Chapter IV
Social conditions

The basic and the most striking feature of Orissan society is the caste system that has been existing since very early times. It is instrumental in creating iron curtains in the society. Caste system has fragmented our society into many castes and sub-castes and stands as the main stumbling block on the way of social integration which is the prime need in the present day. It is due to this caste system that our society has been the tempting ground to foreign aggressions right from the ancient to the modern age. For the reconstruction of a sound social life caste system, which is a black spot of our society, should be removed so as to establish National integration.

Archaeological and literary sources of this period under discussion are not sufficient to throw ample light on the exact state of social structure of Toṣali and Kośala. We have to study different copper plate inscriptions of the kings and their feudatories for the purpose. The inscriptions of the Māthara kings were the earliest available charters of Orissa in this regard. About the Indian social life, the earliest reference has been made in the famous Purushasukta occurring in the tenth Maṇḍala of the Rīg-veda. This caste system continued to be the backbone of the society under the period of our study.

During the Bhauma-kara and the Somavamśi period
the social structure in Orissa was based on the age old system of four classes or Varnas prevalent in other parts of India. According to Varṇāshrama-dharma, castes were grouped under watertight compartments viz- the Brāhmaṇa, or the priestly class, the Kshyatrias or the knightly class, the Vaiśyas or the husband men or traders, and the Sudras or servant class. This system also mentions four stages of human life like Brahmacharya, Gāharsthya, Bānapraṣṭa and Yatirbṛata. In every Varna, people were regarding the observance of Varṇāshramadharma as a sacred duty. The kings of this period of Orissa were observing Varṇāshramadharma and were taking steps for its progress and security. According to Sirpur inscription, queen Vasatā, the mother of Bāḷarjuna Mahāsīvagupta was the asylum of this Varṇāshramadharma. Throughout the Bhauma-kara and the Somavamśi period Brāhmaṇas continued to pour into Orissa from different parts of India. During the Bhauma-kara period the Donee Dharmapāṭṭi of Śāntarigrama grant migrated from Ṭakārī situated within the limits of Śrāvasti. The donee Mīlakantha of the grant of Vakulamahādevī migrated from Śāvastha country which can be identified with Śrāvasti. The Angul plate of Dharma Mahādevi speaks of the immigration of Śrīdhara-abḥatā from Kolān-cha. The Taltali plate of Dharma Mahādevi also indicates the immigration of donee Purusṭottama from Kolān-cha. The Donee Bāvana of the Dhenkanal plate of Jayastambha also immigrated from Kolān-cha. Kolān-cha is
a place from which the traditional Ādisura of Bengal brought Brāhmaṇas well versed in vedas who became the pioneer of most of the Brāhmaṇas of Bengal.¹⁰

During the Somavamśī period also many Brāhmaṇa families migrated from different places specially from the Northern India to Orissa. The donee in the Nagpur Museum plates¹¹ of Janamejaya was an immigrant from Purusha Maṇḍapa in the Odra country and the donee in the Gaintala plates¹² migrated from the village Saluri in Madhyadeśa. The Kālibhana copper plate¹³ and Orissa Museum plates¹⁴ of Yayāti speak of the immigrants from Muktāvatī and Likhandha villages of Śrāvasti, general donees also migrated from the neighbouring countries like Rādha.¹⁵ According to tradition Yayāti I of the Somavamśī dynasty brought ten thousand Brāhmins from Kanauja well-versed in the study of Vedas and Vedāṅgas to settle in Orissa.¹⁶ The Brāhmaṇas fled from the North to Bengal and Andhra first and from these two provinces to Orissa for better prospects. From the 4th century AD to 11th Century AD different royal dynasties of Orissa patronised Brahmanism and took all cares for the establishment of Varnāshramadharma. The Brāhmaṇas came to Orissa in large number for the Aryanisation of tribal society. They brought varied cultures and mingled them with Orissan culture. Thus Socio-cultural synthesis was achieved in the Bhauma-kara and the Somavamśī society.
In the social ladder, the Brāhmaṇa occupied the highest position during our period. The Brāhmaṇas were considered as the spiritual and religious leaders of the society. They were respected for their devotion to the study of Scriptures and pious life throughout the five parts of India. I-tsing also noted that the Brāhmaṇas were the most honourable caste and were regarded as Devas (Gods). The Smriti writers speak of the high social status of the Brāhmaṇas. In almost all charters of the Bhaumakaras and the Somavamśi period, the donors paid due homage to Brāhmaṇas of the village and as a mark of respect they were donating land and villages to them which were made free from all taxes.

In course of time Brāhmanic settlements known as the Agrahāras came into existence. In the Agrahāras the Brāhmaṇas enjoyed complete freedom and other castes and sub-castes served them. This made them to be duty bound and they realised that it was their sacred duty to look to the welfare of the people in the Society. The Brāhmaṇas were endowed with the responsibility of protection and progress of the Vedic religion and culture. They began to play a major role in the society by leading an ideal life. As such the Brāhmanic settlements Agrahāras took the place of Āshramas or Gurukulas of ancient India.

The Brāhmaṇas who came from different parts of India to settle in Orissa permanently, were divided into
various classes in respect of their original home provinces.
We do not find any evidence of their original home places
in the inscriptions of the Mātharas, the Vasiṣṭhas, the
Durjayas, the Vigrahas, the Mudgalas and the Saṅgodbhavas.
Even the inscriptions of the Gaṅga rulers were silent about
this fact. But the inscriptions of the Bhauma-karas and the
Somavamśi kings, there is specific evidence about the ori­
ginal home places of donee Brāhmaṇas.

Conventionally, the North Indian Brāhmaṇas are
grouped into five classes such as:
1. Saraswati (Named after the area where the river
   Saraswati was flowing) i.e. the area from Puskara
to Hastināpura.
2. Kānyakuvja (Kanauj)
3. Maithila (belonging to Mithila i.e. North Bihar)
4. Gauda (Bengal)
5. Utkala (Coastal Orissa)

Collectively, they were called Pāñchagaṇḍa. 19
Of the five categories of Brāhmaṇas as mentioned above,
Kānyakuvja, Gauda and Utkal are now living in Orissa.

The Brāhmaṇas differentiated them-selves from
other castes by suffixing some surnames with their names
such as Upādhyaya 20 Śvāmi 21 Śarma 22 Dikṣita 23 and Kara 24
From the epigraphic records we know the Bhaṭṭa Brāhmaṇas 25
who devoted themselves teaching of Asṭādhyaṇa Alamkara
Sastra (grammar and rhetoric) and well versed in the Vedas.

