CHAPTER - IV.

ECONOMIC PLACENAMES
Placenames by and large have religious, historical, geographical, ethnological, floral and faunal implications, besides of metals, minerals precious elements etc. Such a classification, however arbitrary and unwarranted it may appear, will show to some extent the economic and social status of the region. The present section purports to examine those inscriptive placenames which have some economic connotation. An analysis on placenames with an economic perspective will bring to light some what retrospective view on the economic status of Orissa in early medieval period.

Our study reveals that the primary source of economy was, as is today, agriculture supplemented by animal husbandry. A large number of placenames from our records, denoting vicinity of water, forested hills, varieties of flora and fauna indicate the agrarian nature of the then society. It has been further noticed that there flourished in the state an industrial economy based on small and large scale industries, such as fishing, weaving leather works, metal works, production of salt and minerals etc. To sum up, both the industries had supplied the required commodities and thus enhanced internal as well as external trade.

The agrarian economy included the flora of different species. Irrigation, forested hills and domesticated faunal species were part and parcel of agricultural economy. We presume that cultivation of cotton and sugarcane by the then
people promoted textile and sugar industries respectively. Similarly the domestication of various animals, though basically intended for food and farming, must have provided raw materials for leather industries of the state. Geography also played a vital role for the growth of industrial economy of the state. The long coastal belt of the state must have provided infrastructure for the manufacture of salt from the earliest times. The placenames denoting the above economic aspects have been dealt in the sequel.

**AGRARIAN ECONOMY**

As we have mentioned earlier the floral of different species was the chief factor for agrarian economy. A detailed study of the placenames mentioned in the epigraphs of our period reveals the names of floristic species of economic value which consists of cereals, legumes, oilseeds, spices sugarcane, varieties of vegetables of daily use and trees and plants such as silkcotton, tamarind, mango tress, blackberry trees, date trees, banyan etc. Besides the cultivated varieties, there were also uncultivated trees and plants which seem to have served the purpose of timber, firewood, medicine, perfume etc.

(a) **Cereals**

The soil of Orissā is very much fertile and the region is famous for different types of crops. Almost all its parts produce all varieties of cereals. Curiously, our epigraphs except the name Kōdāsīmā and Yavavāṭikā, donot supply
as placename which can be taken as places famous for the production of any specific cereal. The placename Koḍāsimā mentioned in the Senakapat inscription² of Somavamśī Bālārjuna, indicates the place producing a low grade cereals (kudo or kodo). Similarly Yavavāṭikā a village referred to in an Eastern Ganga record³ suggests a place producing a variety of paddy. The village name Buḍūmuru which occurs in an Eastern Ganga record⁴ denotes black paddy and it may be identified with present village Budumuru in Chipurupalli taluk in Vijayanagaram district of Andhra Pradesh.

(b) **Legumes** :

Of the leguminous crops the inscriptive placename indicate to Black gram. Blackgram (Telugu- māsha). The only place named after Blackgram is Māsaravāda⁵ located in Srikakulam district.

(c) **Oilseeds** :

From the numerous inscriptive references to the grant of perpetual lamp to be burnt in the temples, we may reasonably infer that oilseeds were cultivated in the state. It is interesting to mention here that an Eastern Ganga Charter⁶ records the grant of three puṭṭis of land for the supply of castor oil to a god. This indicates that castor was an oilseed producing flora during the period of our study. Castor oil tree known as Māṇḍa in Telugu is prefixed to some placenames in Eastern Ganga records which indicates the cultivation of this
tree in those region. One such place is Mandeparru, referred to in a record of Anantavarma Chodagaṅgadeva, but remains unidentified.

The other oilseed flora of the period was Gingili (Tila in Oriya). Tilapadraka is the only placename after this oil seed. It is mentioned in the Adipur copperplates of Narendrabhaṅja, but its present location is not ascertained.

(d) **Spices**:

A few varieties of spices associated with placenames are ginger (Oriya - Adā) and turmeric (Oriya - Haladi). Adayagarāma mentioned in Soro Plate of Somadatta seems to be named after ginger which may be identified with the modern village Ada near Bhadrak. Similarly, the village of Haladi mentioned in the Ratanpur stone inscription of Jājalladeva (Kalachūri 866) speaks of the region named after turmeric. It may be taken identical with the village of Haldi in Bilaspur Tahsil, 35 miles south-west of Janjgir.

(e) **Sugarcane**:

We find some placenames in the epigraphs of our period which are named after sugar and sugarcane.

Sugar (Oriya - Šarkarā)

Botanical name (Saccharum Officinarum Linn).

Šarkarāpadraka is the only placename after Sarkarā in the records of our study. It is mentioned in the Pipardula Plates of Mahārāja Narendra. The village is probably mentioned...
as Šarkkarāpāṭaka in the Bonda Plates of Mahāśīvagupta. It has been identified with modern Sakarā, located at a distance of 40 miles from Nadapura in Bilaspur district of Madhya Pradesh.

Placenames also indicate the use of Jaggery or Yellow sugar (gur) which are noticed in Guḍḍaśarkarāka and Guḍḍa-visaya. The village Guḍḍaśarkarāka appears in the Senakapat inscription of the time of Śīvagupta Bālārjuna and seems to be located some where near the site of Senakapat, the find spot of the plate. Guḍḍa was one of the ten viṣayas included in Koṅgodaṃḍala under the Śailodbhavas and may be located in an adjacent area of Buguda in Ganjam.

