

CHAPTER II

HISTORY

16. Pre and proto history

The peculiar geographical setting has to a large extent made this region isolated from the plain coastal districts of Orissa. For this it has up till now preserved many of its much varied and prolific *wild fauna and flora*. Moreover due to this comparative isolation, its present aboriginal inhabitants have not undergone a radical change in their contact with the modern civilization. Almost all the aboriginal inhabitants, who constitute the bulk of the population of the district, speaking either the Austric or the Dravidian tongue, live in a sort of Stone Age economy. Specially the Marias, the Gadabas and the Bondas are the people who are little affected by such culture-contacts. They still practise the primitive axe and hoe cultivation, pottery and basket-making, spinning and weaving and erecting funerary and religious memorial-menhirs.

Excepting the living megalithic ritual of these people nothing is known which can throw light on the pre-history of this region. Haimendorf* gives a somewhat detailed picture of these megaliths now erected by the Gadabas, the Bondas, the Parengas and the Ronas of this district and compares them with those of Bastar and Assam. His observations and arguments, though slightly back-dated, still hold good in the absence of new data coming from this area.

The prominent among the various types of megalithic monuments erected by these tribes are the stone circles which are known as '*Soder*' by the Gadabas, the Parengas and the Ronas and '*Sindiber*' by the Bondas. The difference between a *Soder* and a *Sindiber* is that the former is erected in memory of the dead, whereas the latter is considered to be the seat of some deity like the *Bursung*, the Earth Goddess. These circles are built up by irregular collection of stone slabs and upright menhirs and used as general sitting places for the villagers. Only on two occasions the Gadabas add stones to their *Soder*, i.e., the Memorial Feast (*Gota Mela*) and the Crab Festival (*Ongon Gota*), whereas the Bondas add stones to their *Sindiber* (horse-shoe shaped) in the *Gowursung Ceremony* in the month of *Deali* (October-November) and *Gia Feast* in the month of *Choit* (March-April). These ceremonies of the Gadabas and the Bondas are quite different from each other in their rituals, beliefs and contents.

*Furor Haimendorf, Christoph Von. 'Megalithic Ritual among the Gadabas and Bondos of Orissa' *JPRASB* Vol. IX, 1943, pp. 149—178.

Though the Gadabas have a common *Soder* for the whole village, the Parengas in addition to it have built up a few private ones in front of individual houses. Opposite to a *Soder* of the Ronas, on the other side of the road, sometimes one finds low stone seats together with small menhirs.

A Bonda village sometimes contains five to six common *Sindibers*. But in very rare cases a private *Sindiber* is built. In general a *Sindiber*, private or public, contains very few menhirs.

The other type of megalithic monuments erected by the Bondas is the rubble stone walls, five to six feet in height. They are erected on the path linking two villages with gateways flanked with upright stones to let the path through. They are generally found on the saddles where the path traverses a ridge and are always surrounded by the forests. They contain quite a few menhirs and are known as '*rununghor*'. It is believed that they have existed since the beginning of the world as the seats of the deities. Many of them are associated with *Bunumpa*, a branch eating deity. There are also menhirs and flat stones erected by the Bondas near the springs because a spring is always regarded as the seat of a deity.

Apart from these religious megaliths of the Bondas there are a few dolmens which are erected to preserve the memory of the dead. Outside the village and by the side of a road these dolmens are found consisting of a table-stone supported by two or three smaller stones. They are generally erected by wealthy men in honour of a deceased relative.

On the whole the megalithic practice of the district is based on two main principles, viz., (1) preserving the memory of the dead, and (2) offering a seat for some deity. But no megalith is used as a grave or a burial of the dead as those found in the peninsular and western India, Middle East, northern and western Europe, and the Mediterranean regions with characteristic port-holes and other typical objects peculiar to this culture.

The origin of primitive culture of the aboriginal inhabitants of this district, which is definitely pre-historic, is still not clearly known due to lack of scientific investigation. Unlike many other districts of Orissa, our knowledge regarding the pre-history of this district is very limited. But the neighbouring areas have yielded evidences of Early Man. At Chitrakot waterfalls on the river Indravati in the Bastar district of Madhya Pradesh, evidence of a flourishing microlithic industry of the Late Stone Age Culture has been discovered*. This place is hardly forty miles to the west of the Bastar-Koraput border. Kunavarman on the confluence of the Savari and the Godavari rivers in

* Krishnaswami, V. D. 'Pre-historic Bastar' *Proc. Ind. Sc. Cong.*, 1954, Lucknow, Part III, Abstracts, p. 41.

the East Godavari district of Andhra Pradesh has yielded shouldered celt of Burmese type.* In the same district on the banks of the river Godavari numerous microlithic and megalithic sites have been found by Cammiade†.

Taking these discoveries in the neighbourhood into account one can very well expect to find the same type of pre and proto historic cultural sequence in the district. This hypothesis gains strength when we find here the foundation of the living megalithic culture of the neolithic times.

17. Archaeology

(i) No archaeological survey has been made in this district and the antiquities so far available are rather very few. Some images of Jaina Tirthankaras found in the neighbourhood of Nandapur, the old capital of the estate of Jeypore, and at Bhairabasingpur in Jeypore tahsil indicate the prevalence of Jainism in this region during medieval period. In Nandapur, there are ruins of the temples of Mahakaleswara, Vaitala Bhairava and of Goddess Durga belonging to the same period. The Siva temple at Papadahandi, a village in Nowrangpur subdivision, exhibits elaborate carvings and in consideration of temple building art may be assigned to late medieval period. Ruins of forts probably of the 18th century A. D. are seen at Narayanpatna and Papadahandi. These were built of mud and laterite slabs and encircled by narrow ditches.

Important antiquities of this district have been described in details in appropriate places in Chapter XIX.

(ii) Coins

In the 5th century A. D. the Nalas established a strong kingdom in the Bastar-Koraput region. Their capital Pushkari was located near Podagada in the present Koraput district. Their kingdom was contiguous to the ex-State area of Bastar in Madhya Pradesh, where, in 1939 a hoard of 32 gold coins, belonging to the kings, Varaharaja, Sri Arthapati raja and Bhavadatta-Varman was discovered‡. These are single-die coins, containing Nala-legends on them. The larger sized coins measure from 20 to 21 mm. in diameter and weigh from 19 to 24.6 grams. The smaller coins are about 15 mm. in diameter and 7.5 grams in weight.

The scripts of the legends are popularly known as the 'box-headed' type, used between the 5th and 7th centuries A. D., in South Kosala and Kalinga. This type of character is generally found in the inscriptions of the Vakataka king Pravarasena II, the Sarabhapuriyas, the Pandus of Kosala and the Gangas of Kalinga.

*Cammiade, L. A. 'Pigmy Implements of the Lower Godavari' *Man in India*, 1924, Vol. IV, pp. 83—105.

†*Ibid*

‡Journal of Numismatics Society of India, 1489, No. 1, p. 20 ff.

[70 B. of Rev.—6]

In May 1957 a hoard of gold coins numbering 28 was discovered from the reserved forest of Kodinga P. S. limits of Koraput district*. This hoard of coins belongs to the Naga kings of Chakrakota. From history of Chakrakota, it is learnt that originally the place was under the Nalas, and subsequently went to the possession of the Nagas, who ruled there from about the 11th century. This hoard of gold coins has opened a new field of research so far as the history of the Nagas is concerned. These coins are thin disc-like ornaments and concavely shaped, containing the name of the issuer and the emblem at the centre. The names of Prapaganda-Bhairava, Sri Rajabhushana and Sri Ranabhushana are inscribed on them. The scripts used on these coins belong to the southern type of characters of the 12th century A. D. Similar type is used in the inscriptions of the Kakatias and the Chalukyas, and similar gold coins were also issued by the Cholas from the 10th century onwards.

After the fall of the Naga kings, we have no information regarding the issue of further gold coins by them. As such, it may be concluded that the suzerainty, which they had in the 12th century A. D., was not retained after Somesvaradeva *alias* Prapaganda-Bhairava of the Koraput hoard.

(iii) Inscriptions

INSCRIPTIONS OF NALA DYNASTY

1. Kesaribeda plates of Arthapati (*Ep. Ind.*, Vol. XXVII, pp. 12—16).

These plates were secured in 1944 from the village Kesaribeda of Umarmkot thana of the Koraput district. Palaeographically they belong to the Gupta period. The donor of the plates belongs to the Nala dynasty.

2. Rithapur plates of Bhavattavarman (*Ep. Ind.*, Vol. XIX, pp. 100—104).

Although these plates were discovered in the Amaravati district of Madhya Pradesh, their donor belonged to the Nala dynasty, which ruled over Koraput. Palaeographically the record may be assigned to the 5th century A. D.

3. Podagada Stone Inscription of Skanda Varman, son of Bhavaddatta.

It was discovered in 1922 in the Umarmkot police-station of the Koraput district and noticed in the *Madras Epigraphic Report* for the year 1921-22, p. 95.

* Orissa Historical Research Journal, Vol. VIII, 1959, No. 1, pp. 75—82

INSCRIPTIONS OF THE CHINDAKA NAGAS

Almost all the inscriptions of the Chindaka Nagas have been found in the Bastar region of Madhya Pradesh. For these inscriptions, vide Hiralal's "*Inscriptions of C. P. and Berar*".

INSCRIPTIONS OF THE MATSYA FAMILY

1. For inscriptions of this family, see *K H R J*, Vol. II, pp. 97—102.
2. Dribbida Copperplate grant
(*Ep. Ind.*, Vol. V, No. 14, pp. 106—112)

The donor is named Arjuna Bhupa, son of Jayanta and Singamamba. He made an Agraharam of the village Dribbida renaming it Jayanta Narayanapuram.

Date : Saka 1191, Vaisakha Akshayatriya, Saturday, A. D. 1269,
April 6, Saturday.

LATER INSCRIPTIONS

1. Kechala Copperplate of Raghunath Krishna (24th September 1698, A. D.)

Kechala is situated in Nandapur thana at a distance of 6 miles from the Bagara fall. See *JAHRS*, Vol. VI, p. 1.

2. The Copperplate grant of the Golconda Sultan in favour of Viravikrama (1664 A. D.). Vide *Nandapur*, p. 144.
3. Madras Museum Plate of Shri Ramachandra Deo. Vide *JAHRS*, Vol. III, 1928, p. 1.

The donor of the grant was the ruler of Nandapur. The language of the grant is Oriya. It is dated in Saka 1723.

4. Plate of Ramachandra Deo. *JBORS*, Vol. IV
5. Plate of Ramachandra Deo (*Ibid*, Vol. II)
6. Gunupur plate of Nrusimha Deva

It is dated S. S. 1747, i.e. 1825 A. D. The language of the grant is Oriya. The donor was a younger brother of Ramachandra Deo. Vide *Utkala Sahitya*, Vol. No. VIII, pp. 303-304.

18. Early history

The territory comprising the modern district of Koraput with its hills and impenetrable fastnesses was a part of the ancient Atavika land referred to in the Special Rock Edicts of Asoka. From these Edicts it is known that the Atavika people were a great source of strength

of Kalinga in the third century B. C. Asoka occupied Kalinga in 261 B. C., but the land of the Atavikas which could not be conquered remained outside his empire. The emperor in his Special Rock Edict, No. 2, clearly referred to the Atavika people as his unconquered neighbours. The fierce and war-like people of that territory were a constant source of anxiety for him and he was trying his best to appease them and make them his allies. He eschewed the idea of subduing them by his military prowess and initiated a sublime idea of conquering the hearts of these people by paternalism flavoured with love. Very little is known about the history of this region after Asoka till the rise of the Mahameghavahana dynasty in the first century B. C. when Kalinga regained her political predominance. Under Kharavela, the third ruler of this dynasty, Kalinga became one of the strongest power in India and the Atavika land comprised an important part of her growing empire. This territory appears to have been referred to as the 'invincible Vidyadhara region' in the Hathigumpha Inscription of Kharavela. This inscription reveals that Kharavela in his fourth regnal year pulled the resources of the invincible Vidyadhara territory that had been the military recruiting ground for the former kings of Kalinga and marched to the west to subdue the Rathikas and Bhojakas. From this record it becomes clear that the forest-clad territory lying to the west of Kalinga formed a great source of strength for that kingdom in ancient times. Nothing more, however, is known about the history of this territory during the pre-Christian centuries.