Teaching of the Vedas was the monopoly of the Brāhmaṇaṇaśa and some of them had specialised in some of the branches. Sirpur inscription of queen Vāṣatā refers to the Brāhmaṇaṇas having specialisation in the Rig-veda (Vahrichottama), the Yajurveda (Yajurveda syaparāga) and the Sāmaveda (Sāmaparāga). The inscriptions of this period are silent about the Brāhmaṇaṇas having interest in the Atharvaveda. It may be deduced that Atharvaveda was looked down with disfavour. The Brāhmaṇaṇas were divided into many gotras, Pravaras and Anupravaras to distinguish themselves from each other. Gotras literally means a "Cowshed". But in course of time it referred to a group of persons having blood relations. Originally, the gotras were divided from the names of seven eponymous Sages such as Kasyapa, Vaśiṣṭha, Bhrigu, Gautama, Bharadvaja, Atri and Bīśvamitra. Later on the name of Agasthi was added to the panel of sages and the number became eight people having the same gotra formed an endogamous group. Pravaras and Anupravaras were interrelated with gotras.

Many of the Brāhmaṇaṇas who migrated to Orissa during the period of our study belonged to Bharadvaja gotra. We find the mention of this fact in the Terundia plate of Subhākara II, Dhenkanal plate of Tribhubana Mahādevi, Kumurāny plate of Dandi mahādevi and the
Moreover, the Dharakota plate of Subhakaradeva III refers Brahmans of Mangalya and Kausika gotras. The Ganjam plate of Dandi mahadevi mention Brahmans of Visvamitra gotra. The Talatali plates as well as Angul plates of Dharma Mahadevi mention Brahmans of Sandilya gotra. The vasta gotra Brahmans are mentioned in the charters of Vakula mahadevi. Among the different gotra Brahmans the Vasta gotra Brahmans acted as the spiritual guides to Bhojas or Bhaumas. Through the practice of Yoga, they were performing miracles in the society. Jivadeva’s Bhakti Bhagabata speaks that Vasta gotra Brahmans brought back of life of a Shauma king. These Brahmans were the devotees of Ardhanarishvara (i.e. the mother Goddess, probably Viraja which is worshipped even today at Jajpur in the temple of Viraja on the bank of river Vaitaranī in the district of Cuttack.) They were endowed with incantations and experts in the performance of magic. They were probably sakta tantriks, who became the spiritual guides to the Kesari kings after the Bhojas (Bhaumas). It is interesting to note that the Aruālā plate of Daṇḍi-Mahādevī, the Dhenkanal plate of Tribhubana Mahadevi refer to Varhaspatya, Yamadagni and Devalya pravaras. The Ganjam plate of Daṇḍi Mahādevi mentions Kāsyapa, Audalya, Visvāmitra and Devarata Pravaras. The Somavamśi inscriptions speak of the above gotras and pravaras respectively.
The above discussion on the gotras indicates that Brāhmaṇa society was based on their Vedasakhās, gotras and pravaras which determined their exogamic marriage relation. The Vedasakhās included various sections of Vedas to which different sections of Brāhmaṇas belonged. The gotras as mentioned earlier were closely connected with the names of eight sages and were linked with pravaras of the gotra. In subsequent ages different gotras came into existence. The inscriptions of this period indicate the prevalence of many gotras in the Brāhmin society.
The following table shows the Gotra, Pravara and Anu-pravara which prevailed during the period under study.

<table>
<thead>
<tr>
<th>Gotra</th>
<th>Pravara</th>
<th>Anupravara</th>
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<tbody>
<tr>
<td>Agasti</td>
<td>Idmavāha</td>
<td>Chyavama</td>
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<tr>
<td>Agnirasa</td>
<td>Autathya, Gautama</td>
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<tr>
<td>Atreya</td>
<td>Arshaya</td>
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<tr>
<td>Bharadvaja</td>
<td>Bārhaspatya, Agnirasa</td>
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<tr>
<td>Gautama</td>
<td>Gautama, Agnirasa</td>
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<tr>
<td>Kapin-jala</td>
<td>Vaśishtha Ekarshi</td>
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<tr>
<td>Kāśyapa</td>
<td>Kāśyapa, Vatsa, Naidhriva</td>
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<tr>
<td>Kaundinya</td>
<td>Maitravarunavaśishtla</td>
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<tr>
<td>Kauśika</td>
<td>Viśvāmitra, Devarāt a</td>
<td>Yauvanasva</td>
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<tr>
<td>Kausta</td>
<td>Audala, Yauvanāsva</td>
<td>Ambarisa, Agnirasa</td>
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<tr>
<td>Krishnātreya</td>
<td>Archanaśa</td>
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<tr>
<td>Kumārahārita</td>
<td>Pañcharshi</td>
<td>Syāvasva</td>
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<tr>
<td>Parāśara</td>
<td>Vaśishtha Sakti</td>
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<tr>
<td>Vasta</td>
<td>Bhārgava, Chayavana</td>
<td>Yamadagni</td>
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<td></td>
<td>Apnudvān Aurva</td>
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<td></td>
<td>Yamadagni</td>
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</table>
The meaning of the word pravara is great or revered. According to Yājñya Valkya the meaning of Pravara is Ārasra or Ārśeya. For keeping relation with these rishis, who were famous in one gotra, the pravaras and Anupravaras appeared in the society. Pravara consisted of three or five Brāhmaṇas and accordingly the Brāhmaṇas were known as Trayarsha or Pancharsha. Some Brāhmaṇas were Ekarshi Pravaras. The copper plate of Mahākośala historical society of the Somavāmśi king Mahā bhāvagupta mentions that Brāhmaṇas Chakradhara belonged to Kapinjala Gotra and was Ekarshi Basistha pravara.

The Sirpur inscription of queen Vāsata narrates the part played by Brāhmaṇas in the society. The Brāhmaṇas had to lead a virtuous and sacred life. They were endowed with many good qualities such as well versed in the Vedas, and the Sāstras, capable of offering sacrifice to fire, expert in the recitation of hymns and Mantras. They were enjoined upon to maintain an unblemished character without any addiction to gambling and postitution. They were advised not to lead the life of a slave. Śrī Sadhārana and Bhāṭṭa purushottama were the bright examples of the above ideals.

Most of the Brāhmaṇas performed sixfold duties viz: Yajana(offering sacrifice) 2. Yajana(officiating at sacrifices) 3. Adhyayana(study) 4. Adhyāpana(teaching) 5. Dāna(giving gift) 6. Pratigraha(receiving gift. According
to Smriti writers the study of the Vedas, performance of sacrifices and giving gifts are the duties of the Dvijas. But teaching of the Vedas, officiating at the sacrifices and receiving gifts were the special privileges of the Brāhmaṇas alone. Teaching was considered as one of the sacred professions of the Brāhmaṇas. The titles, Acharya, Bhaṭṭa and Upadhyaya indicate that the Brahmanas taught students in their respective homes and in some institutions. Some Brāhmaṇas were earning their livelihood by presiding over functions. As hereditary purohitas, they were officiating at the sacrifices. The Śirpur stone inscription of Vāsatā mentions that a Brāhmaṇa named Sivānandi determined the auspicious days while performing the sacrifice. As regards other functions, the Brāhmaṇas were giving gifts. We know from an inscription of Śirpur that an eminent Brāhmaṇa named Nāgadeva had given a flower garden as a gift. On the contrary the Brāhmaṇas were receiving gifts from the Kings and the public.