(f) **Vegetables**

A few number of inscriptionsal placenames have been found prefixed with the names of vegetables of daily use that are common in Orissa even today. These vegetables include ladies finger, snake gourd, pumpkin, etc.

1) **Ladies finger** (Oriya - Veṇḍi ; Telugu - Bhenda)

Botanical name (Hibiscus esculentus )

Places named after Ladies finger are Vaṇḍaka, Vaṇḍtuṅga, Veṇḍahāra, Veṇḍigrāma

1) **Vaṇḍaka** : The village finds mention in Ponduru Plates of Vajrahastadeva, but remains unidentified.

2) **Vaṇḍtuṅga** : It is referred to in a Tuṅga record which is identified with modern Balanga in Banai.
(3) Vendahāra: Vendahāra as the name of a district level unit finds mention in the Arual Copperplate of Daṇḍimahādevi which has not been identified satisfactorily.

(4) Vendigrāma: The village of Vendigrāma appearing in one Eastern Gaṅga record may be identified with present village Vendi in Srīkakulam district.

ii) Snake gourd (Oriya - Poṭṭala)

The only placename after this vegetable is Poṭaḍā, a viṣaya included in Airāvaṭṭa-Maṇḍala. The word Poṭaḍā seems to have been a corrupt form of Poṭaḷa or Poṭṭala. The viṣaya is identified with modern Potala in the ex-state of Hindol.

iii) Pumpkin (Telugu - gūmmaṭi)

Botanical name (Cucurbita maxima, Duchesne)

The village name of Gūmmaṭi referred to in a record of Anantavarman Choḍagangadeva was probably named after Pumpkin. It has been identified with modern Gumudam in Chipurupalli taluk of Vijayanagarāram district.

(g) Trees and Plants:

A wide variety of trees and plants associated with the ancient placenames of Orissa are known from our epigraphic records. Some of them were fruit trees of mango, bassialatifolia (madhuka), banyan (vaṭā), blackberry, palmyra tree and tamarind. Of the fruit trees mango occurs in a number of inscriptive placenames. Palmyra or Palm tree was as very much today on all
purposes tree which appears in several placenames right from the times of the Eastern Gaṅgas. Similarly Tamarind tree is mentioned in some placenames of Gaṅga records as well as that of the Somavamśīs.

Although we find reference to Silk Cotton tree (Śālmai Vriśāh) in our inscriptions, yet donot come across any placename after this tree. However, it appears that cultivation of Silk Cotton tree have promoted textile industry. Besides such trees and plants associated with ancient placenames and producing edible and commercial crops there were a large number of trees and plants which might have served the purpose of timber and wood.

In this regard mention may be made of arjuna (terminalia arjuna), niṁba, timir (Sanskritised translation of the Telugu Chikati), tinduka, Pīṇḍāra (Vikankata tree), bamboo (beṅugulma) and āśvatha (the holy fig tree). Some of the plants were definitely utilised for medicinal purposes. The names of such plants and trees found attached to placenames are baṭa, champā, chandana, chitramūla, gāra, ippa, kadamba, kāra, karaṇja, kaṭa, musuṇi, palāsa, tamāla, tuṅga. We are inclined to believe that such floristic species were definitely used for some purposes, for which there are a number of placenames after them.

Now the various placenames related to different plants and trees are discussed below.
Mango trees (Oriya - Āmba or Āmra; Telugu - Māmiḍi)
Botanical name (Mangifera Foetida, Lour)

Places named after mango tree are Ambagrāma,
Ambasari, Āmrātakṣāka, Amvasarsarā and Māvenḍi.

Ambagrāma²⁹ referred to in the Purusottamapur Copperplate of
Mādhavarman was probably named after mango tree which has been
identified with Ambagan about 8 Kms. from Purusottamapur.

Ambasarigrāma³⁰ mentioned in a Bhañja record seems to be
identical with present Ambahari.

Amvasarasarā³¹ of the Baud grant of Raṇabhañja (regnal year 54)
is identified with the village Sarsara near Baud.

Āmrataksāka³² remains unidentified. The village called
Māvenḍi,³³ mentioned in an Eastern Gaṅga record seems to be
named after a variety of mango cultivated in Andhra Pradesh,
but its location is not ascertained.

Tamarind (Telugu - Chinta; Oriya - Tentuli)
Botanical name (Tamarindus Indica, Linn)

We come across two placenames after tamarind in our
records. Those are Chintacheḍu and Vakratentali. The village
Chintacheḍu, included in Hoṁva Viṣaya finds mention in a
Gaṅga record.³⁴ It is identified with present village Chintada
in Bobbili taluk of Srikakulam district.
Vakratentali appears in the record of Janamejaya Mahābhavagupta, issued in his 3rd regnal year from Suvarṇapurā. The village is equated with Bankentuli in Balangir district.

Palmyra or Palm trees (Oriya – Tāla; Telugu – tādi)
Botanical name (Borassus Flabellifer, Linn)

Places associated with Palmyra or Palm trees are Tāditorru, Tāḍīvāḍa, Tālamūla, Tāḷāṇḍa, Tāḷatthera, Tāṇḍikuppaka, Tāṇḍīvāḍa. Of these places Tālamūla is identified with modern Talmulin Patapatnam taluk, Tāḷāṇḍa with Talāda in Palkonda taluk, Tāḷatthera with Talatariya in Narasannapeta taluk, Tāṇḍikuppaka with Tandikonda, all in Srikakulam district, and Tāṇḍīvāḍa with Tandivada in Amalapuram taluk of East Godavari district, others remain untraced.