19. The Satavahanas

The Nasik Inscription* of Vasisthiputra Pulumavi dated in his 19th regnal year (Cir. 149 A. D.) indicates that this region formed a part of the extensive empire of Gautamiputra Satakarni (Cir. 106—130 A. D.) which extended from the Western Ghats (Sahyadri) to the Eastern Ghats (Mahendragiri). Gautamiputra Satakarni was succeeded by Vasisthiputra Pulumavi (Cir. 130—159 A. D.) who maintained the integrity of the empire but after him it rapidly began to decline. The next great king of this dynasty was Sri Yajna Satakarni who flourished from Cir. 174 to 202 A. D. but it is not known whether the easternmost region including Koraput formed part of his empire†.

20. The Ikshvakus

In the third century A. D. the supremacy of the Andhra Satavahanas was supplanted by that of the Ikshvakus but the Ikshvaku dominion was not as extensive as the Satavahana empire. The epigraphical records of the Ikshvakus are found in the Eastern Deccan whereas the Satavahana inscriptions are found both in the Eastern and Western Deccan. Evidently the Ikshvaku dominion comprised the eastern

**Ep. Ind.* VIII, p. 67, ff. No. 2

† For Chronology of the Satavahana Kings, vide D. C. Sirkar, *Successors of the Satavahanas*, pp. 161—164.

part of the Satavahana empire and Sri B. V. Krishna Rao is of opinion that it extended over Andhradesa, Kalinga and Kosala and from the banks of Penna or Pinakini on the south to the foot of the Mekala range on the north*. The inscriptions as well as the Puranas testify to the fact that Sri Santamula, the founder of the Ikshvaku power, acquired great wealth and won extensive territories by Digvijaya, after which he performed several Vedic sacrifices including a horse-sacrifice. His son and successor, Mathariputra Sri Virapurushadatta was by far the greatest monarch of this dynasty and under his rule the Ikshvaku suzerainty embraced the whole of the Eastern Deccan. Thus Koraput region passed from the hands of the Satavahanas to those of the Ikshvakus in the third century A. D.

21. The Vakatakas

By the middle of the third century A. D. the Vakatakas came to prominence in North Deccan and Vindhyaśakti, the founder of the dynasty, succeeded in extending his kingdom from Malaya to Vidarbha. Pravarasena I, the son and successor of Vindhyaśakti, widely extended his patrimony in all directions, after which he performed four horse-sacrifices signifying probably his successful campaigns in four quarters. His conquest of eastern and north-eastern region very likely brought Bastar-Koraput area to the Vakataka dominion. The great achievements of Pravarasena justify his proud title of 'Samrat' which he assumed after performing a Vajapeya sacrifice. None of the successors of Pravarasena claimed this ancestral title although they ruled over quite extensive territories probably because none of them performed this significant Vedic sacrifice. Pravarasena I was succeeded by his son, Rudrasena I who according to scholars was the same as Rudradeva of Allahabad Pillar Inscription who was killed by Samudragupta. Dr. A. S. Altekar, however, dismisses this supposition and argues that Samudragupta did not overthrow Rudrasena and that his conquests did not materially affect the Vakataka interests†.

But the Koraput region was not under the rule of the Vakatakas at the time of Samudragupta's campaign in Cir. 350 A. D. This region forming part of the Mahakantara territory was then under a king named Vyaghraraja whom Samudragupta claims to have defeated. The territory of Mahakantara is very likely the same as the land of Mahavana referred to in one Nagarjunikonda Inscription and it comprised the modern Koraput and Kalahandi tracts. The Koraput region did not probably form a part of the Gupta empire. None of the Gupta kings after Samudragupta are known to have made a military venture towards south and south-west and Gupta influence in the Deccan was more of cultural than of political importance. Matrimonial relations

* Early Dynasties of Andhradesa (1942), p. 53

† New History of the Indian People—The Gupta-Vakataka Age, p. 105

of the Gupta monarchs with the Vakataka ruling family of Berar region and with the Kadambas of Banavasi ; the use of the Gupta era in the official records of some kings like Bhimasena of South Kosala, Prithivi Vighraha of Kalinga, Madhava Varman of Kongoda and Sambhuyasas of Toshali ; the discovery of the coin of king Mahendraditya in South Kosala, as well as that of the Satara Gupta coin hoards are some of the important vestiges to point out the cultural contact of the Gupta power with south and south-eastern India. The political influence of the Gupta kings over this region was short-lived but their cultural influence could endure for a long time. The emergence of Saivism and Vaishnavism in the inaccessible region of Koraput may be attributed to the influence and inspiration of the Gupta-Vakataka culture.

22. The Nalas

In the 4th-5th century A. D. the Nalas rose to prominence with their headquarters at Pushkari in the modern Umarmkot tahsil of Koraput district. We know about the Nalas directly from four of their inscriptions, two inscribed on copper plates and the other two on stones. The copperplate inscriptions are the Rithapur plates of king Bhavadatta Varman and the Kesaribeda plates of king Arthapati, and the two stone inscriptions are Podagada Inscription of Skandavarman, son of Bhavadatta Varman and the Rajim Inscription of Vilasatunga. We have also obtained 32 gold coins issued by Varaharaja, Sri Arthapati Raja and Bhavadatta Varman. Short discussions on the inscriptions and coins of the Nala kings have already been given above. Sri S. N. Rajguru draws our attention to seal No. 25 found from the excavation of Vita, belonging to a king named Brishadhwaaja whose appellation resembles that of the Nala king*. Sri Rajguru is inclined to take Brishadhwaaja as one of the early Nala kings and the Vita seal has been attributed by Sir John Marshall to the 3rd or 4th century A. D.†

The Nala kings claimed descent from the famous king Nala of the Nishadas described in the epics. It is supposed that Narwar, a variant of Nalapura, situated on the right bank of the Kalasindhu, 40 miles to the south-west of Gwalior, was the capital of the king Nala. Nothing definite, however, can be said about it and we may say that the earliest known historical king of this dynasty whose name is recorded as Brishadhwaaja flourished in Central India in Cir. fourth century A. D. The power of the early Nala kings increased rapidly and by the time of king Varaharaja in early fifth century A. D. the political supremacy of the Nalas extended over Bastar-Koraput territories. The Edenga hoard of gold coins issued by king Varaharaja clearly testifies to the fact that the Nalas were a mighty and prosperous power in the fifth century A. D.

*Inscriptions of Orissa, Vol. I, Part II, p. 109

†Archaeological Survey Report, 1911-12, p. 51

ruling over north-eastern part of the Deccan. The rise of the Nalas was a great challenge against the prestige and power of the Vakataka monarchs and a clash between these two powers became inevitable. It has already been pointed out that the Vakatakas held sway over the Bastar-Koraput region at the time of Pravarasena I, but after him their political influence declined for sometime over that region. The Vakatakas had to face formidable challenge of the Nala powers from the time of Pravarasena II who attempted to recapture the lost territories. Under Narendrasena, the son and successor of Pravarasena II, the Vakatakas suffered serious reverses at the hands of the Nalas. The Nala king Bhavadatta Varman who consolidated his power in Bastar-Koraput region, invaded the Vakataka dominion and penetrated as far as Nandivardhana which was one of the headquarters of the Vakatakas. Narendrasena admitted defeat and was forced to surrender a part of his territory to the victor who is known to have granted a village in Yeotmal in the heart of the Vakataka dominion. After his victory, Bhavadatta Varman is known to have proceeded up to Prayaga where he took his sacred bath at the confluence of the Ganga and the Jamuna and granted lands to the Brahmins*. It is not known whether Prayaga was included in the empire of Bhavadatta Varman, but there is no doubt that the Nala empire extended far and wide and embraced a considerable portion of the Deccan and Northern India during his time.

Bhavadatta Varman was succeeded by his son Arthapati Bhattaraka who continued the struggle with the Vakataka power, but was subsequently defeated and killed by Pravarasena II, the successor of Narendrasena. The temporary eclipse of the Nala power has been referred to in the Podagada stone inscription of Koraput district, wherefrom it is known that the lost glory and prestige of the Nala dynasty were retrieved by Skanda Varman, the brother of Arthapati. Skanda Varman must have defeated the Vakataka power to regain his independence and he rehabilitated the city of Pushkari which had been destroyed during the war with the Vakatakas. The rising power of the Nalas under Skanda Varman was, however, short-lived and soon after him they were completely defeated and crushed by Chalukya Kirtivarman, who was said to be 'a night of death' to Nalas†. After this serious reverse they apparently shifted to South Kosala and ruled there for sometime. The Rajivalochan Temple Inscription at Rajim‡ preserves the names of three generations of Nala kings : Prithviraja, Viruparaja and Vilasatunga. But nothing much is known about them at present. The Nalas, however, were not completely ousted from the Bastar-Koraput regions and a copperplate grant discovered from the village Pandiyapathara near

**Ep. Ind.* XIX, pp. 100—104

†*Ep. Ind.* VI, p. 1

‡*Ep. Ind.* XXVI, pp. 49—58

Aska reveals that even as late as the 10th century A. D. one Nala king named Bhimasena was ruling over the territory known as Khindira-sringamandala comprising parts of modern Ganjam and Koraput districts*.

23. The Matharas

Contemporaneous with the early Nalas of Pushkari the Matharas ruled over the eastern coast of modern Orissa and Andhra Pradesh and their territory comprised for sometime parts of Koraput district. The earliest known Mathara king was Visakha Varman who started his rule about the middle of the fourth century A. D. from Sripura identified with modern Batia Sripura near Parlakimedi in Ganjam district†. The territory considerably extended under the next ruler Uma Varman who assumed the title of 'Lord of Kalinga' and made Simhapura—the modern Singupuram in Srikakulam district—his political headquarters. The next ruler was Sankara Varman about whom we do not know much. The records of the family make only passing reference to him and call him as "one who increases the glory of the Mathara family". His son and successor Maharaj Sakti Varman was by far the greatest among the Mathara rulers and he extended his political suzerainty from the Mahanadi in the north to the Krishna in the south‡. The valleys of the Vamsadhara, Nagavali and Jhanjhavati very likely formed parts of his far flung empire the headquarters of which then shifted from Simhapura to Pishtapura. The son of Sakti Varman was Ananta Sakti Varman during whose rule the extent of Mathara territory suffered some set-back because of the rise of the Vishnukundin power in the south and the headquarters had to be retransferred from Pishtapura to Simhapura. The next two rulers Chanda Varman and Prabhanjana Varman followed mild and peaceful policy and although they failed to regain the Pishtapura region their sway over parts of modern Koraput tract seems to have continued as revealed by the epithet 'Sakala-Kalingadhipati'. The last ruler of the family, so far known to us, was Nanda Prabhanjana Varman who was overpowered by the Eastern Gangas about 498 A. D.

24. The Eastern Gangas

By the end of the fifth century A. D. the Eastern Gangas appeared in south-eastern part of modern Koraput district and started there a small principality which was named after the traditional name of Trikalanga**. Their rule commenced from Cir. 498 A. D. which is taken to be the initial date of the Ganga era.

