

## CHAPTER II

### HISTORY

#### PRE HISTORY

Like many other parts of Orissa, in the Puri district, river gravels and silts may be included among the various Pleistocene formations. But no formation of this period has so far yielded any type of pre-historic stone tool though they are found in a large number from similar formations (river gravels, secondary laterite pits and murrans, in the districts of Dhenkanal, Mayurbhanj, Keonjhar, and Sundargarh. So, whatever information we have regarding the pre-historic cultures of this district are mainly derived from different types of stone tools collected from the surface.

To begin with, we have a pebble-butted hand-axe coming out of the shrub covered waste land in the Bhauma Nagar (Unit-IV) of the New Capital, Bhubaneshwar. This is the first and the only Early Stone Age (Lower-Palaeolithic) tool discovered in this district. Since the soil of the New Capital area is lateritic and the lateritic murram quarries are situated in its vicinity, the stratigraphic and the cultural context of this tool may be similar to those from Kuliana, Talcher, Madras and other areas which have yielded tools from the secondary laterites. A smaller stone tool of chert was also found shortly afterwards in the same area.

Probably during the Middle-Pleistocene period, there were a set of people living round about the place which is now called Bhubaneshwar. Most probably the climate was not very humid and the settlement was just above the un-weathered primary laterites formed during the Lower-Pleistocene times. These people, the first inhabitants of this district, used stone tools of bigger dimensions made by the help of a much cruder technique block on block. Very likely these people would have also used hard bone and wood for making suitable tools which they could have obtained from the very luxurious fauna and flora growing due to warm climate. During this time man was solely dependent on nature. He was a hunter, a food gatherer and probably a scavenger too.

Like many other places in India, in Orissa, the climate gradually deteriorated after the Lower-Palaeolithic times. Comparatively heavy rainfall changed the climatic condition as a result of which probably the old fauna and flora vanished and with them also vanished

In the succeeding drier climate the people of the smaller flake-tool using culture, which archaeologists call the Middle-Palaeolithic or the Middle Stone Age, perhaps lived in this area. Excepting one solitary tool found at Bhubaneswar we have no further evidence of this culture in this district. From the evidence collected from other places of Orissa, it seems that the food habits, economy and the general cultural set up of these people were the same as those of the Early Stone Age people. Only the form and size of the tools and the technique of their preparation underwent a change. Hence the Middle Stone Age is just a technological advance from that of the Early Stone Age.

Microliths found in Udayagiri near Bhubaneswar are generally assigned to the Holocene. They are mostly surface finds without any stratigraphic context. Those are mainly non-geometric in character and are mostly lunates, parallel-sided blades, points, various kinds of scrapers, fluted-cores and flakes. Hence they may be taken as a branch of the same microlithic culture which flourished in other parts of Orissa.

The Late Stone Age Culture can be divided into two phases (1) the phase of microliths and (2) the phase of polished stone celts (Neoliths).

Ordinary celts, generally of the pointed-butt variety have come out from many places in this district. They are found at Daspalla, Ranpur, Udayagiri, and Bhubaneswar. During the Neolithic times the economy was revolutionised by the invention of agriculture, pottery making and domestication of animals, etc. Perhaps the people for the first-time started to live in groups with permanent or semi-permanent settlements. Among other things, perhaps, ring-stones for weighing and the digging stickets for agricultural purposes were also made. The celts were mainly used for cutting the grains during the harvest. Hence the Neolithic man was a food-producer rather than a food-gatherer like his predecessors.

The latter phase of this Neolithic culture is represented by a few shouldered-celts found from Sisupalgarh and Ranpur.

Since all the shouldered-celts come from the surface and there is no excavated data for this culture it is not possible for us to link this culture with the lowest habitation layer at Sisupalgarh, from which archaeologically the early history of Orissa begins.

The district is very rich in historical antiquities. Bhubaneswar and its neighbourhood preserve till today valuable archaeological remains dating back to the 3rd century B. C. The Dhauli rock situated on the south bank of the river Daya, about 10 km. to the south of Bhubaneswar contains among many important relics a set of Rock

ARCHAEO-  
LOGY

Edicts of Emperor Asoka, the description of which finds place in chapter XIX. Mention may be made here of the rock-cut elephant figure which stands on the fringe of the flat terrace just above the Asokan inscription. It is four feet in height and its workmanship is not inferior to any of the Asokan figure sculptures found in other parts of India. The Asokan lustre is, however, lacking in this figure and it appears to be the product of an indigenous school of art.

The hills of Khandagiri and Udayagiri close to the New Capital are honey-combed with caves dating back to the 1st century B. C., and 1st century A. D. Detailed discussion about the caves and the relief sculptures engraved inside them finds mention in chapter XIX. The architectural and artistic activities in the district during the early Christian centuries can be known from the remains of railings of some Stupas discovered near the Bhaskareswar temple in Bhubaneswar and the Yaksha and Naga images found at Jagamara, Dumuduma, and Badagada, the suburbs of Bhubaneswar. Some of the railing posts now preserved in the Asutosh Museum, Calcutta, have lenticular sockets for insertion in two adjacent sides, while on the other two sides decorative male figures are found in the attitude of adoration. Other railing posts lodged in the Orissa State Museum, Bhubaneswar, also have lenticular sockets to receive the cross bars in two adjacent sides, and the other two sides have decorative female figures. "The female figures, convey a feeling of roundness and soft flesh, which is lacking in the reliefs of Bharhut, and although they are endowed with individual vivacity and swaying grace, so often noticed in the figures of the south and west gates of Sanchi, they do not possess the sensuous touch that marks the female figures of Bodh-Gaya<sup>1</sup>". About the male figures, the following observation may also be quoted. "The heads of the human figures are turbaned, with occasionally a knot done somewhat in the fashion of Bharhut. The nature of the turbans, the globed hands, the high boots and the short clothing suggest, however, that the figures should be equated with similar figures in the Ranigumpha at Udayagiri. The modelling is more in the round, the folded hands do not lie flat upon the breast, but are pointed forwards. It is possible, therefore, that this sculpture is posterior to Bharhut. This is perhaps all that can be said at present regarding the date of the railing pieces<sup>2</sup>".

The Yaksha and Naga figures referred to above are now preserved in the Orissa State Museum, Bhubaneswar, and they may be equated with their proto-types in the gateways of Sanchi on stylistic consideration. "Their frontal pose, the bulged out bellies, bent knees, broad

1. N. K. Sahu, Buddhism in Orissa, pp. 32-33.

2. Nirmal Kumar Bose, Journal of Bihar and Orissa Research Society, Vol. XV,

torques, heavy ear ornaments, bracelets, numbering more than one in each hand, and the folds of their dhotis hanging down in between their legs, are so strikingly similar to those of the Yakshas forming the capitals of the pillars that support the architraves in the gateway of Sanchi, that it is perfectly reasonable to infer that they were close contemporaries and that there was close cultural contact between Sanchi and Bhubaneshwar<sup>1</sup>". These figures have also sockets on their heads intended for insertion of some structural parts, and these were very probably associated with the Stupa that was once existing at the vicinity of Bhubaneshwar during the early Christian centuries.

The broken pillar which is being used as a huge lingam 9 ft. (2·7432 metres) in height and 12 ft. (3·6576 metres) in circumference at the base, enshrined in the Bhaskareswar temple at Bhubaneshwar, is considered by some scholars as the stump of an Asokan pillar, while the Bell capital (collected from the bed of the tank near Parasurameswar temple) and the Lion head now preserved in the Orissa State Museum are also sometimes associated with this pillar. But recent investigations have revealed that these specimens have no Asokan characteristics in them and they may be taken as parts of some architectural monuments of the Pre-Gupta period.

The fort of Sisupalgarh is located about 2·5 km. to the south-east of the town of Bhubaneshwar. The fort is roughly square in plain, each of its sides measuring about  $\frac{3}{4}$ th of a mile in length. From contours of the Fort, it is known that there were corner towers and on each side of the ramparts there were two gates. The fort is circumscribed by a streamlet known as Gangua. This stream meets the river Daya, 11·2 km. south of Sisupalgarh. In 1948, the Department of Archaeology, Government of India, undertook excavation at this fort in order to ascertain the culture sequence and chronology of the site, the nature and formation of the defences and the plan of the gateways. The excavations revealed that the site was inhabited since the beginning of the 3rd century B.C. The habitation continued till the middle of the 4th century A.D. Throughout this habitation period an integral culture developed in that area although there were gradual changes in the fabric and the technique of the wares in course of time. The defence walls were erected at the beginning of the 2nd century B. C. At the beginning these were lay ramparts. But later on thick covering of laterite gravel was added on to it and in still later period baked brick rivetments were built on either side. Each gateway was constructed with large well-dressed laterite blocks. It was about 25 ft. (7·6200 metres) wide and was provided with two gates. One near the entrance

1. Krushna Chandra Panigrahi, Journal of Asiatic Society, Vol. XVII,

and the other about 100 ft. (30·4800 metres) further back. Immediately behind the first gate there was a room which was probably the guard room, and adjacent to the second gate there was an ancillary passage. It was probably meant for controlled admission outside normal hours.

Sisupalgarh probably represents the ancient Kalinganagar which was the capital of Kalinga under Kharavela about the 1st century B. C.

#### TEMPLES

The district is famous for temple architecture and, in fact, this district with varieties of temples presents the Orissa School of Architecture in its well-developed forms. There are altogether four different types of temples in the Orissan School and all these four varieties are found in the district of Puri. These four types are 'Rekha', 'Bhadra', 'Khakhara' and 'Gauriya'. As to the characteristics of the first three types, N. K. Bose, gives the following observations.

"The gandi of the Rekha rises straight up to a short height and then begins to curve inwards at an increasing rate. The line so formed presents the appearance of a tall bamboo-post which has been slightly bent towards the top by a rope tied tightly at its upper extremity. The cross-section at any point of the gandi is square. The mastaka of the Rekha starts from above the gandi. It is composed of several elements which are all circular in cross-section. Just above the gandi is the beki or the throat ; then comes the amla or amalaka, a flattened spheroid, ribbed at the sides and resembling an enormous fruit of the amalaki in appearance. Above the amla comes the Khapuri or skull and on it is placed the Kalasa or water-pot and ayudha or the weapon of the deity to whom the temple is consecrated.

In Bhadra temples, the gandi is composed of a number of pirhas or horizontal platforms, piled up in the form of a pyramid. The pirhas rapidly decrease in size from bottom upwards, in such a manner that the sides of the pyramid strike the horizontal at an angle of 45 or less. The diminution proceeds until the topmost pirha is half in size to the lowermost one. The pirhas may be arranged in one or two tiers, with moderate height of vertical wall intervening between them. Each of these tiers is called a potala. The cross-section at any point of the gandi is also square as in the case of the Rekha temple. Above the gandi comes the mastaka, composed of several elements which are circular in cross-section—First comes the beki, then the ghanta, an enormous ribbed structure shaped like a bell. On the top of the ghanta is a succession of beki, amla, khapuri, kalasa and ayudha as in the Rekha.

The gandi of the Khakhara is composed either like that of a Rekha as in the Vaital temple in Bhubaneswar or like that of a Bhadra, with certain minor differences, as in the temple of Gauri in the same place. The cross-section all through is, however, rectangular. The mastaka is composed of one or two khakharas, this being a structure resembling a rectangular parallelepiped with the vertical sides substituted by *crma reversa*. The vertical sides may curve inwards either along one horizontal axis only, or along both. In the former case, the cross-section of the mastaka, at different heights above the base, is reduced from those lying below it only in the matter of its width, the length remaining the same at all heights. In the other case, it is reduced both in length and in width. An example of the former is afforded by the temple of Vaital, and the other by the Gauri temple in Bhubaneswar. One or more miniature *amlas* may be placed along the crest of the khakhara, or there might be a kalasa in the middle with figures of crouching lions at both sides placed instead".

Gauriya type originated in Eastern India as a result of the impact of the west in the sphere of Indian Architectural activities. It is said to be the combination of the Gothic style and the Indo-Aryan style of architecture. There are a few Gauriya temples in the district of Mayurbhanj and there are only two examples of this type of temples in the town of Puri. One beside the Markandeya temple, the other at the gateway of Uttara Parsva monastery.

The early known temples in this district as well as in Orissa, are the group of three dilapidated shrines, viz., Bharateswar, Lakshmaneswar and Satruganeswar, located in between the old town of Bhubaneswar and the New Capital. The temples have no porch in front and each of them consists of only a *Vimana* or tower which rises straight from the ground. The relief sculptures of the temples as well as one small inscription found in one of them indicated the date not later than the 1st half of the 7th century A. D. Almost contemporary with this group is the temple of Swarnajaleswara in the old town of Bhubaneswar not far off the Kedar-Gouri spring. This temple is also in a dilapidated condition but the wealth of sculptures exhibited by it indicates the art of later Gupta period.

Next in order of chronology, comes the Parasurameswara temple which in the light of inscription and sculptures may be placed in the 8th century A. D. We notice here for the first-time the porch or Jagamohana attached to the main tower and this new addition unlike the porches of the later period is rectangular in size. It has massive caves and perforated stone windows, while the interior is found to be a hall of pillars with two door-ways.

