as far as modern Cuttack and possibly made an attempt to march beyond Mahānadi. Here it is interesting to note that a hoard of copper coins bearing the legend Sri Nandasya has been found at Gandileśha near Balasore. The scripts of the legend are of the boxhed type and lasted from the fourth century A.D. to

52. Line 7 of the Bāraṅg plate of Nandaprabhaṅjanavarman.
53. EI, vol.XXX, p.112.
54. ibid, line 2-3 of the grant.
the eighth century A.D. in Kaliṅga and Kosāla. In the known history of Kosāla, Tosāla and Utkala we do not know of any ruler having this name. But in the early history of Kaliṅga of the period under review we come across the name Nandaprabhaṅjanavarman who has been described as Sakala-Kaliṅgādhipati. Prabhaṅjanavarman is also known to have ruled up to Mahānadi in the north. Therefore it is not wide off the mark to presume that the said coins of Gandileśha were minted by Nandaprabhaṅjanavarman who was ambitious enough to stretch the northern boarder of Kaliṅga beyond the Mahānadi.

FALL OF THE MĀṬHARAS

Through a series of conquests the imperial Māṭharas occupied the entire Kaliṅga from the Mahānadi to the Krishnaveni. But it seems that the conquest was not followed by proper consolidation. They did not increase the number of officers in a growing state. While the Gupta grants were usually attended by a large number of officials, the Māṭhara records refer to only one or two officers. The lack of proper consolidation was probably one of the causes which weakened the central structure of the empire.

In the beginning of the sixth century A.D. the territory of Kaliṅga became the cockpit of the ambitious monarchs of the southern, western, and eastern India. The rising Viṣṇu Kuṇḍins seized the extreme south of Śakala Kaliṅga and central Indian powers began to cast their longing eyes on the central part of Kaliṅga. In the midst of external invasions and chaotic conditions the Māṭharas disappeared from the political scene.

In the beginning of the sixth century A.D. the Māṭharas received a rude shock from the rising Viṣṇu-Kuṇḍins who seem to have snatched away Piṣṭhapura as we learn from the Chikula plates of the Godavari district. Consequently the extreme southern part of Kaliṅga fell under the possession of the Viṣṇu-Kuṇḍins and it became a part of Vengi.

In or about the same period the Vākāṭakas of Vatsagulma (Basim) became very ambitious. We learn from the Ajantā Cave Inscription that Harisena (cir. 475-510 A.D.) of the said dynasty conquered Kuntala, Kaliṅga, Trikuṭaka, Anḍhra, Avanti, Kośala and Lāta. Thus it seems that Māṭharas received another rude shock from the Vākāṭakas when they suffered serious reverses at the hands of Harisena.

59. Hyderabad Archaeological Survey No.14, Part-I.
The Māṭharas were not only subjugated by the Viṣṇu-Kundins and the Vākāṭaka. Their growing imperialism seems to have been checked by Chandra in the north-east. As mentioned earlier the Māṭharas had extended their territory in the north-eastern direction to the river Mahānadi, and presumably proceeded even beyond Mahānadi as far as Balasore. It may be noted here that Mahārājādhirāja Gopachandra of Eastern India who is known to us from Mallasuru plates of Vijayasena, Faridpur plates of Nāgadeva and Jayarāmapura plates of Achyuta, enjoyed sovereign status from Faridpur in East-Pakistan up to Balasore in Orissa. The recently discovered copper plates of Achyuta were found at Jayarāmpur in the Bhograi Police Station of North Balasore. From these copper plates it is distinctly known that Danḍabhukti was an integral part of the vast empire of Mahārājādhirāja Gopa Chandra who flourished in or about the first quarter of the sixth century A.D.

While the Māṭharas marched beyond the Mahānadi as far as Balasore, it seems they received a check from Gopa Chandra. A powerful monarch like Gopa Chandra who had several subordinate rulers in Eastern India could not have kept quiet when the Māṭhara kings went on marching to the vicinity of the Southern boarder of his empire. So it is presumed that the Māṭharas were possibly driven back by Gopa Chandra from their advancement to the north.

