CHAPTER -I

HISTORICAL BACKGROUND
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1. A BRIEF STUDY OF THE TOPOGRAPHY OF ORISSA

Orissa is geographically situated on the eastern coast of India. It is a unique land with a hoary past having a long coast line in the east, vales and dales both in the west and the south. Orissa is surrounded by the state of West Bengal in the east, Jharkhand in the north, Chhatisgarh in the west and Andhra Pradesh in the south. It is located between 17° 49" N to 22° 34" latitude and 81° 29" E to 87° 29"E longitude. It possesses an area of 1,55,842 sq. Kms.

Nature has bestowed her kindness by showering adequate rainfall in order to render the people a rich harvest throughout the year. The natural gift like the mineral wealth had been allured the people of this sacred land for the profession of advanced craftsmanship, encouraged the affluence and aesthetic sense of the people of the land and went far on the domain of art, architecture and in the sphere of music and fine art. The alluvial land of nature turned an assent for the growth and progress of human civilization and the impregnable forest and mountain fastnesses provided security and natural protection for its upkeep.

Orissa is virtually divided into five natural divisions known as the coastal plains, the middle mountainous regions, the rolling uplands, the river valleys and the subdued plateaus. The scenic and enjoyable places of Orissa, her springs, sea-shore, lakes and mountains are abundantly provided to exhibit life in a variegated form. The lofty and majestic temples, the rich heritage, robust literature and avid culture of dance and music speak eloquently of her credence of the cultural heritage.

While defining the geographical divisions, the coastal plains extend from the river Subarnarekha in the north to the Rushikulya in the
south. It is enriched by the flow of the rivers like the Rushikulya, the Budha Balanga, the Vaitarani, the Brahmani and the Mahanadi. Three fourth of the land mass have been covered up this mountainous region. The Malyagiri, the Simulia and the Gandhamardan are the famous mountains in this region. The up lands mostly belong to western Orissa and the elevation of the different segments of the up lands are vary between 153 meters and 305 meters.

The river valleys of Orissa are being run by major rivers like the Brahmani, the Mahanadi, the Budha Balanga, the Vaitarani and Vansadhara and their tributaries. The major rivers are highly responsible for the fertility of soil which helped to yield greater agricultural production. Among all the rivers, the Mahanadi is the most important river. It is originated from the neighbouring state of Madhya Pradesh and passes through the major districts of Orissa such as Jharsuguda, Bargarh, Sambalpur, Sonepur, Boudh, Angul, Nayagarh, Cuttack and Kendrapara and falls in to the Bay of Bengal. The river, Mahanadi has the major channel between the coastal and western Orissa in the pristine time of Orissa. It has consumed the tropical climate and the rainfall ranges from a minimum of 107.5 cm to a maximum of 181.2 cm. The prime agricultural products are pulses, cereals, oil seeds and jute.

Before the emergence of the Christian era, Orissa has been referred by foreign and indigenous writers in several names. Orissa was a prominent region in the Indian sub continent with a distinct political and cultural heritage. The name of Orissa is derived from Odra or Odradesa which was the name of a very small part of the modern Orissa.

The name of the present Odisha or Orissa has derived its name from ‘Odra’ Udra or Odraka. Firstly, the Greek writers refer to a people called Oretas and the Sanskrit texts mentioned it Odra. Pliny placed Oretas situated near the mountain Mallus which can be identified with Malaya near
Pallalahara in Angul district. He went further describing the inhabitants of Mallus as Menedas or Sauris identified with the “mundas” and the “Savaras” respectively. The Mahabharata mentioned Odradesa along with Pundaras, Utkalas, Malakas, Kalingas and Anthras.

But R.D. Banerji reflected Odras as the people of northern Orissa. A. Stirling observed that the original seat of the Odra tribe was limited by the river Rishikulya on the south and Kansabansa on the north. Odra became a distinct territorial division in the early medieval India. The epigraphic records referred to Odradesa by the Somavamsis rulers. D.K. Ganguly opined that “Odra signified wide stretch of territory lying between Daksina Kosala in the west and coastal region of Orissa in the east”. The Muslim geographers used the word “Ursfin” or “Urshin” for Orissa. However this region was probably called as “Odra Vishaya” even up to the eleventh century. The Tirumalai inscription of Rajendra Chola claims that he had gone to the extent of conquering “Odravishaya”. During the reign of Gajapati Kapilendra deva, Odisarajya remained under the subjugation of his suzerainty. The term Odisa has been denoted to the entire region from which the modern name Orissa has been applied. The above mentioned Odra has been the traditional land of Odra, more or less be called the land of Oriya people.

R. Subramanyam referred that the word is derived from Odra, or Odra desa or Odravisaya through derivatives like Oddivisa or Odivisa. But, this part of the sub continent of India or modern Orissa was famously known as Odra, Utkal, Kalinga and Kosala. It had covered a vast area in the historical geography of ancient India. The boundaries of the cited kingdoms witnessed many topographic changes through ages.

There are some other references to the land of Kalingas in Sanskrit, Pali, Brahminical, Buddhist and Jain literatures and inscriptions in ancient times. These proclaimed that several kinds of people inhabited on this
sacred land, though the exact characteristics of the people have nowhere been recorded in definite terms. The Mahabharat mentioned Kalingadesa where the rivers flow. In reference to the Vanaparva of the Mahabharata, the mouth of the Ganges marked the northern most limit of Kalinga.\textsuperscript{14} Pliny demarcated the southern boundary of Kalinga up to cape calingae which has been identified with point Godavari which is located at the mouth of river Godavari in Andhra Pradesh.\textsuperscript{15} N.K. Sahu observed that Megathenes supported the northern boundary of Kalinga. The Mahabharata clearly mentions the Kalingadesa where the river flows.\textsuperscript{16} But, the Kalinga edicts of Ashok at Dhauli and Jaugarh do not clearly give information about the boundary of Kalingadesa.

There is concrete evidence in the Hatigumpha inscription of Udayagiri. It indicates the name of this region as Kalinga and Mahameghavahana Kharavela as the Kalingadhhipati. The name of Kalinga is mentioned in the Sumandala copper plate of Prithvi Vigraha.\textsuperscript{17} The capital of Kalinga at that time was Kalinganagari Sisupalgarh which is situated in the vicinity of Bhubaneswar and has been identified as Kalinganagri. But the administrative headquarters of Ashok was situated at Tosali which is identified as modern Dhauli. The other administrative headquarters was at Samapa which is identified with Jaugada situated on the bank of river Rushikulya in Ganjam district.

The Jain texts and Ptolemy referred to Pithunda one of the important cities of Kalinga.\textsuperscript{18} The extensive boundary possessed during the time of Ashok and Mahameghavahana reduced by the later rulers. But, during the time of Great eastern Ganga rulers it was able to restore the pristine glory and extended territories from Mahendragiri in the north to Godavari in the south. Kalinga expanded up to the Vizag patnam district of Andhra Pradesh, Ganjam and Gajapati district of Orissa.\textsuperscript{19} But, Mukhalingam was identified as Kalinganagari which is situated in the
Vizagpatanam district of Andhra Pradesh. The Gajapatis kept the momentum of glory and achievements of Kalinga. Some copper plates refer that it was sometimes called Utkal. The Bhauma copper plate supported the reference of Utkal for this region.

Trikalinga is another historical nomenclature of Orissa. The epigraphical records of the eastern Ganges, eastern Chalukyas and Kalachuri throw light for the existence of Trikalinga. There is a controversy to find the exact identification of Trikalinga. Scholars have identified Trikalinga either with the present Telengana or with the coastal region of Andhra Pradesh. Trikalinga has been identified by S.N. Rajguru with the highlands of Ganjam, Koraput, Phulbani, and Kalahandi districts.

The Eastern Ganga ruler, Indravarman in his Jirjingi grant made the famous declaration of Trikalingadhipati (Lord of Trikalinga) which constituted a considerable portion of south Kalinga. The copper plate grants of the Eastern Chalukyas make a distinction between Kalinga and Trikalinga. The Brahmanda Purana mentioned Trikalinga extended from the river Jhonjavati to the river Vedavati which is found to be the present Indravati river.

The name Utkal is another familiar name of Orissa. It is found in the Ramayana, the Mahabharata, early Buddhist literatures Matsya and Vayu puranas. There are many difficulties to demarcate the territorial extent of Utkal. Vinaya Pitakas and Jatakas of the Buddhist texts have made the reference of Utkal Janapada. The records of the Somavamsis identify Odradesa stretching in between Kosala and Utkala (Toshali) and never mentioned the name Odra or Odradesa.

The Raghuvamsam of Kalidas reflected that by the fourth century A.D, Utkal was an adjacent kingdom of Kaliinga stretching from the district of Midnapore to the district of Puri in Orissa. The Matsya and Vayu
puranas mention that some people of Utkal were inhabitants of Vindhya regions along with the Karusas, Melakas, Uttamarnas and Dasarnas.27

The political scenario of Utkal took a new turn when the feudatory ruler Samadata remained under the suzereign power of Sasanka of Karnasuvarna at the emergence of the 7th century.28 The political condition again changed after the demise of Sasanka. Harshavardhana grabbed the opportunity, occupied Dandabhukti, Utkal and adjoining municipalities which were incorporated in his empire.29 The rise of Bhauma Karas developed a new political scenario in 736A.D. and they crushed the Satabhavas of Kongada which helped the Bhauma- Karas to extent the empire from the Ganges in the north to the Mahendra Mountain in the south. The Bhauma Karas entitled their empire as Toshali which was divided in to Uttara Toshali and Dakhina Toshali and the river Mahanadi remained as the dividing line. The copper plates reflected of Bhauma Karas as the ruler belonged to the Utkalakula.30 The rise of Somavamsis, after the Bhaumakaras established their rule in western Orissa. The demise of Dharma Mahadevi, the last monarch of Bhaumakara empire was an irreparable loss to the empire. The Somavamsi king Dhamaratha occupied the south Toshali of Bhaumakaras and renamed it as Kongada. The north Toshali was then named as Utkala.