Among the temples of the 9th century A. D., mention may be made of Sisireswar, Vaital and the Markandeswar temple in the old town of Bhubaneswar. Some sculptures of Sisireswar and Markandeswar have close resemblance with the relief figures found at Ratnagiri and Lalitagiri in the district of Cuttack. The Naga and the Dwarapala images at Ratnagiri and Lalitagiri are almost identical in style with those found in Sisireswar and Markandeswar temples. The Sisireswar temple exhibited to a very remarkable degree the influence of Buddhist art and Buddhist images like Amogha Sidhi, Avalokitesawar and Manjusri carved in relief on its walls. The figure of Lakulisa seated in preaching posture (Dharma Chakra Pravartana Mudra) with club (Lakuta) placed on his right shoulder is exactly similar to the image of Buddha in that pose. If the club is removed, the sculpture may pass as the image of Buddha. At the pedestal of it there is the Tri-Ratna symbol superimposed with a lotus and flanked with a deer and the Naga on each side. The Vaital temple, as has been mentioned above, is built in the Khakhara style but it has the same type of artistic designs as found in Sisireswar and Markandeswar temples.

Among the temples of the 10th century A. D., the most important are the temples of Mukteswara and Rajarani. The Mukteswara is elegantly decorated from top to bottom with relief arts which reveal extraordinary sense of proportion and artistic skill. It is rightly remarked by Mono Mohan Ganguly as a dream realised in stone. It has a beautiful Torana in the front and its porch adorned with the well-set Pidha marks the attainment of the Bhadra style of architecture. It is here for the first-time that we find Ketu among the planets making the total number of planets nine (Navagraha). Here again, we find probably for the first-time the mouse and the cock associated with Ganesa and Kartikeya respectively. The temple of Rajarani is a superb representation of Orissan temple architecture although it has some exotic characteristics. The exotic nature of it is indicated by the miniature temple motifs which adorn the Vimana or the tower giving it the curvilinear shape. It is on this temple that we notice for the first-time the Dikpal (guardian of the quarters) images which are found in graceful standing postures. Images of the guardian deities were carved on the temples in subsequent period, but unlike in Rajarani, these later images were no more found in standing posture, they being invariably seated figures. The temples of Brahmeswara and Lingaraja present the same school of architecture datable to the 11th century A. D. The date of Lingaraja temple has been discussed in chapter XIX (Places

of Interest). By the middle of the 12th century A. D., the present temple of Jagannath at Puri was constructed by Ganga king Chodaganga Deva who conquered Utkal sometime before 1112 A. D., and it marked the revival of Vaishnavism in Orissa.

The Sun temple of Konarak, which is the result of accumulated experience of the Orissan temple building art, and as such, is one of the most magnificent edifices in India was constructed by the Ganga king Narasimha Deva I (1238 A. D. —1264 A. D.). The temple of Ananta Vasudeva in Bhubaneshwar was constructed in 1200 A. D., by Chandradevi, the daughter of Anangabhima Deva III and the sister of Narasimha Deva I. In this temple we find separate shrines for the three Parsva Devatas and the guardian deities appear on the temple walls along with their consorts. Besides this, the temple is found to be consisting of a suite of four buildings standing on a line with chambers opening one into another. These four buildings are known as Bhogamandap or the Hall of Offerings, Natamandira or the Dancing Hall, Jagamohana or the Audience Hall, and the Vimana (the lofty tower). In the temple of Konarak, experiment was made for the construction of a dancing hall but it was not placed as an attached chamber to Jagamohana and was considered as a distinct structure from the main temple. But in the temple of Ananta Vasudeva, the four buildings mentioned above are regarded as component parts of the same temple and thus, in more than one respect the Ananta Vasudeva marks the full-fledged development of the Orissan temple architecture. In subsequent periods the temples of Lingaraja at Bhubaneshwar and Jagannath at Puri were provided with the hall of offerings and the dancing hall. The other notable temples of the 13th century A. D., are Nageswara, Bhaskareswara, Chitreswara, Mitreswara, Jameswara, Go-Sahasreswara, Sarideul, Papanasini, etc., all located in the Old Town of Bhubaneshwar.

In the 13th and 14th centuries, the temple building activities began to decline. This was the period when some old temples were re-constructed and a few temples were also freshly built. The Siddheswara and the Rameswara temples in Bhubaneshwar were without doubt built on older shrines with old materials. Among newly built temples of this period, mention may be made of Kedareswara and Kapileswara. The architectural features of these temples indicate that there was a visible decline in the artistic excellence attained during the days of the Imperial Gangas.



EXTENT OF  
KALINGA

Kalinga in ancient times was a far-flung territory stretching from the Ganges' mouth up to the Godavari and from the sea in the east to the mountains and uplands in the west. The boundary in the west was not always well defined but according to Puranic evidence, the Amarkantak hills formed the western limit of Kalinga. That Kalinga stretched up to the mouth of the Ganges in the north is attested to by the Mahabharata. In the Vana-parva, the sage Lomasa is found to be addressing Yudhishthira at the Ganges' mouth. "This is the territory of the Kalingas where flows the river Vaitarani". Some scholars suppose on the basis of this epic version that Kalinga in ancient times extended from the Ganges to the Vaitarani. But such supposition is not tenable as the Mahabharata only indicates that the river Vaitarani flows in Kalinga and it is never regarded as the boundary of Kalinga. The classical writers referred to the geographical location of Kalinga and their writings corroborate the account of the Mahabharata regarding the northern boundary of this territory. As regards the southern boundary Pliny mentions the Cape Calingae identified with point Godavari at the mouth of the same river. The description of Kalinga by Pliny appears more comprehensive than that of other Greek writers. He divided the entire Kalinga territory into three parts the Gangaridae, Calingae, and Macco-Calingae. He, however, presents a common political boundary and points out a single capital known as Parthalis which is not yet been properly identified.

THE NANDA  
RULE

In the 4th century B. C. Kalinga was conquered by Mahapadma Nanda and became a part and parcel of the Nanda Empire. The Hathigumpha Inscription reveals that Kalinga was conquered by Nandaraja 300 years before the rule of Kharavela. According to the Puranas Mahapadma Nanda defeated and killed the 1st of the series of 32 Kshatriya kings of Kalinga who ruled since the Mahabharata. Nandaraja of the Hathigumpha Inscription may be identified with Mahapadma Nanda of the Puranas as both of them have been credited with the conquest of Kalinga. Dr. R. K. Mookherji is of opinion that Mahapadma Nanda did not conquer the entire Kalinga but he simply occupied a small part in northern Kalinga. But according to the Puranas this Nanda king not only conquered Kalinga, but also the territory of Asmaka which lie beyond the Godavari. The Hathigumpha Inscription reveals that the Nanda king excavated an aqueduct in Kalinga which was later on extended by Kharavela through Tanasul (Tosali) and Nagar (Kalinganagar). Kalinganagar has been identified with modern Sisupalgarh in the light of the excavation of the site in 1948. It, therefore, appears that the aqueduct excavated by king Nanda was located in the region now comprising the Puri district

Some scholars are inclined to believe that the river Daya represents the canal originally excavated by Mahapadma Nanda. It may, therefore, be concluded that the whole of Kalinga was included in the empire of the Nanda king and not a portion of Northern Kalinga only as supposed by Dr. R. K. Mookherji.

Mahapadma Nanda is regarded as a great conqueror in the history of India. The Puranas declare that he extirpated all the Kshatriya kings belonging to the dynasties of the Ikshavakus, Panchalas, Kosis, Haihayas, Kalingas, Asmakas, Kurus, Maithalas, Surasenas, Bitihotras, etc. According to the Hathigumpha Inscription, Nanda raja after his conquest of Kalinga carried away the image of Kalinga-jina to Magadha as trophy of his victory. It is difficult to ascertain as to who among the 24 Tirthankaras was known as Kalinga-jina. It, however, appears to be certain that the tradition of the 24 Tirthankaras is not as old as the time of Mahapadma Nanda. Only 4 Tirthankaras, namely, Rishabhanath, Neminath, Parsvanath, and Mahavira were known in India in ancient times and these four appear prominently in sculptural representation in the caves of Udayagiri and Khandagiri Hills. Out of these four Tirthankaras, Rishabhanath has been named at many places after the name of the locality. At Abu, for example, he is called Arbuda-jina, at Dhulew he is Dhulew-jina and at Saturnjay as Saturnjay-jina. On this analogy we may take Kalinga-jina as Rishabhanath, the first Tirthankara. The image of this jina was being worshipped in Kalinga as early as the 4th century B. C. and this is the earliest example of image worship in India so far known to sober history. This image was being regarded as symbol of national glory in Kalinga and it was because of this account that Mahapadma Nanda took it away to Magadha to signify his victory over Kalinga. The Nanda king in later years tried to pacify the people and consolidated his conquests. The excavation of the canal in Kalinga clearly indicates that he attempted to improve agriculture and avert the recurrence of famine in that territory.

After Mahapadma Nanda, his eight sons succeeded one after the other to the throne of Magadha and the 1st Nanda king was overthrown by Chandragupta Maurya with the help of Kautilya. It was probably by the time of the change of sovereign authority that Kalinga declared herself independent of the Magadha rule. Chandragupta Maurya ruled over a mighty and far-flung empire extending from the Hindukush in the north-west and Mysore in the south but he did not attempt to conquer Kalinga. His son and successor Bindusara was engaged mostly in the task of internal consoli-

dation than in expansion of his empire. But his son Asoka who came to the throne in 273 B. C., made huge preparations for the invasion of Kalinga and in the 8th year of his coronation (261 B. C.) he mobilised his vast army against this territory.

**KALINGA  
UNDER  
ASOKA**

The Kalinga war of Asoka is one of the most important landmarks in the history of India. The Rock Edict XIII graphically describes its horrors revealing that in this war as many as 150,000 were taken captives, 1,000,000 were slain and as many as that number succumbed to the after-effects of the war. The figure of casualties indicates that Kalinga had a vast force in readiness and had put up a stalwart resistance against Asoka. The Rock Edict further indicates that the war brought disaster not only to the military force but also to the civil population including Brahmanas and Sramanas and other religious house-holders. Asoka witnessed the horrors and miseries personally and had a strong reaction in his mind which was touchingly expressed in his Edicts. He thus stated "in conquering indeed, an unconquered country the killing or deporting that occur there, is considered an extremely painful and serious matter by that Devanam-priya. Even more serious than this, that those who live there whether the Brahmanas or Sramanas or the other sects of householders, etc., to them occurs injury or death or the deputation of the beloved ones, and also to the people who are well provided for and who have undiminished affection occur injury as their friends, acquaintances, companions and relatives also suffer from the same misfortune. This is shared by all men and is considered very deplorable by the Devanam-priya". The bloodshed and havoc experienced in the war brought forth a great transformation in the impressionable mind of Asoka, which was responsible for his conversion into Buddhism. He clearly declared in the Rock Edict that after the conquest of Kalinga, there commenced in his mind a strong desire for the practice of Dhamma, the intensive love for Dhamma and a sincere longing for the inculcation of Dhamma. It may be said that Buddhism in ancient time was known as Sadhama or Dhamma hence Asoka's reference to Dhamma is no other than Buddhism itself. It is known from the Rock Edict VIII that the Emperor made a pilgrimage to the place of Enlightenment of Buddha in the 10th year of his consecration, which indicates that he was already a Buddhist by that time. As the Kalinga war took place after the 8th year of consecration, it becomes quite evident that his conversion took place as an effect of this war. The transformation of Chandasoka into Dharmasoka was of great significance for the history of India as well as of Asia. Asoka eschewed for good a traditional policy of militarism followed by his predecessors in Magadha and started

a new policy of spiritual conquest through fraternity and non-violence of Buddhism. The world which had suffered in the past by terrible wars of Xerxes, Alexander, Mahapadma Nanda and Chandragupta was greatly attracted towards the message of peace and love—the quintessence of Dhamma and Dhamma Vijaya propounded by Emperor Asoka. The principle was not to conquer territories by violence but to conquer human hearts by love. Thus the after-effect of sufferings and sacrifices of Kalinga had far reaching significance and had given rise to the ideology of spiritual imperialism, which made India so great and famous.

But so far as Kalinga was concerned, she lost her political independence and was incorporated into the Empire of Magadha as a 5th Province. The other four being, Prachya, Uttarapatha, Avantiratha and Dakhinapatha. The political headquarters of Kalinga under Asoka was at Tosali indentified with modern Dhauli, 10 km. to the south of Bhubaneshwar. Somapa near Jaugada in Ganjam was another seat of administration. Asoka inscribed a set of Rock Edicts at a rock near Tosali in which Edicts No. XIII describing the Kalinga war and Nos. XI and XII describing his religious policy were not given place. But in place of these three Edicts he inscribed two separate Special Edicts expounding political ideology and giving instructions to the Governors and Administrators of Kalinga. The exact replica of that Dhauli version was also inscribed on the Jaugada near Somapa. In the Special Edict, the Emperor declared, “all men are my children. As I desire for my children that they should enjoy peace and happiness in this world and in the other world, so also I desire for all my men”. The newly conquered territory of Kalinga demanded careful and judicious dealings in matters of administration and Asoka instructed the officials to make all possible efforts to pacify the conquered people. In his Special Edict he stated that in affairs of administration, there might be some person who would get imprisonment or coercion, there also might occur accidental death in prison and many imprisoned persons might suffer for long. In that case, you must strive to deal with all of them impartially, the attributes which are not conducive to impartial dealings are malignity, irascibility, harshness, hastiness, lack of practice, indolence and weariness. You all must strive so that these attributes may not be in you. At the root of all impartial dealings lie the absence of anger and the avoidance of hurry. The Judicial Officer of the capital, i.e., Tosali must strive at all times for these and they should not inflict sudden imprisonment or sudden coercion on people. For these purposes, I would be sending on quinquennial tours to the Mahamatras who would not be harsh and irascible and would be soft and gentle in dealings.