Banyan tree (Sanskrit / Oriya – Vaṭa)
Botanical name (Ficus bengalensis)

Placenames after this tree are Vaṭagrāma, Vaṭapadraka and Vaṭapallikā.

Vaṭagrāma mentioned in the Dhanantara Plates of Sāmantavarman remains unidentified.

The village Vaṭapadraka finds mention in the Rawan Plates of King Narendra and in the Bardula Plates of Mahāśivagupta. It is identified with Batapadar, four miles from Bardula in Sarangarh tahsil of Raigarh district in Madhya Pradesh.

Vaṭapallikā, referred to in the Arang Plates of BhĪmasena II has not been identified satisfactorily.
Black berry tree  (Oriya — Jāmbu or Jāmu)  
Botanical name (Eugeniaceae or Syn. Eugenia jambolana).

We come across two placenames after blackberry tree from the records of our period. These are Jambugrāma and Jambupadraka.

Jambugrāma is referred to in the Kalibhana Plates of Janamejaya and located at Jamgan in Balangir district.

Jambupadraka is the village name mentioned in a Bhañja record issued from Khijjīnga-Koṭṭa, which is identified with the present village of Jamda in Rairangpur taluk of Mayurbhanj district.

Besides the above the following are the vernacular names of trees and plants known from inscriptional placenames:

Bāḍa from Sanskrit Vaṭa (banyan tree)

The only place of this type is Bāḍavāḍagrāma identified with Badagam in Tekkali taluk of Srikakulam district.

Chandana — the sandal wood is known from the village name of Chandanavataka which is located at Chandanapalli in Ganjam.

Gāra, a tree called Balanites Aegiptica, W

Gāra is the only village after this tree which is mentioned in an Eastern Gaṅga record and identified with the village of the same name in Srikakulam district.

Ippa (Telugu), Bassia latifolia, Roxb

The village called Ippili appearing in an Eastern Gaṅga inscription was probably named after Ippa. It is identified with the village of the same name in Srikakulam district.
Kāra (Telugu), a plant called Cassia esculenta

The solitary place named after this plant is Kāramūla, which cannot be traced at present.

Khaira (the Catechu tree) is known from the village name of Khadirapadraka, referred to in the Lodhia Plates of Mahāśīvagupta Bālārjuna. The village is mentioned as Khadirapadra in the Sonepur Plates of Mahābhavagupta Janamejaya I. It is variously identified with Khairpadar, Khairpali and Kharod. Since the early rulers of the Somavāṁśī family were confined to Chhatisgarh region of Madhya Pradesh, the said village may be located in that part of M.P.

Mūsuni (Telugu), Strychnos nux vomica, Linn

The only village named after Musuni is Musunika which may be identified with modern Musunuru in Srikakulam district.

Padma or Kamala (Oriya), Nelumbium speciosum.

Places named after this plant are Kamalapura, and Padmakholi. Kamalapura mentioned in some Somavāṁśī records is undoubtedly modern Kamalapur in Birmaharajpur tahsil of Sonepur district.

Padmakholi the place of issue of the Sumandala Plates of Dharmarāja is identified with Padmakhol in Ganjam.

Palāsa (Oriya), Syn. Butea frondosa.

Palāsagrāma occurring in the Narasimhpura Charter of Udyotakesarī derived its name from Palāsa tree. It may be equated with modern Palasa in Srikakulam district.
The villages of Śālagrama and Śālavanikā seem to be named after Śāla tree, but both remain unidentified.

Tuṅga, a grass, Agrostis tenacissima

Tuṅganna⁶⁵ is the solitary place which derived its name from this grass. It has been identified with Chinna and Pedda Tungam in East Godavari district of Andhra Pradesh.⁶⁶

Fauna:

Animal labour has been a part and parcel of Indian agriculture since the earliest times. Not only for the purpose of agriculture, but also for meat and milk animal husbandry was maintained by the Indians and Orissa was not an exception to it. The names of animals that figure in the inscriptions placenames of the period of our study are cow and bulls, elephants and pigs. Among the wild species lion and tiger figure in placenames and boar (varāha) and jackals (kroṣṭuka) occur in some divisional names i.e. Varāhavarttani and Kroṣṭuka-varttani.

Cows and bulls (Telugu - go, āla) (Oriya - go)

Placenames indicating cows and bulls are Gomunḍā, Goṣṭhavāḍa, Goṭṭaikelā and Govāṭaka. The village Gomunḍā of the Somavamśi records⁶⁷ is located at Gumurdala in Sonepur.

Goṣṭhavāḍa referred to in the Andhavaram Plates of Vajrahasta V⁶⁸ is now represented by the village Gotta near Patapatam.
The village of Gottaikela appearing in a record of the Somavamśī ruler Mahābhavagupta Janamejaya is identified with modern Gutarkela in Sonepur. The village named Govāṭaka included in Girikaliṅga division of Kaliṅgan Empire remains untraced.

Elephant (Oriya - Airāvata, Hasti)

A number of places in our epigraphs are named after elephants such as Airāvaṭṭamaṇḍala, Hastileṇḍā, Hastipāḍa and Hastiyāmaṭhi.