60. EI, vol.XXIII, pp.155-156.
61. IA, vol.XXXIX, pp.198-216.
Thus, we find that the hegemony of the Māṭharas, who were checked by Southern, Central and East Indian powers in the first quarter of the sixth century A.D., was restricted in every direction, and probably was confined to the region of Mahendragiri. During this critical hour Yosodharman of Malwa, in the course of his Digvijaya, marched as far as Māhendragiri in Orissa. It seems that he was not only responsible for the ultimate decline of the Gupta empire in Bengal but also for the ultimate fall of Māṭharas in Kaliṅga.

Closely following the military expedition of Yasodharman in the later half of the sixth century A.D., Prithivi Mahārāja of Śri Rama Kasyapa gotra occupied Piṣṭhapura and issued his Tanḍivāda grant in the forty-sixth regnal year. Subsequently, he marched as far as Viraja in the course of a military expedition and it seems that for some time he was the political successor of the Māṭharas in the extant land of Kaliṅga. But his expedition had no lasting effect on the political history of Kaliṅga.

64. EI, vol. XIII, p. 88.
It was during this crucial period in the middle of the sixth century A.D. that Pulindasena, an aboriginal chief of Kалинга, came to the rescue of the country which was shaken by external aggression. He laid the foundation of the Sailodbhava dynasty which ruled in the northern half of Kалинга, north of Mahendragiri, while the Gaṅgas who appeared almost in the same period ruled in the southern half of Sakala Kалинга, Mahendrabhoja, Karashoḍaka and Varāhavarttini which were prosperous under the Māṭharas and once again became the political centre of Kалинга under the Gaṅgas. Thus on the ruin of the Mathara empire there arose the great kingdoms of Kалинга and Kongoḍa dominated by the Gaṅgas and the Sailodbhavas respectively.

CULTURE DURING THE MĀṬHARA RULE

The Māṭhara rule was a landmark in the cultural history of Kалинга. It launched Kалинга to a vigorous political career and made her cultural life undergo a profound transformation. The administrative set up, organized by the kings of this dynasty, reflected the influence of the Guptas on an indigenous system.

The kingdom of the Māṭharas was divided into several districts and unlike the Gupta empire it had no provincial divisions. At the beginning, the district was known as Pāṇchālī and later on Bhoga. In Karasonḍa copper plate of Viśākhāvarman we find the mention of Karasoda as a Pāṇchālī. The nomenclature was given up after Viśākhāvarman, although it appeared in the grants of the Eastern Gaṅgas as late as 148 Gaṅga Era (i.e. 646 A.D.). Since Umāvarman, the terms like Bhoga and Visaya were applied to a territorial unit, and sometimes these terms were used as synonyms. We find districts named Mahendra Bhoga, Dantayavāga Bhoga, Bhilliṅgabhoga Visaya, Kaliṅga Visaya, Varāhavarttini Visaya etc. The smallest unit was the Grāma and very often

71. Bāraṅg Grant of Umāvarman.
72. Rāgolu grant of Śaktivarman.
73. Śākunaka grant of Ananta Śaktivarman.
the Grama was declared as the Agrahāra when donated to the Brāhmaṇas. 'The Bobbili grant of Chandravarman' reveals that there was a group of 36 Agrahāras besides some common Agrahāra villages, and that although an Agrahāra was declared free from taxes it was to pay an annual cess of 200 papa only.

The theory of divine right of kingship which developed Gupta system of administration did not influence the administrative principles of the Mātharas and no Māthara king is known to have compared himself with gods. They, however, seem to have attributed divine power to their ancestors and all the Māthara kings invariably call themselves either, Pitrībhakta, Pitrupādabhakta or Bappabhaṭṭārakapāda-bhakta. Ananta Saktivarman regards his father as divine and calls himself a devotee of the feet of Saktibhaṭṭārakas. This, however, does not indicate anything more than a cult of father-worship which was prevalent among the other ruling dynasties of South India during that time.