* *OHRJ* VI, p.p. 97-102

† *JBORS* XIV, pp. 282-84

‡ *Ep. Ind.* XXX, p.p. 112-18

** For Trikalanga, *vide OHRJ*, Vol I, No. 1, p. 73 f.

The earliest king of this dynasty in Trikalanga was Indra Varman I, whose copperplate grant discovered at Jirjingi near Tekkali in the Ganjam district was issued on the 21st day of Vaisakha in the year 39, i.e., 537 A. D.¹ The Godavari grant of Raja Prithvimula indicates that Adhiraja Indra, who is identified with Indra Varman I, organised a mighty confederacy and defeated Indra Bhattaraka, the Vishnukundin king of Vengi. The next king after Indra Varman I of Trikalanga so far known to us was Samanta Varman whose Ponnatur grant was issued in the year 64, i.e., 562 A. D.² The grant was issued from Saumyavana which was described as an abode of the Goddess Jayasree. It recorded the gift of the village Pratisthapura in the Vishaya (district) of Daghapanchali on the occasion of Uttarayana. King Samanta Varman was succeeded by Hasti Varman *alias* Rajasimha and Ranabhita. The Narsimhapalli charter³ issued in the year 79 (i.e., 577 A. D.) and the Urlam charter⁴ dated in the year 80 (i.e., 578 A. D.) reveal that Hasti Varman acquired sovereignty over Sakala-Kalinga by wielding the quivering edge of his own sword. He transferred his capital from Dantapura to Kalinga-nagara (modern Mukhalingam) which according to his charters was 'comfortable in all seasons'. He was succeeded by Indra Varman II who is known to us by three of his Copperplate Charters—Achyutapuram⁵, Santabommali and Parlakimedi⁶. Like his predecessor, Indra Varman declared himself as the Lord of Sakala-Kalinga, and assumed the title of Rajasimha. In the chronology of the early Eastern Ganga kings of Kalinga, there is a hiatus between the Urajam plates⁷ of Indra Varman II dated in the year 97 (595 A. D.) and the Chicacole plates of Indra Varman III dated in the year 128 (i.e., 626 A. D.)⁸. This was the period when the Eastern Chalukyas of Badami extended their suzerainty almost in the whole of the Deccan. Pulakesin II, the son of Kirti Varman and the nephew of the hero Mangalesa, came to the throne in 609 A.D. and at once began his career of expansion. His North-Indian contemporary Harshavardhana was also then bidding for a career of conquest, and several states at the fringe of the Deccan and North India began to toss in between these two imperial powers. When Harshavardhana conquered the Odra country and thundered at the gates of Kongoda (modern Ganjam district) Pulakesin lost no time to engulf the whole of Kalinga and also Kosala and thus the political power of the rising Eastern Gangas was eclipsed for a time. Indra Varman III, however, succeeded in maintaining his authority as a feudatory over Kalinga although he lost

¹OHRJ, Vol. VI, No. 4, pp. 251—54

²*Ep. Ind.* XXVII, p. 216 f., *JAHS* XII, pp. 94-95

³*Ep. Ind.* XXIII, pp. 62—67

⁴*Ep. Ind.* XVII, p. 332 f.

⁵*Ep. Ind.* XXV, p. 128

⁶*Ep. Ind.* XXV, pp. 194—98

⁷*Ind. Arch.*, 1953-54, p. 13

⁸*Ind. Ant.* XIII, p. 120 f.

[70 B. of R.—7]

his hold over the Trikalinga territory. The city of Dantapura which was once the metropolis of Trikalinga during the time of Indra Varman I, was included in the kingdom of Indra Varman III. It was from this city that the king granted the Purl charter in the year 137 (635 A. D.) to Brahmin Bhavadatta of Kausika-gotra who hailed from Trikalinga, donating the village Bhukkukura in the Kuruka Rashtra on the occasion of the full-moon day of the month of Kartika*.

The history of Trikalinga territory after Pulakesin II remains in obscurity for about two centuries. Neither the Eastern Gangas nor the Eastern Chalukyas seem to have exercised undisputed sovereignty over this region during this period. The Chalukyas continued to maintain their sway over Vengi region and the Masulipatam plates of Amma-I (Cir. 918 to 925 A. D.) reveals that the forest-clad Trikalinga was an adjoining territory to Vengimandalam†. On the other hand, no king of Eastern Ganga dynasty of Kalinga assumed the title of Trikalingadhipati or Sakala-Kalingadhipati till the time of Vajrahasta V, who ascended the throne in 1038 A. D.

25. The Somavamsis

Trikalinga, however, came into prominence with the rise of the Somavamsis in South Kosala. Mahabhavagupta Janamejaya I who consolidated the powers of the Somavamsis in Sambalpur-Sonepur regions by middle of the 9th century A. D. extended authority over this territory and declared himself as Trikalingadhipati. The Somavamsi kings who followed him assumed this epithet till the time of Mahabhavagupta Udyotakesari who has been assigned to the end of the 10th and the beginning of the 11th century A. D.

Udyotakesari is probably the last king of the dynasty to have suzerainty over the Trikalinga region. The kings who followed him were Janamejaya II, Puranjaya and Karnadeva who were too weak to maintain the integrity of the Somavamsi empire. In about 1023 A. D. the famous Chola king Rajendra Chola occupied the Bastar-Koraput region then known as Chakrakota after which he also conquered Kosala and Odra territories. His victory appears to be short-lived and after the withdrawal of his conquering arms, the Trikalinga region was claimed by the Ganga king Vajrahasta V, who revived the early family title of Trikalingadhipati. All the Ganga kings who followed Vajrahasta V are known to have borne the title of Trikalingadhipati till the time of Narasimhadeva II who ruled from 1278 to 1305 A. D.

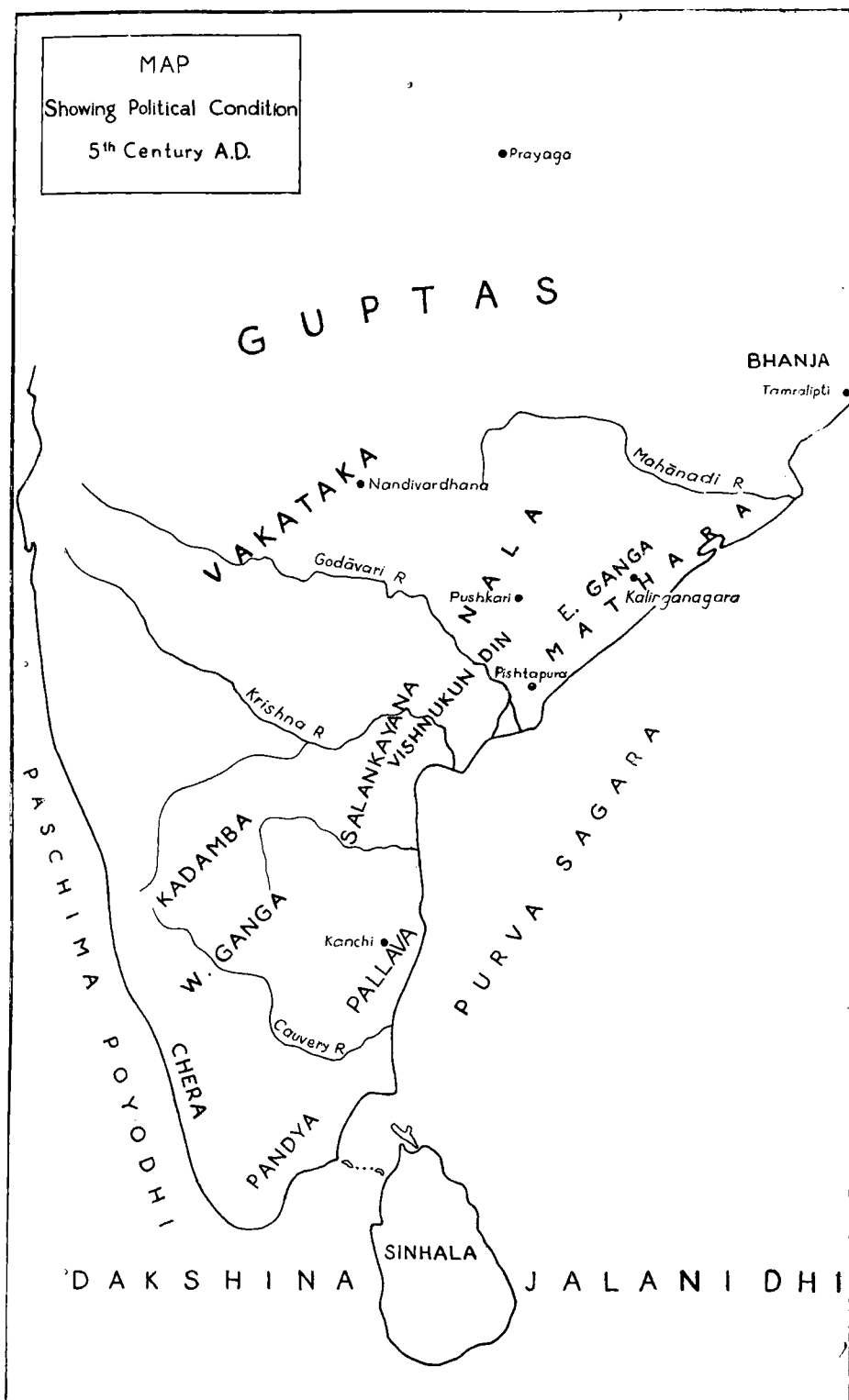
26. The Later Gangas and the Kalachuris

At the outset, there was a great political rivalry between the Gangas of Kalinga and the Kalachuris of Ratnapur and Dahala, and the Kalachuris of Dahala persistently claimed the title of Trikalingadhipati as a challenge

* *Ep. Ind.* XVIII, p. 308

† *Ep. Ind.* XXIII, p. 69

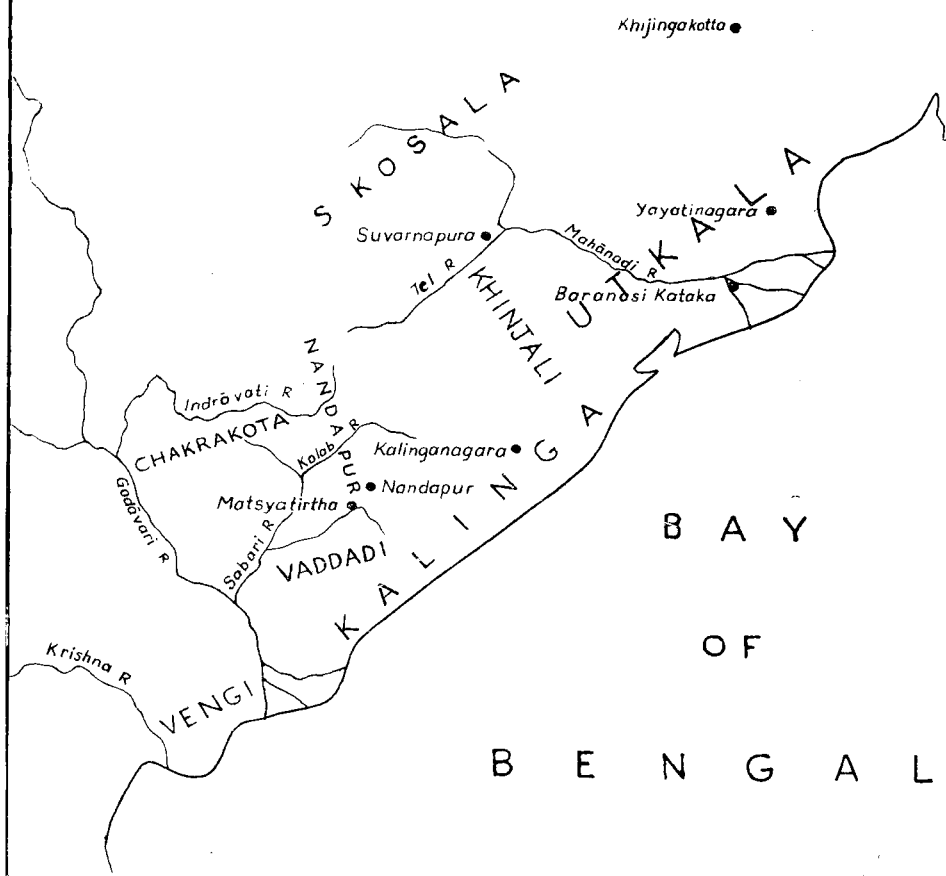
MAP
Showing Political Condition
5th Century A.D.