Airāvaṭṭamaṇḍala an important feudatory state under the Bhaumakaras of Toṣalī was probably famous for elephants for which it derived its name from this animal. Airāvaṭṭa is represented in present Ratagarh, included in Banki Sub-division of Cuttack district.

Haṣṭileṇḍā the donated village in the Daspalla grant of Raṇabhaṅja is identified with Hastipandra.

Hastipāḍa occurs in the Kalibhaṇa Plates of Janamejaya Mahābhavagupta, as the village where from the Brāhmaṇa donee Govinda migrated. It has not been traced satisfactorily.

Hastiyāmaṭhi appearing in a Kalachūri inscription is identified with modern Hathmudi in the Mungeli tahsil of the Bilaspur district, about 48 miles west of Bilaspur.
Pigs (Oriya -  đuка): The only placename after the pigs found in the records of our period is  đuка-Kaţaka referred in the Deogaon Plates of Mugdhagopţaladeva. Scholars have identified the place with modern Sargaja near Deoaon, the find spot of the Plates. It may also be equated with Sagarapali near Tarabha.

Among the wild species of animals names of lion(Simha) and tiger (Vyäghra) are implied in the inscriptive placenames. Those are Simhaqiri, Simhapura, Singharã, Singoa, and Vyäghrapurabhukti. Such placenames indicate not only wild species, but also the growth of dense forest in the state.

Simhaqiri referred to in a Gaṅga record is equated with Simhachalam in Visakhapatnam district.

Simhapura being one of the capital of the Māţharas found mention in some records of Anantaśaktivarman, Chandavarman, and Prabhañjanavarman. During the Gaṅga rule it appeared in the Pedda-dugam plates of Sri Šattrudamanadeva. It also occurs in the two stone inscriptions in the temple of Mukhaļingam, dated 1175 and 1179 A.D. The town also finds mention in the Singhalese inscriptions. It has been identified with Singupuram situated between Srikakulam and Narasannapeta.

Singharã appears as one of the donated villages in a charter of Raṇabhañjadeva which may be located at Singari in Baud Sadar Police Station area.

The village of Siṅgoagrãma mentioned in the Cuttack Plates of Bhımaraṇa seems to be identical with present Singhari in Sonepur district.
Vyāghrapurabhukti an administrative unit in Kohgodamandala under the Śailodbhavas was apparently named after tiger (Vyāghra), although its location is not ascertained.

Irrigation:

As the agrarian economy depends on irrigation facility, it is essential to throw light on this aspect. From our records we come across large number of placenames with suffixes indicating rivers, tanks and ponds. In this regard mention may be made of suffixes like nadi, Puṣkārini, saraḥ, taṭāka, vāpi etc. In Kalinga region we come across a number of Telugu suffixes indicating irrigation facilities. They are:

Erū, ēru, Koṇu or goṇu for river banks or shore; Cheruvu, Charla and Kaṭṭa for tanks, dams and embankment and Guṇṭa, taṭāka, maḍuṭu, nūyu, dona, kolamu, kolli, kulli etc for ponds and wells. Although our epigraphs refer to the suffixes indicating irrigational facilities, yet we find no reference to irrigational projects. However a close study of these epigraphs reveals that while some of the taṭākas were constructed possibly only for bathing purposes others may have been utilised for irrigational purposes. The latter group of tanks was adjacent to the fields of the donees. Epigraphic records reveal the grant of one plough of land near the Rāja-taṭāka, another plough of land near Tuṅgana-taṭāka and one plot of land called Svalpakālaṇjarakhaṇḍakshetra whose boundary touched a Puṣkārinya, pond on the east and a saraḥ or lake on the west.
Inscriptions also mention that a water course or stream ran by the side of some villages. The Ṛṣatriya-taṭāka, ran on the northern and southern ends of the village of Haribhaṭa. Kāṇagartta which seems to be a trench forming the northern boundary of the Chikkhali village was filled with water from a hilly stream. The Pherava grant of Sāmantavarman bears reference to a Khalī called Kodrava situated on the north of the Pherava village. If Khalī is taken identical to Khāḍi, as mentioned in a Sena inscription, the Kodravakhalī may be taken as a canal called Kodrava. It indicates that sometimes the people of early-medieval Orissa could utilise water of the channel or sluice for irrigational purposes.

Thus it can be said that ancient Orissa possessed a number of rivers, tanks, ponds and canals etc. which added to the fertility of Orissan lands.

**Forests and Hills:**

Forests and forested hills as geographical factors have much contribution for agrarian economy. They favour a good monsoon to which even today the agrarian economy depends. Almost all parts of Orissa is noticed interspersed with hills and hillocks which in ancient period must have been vested with dense forests, causing thereby better monsoon. Forests are useful not only for better monsoon but also they supply timber, fruits, medicinal plants, honey etc. The inscriptions of the period under study reveal several placename suffixes that denote
mountains and hills. These are giri, koḍḍa (Telugu), mala (Telugu) Parvata or Pavata. Some of the hills and mountains mentioned in the epigraphs of our period are Devaparvata, Koṅgaparvata, Kṛṣṇagiri, Kumāraparvata, Mahendragiri, Śripavata etc. Similarly the suffixes that indicate forests and wooded region are padra and vana etc. For instance Hattarvana, Saumyavana etc.

On the light of the above discussion it can be summarized that the four factors namely flora, fauna, irrigation and forests are auxiliary to each other and contributed much to the agrarian economy of ancient Orissa.