Although the Mātharas owed no allegiance to any external power and ruled independently over Kaliṅga, they did not assume any high sounding epithet even during palmy

75. Niṅgondi grant of Prabhaṅjanavarman.
76. Sahu, N.K. UUHO, p. 495ff.
days of their career. Saktivarman who was ruling over the territory extending from Mahanadi to the river Krishna called himself simply Mahāraja following the tradition of his fore-father Visākhāvarman who assumed the same title as a petty chief of the Parlakhemedi region. The new change in the epithet was introduced by Mahāraja Prabhaṅjanavarman who declared himself as Sakalakalihāḍhipati but the titles like Rājādhirāja, and Mahāraja were never borne by any of the Māṭhara kings.

The king was the Supreme head of all branches of administration of the state and he ruled with the help of only a few officers. Even after enlargement of the territory with a series of conquests the Māṭharas do not seem to have increased the number of officers as is commensurate with the needs of the growing empire. The copper plate grants issued by the kings indicate the administrative set up of the realm and we find both civil and military officers actively co-operating with one another in the work of administration. The important civil officers were Amātya (the minister), Kumāra Amātya (a junior cadre of minister), Talavara (Revenue officer), Deśāksapāṭala (the record keeper), Mahāpratihāra (the Chamberlin), Ājñā Bhogika 77 (the Registrar) and the Dutaka (the executor of royal orders). The military officers were Mahāvalādhikrita (the Supreme head of the army), Mahādanāṇāyaka (the commander in Chief), Dāṇāṇāyaka (the General) and Dāṇānetā (the commander of a contingent).

77. In the Sringavarapukoṭa plate of Anantavarman the title Bhogika is found.
Some of the civil offices like that of Desākṣapaṭala were hereditary. Mātrivara who is known to be the Desākṣapaṭala in the Anōhavaram plates of Ananta Śaktivarman was the son of Haridatta who was also Desākṣapaṭala. Mātrivara son of Rudradutta also worked as the commander under Chandravarman. Sometimes a single officer was given the charge of both civil and military duties as in the case of Mātrivara who was a Record-keeper as well as a Daṇḍanāyaka (Commander) under the king Anantaśaktivarman. The post of record-keeper was considered to be an honourable one and Arjunadatta who was an Amātya of king Śaktivarman and a Talavara under Anantaśaktivarman worked in the capacity of the Record-keeper probably in the temporary absence of Mātrivara.

ECONOMIC LIFE

Kaliṅga under the Māṭharas was enjoying a prosperous economic life because of her flourishing trade and commerce. The epigraphic records of the period reveal that both gold and silver coins known respectively as Hiranyas and Papa were then in circulation in the territory. A hoard of copper coins recently discovered at Gaṇḍibeṅga in Balasore district has been attributed by some scholars to the

Māṭhara king of Kaliṅga. Kaliṅga by this time appears to have taken an important role in overseas trade of the period. The poet Kālidāsa describes the king of Kaliṅga as 'Lord of the Sea'. The period of peace brought about by a stable Government gave impetus to trade both overland and overseas. Prosperous towns like Piṣṭapura, Devapura, Simhapura, Vardhamānapura, Sungara developed during the period and were connected with high roads which passed towards Veṅgi in the South, Utkala in the north and Kośala in the west.