The Maurya system of administration which was based on enlightened bureaucracy was systematically organised in Kalinga and although Asoka followed a pacific policy in his empire and outside, in Kalinga, as the Special Edict indicates, he was not an unqualified pacifist because of political exigency. Addressing the Atavika people, he declared that he could tolerate to the extent it was possible to tolerate and he asked them to follow good ways so that they would not be chastised. Thus Asoka advocated in his proclamations in Kalinga a principle of Raja Dharma along with a principle of Dhamma, i.e., Buddhism. Asoka breathed his last in 232 B. C. after which the history of Magadha became chaotic. The Jain work Pataliputra-Kalpa written by Jina Prabhasuri reveals that Samprati, the grandson of Asoka, ruled over the whole of India and greatly patronised Jainism. If this is to be believed, it may be said that the empire of Asoka was intact under Samprati. But after him, it began to disintegrate and the Yugapurana states that under King Salisuka who was cruel and unrighteous the viciously valiant Yavanas invaded India and after reducing Saketa, Panchala and Mathura, advanced as far as Pataliputra. The Maurya Empire thus began to collapse towards the beginning of the 2nd century B. C. The last Maurya Emperor Brihadratha was murdered by his Commander-in-Chief Pushyamiitra Sunga in 185 B. C. who started the rule of Sunga dynasty in Magadha. There is no source to know whether Kalinga was a part of the Sunga empire or not. But it may be said that towards the beginning of the 1st century B.C., a new Chedi dynasty appeared in Kalinga which became soon powerful and prominent and attempted to revive the political glories of the land.

KALINGA  
UNDER  
KHARAVELA

The Hathigumpha Inscription of Kharavela reveals that Kharavela was the third ruler of the Chedi dynasty, which probably made Kalinga independent of Magadha rule. It is known from this inscription that Kharavela was a descendant of Rajarshivasu who has been identified by scholars with the Chedi king Upachara of the Chetiya-Jataka and Uparichara Vasu of the Mahabharata. According to Prof. Rapson, Vasu of the Epic was the same as king Kasuchaidya of the Rigveda and thus Rajarshivasu was a remote ancestor of Kharavela. It may be said that the founder of the Chedi dynasty in Kalinga was Mahameghavahana after whom the dynasty was also named as Mahameghavahana. In ancient Indian history, we find kings like Dadhivahana, Nahavahana, Salivahana, Manivahana, etc. and so Meghavahana or Mahameghavahana was very likely a personal name later on borne as a dynastic epithet. If Mahameghavahana was the first king of the Chedi ruling dynasty of Kalinga, he may be recorded as the grandfather of Kharavela who belonged to the third

generation of the ruling family. Little, however, is known about the father and the grandfather of Kharavela. His Hathigumpha Inscription vividly depicts his activities in his boyhood and his rule both as a crown prince, and as the king of Kalinga. It is known from this source that Kharavela was very carefully brought up in his boyhood and was given education in Lekha (writing), Rupa (coinage), Ganana (Accountancy), Vyavahara (Law) and Vidhi (Administrative Regulations). Thus Kharavela was imparted instructions for acquiring proficiency in different branches of statecraft. Besides this, the inscription reveals that Kharavela was proficient in the art of music or the Gandharba-lore. Thus acquiring knowledge in all arts, he began to rule as the crown prince at the age of 15. It is not known whether he was ruling along with his father or not. The silence of the inscription regarding his father and the emphasis made by it on his rule as a crown prince at a minor age, give rise to the supposition that his father died at the time when Kharavela was 15 years old and he was called upon to rule the kingdom as a crown prince. On the completion of the 24th year, his coronation was performed and he started his rule as Maharaja. The Hathigumpha Inscription graphically records the accounts of the rule of Kharavela year by year up to his 13th regnal year, and in this respect this inscription is an unique record of ancient India. It is known from this that Kharavela during the first year of his reign repaired the gates and ramparts of his capital Kalinganagar which had been damaged by storm and constructed embankments, flights of steps in many cool water tanks and also laid out beautiful gardens to beautify the capital city. In the 2nd year, he started his career of conquest and mobilised his vast army consisting of elephants, cavalry, infantry and chariots without caring for Satkarni, the famous Satavahana king of Central India and the Deccan. His army advanced as far as the river Krishna and stormed the city of Asika which was the capital of the Asika territory. During his third regnal year, Kharavela is known to have organised various performances in Kalinganagar and arranged ceremonial and social congregations to please his subjects. In the 4th regnal year, he with the resources of invincible Vidyadhar territory marched to the west and subdued Rathikas and Bhojakas. In the 5th year of his reign Kharavela renovated the aqueduct originally excavated by king Mahapadma Nanda 300 years before him and made it flow near Kalinganagari through Tanasuli (Tosali). He undertook this work probably for the purpose of irrigation as well as for the benefit of the urban population. As Mahapadma Nanda ruled about the middle of the 4th century B. C., the date of Kharavela would fall in the middle of the 1st century B. C. In the 6th year

of his reign, he exhibited wealth of royalty by remitting taxes and benevolences both in towns and villages. In the 7th year, he was probably blessed with a son. During his 8th year, he led a military expedition towards Magadha and invaded the strong fort of Gorathagiri which was guarding Rajagruha. After that he pursued a retreating Yavana king towards Mathura and occupied the city which was a stronghold of Jainism. The 9th year of his reign witnessed the construction of the great victory palace in Kalinga at a cost of thirty-eight hundred thousand coins. In the 10th year, he again sent his army to Northern India for conquest, the result of which is not clearly mentioned in the Inscription. In the 11th year of his reign he reclaimed Pithunda, the old city of Kalinga, by ploughing it with ploughs yoked by asses and that year he also mobilised his army to the south and defeated the confederacy of the Tamil princes among whom the most prominent was the king of the Pandyas. In the 12th year, he led his army towards the north for the 3rd time and advanced as far as Uttarapatha (north-west India). He struck terror at the heart of the people of Magadha while watering his elephants and horses in the Ganges. The king of Anga and Magadha, Brihaspati Mitra, surrendered to him with treasures of his country and Kharavela brought back the image of Kalinga-jina which had been taken away from Kalinga by king Nanda along with a vast booty. In the 13th regnal year, he caused to be excavated a number of caves in the Khandagiri and Udayagiri hills for rainy season retreats of the Jain monks and also for the shelter of many illustrious Sramans, Jatis, Tapasas and Rishis who used to congregate at Kumari hill from all parts of the country.

After the accounts of the 13th regnal year, the Inscription ends abruptly and so it is not possible to know the activities for the remaining part of his life. It is supposed that Kharavela, a devout Jaina as he was, relinquished the world like Chandragupta Maurya and joined the order of Jainas. Nothing, however, can be said definitely in the absence of authentic records. He was very likely succeeded by his son Kudepasiri who has a short inscription in the lower storey of the Manchapuri caves of Udayagiri hills (Kumari hills). In this inscription, Kudepasiri like Kharavela assumes the titles of Aira Maharaja Mahameghavahana, the Lord of Kalinga. The upper storey of this cave contains the inscription of the chief queen of Kharavela and according to it those caves were excavated by her for the Arhats of Kalinga. In the lower storey, another small inscription is found in the side chamber which reveals the name of prince Vadukha who was probably the son of king Kudepasiri. It is, however, not

known for certain, whether Vadukha succeeded Kudepasiri or not. But the Chedi dynasty came to an end sometime in the 1st century A. D.

The history of Kalinga after the decline of the Chedi rule till the rise of the Matharas in the middle of the 4th century A. D. presents a period of obscurity. A large number of coins have, however, been discovered in the district of Puri as well as in other coastal districts of Orissa which throw some light on this period. Those are the Kushan coins which are popularly known as the Puri Kushan coins by scholars like Dr. Hoernle and Prof. Rapson. The coins were so named because of their occurrence in the district of Puri and because of the surmise of the numismatists that they were intended for temple offerings at the famous shrine of Jagannath at Puri. Prof. Rapson ascribed some of these coins to the period of Kushan rule after Kanishka and on the basis of it some scholars are inclined to speculate that Orissa was under the rule of the Kushans during the 1st three centuries of the Christian era. In the excavation at Sisupalgarh near Bhubaneshwar, conducted by the Department of Archaeology, Government of India, in 1948, a copper coin of Huvishka in worn out condition was found about  $5\frac{1}{2}$  feet (1.6764 metres) below the surface and a gold coin bearing the motif of Vasudeva I on the obverse and a Roman bust on the reverse was recovered from the foundations of a wall, the floor level of which was about 3 feet (0.9144 metres) below surface. These two coins have been dated by the archaeologists to the last quarters of the 2nd century A. D., and the 2nd and 3rd quarters of the 3rd century A. D. respectively. The gold coin contains on the reverse a legend which according to Dr. A. S. Altekar stands for the expression 'Maharaja—Rajadhiraja—Dhama Damadharsya' and according to this scholar, the king 'may well have been a Jaina and belong to Murunda family which may have ruled over a portion of Bihar and also Orissa'. The Murundas entered into India along with the Kushans and according to the Puranas they succeeded the Tukharas (Kushans) and 13 of their kings ruled for a period of 200 years in India along with the Mlechas. According to the Greek geographer Ptolemy (2nd century A. D.) 'the Maroundai occupied an extensive territory which comprised Trihut and the country southward on the east of the Ganges as far as the head of its delta where they boarded the Gangaridae'. The Chinese annals also contain interesting records of Murunda rule in Eastern India in the 3rd century A. D. It is known from this source that the Chinese ambassadors K'ang Tai and Chow-ying who had been sent by the Chinese Emperor Souen-Kiun (225—51 A. D.) of the Wou dynasty to Funan, met the Indian ambassador Chen-Song at Funanese court and came to know

THE MURUNDAS



from him that the king who was ruling over the Indian territory was the Mouloun and according to Prof. Sylvain Levi, it is a Chinese expression of the word Murunda. The Jain literature contains many accounts of the Murunda rule in Eastern India in the early Christian centuries and very probably these Murundas ruled over a part of Kalinga region comprising modern Puri district. The discovery of the copper coin of Huvishka at Sisupalgarh in the layer assigned to the last quarter of the 2nd century A. D., may suggest that the Murunda had already spread their influence to that area by that time. Puri Kushan coins were recovered in course of the excavation up to the layer ascribable to the middle of the 4th century A. D. We cannot say whether the Murundas continued to hold their sway over this region as late as the 4th century A. D. But that there was a rule of the foreign dynasty in this region during the 2nd and 3rd centuries A. D., has been supported by reliable evidences.

THE MATH-  
ARAS

About the middle of the 4th century A. D., Samudragupta invaded South India and the Allahabad Pillar Inscription contains a long list of territories conquered by this Gupta monarch during his South Indian campaigns. The territories conquered by him in the Kalinga region are Pistapura, Kottura, Erandapalla and Devarashtra, none of which come within the territorial limit of the present Puri district. It is difficult to say whether Kalinga formed a part of the Gupta Empire or not. During the later part of the 4th century A.D., probably after the South Indian campaign of Samudragupta, a new dynasty named Mathara raised its head in Kalinga and rapidly extended its suzerainty. The 1st king Vishakhavarman is known to have had a small territory round Sripura identified with modern Batisiripur in the Parlakhemundi Tahsil. But his successor Umavarman extended the territory to Mahendra region and even beyond, and he transferred the headquarters from Sripura to Simhapura identified with modern Singapuram in Srikakulam district. It is not known whether the area forming the present Puri district was under his rule. But the next great king of this dynasty Sri Saktivarman is known to have ruled over a far-flung territory extending from Mahanadi in the north to the river Krishna in the south. The capital of Saktivarman was at Pistapura and as he may be assigned to the 1st quarter of the 5th century A. D., it may be said that he was responsible for the fall of the Salankayana dynasty in Andhradesa.

After Saktivarman, the Empire of the Matharas in the South began to shrink rapidly probably due to the rising power of the Vishnukundins. Ananta Saktivarman, the son and successor of Saktivarman, is known to have shifted the capital from Pistapura to

Simhapura. But the northern extent of the territory probably continued as far as the Mahanadi till the end of the 5th century A. D.

With the beginning of the 6th century, Kalinga entered into a period of chaos as many ambitious monarchs are known to have invaded this territory by the end of the 5th and the beginning of the 6th centuries. The Vakataka Emperor, Harisena (475-510 A. D.) claims to have conquered Kalinga along with other territories. The Chalukya monarch Mangalesa declares that he was victorious in Anga, Vanga, Kalinga, Asika, etc. The Tandivada and the Parlakemidi copper plate grants of Prithivi Maharaja, son of Bikramendra and grandson of Ranadurjaya, revealed that at the beginning of the 6th century he was ruling over an extensive territory as far as Viraja, the modern Jajpur in Cuttack district, in the north. Prithivi Maharaja was then probably defeated by Sasanka, the ruler of Karnasuvarna, who advanced as far south as Ganjam by 620 A. D.