Although agriculture formed the predominant feature of Orissa's economy, some crafts and industries also developed during the period of our study. The placenames from our records suggest a few industry. However small the industries might have been, they could infact not only meet the requirements of the local people but also supply to the non-productive areas. The industries indicated by placenames are (a) Textile industry, Sugar industry, Ceramics, Leather-works, Fishing, etc and (b) Industry based on Metals, Minerals and Precious elements.

Textile Industry:

The solitary placename indicating textile industry is Baṭṭarevu (baṭṭa = cloth in Telugu) mentioned in a Gaṅga record. The raw material for this industry was supplied by the cultivation of silkcotton (śālmali) tree. The manufacture of textiles appears to have been carried on with great success
during the period under survey. Since the time of Kautilya, \(^{100}\) Kaliṅga was one of the main centres of this industry like Bengal, Kāmarūpa, Magadha, Madurā, Aparānta, Kāśi, Vatsa and Mahisa. The Kaliṅgas manufactured fine clothes which attained a special celebrity.\(^{101}\) The Mānasollāsa\(^{102}\) (A.D.1127-38) refers to a long list of fabrics intended for royal use and mentions the places of their origin in which the name of Kaliṅga also figures. Sculptural representations on the great temple of Bhubaneswar also show that fine brocaded fabrics were produced in Orissa. Thus the textile industry as found from placename is also corroborated by literary and sculptural evidence. Textile industry must have given occupation to a large number of people.

**Sugar Industry:**

We have already mentioned some inscriptional placenames after sugar and yellow sugar (gur) which indicate the existence of sugar industry in the state. The raw materials for this industry was supplied by the cultivation of sugarcane which was one of the important crops in Orissa during the period of our study.

**Ceramic Industry:**

It was one of the earliest industries in the state going back to the Stone age. Man has always required pottery goods for different purposes. But so far as the Orissan inscriptions placenames are concerned we find two villages
named after potters (Kumbakāra or Kumbhāra) namely Kumbhārachheda and Kumbhārapadra. As the names of the villages suggest, evidently those were the villages inhabited by potters. These places are believed to be famous for ceramic industry also. The discovery of large number of old potteries at various places in Orissa as well as the sculptural representation of Cups or goblets for drinking wine and waterpots etc. in Bhubaneswar indicates that ceramic was a well developed industry in the state during the period of our study.

Tanning Industry:

The land grants of our period refer to the right of the enjoyment of the tiger’s skin (vyāghracarma). It indicates the existence of tanning industry in Orissa which is a very old Indian industry going back to Vedic times. Although we find reference to leather, the tanning industry is not implied in the inscriptive placenames of our period. It is interesting to note that this industry is referred to in placenames in other parts of India. For instance a Viṣṇukūṇḍi inscription refers to a placename called Charmapura, which was named after leather works (Charma = leather). The reason for the absence of any placename after skin in Orissan context might have due to the superstitious belief as leather was considered to be an impure or inauspicious material. However, the domestication of animals such as cow, buffaloes etc as well as the profession of hunting supplied the required raw material (Charma) for this industry.
Ivory Industry:

Since Orissa was very rich in elephants in ancient time it may be presumed that ivory industry flourished in the state. An inscription records the grant of land including the donee's privilege to enjoy hastidanta (ivory) which indicates the use of ivory for luxury articles by the people of the state. According to Haripada Chakraborti Dantapura (danta = ivory ?) in Srikakulan district derived its name from ivory industry and he presumes that this industry continued to flourish in the same locality even in the Gupta period. But according to Buddhist tradition the 'tooth' (danta) of the Buddha was enshrined here as a relic, for which the place was named Dantapura. Although there is no other inscriptional placename after ivory, we presume that Orissa was a centre of ivory industry during the period under study.

Oil Industry:

The manufacture of oil appears to be an important industry in Orissa during the period of our study. The great demand for oil for lighting lamps in temples probably gave an impetus to this industry. In our records there are several references to the gift of perpetual lamps to the temples by the Gaṅga rulers. Reference has already been made to inscriptional placenames indicating Castor oil and Gingli. Thus we may reasonably presume that oil pressing industry flourished in Orissa during this period.
Fishing:

Reference to water resources in our epigraphs as well as right of fishing given to donee \(^{110}\) leads us to believe that the fishing industry also prevailed in Orissa during the period of our study. We know the fishing industry in the state on the basis of some inscriptive placenames referring to fishes (māchha). These names are Machhāda, \(^{111}\) and Machhāḍakhaṇḍa. \(^{112}\) The Bay of Bengal, a number of rivers such as Mahānāḍī, Tel, Kṛṣṇā, Godāvari, Vaitaraṇī etc and a number of rivulets and streams appear to have provided better opportunity for this industry.

Industry based on metals, and precious elements:

In the placenames of our epigraphs only three metals have been implied, namely Gold, Silver and Iron.

The use of gold in Orissa during this period is also known from the fact that our inscriptions mention the goldsmith (Suvarṇakāra). \(^{113}\) Gold was undoubtedly utilised for ornaments. Large number of gold coins belonging to different ruling dynasties of Orissa have been excavated which also justify that gold industry flourished in Orissa. The placenames indicating gold are Suvarṇaḷoṇḍi, \(^{114}\) Suvarṇapura, \(^{115}\) and Vasuvaṭaka \(^{116}\) (Vasu = gold in Telugu). Of these Suvarṇapura was a town of political importance since the time of the Somavamśīs and occurred in a number of epigraphic records of the Somavamśīs, Bhaṇjas, and Teluguchōdas which is identified with
present Sonepur on the confluence of the Mahānadi and Tel. Suvarṇalondi and Vasuvātaka remain unidentified.