MAP

Showing Political Condition

CIR 12th. - 13th. Century A.D.



to the authority of the Gangas over that region. The Ganga king Vajrahasta V attempted reconciliation with the Kalachuris and married Vijaya Mahadevi, a Kalachuri princess. His grandson Chodaganga Deva occupied Utkala defeating the last Somavamsi king in about 1112 A.D. Jajalladeva I of Ratnapur occupied South Kosala defeating the king Bhujabala of Suvarnapura sometime before 1114 A. D. The Kalachuris then speedily extended their political power over Kimedi, Lanjika and Andhra regions, at which Chodaganga lost no time to get possession of the whole of Vengi about 1118 A. D. The Trikalanga territory thus became the bone of contention between these two powers and when Ratnadeva II succeeded Jajalladeva there took place a war between him and Chodaganga Deva in which the latter suffered some serious reverses*. After Chodaganga, his successor Jateswara Kamarnava continued the war with his contemporary Kalachuri king Prithvideva II and the latter has been credited with victory over the Ganga king in the Kharod Inscription of 1181 A. D. The Ganga-Kalachuri war, however, was a long-drawn one and the issue between them remained unsettled till the time of the Ganga king Anangabhimha Deva III, who ascended the throne in his newly built Varanasi-Kataka (modern Cuttack) in 1211 A. D. The Chateswara Inscription† reveals that Vishnu, the General of Anangabhimha, crushingly defeated the king of Tummana, the Kalachuri king of Ratnapur, while fighting on the banks of the Bhima at the skirts of the Vindhya hills and on the seashore. This defeat enabled the Gangas to exercise undisputed authority over the Trikalanga regions and it also enabled them to annex South Kosala to their empire.

27. The Chindaka Nagas

During the interregnum of the Ganga-Kalachuri contest for supremacy the Bastar-Koraput region underwent important political changes. The Naga dynasty had already established its rule in this region as early as the Saka year 945 corresponding to 1023 A. D.‡ The earliest known Naga king named Nripati Bhushana is believed to have entered into this territory in the train of Rajendra Chola's campaign. It is not quite clear as to whether the Nagas after Rajendra Chola owed allegiance to the Chalukya emperor Somesvara I Ahavamalla (1042—1063 A. D.). It appears, however, that they enjoyed some independent status owing to mutual rivalry and jealousy of the contemporary imperial powers for occupation of the Trikalanga territory.

The Nagas belonged to Kasyapa-gotra and they called themselves Chindakas, probably because they hailed from Sindavadi country comprising parts of modern Mysore and Madras States. They not only had for their crest the figure of the tigress with a cub, but also had the

**Ind. Ant.* XII, p. 82.

†*JASB* (Old Series), Vol. IXVII, 1898, Part I, pp. 322—326.

‡Hiralal, *Inscriptions of C. P. and Berar*, p. 166.

snake banner (*Phani Pataka*) as a symbol of royalty. The Sindas of Bagalkot, Yelburga in the Mysore region and the Chindakas of Bastar-Koraput region belong quite likely to the same stock.

The fragmentary Errakote Inscription dated in the Saka year 945 (1023 A. D.)¹ refers to the Naga king Nripati Bhushana who has been taken to be the earliest king of the Chindaka Nagas in Chakrakota roughly comprising the Bastar-Koraput area. He was succeeded by king Jagadeka Bhushana *alias* Dharavarsha who is referred to in the Barsur Inscription of 1060 A. D.² The Telugu Chodas, who had entered into Bastar-Koraput region along with the military expedition of the famous Vikramaditya VI sometime before 1063 A. D. (the date of the death of Somesvara I, Ahavamalla the father of Vikramaditya VI), settled in that region as the feudatories of the Chindaka Nagas and became a source of strength for them. The Telugu Choda chief Mahamandaleswara Chandraditya Maharaja, the lord of Ammagama, was a feudatory of Chindaka Naga king Dharavarsha Jagadeka Bhushana. When Maharaja Chandraditya consecrated the temple of God Chandradityeswara constructed by him on the bank of the tank named Chandraditya Samudra excavated by him in the city of Barsur in 1060 A. D. his overlord Jagadeka Bhushana personally attended the ceremony and allowed the sale of two villages for the maintenance of the temple³.

Jagadeka Bhushana was not in good terms with the Bhanjas of Khinali then comprising the parts of modern Ganjam and Baudh-Khondmals districts and he appears to have been defeated by the Bhanja king Yasobhanja who in his Antarigam charter calls himself 'Jagadeka-malla Vijayi', the vanquisher of Jagadeka Malla⁴. This Jagadeka Malla has been identified by Prof. R. D. Banerji⁵ with the Mehara chief Jaga Malla, the feudatory of the Chalukya king Bhima I of Gujerat of Vikram Sambat 1264, i.e., 1207 A. D. and he has also been sometimes identified with Jagadeka Malla of the Chalukya dynasty of Kalyani ruling from 1139 to 1149 A. D. But as the Antarigam charter reveals that Yasobhanja in later part of his career was influenced by Ramanuja and embraced Sri Vaishnava cult, he may well be assigned to the second half of the 11th century A. D. and his adversary Jagadeka Malla may, therefore, be identified with Chindaka Naga king Dharavarsha Jagadeka Bhushana. Very probably Jagadeka Bhushana was killed by Yasobhanja in 1060 A. D. and after his death the Chindaka Naga throne was usurped by one of his relatives named Madhurantaka who issued the Danteswara Inscription in 1061 A. D.⁶ Somesvara, the son of

¹Hiralal, *Ibid*

²Madras Report on Epigraphy, 1908-09, p. iii

³*Ibid*

⁴*Ep. Ind.* XVII, pp. 298-99

⁵*History of Orissa*, Vol. I, pp. 185-186

⁶Hiralal, *Ibid*, p. 165

Jagadeka Bhushana, claimed his paternal kingdom and bitter rivalry started between him and Madhurantaka for the succession to the Chindaka Naga throne. Madhurantaka in order to secure his possession solicited help from the Cholas of Vengi while Somesvara was supported by the Later Chalukyas of Kalyana. The Rajapur plates* indicate that Madhurantaka ruled at least up to 1065 A. D. when he registered the grant of the village Rajapura located 22 miles north of modern Jagadapur in Bhramarakotya Mandala, identified with modern Umarkot region of Koraput district, which was then a part of Chakrakota. War, however, continued between Madhurantaka and Somesvara for the occupation of Chindaka Naga throne and one mutilated Kuruspal Inscription reveals that Somesvara obtaining favour of the Goddess Vindhyavasini killed the powerful king Madhurantaka in a battle-field and acquired suzerainty over Chakrakota. Kulottunga Chola, the then ruler of Vengi, had given help to Madhurantaka whereupon Somesvara is known to have marched into the kingdom of Vengi in course of the war. The said Kuruspal Inscription† mentions that Somesvara burnt Vengi, subjugated Bhadrappattana and Vajra and annexed six lakhs and ninety-six villages of Kosala. Bhadrappattana and Vajra are identified with modern Bhandak and Wairigarh, respectively, in Chanda district of Madhya Pradesh and it may be said that the accounts of Somesvara's claim of Kosala have been somewhat exaggerated. It is, however, certain that Somesvara was a great adversary of Kulottunga of Vengi and the latter in 1074 A. D. speaks of his triumph over Vayiragaram (same as Vajra) and Sakkarakottam (Chakrakota). Somesvara could obtain assistance from the generals of Chodaganga Deva of Kalinga after the accession of that Ganga Prince to the throne in 1077 A. D. The strength of Kulottunga had, however, increased tremendously from 1070 onwards when he usurped the Chola throne and became the lord of a mighty and extensive empire. But the Chindaka Nagas with the help of their friendly neighbours succeeded in maintaining their political integrity for a long time.

Somesvara was a very ambitious king and he aimed at carving out an empire for himself incorporating the whole of South Kosala into his dominion. He seems to have utilised the power of his stalwart feudatories, the Telugu Chodas, to conquer for him the territory of Kosala and the Telugu Choda chief Yasoraja, father of Chandraditya (the lieutenant of Dharavarsha Jagadeka Bhushana), succeeded in establishing there a principality which was subsequently ruled by his own descendants. The account of the Telugu Choda rule over Kosala will be discussed in History Chapter of Bolangir District Gazetteer.

**Ep. Ind.* IX, p. 174

†*Ep. Ind.* X, p. 25

Somesvara was the last great king of the Chindaka Naga dynasty and after his death the power of this family began to decline steadily. The Narayanpal Inscription dated in 1111 A. D. * reveals that Kanhara, the son of Somesvara and the grandson of Gunda Mahadevi (mother of Somesvara), succeeded his father sometime before that year, but nothing more is known about him owing to paucity of reliable records. Although the Chindaka Nagas ceased to be reckoned as a political power after Somesvara, scions of his family continued to rule in the Bastar-Koraput area during the 13th century A. D. A king named Jagadeka Bhushana Narasimha was ruling over this region during 1218—1224 A. D. as known from the Jatanpal** and Dantesvara† Inscriptions. Maharaja Jagadeka Bhushana mentioned in the Bhairamgarh Inscription as the worshipper of the feet of Manikya Devi (Danteswari of Dantewara) is taken to be the same as Jagadeka Bhushana Narasimha, but nothing much is known about him.

28. The Matsya family

By the middle of 13th century, the south-eastern part of Chindaka Naga dominion passed on to the hands of a new line of chiefs known in history as the Matsya family and the territory over which they ruled was called 'Vaddadi'. The name Vaddadi is said to have been derived from Odda-Adi meaning the beginning of Odra country and a small village named Vaddadi (17°50' N—82°56' E) is found even today at the entrance of the hilly tract of Madgol which was under the possession of the zamindar of Jeypore. The Dribbida copperplate grant† dated Saka 1191 gives an interesting account of the origin of the Matsya family of Vaddadi. Arjuna Deva Narasimha Vardhana, the donor of the Dribbida grant, may be taken as the first great ruler of this family as his father Jayanta Raju and grandfather Mankaditya Raju are obscure and unimportant figures in history. Jayanta Raju, son of Mankaditya Raju, was a feudatory under the famous Ganga king Narasimha Deva I and he had three sons named Narasimhavardhana Arjuna Deva, Sri Rangavardhana Mankaditya and Gopalavardhana Annama Raju. Out of these sons, the youngest Gopalavardhana was a great hero and is declared a victor in many a battle. He died in 1292 A. D. Sri Rangavardhana Mankaditya married Sriya Devi and begot a son named Jayantika Raju. The eldest Narasimhavardhana Arjuna Deva ascended the throne of Vaddadi after his father and ruled during the second half of the 13th century A. D. He was a contemporary of the Ganga kings Bhanudeva I (1274—1278) and Narasimha Deva II (1278—1305). King Arjuna Deva married Surama (domestic name Kondika), the daughter of Virupaneni

*Hiralal, *Op. Cit.*

***Ex. Ind.* X, p. 40

†*Ibid*

‡*Ep. Ind.* V, pp. 106—112

of Paddamunnetti Praketi family of Draksharama and gave her a village called 'Maruwada' identified with the modern village 'Maruwada' on the left bank of the Matsyeru river a little below the Duduma fall. The king is said to have built a temple of Arjuna Deva Vaibhogaraya on the crest of Arjunagiri near the modern town of Madgol.