With the expansion of their kingdom towards the coastal region, the Somavamsi rulers took a timely and valuable decision to shift the capital from Jayatinagar in Kosala to Jajpur which was the previous capital of Bhaumakaras. Yayati I took a commendable step and united Kosala and Utkala.31

The Muranjamara charter of the Somavamsi ruler that Jayati II declared himself as the Lord of Kalinga, Kongoda, Utkal and Kosala.32 But after the fall of the Gangas in 1435 A.D. the political importance was lost
and the kingdom of the Suryavamsa Gajapatis came to be known as Odisa Rajya.  

Tosali was another pristine name of Kalinga. It was during post Harshavardhana period, the Uttara Tosali or Utkal was ruled by the Dattas and the Dakhin Tosali known as Kongoda was ruled under Sailoddbhavas. Another name was also used as Tosala or Tosila in the ancient period. Ashok had made Tosali as its headquarters after the historic victory of Kalinga war. Tosali was chosen as the capital during the rule of MahameghaVahana or Chedi dynasty and renamed it Kalinganagari. The Bhaumas extended their sway over Toshali and their capital was found at Guhesvarapataka in the neighbourhood of Viraja, modern Jajpur in the Cuttack district. The demise of Dharma Mahadevi, the last monarch of Bhaumakara struck a big blow to the perpetual influence of Bhaumakaras over Toshali. Ultimately, the portion of the south Toshali under the Bhauma Empire was occupied by Somaamsi king Dharmaratha and renamed as Kangoda. Yayati II the daring Somavamsai ruler finally incorporated North Toshali and named it Utkal in the middle of the 10th century A.D.

Kosala was another territorial name in the history of Orissa. H.C.Raychaudhuri refers that Kosala comprised of the modern Bilashpur and Raipur district of Madhya Pradesh and the Sambalpur district of Orissa. Kosala had maintained a separate territorial identity as cited in the Vanaparva of Mahabharata. It remained under the suzerainty of Vakatakas in the post Samudragupta period in 6th and 7th century. The Chinese pilgrim Yuan Chwang narrated the area of Kosala as 6000li in circuit and the capital was 1800li away from the capital of Kalinga.

During the 8th and 9th century A.D., the Panduvamsis ruled over Kalinga and the capital was Sripura. Subsequently, the Kalachuris of Tripuri occupied Sripura from the Panduvamsis in the east and later on took the name of Samavamsis.
The Ganga ruler Anangabhima III conquered major parts of Kosala after the Somavamsis. The capital of Kosala under Somavamsis was at Vinitapur and it was later known as Yayatinagar. Vinitapur has been presently identified as Binika, 20 miles from Sonepur.41

The prominence of Kongoda was felt during the Sailabhavadynasty. The Chinese pilgrim who paid a visit to Kongada about 638 A.D. states “this country was above 1000li in circuit. The country contained some tens of towns from the slope of the hills to the edge of the sea”.42 It is predicted that it was about 200 miles in circumference and a hilly country bordering on the Bay of Bengal. S.N. Rajguru reflects that the word Kongoda was derived from Kalinga and Odra.43 The word Kangoda was derived from the Tamil word Kongu which means honey. R.C. Majumdar mentions that Kongoda was bounded by the Chilika lake in the north, Mahendragiri in the south, Bay of Bengal 44 in the east and Kalahandi district in the west.45 R.C. Majumdar Journal of the Andhra Historical Research Society, vol. X, Huen Tsang and the copper plate of Sailabhava rulers reflect that the present Ganjam, Gajapati and Puri districts belonged to the ancient Kongoda. Unfortunately, it lost its importance, the power and position declined to the lowest strata known as Vishaya or district during the Bhaumakara rule.46 which emerged as a dominant political power and united both the Tosalis.

1.2: THE POLITICAL HISTORY OF ORISSA BEFORE THE BRITISH OCCUPATION

Before the influx of the European companies and the British establishment of their paramount authority and mastery over the sacred land, a glimpse of the political history of Orissa is highly essential for a current understanding and political happenings through ages before the occupation of British over Orissa in 1803 A.D.
Before the occupation of the British, several prominent dynasties had ruled over Orissa. Among them, the Nandas and Mauryas were the earliest invaders. Before the subjugation of the Mauryas, the Nanda dynasty under Mahapadma Nanda had invaded Kalinga. The occupation of Kalinga by Mahapadmananda is referred in the Puranic sources and the kshyatriya ruler Sunanda was defeated by Mahapadmananda.

Before the occupation of Kalinga Mahapadmananda had forcefully occupied the throne of Magadha in 362 B.C. which put an end the Kshyatriya. Sisunaga rule and incessantly engaged in wars to exterminate ruling dynasties like Kurus, Panchalas, Kasis, Haihayas, Aikshavakas, Mithilas, Asmakas, Kalingas, Vitihatras. The Hatigumpha inscription has mentioned twice the term Nandaraja. Mahameghavahana Kharavela had brought back the Jaina image of Kalinga which was taken by Nandaraja at the cost of his successful career of conquest. The Hatigumpha inscription of Kharavela indicated that Mahapadmananda had devastated the capital city Pithunda and forcefully taken away the image of Kalinga Jina which was a symbol of glory as a trophy of his resounding victory. Despite that, Mahapadmananda exhibited his political farsight and strengthened the economy thoroughly regulating trade and commerce in Kalinga and excavated canal to eradicate the famine condition of Orissa. In order to extend the Magadha kingdom, Mahapadmananda had kept a vast army consisting of 20,000 cavalry, 200,000 infantry, 2000 chariots and 3000 war elephants.

The history of Kalinga became remarkable when the dated history of Kalinga began by the historic conquest of Kalinga in 261 B.C. The Rock Edict XIII of the Kalinga war mentioned about the results of the Kalinga war in the 8th year of the coronation, the beloved of God, the king Priyadarshi conquered Kalinga. In that a hundred and fifty thousand people were deported, a hundred thousands were killed and as many as that were
punished. R.K. Mokherjee refers that Kalinga was probably a republic when Ashoka conquered Kalinga.

The terrible carnage struck the heart and mind of Ashoka. He granted a liberal form of administration and maternal attitude to the people of Kalinga. Rock edicts IV reflects that instead of the reverberation of the wardrum (Verighosa) is now to be heard the reverberation of the religious proclamations (Dharmaghosa). Some scholars believe that Toshali in Ashokan’s inscription was located at Sisupalagarh and the Maurya rule over Kalinga was terminated by Pushyamitra Sunga who was an usurper of the Magadha throne in 185 B.C.

THE CHEDI DYNASTY:

The lost glory of Kalinga was restored under the mighty monarch Mahameghavahana Kharavela and his mighty sword undoubtedly struck the indomitable vanity of the Kalingan age old enemy Magadha with the effacement of the Mauryan Empire. Kalinga reached the pinnacle of celebrity and a mighty empire under the re-doubtable and war like potentate Kharavela whose achievements are recorded in the Hatigumpha inscription of Udayagiri hill in Bhubaneswar. R.L. Mitra and K.P. Jayaswal referred Kharavela’s dynasty was Aira and the third ruler of Chedi dynasty. Mahameghavahana Aira Kharavela ruled over Kalinga from 40 B.C. to 27 B.C.

The line of the Hatigumpha inscription reflects that “Tato Lekha – rupa ganana, vavahara – vidhi – visaradena – sarvavija vadatana – navavasani – yoverajam”. He ruled as a crown prince (Yuvaraj) for nine years and coronated as the Maharaja of Kalinga at the 24th year of age. Mahameghavahana Kharavela had undertaken some commendable public works and incessant conquests to justify the magnitude of his heroic deeds. He gave more emphasis to the growth of moral and natural upliftment of his
subjects, beautified his capital, distributed charity and went ahead exempting taxes and the construction of canal. He displayed his military genious towards the north south and the west of his kingdom.

There is reference of the Guntupally stone inscription on the name of Mahameghavahana Maharaja Sada, the ruler of Kalinga and Mahiska in the west Godavari district of modern Andhra Pradesh. The inscription reflected the river Godavari was the southern limit of his territory. It is further learnt from the Guntupali inscription (Godavari district) that a king of the Mahameghavahana dynasty named Sada defeated the Satavahanas and had gone to the extent of subjugating Mahasika in the Narmada valley. After the 1st century, there was the sign of disintegration of Mahameghavahana’s power.

A Tamil epic Manimekalai mentions the political turmoil in Kalinga on account of the warring princess named Vasu and Kumara from their respective capitals Simhapura and Kalinga. The perennial hostility was a great setback to the existence of its independence and turned unsafe for the visit of the outsiders. But, the discovery of Andhra Satavahana coins and the representation of Sanchi type Yaksha images in the Udayagiri hill have led the scholars to believe that there was a period of Andhra supremacy over Orissa till the coming of 3rd century A.D.

THE SATAVAHANS:-

N.K. Sahu has referred that the mighty Satavahanas had ousted the Mahmeghavahanas from Kalinga. The Satavahana power was revived under the military and political leadership Gautami Putra Satakarni in the year 106 A.D. He went ahead and defeated the Mahmeghavahanas and occupied Kalinga. After the demise of Yajna Sri Satakarni in 202 A.D., the Satavahana was steadily declined and sunk in obscurity.
After the disintegration of Mahmeghavahanas power K.C. Panigrahi refers that the Athra Satavahanas ruled over Kalinga. The observation was based on archiological and numismatic evidences. Numismatic evidences were also found at Sisupal Garh, Sangharamu, Salihundram and Ramathirtham. K.C. Panigrahi observed that the images of Yaksa at Sanchi of the Satavahana rulers were similar with the images deciphered at Dumduma, an adjoining village near Khandagiri and Udayagiri. The Yaksha images having the similar features are engraved on the walls of the Ranigumpha and Ganesh gumpha which were constructed after the Kharavela. It can be concluded that there was an inter link or contact between Bhubaneswar and Sanchi the Anthra – Satavahana rulers had extended their surerainty over Sanchi.