The Vighrahas rose to power in Northern Kalinga comprising parts of modern Ganjam and Puri districts in the second half of the 6th century A. D. The Sumandala copper plate grant dated in 570 A. D. throws light on the rule of Prithivi Vighraha whose feudatory Dharmaraja was ruling over the modern Khallikote region of Ganjam district. The next Vighraha king is known to be Loka Vighraha whose Kanasa grant is dated in 600 A. D. By that time the territory of the Vighrahas was known as Dakshina Toshali and not as Kalinga. The kingdom lying to the north of the Vighraha territory was called Uttara Toshali and was under the rule of the Mudgala family. The Mahanadi was probably the dividing line between the Northern and the Southern Toshali. The earliest known record of the Mudgala family of Northern Toshali is the Soro copper plate grant of Maharaja Shri Sambhuyasas dated in 580 A. D. This charter was issued from the military camp of Tamparavadama when the king was engaged in war with the enemies who were apparently the Vighrahas of South Toshali. The Patiakela Charter of Sivaraja, the feudatory of Sambhuyasas, reveals that in 603 A. D. the Vighrahas had been ousted from South Toshali by the Mudgalas who according to that charter were also known as belonging to the Mana family. We do not know much about the Mana rule in Toshala. The Vighrahas (also called the Manas) were superseded by the Durjaya king Prithivi Maharaja who as pointed out above, was defeated by Sasanka, the king of Karnasuvarna.

THE VIGRAHAS AND THE MUDGALAS

In the meantime, a dynasty named Sailodbhava organised a new territory comprising parts of modern Ganjam and Puri districts. This was called Kongoda probably because it formed out of the portions of Kalinga and Oda countries.

THE SAILODHBHAVAS

The inscriptions of Sailodbhava kings reveal that one Pulindasena, an aboriginal chief of Kalinga, prayed to the God Swayambhu for a glorious ruler in his lineage and in fulfilment of his prayer, a royal person came out of the rocks and was adopted by Pulindasena. As he was born of the rocks (sila) he was called Sailodbhava and the dynasty was named after him. If this legend is to be reconciled with history, it may be said that Pulindasena adopted a prince named Sailodbhava who was born in the hilly country. This prince, therefore, need not be taken to be a fictitious eponym.

The early kings of the Sailodbhava dynasty are known to us only by their names occurring in later copper plate grants. We thus know of king Ranabhita, his son Sainyabhita Madhavaraja I, and the latter's son Ayosobhita ruling successfully over Kongoda, probably in the 6th century A. D. The son and successor of Ayosobhita was Sainyabhita Madhavaraja II who was known to us from a large number of copper plate inscriptions issued by him. His Ganjam grant dated in the Gupta year 300 or 620 A. D., reveals that he was by that time a feudatory of Sasanka, the ruler of Karnasuvarna. Sasanka was the arch enemy of Buddhism and a great patron of Saivism and so during his sovereignty Buddhism declined in this region and some Saiva temples raised their heads. Bhubaneshwar probably became famous as Saiva Kshetra since that time. According to tradition embodied in Ekamra Purana, Sasanka constructed the temple of Tribhubaneshwar-Siva in the Ekamra- Kshetra and the place was named Bhubaneshwar after the deity. Sasanka died in about 625 A.D. after which Madhavaraja declared himself independent and performed a horse sacrifice, sometime before the 23rd year of his reign. Madhavaraja II (also known as Madhavarman II) ruled at least for fifty years as known from his Cuttack Museum Charter and his rule may be ascribed from cir. 610—660 A. D. The Chinese Pilgrim Hiuen-Tsang visited Kongoda in 639 A. D. during his rule. He had left the following accounts about this kingdom. "This country was above 1,000 Li in circuit, and its capital was about 20 Li in circuit. The country contained some tens of towns which stretched from the slopes of the hills to the edge of the sea. As the towns were naturally strong, there was gallant army which kept the neighbouring countries in awe, and so there was no powerful enemy. As the country was on the sea-side it contained many rare precious commodities, the currency was *cowries*, and pearls and the country produced large dark coloured elephants which were capable of long journey's"<sup>1</sup>.

1. Waters—Travels of Yuan-Chwang, Vol. II, p. 195.

The kingdom of Kongoda was probably the bone of contention between the Chalukya king Pulakesin II who advanced as far as the territory of Kalinga and Emperor Harshavardhana of Kannauj who occupied almost the whole of Orissa. The Aihole Inscription dated 634 A. D., reveals that Harshavardhana was defeated at the hands of Pulakesin II. But sometime after the defeat and death of Pulakesin at the hands of Pallava monarch Narasimha in the year 642 A. D. Harshavardhana appears to have taken possession of the Kongoda territory. But soon after that Harsha died in 647 A. D. and Kongoda once more became independent. Madhavaraja II was succeeded by his son Ayasobhita Madhyanaraja. The Parikud grant of this king issued in his 26th regnal year, states that he celebrated Vajapeya and Aswamedha sacrifices. He was succeeded by his son Dharmaraja Manabhita. But the younger brother of Dharmaraja declared himself as king setting aside the claim of his elder brother, a fratricidal war took place in Kongoda. Madhavaraja was defeated in the battle of Phasika. But his cause was supported by Tivaradeva, king of South Kosala. Subsequently, however, Dharmaraja succeeded in defeating the combined armies of Madhavaraja and Tivaradeva which enhanced his power and prestige. After Dharmaraja, the Sailodbhava dynasty fast declined and the Bhauma-karas raised their heads as the political power with Viraja as their capital.

The Bhaumas, also known as the Bhauma-karas started their rule from Guheswarapataka identified with Viraja (modern Jajpur) in the beginning of the 8th century A.D. King Sivakara I alias Unmatta Simha made this ruling family a great power and started an era known as Bhauma Samvat from 736 A. D., the year of his coming to the throne. He occupied Kongoda in the South and Radha territory in the north. He forcibly married Jayavalidevi, daughter of the king of Radha (South-West Bengal). His son and successor Subhakaradeva I is known to have sent an autographed manuscript of the Buddhist work Gandavyuha, a part of the Avatamsaka, to the Chinese Emperor Te-Tsong in 795 A. D. According to the copper plate records of the family the years 54 (790 A. D.), 73 (809 A. D.), 93 (829 A. D.), 100 (836 A. D.) and 103 (839 A. D.) fell in the reigns of Subhakaradeva I, his son Sivakaradeva II, the latter's brother Santikaradeva I, Subhakaradeva II, the son of Sivakaradeva II and Subhakaradeva III, the son of Santikaradeva I. During the reign of Subhakaradeva III, the Pala king Devapala took possession of Radha. The Somavamsi king Janamejaya I of South Kosala occupied Khinjali Mandala comprising Sonepur-Baudh region during the reign of Subhakaradeva IV, the grandson of Subhakaradeva III and the son of Santikaradeva II. The loss of Radha and Khinjali Mandala was a blow upon the prestige of

THE BHAUMA  
KARAS

the Bhauma-karas. Subhakaradeva IV, however, restored the prestige of his family by marrying Prithivimahadevi, the daughter of king Janamejaya I. After Subhakaradeva IV, his brother Sivakaradeva III became ruler for a short-time and on his untimely death Prithivimahadevi, the widow of Subhakaradeva IV, ascended the Bhauma throne about the year 158 (894 A. D.). By that time her brother Yayati I Mahasivagupta was ruling over South Kosala and both brother and sister conspired to extend the Somavamsi rule over Utkala (the Bhauma territory) at the cost of the Bhauma-karas. Prithivimahadevi was, however, deposed as the result of a blood-letting revolution and Tribhuvana Mahadevi Sidha Gauri, the widow of Santikara II occupied the throne in the year 160 (896 A. D.). After her, Santikaradeva III and Subhakaradeva V, her two sons, became king one after the other. Subhakaradeva V was the last male ruler of the dynasty and after him a number of female rulers came to the Bhauma throne. These female rulers, were, chronologically Gaurimahadevi, the first widow queen of Subhakaradeva V, his daughter Dandimahadevi, his second widow queen Vakulamahadevi, and after her Dharmamahadevi, the widow queen of Santikaradeva III. Dharmamahadevi was the last ruler of the Bhauma-kara dynasty and after her the Bhauma territory came under the possession of the Somavamsis of South Kosala.

#### THE NANDODDBHAVAS

During the Bhauma-kara rule a new territory known as Airavata Mandala was organised comprising the modern Khandapara, Nayagarh and Ranpur tracts of Puri district. This Mandala was ruled by the Chiefs of Nandodbhava family who were the feudatories of the Bhauma-karas. An account of the Nandodbhava family is known from two copper plate grants issued by king Devananda who was also known as Vilasatunga and one of these grants is dated in the Bhauma year 193 i. e., 929 A. D. Although this grant presents almost the same genealogy extending over 4 generations, the earliest known king was Jayananda who is called the Lord of Gondramas and he may be ascribed to the early part of the 9th century A. D. Jayananda's son was Paramananda and the latter's son was Sivananda who was succeeded by his son Devananda. We know nothing of the activities about six rulers as no other charters belonging to this family have yet come to light. Devananda is known to be a devout Buddhist as he called himself a Parama Saugata in both of his charters. The Daspathi region of Puri district was a part of Khinjali Mandala which was under the rule of the Bhanja Kings who were also the feudatories of Bhauma-karas.

After the decline of the Bhauma-karas their empire was occupied by the Somavamsis of South Kosala who were then ruling over the regions now called Sambalpur and Balangir districts. The occupation of the Bhauma dominion by the Somavamsis led to the unification of almost the whole of Orissa and the author of this unification was Yayati II Mahasivagupta who flourished about the middle of the 10th century A.D. During the rule of Udyotta Mahabhava Gupta, the son and successor of Yayati II, Kosala portion was placed under the rule of the collateral branch of the Somavamsis while the Utkal portion was directly ruled by the main branch. The Airavatta Mandala which as mentioned above, comprised the modern Khandapara, Nayagarh, and Ranpur tracts of Puri district and continued as an administrative unit under Somavamsi kings. The Narsingpur charter of Udyotakesari reveals that the villages named Kontalunda and Lavakarada were situated in the Mandala Airavatta. Kontalunda is identified with modern Kantilo situated on the right bank of the Mahanadi and famous for the bell-metal industry. Lavakarada is also identified with the village Karada near Kantilo.

The Somavamsi kings of Utkal became weak after Udyotta Mahabhava Gupta. From the recently discovered Ratnagiri Copper Plate Inscriptions, we come to know that Udyota Mahabhava Gupta was succeeded by his son Janamejaya II and the later by his brother Purunjaya. The last king of this dynasty was Karnadeva who was the son of Janamejaya II and was defeated by Chodaganga Deva sometime before 1112 A. D., as a result of which Utkal came under the rule of Eastern Gangas of Kalinga. The Somavamsi kings were patrons of Saivism and during their rule many famous temples such as the temples of Lingaraj, Brahmeswar, Mukteswar, Kedareshwar and Rajarani were constructed at Bhubaneshwar. Chodaganga Deva, on the other hand, was a patron of Vaishnavism. He was influenced by the famous Vaishnava saint Ramanuja. The famous temple of Jagannath at Puri was constructed by him and from that time onwards the religious centre of gravity in Orissa shifted from Bhubaneshwar to Puri. The Ganga kings like the Somavamsis were also great temple-builders. The district of Puri was adorned by many great monuments by these rulers. The most important temple ever built was Sun-chariot at Konarak, built by the famous Ganga ruler Narsimha Deva I who ruled from 1238 to 1264 A.D. Anangabhima Deva III, the father of Narasimha Deva I, constructed the Pataleswar temple in the precinct of the Jagannath temple of Puri and it was he who built the Fort of Barabati at Cuttack, where he also constructed a great temple for Jagannath which was destroyed by Firuz Tughluq in 1361.

Chandradevi, the daughter of Anangabhima Deva III, constructed the temple of Ananta Vasudeva at Bhubaneswar and it was an important Vishnavite monument in the heart of the Saiva Kshetra.

During the rule of Bhanu Deva II, Jauna Khan made an expedition against Orissa and the Ganga king sent a large force to the frontier to defend his kingdom. According to Isami, the only contemporary author who gives an account of the expedition, the Orissa forces were defeated and fled and Jauna Khan plundered their camp and took much booty. But the Puri plates of Narasimha IV credit Bhanu Deva II with a victory over Ghiyas-ud-din Tughluq. This probably refers to the same expedition. It is known from Tarikh-i-Firoz Shahi that the Sultan Firuz Tughluq invaded the Ganga capital in 1361 A. D. during the rule of Bhanu Deva III. The destruction of the Jagannath temple at Cuttack by Firuz Tughluq has been referred to above. From that time onward the Ganga power declined steadily.

The Ganga kings ruled over Orissa up to 1435 A. D. The last ruler of this dynasty was Bhanu Deva IV who was an incapable ruler and was given to luxury and licentious habits. When he died childless in 1435 A. D., the throne was seized by the veteran Minister Kapileswar Routrai who started the rule of Solar (Surya) dynasty in Orissa. A detailed history of the rule of the Ganga kings will be given in the Cuttack District Gazetteer.