Narasimhavardhana Arjuna Deva was succeeded by his son Srikrishnavardhana Jayanta Raju towards the end of the 13th century. This king is known to have donated the villages of Gudisingaram and Gotlam to the God Simhachalam in 1337 A. D. and his queen Bhima Devi has also recorded a donation to Simhachalam on Margasira Su.13, Saka 1270 corresponding to Thursday, 4th December 1348 A.D. Jayanta Raju is known to have ruled for a long time and he was succeeded by his son Vira Arjuna Deva sometime before 1354 A. D. He was a feudatory of Ganga king Narasimha Deva III who ruled from 1352 A. D. to 1378 A. D. In 1361 A. D. Sultan Feroz Toghluk of Delhi invaded Orissa and occupied for sometime the capital Varanasi-Kataka. This great onslaught led to the decline of the prestige and power of the Ganga monarch and taking advantage of it Vira Arjuna tried to shake off the Ganga suzerainty by the help of the Reddis of Rajahmundry. In 1375 he gave the village Gottivada to Chinnama Naidu, the son of Narayan Das, the Chief Minister of Anavema Reddi, evidently with a view to maintaining his good relations with the Reddi chief. Vira Arjuna was succeeded by his son Pratapa Arjuna about 1381 A. D. and the new ruler was a feudatory of the Ganga king Narasimha Deva IV. In 1381, the year of accession of Pratapa Arjuna, the Reddi chief Anavema invaded Orissa defying the authority of the Gangas and occupied Simhachalam region. But immediately after this venture he was killed by the Velama chief Simgama II—who lost no time to consolidate his power in Simhachalam and if the Velugoti Vamsavali is to be believed, worsted the Gajapati monarch in the battle. The Anaparti* and the Gopavaram** grants reveal that Kumaragiri Reddi who had regained his suzerainty over Rajahmundry in 1389 invaded Orissa under his able general Katayavema who defeated the Gajapati king and assumed the proud title of 'Kataka Churakara'—the destroyer of Kataka. In an inscription of the same year (1389 A. D.) another general of Kumaragiri named Devaya *alias* Gohnaya also claims victory over the Ganga monarch†. Evidently Narasimha Deva IV suffered some serious reverses at the hands of the Reddis and the territory of Vaddadi appears to have slipped away from his suzerainty for sometime. But one Simhachalam Inscription reveals that he could regain his power in that region in 1391 A. D.‡

**Ep. Ind.* XI, p. 326

***J. A. H. R. S.* XI, Parts 3 & 4

†*SI I*, Vol. No. 1

‡*Annual Report of Epigraphy*, 1890—No. 349

Under Bhanudeva IV, when Śrī Kapileswara Routray became the minister and general, the southern frontier of Orissa demanded his immediate attention. As a vigorous and ambitious general, he made up his mind to pursue the aggressive policy in the south. In 1420 A. D. the Orissan army marched against the Reddi powers and successfully drove them away from the famous stronghold of Kondavidu. Pratapa Arjuna, the chief of Vaddadi, appears to have sent armies against the Reddis during this conflict and he claims to have conquered Jantaranadu in 1421 A. D. which was then apparently under the Reddis.

It is not known for certain whether Jayanta Raju, son of Pratapa Arjuna, ruled over Vaddadi territory or not, as no records directly issued by him are available to us. It was probably during the time of Pratapa Arjuna that Singamma, daughter of Jayanta Raju, was given in marriage to Viswanadha Raju, the Silavamsi prince of Nandapur and thus the Matsya and the Sila families came very close together. Two inscriptions dated Saka 1348 Plavanga Ashadha Su. 11 and 15, Friday and Tuesday corresponding to 4th and 8th July 1427 record the gift of Singamma, wife of Viswanadha Raju of the Matsya family of Vaddadi. This indicates that the marriage was performed sometime before 1427 A. D. and probably during the rule of Pratapa Arjuna. Singa Raju, the grandson of Pratapa Arjunaru, led contemporaneous with the Silavamsi king Pratapa Ganga Raju, son of Viswanadha Raju and both these rulers are known to have jointly donated the village Kampana in the territory of Killaris (Bobbili). Vallabhadeva Raju who succeeded Singa Raju was a feudatory of Gajapati Purushottama Deva. He performed the Agnistoma sacrifice on the banks of the Danta near Duttada where he also dedicated a temple to God Vallabharaya and donated the village Annavaram for the maintenance of his worship. One of his subordinates named Malaya set up an image of Garuda in the said temple for the merit of the chief. Vallabhadeva Raju was probably succeeded by Pratapa Sri Ganga Raju, but the relation between them is not yet known to us. The latter was succeeded by his son Vira Pratapa Singa Raju and both father and the son appear to have ruled one after the other as feudatories of the Gajapati king Prataparudra Deva. When Krishnadeva Raya, the great king of Vijayanagar, invaded Orissa in 1512 the chief of Vaddadi fought against the Vijayanagar forces along with the other chiefs of Orissa. Krishnadeva Raya occupied the stronghold of Udayagiri and the impregnable fort of Kondavidu in 1515, after which he took possession of Kondapalle in 1516. After Kondapalle, the next onslaught came upon Simhachalam and the Vaddadi territory. The Telugu Prabhandha '*Manucharitam*' written by Allasani Peddanna, the court-poet of Krishnadeva Raya, as well as the '*Amukta Malyada*' attributed to Krishnadeva Raya himself, declare that Krishnadeva Raya destroyed Madems (Madgol), turned Vaddadi to ashes and ignited Kataka. It is presumed that Pratapa Sri Ranga Raju

died fighting with Krishnadeva Raya and as his rule was of short duration, no records issued by him are found at present. A contemporary Telugu prose work '*Rayavachakam*' states that Prataparudra Gajapati fought against the forces of Vijayanagar personally with the help of his 16 Mahapatras (Generals) one of whom, according to Sri G. Ramadas was the chief of Vaddadi. Gurasada Sriramamurthi Pantulu in his '*History of the Telugu Poets*' states the names of 16 Mahapatras of Prataparudra Deva and among them Rana Ranga Patra may be identified with Pratapa Sri Ranga Raju, father of Virapratapa Singa Raju. Mahamandaleswara Singa Raju is the last known ruler of this dynasty and he is known to have made Agraharams and Khondikas tax-free. The genealogy of the Matsya family is presented at Appendix I of this Chapter.

29. The Silavamsa

The Silavamsis of Nandapur were a branch of the famous Sailavamsis who ruled over the Vindhya tract from their capital at Nandivardhana (Nagardhan) about twenty miles north-west of modern Nagpur. The Ragholi plates reveal that the Sailavamsi rulers had gained victories over the kings ruling over Gujerat, Benaras, Bengal and Bihar regions. They declined with the rise of the Haihayas of Ratnapur early in the 12th century A. D. and their territory was subsequently incorporated into the Haihaya kingdom. After the fall of the dynasty a branch of it migrated towards Trikalanga and succeeded in carving out a dominion in modern Koraput region. The capital of the new kingdom was named as Nandapur after the ancestral capital Nandivardhana and the rivulet flowing close to its site was called Sila after the name of the ruling dynasty.

Altogether three generations of rulers of this family are known to us. The earliest known king Ganga Raju was ruling over Nandapur sometime in the middle of the 14th century A. D. His son Viswanadha Raju *alias* Bhairava Raju was ruling at Nandapur in the second half of the 14th century A.D. It has already been pointed out that he married the princess Singamma, the daughter of Jayanta Raju of Matsya family of Vaddadi. His son Pratapa Ganga Raju was a powerful ruler and a feudatory of Kapileswara Deva, the famous Suryavamsi monarch of Orissa. He has left two inscriptions, one at Srikurmam dated 1435 A. D. and the other at Simhachalam dated 1437 A. D. The Srikurmam Inscription states that he washed his sword in the sea and offered the village Kakatapalli and some silver vessels to God Srikurma. According to Bidyadhar Singh* the Silavamsi dominion under Pratapa Ganga Raju extended to the north up to Budalinga in the present Kala handi district, on the south up to Kambammottu in the Malkangiri area

*Nandapur (A. foresaken kingdom), p. 8. The claim regarding extension of kingdom of the Silavamsis as suggested in this work seems to be an exaggerated one.

in the west up to Bhaskar river and on the east up to Chicacole Nagarkhana. Its limit also extended up to Gummagada and Pottachanchada in Parlakimedi and Badakimedi, respectively. The ruins of the famous throne of 32 steps found at Nandapur are ascribed to the rulers of this dynasty. It indicates that these rulers with their power and self emulated the glory of the famous Vikramaditya of Ujjain who is said to have mounted the throne of 32 steps. Both Jainism and Saktism are known to have flourished in the Nandapur kingdom during this period and ruins of Jaina and Sakta temples are still found in the neighbourhood of the village Nandapur.

30. The Suryavamsa

Pratapa Ganga Raju was the last king of the Silavamsa and after his death he was succeeded to the throne by Sri Vinayaka Deo who founded the rule of a new dynasty which ruled over Nandapur dominion in continuous succession till the end of the British period. The dynasty to which Sri Vinayaka Deo belongs is not definitely known to us, and while Carmaichael is of opinion that he was a Rajput of the Lunar dynasty, the tradition recorded in Vadivelu's 'Ruling Chiefs, Nobles and Zamindars of India' states that Vinayaka Deo was a descendant of the Solar race ruling over Kashmir and Jammu. Carmaichael observes "the Rajah of Jeypore claims descent from an ancient line of kings in Jambudesa. After noting the names of eighty-seven kings, the family chronicle introduces a prince named Vinayaka Deo who was encouraged by a dream to go forth and found a new dynasty at Nandapuram, the ancient capital of Jeypore. The Rajah of the country who was of the Silavamsa received him with the great cordiality and marrying him to his only child, shortly after resigned the throne in his favour"*. A different theory is however advanced by the author of the 'Gangavamsanucharitam' who lived in the middle of the 18th century A. D. He states that the eldest son of Bhanu Deo IV, the last of the Ganga kings of Kalinga, was deprived of his kingdom as Kapileswara Deva usurped the throne and thereafter he went southwards and founded a kingdom at Gudari (near Gunupur) and that subsequently the Gudari kings became masters of Nandapur. This theory lacks confirmatory evidence and it may be said that the rule of this new family at Nandapur started not long after the accession of Kapileswara Deva. Oram† advances another theory in his report on 'Nandapuram or Jeypore of 1784 A. D.' Relating to the origin of the Nandapur ruling dynasty, he says "Ramachandra Deo, Rajah of Nandapuram, is descended of a Rajah formerly a servant and a favourite to an ancient king of Jagannath and sovereign of these northern circars, who gave him a daughter in marriage and bestowed this feudatory principality upon him." It was about 1435 A. D. that the plain lands of Orissa and Northern Circars passed from the sway of the Ganga dynasty to that of the Suryavamsi Gajapati kings. As the change of

* Carmaichael; Manual of Vizagapatam District

† Circuit Committee's Report of 1784

dynasty occurs almost contemporaneously in Nandapur and as this new line of kings were obviously of Ōriya descent, it is not unlikely that the Nandapur kingdom was conferred by Kapilesvara Deva, the first Suryavamsi Gajapati, to one of the scions on his family as a mark of favour.

Vinayaka Deo is said to have married princess Lilavati, daughter of Pratapa Ganga Raju, the last Silavamsi ruler of Nandapur and ascended the throne of thirty-two steps after Pratapa Ganga. It is said that at the beginning Vinayaka Deo was not recognised as a ruler by a section of people who overthrew his rule and at that critical period he was helped by an influential merchant named Lobinia to recover his possession. The merchant prince offered him a large army of cavalry and infantry and also 10,000 cattle for transport, and with this help Vinayaka Deo reoccupied Nandapur and suppressed the turbulent enemies. After thus securing his throne he firmly ruled over his territory which according to tradition extended as far as the Guntur district in the south. The Jeypore ruling family which bears the name of Deo and has 'Sun' as its emblem has descended from this ruler.

Vinayaka Deo was succeeded by his son Vijaya Chandra who consolidated the newly earned kingdom by subduing some rebellious chiefs. He was a contemporary of Gajapati Purushottama Deva and he appears to have fought for him during his expedition against Kanchi and Vijayanagar. The episode that he stole away the original image of Kanaka-Durga and the stone image of Vallabha Narayana from the custody of the armies of Purushottama Deva, when they were led astray in the dense forests on their return from the expedition of Kanchi-Kaveri, is more legendary than historical. It may, however, be said that the image of the Goddess Kanaka-Durga who was being regarded as the family deity of Jeypore Raj family was installed by Vijaya Chandra who also appears to have brought to his capital the image of Vallabha Narayana that had been installed at Duttada by Vallabhadeva Raju of the Matsya family of Vaddadi. Vijaya Chandra died in 1510 A. D. and was succeeded by his son Bhairava Deo who was a feudatory of Gajapati Prataparudra Deva. When Krishnadeva Raya invaded the fort of Kondapalle in 1516 A. D. Bhairava Deo is said to have defended the fort with great courage and heroism. He excavated a very large tank called after him as 'Bhairava Sagar' in the modern Bobbili taluk of Srikakulam district. He was succeeded by his son Viswanatha Deo who chose Rayagada as his capital and shifted his headquarters to that new town. He built an enormous mud-fort at Rayagada, the ruins of which are still to be seen there. As a capital of the flourishing kingdom, Rayagada became during that time a centre of trade and commerce for the east coast of India. Viswanatha Deo also constructed rows of temples along the river Nagavali and the ruined temple called Majhigariani

near Rayagada is also attributed to him. He was a devoted Vaishnava and during his rule Vaishnavism gained much popularity in the Nandapur kingdom. He founded a village named Viswanathapur after him and installed there the images of Sri Gopinath and Harachandi which are worshipped till the present day by local people. It is said that Viswanatha Deo assumed the title of 'Nauna Gajapati' which means no less than a Gajapati or equal to Gajapati and this was used as a traditional title of the kings of this family after him. Very probably during the period of chaos and confusion that followed after the death of Prataparudra Deva in 1540 A. D. Viswanatha Deo declared himself as a Gajapati. But after the accession of Gobinda Vidyadhar he seems to have submitted to his sovereign authority. Viswanatha Deo ruled for a pretty long time and he witnessed the fall of Orissa in 1568, when the rule of Mukunda Deva, the last independent Gajapati of Orissa, was overthrown by the Afghan forces of Bengal. He died in 1571 and at his death, his queens numbering more than 100 performed the rite of 'Sati' by jumping into a huge fire-pit constructed for the purpose near Rayagada and the pit which is called today as 'Satikunda' is regarded as a sacred site.