H.K. Mahatab refers that the Satavahana Supremacy was established in Orissa. The Nasik cave inscription reflects that Gautamiputra Satakami was regarded as the lord of the mountains like Vindhyas, Krsnugari, Malaya, Mahendrasvetagiri and Chakora. Malya is identified with the present Malyagiri near Pallahara situated in Angul district of Orissa.

B.K. Ganguli refers in the historical geography and Dynastic history of Orissa that the Nasik inscription is silent on the conquest of Kalinga and it was not amalgamated in the conquered territories under the subjugation of Gautamiputra. He emphasized that his empire had covered up of the whole of southern peninsula. undoubtedly, the growing paramount authority of Satakarni had adversely affected the Mahameghavahana dynasty but their authority could not perpetuate for a long time.
THE SUPREMACY OF THE MURUNDAS:

The political prominence and authority faded away after the rule of the dynasty of Mahameghavahana. The Murunda Supremacy is reflected by the discovery of Puri Kushana coins from the last occupation levels of Sisupalgarh. The murundas penetrated with Kushanas and rendered their valuable military aid and political activities. The discovery of the numismatic evidences belonged to a specific period when there was no existence of the Kushana empire there. The Murundas were treated as an allied tribe of the Kushanas who had entered from the north west. As the Murundas started their survey after the disintegration of Kushana empire, they simply imitated Kushana’s coins which are found and discovered from many parts of Orissa.

The Murundas had established a separate kingdom in eastern India and Pataliputra was its capital. There is reference of the Jain literature that Pataliputra was the capital of the kings of Murundas and the puranic traditions reflect the account of thirteen Murunda Kings reigning during the post Satavahana and the pre-Gupta period. The reign of the Murunda kings has been reflected by Ptolemy, the Chinese account and the puranic traditions.

The Murundas established themselves as a powerful kings after the decline of the Satavahanas and their suzerainty extended from Singhbhum to Ganjam. It was the 2nd and 3rd centuries A.D. which is evident from the Puranas that a king named Guha was ruling over Kalinga, Mahisha and Mahendra region.

He was the contemporary of the Guptas who extended their power over Prayag, Saketa and Magadha along with Ganges. The period of king Guha can be ascertained to the period when they rose to the political prominence under Chandragupta I. The name of the Guhasiv, the king of
Kalinga that occurs in Datha vamsa, one of the (Cylonese Chronicles) may be identified with the Guha of Puranic tradition. It is learnt from the Dathavamsa record that the tooth relic of Buddha was being worshipped in Dantapur and the king named Kshiradhara with the intention of obtaining the sacred tooth relic and killed Guhasiva. The demise of Guhasiva marks the deathknell of Murunda rule in Orissa.

THE NAGA DYNASTY:-

The Naga dynasty of Kausambi Ahichhatra and Padmapura inflicted a crossing defeat upon the Murundas of Kalinga and the Kushanas of the northern India and ended their suzerainty. K. P. Jayswal reflects that the Saka Kushana rule was followed by the presence of the Nagas and the Bharasivas in the northern India.

The Asanpat stone inscription refers that the son of Manabhanja named Satrubhanja who was ruling over the Vidhyatavi had defeated the Devaputras known as Kushanas and Murundas. The Nagas confederacy had taken steps to build an empire in India and at the same time the Guptas had taken keen interest to establish their imperial career in the middle Gangetic valley. At last, the Indian Napoleon was able to inflict a crossing defeat upon the Nagas and had gone to the extent of establishing their suzerainty over northern India in place of the Nagas.

The Meghas had ruled over the south Kosala which comprised of the districts of Sundargarh, Sambalpur and Bolangir and the modern Raipur and Bilaspur of Madhya Pradesh. The king probably belonged to the line of Meghas which is mentioned in puranas and Samudragupta might have defeated them. Kalinga which was the important part of Orissa lost political stability after the fall the mighty Aira dynasty under the suzerainty of Mahameghavahana. The invincibility of the empire was fragmented and turned into several principalities. The division of the empire might have
encouraged the neighbouring kingdoms to invade Orissa and might have favoured to gain success but they could not occupy the whole of Orissa.

THE GUPTA DYNASTY:-

Samudragupta had set out his Deccan campaign after settling his position in northern India. He scored his victory against twelve kings in the south,76 after crossing the Vidhya hills and impregnable forests of eastern Gondwana; he reached the territory of south Kosala in the upper Mahanadi valley, Mahakantara, Kottura, Erandapalla and Devarastra. The kings who were disastrously defeated Mahendra of Kosala situated in the upper valley of western Orissa, Vyagrahraja of Mahakantara which is identified with the modern district of Kalahandi and Nawarangpur tract and Bastar or undivided Koraput district.77 The invading army of Samudragupta inflicted a crossing of defeat upon the Swamidatta of Kottura which is identified with the modern Paralakhemundi region or known as Kothoor in undivided Ganjam district78 Samudragupta vanquished Damana of Erandapala. near Chicacole in Andhra Pradesh, 79 the other victims who sustained defeat by the victorious Gupta army were Mantaraja of Kaurala, “Western Orissa and Kuvera of Devarastra” “Vizagpatam district”80

The Allahabad Prasasti has reflected that Samudragupta exhibited his military efficiency by defeating the above cited rulers and did not annex any of the southern territories. As the vanquished rulers rendered homage and accepted the Gupta suzerainty. In lieu of that Samudragupta had exhibited the humanistic value and the rulers of western and southern Orissa were liberated to rule independently and maintained their previous political status quo in their own kingdoms.

The numismatic evidences of the Gupta era reflect that there was cultural and political influence on them. There was no introduction of the direct administration of the Gupta rulers.81 R.C. Majumdar opines that
Samudragupta vanquished the rulers of north-eastern Orissa before his southern expedition. Both Mahatab and D. C. Sircar refer that Orissa was under the Gupta rule.\textsuperscript{82}

The most authentic evidence of Gupta period, Allahbad Prasasti written by Harisena does not reflect the name of Kalinga and the reigning king and their linkage with vanquished south-Indian kings. It creates doubts about the non-existence of Kalinga as a separate kingdom even though the location of Kalinga was found on the south of Guptas' kingdom, the fabric of the Gupta empire collapsed by the middle of the sixth century A.D.

There is no prominence of the later Gupta rulers. In view of this, the Gupta rule could not exist in Orissa although the Gupta era is found in use in that land from 570 A.D. to 620 A.D.\textsuperscript{83} It appears that the valiant Gupta rulers intended to exert diplomatic pressure over the feudal chiefs to use the imperial era and coins.\textsuperscript{84} The withdrawal of the Gupta army created an opportunity for the consolidation of Kalinga under the ability of the Marathas.

It is a historical fact that the prominence of Gupta Empire naturally dwindled by the third quarter of the sixth century A.D. and justified that the Gupta era had little connection with the Gupta empire that was a thing of the past.\textsuperscript{85} The profuse use of Gupta like the historian D.C. Sarkar is wrongly mentioned to believe that Orissa acknowledged the supremacy of the imperial Guptas.

The political history of Kalinga underwent after the Deccan campaign of Samudragupta about the middle of the fourth century A.D.\textsuperscript{86} The emergence of the new and powerful ruling dynasty Mathara who had the pride of maintaining high political and social status. They had gone to the extent of maintaining matrimonial relations with powerful ruling
families of Kosala and south India. The Matharas by virtue of their strength rose as independent power and became the contemporaries of the later imperial Guptas.

THE RISE OF MATHARAS:-

The rise of Matharas as independent power was treated as a potential and challenging factor for the contemporaries of the later imperial Guptas. There is the lack of evidence about the detail of the origin of Matharas. Vishakhvarma of the Mathara family became highly successful in organizing a small principality in Kalinga around the middle of the fourth century A.D. with its capital at Sripura near Paralakhemundi in modern Gajapati district. He sobriqueted himself as Sri Maharaja and earned his political prominence as the humble ruler of the petty territory. The territory was divided into a few panchalis of which one name was Karosodaka. He had issued the Karosanda copper plates. There is reference that many royal dynasties of southern India claimed their origin to saints like Vasistha Mudgala, Ikvaku Salankayana and Mathara. At the same time, the royal dynasties of southern India used metronymics as Gautamiputra, Vaisthiputra, Kautsi Kausiki which turned their gotras. Another example may be cited that Santivarman in his Ragolu copper plates himself legitimately claimed as Vasisthiputra and Matharakula. Visakhavarman, the first ruler of this dynasty issued the Karosonda copper plates from the capital to cope with the enlarged kingdom, he had gone to the extent of transferring his headquarters to Vardhamanpur.

S. N. Rajguru has referred that Mathara rulers were ruling over Kalinga from 360 A.D. to 520 A.D. N. K. Sahu also reflected the chronological order of Mathara kings which was timely accepted by K. C. Panigrahi. The following rulers belonged to this prestigious dynasty known as Visakha Varman (350 A.D. to 360 A.D.), Uma Varman (360 A.D. to 390 A.D.) Sankara Varman (395 A.D. to 400 A.D.) Sakti Varman (400 A.D. to
The Matharas had undoubtedly ruled for a prolonged period over Kalinga without interruption. Uma Varman had displayed his brilliant role for the extension of the empire of the Mathara dynasty. He shifted his capital, built at Sunagara and transferred his headquarters to Vardhamanapura and issued his Tekkali copper plate. He also sacriﬁcated himself the as Lord Kalinga and annexed the district of Srikakulum in his own kingdom. Inspite of the credence of his vast achievements, he displayed his military caliber in restoring the lost position of Kalinga after a long time.