The Brāhmaṇas performed the duty of worshipping Gods and Goddesses during the Bhauma-kara and the Somavamśi rule. They were to custodians of donations and were leading a luxurious life benefitting the royal donations. From the inscriptions of Orissa, we know some examples of such donations. The Somavamśi queen Vāsatā had donated five villages constructing a Vishnu temple at Śirpur. The Sonepur inscriptions of Janamejaya Mahābhavagupta describes
that the king had donated a village named Gotaikelā to Kamaṇḍalavana Merchant society which dedicated the village in honour of the temple of Keśava and Ādityadeva. Some inscriptions of the Bhanja dynasty of Dhrutipura (Modern Boud) were dedicated to the Brahmāṇas of Gandhatapati (Modern Gandharādi in the district of Phulbani). During the Bhauma-kara and the Somavamśī period the modern Gandharādi was the Chief Centre of religion and culture. The Hindol copper plate inscriptions of Bhauma king Subhākaradeva III in honour of Lord Śiva of Pulindesvara, the Tālcher copper plate inscriptions of Śivakaradeva III in honour of Buddha bhaṭṭāraka temple of Jayaśrama vihar and Boud copper plate inscription of Prithividharmadeva were dedicated in honour of Nanneśvara.

The Brahmāṇas who took worship as a profession were bound to lead a sacred life. Those who were addicted to gambling, drinking and used to go to the prostitution, were deprived of enjoying donations of the temples. The Sirpur inscription of Vāsatā threw light on the above fact.

Some Brahmāṇas having high ambitions did not want to confine themselves to reading, teaching and worship. They proved their excellency and dexterity in the field of administration. The Duṭṭa Brahmāṇas played an important role in administration. The Duṭṭa Brahmāṇas were acting as "Mahāsandhivigrahi" (minister of War and peace) in administration. Rudradutta was the Mahāsandhivigrahi of
Mahābhavagupta Rājadeva the grand father of Somavamśi king. His father came from Ayodhya and took shelter in the court of Kośala. From that day for two hundred and fifty years the Duttavamśi Brāhmaṇas had been enjoying the post of mahāsandhivigraha up to the reign of Udyottakeśarī.

The above discussions prove that the Brāhmaṇas who settled down in Orissa permanently during the period of our study accelerated the process of social acculturation bringing the Ādīvāsīs to the fold of Brāhin society. The Brāhmaṇas forgot their previous occupation and mingled with the Ksatriya caste also. The donee Brāhmaṇa Rānaka Śrī Rachha belongs to Kauśika gotra of Cuttack plate inscriptions of Somavamśi king Bhimaratha and donee Nāyaka Dūduravalka and Nāyaka Chamandaka belong to Vasta gotra of Sihnipur copper plate inscriptions of Dharmakhedi of Kadamba dynasty, Eschewed the avocations of the Brāhmaṇas and resorted to administration and martial field. Some Brāhmaṇas also resorted to trade and commerce.

Thus the Brāhmaṇas of the period of our study resorted to the professions of the Kshyatriyas and Vaśyas in addition to their Original work of worshipping gods. They brought a fusion among the three classes of the society. On the whole the Brāhmaṇas began a new social innovation in the society. They liberalised the rigidity of caste system and accelerated the process of social change in wake
of acculturation.

**Kshatriyas**

The Kshatriyas occupied the second position in the society of our period in importance next to the Brāhmanas. They were considered as the ruling class. During the Bhauma-kara and the Somavamśi rule in Orissa the Kshatriyas gained considerable importance in the body politics of the society. They were wellversed in art of Administration and militarism. They also defended the territorial integrity and sovereignty. The role that they played in the society made them supreme over others.

The Kshatriyas or the ruling members of the society were known since the post vedic period. The accounts of Tārānāth reveals the existence of the class in the society. The Somavamśi rulers were Kshatriyas and belonged to the lunar race. The contemporary ruling dynasty under Somavamśi behest like the Mātharas, the Rastrakūṭas and the Maharāstra kūṭas were inducted in the Kshatriya class. The Bhañaja of Khīnjali maṇḍala who were subservient to the Somavamśis, probably belonged to the Kshatriya class.

The titles like Ranakas, Mahārājas and Mahāsāmantas in several Bhauma records and the titles like
Rājaputra, Nripati, Bhupati, Bhupāla, Rājanya, Nāyak etc. found in the Somavamśī inscriptions indicate the presence of two classes of Kshatriyas in the Orissan society of our study. Of the two classes of Kshatriyas the higher class included the near relation of the Monarch and they were generally called as Rājaputras\(^1\) in official records. It seems that the princes of royal blood claimed to be higher Kshatriyas entrusted with important administrative works and with the task of leading the army to the battle field. The crown prince has been referred to as Mahārāja putra\(^2\) in the Kalachuri records and as Kumāra\(^3\) and Yuvarāja\(^4\) in the Somavamśī records.

The lower class of Kshatriyas essentially constituted mercenary soldiers to protect the country from external aggression. Like the higher Kshatriyas they held titles of different categories. The titles like Rājā,\(^5\) Nripati,\(^6\) Bhupati\(^7\) and Bhupāla\(^8\) were the Vasal Chief and the Ranaka\(^9\) and Nāyak\(^10\) were state officials. The above mentioned titles were not only reserved for the Kshatriyas but also for the Brāhmaṇas. Two Brāhmaṇas named Sivarakshita and Rachchho had borne the titles of Rājā and Ranaka respectively. As regards their rank and states of various title holder the inscriptions of the period under study do not throw much light.

The Arab geographer Ibn Khurdadhbih has given an interesting account of the Kshatriya. He mentions two
two castes such as Katariya and Sabakufria. The word Katariya is the same as Ksatriyas whereas the latter seems to stand for the Sanskrit Satksatriyas. The Ksatriyas were superior to all the remaining castes and that the kings were chosen from among them. The distinction between Katariyas and Sabkufrias is equal to that between the Ksatriyas and Rājanyas. The former constituted general military order whereas the latter were members of aristocracy descended from royal stock. From the observation of the Muslim writer, we may establish the fact that during the time of the Bhauma-kara rule two types of Ksatriyas lived in Orissan society.

The Chinese pilgrim Hiuen Tsang reveals that at the time of his visit to Orissa, Ksatriya kings ruled over South Kosāla and even before them the Sarvapuryas, who were Ksatriyas ruled that part. The Somavamsis seem to have felt proud of calling themselves as Somakulatilaka, Somavamśa Sambhava Chandranvayika tilaka and thereby traced their origin from lunar race of the purānic age. Queen Vāsatā, the mother of the Somavamśi king Bālārjuna Mahāsīvagupta belongs to Ksatriya family who had borne the title of Varmana. But Kolāvatī the mother of Udyota-Kesāri was the queen of Lunar family and daughter of solar race. The rulers of Telugu-choda dynasty traced their descent to the solar race (Nina-Karakulamandana). This identification of claiming their descent either from the Solar or the lunar race without mentioning Gotras and Pravaras
of the Monarchs of Kosala proves that all of them belonged to original Ksatriya race. The Bhauma-karas of Tosali established matrimonial alliances with prominent Ksatriya families of India like the western Gaṅgas of Mysore and the Somavamsis of south Kosala. From the Boudha plas of Tribhubana Mahādevī we know that she was the daughter of Śvabhāvatuṅga alias Mahābhavagupta Janamejaya I of the Somavamsis and wife of the Bhauma-kara king Subhākaradeva IV. It may be rightly conjectured that the Bhaumakaras of Tosali took this step for their social promotion to Ksatriya hood so as to justify their claim for kingship.