**SOCIAL LIFE**

In social life, Brahmins were commanding greatest respect and the Māṭhara rulers were frequently donating land to Brahmins well-versed in different branches of the Vedas. Agrahāra villages and Brahmin settlements began to multiply in Kaliṅga and all these developed as centres of education and culture. The Brahmins were divided into different groups according to different branches of Vedas which they studied and it appears that the Yajurveda Brahmins were then found in a large number in Kaliṅga. The Vaiśyas were engaged in trade, industry and agriculture, and were enjoying respectable positions in society. An important feature in the social life

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81. Raghuvaṁsa, VI.
of the country is noted in the system of reckoning time. In ancient India a year was divided into three periods, viz - Grisma, Varṣā and Hemanta which were analogous to the periods of sowing, growing and harvest found in vogue as early as the days of the Egyptians\textsuperscript{82}. Each of these three divisions consisted of four lunar months and so the practice was popularly known as the Chāturmāsi system\textsuperscript{83}. The Pillar Edict V of Asoka reveals that this system of reckoning was in vogue in the empire of the Mauryas\textsuperscript{84} and the same practice is also found in the Māthura votive tablet Inscription\textsuperscript{85} of the time of Sodasa. The tradition continued as late as the period of the Mātharas in Kaliṅga\textsuperscript{86}.

**LANGUAGE**

The important landmarks in the culture of the period include not only the development of Brahmanism but also the adoption of Sanskrit as the official language. The pre-Māthara records, so far as they are available to us, are all written in Prakrit. The Karasonḍa copper plate of king Viśākhāvarman is known to be the earliest Sanskrit record.


\textsuperscript{83} ibid.

\textsuperscript{84} CII, vol. I, pp. 153ff.

\textsuperscript{85} EI, vol. II, p. 199;
ibid, vol. IX, pp. 243-44.

\textsuperscript{86} Sahu, N.K. \textit{op.cit.}, p. 503ff.
in Kaliṅga. From this time onward i.e. from the middle of the 4th century A.D. till the end of the Gaṅga rule, all official and non-official documents in Kaliṅga are found to be written in Sanskrit. The adoption of Sanskrit culture led to popularization of Dharmaśāstra and Purāṇas and the Māṭhara kings started quoting in their records imprecatory verses from Dharmaśāstra.

All the early epigraphic records of Orissa like the Rock Edicts, the two Special Kaliṅga Edicts of Aśoka at Dhauli Near Bhubaneswar, and at Jaugāḍa on the bank of Rṣihikulyā river in the Ganjam district, the famous Hāthigumpha inscription on the Udayagiri hill of Khāravela, the emperor of Kaliṅga and the Bhadrakāli temple stone inscription (cir. 4th century A.D.) are written in Pāli or Prākrit. During the Vākāṭaka-Gupta period there was vigorous revival of Sanskrit literature in Northern and Central India; and Orissa which felt the impact of the rise of the Vākāṭakas on its western front and came under the dominion of the imperial Guptas for some years was inundated with this great cultural flood which rapidly rushed over this land from the north-west. As a result of this we find the use of Sanskrit prose in all the copper-plate grants of the kings of the Māṭhara family.

Closely following the heel of the Samudragupta's southern invasion, the Māṭhara rule appeared in Kaliṅga in the 5th and 6th centuries A.D. They are known to us from their fifteen sets of copper plate grants. K.B. Tripathy thinks,

"some inscription of the Gupta times discovered in Ganjam-Chicacole region e.g., those of the Māṭhara kings of Kaliṅga exhibit southern characters..." 89

The alphabet of the Māṭhara charters, it is true, exhibited southern characters and bear close resemblance to that of Peḍḍāveggi plates of Sālaṅkayana Vijayaśankhavarman. But at the same time the characters, used in the inscriptions of the kings of the Māṭhara dynasty are the later development of the Gupta scripts, 90 and they are also similar to the type of characters used in the plates of Ballabha king, Dharasena II of the Gupta era 251. 91

After Samudragupta's conquest of Kaliṅga, the process of Āryānisation of Kaliṅga achieved a definite shape with the rise of the Māṭharas and Vigraham with a marked inclination towards the use of Sanskrit. For the first time

in Orissan history, Sanskrit, described by Panini as Bhāṣā, became a polished language of education in Brahmanical schools and was used as a court language during the rule of the Māṭharas\textsuperscript{92}. It was simple, prosaic, most business-like and was never ornamented.

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