The existence of silver industry in Orissa during the period of our study is also proved from the fact that a large number of silver coins have been excavated in different parts of Orissa. Silver was also utilised for ornaments. Rupavartani, a district referred to in Gaṅga record seems to be a placename after silver (Rupya/Rupā = Silver).

Iron industry also existed in Orissa during this period as of all the metals iron was certainly the most useful one. The inscriptive placename indicating iron industry is Lohaśṛṅga viṣaya mentioned in Pherava grant of Sāmantavarman which is located at Loisingi. The sculptural and inscriptional references to weapons and battle ornaments like battle axe, sword, dagger, shield etc. which were made of iron justify the existence of iron industry in the state. Iron was also used for building temples and we know that iron beams were used for the first time in the temples during the Somavāmśī period.

Among the industries based on minerals, the salt industry was the most flourishing one owing to the proximity of the Bay of Bengal. However, in our records we come across one place name indicating salt production i.e. Loṇipāṭaka. It is interesting to note that there is a mention of Salt Tax Officer (Lavaṇakārādhikārī) in one inscription of the Gaṅga King Choḍaraṅgadeva. Thus salt industry certainly existed in Orissa during the period of our study. It is generally believed
that salt manufacture and trade were carried in Orissa from very ancient times.

Other minerals indicated by placenames are blacksalt or acid substance (क्षार) and backlead (सिन्दुर). The places named after these minerals are क्षारपुरमदम्बा and सिन्दुरापुरा respectively.

Gems and Pearls:

Placenames also indicate the precious elements like gems and pearls. मुट्टारिला, a village occurring in some Gaṅga inscriptions is the only placename of this type in our records. It is equated with Mutturu in Srikakulam district. There are some stray references to pearls in epigraphs also. The Brahmēśvara temple inscription reveals that some ornaments were made of pearls which even the devadāsis used.

TRADE AND COMMERCE:

Trade and Commerce played vital role in shaping the economy of Orissan empire since the earliest times. On the basis of inscriptive placenames we may throw considerable light on this aspect of economy. Generally commercial activities are concentrated in towns and Orissa was not an exception to it. The epigraphs of the period mention several placenames with the suffixes like nagara, paṭṭana, pura etc which indicate towns or urban centres. Some of the placenames with these suffixes are Kaliṅganagara, Yayātinagara, Mūrasimhapatṭana, Suvarṇapurapatṭana,
and Vinitapura etc. Since we come across large number of such placenames in the records, we may reasonably believe that all of them might not have attained urban status and on the other hand some of them might have been large villages or townships with a certain degree of trade activities. For instance a copperplate grant of the Bhanja King Nettabhānja assigned to the 8th century A.D. informs us that Angulaka (identified with Angul) was made prosperous by the merchant’s community.

Apart from the placenames with city or town connotation, there had been a large number of provisional capitals and headquarters of administrative divisions which had certainly enjoyed urban status. In this regard mention may be made of Guhadevapāṭaka and Śrīpura. These places were undoubtedly trade centres as well—although we have no direct inscriptive evidence in support of our assumption.

The development of trade and commerce in Orissa is known from the fact that the epigraphs of the region bear reference to markets (ḥaṭṭa), merchant guilds, and taxes levied on merchandise etc. Besides the Vaiśyas and merchants are implied in the placenames. The accounts of Hiuentesang also corroborates the commercial activities of Orissa. Although there was widespread commercial activities in the state, our records do not reflect much light on the trade routes. We come across the terms mārga and patha in a few inscriptions. These two terms being synonymous probably stand for communication roads or village roads.
Our records throw very little light about the trade of Orissa with the neighbouring Indian regions. However, Huien tsang's reference to the much prized elephants being sold in the neighbouring provinces make it clear that Orissa must have had trade relations with the neighbouring states of the Pālas, Senas, Tumāna, Kalachūris, Cholas, Eastern Chālukya etc. In the earlier period Orissa maintained commercial links with Magadha and Madhyadeśā.

As for the foreign trade the inscriptive placenames of our period give much clue. From ancient times Orissa seems to have commercial relation with different parts of the world. Orissa's geographical location between North and South India and her favourable position along the shore of the Bay of Bengal provided an excellent opportunity for its people for maritime trade and contact. The prospective maritime trade of ancient Orissa is known from the fact that Kaliṅga monopolised the overseas trade in the Indian Ocean which according to some scholars excited the cupidity of the Great Maurya emperor of the Magadhan empire to invade Kaliṅga to gain control over her ports.

In the Ārya Mañjuśrī Mūlakalpa we find reference to Bay of Bengal as Kaliṅgāsāgara (Kalingasea). The importance of Kaliṅga can be best understood from the Raghuvamśa which describes the King of Kaliṅga as Mahodadhipati (lord of the ocean).
The flourishing maritime activities of the Kalinga people is revealed not only in indigenous works, but also the accounts of the foreign travellers like the authors of the Periplus of the Erythrean Sea, the geographer Ptolemy of Greece, Fa-hien, Hiuen-tsan and Itsing of China, throw ample light on the ports and routes of Kalinga coast. According to K.C. Panigrahi the Persian and Arab geographers of 9th and 10th centuries also have furnished valuable account in this connection. Apart from the literary evidence, the archaeological remains discovered from various sites like Tamluk, Sisupalgarh, Manamunda, Asurgarh, Bamanghati, Manikpatna, etc. and the sculptural representation of boats or ships in various Orissan monument and on Andhra-Satavahana coins of the period have provided concrete evidence of the glorious maritime past of Orissa.