The vigorous policy of aggrandizement renewed by Sakti Varman. His greatest achievement was that he had brought the unification of the entire Kalinga region and was able to drive away Salankayanas from Vengi with the assistance of Vasisthas. Uma Varman was succeeded by Shankar Varman 395 A.D. and enjoyed very short time till 400 A.D. His son Shakti Varman adorned the throne and continued till 430 A.D. who disastrously defeated Salayankanas of Vengi and occupied south Kalinga and extended his territories from Mahanadi to the Krishna. He shifted his capital from Simhapura to Pistapura.

Shaktivarman was succeeded by his son Ananta Shaktivarman in 420 A.D. and continued to 450 A.D. He had tried to restore the lost territories and assumed he prestigious title of “Sakala Kalingadhipati”. Nanda Prabhanjana Varma ruled from 480 A.D. to 498 and happened to be the last Mathara ruler who had surrendered the eastern Ganges in 498 A.D. The eastern Ganges of Orissa virtually replaced Matharas in Kalinga.
The political condition of Orissa took a new turn in the 6th century A.D. which witnessed the emergence of a number of small kingdoms having the status quo of independent and vassal rulers. The process of disintegration started. At this critical juncture, the epigraphic records reflect the rise of Vigrahas, Manas, Duttas and Sailodbhavas. The rise of Vinsukundinas in the south and the eastern Gangas of Kalinganagara brought the decline of the Mathara kingdom. The Ganges established their capital at Kalinganagara identified in the Srikakulam district of Andhra Pradesh and the inscriptions reflect about the rule of the two vigraha rulers who ruled in the northern part of Orissa.98

The kanas plate refers that Lokavigraha ruled over the northern part of Orissa which was then known as Toshali. Later on, Manas was ruling over that region. Rajguru refers that Manas belonged to Maudgala dynasty.99 The soro plate of Maharaja Bappa Padamdhyata reflects that Mana was ruling over Toshali.100 Sri Lokavigraha and Sambhuvigraha continued to rule around 600 and 603 A.D respectively.101 Both Mana and Vigraha rulers had ruled over northern Orissa for a brief period. The first half of the 7th century tested a powerful political force under the reign of Sasanka and ruled Gauda (Bengal in eastern India) independently. The Dutta rulers acted as feudatories under the rule of Sasanka.102 The Midnapur copper plate of Somadatta and Subhakirti, Soro103 and Olasingha plates of Bhanudatta and the Sora plates of Somadatta104 refer the paramount authority of Sasanka. The Soro plates reflect Datta rule over Midnapur and Balasore while Olasingha plates refer their rule over undivided districts of Cuttack and Puri. They had taken the feudatory titles like Sri Samanta Maharaja and Mahapratihara,105 Mahavaladhikrita and Mahasandhivigrahika.106
THE SAILABHAVA DYNASTY:-

The Sailabhava initially established a principality in the coastal Orissa known as Kongodamandala stretching from the Mahanadi in the north to the Mahendragiri in south. This name has probably indicated that it continued a part of Kalinga and Oda (Odra) which formed the word Kalingoda. Hiuen Tsang opines that Kongoda was a hilly country bordering on the Bay of Bengal having nearly 200 miles in circumference. The capital was Kongoda Vasaka situated on the bank of the river Salima which is identified with the present rivulet Salia flowing into the Chilika lake.

There was the emergence of political supremacy among the three great powers of India known as Sasanka, Karmasuvana, Pulakesin II, the Chalukya king of the Deccan and Harshavardhana of Kanauj. The demise of Sasanka paved the way for the independent supremacy of Sailabhavas till the beginning of the 8th century A.D. Basing on the Ganjam plate of Madhavaraja II that Madhavaraja II had obliged the supremacy of Sasanka of Karmasuvana (Bengal) and the political supremacy of Sasanka perpetuated till his demise in 625 A.D.

The political developments of Orissa since the third century A.D. became highly responsible for the political instability which helped for the establishment of the local rulers. One of such local dynasties was founded by Matharas, Vigrahas, Duttas and Manas. D.K.Ganguly has reflected the genealogical history of the Saila bhava rulers known as Ranabhita, Madhavaraja (Varman II), Madhyamaraja I, Dharmaraja, Madhyamaraja II, Rangakasobha, Allapanja and Madhyabaraja III.

The spread of Bhauma supremacy in Kongoda became a death to the Madhyamaraja II. He seems to have lost his life in the battlefield and his immediate successor Alaparaja took shelter under the Gangas of Kalinga.
There started a prolonged struggle between the Bhaumas and the Sailabhavas which brought detrimental results for the said dynasty.

The last ruler of the Sailabhavas was Madhavaraja III. R.D. Benerji and R.C. Majumdar opine that a branch of the Sailodbhava dynasty had shifted to the eastern Archipelago and was able to establish colonies there. They went ahead and established Srivijaya empire in Java and Sumatra patronizing Buddhism in the empire.\(^{110}\)

The Eran pillar inscription reflects that one Sarabharaja founded this dynasty in the second half of the fifth century A.D.\(^{111}\) His capital was identified with Sarabhgarh of Sundargarh district and later on shifted his capital to Sripura. King Prasanna Matra was one of the powerful kings and ruled independently issuing gold and silver coins.\(^{112}\) Pravararaja II was the last ruler of the dynasty. After his demise, the kingdom passed into the hands of the Panduvamsi ruler Tivaradera who declared to be “Sakala Kosaladhipati”.

The Rajasri Tulyakulas dynasty found its origin in Maharaja Sura. The name of his worthy son Dayita I and grand son Bibhisena are known from the Aranga copperplate of Bhimasena II.\(^{113}\) The credit for the foundation of the dynasty goes to Sura who established the dynasty early in the sixth century A.D. The Aranga copper plate also reflects that the capital of the dynasty was SuvanaNadi identified with Suwanapura. Bhimasena II was the most powerful ruler issuing silver coins.\(^{114}\) The disintegration of the kingdom started after Bhimasena II and fell in to the hands of Sarabhapuriyas.

THE PANDUVAMSIS:-

In the advent of the sixth century A.D. Udayana established a kingdom in Bundelkhand region. It is reflected in the Sirpur Ganeswar Siva temple inscription of Sivagupta Balarjuna was the founder of the
The son of Udayana Indrabala was a feudatory ruler and serving under Sarabhapuriyas. He was entrusted the post of Dutaka by MahaSudeva raja and was ordered very much in Kosala. After the demise Prararaja the last ruler Saravapuriya ruler Nanadeva’s son Tivara Deva adorned the throne of Kosala and styled himself in his records as PraptaSakala Kosaladhipatyah. Tivara Deva had ventured some parts of Utkal but could not retain it for a long time. He ruled from 620 A.D to 710A.D. Mahasivagupta Valaijuna the son of Harsbhaguptaascended the throne of Kosala in the last part of the eight century.

He styled himself as “Parama Maheswara” and inscribed six inscriptions in the Sirpur Gandhesvara Siva temple and showed his patronage towards Saivasm during this period. His empire had been extended up to Kalahandi. The demise of Mahasiva Gupta Valaijuna was a death big blow for the fall of the Panduvamsis. Kokkala, the great Kalachuri king pushed his army to Kosala which expelled the Panduvamsis from Sripura area.

The Bhumakaras emerged as a potential force in the first half of the eighth century and earned its fame in several respects after the fall of the Sailadbhavas. It expanded its suzerainty in most parts of Orissa after the Chedi rule and immensely contributed to the cultural upsurge of unorthodox studies. The contribution for the growth and prosperity of superb art and architecture is remarkable; its diplomatic relation with a far off land like China is astonishing in the entire history of India to be credited with as many as six female sovereigns reigning over a state of an extensive areas. It is the pride of the dynasty that quite a considerable materials have come to our disposal from the twentysix copper plates and inscriptions issued by the different sovereigns of this dynasty. The sacred Pasupati temple of Nepal throws a flood of light to the origin of this dynasty.
The Bhaumakaras ruled as independent suzerains since 736 A.D. The administrative headquarters was Guhadevapataka or Guheswarapataka. The identification of Guhesvarapataka was Jajpur on the bank of river Vaitarani. They were known as Tosala and Utkala Before settling in Orissa, they actually penetrated to Orissa from Assam. After establishing their paramount authority, they started ruling over Balasore, Cuttack, Ganjam, and Puri and had gone to the extent of expanding their suzerainty over Keonjhar, Angul, Dhenkanal, Baud Phulbani districts and Midnapur district of West Bengal.

The genealogy of the famous rulers of Bhaumakaras was Ksheman Karadeva (736 A.D) Sivakaradeva (756 to 786 A.D.) Subhakaradeva (790 A.D.) Sivakaradeva II (809), Santikaradeva I (829), Subhakaradeva II (836). Subhakaradeva III alias Kusumahara I Tribhuvan Mahadevi (846), Subhakaradeva IV alias Kusumahara II (881), Subhakaradeva III (885) and Dandi Mahadevi (916, 923).

There is the reference from the copper plates of Bhaumakaras that the Bhaumakara rulers had introduced a systematic sound and knit administration for the smooth sailing of economic potential and so well stability of the empire. The succession of four Bhaumakara queens reflects the kingdom was passing through a critical juncture. The uninterrupted rule of the women succession the rise of the Somavamsis of Kosala became vital factors for the disintegration of Bhaumakaras in Orissa.

After the demise of the queen Danda Mahadevi, the Somavamsis extended their influence over the coastal region of Orissa and subjugated the kingdom of Bhaumakaras in 931 A.D. At last, the kingdom Tosali came under Somavamsis after Dharma Mahadevi in the third quarters of tenth century A.D. and prolonged their reign for two hundred years achieving spectacular success in shaping the Orissa. The rule of the Bhaumakaras at last ended.
MANDALA STATES:-

When the Bhaumakaras of Tosali were ruling with great majesty, there sprang up some semi independent principalities known as Mandala States. But there was amazing feature of their existence that the chief of these principalities had acknowledged the suzerainty of the Bhauma rulers and issued charters without a reference to their suzerain. These principalities are called Mandala states. The ruling dynasties of the Mandalas were enumerated as Bhanjas of Khijjinga Mandala, the Bhanjas of Khijnjali Mandala the Tungs of Yamagartta Mandala, the Sulkies of Kondlaka Mandala, the Nandodbhavas of Airavatta mandala, the Gangas of Svetaka Mandala and the Mayura’s of Boraimandala.