31. Muslim occupation

In the later half of the 16th century, Vizagapatam plains became the battle-field for the contending armies of local Hindu chiefs and the invading Mohammedan armies of the Sultans of Golconda. The Gajapati kings of Orissa continued to rule as sovereign power till Mukunda Harichandan was overthrown in 1568 as a result of the Muslim invasion from Bengal. Three years before that in 1565, king Rajaram of Vijayanagar had been defeated at the battle of Talikota by a confederacy of the Muslim Sultans of the Deccan. Thus with the fall of the powerful kingdoms of Orissa and Vijayanagar, the Hindu power in the south steadily declined and the Mohammedans raised their heads to dominate South Indian politics. It was during the last year of Viswanatha Deo's rule that the Nandapur kingdom encountered formidable invasions of the Mohammedans from the south. Rufutt Khan who had made his mark in the famous battle of Talikota was sent by his master Ibrahim Qutb Shah, the Sultan of Golconda, to reduce the neighbouring Hindu territories after the fall of Vijayanagar. Rufutt Khan marched with a large army and occupied Rajahmundry and Kassimkota after defeating the chiefs of those places. Thereafter, he proceeded towards Nandapur territory which was then under the rule of the old king Viswanatha Deo.

Viswanatha Deo breathed his last in 1571 in the midst of the Muslim invasion and his successor Balaram Deo who acknowledged defeat concluded treaty with Rufutt Khan. He agreed to send annual tributes to the Sultan of Golconda and his name entered into Jumma Kaumil of the Qutb Shahis.

With Balaram Deo who was the 4th in descent from Vinayaka Deo, the Nandapur kingdom came under the Muslim domination, the Sultan of Golconda being the overlord. Sultan Ibrahim Qutb Shah died in 1580 and was succeeded by his son Mohammed Qutb II who had acted for sometime as Governor of the Northern possessions under his father. The new Sultan once again subdued Kassimkota and Nandapur and consolidated his suzerainty over those territories. Balaram Deo was defeated for the second time and was made to reiterate his obligations to send annual tribute to Golconda. The Northern Circars were completely under the sway of Qutb Shahis, who administered the territory through Fouzdars stationed at different headquarters. The Nandapur kingdom came under the jurisdiction of the Fouzdar of Chicacole, also known as the Seer Lascar, who governed by the help of the local Hindu chiefs and zamindars to whom he delegated the authority of the collection of land-revenue.

Balaram Deo was succeeded by his son Yasovanta Deo in 1597. The Moghul emperor Akbar was then casting longing eyes on the Deccan and as he devoted his strength to reduction of Ahmadnagar to submission, the Qutb Shahi kingdom of Golconda was spared such aggressive invasion. The situation in the Deccan became more complicated after the death of Akbar in 1605 and Ahmadnagar successfully defied Moghul authority. It was by that time that the feudatory chiefs of Golconda rose in general revolt against Qutb Shah, and taking opportunity of it Yasovanta Deo (whom Ferishta wrongly calls Veij Nat Deo) sent his force to make night attacks and plunder the Mohammedans of Kassimkota. The Sultan of Golconda despatched a large army under Chungiz Khan and Dharma Rao to suppress the revolution and to punish Yasovanta Deo. The Mohammedan army marched up to the Jeypore country where Krishna Deo, the nephew of the Raja, together with a large number of courtiers sided with Chungiz Khan. Yasovanta Deo readily submitted and agreed to send tribute regularly while Krishna Deo was recognised as his rightful successor.

The accounts of Ferishta clearly indicate that Yasovanta Deo's campaign against the Qutb Shah in 1609 ended in fiasco and that his successor Krishna Deo, who was installed as the Raja by the help of Mohammedan army, acknowledged the suzerainty of the Qutb Shahis and agreed to pay the annual tribute. But sometime later, as the stipulated sum for his installation and also the annual tribute were not paid the Sultan once again sent his general Chungiz Khan against him and Krishna Deo was compelled to pay the arrears due to him. The family records of Jeypore Raj mention that Yasovanta Deo was succeeded by Viravikrama Deo in 1647 A. D. But Ferishta placed the rule of Krishna Deo in between that of Yasovanta Deo and Viravikrama Deo. The family records ascribe long period of reign to Yasovanta

Deo from 1597 to 1637. But this does not agree with the account of the Muslim Chronicle according to which Yasovanta Deo died about 1610 A. D. Bidyadhar Singh Deo is inclined to believe that Yasovanta Deo (Dasamatta Deo) continued to rule as a feeble ruler till 1622 A. D. and that as there would have been a general anarchy after his death, Krishna Deo was recognized by the Qutb Shahis as the ruler of Nandapur*. The opinion of Singh Deo is based on conjecture and we find no reason to discard the accounts of Ferishta that Yasovanta Deo died of serious illness shortly after the siege of his capital by Chungiz Khan, and Dharma Rao, the generals of the Qutb Shah in 1609 A. D. and that his nephew who had taken shelter in the Muslim camp was allowed to succeed to the throne. A copperplate charter records the grant of Sri Lal Krishna Deo Maharaja in Sambat 1570, i.e. A. D. 1648, to the commander of his forces conferring two villages. This indicates that Krishna Deo who succeeded Yasovanta Deo about 1610 A. D. continued to rule at least up to 1648 A. D.

Raja Krishna Deo was succeeded by his son Viravikrama Deo sometime in the middle of the 17th century A. D. It is said that Vinayaka Deo and his first six successors had each only one son and considering it inauspicious Viravikrama Deo resolved to remove his headquarters elsewhere. The astrologers reported that the site of the present Jeypore was a place for the Kshatriya class and so was quite suitable to be the honoured capital for his kingdom. Acting on the advice, it is said Viravikrama shifted his capital to that place and named it as Jayapura. It was during his rule that Gupteswara Siva was discovered in a cave in the dense forest of Ramagiri and the king made all possible arrangements for the worship of this deity. Viravikrama granted Potnuru and Bhogapuram (now in Visakhapatnam district) as Sarvamokhasa (rent-free) to members of Bahubalendra family who had migrated to his kingdom from Rajahmundry and who had matrimonial relations with the Nandapur family. The descendants of Bahubalendra family are now living in Gunupur and Machhmora in Parlakimedi tahsil of Ganjam district. This grant indicates that the possessions of Viravikrama included not only the territory of the Jeypore zamindari but also the land which lies at the base of the Ghats and even as far east as Potnuru and Bhogapuram. He was paying a tribute of Rs. 24,000 to the Sultan of Golconda. In 1661 Abdullah, a relation of the Sultan of Golconda, invaded the Jeypore hills, but as the Rajah was loyal to the Sultan, he presented Viravikrama a sword ensign and standard together with a copper plate grant conferring upon him the title of Maharaja. The copperplate is still preserved in the Jeypore palace and the two golden ensigns called 'Mahi' and 'Marad' were being used by the Maharajas during the Dashara festival. Viravikrama Deo had two queens, the first queen

* Nandapur, p. 66

belonged to the Ganga family of Badakimedi and her son Sri Krishna Deo succeeded Viravikrama in 1669 A.D.; the second queen who belonged to the Ganga family of Parlakimedi was the mother of Yasovanta Deo who received Gunupur as jagir. The Maharaja Sri Krishna Deo born in 1630 was installed as king after the death of his father in 1669. He granted Kumuli and Gundredu as Mokhasa to the family of Pushapati Sitarama Chandra Raju, the ancestor of the present Vizianagaram family as they had come over to his territory deserting their ancestral home in Vijayawada. According to Bidyadhar Singh, not only the ancestors of the present royal families of Vizianagaram but also those of Bobbili settled as Mokhasadars in the territories of the Nandapur kings*. But in course of time, the prestige and glory of Nandapur were eclipsed by them when the French and the English began playing their political games. The Muttas known as Devapalli, Rekapalli, Katak and Kottapalem were granted to Chotrai, the house of Suredi, Sivaram Mahapatra (once Minister of Nandapur) and the family of Muttavaru, respectively, during the time of Sri Krishna Deo Maharaja. These Muttas are now in the taluks of Vizianagaram, Salur, Gajapati-nagaram and Cheepurapalli. The Narava Mutta in Vizagapatam taluk was granted to one Jagannath Roy who also got the title of Medini Roy. All these indicate that the territory of Sri Krishna Deo was quite extensive stretching far beyond the limits of Jeypore zamindari and the king who had the title of Rajadhiraja and Maharaja ruled over this country with the help of his able minister Parimalla Basava who was a *niyogi Brahmin*.

Maharaja Sri Krishna Deo had four sons, viz., Biswambhara, Mallakimardana Krishna, Hari and Balarama and these four brothers ruled one after the other. The eldest one Biswambhara ascended the throne after the death of his father in 1672. He was a great military genius and with his strong and well trained armies, was a terror to the European traders particularly to the Dutch who used to call him 'Sumar Deo'. It may be noted here that not only Biswambhara Deo but also his successors down to Raghunatha Krishna were known as 'Sumar Deo' or 'Sumbur Dus' by the Europeans. Biswambhara Deo's military exploit is known from an Oriya inscription inscribed on the temple of Lakshmi Narasimha Swami. It is known from this inscription that the Nawab of Chicacole was defeated by him and was forced to surrender two villages, Nandigram and Narasannapeta in Bontala Koduru Mutta (now in Gajapatinagaram taluk) for defraying the expenditure for the worship of Lakshmi Narasimha Swami.

Biswambhara Deo organised the administrative system of his kingdom in a systematic manner based on the land-tenure system. The occasion for the introduction of this novel system was given by the

* *Nandapur P.* 53

Bahubalendras who had got Mokhasas during the rule of Maharaja Krishna Deo and gradually becoming unruly encroached upon territories lying beyond the limits of their Mokhasas as far as Gudivada. This unwarranted activity was rightly resented by Biswambhara Deo who reoccupied the encroached territories and in order to chastise the Bahubalendras confiscated most of their Mokhasa lands. The Bahubalendras thereupon retreated towards the northern parts of Chicacole leaving most of their lands at the mercy of the aggressive Pushapatis who very soon extended their Mokhasas and occupied the Muttas of Potnuru and Bhogapuram. It was to face this trouble that Biswambhara Deo organised the feudal system in his kingdom. He divided his kingdom into a number of estates and placed each in charge of a retainer who was made responsible for peace and order of the estate. He owed direct allegiance to the king with whom he was bound by the tie of feudal principles. He was to maintain an army and was required to appear at the court when called upon. At the beginning Biswambhara Deo organised feudal tenure in Souresa (Salur) and Pedda Padma granting lands to the chief of the senior branch of the Kimuri family and conferring on him the title of Bolyar Deo. After that the junior branch of the Kimuri family was given Ramabhadrapuram with the title of Rana-bahu. The family of Ranasingha got Shuidi or Chemudu (now in Bobbili taluk). The family of Sanyasi Raju Dora received Kurupam with the title of Baricharla. Jagannatha Raju Dora received Merangi with the title of Satrucheria and Jogi Naik who was a faithful servant of Biswambhara Deo was given the Mutta of Palem with the title of Patro. The son of one Donaita who was a favourite of the king was given Palkonda Virakotta with the title of Narendra Roy. Tamanna Dora of Teda who used to be courageous in the battle-field received the title of Dakshina Kavata Durga Raja and almost the whole of the zamindari of Pachipenta excluding the seven villages, viz., Sunki, Rajagada, Chalamput, Patraput, Podagada, Bidari and an unknown one. The Poram zamindari now in Bobbili taluk was given to Dinabandhu Roy with the title Paikrai. Harihar Rai received the Mutta of Rangavalasa (now in Gajapatinagaram taluk) with the title of Mangaraj. Garayey Deo received the territory of Andra with the title Pratapa Roy. Mokhasas Kodur and Bondapalli were conferred on Saluva Roy and Pitamani Roy respectively. The Parlakimedi family received the Mutta of Varanasi with its boundary extended up to Goribandha including portions of Gadi and Brahmani. The Bhupati family of Madgol being proved disloyal was set aside and Madgol was given to a man of Nukka caste with the title Ganatala Sambhu Bhupati.