Kapileswara Deva popularly known as Kapilendra Deva was an ambitious and war-like monarch and he is generally regarded as the greatest king after Kharavela. He fought with the Reddis of Rajahmundry and occupied their territories. He defeated the Sultan Nasir-ud-din of Bengal in the north and the Bahamani Sultan Ala-ud-din Muhammad II in the south. Sultan Humayun Saha Bahamani the son and successor of Ala-ud-din Muhammad was also defeated by him. The inscriptions at Munnur in the South Arcot district testify to the fact that Kapilendra Deva had extended his sphere of conquest by 1464 A. D. as far south as the river Cauvery. King Mallikarjuna of Vizianagar must have therefore been defeated by Kapilendra Deva sometime before 1464 A. D. Kapilendra Deva bore three proud titles of Gajapati Gaudeswar Navakoti Karnata Kala Vargeswara, vindicating his conquests. The meaning of this high sounding title is that he was the Lord of Gauda, nine forts of Karnataka as well as of Gubarga (Kalabarga), the capital of Bahamani State. This title was borne by all the succeeding Gajapati kings of Orissa.

Kapilendra Deva was succeeded by his son Purusottama Deva in March 1467. At the beginning, Purusottama Deva sustained defeat at the hands of the Bahamani Sultan Muhammad III; and Saluva Narasingha, the ruler of Chandragiri, also captured from him all the territories south of the Godavari delta. Purusottama Deva had to wait till he was strong enough to retrieve his prestige and power. He mobilised his army towards south in 1482 after the death of Muhammad III Bahamani and over-ran the whole of Godavari and Krishna doab including Guntur district. Saluva Narasingha had by that time usurped the throne of Vijayanagar and he was defeated by Purusottama Deva who married Rupambika, the daughter of Saluva Narasingha. Purusottama Deva brought from Vijayanagar, the idols of Gopala and Ganesha, as well as the jewelled throne as symbols of his victory. The idol of Gopala has now been enshrined at Sakhigopal in the district of Puri and the idol of Ganesha is installed in the compound of the Jagannath temple, Puri. The Ratnavedi on which the image of Jagannath stands at present inside the sanctum of Puri temple is supposed to be the jewelled throne brought by Purusottama Deva from Vijayanagar and Prof. R. D. Banerji could recognise on it the bizarre-arabesque of the decadent Hayasala design.

Purusottama Deva died in 1497 A. D. and was succeeded by his son Prataparudra Deva. This new Gajapati was not as strong as his father and grandfather and during the early part of his rule the strength of his enemies soon increased on all sides of his territories. Direct danger had come from the north when Sultan Hussain Shah of Bengal sent a large army in 1509 under Ismail Ghazi who advanced as far as the town of Puri. The priests of Jagannath took away the deities and concealed them in the Chilka lake. Prataparudra Deva who was then in the southern border of his territories hastened towards Puri to meet the invaders. But the latter retreated at his approach and were closely pursued till they crossed the borders of Bengal.

In 1512, the famous king Krishnadeva Raya of Vijayanagar invaded Orissa and obtained a series of brilliant victories against the generals of Prataparudra Deva. The forts of Udayagiri and Kondapalli fell into the hands of Vijayanagar forces who also occupied the stronghold of Simhachalam near Vizagapatam. Prataparudra Deva was forced to conclude peace by ceding all his territories to the south of the Godavari to Krishnadeva Raya who, it is said, also married one of the daughters of the Gajapati king. This treaty was concluded in 1519. Prataparudra Deva ruled for about 20 years more and that period was remarkable in the history of Orissa for the activities of Sri Chaitanya and the famous poets and philosophers of Orissa. A large number of scholars,



poets and philosophers flourished during this period among whom mention may be made of Balaram Das, Jagannath Das, Yasovanta Das, Achyutananda Das and Ananta Das who popularised the cult of Jagannath by their inspired writings. Virasingha, the famous Buddhist scholar; Lolla Lakshmidhar, the commentator of Soundarya-Lahari; Kavidindima Jivadeva, the author of Bhaktibaibhava and Bhakti Bhagavata; Shri Ray Ramananda, the great Vaishnava philosopher and the writer of the drama Jagannath Ballabha; and Pandit Godavara Mishra, the composer of Yoga Chintamani. Prataparudra Deva himself is credited with the authorship of Saraswati Vilasam, an admirable work on Hindu Law.

After Prataparudra Deva Orissa became just like a ship without rudder. Two of his sons who are known to us by their nick names, Kalua Deva and Kakharua Deva, ruled one after the other only for a year and they were treacherously murdered by Govinda Vidyadhar who usurped the throne. Govinda Vidyadhar ruled up to 1549 A. D. and was succeeded by his son Chakra Pratap who ruled for eight years. He was murdered by his own son Narsingha Jena who in his turn was assassinated in a successful plot organised by the General Mukunda Harichandan. The civil war started between Mukunda Harichandan and Raghuram, the younger son of Chakra Pratap. But subsequently Raghuram was killed and his supporter Danai Vidyadhar, the Minister, was imprisoned. Mukunda Harichandan ascended the throne in 1559 A. D. after putting to sword many of his rivals and their associates. He was a friend of the Mughal Emperor Akbar as Sultan Sulaiman Khan Karrani of Bengal was their common enemy. There was exchange of embassies between Delhi and Cuttack and the reaction of this alliance was strongly felt in the Court of Bengal. In 1567, when Akbar was busy in the siege of Chitor, Sulaiman took the opportunity and sent a large army under his son Bayazid who advanced up to Cuttack and occupied the strong fort of Barabati. Mukunda Deva remained confined in the fort of Kotsima in Northern Orissa where he was closely besieged by the invaders. Meanwhile Ramachandra Bhanja the Commander of Sarang garh fort, declared himself as the king of Orissa. When Mukunda Deva advanced towards Cuttack, he met Ramachandra Bhanja near Jajpur and a skirmish took place between them at Gohiratikari, 6.4 km. north-east of Jajpur. Mukunda Deva, the last independent ruler of Orissa, fell fighting on the same day. Ramachandra Bhanja was also defeated and killed by Bayazid. Thus Orissa passed into the hands of the Afghans in 1568 A. D.

The Afghans of Bengal became weak after the death of Sultan Sulaiman Karrani in 1573 and as the prince Bayazid died a premature death, the throne of Bengal passed to the impetuous prince Daud Khan. Daud was defeated by the Mughal powers in 1574 and fled away to take shelter in Orissa, but was again defeated at Tukaroi on the river Suvarnarekha in March 1575. He was finally killed in the battle of Rangamahar in 1576 and the Mughals occupied Bengal and Orissa. But the Afghan nobles were reluctant to submit to the Mughal powers till 1590 when Mana Singh invaded Orissa and completely crushed the Afghan resistance. But Mansingh went back after making temporary arrangement in the administration of Orissa which once more became the hot bed of conspiracy of the Afghans against the Mughals. Consequently, Mana Singh had to invade Orissa once again in 1592 when he strongly laid the foundation of the Mughal rule and himself became the Governor of Orissa till the death of Akbar in 1605.

From the year 1592 the political centre of gravity shifted from Cuttack to Khurda when Ramachandra Deva I, the son of Danai Bidyadhar, the Minister of the Bhoi king Govinda Bidyadhar, was made the king of Khurda by Mana Singh. Ramachandra Deva I was not only recognised as the successor of the former Gajapati line of kings but also as the controller of the Jagannath temple at Puri. The new Gajapati king made sincere efforts to popularise and glorify his rule. It is said that the image of Jagannath had been burnt by the fanatic Kalapahar after the occupation of Orissa by the Afghans of Bengal in 1568. Ramachandra Deva I constructed the new images of the deities and installed them in the sanctum of the Jagannath temple for which he was reputed as the second Indradyumna. Sometime in 1596 he set the famous Blue-wheel (Neela-chakra) on the crest of the temple of Jagannath and this work was done by one Damodar Champatiray, the son of Barjena Mahapatra, a temple accountant. Ramachandra Deva I was also appointed as a Mansu-badar of 3500 horses under the administration of Akbar. In 1599 Raja Mukund Ray of Kassimkota took shelter in Khurda being driven out by Sultan Muhammad Quli of Golconda. Ramachandra Deva was defeated by the army of Qutb-Shahi kingdom as a result of which Mukunda Ray was forced to leave Khurda and fled away towards Bengal.

THE RAJAS  
OF KHURDA

Gajapati Ramachandra Deva I was a patron of Brahmins. He set up many Brahmin villages in different parts of the district. These villages were known as *sasans*. Not less than 16 *sasans* are ascribed to the time of Ramachandra Deva I. It was during his rule that the Muktimandap in Puri Temple was constructed, probably by Gaura Rani, the wife of General Mana Singh. Ramachandra Deva I died in 1607 A.D. and was succeeded by his son Purusottama Deva.

After the death of Akbar, the Gajapati king of Orissa lost the place of honour in the Mughal Court of Delhi. During the reign of Jahangir, Orissa was made a separate Subah and Qasim Khan was appointed as the first Subadar. During his rule one Keso Das came to Puri with a large following in the guise of a pilgrimage and looted the temples with the connivance of the Subadar. He quartered his men inside the temple compound and overwhelmed the army sent by Purusottama Deva. The worship of Jagannath was completely stopped and the feeble Gajapati king being anxious for the restoration of the sanctity of Jagannath worship surrendered to Keso Das. He agreed to send one of his daughters to the harem of Badshah Jahangir along with a present of 3 lakhs of rupees and to give his sister in marriage to Keso Das. Emperor Jahangir was highly pleased with Keso Das for this heroic adventure. The Subadar Kalyan Singh, the son of Todar Mal, invaded Khurda to exploit money from Purusottama Deva. Following the example of Keso Das, he demanded another daughter and a present of three lakhs of rupees for Emperor Jahangir and Purusottama Deva was forced to agree to this demand. After Kalyan Singh, Mukarram Khan was made the Subahdar of Orissa and he too invaded the territory of Purusottama Deva. The Gajapati king this time fled away from Khurda and took shelter in the fort of Manitri. The images of Jagannath were also taken away by the Gajapati near Banpur as a precaution against the ravages of the Muslims. Purusottama Deva died in the fort of Manitri in 1622 and was succeeded by his son Narasimha Deva. Like his father, the new Raja also became a prey to Muslim rapacity from the day of his accession to the *gadi* of Khurda. In 1645 he fought with considerable valour with Fateh Khan, the General of Subadar Mutquah Khan, and died in the battle. The *sasan* village Biranarasinghpur in Puri district is named after him. The Subadar then placed Gangadhara Deva, the nephew of Narasimha Deva, on the throne, but after about four months Balabhadra Deva, the brother of Narasimha Deva, murdered Gangadhara and usurped the *gadi*. The *sasan* village Balabhadrapur was established by this ruler. He was succeeded in 1655 by his son Mukunda Deva I who ascended the *gadi* as a minor boy. He has been credited with the establishment of the *sasan* village Mukundapur. During his rule, the Car of Jagannath for the Car Festival was constructed of the wood brought from Daspalla forest (now under Nayagarh Forest Division) and the previous practice of bringing wood from Banpur for the purpose was discontinued. The tradition of constructing the Car with the wood brought from Daspalla is continuing till the present time. Mukunda Deva died of smallpox in 1690 while he was at Jajpur, and was succeeded by his son Dibyasingha Deva I. During his rule, there was a severe cyclone in

the east coast of Orissa in 1700 A. D., when the discus on the top of the Jagannath temple at Puri fell broken. Dibyasingha Deva I installed a new discus on the temple in 1715 and it was then known as the blue discus (Nila-chakra). After the death of Dibyasingha Deva I in 1720 his brother Harekrushna Deva became the Raja and ruled for five years. He established Harekrushnapur *sasan* the first Brahmin donee of which compiled a Smriti work named Gadadhara Paddhati. This was recognised as the authentic work on religious rites in Orissa. Harekrushna Deva is known to have white-washed the temple of Jagannath at Puri and the flight of steps in the Jagamohan of Puri temple was constructed by him. After his death his son Gopinath Deva came to the *gadi* in 1725. The *sasan* village Gopinathpur near Atharnala of Puri was established by his brother Bhramarabara Routaray. Gopinath Deva was a sickly person and during his rule the administration was carried on by one of his brothers, Ramachandra Deva, who succeeded him after his death in 1732. By that time Muhammad Taqui Khan, the illegitimate son of Sujauddin, the Nazim of Bengal, was made the Naib Nazim in Orissa and he invaded the temple of Jagannath being attracted by its wealth. The worshippers of Jagannath apprehending the motives of Taqui Khan had taken away the idols of Jagannath which they concealed in an island in the Chilka lake. Taqui Khan proceeded to Khurda from Puri and defeated and imprisoned Raja Ramachandra Deva II whom he brought to Cuttack. Ramachandra Deva was forcibly converted to Islam after which he was renamed Hafiz Qadar Muhammad. Taqui Khan died in 1734 which, according to Muhammadan superstition, resulted by some witch-craft and after him Murshid Quli Khan II became the Naib Nazim of Orissa. He was a well-meaning administrator and because of his sympathy and goodwill towards Orissa he was greatly loved by the people. He rendered valuable help in reinstalling the images of Jagannath and restoring their worship in the temple which greatly pleased the people of Orissa. He gave his daughter in marriage to Hafiz Qadar (Ramachandra Deva II), the converted Raja of Khurda, who, however, was ousted from the Hindu society and was also deserted by his own family because of his change of religion.