Injection of Tribal element into Ksatriya society was the most important feature of the history of the period under review. In the process of acculturation tribal elements mingled with Ksatriya race and in due course of time the trivals upgraded to the position of Ksatriyas. The process was in keeping with the Ksatriyisation of the foreign tribes like the Hunas and the Gura-jāras in the other parts of India. In our time, we find that the tribal race is the best fighting race and majority of them go to the front to preserve the security of the country. It seems that the monarchs tried their best to recruit from the hardy trivals and to convert them to the royal cause. This was the principal factor behind Ksatriyisation of the war like indigenous tribes.
Epigraphic records of the period under study do not throw much light on the education, learning and profession of the Ksatriyas. The curriculum was prepared for them pertaining to warfare and state craft. Princes and persons of royal blood were imparted practical training on superb military tactics and state craft. Chandra-gupta, the brother of Tivaradeva was an intrepid soldier and actively involved in the campaigns. The Smriti writers reveal that an ideal Ksatriya must be brave, self controlled and ever ready to fight against injustice. The most respectable Ksatriyas protected four Varnas, four āśramas and the four Vedas. Queen Vāsata was the embodiment of above prescriptions. The princes of royal blood were appointed as Governors of South Kośala with its capital Suvarṇāpura (Modern Sonepur).

Generally the Ksatriyas were the fighters but all Ksatriyas were not warriors and some have been found to have accepted other professions. During this period some Ksatriyas held the post of Sadhivigrahikas. According to Travernier, the Ksatriyas in course of time degenerated from their military profession and taken to trade. Smrities allow the Ksatriyas to adopt peaceful vocations also. They might have adopted agriculture and trade.

**Vaśyās**

A society based on Varnāshrama-dharma, the vaśyās occupied the third position. According to the
Smrit writers, the main functions that this class discharged to the best of satisfaction were trade and commerce, agriculture and taming of animals. The Vaishyas were related to the economic prosperity of the country. Parâśara reveals that the Vaishyas involved in the profession of money lending with the intention of getting some interests. The Chinese pilgrim Yuang-Chang was of the opinion that the chief occupation of the Vaishyas was trade.

The vaishyas were a rich community who seems to have enjoyed some importance in the society during the period of our study. We donot get sufficient information about this community. Only the inscriptions throw some lights on them. In the inscriptions, there is reference to Merchant's associations who must have belonged to this community. Moreover the physicians and the engravers of the charters might have been included in this community. The Boud grant of Bhañja king, Rana Bhañja proves that the engravers of Charters belonged to the vaîśya community which was inscribed by the Vanika Sivanga.

The epigraphic records of the Bhauma-kara and the Somavamsi period refer the Vaîśyas as Suvarṇakāra, Sutradhara, Vijñāni (Vindhani) Vanika, and Tathākāra, mālākāra, Gauda(Cowherd).

The Vaishyas were called vanikas or Vanikaputras as they strictly adhered to trade and commerce. It is
through this trade and commerce the country flourished with prosperity. The Vaisyaśas were getting inspiration from the monarchs and the administrations in this direction. We find some examples in the then society of Orissa that some villages were donated to them through the copper plate inscriptions. The Sonepur copper inscriptions of Janamejaya Mahabhadagupta states that village Goteikela was given to Kamalavana Merchants' Association. Further, the chikākal copper plate inscriptions of Ganga king of Kalinga Madhukamarnava states that three villages were granted to Śrī Erapa Nayak who was designated as "Vaisya kulavamsa". The three villages were declared as Vaisya Agraḥaras.

The merchants of Orissa were over Sea traders and they had trade links with Jává, Sumātra, Bāli and Bornio. The king of Kalinga was described as the "Master of the Seas" by Kālidās, the greatest poet that adorned the Gupta Age. The Bay of Bengal was described as Kalinga Sāgara in the Mahayanagrantha Aryamanjusrimulakalpa. Tāmbralipti (Modern Tamluk), Dantapura Čhelitālo and pithunda were famous harbours of the then Orissa.

It is not explicitly stated as to the names of the sub-castes of these professional groups. From the nature of the vocations adopted by them for earning their livelihood, the Vaisyaśas were sub-divided into a few important
sub-castes. Suvarṇakaras denote goldsmiths which were discovered after excavations proved that a work-shop existed at Sirpur. Vijnani (Vindhani) were involved in jewellery work. The Jewellery stalls were full of ornaments of various designs testify the craftsmanship of goldsmiths.

The copper plates donated by the Bhauma-kara and the Somavamśi kings indicate that copper smiths existed during the period of our study. Silver coins collected in the form of tax by the kings indicate the prevalence of silver smiths.

The Vaisyas who were called Sutradharas were great sculptors and architects. The temples of this period testifies the skill and dexterity of sutradharas. They were also repairing old temples. The oilmen of the period were included in the Vaisya community. During the period of our study modern science did not develop giving birth to hydro-electricity. Oil lamps were used in every house at that time. It is proved by the discovery to earthen lamps at Belkhanḍi that lamps were used in the temples. These lamps throw light on the presence of oil industry and oil men in Kośala. The place name Guda-Sarkāraka\textsuperscript{108} indicates the presence of confectioners in the society.

The Bhauma records indicate the presence of tantavāyas, Souṇḍhikas (Sundhi) and Gokuṭas (Gauda) besides the Brāhmaṇas and Ksatriyas in the society. It is very
difficult to say whether the above mentioned three categories of castes belonged to the vaiśyas or Śudras. It might be a fact that they first belonged to the Vaiśya caste as their activities were connected with the economic life of the state. Later on they might have been included in the Śudra caste in view of the progressive assimilation of the Vaiśyas with the Śudras.\textsuperscript{109}

The Sundhikas\textsuperscript{110} of the Bhauma records were dealing with intoxicating liquors were included in the Vaiśya caste. The Kalachuris of Tripūrī used to collect a tax called Rasavati danda\textsuperscript{111}(tax on toddy). The same tax might be in Vogue in the period under review.