Thus Biswambhara Deo is regarded as the father of feudal system in Nandapur kingdom traces of which still survive there. Placing himself at the helm of this brilliant administrative organisation and commanding vast resources of the far-flung Nandapur territory, Biswambhara

ruled as a semi-independent monarch, caring little for the faineant Sultan Abu Hussain of Golconda, who was then gasping in the whirl pool of Moghul imperialism.

Biswambhara Deo died issueless in 1676 and was succeeded by his brother Krishna Deo, popularly known as Mallakimardana Krishna. The French were by that time busy in building a maritime trade in the eastern coast of India. Caron with the help of his lieutenant Francis Martin had already built a French factory at Masulipatam and the French trade was thriving vigorously under the patronage of the Sultan of Golconda. It is said that a contingent of French soldiers led by Mallik, a commander of Golconda, invaded the Nandapur kingdom but were repulsed by king Krishna Deo, who having thus crushed general Mallik assumed the title of Mallakimardana. The Nandapur forces captured from the Mohammedans fourteen country-made cannons which are still preserved in the Jeypore palace.

Mallakimardana Krishna organised a confederacy of the chiefs of Malkangiri area where he constructed a strong fort which was named after him as Mallakimardanagarh, and the name Malkangiri is believed to have been a variant form of it.

Mallakimardana Krishna was succeeded by his brother Hari Deo in 1681, and it was during his rule that the English built a factory at Vizagapatam in 1682. Hari Deo died in 1684 and after him his brother Balaram Deo II came to the throne and ruled till 1686. The very next year witnessed the overthrow of the Sultan of Golconda by emperor Aurangazeb who incorporated the entire Deccan to the Moghul empire and appointed the Subedar of the Deccan who later on came to be known as the Nizam of Hyderabad.

Balarama Deo II like three of his elder brothers had no male issue and so he adopted a boy named Raghunatha from the collateral branch of his family at Gunupur. It has already been pointed out that of the two sons of Maharaja Viravikrama the elder Krishna Deo became the ruler of Nandapur kingdom while the younger Yasovanta got the Jagir of Gunupur. Yasovanta's son Viswanatha had three sons named Raghunatha, Sankara and Mukunda. Maharaja Balaram Deo II adopted the eldest son Raghunatha who succeeded him to the throne of Jeypore in 1686 A. D. assuming the name Raghunatha Krishna. The second son Sankara remained as the Jagirdar of Gunupur while the third son Mukunda received Rayagada as Jagir.

Raghunatha Krishna was popularly known as Sano Krishna Deo and he was known to the Europeans by the name Sumbar Deo. He was a very powerful ruler and his attitude towards the European traders was stern and uncompromising. As pointed out above, the English first

established a factory at Vizagapatam in the year 1682, the Dutch having been a few years before them at Bimilipatam. The Company's records mention a curious incident of the year 1693:

“Ranga Rao, a neighbouring Raja (clearly the Raja of Bobbili), upon clearing a tank in his country found a vast treasure buried in earthen pots with a small piece of copper in each pot mentioning what contained therein and by whom buried, by which it appeared to belong to the family of the Sumberdues (the Rajas of Jeypore) and to be buried by the great-grandfather of the present Raja, which has made a great contest between the neighbouring Rajas and impeded all commerce in those parts, Ranga Rao claiming it because took up in his Government and Sumberdue asserting a right to it by the copperplates which specify it to be buried by his ancestors who formerly had the Government of those parts. The event we must leave to time, but it is conjectured and not without reason that upon the Seer Lascar's return from Metchlepatam he will soon decide the matter to the dissatisfaction of both parties by condemning it all to the king's and his own particular treasure*.”

In 1694 A. D. Raghunatha Krishna appointed his own man in Bobbili and marched against the Nawab of Chicacole and defeated and forced the Nawab to accept a 'dishonourable treaty'. In October 1697, Raghunatha Krishna and other hill chiefs again revolted and slew the Seer Lascar's troops on every possible occasion and confined him to Chicacole. The Company's agents did not interfere in the local disturbances, but endeavoured to maintain friendly relation with the Fouzdar not always with success as in 1711, the Fouzdar besieged Vizagapatam when the chief of the factory was unable to repay a sum borrowed from him. After a blockade of some months, the Company paid the amount and the siege was raised.

On the death of Raghunatha Krishna, Ramachandra Deo I succeeded to the throne in 1708 A. D. He appointed Viziam Raju of Vizianagaram taluk, a relation of Pushapati, to look after the management of Jeypore estate. This was a political blunder as this new Dewan secretly acted against the interests of Jeypore and instigated the neighbouring zamindars of the plains to encroach upon the contiguous territories of the Nandapur kingdom. Balaram III, who succeeded Ramachandra Deo on his death in 1711, rightly resented the appointment of Viziam Raju and compelled him to retire from administrative affairs. But it was too late as by the time all the zamindars in the plains had seceded from his kingdom. The rulers of Bindra-Nowagarh, Khariar and Kalahandi, on the northern borders of Jeypore, joined hands with the Marathas against Jeypore. Thus, during the rule of Balaram Deo III the territories of Jeypore began to shrink at the onslaught of the rising neighbours.

*R. C. S. Rell, Orissa District Gazetteers, Koraput, p. 26

Balaram III ruled for a brief period of two years and he was succeeded by Biswambhara Deo II who ruled over Nandapur kingdom from 1712 to 1752 A. D. He assumed power at the age of 22 years probably with the help of Maharaja Jugaraj Deo of Kalahandi, whom he gave away the garh of Kashipur, together with Chandragiri, Bissamgiri and Mahulpatna in 1712. He entrusted the management of his affairs to a Brahmin minister named Mahidhara Mishra. He was a feeble and indifferent ruler and relied much upon the faithfulness of his loyal servants named Chintamoni Gauda and Allar Khan, a resident of Thova village in Nandapur tahsil. He maintained a big seraglio named Champanagar at Narayanpatna for the residence of his mistresses called Ranis and constructed a big dam on the Jhanjhavati river close by the side of the fort wall for the bathing purposes of his Ranis which is called the Gariaghat. By the side of the dam is noticed one small Satikunda where some unknown lady ascended the funeral pyre of her husband. The strategic position of the fort was enhanced by the construction of the dam. Within the compound walls of Champanagar rested a big cannon 8 cubits long, which was being used against the French and the Mohammedans. The king was an ardent lover of Vaishnavism and a number of '*Danasanas*' (grants) were granted to Brahmins in his regime. The village of Magnuput near Gajapatinagaram (Srikakulam district) still bears testimony to his generosity.

During his reign a great portion of the coastal tract was taken away by Viziamam Raju who with the help of Jafar Ali Khan encroached upon the territories of Nandapur.

32. Anglo-French conflict

The death of Aurangazeb in 1707 ushered in a chaotic period in the history of the Deccan. The Subedar of the Deccan made himself independent for all practical purposes and tried his best to bring order out of confusion. He appointed Anwaruddin as the Fouzdar of Chicacole Circar which was firmly ruled by him till he became the Nawab of Arcot in 1744. The death of the Subedar Asaf Jha Nizam Ulmulk in 1748 led to a serious trouble for succession between his second son Nasirjung and his grandson Muzafarjung in which the English and the French took the sides of the son and the grandson, respectively. Matters became critical when Anwaruddin, the Nawab of Arcot, was killed in 1749 giving rise to a dispute between his son Ahmed Ali and Chanda Saheb for the Nawabship. In 1750 the French protegee Muzafarjung became the Nizam who was shortly after killed, whereupon the French declared Salabatjung, the third son of Asaf Jha, as the Nizam. The French general Bussey obtained from the new Nizam the four Northern Circars including Chicacole in 1753 for maintenance of his troops.

When Bussey sent Lieutenant Morasin to take possession of the Circar of Chicacole, Jafar Ali, the Fouzdar, prepared to resist the entry of the French with the help of Gajapati Viziamam Raju of Vizianagaram.

But the attempt of Jafar Ali was foiled as Bussey could win over Viziam Raju and thereupon the discontented Fouzdar invited the Marathas of Nagpur to invade the territory and under the guidance of the zamindar of Pachipenta the Marathas marched through the Ghat roads and devastated the entire Chicacole Circar. The English being the supporters of Jafar Ali, Vizagapatam was spared from ravage. But this invasion ultimately brought disasters on the Marathas themselves and more than half of their number fell a sacrifice to the noxious air of the hills. The remnant of the invaders desperately marched through hills and jungles by unfrequented routes and subsequently crossing the Godavari could come back to their territory with considerable booty.

The French, however, succeeded in consolidating their power in the Northern Circars and in 1754 Bussey appointed a new Fouzdar at Chicacole who was of doubtful loyalty. This Fouzdar intrigued against the French and Bussey had to strive hard to restore French authority in 1756, when with the help of Viziam Raju he sacked Bobbili and Ganjam and subdued the local chiefs and zamindars. The English of Vizagapatam surrendered in 1757 and the reputation of the English in the Circars came to a low ebb. Fortunately for the English, Viziam Raju died in 1758 and was succeeded by Ananda Raju who was a great enemy of the French and revolted against their authority in the Circar. He invited the English to help him to expel the French from the Circars. Clive immediately sent Col. Forde by sea who regained Vizagapatam, and with the help of the army of Ananda Raju fought against the French at Rajahmundry on the 9th December. This battle of Rajahmundry was one of the decisive battles fought between the French and the English and the French being completely defeated lost their hold on the Circars. It was after this battle that the Nizam Salabatjung deserted the French and making common cause with the English restored his authority over the Northern Circars.

During the period of struggle between the French and the English in the Northern Circars, the kingdom of Nandapur was under the rule of Lal Krishna Deo who ruled from 1752 to 1753. Like his elder brother Biswambhara Deo II, he made Narayanpatna his capital. Taking advantage of his weakness and the anarchy of the period, Viziam Raju considerably extended his territory at the cost of Nandapur kingdom.

In 1765 Clive obtained the Dewani of Bengal, Bihar and Orissa (to the north of Suvarnarekha) from the Moghul emperor Shah Alam who also granted the Northern Circars to the Company by a Firman. In 1769 Vizagapatam was made a district headquarters with Mr. John Andrew as the first Chief in Council. But although the British authority was established over the Circars and political power was exercised over

the plainst, hen a land of disturbances, the hill country of Jeypore remained outside the sphere of British administration and almost a century elapsed before the direct administration of the British was established in that inaccessible tract.

Vikram Deo I succeeded Lal Krishna Deo in 1758 and ruled for a long time till 1781. He retransferred his capital from Narayanpatna to Jeypore which had been deserted from the time of Balaram Deo in 1711 A. D. In order to strengthen the capital he constructed a fort at the foot of the Naktidongar hill. He married Lalitamani Devi the grand-daughter of Raja Udaya Singh of Kalahandi and consolidated his friendship with the ruler of that state. Vikram Deo had a strong army and he stationed a troop of 4,000 to guard between Jeypore and Narayanpatna. The French, who led an expedition through Malkangiri, were driven out by his army and he also successfully hurled back the Marathas, who once marched as far as Umarmkot.