In 1739 Shuja-ud-din, the Nazim of Bengal, died and was succeeded by his son Sarfraz Khan. In 1740 Alivardi Khan, the Naib Nazim of Bihar, defeated and killed Sarfraz and became the Nazim of Bengal, Bihar and Orissa. Murshid Quli Khan II who was the Naib Nazim of Orissa did not recognise Alivardi Khan as Nazim. So, after acquiring Bengal Alivardi proceeded to Orissa to chastise Murshid Quli II. It was during this period of danger that Ramachandra Deva II, the Raja

of Khurda, rendered valuable help and assistance to his father-in-law Murshid Quli, who, however, was defeated and driven away from Orissa and took shelter at Masulipatam. But Murshid Quli II did not bend and he together with his trusted General Mir Habib invited Raghuji Bhonsle I of Nagpur to come to the rescue of Orissa against the Nazim of Bengal. From this time onwards the Marathas began to ravage West Bengal and parts of Orissa till 1751 when Alivardi Khan was forced to cede the revenues of Orissa to the south of the river Suvarnarekha.

Ramachandra Deva II died sometime in 1742-43 and after him there was a struggle for succession. Mir Habib, who was then conspiring against Alivardi Khan of Bengal, tried to install one Padmanava Deva on the *gadi* of Khurda. Subsequently Birakishore Deva, the grandson of Ramachandra Deva II, succeeded in occupying the *gadi*. It was during the time of this ruler that a treaty was made in 1751 between Alivardi Khan and Raghuji Bhonsle by which the former agreed to pay twelve lakhs of rupees on condition that 'the Marathas would not set their foot within his dominion'. As a result of this treaty the Marathas became the virtual rulers of Orissa although the appointment of Naib Nazim required the approval of both Bhonsle of Nagpur and Nazim of Bengal. In 1760 Narayan Deva, the ruler of Kimeri, invaded the territory of Khurda and Birakishore Deva not being able to drive out the invader sought the help of Seo-Bhat Sathe, the then Maratha Governor of Orissa. The Marathas came to the rescue of Khurda and drove away the invaders. But the Raja could not pay them the expenses of the campaign and was compelled to mortgage to the Maratha Governor the best portion of his territory including the Parganas of Lembai, Rahang, and Purushottam Kshetra. Birakishore Deva is said to have become mad towards the end of his rule and murdered four of his sons and committed various excesses out of the feat of madness. He died in 1780 after a long rule and was succeeded by his grandson Dibyasingha Deva II. The Marathas acknowledged the accession on the condition that the Raja was to pay an annual tribute of Rs. 10,000 to them. Dibyasingha Deva constructed a big fort in the pass of the Barunai Hill and removed there his headquarters from Khurda. After his death in 1795 his son Mukunda Deva II succeeded to the *gadi*.

Lord Wellesley, after becoming the Governor-General of India, adopted a vigorous policy to break the power of the Marathas by his policy of subsidiary alliance. He wrote to Col. Brooke, the Resident of Nagpur, to ask the Raja to maintain the British subsidiary force and to assign the coastal tract of Orissa for the maintenance of that force so as to establish the continuity of the British dominion from Bengal

to Northern *circars*. The Raja of Nagpur declined to accept such an inglorious alliance and Wellesley persuaded the Court of Directors to approve his plan of declaring war against the Maratha Confederacy. The war was declared on the 3rd August, 1803 and the British force invaded Orissa both from the north and the south. The main force under Commander Col. Campbell was to march from Ganjam with the instruction that it would bring under control the coastal area of Puri and then to push through the tract up to Cuttack to take possession of the fort of Barabati. The force consisting of about 1,500 native troops started from Ganjam towards Puri but as Col. Campbell, the Commander, suddenly got high fever the command of the army was transferred to Gen. Harcourt. The new Commander on instruction from the Governor-General tried to appease the Hindu population of Orissa by circulating a declaration that henceforward the British Governor would be the guardian of the temple of Jagannath. He issued numerous messages to the Zamindars of Orissa in order to impress upon them that the Christian Government was not alien to Hindu religion and that far from doing harm to the Jagannath worship their intention was to glorify it under their benevolent administration.

The Marathas stationed their main force at Barabati and small detachments were placed at Pipli and Manikapatna to oppose the advance of the British troops. The Maratha army at Manikapatna were easily driven away and Fateh Muhammad, the Maratha Faujdar of Malud, was won over to the side of the British. The help of Fateh Muhammad was of great importance to the British troops and his knowledge about the routes in that part of the territory facilitated them to march onwards. From Manikapatna the force marched up to Narsinghapatna which was not far from the territory of the Raja of Khurda. Harcourt apprehended that the Raja was in secret league with the Marathas and he offered one lakh of rupees to him in exchange of his help in transporting the baggage and artillery and also in sending 3,000 fighting men to co-operate with the British troops. Mukunda Deva II was chaffing under the control of Marathas and was resenting their hold over the Jagannath temple. He readily agreed with the British proposals and with his help Harcourt could easily occupy Puri on the 18th September, 1803. The priests in a body welcomed the British rule and Harcourt placed the Jagannath temple under a guard consisting of Hindus only. Harcourt left two detachments of infantry at Manikapatna and Puri under the command of Lt. Ogilvie and Major Fletcher respectively to safeguard against the Maratha attack and himself proceeded towards Cuttack. The march from Puri to Cuttack was strongly opposed by the Marathas and severe fighting took place at Ahmadpur and Mukundapur. But inspite of their best efforts the

Marathas could not check the advance of the British and subsequently they had to return back to the fort of Barabati. This last Maratha stronghold was occupied on the 14th October and with this the British occupation of Orissa was almost an accomplished fact.

A small British force under Captain Morgan was sent from Calcutta to Balasore by boat in the sea and after landing at Balasore, Morgan entered into an intrigue with Moro Pandit, the Maratha Faujdar of that place. The town of Balasore was occupied by Morgan and after that Capt. Slye and Ensign Scot jointly drove away the Marathas towards Bhadrak and therefrom towards Jajpur. By this time Col. Fergusson marched from Jaleswar and drove away the Marathas from the Ghats between Jaleswar and Balasore. Fergusson proceeded towards Cuttack to help Harcourt and on the way he received the news of the fall of Barabati. Thus by the co-ordinated action of Harcourt, Morgan and Fergusson, the British could occupy the Maratha territories from Jaleswar on the river Suvarnarekha in the north to lake Chilka in the south, and the long desired coastal tracts of Orissa came under British occupation. A more detailed discussion about the British occupation of Orissa will be given in the History chapter of Cuttack District Gazetteer.

It has been pointed out above that Mukunda Deva II, the Raja of Khurda, was negotiated by Harcourt to help the British troops by men and supplies in exchange of one lakh of rupees. The Raja while agreeing to this proposal strongly represented that after the British occupation, the territories consisting of Lembai, Rahang and Purushottam Kshetra which had been taken away from him by the Marathas since 1760 should be restored to him. Although Harcourt did not accept this proposal, the Raja had a fond hope of getting back those territories at some future date from the British Government. As the British could reduce the fort of Barabati with less difficulty than was apprehended before, there was no need of the full help of the Raja stipulated under the terms of the agreement. The Raja by the time of the fall of Barabati had received from the British about Rs. 50,000 out of one lakh promised to him. In March 1804, Jayi Rajaguru, the Minister of the Raja, proceeded to Cuttack with 2,000 armed men and requested Harcourt to restore the Mahals mentioned above and to pay the balance of stipulated amount. Harcourt agreed to pay Rs. 20,000 and promised to pay the rest at some future date, but as regards the restoration of the Mahals he remarked that 'not a span of land could be given up'. At this, the Raja of Khurda was greatly annoyed and became hostile towards the British

Government. When the Feudatory Chiefs of Orissa signed agreements with the new Government, the Raja of Khurda evaded for a long time to put his signature on such agreement. After making peace with the English, he secretly sought help of the Raja of Nagpur for taking possession of the Mahals. He began to reorganise his troops and improved internal defence of his territory by appointing Maratha Sardars. Moreover, he began to induce the Chiefs of the Tributary States to make a common cause with him against the British. One Sambhu Bharati, a religious mendicant, was engaged by the Raja to unite the Tributary Chiefs against the new British regime and gradually the Raja of Kanika and Kujang and other Chiefs joined hands with Khurda.

In September 1804, the Raja of Khurda was forbidden to exercise his traditional right of issuing orders to persons residing within the limits of the Mughalbandi territory without the express sanction of the British Commissioners. Moreover, he was deprived of the management of the Jagannath temple which came to him as a rude shock.

In October, exactly one month after the issue of the above order, the Paiks of Khurda and the Raja's troops rose in rebellion, presumably with a view to overthrow the British authority, and captured the villages in the vicinity of Pipli. This alarmed the Britishers who apprehended that these local troubles might assume serious proportions and they immediately took quick preventive measures.

Troops were sent from Ganjam and a detachment marched from Cuttack. The rebels being quickly driven out of Pipli retreated to the fort at Khurda, followed by the British troops. This fort, the ruins of which still remain, was situated at the foot of a hill at the east end of the valley of Khurda. The approaches from the south lay through a difficult pass between the Barunai hills which was stockaded and fortified with strong masonry barriers. It was three weeks before the British were in a position to carry these works by storm. When this was at length achieved, the Raja made good his escape southwards with a handful of his followers, the British troops being too exhausted to pursue, but he surrendered a few days afterwards. His territory was confiscated and placed in charge of Major Fletcher who erected the first civil building at Khurda. The estate has since been managed as a Government Estate, the Raja receiving an allowance of Rs. 2,133-5-4 (Rs. 2,133.33) per mensem out of the revenue. Mukunda Deva was sent a prisoner to fort Barabati at Cuttack, from where he was shortly removed to Midnapore. He



was released in 1807, allowed to live in the landed at Balisahi in Puri town, and vested with the superintendentship of the Jagannath temple; but in 1817 he was again made prisoner in consequence of another rebellion.

Paik  
Rebellion

This was a rebellion of the Paiks, i. e., the landed militia of Orissa to whom the English conquest had brought little but ruin and oppression. Brave and undaunted as the Paiks were in comparison with the British Sepoys, the nature of the country and their intimate knowledge of it gave them an advantage which rendered the contest very severe. Stirling has written about the Paiks who combine with "the blindest devotion to the will of their chiefs, a ferocity and unquietness of disposition which have ever rendered them an important and formidable class of the population of the Province". They were paid by service lands which they cultivated with their own hands in time of peace subject to the performance of certain military and police duties whenever called upon by their chiefs. People from all classes, Chasa, Pana, Kandara, Bauri, Mohammedans, Telugu, Kaisthas, etc. could become Paiks. In fact, they constituted the second line of defence like the Territorial Army of today.

The Paiks of Orissa were divided into three ranks, distinguished by names taken from their occupation, or the weapons which they chiefly used, viz., (1) The Paharis, who carry a large shield made of wood covered with hide and strengthened by knobs and circles of iron, and the long straight national sword of Orissa, called the Khanda. They are stationed chiefly as guards. (2) The Banuas, who now principally use the matchlock (in lieu of their old missile weapons), but have besides a small shield and sword. It was their duty to take the field principally and to go on distant expeditions. (3) The Dhenkiyas, who are armed with bows and arrows and a sword, and perform all sorts of duties. The war dress of the Paiks consists, or did consist, of a cap and vest made of the skin of the tiger, or leopard, a sort of chain armour for the body and thighs, and a girdle formed of the tail of some wild animal. Their ferocious dress combined with their irresistible courage in the battle ground terrorised their foes. They knew fighting well, both in the open field and in the jungles. They fought a good many bloody battle with the Mughals and did not prove inferior to any infantry which the Marathas ever brought into the field during their government of the Province.

A body of local landed militia of this kind might have been a tower of strength to the British Government, had liberal and conciliatory measures been adopted from the first. But by a fatal and short-

sighted policy Major Fletcher had been allowed to resume their service lands shortly after the confiscation of the Khurda estate. Nor was this all. Deprived of the lands which they had enjoyed from time immemorial, they were subjected to the grossest extortion and oppression at the hands of the Sarbarakars and other underlings to whom the Government entrusted the collection of the revenue, and also to the tyrannies of a corrupt and venal police. A leader was all that was required to fan the lurking embers of rebellion into open flame.

The opportunity produced the leader in the person of Jagabandhu Bidyadhar Mohapatra Bhramarbar Rai, an officer who had inherited from his ancestors the post of Bakshi or Commander of the forces of the Raja of Khurda, being second only to the Raja himself in rank. Besides Jagirs or grants of land and other perquisites, the family of Jagabandhu had held for several generations the valuable estate of Killa Rorang at a low quit-rent. This estate was in Jagabandhu's possession at the time of the British conquest, but eventually he was dispossessed when in June 1814 the Government passed orders that no settlement should be made with him, until he should have established a title to the property in the regular course of law. Jagabandhu was reduced to beggary and for nearly two years derived his maintenance from the voluntary contributions made by the people of Khurda for his support. He was constantly attended by a ragged tribe of followers bearing the insignia of state pertaining to his former condition. When advised to institute a suit for the recovery of his estate he evinced the greatest reluctance to do so, pleading his want of means, the degradation of suing as a pauper, and the uselessness of any reference to the courts established by a foreign Government.