The Somavamsis while following the policy of their career of conquest and aggrandisement for the expansion of territories to coastal areas, many of the rulers of the Mandal states became the worst victims. The rulers of Somavamis became highly responsible for the destruction of the rule of the kings of Mandala states.

THE SOMAVAMSI KESARIS:-

The Somavamsis were originally known as Pandvamasis in medieval India. They initially established their rule in a small kingdom in the western part of the south Kosala comprising the Raipur, Bilaspur districts of M.P., Sambalpur and Kalahandi districts of Orissa. In long course of time, they became the undisputable rulers of the whole Orissa which helped for the political unity and integration of the region and the prosperous development in the field of art and architecture including the gigantic Lingaraj, the artistic Rajarani temple ushered a new era in the history of Orissa.

K.C. Panigrahi has made a scientific analysis in connecting the date, events and sovereigns of the ruling party. K.C. Panigrahi has referred
The Somavamsis embarked upon their reign for two centuries in Orissa and elevated their power position and got the recognition of the household names in Orissa as recorded in the sacred Madala Panji and the literary works based on them. The prestigious dynasty finally consolidated their reign all over Orissa and exerted deep rooted culture efflorescence for the prosperity and glorified in cultural outburst. They exhibited their keen interests and brought out substantial magnitude in constructing the famous temples of Lingaraj, Rajarani, Mukteswara, Brahasvara, the Panchayantana Vishnu temple of Jaluka, the Siva temple of Bauda, Suresvara and Gauri temples. Before the emergence of the Somavamsi reign in 882 A.D., the said family fan known as Panduvamsis was ruling in south Kosala as their capital. The reign of the is linked with Udayana which has been reflected in the Gandhesvara temple inscription.\textsuperscript{129}

The credit goes to Udayana as the founder of pandu dynasty around the early part of the 6\textsuperscript{th} century and ruled in south Kosala till 850 A.D. till the demise of Mahasivagupta Balarjuna. The Somavamsis were defeated and ousted by Kalachuris and Banas.\textsuperscript{130} The first independent ruler of Somavamsis Janmejaya I who was the son of Balarjuna moved to Sonepur and Sambalpur tract and reigned over the western Orissa Sambalpur, Sonepur, Bolangir and Kalhandi districts.\textsuperscript{131}

Prof. Sahu opined that Janmejaya was the son and successor of Balajuna Sivagupta and the Somavamsis were the offshoots of
Panduvamsis of Sirpur. The Somavamsi also traditionally belonged to the Kesarikula or the Kesari dynasty and the famous rulers were Jayati Kesari, Udyota kesari and Kamakesari in course of time, the Bhanjas of the Boud had been forcefully driven out by Yayati he was able to extend the reigning kingdom towards Odra and Utkala. Yayati II renewed the glory of the dynasty and conquered Utkala, Kalinga, Kongada and Kosala.

THE GANGAS:-

The Imperial Gangas started their political career as a petty power and struggled for survival for more than five centuries and established their imperial status in shaping the history and culture of Orissa. Chodaganga was regarded as the founder of the Ganga dynasty and belonged to the Eastern Ganga dynasty ruling over Kalinga. Chodagangadeva exhibited his military genius defeating the last Somavamsi monarch Karnadeva and extended his northern frontier defeating the Palas of Bengal. The Korni copper plate grant of Chodagangadeva has reflected the success of his conquest against the rulers of Utkal, and Vengi territories and credited for the rule of imperial Gangas in extending to the Orissa proper.

Vajrahasta V, the worthy son of Kamarnava II by his queen Vinayamahdevi of Vaidumba family adorned the throne in 1038 A.D who sobricated like Paramamaheswar, parama bhataraka, Maharajadhiraja and revived the title of Trikalingadhipati. The political prominence and stability of Ganga dynasty became highly successful during the reign of Chodagangadeva who shifted the capital from Kalinganagari to Cuttack after the occupation of Orissa. His prolonged rule of 72 years utterly expanded the Ganga dynasty and provide systematic administration in Orissa. The all time splendor of success in the field of architecture was made.

The splendor of the architectural achievement was successfully done by Ganga rulers. Chodagangadeva built the world famous Jagannath temple at Puri which championed and allured the patronage of Vaishnava followers into its fold and reached its climax during the time of Narasinghadeva building the glittering sun temple at Konark. The other greatest achievements were the Orissan emergence of renaissance in language and literature. Bhanudeva IV the son of Narasinghadeva IV was the last ruler of Ganga dynasty. He was weak and incapable indulging in luxury and licentious habits. The Ganga Vamsanucharitam has reflected that when Bhanudeva was engaging himself in this military campaign in south against the Reddy power, Kapileswar Routray later known as Kapilendradeva captured the throne and declared himself the king of Orissa who established the new solar dynasty in 1435 A.D burying the Ganga rule in Orissa.

THE SURYAVAMSIS - GAJAPATI DYNASTY:--

After the disintegration of the Gangas, there emerged the Suryavamsi ruler which was the resurgence of another glorious era in the history of Orissa. As the rulers of this glorious dynasty recognize their descent from the sun through the ideal hero Ram of epic prominence and some historians opine them the Gajapatis of Orissa, as they assume the
Viruda (Gajapati) (Lord of Elephants) in their records. The territorial expansion of Orissa was expanded for the conquests of three rulers Kapilendradeva, Purushottamdeva, and Prataparudradeva. They had patronized to enrich the education, learning literature and music and could instil a sense of hope, pride and aspiration in the heart of the beloved subjects at the cost of their territorial aggradisements.

The set back of the dynasty started by the rise of the Krishnadeva Ray of the Vijayanagara empire when Prataparudradeva was forced to sign a humiliating treaty in 1519 A.D which demoralized the Orissa soldiers paving the way for degeneration. The founder of the mightiest solar dynasty was Kapilendradeva of Orissa who was at once serving as the minister under the last Ganga ruler Bhanudeva IV in 1435 A.D. Kapilendradeva was an usurper of the throne of Ganga when Bhanudeva was engaged in a fierce battle against the Reddis of Rajmundry in distant south.

Both Ganga-Vansanucharitam and Madala Panji indicate that Kapilendradeva had taken new titles himself as Routa, Mahapatra and Bhramarava before adorning the throne of Orissa. After his accession, he had to face a number of opponents who had out rightly defied him. He had gone to the extent of suppressing the rebellious activities of the feudatory rulers like Vinshuvardhan Chakravarty of Panchadharia, the Matsyas of Oddadi, the Shilavamsi chief of Nandapur and a few feudatory chiefs of the hilly areas.

Kapilendradeva besieged the District of Vishakhapatnam including Karukonda by 1443 A.D. The ministers of Kapilendradeva Gopinath Mohapatra repelled the forces of Anand Shah of Bengal when they made futile attempt to penetrate the Orissan kingdom in the north west of Bengal. Kapilendradeva assumed the new title of Gandesvara which was a reflection of his victory against the Muslims of Bengal.
He defeated the Bahamani ruler of Golkonda and defended his territory in north and south. Hamvira the worthy minister of Kapilendradeva became victorious over Udayagiri, Chandragiri and some territories of Tamil coastal districts. Kapilendradeva at last sobricated himself as Gajapati Gaudeswara Nava Koti Karnata and Kalevargeswar. Despite his military genius he was a great patron of learning and staunch follower Vaishnavism.

After the demise of Kapilendradeva on 1466 A.D, there arose a patricidal war between Purushottamdeva and Hamvira. Purushottamdeva ultimately suppressed Hamvira and launched a successful campaign against the possession of Bahamani kingdom in Rajamundri and Kondapalli. The King scored resounding victory over them about 1476 A.D. The capture of Rajmundry and Kondapalli by Purushottamdeva invited a fresh challenge from Saluva Narasimha and Bahamani sultan Muhammad Shah III to declare war against him. The Bahamani sultan Muhammadshah III disastrously defeated Purushottamdeva in 1477 A.D which yielded the Gajapati king who had gone to the extent of purchasing peace by presenting 25 elephants to the Bahamani Sultan.

Purushottamdeva renewed his war campaign against Bahamani kingdom after the death of the Sultan Muhammadshah III and reoccupied Rajamundry and Kondaridu. He stretched out his kingdom up to the entire coastal belt of Kondaridu. Purushottam captured Udayagiri against his opponent Narasimha in 1490 A.D. The praiseworthy achievement of the Gajapati ruler which is associated with Kanchi- Kaveri tradition reflecting the blessings of Jagannath and Balabhadra in the march of Oriya forces against Kanchi and the marriage of Gajapati Purushottam with Padmabati believed to be the lovable daughter of Saluva Narasimhadeva.

Purushottamdeva had bequeathed Prataprudradeva a king extending from Ganga in the north to the district of Nellore in the south. He could not cope with the rise of some challenging powers like Krishnadeva
Ray of the Vijayanagar empire, Allauddin Hussain Shah of Bengal and Sultan Quali Qutb Shah of Golkonda.

Since his inception as the Gajapati king he became worst victim of the situation but vicissitude hovered over him and played hell with him. Prataprudradeva atlast became successful in leading a purely sanctified and spiritual life being influenced by the Vaisnava saint Sri Chaitanya.

Prataprudradeva was succeeded by two minor sons named Kaluadeva and Kakharudeva. After his death around 1538A.D to 1540A.D, the two sons were mercilessly murdered by the General Prataprudradeva known as Govinda Vidyadhara founding Bhai dynasty in 1542 A.D. Govinda Vidyadhara became the victim of his own grave yard and was ousted by Mukunda Harichandan of Chalukya dynasty from 1559 A.D. - 1560A.D. Mukunda Harichandan or Mukundadeva was victimized by the conspiracy of Ramachandra Bhanja the king of Sarang Garh. The Afghan general of Bengal finally inflicted a crussing defeat upon Ramchandra Bhanja which created political scope for the emergence and establishment of Muslim rule in Orissa.