The inscriptions of the period under review throw light on the special privilege of the Vaiśyas. Besides carrying on trade and commerce, study of the "Āyurvedic Science and diagnosis of diseases were the special privilege the Vaiśyas\textsuperscript{112} enjoyed in the society. Vaidya Devānandī has been mentioned in the Sirpur inscriptions.\textsuperscript{113} Moreover, the Vaiśyas earned name and fame in military service of Kośala. The title Nāyak\textsuperscript{114} had its origin in the military service and it is probable that the Vaiśyas held this title. Since Nāyak was a Vaiśya title, it seems that some of the Vaiśyas took up military service under the state.

The charters reveal that rich bankers were generally Vaiśyas and they were appointed as the Mayors
of the cities for looking into details of administration. The Vaiśyas who were acting as mayors of the towns had to elect Panchakulas with a view to assisting them in discharge of their functions. Thus the Vaiśyas exerted powerful influence in Urban administration of the State.

Despite the Vocational differences among the Vaiśyas, they were not devoid of unity. They had formed associations (vanikasthana) to ventilate grievances before the royal authority. The Kamalavana Merchants' Association received grant from Janamejaya I and the grant was re-endowed to the temples of Āditya and Keśava situated in Suvarṇapura (Modern Sonepur). It is needless to mention that the powerful Vaiśya aristocrats brought tremendous change in the Society.

Śudras

The śudras occupied fourth order in the society based on Varnāshramadharma. In the records of our period there is paucity of informations about last of the four great Varpas. However, the Smṛitīs and the epigraphic records throw some light about the śudras. The Smṛitis reveal that the śudras were in the service of the Dvijas (Brāhmanas), Kṣatriyas, Vaiśyas from the very early times. Some improvements in the States and social position of the śudras are marked despite the prevalence of this belief during the Bhauma-kara and the Somavamśi period. But those
who were economically stronger, were not bound to serve the Dvijas. This view has been supported by Jajña-valka that the śudras were born for the well-being of the Dvijas either doing some trade or industry. The accounts of Hiuen Tsāng reveal that the Śudras were farmers.

According to Jajña-valkya Smṛiti the principal works of the śudras were agriculture, Cattle rearing, trade, Calligraphy, dancing and singing. From the parāśāra Smṛiti we know that the śudras had the right to sell salt, honey, oil, ghee and milk. Again Brihaspati mitra States that the Śudras could accept any industry as a means to livelihood. During the Bhauma-kara and the Somavamśī period there was no difference between a Vaiśya and a Śudra so far as Vocation was concerned. Some vocations were adopted in both the varṇas. Gradually the difference between the two varṇas was coming to an end and emphasis was laid on varna. The castes mentioned below who found their place both in Vaiśya and Śudra, quickened the process of social change during the period under study. They were Śvarnakāra (Gold smith), Karmakāra (blacksmith), Kumbha-kāra (Potter), Kamsakāra (Brazier), Mālākāra (Garland makers), Patakāra (Splitter or Carpenter), Weavers, Oilmen and Soundhikas respectively. Each class represented a particular trade with display of various ornaments, weapons, pots, and furniture in the temples belonging to the Bhauma-kara period. They had been enjoying this position on hereditary basis.
The Somavamsî inscriptions mention, the name of river Tel from which it may be surmised that oilmen (Teli) flourished in Orissa. The inscriptions of the Bhauma-kara period mention the name of Souñdhikas. Their main business was to deal with wine. Today we also find Sunñðhis with the same business. They were also known as Madhukaras (Madhu vaisya). But we do not find any mention of weavers, barbers and cobblers in the inscriptions of the period under review. Alberuni mentions that the weavers were untouchables as they were dealing with red and blue threads. Even though there is no mention of them in the inscriptions, their existence and activities in the society may not be doubted.

Untouchables and the lower Castes

The Bhauma-kara as well as the Somavamsî records do not throw much light on the existence of low castes in the society. But it is a fact that some low caste people lived outside the village or town because of their indecent practices.

The Chandālas were regarded as un-touchables and we know from Fahien's account\textsuperscript{117} that they were considered as social outcastes in the Gupta period. This view is supported by the smritis and Dharmasāstras\textsuperscript{118}. Since that time the Chandālas occupied the lowest position in
the society and rendered valuable service to the higher castes. The various tribal castes most probably belonged to the fourth order. The Narasinghpur charter mentions the existence of Savaras in Orissa during our period.

A striking note during the Bhauma-kara rule was Alberuni's mention of weavers as un-touchables. But the Smṛti writers do not mention this fact anywhere. According to the Brhadāyama Smṛti that it was a great sin to touch a person weaving red threads. According to the Apastamba Smṛti that it was undesirable to touch or wear blue cloth. Such superstitions ideas made the people believe in the theory that persons who produces or deal with red or blue cloths were unholy. If Alberuni's view is taken as correct, we have to believe that this class of weaver's were held in low esteem only. According to Ibankhurdadhaba Sandilaiar and Lāhud were regarded as untouchables and social out castes during both the Somavamśi and the Bhauma-kara rule. It is known from the Smṛtis and unānasāstra that the Candēlas(Sandiliar) were known as untouchables since early times, therefore, it is not difficult to accept the above observation of the Arab geographer. Regarding the Lāhuḍa community the views of the foreign travellers cannot be accepted as a fact for they were nowhere mentioned in the Smṛtis as untouchables. They adopted music and dancing as their profession and entertained the people. They must have lived inside the
village. The view of the Arab geographer describing Lahuds as untouchables cannot be taken as a fact. It is very difficult to say why the Lahuds were held in low esteem during medieval social life.

In the present day Orissa we find various classes of un-touchables such as Pāna, Hādi, Bāuri, Mochi, Kelā, Godrā (basket makers), Dhobā (washermen) and Gandā. The pānas are weavers and drummers and acted as Choukidars to detect crimes. They used to enjoy lands granted by the Government. The origin of pāna caste cannot be traced out. They might have been tamil origin. In some areas of Orissa especially Talcher, Angul and Hindol area in the district of Dhenkanal, they speak their own language. But they follow the same tradition and culture as followed by other Hindus. The Pānas of to-day are day labourers and agricultural labourers. They are pains takers and hard workers. But they are famous for their notorious activities for which they are considered outcastes. The Hādis are professional drummers and sweepers and they eat dead cows. The Gandās are drummers and weavers and act as night watchman in the village. The Ghāsiās in profession are Scavengers and stable keepers. The Mochis are shoe-makers and tanners. The Kandarās and Bāuris are found in the Cuttack district of Orissa. The untouchables are economically weak and they live below poverty line. The role and the status of this class of people was not known in the
medieval society. They occupied the lowest ladder and rendered valuable services to the people belonging to higher order. Now the National Government is trying to ameliorate the social conditions of the un-touchables.

**Kāyasthas**

The kāyasthas emerged as a powerful caste during the Bhauma-kara and the Somavamsī period. They could not be fitted into the system of Varnashramadharma of the Brāhmaṇas as they were a new caste appeared much later of the said dharma. We find the word Kāyastha neither in the books of Pāṇinī, Pātanājali and Kautilya nor in the inscriptions of Ashoka and Kharavela of ancient India. They are not also mentioned in manuscripts. The word Kāyastha has been mentioned once in the Yajñavalkya Smṛiti.