This was the position of Jagabandhu in March, 1817 when a body of Kandhas, four hundred strong, from the State of Ghumsur crossed over into the Khurda territory and openly unfurled the banner of revolt. The Paiks rose as one man and joined them under their former leader, Jagabandhu. They proceeded to attack the police station and other government buildings at Banpur where they killed upwards of a hundred men in the employ of the foreign government and carried off some fifteen thousand rupees worth of treasure. The rebels then marched on Khurda itself, increasing in numbers as they proceeded. Their success at Banpur had set the whole country in arms against the British and seeing the hopelessness of resistance the whole of the government officers stationed in Khurda sought safety in flight. All the civil buildings were burnt to the ground by the rebels and the treasury sacked. Another body of the rebels advanced into Paragana Lembai and murdered one of the native officials who had rendered

himself obnoxious. On the intelligence of these events reaching Cuttack, the British Government at once despatched such a force as they thought would be sufficient to quell the disturbance and restore order. One detachment marched direct to Khurda and another proceeded to Pipli to protect Paragana Lembai.

The Magistrate thinking that his presence would help to restore order, set out on the first of April, accompanied by a detachment of sixty sepoys with the intention of joining the force which had proceeded to Khurda. On the evening of the following day he arrived at Ganga-pada, a village only about two miles (3·2 kilometres) away from Khurda. A barricade had been erected here, which was defended by a considerable body of rebels. The British troops were fired upon, and as it was growing dark, it was resolved to halt for the night and attempt to force the stockade early in the next morning. A letter was sent off to the officer who had proceeded to Khurda begging him to march out with his force from Khurda so as to place the enemy between two fires. Early next morning the messenger returned with the intelligence that the village of Khurda had been totally destroyed, and that the troops were nowhere in the neighbourhood. There was nothing for it under the circumstances but to beat a speedy retreat. No provisions had been brought from Cuttack and none were to be procured on the spot. The sepoys were worn out with hunger and fatigue and the number of the rebels gradually swelled to about three thousand men. As soon as the retreat was commenced the Paiks opened a brisk fire. The English troops kept as much as possible to the open, the Paiks on the other hand, kept well under cover of the jungle, from which they suddenly emerged now and again to fire, or to secure whatever baggage had been dropped or abandoned in the confusion.

The situation was a critical one, but no loss of life was sustained, and after marching without a halt from 5·30 a. m. until 3·30 p. m., the troops safely reached Balakati on the Puri road, and there halted. While preparing to resume their march at 9·30 p. m. they were again attacked under cover of the darkness by a large body of insurgents; but a well-directed volley soon scattered the rebels, and the troops continued their retreat without further molestation. They reached Cuttack on the 4th of April, having lost tents, elephants, and every article of heavy baggage which they had taken with them. The Magistrate wrote to Government as follows:

“This instant returned; after a most fatiguing march of a day and night, from Khurda; I can only write for the information of His Lordship in Council, that my retreat was forced, and that the

whole of the Khurda territory is in a complete state of insurrection. The insurgents call upon the Raja of Khurda, and Jagabandhu issues orders in his name. Their avowed intention is to proceed to Puri and reconduct him in triumph to his territory”.

The detachments of sepoy which had proceeded to Khurda and Pipli were not more fortunate than the Magistrate's party. The officer in command of the Pipli detachment, in attempting to force the rebel position at Gangapada and effect a junction with the Khurda force, was killed at the head of his men. Both detachments were compelled to retreat, with the loss of all the baggage, to Cuttack via Pipli. The latter place fell into the hands of the Paiks, who sacked it and burnt the police station. On the other hand, an officer who had been despatched with a force for the protection of Puri, reached that town on the second of April and found all quiet there. His progress had not been molested in any way, and he wrote to recommend that a force should be detached for the special duty of falling upon the rebels and bringing on a decisive action with them. Accordingly on the ninth of April, an officer with five hundred and fifty men and few guns, marched on Khurda, and on the twelfth of April martial law was proclaimed in the Khurda territory.

On the morning of the same day a large body of the insurgents assembled at Sukal, a small village near Puri. In the evening they entered the town by the Lokanath Ghat, and burnt the Government court-house and several other public and private buildings. The houses of the European residents were situated then on the sea-shore about half a mile (0·8046 km.) from the town. In these the Indian officers of the Government took refuge. The troops were located in the bungalow of the Salt Agent. On the morning of the thirteenth of April, the rebels emerged from the jungle which skirted the town on the east and opened a desultory fire. The sepoy returned it, and the contest was continued for about two hours, but at length the sepoy charged the enemy and drove them back into the town.

The success was, however, only temporary. The insurgents returned in greater numbers, having been reinforced by others of their own party and joined by many of the rebels belonging to the temple and to the Raja's private establishment. Some of the inhabitants of the town also joined the rebels, and the priests of the temple openly proclaimed the fall of the English rule and the restoration of the authority of the ancient line of sacred kings. Being thus hemmed in on three sides by the insurgents and the sea, the British, deemed it

advisable to beat a speedy retreat to Cuttack by the only road till left open. Provisions were beginning to run short, and it was found impossible to procure a fresh supply. It was important, too, to prevent the Government treasure from falling into the hands of the rebels. Puri was, therefore, abandoned ; and the fugitives, among whom were the Salt Agent and the Collector of the Pilgrim Tax, reached Cuttack on the eighteenth.

All communication between Cuttack and the southern portion of the Province was now completely cut off; consequently, nothing had been heard of the force despatched to Khurda on the ninth of April, and the greatest apprehensions were entertained for its safety. The detachment, however, reached Khurda without encountering any opposition ; and the officer in command, on hearing that the insurgents had gone in great force in the direction of Puri, proceeded against them by forced marches. On the second day after leaving Khurda he came upon the rebels, about a thousand strong drawn up behind a line of embankments.

The Paiks, as they were small in number and ill equipped, could not successfully encounter this large body of disciplined and better armed troops and had to retreat into jungle. The British force resumed its march on Puri, entered the town, and captured the Raja who could not be successful in his escape.

Several other encounters took place between the British troops and the insurgent Paiks, and the rising spread to Cuttack, where it was stamped out without much difficulty. British authority soon re-established itself everywhere, although the country did not at once recover its accustomed tranquillity and security. Bands of Paiks continued to infest the jungles of Khurda for sometime after the pacification of the rest of the country, and disturbed the Britishers in their administration. In May, 1817, two English Judges were posted at Khurda to award punishments of death, transportation and long term imprisonment to the imprisoned rebels. In the early part of the year 1818, the British Government had also to take recourse to military operation in the jungles of Khurda which lasted till the year 1826. In this operation bands of Paiks, including Bakshi Jagabandhu, were hunted down and many were brutally murdered. The British Government appointed a Commission to investigate into the causes of this outbreak. The Commissioners reported that the Government itself was to a large extent to blame and that the peasantry had many real grievances to complain of. The resumption of large tract of service land, the currency regulation which compelled the people

to pay their land tax in silver instead of in *cowries* as before, the heavy salt duty, the extortions and chicanery of subordinate officials, were all bitter grounds of discontent. These grounds can very well show that the Paik Rebellion of 1817 was a common man's agitation, it was not initiated by any aristocratic blood. In fact, the Raja of Khurda and Bakshi Jagabandhu joined the rebellion and were accepted as leaders by virtue of their past positions.

Raja Mukunda Deva died a captive in November, 1817. He was the last king of Khurda and after him his successor came to be known as the Raja of Puri, the title of 'Raja' being only nominal, and he depended on a political pension. The management of the Puri temple, however, remained in his hands.

Ramachandra Deva III (1817-56), the son of Mukunda Deva, built a new palace on the Car Road at Puri and amassed much wealth by his thrifty habits. He was succeeded by Birakishore Deva II (1856-62) and the latter by Dibyasingha Deva II (1862-77) who was transported for life on a charge of murder. His successor Mukunda Deva III died in 1926 and was succeeded by his adopted son, Ramachandra Deva IV, who was the Superintendent of the Jagannath temple till 1960 when the management of the temple was taken over by the Government of Orissa.

In 1827, the people of Tapang Garh under the leadership of Samanta Madhaba Chandra Routray, their Dalabehera, revolted against the oppressive alien rule of the British. Since the Paik Rebellion of Khurda (1817-18), the people of this area did not pay rent to the British Government as a consequence of which on the 23rd May 1827, one British Officer with some sepoy was sent from Khurda to collect arrear rent from Tapang.

The Tapang\*  
Rebellion of  
1827 A. D.

At the instigation of Madhaba Chandra, the people refused to pay rent to the British. One Govardhan Bairiganjan shot two Englishmen to death. Some British sepoy were seriously wounded in the scuffle. The British authorities took a strong view of the situation and Lieutenant-Colonel Harcourt sent an ultimatum to the Dalabehera of Tapang to clear the arrear rent immediately and surrender himself in the court at Khurda. But Dalabehera Madhaba Chandra paid little heed to the ultimatum and prepared himself for a confrontation with the British. Col. Harcourt marched to Tapang with a contingent

\* A detailed account of the battle between the British and the Dalabehera of Tapang which took place in 1827 A. D. is given in 'Phiringi Kali Bharat', written by Madhusudan Bipra who belonged to the village Sanaput garh, near Tapang. As stated in the Kavya it was written eight years after the occurrence of the battle and the author himself was an eye witness of the battle for four days. The manuscript of 'Firingi Kali Bharat' is preserved in the Orissa State Museum, Bhubaneshwar.

of British force in June 1827, and met the rebels in the battle-field of Kandagoda near Tapang. After a protracted fight the rebels were repelled and the revolt was finally subdued. Dalabehara Madhaba Chandra subsequently surrendered to the British and was pardoned for his nobility and bravery.

LOCAL  
CHIEFS  
UNDER  
FOREIGN  
RULE

From 1818 to 1828, Puri and Khurda were both administered by a Joint Magistrate and Deputy Collector. The headquarters were at Khurda. Sometime after, the status of Joint Magistrate was raised to that of Collector. In 1829, Orissa was divided into three districts, viz., Cuttack, Puri, and Balasore. In the same year, the headquarters was shifted from Khurda to Puri town. Since that time Khurda has been placed in charge of a Subdivisional Officer. The area of Puri district was considerably enlarged when consequent upon the merger of Orissa States on the 1st January 1948, four States, viz., Nayagarh, Khandapara, Ranpur and Daspalla were added to the district. These ex-State areas now constitute the Nayagarh subdivision.

Nayagarh

The ex-State of Nayagarh was, according to tradition, founded by one Suryamani Singh who came on a pilgrimage to Puri from Rewah in the Madhya Pradesh. He established a Garh (Fort) at a place called Gunamati in Nayagarh. He was elected by the people of the country as their Chief and received in marriage the daughter of a Mali (gardner) who was the priest of the village goddess. On her death, he married again a Kshatriya bride, whose descendants have since held the *gadi* of the two States of Nayagarh and Khandapara. Two or three generations afterwards the limits of the State were extended from Gunamati to the present capital of Nayagarh. The fourth Chief, Raja Bagha Singh, established the new fort at its present site in Nayagarh. The 12th Chief extended his boundaries by waging war with the Chiefs of Baud, Banpur, Ranpur, and Ghumsur. He gave Nayagarh to his eldest son Harihar Singh, Khandapara to his second son Jadunath Singh Mangaraj, and Lakshmi Prasad to his third son. The third son dying heirless Lakshmi Prasad was again included in Nayagarh, and the boundaries of Nayagarh and Khandapara as then fixed have remained unchanged. The fourteenth Chief Raja Gokul Singh temporarily took charge of the administration of Orissa in 1672 when Raja Mukunda Deva had gone to marry a princess in the South. The Raja of Orissa on his return was so much pleased with Gokul Singh's works that he conferred on him the title of 'Mandhata' which is still borne by the family. The twenty-third Chief was the last of the lineal descendants of Suryamani Singh. He held the *gadi* for a year and was succeeded by Raja Raghunath Singh, a blood relation, who died without heir in 1897, and on his

death bed authorised his younger Rani to adopt a son, who ascended the Gadi. His grandson Krushnachandra Singh Mandhata was the last ruler of the State and during his rule Nayagarh along with other States merged with Orissa in 1948.

The history of Nayagarh State reveals that Jadunath Singh Mangaraj was the founder of the Khandapara State. He obtained the title of Mangaraj from the then Raja of Orissa. In 1599 A. D. Jadunath Singh Mangaraj is said to have defeated the Chief then holding sway over the country from Ogalpur to Harichandanpur in Khandapara and took possession of his territory. The successors of Mangaraj extended their dominions and strengthened the State of Khandapara which at one time extended on the east up to Banki, on the west to Balramprasad in the Daspalla State, on the north to Kantilo, and on the south up to Jagiapalli in Nayagarh. Another Raja Banamali Singh of Khandapara was a powerful Chief and for the help he rendered to the Raja of Orissa he received the title of 'Bhai Mardaraj Bhramarbar Ray' which is borne by the Chiefs of this territory to the present day.