The placename suffix paṭṭana (meaning a port-town) in our records indicates that a number of ports existed in Orissa during this period. The ports in fact served as the channels through which Orissa carried her trade with outside world. A number of ports on the Orissan coast were active since very ancient times and continued to be so during the period of our study also. Some ports were meant for internal trade while the rest for export of Indian commodities to far off countries. Apart from the seaports, we have references to several placenames which occasionally served as ports on the bank of the rivers as references to ghāṭa, nadītirasthāna, paṭṭana occurs in some inscriptions of Orissa. In the
Maranjumra Charters\textsuperscript{136} of the Somavamśī King Yayāti dated in the 11th century A.D. the Paṭṭana Suvarṇapura figures. The word paṭṭana added to Suvarṇapura clearly shows that it was a port town which has been identified with modern Sonepur on the confluence of the Mahānadi and Tel. In some records of the Somavamśī rulers we come across another port town i.e. Mūrasīmhapāṭṭana\textsuperscript{137} which is identified with Murasima in Balangir district. These places have been located in hinterland and were river ports along the Mahānadi and its branches. Here we may mention that the ports on the banks of the rivers supplied the merchandise through the riverine routes to the main ports.

Of all the sea ports beginning from the north the name of Tāmralipti\textsuperscript{138} stands prominent. It is identified with modern Tamluk a subdivisional town in the Midnapore district of West Bengal, which formed a part of Orissa in ancient times. The discovery of the Gaṅga fanams\textsuperscript{139} from the site of Tamluk proves that it was a port of Orissa under the suzerainty of the imperial Gaṅgas. It was a seaport till early Pāla period. References to it are not wanting from works like Mahābhārata, Purāṇic, Buddhist, Jain and other sources. Apart from these references, the classical Sanskrit literature also throws light on Tāmralipta from the earlier to the later centuries. The Chinese pilgrims like Fa-hien, Hiuentsang, I-tsing also have mentioned this port. We come across the reference to Tāmralipti in Dudhpani rock inscription of 8th century A.D. in Hazaribagh.
This port served as the outlet for Orissa's maritime trade not only in South East Asia, but also that of Roman civilisation. The discovery of rouletted wares, pottery fragments and terracotta figurines of Roman origin clearly indicates its overseas contact with the Romans. The importance of this port continued up to the Gupta period.

Pithunda was another significant port of ancient Kalinga. In the Häthigumphā Inscription\textsuperscript{141} of Khāravela we find reference to Pithunda as a metropolis which was conquered by the great Mahāmeghavāhāna ruler in his 11th regnal year. The Greek geographer Ptolemy\textsuperscript{142} (2nd century A.D.) mentions an urban centre named Pithunda and locates it in the country of Mosolium. Pithunda also finds mention in the Jain Uttarādhyāyana Sūtra.\textsuperscript{143} Sylvain Levi\textsuperscript{144} is inclined to believe that the placenames of Pithunda mentioned in Häthigumphā inscription, Uttarādhyāyana Sūtra and the accounts of Ptolemy denote the same geographical name. Scholars have located the port near Kalingapatnam\textsuperscript{145} and also near Chicacole.\textsuperscript{146} This port also served as a channel of Orissa's maritime trade with South East Asia.

Another famous port on the coast of Kalinga was Palur. We come across the earliest reference to this port in the works of Ptolemy\textsuperscript{147} (2nd century A.D.) who mentions it as 'Palour'. It is further learnt from his works that Paloura acted as one of the bases for the preparation of his map. Sylvain Levi has equated this port with Dantapura mentioned in
Buddhist \textsuperscript{148} and Jain literature \textsuperscript{149} and referred to by Pliny. \textsuperscript{150} However, the identification of Palour-Dantapura has not been made satisfactorily yet. Scholars locate the port in places like Palur in Ganjam district, \textsuperscript{151} a place near Chicacole and Kalingapattanam, \textsuperscript{152} Dantavakra, a place on the way from Chicacole to Siddhantam \textsuperscript{153} and Gopalpur in Ganjam district. Although its identification is uncertain, yet it may be said that Palour-Dantapura was an important port of Kalinga through which Orissa maintained maritime trade with South East Asia.

Che-li-ta-lo was another seaport of Kalinga which is mentioned by the Chinese Pilgrim Hiuentsang. \textsuperscript{154} He locates it near the shore of the ocean in the South East of the Wu-Cha country. It is also learnt from his accounts that the port town was a resting place for sea going traders and strangers from distant lands.

The identification of Che-li-ta-lo is still a subject of controversy. It is variously identified with places like a locality near Nendara in Cuttack district, \textsuperscript{155} Puri, \textsuperscript{156} Chharrtagada \textsuperscript{157} and Konark. \textsuperscript{158}

Khalkattapattana on the left bank of the river Kusabhadra in Puri district also served as an important port in the early-medieval period. The discovery of the Chinese celadon ware, the Chinese porcelain with blue floral design on the white background, the Chinese Copper coins \textsuperscript{159} indicate the importance of Khalkattapatana as an international port of Orissa in early Medieval period.
Manikpatna was also another port close to the present mouth of the Chilka lake. The archaeological excavations of the site has proved that it was an international port of Orissa throughout the ancient and medieval period.