The death of Mukundadeva as the last independent ruler of Orissa 1568A.D. invited a period of disasters and setbacks. Orissa remained under the subjugation of Muslim rule after the conquest of Suleiman Karani of Bengal 1568 A.D. The Mughals under the suzereignty of Akbar directly ruled in 1592 A.D. and continued till the demise of Aurangzeb 1707A.D. The Nazims of Bengal took the yoke of Orissa from 1713 to 1751 A.D. But thr Muslims could not extend their reign in the whole of Orissa.

The Afghans had kept their possession on the districts to the north of Mahanadi from 1568 to 1578 where as the Mughal emperors expanded its legemony upto Chilika Lake which was confined to the coastal districts of present Orissa. Some of the native princes had kept their
status quo as “Mansabdar” and some others were entitled as “Zamindars” under the Mughals in central Orissa. But, the western part of Orissa remained untouched. The kings of Khurda were the worst victims of the target of Muslim invaders and allured the Muslim invaders plunder the limitless wealth.

Abdul Fazl has reflected the five revenue Sarkars of Orissa known as Jaleswar, Bhadrak, Cuttack, Kalinga – Dandapat, and Rajmundry. He referred that there were 29 Mahals and the total amount of revenue collection was about Rs 42,68,330. Orissa remained under the subjugation and of the Afghans of Bengal till 1568, annexed to the Mughal Empire in the memorable year of 1592 A.D followed by the Marathas and atlast subjugated by the British in 1803 A.D.

It is a tough task to demarcate the political boundary of Orissa from the ancient to the possession by the Britishers because it has gone through many changes. K.N. Sethi has reflected that the northern portion of Orissa was assigned the status of a distinct province during the Mughal reign and the southern portion from Ganjam to Godavari seemed to have been included as part of the kingdom Golconda. T. R. Chaudhury has referred the territory to the north of Godavri was famously recognized as Gingelly coast and the cited name derived from the oil seed Gingelly, found abundantly in that area. But, the influx of the European trading Companies and their settlements in Orisa had established in Balasore, Pipli and Hariharpur under the chief of the Bengal council and the region beyond of Ganjam was under the Coromandal establishment. Taking the above cited matters in to account, the area has been demarcated in to the northern Orissa from Puri to Hijli coast as a part of Bengal while the coastal belt of Ganjam and south upto river Godavari as Coromandal region in the study.
1.3. SOCIAL STRUCTURE OF ORISSA:-

The social structure of Orissa has been reflected during this period. The social structure of Orissa from the early history period has been known as the land of various tribal communities. The famous regions where the early inhabitants settled for a prolonged time were named as Kalinga, Utkal and Odra respectively. The inhabitants of Orissa became Aryanised through their contact with Jainism Buddhism and Brahmanism. The process of organization has found in the Puranas to signify their Aryan linkage.

The famous epic the Mahabharata refers the visit of Aryans in non Aryan Country of Kalinga. This great epic refers that the royal families had kept the matrimonial relations with the Aryans royal families of Aryvatta region. Despite the controversies, the process of the influx of Aryans had already found in the 4th century B.C. Before the 6th century B.C. the inhabitants of the Aryan people had contact with Ganga Yamuna Valley and the Chareolithic culture found in Orissa in the early phase of occupation must have influenced with the Aryans by the trading contact and cultural exchanges. The conquest of the Mahapadmananda over Kalinga and the capture of the sacred of Jina from Orissa in the 4th century B.C. symbolised the Aryans culture and the establishment of Socio cultural system. There are further evidences of the inscriptions of Ashok and Kharavela early date of Aryanisation in Orissa.

The Aryanisation of Orissa also helped the introduction of Varna Vyavastha and the term Chaturavarna reflected the Jayarampur copper plate on the prevalence of the social system about the prevalence of caste in the society in Orissa. Ultimately it accepted four fold systems of Aryan culture named as Brahmanas, Kshatriyas, Vaishyas, Sudras. The ruling class was paying attention to regulate the Varnashrama Dharma which
was a prime characteristic of the Aryan social order. The process and spread of Aryanisation rendered an opportunity to accelerate the migration of a large number of Brahmanas from the northern India to Orissa.\textsuperscript{160} Taking the aid and advice of the Brahmanas, the tribal chiefs were leveled themselves as Kshyatriyas and those of the martial profession.\textsuperscript{161} The rest of the groups were Vaishyas and Sudras who formed a major portion of the tribal mass and pursued their respective professions to keep the Aryan social order intact in the society.

The classification of caste system was continued during the medieval India and divided into four major castes known as Brahmanas, Kshatriyas, Vaishyas, and Sudras. Brahmanas occupied the highest position in the society of Orissa. From the highest to the lowest strata in the society every group of society including the ruling class had highest regards for the "ceremonial purity and learning. The Brahmanas claimed their pristine genealogy from the ancient Sages called Gotra or Pravara and adhered to the particular branch of Vedas known as "Sakha".

Being invited from the Madhyadesa Radha and Sravasti by the king of Orissa, they were given tax free land in order to maintain vedic learning and rituals among local people through the six fold duties of Yajna (performing sacrifices), Yaajan (make others perform sacrifice) Adhyana (study of Vedas), Adhyapana (teaching of Vedas), Dana (donation) and Pratigrahana (receiving donation) and acted as the royal priest (Purohit), ministers and generals.\textsuperscript{162} The importance and the role of Brahmanas was deep rooted during the time of imperial Gangas and Suryavamsi Gajapatis Anangabhima III who exhibited his high sentiment as the Deputy or Representative of Lord Jagannath and empowered the priestly class for the selection of ruler in case of Kapilendradeva or Purushottam deva. The Brahmanas were granted 46360000 acres of land as sasanas and Grasa Grama "which is stated in Madalapanji.\textsuperscript{163}
The prime function of Brahmanas was primarily aimed at the study, performance of religious ceremonies and the teaching of the Vedas.\textsuperscript{164} The territorial subdivisions divided the Brahmanas into two groups known as Strotiya or Vedic and Asrotiya or non Vedic. The Strotiya or Vedic was chiefly dependent on their livelihood on royal grants, rent-free lands and the Asrotiya or non Vedic was dependent for their livelihood on temple worshipping and rendering their services as cooks.\textsuperscript{165}

The Kshayatriyas remained in the second position in the Varna system. The Brahmanas played a significant role to honour the people of local tribes into the Kshatriya Varna and the rulers of Mathara, Nala, Ganga, Sailobhava, Bhanja, Bhauma, Sulki, and the Saravapuriyas were the leaders of some tribal communities.\textsuperscript{166}

The prime factor which induced the sub-regional kingdoms was required for the governance and protection of kingdoms engaging in war against external enemies.\textsuperscript{167} The Khandaitis and Karanas were two social groups of Kshatriya community who were enjoying privilege in the society.

The Vaisyas was another essential and important segment in the society. They were entrusted with the agricultural, animal husbandry, the trade and commerce in the varna system of the society. Hiuen-Tsang reflected Vaishyas as the class of traders. It is a prominent feature to reflect that the Gangas had gone to the extent of donating land (Agrahara) to the members of Vaishya Varna and given opportunity the Vaishyas in the high offices in the administration of state. It is also found that Gurudasa.Vaishya was a senapati 1832 A.D. Kanchi Mahasenapati and Polu Mahasenapati had been mentioned as Kalinga Vyaparis in a Simhachalam inscription during the Ganga region.\textsuperscript{168}

The Vaisya community known as potters, oilman, milkman, copper, silver smiths, garland makers, carpenters, fisherman, barbers and
dealers of conch shells abundantly contributed to the wealth of the country carrying out both inland and sea borne commerce. They were engaged to bring the merchandise of hinderland and stored in the ports of Bay of Bengal. At last they were transporting the commodities to the South East Asiatic Countries through ships and had trading linkage with Chhatisgarh and Maharasra regions in the West and Coastal regions of Orissa.¹⁶⁹

The Sudras were the lowest Varna in the society. B. Das has referred the Sudras were entrusted with servile and menial works of life.¹⁷⁰ They were primarily engaged in the duties to serve the higher varnas. The Sudras were called aboriginal tribe of Orissa which remained out of the Hindu Social System during the medieval period.¹⁷¹ Among the Sudras, who preferred the profession of butchers or scavengers were treated as untouchable and stayed in the outskirts of the village. Hiuen -Tsang has reflected Sudras as a class of agriculturist which is conformed by Nrusingha Purana and corroborated by Alberuni. The Sudras were regarded as helots of the three higher varnas and transformed into the peasant class during the Ganga period.¹⁷²

The matharas and the Early Gangas had granted the lands which helped for the further fragmentation of social classes.¹⁷³ The waste and undeveloped lands were settled by the Sudras population in the Brahminical social organization. This system gradually elevated the economic statusquo of Sudras and transformed to prepare ground for their eventual transformation into peasants. The old society tasted new society in the Gupta age and it might have occurred during the Mathara rule.

The horse traders, dye makers, meat sellers, oilmen, liquor venders were treated as impure or Sudras in Kalinga.¹⁷⁴ Hiuen-Tsang has described the organization of the caste system in India “There are four orders of hereditary clean distinctions. The first is that of Brahmin, the
sacred race of Kings, this order had held sovereignty, and its benevolence and mercy. The third order is that of Vaishyas or class of traders.

The fourth class is that of Sudras or agriculturists. These four classes formed classes of various degrees of ceremonial purity. The members of a caste marry within the caste relation whether by the father’s or mother’s side do not inter marry, and a woman never contacts a second marriage. These are also mixed castes, numerons clans formed by the groups of people according to their kinds, and these can not be describe.175 Hiuen-Tsang’s description of the social structures of India had been the similar features with the established social structure of Orissa.