The Chiefs of Ranpur claim descent from the Solar dynasty of Orissa. The ex-State was founded by one Biswabasab Deva probably during the rule of Kapilendra Deva, the founder of the Solar line of kings in Orissa. The hereditary title of the family was 'Vajradhara Narendra Mahapatra', which was conferred by king Prataparudra Deva, grandson of Kapilendra Deva. Raja Padmanabha Narendra, one of the rulers of Ranpur, caused to be excavated the famous Narendra tank at Puri. The British conquered Orissa in 1803 when Ranpur was under the rule of Raja Brundaban Singh Deva and the Raja was of great help to the British in suppressing the rebellion of the Paiks of Khurda.

The name Daspalla is a variant of Daspalli meaning a cluster of ten villages. This indicates that the ex-State was formed out of a nucleus of ten villages. One Salabhanja of the ruling family of Baud is said to have founded the State with the help of the Chiefs of Nayagarh and Khandapara who gave him some portions of their own States. Narayana Bhanja, the successor of Salabhanja, occupied some Kandha villages. The next Chief was Padmanabha Bhanja who defeated a Kandha Chief and founded the town of Kunjabanagarh which became the headquarters of the State. The two succeeding Chiefs attempted to wrest from the Raja of Angul the tract known as Jormuha and the dispute that arose out of it was finally decided in favour of Daspalla by the Maratha Government in 1776.



Krushna Chandra Bhanja, the twelfth Raja of this family, occupied the Kandha territory of Masaghar, and Baishipalli. The Raja of Daspalla was to supply free of cost the timber required for the cars of Jagannath and in consideration of this, he was exempted from the tribute of the newly acquired territory of Jormuha. The Marathas had their last stronghold at the Baramul pass in Daspalla from which they were driven away by the British in 1804.

THE REVOLT  
OF 1857 AND  
CHAKHI  
KHUNTIA

The Revolt which broke out at Meerut on the 10th May, 1857, had its shadow cast on this district. The guard at Puri Treasury was strengthened. As the Car Festival was approaching, G. F. Cockburn, the Commissioner, advised the Magistrate at Puri to warn the Thana Officers to become alert and to keep watch over the disbanded sepoy going to Puri, who would probably be armed and commit outrages. In a letter to the Commissioner, the Magistrate at Puri reported that about 50 disbanded sepoy came to Puri and excepting three or four, all had gone away. The Pandas of the temple with whom they resided were held responsible for the conduct of the men during their stay at Puri. During the peak period of the Revolt many people in the district were arrested, detained and kept under close surveillance. The Magistrate at Puri was vested with special powers to try mutineers and deserters from army. Strict watch was kept on all religious mendicants and vagrants who might be sepoy under disguise.

The name of Chakhi Khuntia, a *Panda* of the Jagannath temple at Puri, has been intimately associated with the Revolt of 1857. He was a man of immense physical strength and used to visit up-country military stations to induce the sepoy to visit the temple of Lord Jagannath at Puri. It appears from official records that during his such visits he came in close contact with the sepoy of the 13th Bengal Native Infantry (B. N. I.) which revolted at Lucknow. On account of this, he was arrested on suspicion in Bihar and was put into jail. Proceedings were drawn up against him and his property was sold on auction. After the declaration of amesty, Chakhi Khuntia was released from jail with a warning that only due to the royal clemency, further proceedings against him, as previously intended, were stayed and that the sale proceeds of his property would be refunded to him.

Chakhi Khuntia, however, has become a popular legend in Orissa.  
There is a saying in Oriya,

“ନଈରେ ବାଳିଆ ବହୁଟିଲୁ  
କଜଳ ସିନ୍ଦୂର କିଆଁ ଲେ ଉଣ୍ଡେ  
ସତେ କି ଉଠିଆ ଲେଉଟିବ ?”

the English rendering of which would be :

‘The cat-fish has flashed in the river

Why apply collyrium and vermilion, O widows !

Will Chakhia really come back ?’

The Satyabadi School established on the 12th August, 1909, may be said to be the cradle of the National Movement in Puri district. This institution started as an open air Middle English school in a shady grove of *Bakul* and *Churiana*. It developed into a High English school in 1912. A band of selfless young men (they include Harihar Das, Nilakantha Das, Krupasindhu Misra, Godavarish Misra who distinguished themselves in later life as scholars and national leaders) under the inspiring leadership of Pandit Gopabandhu Das (popularly known as **UTKALMANI** which means jewel of Utkal) managed this institution and carried on social service as well as nation building activities. This school was converted into the National Educational Centre on the 21st January, 1921. When Mahatma Gandhi started the Non-Co-operation Movement, the National Institution of Satyabadi plunged into that movement under the leadership of Pandit Gopabandhu Das. This school had to be closed in 1926 due to the animosity of the Government which withdrew recognition. Pandit Gopabandhu converted it into an Ashram to carry on social activities through it. The weekly Oriya paper named the ‘Samaj’ which was started by Pandit Gopabandhu created great political consciousness among the people. In January 1925, the office of the Samaj was shifted to Puri for better organisation and management. Pandit Gopabandhu had in his mind to start an English weekly paper under the editorship of Pandit Krupasindhu Misra but as Krupasindhu died at Puri in February 1926, his hope could not be fulfilled. That year, there was a great flood in the district, particularly in Brahmagiri, Kanas and Chabiskud area. Pandit Gopabandhu started a number of spinning centres in different parts of the flood affected areas and this Movement of spinning and weaving was utilised not only for feeding the people but also as a National Movement in the

FREEDOM  
MOVEMENT

country. When Shri Nilamani Senapati, I. C. S., Collector of Puri, visited Satyabadi in 1930 there was a skeleton school which prepared students to take the Matriculation Examination as private candidates. He recommended that the only way to stop Satyabadi continuing to be a centre of subversive activities would be to recognise the school and give it aid. That was done. Pandit Gopandhu started a branch of the Servant of People's Society at Cuttack in 1926 and affiliated his paper the 'Samaj' to that Society. In 1928, Pandit Gopabandhu was elected as Vice-President of that Society in its annual meeting held at Lahore. The Samaj Press shifted its headquarters from Puri to Cuttack in 1927. Pandit Gopabandhu arranged to observe the All India Bardoli Day on the 12th June, 1928. But when the day was celebrated at Puri, he could not attend it due to high fever. He died of that fever on the 17th June and his death came as a great blow to the national aspirations of Orissa.

During the Salt Satyagraha Movement in 1930, the district took great part in the Movement and many patriotic Satyagrahis quoted imprisonment and faced the repressive measures of the Government with great courage. The contraband salt was manufactured in the month of April at Puri by batches of volunteers who were lathi-charged and were imprisoned by the police. The coastal village of Astrang and Marichipur in the district were the places where contraband salt was manufactured during this Movement. As a result of Gandhi-Irwin Pact, the Congress agreed to suspend the Civil Disobedience Movement and the Government consented to release the political prisoners throughout the country. As a result of this, the leaders and the volunteers of the Salt Satyagraha of Orissa were released from jail.

While the political consciousness was fast growing in British Orissa, the National Movement was also gaining ground in the Feudatory States. But the first aspiration of the national spirit of the people in the Feudatory States was seen in the Kandha rebellion of Daspalla, locally known as 'Daspalla Melli' of 1914. The Kandhs strongly objected to the succession of an adopted son to the Gadi of Daspalla and stormed the capital Kunjabanagarh with bows and arrows. They completely paralysed the Government and assumed control of the State for a few days till they were ruthlessly suppressed with the aid of the Gurkha regiment. This rebellion left a lasting impression in the minds of the State's people. Later on the influence of the national struggle in the British territories gave rise to strong protest against the oppression of the autocratic rulers of the Princely

States. In almost all the Feudatory States, Prajamandals were organised which were affiliated to the All-India States Peoples' Conference, formed as a National Organisation in the Indian States. In December 1930, there was Kisan agitation in Nayagarh and Ranpur which also spread to Khandapara. The authorities of Nayagarh prohibited meetings and processions within the State and when the Prajamandal leaders defied the order on the 29th December, they were arrested by the State police after which the Prajamandal workers offered mass Satyagraha on the 30th December. The agitation in Ranpur State as quoted below, took a serious turn leading to the murder of the Political Agent.

"The agitation in the Ranpur State took a violent turn during the latter part of December and more especially from the 2nd January, 1939, following the declaration of the Ranpur *Prajamandal* as an unlawful organisation and the arrest of some of their leaders by order of the State Durbar. On the 5th January 1939, huge crowds gathered before the palace from all over the State and demanded the immediate release of the *Prajamandal* leaders. The ruler wired to the Political Agent seeking his assistance. Major Bazelgette, the Political Agent, Sambalpur, on receipt of the message came to Ranpur with a small force from Nayagarh after clearing the way that was blocked by bullock carts and large branches of trees. Thousands of people armed with lathis assembled outside the palace and created an uproar complaining about the death of two tenants for which they held the Political Agent responsible. Major Bazelgette who was consulting with the Ruler of Ranpur inside the palace came out to meet the people. All at once, he was attacked by the mob. He then fired his revolver and killed a man. But he was immediately overcome by the mob and was beaten and stoned to death. This event, namely, the ghastly murder of Bazelgette was the culmination of the agitation in Ranpur and the unforeseen outcome of the heated feelings that ran high among the people of the State".\*

The Government started great repressive measures and severely punished the agitators and the leaders of the Prajamandal. Many were imprisoned and some were transported for life. Raghunath Mohanty and Dibakar Parida were sentenced to death for their involvement in the agitation that led to the death of Major Bazelgette. During the Quit-India Movement of 1942, the district of Puri took part in the general unrest and in the Puri town processions were held and effigies of the British administrators were burnt. At Nimapara, a mob raided the police station and made a great effort to put an

\*History of the Freedom Movement in Orissa, Vol. IV, pp. 21-22.

end to the British administration in that locality. The British authority had to open fire as a result of which one person was killed and four were injured. A case was made out against 16 Congressmen, accusing them of the charge of instigating the public to burn police stations, to dislocate the railway lines, cutting of the telegraph wires, etc. There are some instances of burning and destruction of dakhungalows, etc. The agitation of the people gradually came down at the beginning of 1944. Some underground Congress workers contemplated to revive the mass upsurge but the enthusiasm of the mass had considerably abated by that time. In May 1944, Mahatma Gandhi was released and many of the Congress leaders and security prisoners were set free in August of that year. They moved in the interiors to keep contact with the mass and made an organised effort to co-ordinate their social works through spinning associations.

The British Government could no longer afford to put down the ever increasing struggle for freedom and after prolonged political negotiations with the leaders of India evolved a plan of transfer of power which was accepted by all the political parties in India. This was the famous Mountbatten Plan which laid down different measures for the partition of India and transfer of responsibility in the form of Dominion Status to the two separate Governments of the divided India. India and Pakistan, were thus created on the 15th August, 1947.

When the British power withdrew from India, their paramountcy over the Indian Feudatory States lapsed. Many States finding their position undefined, began to toy with the idea of complete independence. The Government of India under the leadership of Sardar Vallabhbhai Patel took up the question of the merger of the States with the Indian Union and as a first step towards the solution of this problem, Sardar Patel visited Orissa and met the ruling princes of the Feudatory States of this Province at Cuttack on the 14th December, 1947. The merger agreement was signed on the 15th December, 1947 by the Rulers of 25 Orissa States as a result of which a greater Orissa was created and the district of Puri was enlarged by the merger of four Feudatory States in that district. These ex-States are Ranpur, Khandapara, Daspalla and Nayagarh.

On the invitation of Utkalmani Gopabandhu Das, Mahatma Gandhi paid his first visit to Orissa in March 1921. He had come to Puri and Sakhigopal and was greatly shocked to see the distress of the people caused by high floods. His visit to Orissa had greatly helped in spreading the Non-Co-operation Movement in this part of the

country. He had addressed a huge meeting held in the sandy bed of the river Kathajori in Cuttack which remains an important land-mark in the history of freedom movement in Orissa. During his second visit Gandhiji had visited Cuttack and Berhampur and had addressed a huge gathering in the Municipal Ground at Cuttack. In 1934 Gandhiji launched Harijan Movement in Orissa and came in close contact with the masses during his '*pada jatra*' or 'foot-march', which began from Puri on the 9th May, 1934. He visited the villages Harekrushnapur, Chandanpur, Sakhigopal, Birapurushottampur, Dandamukundapur, Pipli, Siula Chak, Balakati, Satyabhamapur and Baliana of the district on the way. He had also covered several other villages in the districts of Cuttack and Balasore during this memorable foot-march. His last visit to Orissa was in 1938 when he attended the fourth annual session of the Gandhi Seva Sangha held at Delang in the district of Puri from the 25th to the 31st March. Prominent among other All-India leaders who attended the session at Delang were Sardar Vallabhbhai Patel, Babu Rajendra Prasad, Babu Prafulla Chandra Ghose, Acharya J. B. Kripalani, Maulana Abul Kalam Azad and Dr. Pattabhi Sitaramaya. Each of the visits of Mahatma Gandhi to Orissa was a memorable event which inspired the people in their struggle for freedom.