In the Vishnudharma Śutra and in the inscriptions, Kāyasthas have been described as writers to write some documents. In the Drama Mrichhakatika of Śudraka the Kāyasthas are revealed as writers of the Judicial court. In the opinion of Kane the Kāyasthas were writers in the revenue Department of the Kings. Rakhaldas Banarjee accepts them as the principal script writers. The Mitrakshara of Vijnanesvara narrates Kāyasthas as professional writers and accountants. In the opinion of Dr. Dinesh Chandra Sarkar, the Kāyastha-Karan have been descended from the Adivasi racial stock. Those who adopted
writing as their principal avocations, are known as the Karanās or the Kāyasthas. In course of time the writers and accountants intermingled and formed a class known as the Kāyasthas or the Karanās.

The Kāyasthas played an important role in the royal court of our period of study. They were appointed as administrators in different branches and functioned as high dignitaries of the State. They enjoyed the confidence of the king as Ministers and Judges. Thus the Kāyasthas commanded a dignified position in the medieval society of Orissa.

The contemporary literature condemns the Kāyasthas and plunderers, oppressors and men of evil nature. Usanasa irony points out that the Kāyasthas represented three bad qualities viz: Greed, cruelty and Plunder (Kāka, Yama and Stthapati). Yajñavālakya Śrīti indicates that it was the sacred duty of the Monarchs to protect common people from the oppression of the Kāyasthas. It is well conjectured that the Kāyasthas were not popular in the society for their policy of high-handedness. But even then the contemporary inscriptions have highly praised them.

The Somavamśī kings granted land Charters which were composed by the Kayasthas. The inscriptions such as: Vakra Tentuli, Kali bhana, Patna, and Patna
museum plates of the Somavamśī king Janamejaya I revealed that Kayastha Koighosa, the son of Ballana Ghosa was a great writer. The Nāgpur and Sonepur copper plates inscriptions were written by Allana who was a Kayastha. The Pātnā plate inscriptions of Mahāsīvagupta Yayāti I and Cuttack plates of Bhimaratha were written by Kayastha Tathāgata, Suryasena and Mangaladatta respectively. Kayastha Allana was a writer at first but afterwards he was elevated to the position of Mahaksapatali. This fact finds mention in the Sonepur plates of the same ruler issued in the regnal year 17. The Daspalla copper plates inscriptions of Nandadbhava King Devănanda of Airavatamaṇḍala reveals that donee Yasodatta was a famous Kayastha who earned his livelihood by teaching śastras.

The epigraphic records of the period under review do not throw sufficient light on the various sub-castes of the Kayasthas with their titles like Datta, Ghoṣa and Nāga. Taking into consideration some of the Surnames B.C. Mazumdar opines that they formed a group of Bengali Kayasthas who came to Orissa at the time of Yayāti because of the good relationship established between the two countries. This view of Mr. B.C. Mazumdar has been rejected by A.P. Shaha that there is no proof if the above mentioned titles were borne by the Kayasthas of Vaṅga in the 10th Century A.D.

Some of the epigraphic records find mention of another caste namely Karaṇa who are considered one of the
ancient tribes of India. They descended from the racial stock of the Vratya Ksatriyas. The blood of both Vaisya and sudra caste flowed in the Veins of the Kāraṇas. They were the upsprings of a Vaisya father and a sudra mother finds mention in the Yajñavalkya Smṛiti. The medieval Lexicographers identify Kāyasthas with Kāraṇas. According to Mirashi the Kāranikas were not different from the Kāyasthas. D.C. Sircar concludes that the Kāyasthas were a class of professional scribes intermingled with trival Kāraṇas and brought into existence a new Kāraṇa caste in modern times.

**Position and role of Women:**

The epigraphic and sculptural evidences throw ample light on the position and role of women in the Bhauma-kara and the Somavamsi Society. The women had been playing a significant role right from the ancient age up to the modern. During the period under review, we also find that the women enjoyed a position of honour in the society and played important roles not only in administration but also in the economic and religious fields. The inscriptions state that a panel of queens were found to have adorned the Bhauma-kara throne. Five of them were wives of kings and one was a daughter of a king and a reigning queen. Adoption of a son was probably looked down upon by the members of Bhauma-kara family.
Prithivīmahādevī, daughter of Janamejaya I ascended the Bhauma-kara throne after the demise of her husband Subhākaradeva IV. Tribhubana Mahādevī I came to the throne after the death of her son and was found to have acted as a regent to her grand son. Tribhūban Mahādevī II also ruled over Bhauma-kara kingdom after her husband’s death as a full-fledged sovereign even though her nephew had a right-ful claim to throne. This fact clearly proves that during medieval age there was no opposition against a women ruler. People accepted a ruler if she was efficient and strong.

Even we find examples of women ruling over Orissa during the Somavamśī period. Queen Vāsatā the mother of Bālārjuna Mahāśivagupta had acted as a regent during her son’s infancy. Many other princes of this period like Tikalinga Mahādevi, wife of Vidyadhar Bhaṇja had played an important role during the time of her husband. The Sirpur stone inscription mentions that training of women rulers was not neglected. They proved their genius in different sphere of society to cope with time.

But Manu, Yajñavalkya and Brihaspati had expressed a different views as regards the power and position of women rulers during the medieval times. Their view was that women by nature are dependant either on the husbands or sons or parents. One of the commentators of medieval period Medhalithi by name supported the above
view and said that women should have no freedom relating to virtue, wealth and pleasure. They should seek permission from their husbands, sons and parents before they spend money on the above items. He strongly advocated that wife could be repudiated if she did not bear a male heir or gave birth to a daughter only. He also maintains the view that the widowed wife had no right to inherit her husband's property. Narada and Katyayana fully support the view. The same commentator states that women were ignorant of Sanskrit language. Thus it proves that women were neglected in medieval society and were not permitted to study higher education. Although women in general during the period were neglected in the society, the aristocratic family, specially belonging to the royal house are known to have played a significant role.

From the inscriptions we know that Queen Vasata, the mother of Mahasivagupta Balarjuna constructed a temple in honour of Hari at Sirpur and granted lands for the maintenance of the temple. The Brahmaśvara temple inscriptions credit Kolavati, the wife of Yayati II and mother of Udyotakeshari, to have constructed the same temple at Bhubaneswar. She is further described in the aforesaid inscriptions as goddess Lakshmi and Durga for her superb qualities. Thus it is deduced that women of royal blood had enjoyed certain privileges in cultural and political history of the Somavamsi period.
The ladies from higher classes had enjoyed certain privileges and they were in no way considered inferior to men. They had enjoyed the privilege of building certain religious structures. It seems that they received education in early days like men which included training in the State Craft. We find dance poses in the temple walls which indicate that dance and music were parts of the girls received during the period. The sculptures of the SomavamŚi period give evidence that women took equal part in religious ceremonies and social functions along with men. The Brahmesvara temple inscriptions indicate that girls were dedicated to gods and were sometimes attached to religious institutions where they performed dance recitals. The dance sequences were not new in Orissa. From the ancient literature we know that ladies were performing peacock dance with the gingling sound of their bracelets.