The Vaishyas undoubtdly formed the bulk of population in Orissan society. Besides their engagement in traditional trade, commerce industry, agriculture, they some times won the sympathy of the kings and enjoyed respectable position in the society. The early Ganga king Vajrahastra Deva IV issued Ponduru copper plate in order to praise and reward a Vaishya senapati called Valinayaka.176 Further, it has been proved in the Chicacole plates of Madhukamarnava had given donation the villages of Hondora Vanto and Morakhina to Erapa Nayaka which belonged to Vaishyakula.177

The social structure of Muslims was found after the Muslims invasion of Orissa. The contact of Orissa with Muslims was found in the 13th Century A.D. when the Muslims invaded from the both sides of north and south.178 Orissa came under the Muslim rule after the conquest of Suleman Karani of Bengal in 1568 A.D. He became victor and dethroned the Hindu ruler of Orissa and laid the foundation of Muslim administration. But, J.N. Sarkar referred that Orissa had remained a Hindu country keeping its royal house and population.179 The Muslims under the social statusquo of Asraf having the foreign descent enjoyed superior statusquo in comparision to the
Muslims of Indian origin. But, the social structure of Muslims began to devide on the lines of Hindu Caste System.¹⁸⁰

But the influx of the European trading companies at Pipli, Hariharpur, Balasore and Ganjam left direct impact in the society of Orissa. After the commercial establishment of Europeans like the Portuguese in 16th century¹⁸¹ followed by the Dutch, the Dones, the English and French in the 17th century, they cunningly tried their level best for the spread of missionary activities and the spread of Christianity. The Hindus atlast accommodated the Muslims and Europeans as a part in their society.¹⁸²

The people of medieval India had earned their professional livelihood in various occupations known as agriculture, Industries, and trade. The peasants and cultivators constituted the majority of masses and acted as the backbone of the state economy. The economic condition of the agricultural classes was very miserable as they were sunk in poverty and worst victims of the oppression and exploitation by the landowners.

In the medieval India, another means of subsistence was industry which was next to the agriculture. It was the observation of Alexander Hamilton many people of Bhadrak were engaged in husbandry. William Bruton has reflected many weaving classes in the town of Balikuda and more than three thousand weavers who were engaged as contract or hired labourers.¹⁸³ Bowery referred that the Oriyas living in the cottages near river or sea earned their livelihood by fishing or producing salt. Many people were engaged in ship or boat building, industry, handicrafts, mines and trading activities.

The contemporary accounts refer the food habit and diet of the people of medieval India. Rice was treated as the staple food of the people. Abud Fazl refers the process of cooking of rice that rice was cooked, put in cold water and kept to be eaten the next day.¹⁸⁴ The pulses like mung, biri,
harad were regularly used by the people of Orissa. The other important ingredients were milk, ghee, butter and curd. Ripe fruits like mango, banana, jackfruit, and orange were choicable and commonly eaten by the people of Orissa. Meat was commonly used by the people. Thomas Bowrey has reflected that the profession of fishing was the main livelihood of a section of people in Orissa.\footnote{185}

The food items of Muslims like halwa, jalet, chapatti, palau and biriani became popular in Orissa. J. N. Sarkar focused that the vegetables like potato, and papaya were commonly used in Orissa. The use of wine, opium and leaves of hemp (bhanga) was used by intoxicants despite the social disapproval in the society.

The people used different types of clothes in medieval period. Dhoti and Chadar was the use of common man’s clothing and women were wearing Sari. Costly garments were used by the established rich and aristocratic people in the society. The Rajas and Zamindars were exclusively preferring the Muslims customs coarse medium and fine varieties of cotton were used by the people of Orissa. People plentifully used wool, silk and tassar materials.\footnote{186} The sacred marriages are followed in several forms. The Hindus and Muslims were honouring in their customary practices holding marriage programmes. The Hindus paid highest honour to the Vedic system and the Muslims practiced the marriage systems honouring the social customs. Dowry was prevalent in marriage system existed in Orissa. The Dowry or Jautuka was in the form of ornaments, cows, clothes, slaves and the essential articles of day to day use.

The prevalent system of slavery played an important role in the socio economic life in the medieval period in different forms known as gift and sale. The Portuguese trading company thoroughly utilized this system for the purpose of their commercial benefits. The port towns of
Orissa became the prime centres of the slave trade and the poor economy of the people pushed them to resort to the slavery system.\textsuperscript{187}

C. R. Wilson opined that the people were picked up from the coast of Bay of Bengal by the Portuguese ships and sold them as slaves at Pipli.\textsuperscript{188} The ancient pattern of educational system continued is Orissa. The Govt., the Rich and Aristocratic class were donating land and money in order to run the educational institutions. The centres for the education were Maths, Chatasalis and Raja sabha to impart teaching. The students of Muslim community were availing educational facilities in Maktabs and Madrashas. Palm leaves and iron pens were the ingredients for the writing materials. The medium of teaching for the Hindu students was Sanskrit and Oriya and the Persian language was the medium of instruction for the Muslim students. At the same time, the Arabic language was compulsory for the Muslim students to read the sacred Quran.

It appears that women having the status quo of highest strata were given higher education. The tutors were privately entrusted the higher education at home. The heritage of festivals was found in the socio-religious life of the people in the medieval age. The religious culture did not develop over might and took centuries together for development, assimilation and crystallization. Hindus performed different festivals with traditional affinity and austerity. Orissa has reflected the adoption of polytheism, the worship of different Gods and Goddesses of Brahma, Vishnu, Maheswar, Ganeswar, Kartikeya, Durga, Ram, Krishna, Lakhmi, and the manifestation of nature as Sun, Fire, Trees, and Snakes.\textsuperscript{189} Jagannath Dharma is adored by the people of Orissa and soaked in Sanatan and Humanism which is neither materialistic nor spiritualistic but is compatible to both.\textsuperscript{190}

But the establishment of the Muslim rule in Orissa became responsible for the celebration of various festivals like Muharram, Satyapir
and the construction of Mosques and Tombs at Jajpur, Pipli, Balasore and Cuttack. The religious festivities undoubtedly cemented the symbol of friendship harmony, which enabled them to celebrate a number of festivals named as Dussehra, Deepavali, Sataypir, Muharram and Rakhi Purnima side by side the other religious groups such as Jainism, Buddhism, Saivism and Vaishnavism had given religious impacts in the minds of the people of Orissa.

The influx of European companies in Orissa encouraged the spread of missionary activities and erection of Churches for religious worship. Despite the spread of religious activities by the Hindus, Muslims and there emerged a different economy between the urban and the rural people. The people of urban areas were maintaining a more comfortable and sophisticated life than the people inhabiting in rural areas in medieval India.191

1.4. ECONOMIC STATUSQUE:-

Mansingh the successful general of Akbar at last conquered Orissa in 1592 A.D. and shouldered the responsibility of Bengal and Orissa till 1604 A.D. Orissa continued the status quo of a separated province of Mughal Empire till 1646 A.D.

There arose a turbulent situation during the early days of the capture of power by Aurangzeb and there was a complete lawlessness and chaotic situation. Finally, Khan – I-Dauran who was an able general could stabilize the political situation, law and order which restored the Mughal authority in Orissa. Bernier reflected Bengal was the most productive land at that time and the plenty of rice production was not only supplying to the neighbouring subahs but also the neighbouring kingdoms and even to Europe.192 It was the centre of production and earned trading reputation as the emporium for saltpetre. The high production of Bengal had allured the
foreign companies like the Portuguese, the English, the Dutch and the province of Bengal had hundred gates for the entrance and no one gate for departure.\textsuperscript{193}

The English merchants got the first permission to establish their trade in the province from the Mughal Subedar in 1633 A.D. Capt. Ralph Cartwright accompanied by eight other merchants reached the mouth of Mahanadi in an Indian ship. The Mughal Subedar granted the firman or official order and permitted the English traders to establish factories, free of duty and build or repair ships in Orissa.\textsuperscript{194} Cartwright went ahead with the firman and established a factory at Hariharpur in Cuttack and went ahead to establish another one at Balasore. The English East India Company had expanded her free trade in Bengal as the Mughal emperor Shahjahan in 1650 A.D. wanted permission during his period.

The British trading Company paid to the tune of Rs 3000/- in shape of fixed peshkash.\textsuperscript{195} The imperial farman was exclusively intended merely to realize from the English about the payment of road dues on their goods collected in Oudh, Agra, and sent down to the west coast for shipment.\textsuperscript{196} To smoothen the English imperialism, a nishan was promulgated on 13th Aug 1651 A.D. which instructed the officers of Orissa exclusively, not to stand as barrier or not to demand extra duties at the port or the roads.\textsuperscript{197} Bu, S. Choudhury differs in establishing the custom free trade by the English trading companies. The duty free trade of the English company on the payment of the 3000/- per annum is not accepted by the new evidences of the company archives. The English East India Company had never enjoyed the status quo of the imperial farman till 1717 A.D. and the duty free trade of the company was a myth hardly based on any legitimate or valid imperial sanction behind it.\textsuperscript{198}

There was the largest export of the merchandise of Bengal trade was found in South east Asia, Indonesia, Archeopaleo Malay
Peninsula, Burmese and Thai coasts. The exporting commodities of Bengal were rice, butter, salt petre and vegetable oils in exchanging pepper, spices, tin, elephants and golds. S. Manrique referred that there was the production of highest quality of rice which was comparatively superior to that in the European market. He further reflected the twelve provinces of Bengal including Hijli Midnapore and Ganjam were the most fertile land congenial for the high production. Bowery highlighted productive land of Gingelly coast and referred all essential materials for the survival of mankind. He further stated that it was the most fertile lands in the Universe and the credence of producing three crops in each calendar year.

Hamilton reflected the productive land of Ganjam, as an alluring centre for production of rice, both white and brown sugarcane. Beewax, iron and cotton of both fine and coarse varieties were manufactured having the export demand. However Orissa earned her prominence or recognition as an important trade centre in vast trade network in the Indian Ocean. The demise of Aurangzeb in the year 1707 A.D. removed Mushid Qali Khan and the English East India Company survived getting a perwana from the Nawab Sarbuland Khan. Again, the English faced a lot of problems after the removal of Sarbuland Khan which put the English traders in the hand of the local officials.