Dosarene was another ancient port of Orissa. In the 1st century A.D., the author of the Periplus of the Erythrean sea is known to have proceeded from Masalia (Machlipatam in Andhra Pradesh) east ward across the Bay to reach the port of Dosarene. This port located near the Bay was famous for a good variety of elephants.

Apart from the above ports, we find reference to Bhimlipatana, Kalingapaṭṭana and Visakhapaṭṭana as centres of growing trade which were the sea ports on Kaliṅga coast during the Gaṅga period.

Thus the study of the above placenames denoting agrarian economy to trade and commerce reflects light on the economic condition of the state in early-medieval period.
References


2. *EI*, vol. XXXI, pp. 31-6ff.


18. The plate is unedited and is now preserved in the Department of History of Utkal University, Bhubaneswar.


23. *EI*, XXVI, p. 64.
41. *EI*, XXVI, p. 66.
48. IHQ, XX (1944), pp.238-50ff.
50. EI, XXXI, p.189.
52. JAHRS, IX, Pt.III, p.23f.
53. SII, V, p.1088, 1290.
54. JBORS, XVII, pp.175-88.
55. EI, XXVII, pp.319-25ff.
57. K.N. Mahapatra (OHRJ, III, No.2, p.75).
58. L.P. Pandeya (EI, XXVII, pp.319-25ff).
60. JAHRS, XVIII, p.118.
63. JBORS, XVII, pp.1-15ff; IO, IV, pp.280ff.
64A. EI, XXXIII, pp.209-14ff; 64B. EI, XXIV, pp.180-3ff.
65. Ibid, XVIII, p.310.
70. Ibid, XXXI, p.89ff.
71. B. Misra, DMO, p.34.
72. JBORS, VI, Pt.II, pp.266-273.
73. IHQ, XX (1944), pp.238-50ff.
74. CII, IV (1955), No.77, p.404.
75. This plate was edited by Smt.S.Tripathy and B.K.Rath in Sixth Annual Congress of Epigraphical Society (February, 1985).
76. SII, VI, p.719, 720 and 1201.
77. EI, XXVIII, pp.22-35.
78. Ibid, XXVII, pp.33-36; IV, pp.142-5.
79. Vaitaranī (Oriya Journal) IV, 1930; EI, XXX, pp.112-18ff.
80. JAHRS, XXI, p.159f; EI, XXXI, pp.89-93f.
81. SII, V, No.11, 12 and 1129.
82. E.Muller's Ancient Inscriptions of Ceylon, Nos.148 and 156.
83. EI, IV, p.143f.
84. JBORS, VI, pp.481-86.
86. Ibid, XXIV, p.148f; OHRJ, II, No.3 & 4, pp.17-9ff.
88. JAHRS, IV, pp.21-24ff; EI, XXV, pp.194-8ff.
90. Ibid, p.313.
91. JAHRS, II, Pts. 3 & 4, pp.271-6ff; EI, XXVI, pp.65-8ff.
92. Ibid.
93. Ibid, VI, pp.143-46ff.
94. Ibid, XIII, p.166.
96. Epigraphia Carnatica, vol.IX, p.33f, No.140.
98. Ibid, XXVII, p.217.
100. Arthasastra, II, p.2.
103. See Khurda Plates of Mādhavaraja, JASB, LXXIII (1904), Pt.I, pp.282-6ff.
104. Midnapore Plate of Somadatta, JASB, XI (1945), No.1, pp.7-8.
109. MER, p.14, No.152; p.15, No.166; p.14, No.151 etc.
111. El, XVIII, pp.282-300ff.
112. Ibid.
115. Suvarṇapura occurs in a number of records belonging to the families of the Somavamśī, Bhañja and Telugu Chōḍa etc.
116. El, XXXI, p.89.
117. ARE, 1919, A-6; JAHRS, VII, p.192. This place was probably mentioned as Rupyavati Viṣaya in Tekkali Charter of Indravarman III (El, XVIII, p.310f).


122. BT, XXIV, p.47ff.

123. IA, XVIII, p.172.

124. JAHRS, IX, Pt.III, p.23f.

125. Ibid.


127. JBORS, XVII, p.114; II, pp.6-12.


129. The early Buddhist literature, (Vinaya Piṭaka, I, Aṅguttara Nikāya, No.1, 26; Sacred Books of the East XIII, pp.81-84; Jataka No.1, 80, Therāgatha Commentary I, 48) mentions that two merchant brothers namely Tapassu and Bhalika of Utkala on their way to Madhyadeśa with five hundred cart loads of merchandise met Buddha at Bodh Gaya and offered him food.


136. JBORS, II, p.52.
In Foreign and Indigenous sources the name of this place occurs as Tamalites, Dāmalipta, Tāmalipta, Tamālini, Tāmalipti, Viṣṇu-Griha, Stāmbhapura, Tāmralipti, Velakula, Tamālika, Tāmralipta, Tāmraliptika etc.


158. B. Patra, op. cit., p. 57.


161. SII, VI, No. 848 and 849.

162. Ibid, X, p. 351.

***