Some professional dancers and musicians of public places were considered to be the ladies of lower classes. Rani Śrīkarpaśrī, the dancer of Ratnagiri Charter probably belonged to this lower class.

A novel practice developed in Orissa during the period of our study. That was the practice of dedicating maidens or devadāsīs to gods for service in the temples. This practice perhaps began during the Bhauma-kara period.
The Bhauma-kara kings were Buddhists and constructed Buddhist monasteries for monks. They allowed nuns to be present in the monasteries with the monks. We get reference of nunnery in the Buddhist temple of Jayaśrama Vihāra in the Tālcher plate of Śivakaradeva III. D. C. Sirkar also presumes that the practice of dedicating maidens or Devadāsis to God in the temples and monasteries was in vogue in early medieval period. Even today we find Devadāsis in the temple of Lord Jagannāth at Puri. Devadāsis are lifelong virgins who had a sacred and pious life inside the temple. In their actions and thoughts they are devoted to Gods. They sing devotional songs and perform dances and music to please gods. It is mentioned in the Brahmeśvara temple inscriptions that queen Kolāvatī had dedicated some dancing girls to Lord Śiva.

Traditions of the Society

From the inscriptional sources we know that child marriage was widely practised in ancient and medieval society. The Smritis state that girls should marry before they attain puberty. We do not find any information in the inscriptions that why the parents were in favour of child marriage. This child marriage caused agony and sorrow to the bride if the bridegroom died. She had to live as a widow throughout her life in the midst of sufferings. They were not permitted to marry another husband. Sati system
also did not prevail in the society. It is known that queen Vāsatā and Kolāvati lived as widows after the death of their husbands. The widow in the society had to lead a painful and hard austere life. They could not use musk (Kasturikā) and painting etc. according to the prevailing system. Queen Vāsatā of the Somavārā dynasty had to fast on certain days and practise austerity. From the inscriptive reference it appears that purdah system was unknown in the society.

Dress and Ornaments

The Sculptural evidences of the period under review throw light on the types of dresses and ornaments used by the people in the society. Men in general used lower garment called Dhoti and sometimes used a Chadar or a scarf as upper garment. Men of lower caste used only a Dhoti but well to do persons in the society used upper garments as a mark of class distinction. From the walls of Mukteswara temple we get the information that men dressed in petti-coats or Kitts, the Indian ghagrā tied around the waist by a Jewelled girdle. These Jewelled girdles used as belts to fasten lower garment tightly. The lower garment was worn just like a dhoti of the later times. Generally women used two garments - the upper and lower garment. The female garments passed between legs and tucked behind. This system of dress style gives efficient...
protection to loins. Sexually hungry women used only lower garment and the upper part of the body was kept bare. The Vaitāl temple walls of the Bhauma-kara period depict the amorous couples of the then society. Both male and female dresses have folds in the front or hang down to the knee or anklet. The dancing girls used very costly dresses in a close fitting tunic as evident from the sculptures of Vaitāl temple. The garments are usually ornamented with embroidery. Costly and richly garments prove one's status in the society. Some times bodice was used as upper garment to cover the breasts and only ornaments hanged over it. This type of dress style was maintained by the dancing girls or Nayikās those are to be seen on temple walls as part of the decorative motifs. Uttariya was worn by both males and females in the society. The male members used it over left shoulders and under the right arm. A study of the garments on the temple walls proves that Uttariya was used only by rich people of the society. Ladies used Uttariya as Veil. Common people used Pridhāna or vasana. A section of the people particularly of lower class professional dancers and musicians used Pridhāna as their attire. The gate-keepers and the Sanyāsīs used to dress their heads with turbans as it is evident from the sculptures of the period under review. It was quite different from the present day turban. Both cotton and silk garments were used by the people in the society. Costly garments
being studded with precious jewels were exported to foreign countries. This proves that Orissa was an important centre of cotton textile in India. This fact is supported by the two sculptures of Kārtikeya and Pārvati, the side deities of Liṅgarāj temple at Bhubaneswar which depict an excellent style of Pridhāna. R.L. Mitra refers to this style of cloth and writes that "in neatness, elegance and richness of design and execution it is in no way inferior to the finest production of the Banaras loom of the present day." From the above narration, it is evident that both cotton and silk fabrics were used by the people during the Bhauma-kara and the Somavamsī period.

**Hair dressing**

From the sculptures of the temple walls and different plates we find that different styles of hair dressing were prevalent in the society under the period of review. Women took special care in dressing their hair in different styles and fashions. They preferred to keep curly hair and fix flowers on the locks of their hair. Sometimes they used some ornaments for dressing the hair. The popular style of hair dressing was the weaving of the Chignon, which is still followed by the women folk of Orissa. Some times made in plaits of various patterns with fillets Royal Males were fixing their chignon on the top of head which is evident from the Rājārānī temple walls of Bhubaneswar. Some were dressing their hair in the shape of
a wig. The male members during the period of our review generally maintained clean and smooth cheeks while the ascetics were keeping long beards and had long plaits of hair which they wore in the shape of turbans on their heads. Now-a-days we find the same style of hair, wore by the monks of Joranda, in the district of Dhenkanal. The sculptures of Hirapur near Bhubaneswar depict some women figures who followed different styles of hair dressing. They used mirrors and combs to dress their hair. Lovely women coloured feet with Yavaka (red dye) and decorated their cheeks with Patraṅkula. From the above facts one can well imagine that excellency attained on various types of female hair dressing during the period of review.

**Cosmetics**

The epigraphic sources of the Bhauma period indicated the use of cosmetics and perfumes. Perfumes were believed to have been used to enhance one's beauty, grace and fragrance. It was used on the days of observance of sacrifices and ceremonies. Sandal paste was generally used in religious and social ceremonies. During the Somavamsi period Nāyika sculptures of temple walls depict the women used vermillion on their foreheads with right hand locking through mirrors. From these sculptures it can be inferred that cosmetics like vermillion(Sindura) goracana for applying
marks (Tilaka) on the foreheads. Lac (Laksa) used for dying purposes. They were used during both the Bhauma-kara and the Somavamśi society as in other parts of contemporary India.\textsuperscript{181} Money purse or Vanity bags were also used as evident from the sculptures of temple walls of the period. The women were also dying their teeth as given in the Agama Samksipta sara.\textsuperscript{182}