Atlast, the English trading Company availed a consolidated farman the timely that of the embassy Surman. He fruitfully utilized his intelligence and got the farman from Farrukh Siyar in 1717 A.D. The grant of farman was the vital development of English Company’s development in the first two decades of the 18th century. The prime importance of the grant of Farman absolutely marked a clear distinction between the merchants, weavers and others on the one side and the company servants on the other hand. At the same time, the Farman permitted the British traders the freedom of trade in the sphere of export and import but there was no
mention about the inland trade and “perhaps not about private English trade”. Despite the privilege enjoyed by the English traders, Orissa earned her trade prominence as an important centre in the vast trade net work in the Indian Ocean.

The trade of Orissa centred around parts of Pipli and Balasore in the first half of the 17th century. The deteriorating trade at Pipli helped for the rise of trading capacity at Balasore was that the entry of the Portuguese merchants who had been forcefully driven out of Bengal. Marnique opined that Pipli was a famous trade centre till the arrival of the Portuguese traders. Moreland further reflected that the Portuguese traders had dominated the trade of Orissa the beginning of the 17th century. The Portuguese kept the momentum of their commerce and the export trade was handled by the mutual co-operation of the local and Portuguese merchants.

The English trading company was true to the survival of the fittest and ousted all the European companies and experimented many changes for the commercial development in the 18th century of Orissa. Despite the declining trade feature on the Bengal portion of Orissa with reference to the two Gingelly ports Ganjam, Vizagapatnam and it kept the signs of prosperity which undoubtdly boosted the progress of coastal trade and the investment of the European Companies increased. But the trading prosperity in the Bengal portion of Orissa caused due to the loss of most of her ports to the Marathas in the fifties of the 18th century in Orisa. There was a large area of Orissa which was extended from the Triveni Ghat near Hugli to Rajamahendri on the Godavari under the suzerainty of the famous Hindu kings.

Some new features of administration emerged during the time of Sailabhava, Bhaumakara and Somavamsi dynasties in comparison to the Imperial Guptas, Martharas. It was an amazing feature that the
Bhaumakara kings did not associate crown prince in the field of administration. They were entrusted the task of learning. But, the Talcher plate of Sivakaradeva records that Tribhuvana Mahadevi was well conversant with the art of Govt. The kingdom was divided into various administrative units during the reign of Sailabhava, Bhaumakara and Somavamsi dynasties. The administrative units were mandalas, visayas and gramas. The mandala got the status of the bigger unit of the empire. The head of the mandala was Mandalika or Mahamandalika. Mandala was bigger than the Vishaya. Each Mandala was sub divided in to Vishayas. Vishayas were again linked with Khanda and aharas. The Subordinate divisions were Purva Khanda and Varada Khanda. The lowest strata of administrative unit was Grama or Village.

The Ganga kings offered official titles on eminent personalities and Mohapatras and Sandhivigrahi continued the perpetuity of the hereditary titles. R.D. Benerjee referred that the title Sandivigrahi and Mohapatra had become the personal titles. The rulers of Ganga and Gajapaties had appointed the military officers and chalked out war strategy in consultation with Sandhivigraha. The generals of Chodagangadeva were Alan Sharma, Chamupati, Rodava Chamupati and Vanapati. The Gangas had appointed Pratiharin and a Brahmana chieftain named Vanapati, the Pratiharin was serving under Rajaraja and became victorious over the king of Vengi and ruined the troops of the king of Utkala. The Sanskrit term Pratihari is distorted into Padihari in Oriya which is the title used by some people of Orissa. The Gangas had introduced a sound and systematic revenue administration during their period. It is referred in the Kendupatna Copper plates that the entire land between the Ganga and Gotama Ganga (Godavari) was collected by Anantavarma

Chodagangadeva, Anangabhimadeva III introduced several reforms which is referred to the Madalapanji. The systematic revenue policy
was adopted by Anangabhimadeva III in Orissa where the revenue of an individual was determined on the basis of the fertility of the land. The measurement of land was measured by nala and the unit of land measurement was Vati, Mana, and Guntha.\textsuperscript{224}

There were different names of provinces of the Ganga dynasty. The province was divided as Desa, Pradesa, Mandala, and Dandapata.\textsuperscript{225} The Shankarananda Matha copper plates reflect that there was a single reference of Kothadesa. It was found that the designation of the territorial units was changing during the Ganga, Gajapati and Bhoi rulers. The chief of Khand known as Khandadhipati had entrusted to enjoy the power of superintendent and the administration was run by his timely directions. Khandait was acting as the assistant under them.

Bohimul who was known as the accountant cum record keeper shouldered the responsibility of the collection of revenues and to keep the detailed records of the produce of cultivation and maintain particulars of the lands.\textsuperscript{226} Despite the above cited officers, the others were Jagirdar, Senapati and Rajaguru as hereditary chief servants of the Rajas were granted large grants as their emoluments.\textsuperscript{227} The Feudal nobility was enjoying as the force of the king and the king had granted a large grant of land in lieu of their services to the rulers.

The sacred class known as the priestly clan was enjoying the free land status quo during the Hindu rule in the medieval India. The land of the ruler was divided into two categories known as crown lands and the military fiefs. The king had the direct authority over military fiefs and given a portion of the crownland to the concerned officers, priests and servants of the king.\textsuperscript{228} But the Muslim team in Orissa started when Suleiman Karani occupied Bengal in 1658 A.D. The hostile attitude of Mughals and its frequent raids had mentally upset the Afghans. But, the Afgans could not introduce any eye catching administrative changes during their short rule.
The Afghans adopted a new technique for the collection of revenues appointing more soldiers.

More soldiers were recruited to engage in war against the renewed Mughal campaigns and a little change was realized in the administrative measures of Afghans. The Mughal emperors introduced changes in administration. Orissa was a part of Bengal Subah during the reign of Akbar but got the status quo of separate Subah in the reign of Shahjahan and Aurangzeb.

The Subahdar was the head of the administration in Orissa and Naib Nazim under the Nazim in the subsequent years. The Subahdar enjoyed the executive power and shouldered the criminal, justice, and law and order. The Mughal administration had categorically divided Orissa into two broad zones known as Mughlabandi and Garhjats. The Mughalbandi was directly ruled under the direct rule of Mughals. The territory under the direct possession was divided into five sarkars named as Jaleswar, Bhadrak, Kayak, KalingaDandapat and Rajamahendri.

The Garhjats were ruled under the native states under the kings acknowledging Mughal suzerainty and enjoyed supreme authority in their respective territories. The Mughal emperor’s seldom interfered after getting revenue and enjoying highest obligations to the unchallengable authority of the Mughal Badshahs. The native Rajas or Zamindars under the status quo Garhjat wholeheartedly consented to pay a fixed amount of Peshkash annually. The Mughals were allured by the collection of revenues from Orissa over land. Todarmal, the distinguished Diwan of Akbar visited Orissa in 1580 A.D. and carried out one major settlement (Bandobast) called Tanka Raqmi. The assessment of the rate was specified in Kauri which was circulated as common currency of Orissa. The Zamindars having highest integrity and loyalty was entrusted to collect revenues in their respective Zamindari for state.
The Mughals introduced a systematic revenue administration dividing the Sarkars into Praganas, each Pragana into Taluqs and each Taluq was divided into some revenue villages or Mauzas. Land revenue was the prime source of income of the Govt. It was collected in different forms known as Cawrie and in the form of rice. The scarcity of currency stood as an impending factor to collect the amount of revenues in the form of rice and revenue collectors faced a lot of difficulties to pay the revenue in the shape of rupees.²³⁵

The percentage of revenue was one third of the production of goods as the ownership of the land belonged to the state. The peasants were only permitted for the cultivation of the allotted land in lieu of the payment to the state. The peasant owners were called ryots known as title deeds (patta) which had the reflection of the kind of lands and the amount of revenue.²³⁶ There was the appointment of the revenue officials like Choudhury, Talukdar, Kanungo and Muqqdams (village headman) who had shouldered the accountability of different fiscal divisions. Revenue officers were granted rent free (nankar) for rendering their service and lands grant for the religious places like temple were honoured.²³⁷

The Choudhury or Talukdar was collecting revenues within their jurisdiction and would be accountable to the Govt. They were also entrusted additional task of keeping law and order by ensuring the trail of cases within their own jurisdiction. The villages were divided into two categories having the resident cultivator and non resident husbandmen. The Muqaddams were acting as the head of the resident cultivators. The entire burden of the village was determined on resident cultivators through the representatives of the village head.³¹⁹ The amount of collection that the entrusted officers collected from the migratory husbandman was regarded as his own private property.²³⁸ The high production in agriculture had brought stability to Orissa’s economy. But the products of agriculture were
absolutely dependent on rainfall. Abdul Fazl referred that the duration of rainy season was eight months in Orissa.\textsuperscript{239} He also praised the alluvial soil of Orissa which became responsible for the high yielding of production.\textsuperscript{240}

But the agricultural production was impeded by the natural calamities, political confusion and agrarian exploitation in different phases.\textsuperscript{241} There were some instances of the grant of Taqvi to the farmers and provision for the exemption of payment during the time of natural calamities and the provision of granting seeds to render benefit to the cultivators.\textsuperscript{242} Despite giving revenues, the peasants were granted certain privileges to bring uncultivated lands under cultivation to cut woods in the forest for the sake of fuel and right to fish in order to uplift their living standards and material conditions.\textsuperscript{243}

Though Orissa was defeated, but was not conquered but it had given its deep rooted impacts on the socio-economic and social life of Orissa. As the Muslim rule was confined to the coastal districts, but Orissa was faraway from the Muslim centre of Northern India. However, the coastal Orissa turned to be an important centre in the wide and vast network of the Indian Ocean.
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