**Ornaments**

Both men and women adorned themselves with variety of ornaments. They were very fond of ornaments and covered the various parts of body with different types of ornaments. The ornaments were complex and many.\textsuperscript{183} Gold, silver and different precious stones were used in making these ornaments. The sculptures of Bhauma-kara period testify that necklaces were made of gems and pearls. It is known from Rājasekhara that the women folk of Kanauja were pioneers of fashion and style for adorn of different ornaments all over the country.\textsuperscript{184} The women of Bhauma-kara and Somavamśi period wore large necklaces and ear-rings imitating the style of Kanauja. As stated earlier, large number of Brāhmans came to Orissa from Kanauja during the period under review, it is a fact that they had brought some peculiar fashions of their locality to Orissa. Women of this period wore ornaments made of jewels on their foreheads, just below hairlines. Ladies used carflowers, rings, necklaces,
long chains, Ratnahāra, Chandrahāras armlets, wrist and waist ornaments. Both men and women used earings of different types, Kuṇḍals hanging from the ear lobes and Kan-kaṇas. Golden girdles of various breadth were used by both sexes. Anklets known as Kīṅkīnī, set with little linkling bells were used just above the foot. Thus rich people decorated their bodies right from top to bottom with precious ornaments of different kinds. The poor used silver and brass in stead of gold ornaments. The Naisadhiya-Cavita refers that the poor used ornaments made of brass. This custom is still followed by the poor people of Orissa. From the inscription we know that crowns (Mukuṭa & Kiriṭa) of varied shapes were put on by the kings. Golden fillets to the hairs were used by the people. The nose rings or studs are peculiar and not to be found on the sculptures of the period. The ornaments of above description were rich, Varied and pleasing and they indicate the high standard of aesthetic sense of the people of the period.

Amusements and entertainments

The sculptures of the temple walls indicate that the people of the period under review were enjoying life in various amusements and entertainments. Dancing, music, hunting, wrestling, and sword fighting, horse racing were the main sources of amusement during the Bhaumakara and the Somavamśi society. War scenes on the walls of
Mukteswar and Līṅgarāj temple give evidence that people were fond of wars with bow and arrows. The women who were employed in worship of Lora Śiva were dancers. From the poses of the dancers we know that the present classical dance "Odisi" originated during the somavāmśī period from a special form of dance called Odra-Magadhi in Natyaśāstra of Bharata. From the sculptural representations we know of the various musical instruments of this period. They were Biṇā, Dholaka, Khaṅjanī, flutes (Vansi) Pipes, trumpets, cymbals, big (Karatālas) small (Mandirā) and cattle drums called Tiṃṭīmi. Some large sized musical instruments like Mrdaṅga, and Pakhawaj of modern times were played by the people. On auspicious occasions the conch-shell (Saṅkha) and the gong were used as musical instruments. From the sculpture we also know that wrestling and fighting were also the sources of amusement. These sports were perhaps the amusements of the poorer people. From the Prabodha-Candrodāya Nāṭakam of Kṛṣṇa Misra we know that the play was staged first before Lord Jagannāth at Puri. From this evidence it may be inferred that dramas and plays were another source of entertainment in the society of our period.

Food and Drinks

The inscriptional sources of the period under study do not provide much information about types of food.
and drinks taken by the people in the society. Sculptural representations on the temple walls and literary sources throw faint lights on the general food habits of the people. Rice was the staple food of all the people of Orissa as in present times. Wheat and barley were also probably used as common food. Some of the delicious dishes like sweet, meat and cake, as revealed on the temple walls, were considered luxurious food taken by the rich people. R.L. Mitra considers them as the indicator of considerable social refinement of the period under study. Besides the above the people used different kinds of fruits as part of their daily food.192

The Sonepur plates of Janamejaya Mahābhārata I issued in the 17th year of his reign, states the offering of foods to the deities in the cause of daily worship. Cāru meant special preparation of rice with ghee, milk and butter. Several sculptures of Mukteśwar temple represent in bas relief with cakes of different kinds in their hands but their nature cannot be properly ascertained.194 The figure of Lord Gañesh in the Lingarāj temple at Bhubaneswar is shown holding a bowl of sweet meats of globular lumps generally called Modaka or Motichur, each made up of a collection of small round gracius exactly resembling a kind of sweet-meat prepared now-a-days. Various kinds of delicious foods are prepared out of it.
Fruits like Mango, basialatifolia etc. which were cultivated in large scale were eaten by the people. Honey (Maahuka) was also taken as an important item of food. As regards to non vegetarian food of the people we are not given sufficient information in the inscriptions of the period. The grants to hunting right suggest that people were hunting deer and were eating their flesh. We have no evidence as to other animals whose flesh was eaten by the people during the period. Fishing rights are found mentioned in the inscriptions.

From the sculptural representations of cups and goblets found on temples of the period at Bhubaneswar. R.L. Mitra infers that intoxicating drinks like wine were taken by the people. From the inscriptions of Bhauma-kara rulers we know that a class of people called Saundhikas (Distillers of wine) existed and they were engaged in the production of wine. Besides, soft drinks like scented cold water and ice-cold water mixed with sugar were drunk by the people. The rice, wheat, barley, sugar, milk, fruits fish and meat mainly constituted the food of the people during Bahuma-kara and Somavamśī period in Orissa.

System of Education

Education brings changes in the society is proved in all the ages. From the inscriptive and literary sources we know that education played an important role in
bringing social change during Bhauma-kara and Somavamsi rule in Orissa. Large number of scholars, wellversed in various branches of learning and important educational institutions flourished during the period. Education based on secular principles, was imparted to the people of the society. Various social sciences like history, political science, Sociology, Philosophy and subjects like grammar, poetry, purānas, Arthaśāstra, Smṛiti, Vedas, Vedāṅgas,200 Astrology201 and medical sciences202 were being taught in the educational institutions. The Bhauma-kara and the Somavamsi dynasties were great patrons of learning and were famous for intellectual erudition. They took keen interest for the spread of education during the period under review. Subhākaradeva II granted a village for the maintenance of a college established by Brāhmaṇas203. The scholars began to feel happy due to the encouragement given to them by Lonobhāra (Santikara II) as revealed in Angul plate of Dharma Mahādevī. The Bhauma-kings always liked to be associated with learned scholars of the time205. They were found to have discussed dharma with learned Brāhmaṇas206. Śivakardeva is mentioned in the Angul plate of Dharma Mahādevī207 to have extirpated ignorance opposing to wisdom. The Talcher plate stated that Subhākardevar IV208 had inordinate thirst in understanding the spirit of Śastras.
The Somavāṁśī kings were Kshatriyas and took keen interest in the art of warfare and administration. It is a fact that they did not neglect education and acquired knowledge in higher education. The Narasinghpur charter of Udyotakeshari reveals that Yayāti II Chaṇḍihāra was the ocean of Learning. During the period under study, the Brāhmīns occupied the highest position in the society. They also enjoyed royal favour and all the high posts in the society were occupied by them.

The Agrahāra villages which were granted to Brāhmaṇas for their livelihood, might have served as centres of education. Several other monasteries in Orissa were centres of Buddhist learning, particularly Buddhist Yoga. We notice in Gaṇḍavyuha that Sudhana, the disciple of Manñjuśrī, was advised by Achalasthira to go to the Surabha Hill in Tosala in order to study Yoga.

Thus we find that the society during the period under review was civilised and cultured, happy and healthy.
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