33. British occupation

In 1768 the successor of Viziam Raju claimed the Jeypore territory under an alleged patta granted in 1752 by Salabatjung, the then Subedar of the Deccan. The patta recorded the grant of the villages—Kasipuram, Nandapur, Madgol, etc., by way of Jagir to Raja Viziam Raj Manna Sultan on an annual payment of Rs. 24,000. Vikram Deo refuted the claim of the Raja of Vizianagaram and sent his Agent Jagannath Patro to Vizagapatam to get support of the British authorities. But in September 1768 the Madras Government acknowledged the Jagir of Viziam Raju and thereupon some disaffected chiefs and zamindars rose against Vizianagaram with the open help of the Raja of Jeypore. It was during the course of this disturbance that the British first asserted their authority over the hill country by sending a body of troops to Jeypore. In 1773 Vikram Deo assembled a strong force in the Rayagada valley and made arrangements for a reinforcement of 2,000 Maratha horses. He offered the hand of his daughter to the Raja of Parlakimedi to get his alliance in that critical time.

Captain Richard Matthews, who was then commanding the Northern Circars, was deputed by the East India Company to march into the hill country of Jeypore with a company of Sibbandis of the Raja of Vizianagaram. Captain Matthews acting on his own initiative took possession of Rayagada by 15th January 1775. He intimated the Chief in the Council at Vizagapatam on 22nd January about his possession of passes leading towards Narayanpatna. On 14th February, he wrote from his camp near Jeypore that he had come through the pass with great difficulty as the enemy continuously fought with his army and that he was by that time only six *coss* from Jeypore. He besieged the fort of Jeypore in the last week of February and defeated

the Maratha troops who rushed to the help of the Raja. Vikram Deo subsequently "agreed to surrender the fort and quit all pretensions to the several passes leading into the Circar, requesting that he might be spared the good country to the westward". Capt. Matthews took possession of the fort built of mud. "The wall, 20 ft. high. The bastions very good, the rampart tolerable and the ditch 20 ft. wide and as many deep". He ordered the fort to be destroyed, and the ruins of it are seen at present to the east of Jeypore town. As a result of this campaign, the Jeypore territory was completely occupied by the British and large portion of the estate was brought under the control of Raja of Vizianagaram who helped Captain Matthews in his campaign.

The Madras Government appointed in 1776 a Committee of Circuit to enquire into revenue system of the Northern Circars. The Committee was recalled after two years but was again revived in 1783. In its report of 1784, it expressed indignation about the maladministration of the Chiefs in Council of Vizagapatam district and condemned the oppressive rule of Sitaram Raju, Dewan of Vizianagaram estate. The Committee recommended Jeypore to be treated as a separate zamindari independent of Vizianagaram and fixed its peshkash at Rs. 35,000. The report of the Committee was, however, not given effect to. In 1793 the Raja of Vizianagaram due to his misrule and heavy arrears of peshkash money was sequestered and was directed to leave his district. The Raja suddenly rose in rebellion and in July 1794 Lt.-Col. Prendargast was sent to suppress him. The battle took place at Padmanabham where the Raja was defeated and killed. The followers of the Raja were, however, not suppressed and declaring his eight years old son Narayan Raju as the Raja of Vizianagaram, they sought help from Ramachandra Deo II, Raja of Jeypore. But Ramachandra Deo did not support this rising and kept himself aloof from it, as a result of which the rebellion automatically collapsed. The British satisfied with the neutrality of the Raja of Jeypore granted him a permanent Sanad for the estate of Jeypore for an annual peshkash of Rs. 25,000. They also liberally treated other zamindars who had been dispossessed of their estates by Raja of Vizianagaram and the estate of Vizianagaram greatly curtailed was restored to the young Raja. In 1802-03, Permanent Settlement was introduced throughout the district of Vizagapatam and Ramachandra Deo having accepted this settlement got his peshkash reduced to Rs. 16,000. The Permanent Settlement satisfied neither the ryots nor the zamindars and chronic disturbances broke out in many of the estates of Vizagapatam district. In 1832 disturbances in this district, as well as in the Parlakimedi zamindari of Ganjam district, became very serious, as a result of which George Russell, a member of the Board of Revenue, was sent as Special Commissioner to find out measures for the suppression of the troubles and in 1839, on his advice, the Act XXVI was passed. According to this Act, 7/8th of the district

was removed from the operation of much of the ordinary law and administered directly by the Collector with extraordinary powers conferred upon him in the capacity of Agent to the Governor. Later on, the extent of application of this special law was gradually reduced but the Jeypore estate continued to remain under this Act. After the creation of separate Orissa Province and also the district of Koraput this Act operated in the whole of the district till it was abolished in 1952.

In 1848 during the rule of Maharaja Sri Vikram Deo a serious quarrel took place between the Maharaja and his eldest son, the latter being supported by the chief Queen and some influential Sirdars. Both the parties solicited arbitration of Smollett, the Agent, who came to Parvatipuram towards the end of April 1849 to hear complaints and to suggest some compromise. The Maharaja did not come to meet him in person but the son came with some Sirdars and armed guard of one thousand and demanded some changes in administration. Smollett, thereafter separated four taluks, viz. Gunupur, Rayagada, Narayanpatna and Alamanda, which were lying to the east of the Ghats from the control of the ruler and placed them under the administration of the British Government. It was held that the administration of these taluks would be carried on by the Government accounting the annual rent of about Rs. 50,000 for Maharaja. Neither of the parties was satisfied with this arrangement and Smollett had again to come to Parvatipuram to meet the father and the son. A temporary reconciliation between them was effected and the taluks were given back to the Raja. But soon after that the son imprisoned the Counsellors of his old father in the fort at Rayagada and they were set free only after the intervention of Captain Haly who was sent by the Agent for the purpose. The son, however, subsequently submitted to his father and the disturbances ended in 1850.

On 10th July 1855, the Government authorised the Agent to assume the control, both police, and revenue of the tracts above the Ghats, and to manage directly the taluks below. But Lord Dalhousie, the Governor-General, objected to such a policy as he thought that might involve the British Government in a protracted jungle and hill war as in the case of Ghumsur. Accordingly the Agent was again directed to the effect that the assumption of the management of the hill zamindari was a measure to be depreciated unless an imperative necessity existed for its adoption. But as the attachment of Gunupur had been already made, it might not be withdrawn. On receipt of these orders, Smollett addressed the government advocating direct interference in Jeypore and to take up the revenue and police management of the estate for better government and maintenance of peace and order. But the opinion of Smollett was probably not communicated to the Governor-General.

Smollett was succeeded as Agent by Reade who was advised to follow a policy of non-interference. The old Maharaja Sri Vikram Deo died on 10th August 1860 and was succeeded by his son Sri Ramachandra Deo. Fane, the then Agent, observed that from the administrative experience of the taluks below the Ghats no reasonable difficulty be apprehended in establishing a police and proper tribunals in the hill tracts of Jeypore. He supported the policy of Smollett and ultimately the proposal to locate an Assistant Agent together with an Assistant Superintendent of Police at Jeypore was sanctioned by Government. With the assumption of the direct administration of the Jeypore country, four Sub-Magistrates were placed above the Ghats at Jeypore, Nawrangpur, Mahadeoput and Aurada with a considerable police force. In the territory below the Ghats, including the Khond and Saora hill tracts, there were two Sub-Magistrates with police force one at Gunupur and the other at Rayagada.

The introduction of the British Police and Magistracy into the Jeypore territory gave rise to some reactions among the advisers of the Maharaja and the situation was brought under control after the arrest of the leading malcontents. In July 1864, there was an outbreak of the Sborra tribe inhabiting the mountain country between Gunupur and Badakimedi. It was occasioned by the improper arrest of the Headman of Puttasingi by an Inspector of Police; although it originated as a local affair, it took a serious turn by the month of November as the entire Saora tribe rose in arms against the Government. The rising was suppressed with the combined force of Ganjam and Vizagapatam police as well as with the assistance of the Maharaja of Jeypore. Five Saora leaders were hanged at the foot of the Ghats and nine were transported for life, while orders were passed to station a strong police guard at a central place in the Saora hills. When the police guard moved to take this position towards the end of 1865, they were attacked by the Saoras and were forced to retreat. But in January 1866, the Saoras were overwhelmed and the police occupied the selected post firmly. Three of the ring leaders were transported for life on that occasion.

Maharaja Ramachandra Deo III died in 1889 and his son Vikram Deo III, who was then only 14 years of age succeeded to the estate which was taken under the management of Court of Wards. H. D. Taylor, I.C.S., Agent to the Governor at Vizagapatam, was appointed as Manager of the estate and was given the charge of the taluks above the Ghats, while one Rao Bahadur Purniah Pantulu was placed in charge of the rest of the thana. The young Raja's education was entrusted to a renowned scholar, J. Marsha, M.A., LL.B. He married in 1893 a princess of Udaipur state in C. P. On attaining majority the estate was handed back to him in 1895 and a year after the distinction of Maharaja was conferred on him. In 1906 Maharaja Vikram Deo, K. C. I. E.

was presented to the Prince of Wales when the latter visited Madras. He purchased the Pachipenta estate for six lakhs after which the boundary of Jeypore estate was extended down to the Ghat near Itikavals. The Pachipenta estate had formerly been granted by Biswambhara Deo I (1672—76) to guard the tract which led from the 3,000-foot plateau into the Jeypore country and the chief of the estate was given the title of Dakshina Kavata Durga Raja or the Lord of the Southern Portal. The then chief Virappa Raju showed the way to the Marathas through the Ghat of Pachipenta to attack the Raja of Vizianagaram who was afterwards imprisoned for life in the fort of Vizianagaram. Vikram Deo also acquired half of Madgol estate through sale-deed executed in 1910 and his son Ramachandra Deo acquired the other half on relinquishment by Madgol Ranees in 1928. During the first World War he contributed one lakh of rupees to the Madras War Fund and a thousand rupees every month till the war lasted. He contributed Rs. 25,000 for a fighter plane to be named after Jeypore. He was a member of the Royal Asiatic Society, Bengal.

Vikram Deo died in the year 1920. Ramachandra Deo IV succeeded to the Gadi and ruled till 1931. He married the eldest daughter of Maharaja Bhagavati Prasad of Balrampur (U. P.) in 1913. The services of Charles Henderson, I. C. S., were lent to him by the Government to act as his Manager.

In 1920 all the Agency tracts of Ganjam, Koraput and Godavari districts were removed from the control of Collectors and placed in charge of a Commissioner, with headquarters at Waltair. The Koraput district was parcelled out into four subdivisions called the Kondh, Savara, Oriya and Ghats, each in charge of an officer called Assistant Commissioner. But the experiment was abandoned in 1923.

Ramachandra Deo IV acted as Honourable Lieutenant in the World War I in his young age. He introduced election system of Village Naiks in villages. He died in 1931 leaving no issue behind. On his death, Vikram Deo, the son of Krishnachandra Deo, the last surviving member of the family of Jeypore Raj, succeeded to the estate at the age of 60. The widow of Maharaja Ramachandra Deo IV entered into a family settlement with Maharaja Vikram Deo IV.

In 1932 the Government of India appointed a Boundary Commission under the Chairmanship of Sir O'Donnell to enquire into the amalgamation of different Oriya-speaking tracts. Vikram Deo produced witnesses from Jeypore before the Commission for amalgamation of Vizagapatam Agency tract particularly the whole of Jeypore with Orissa. A separate province for Oriyas was formed from 1st April 1936 including the Jeypore Agency. R. C. S. Bell, I. C. S., became the first Collector of Koraput, who was for sometime Special Assistant Agent for the newly formed district of Koraput.

Vikram Deo was a scholar and a poet. He donated one lakh of rupees annually to the Andhra University, Waltair. In 1935 he adopted the second son of his only daughter, Sri Ramakrishna Deo, as heir and successor to the Jeypore estate. Maharaja Vikram Deo Varma died at the age of 82 on 14th April 1951 and the estate was taken under the management of Court of Wards as his adopted son Ramakrishna Deo was a minor. In 1952, the Estates Abolition Act was passed and the estate of Jeypore was taken over by the Government.

34. National Movement

During the Sepoy Mutiny of 1857, which has been characterized as the War of Independence in India, Raja Vikram Deo of Jeypore maintained a strong neutrality and there was no record to show his alignment either with the rebels or with the British. In Sambalpur a great rising took place under the leadership of Surendra Sai who could not be suppressed till 1862 A. D. During the trial of Surendra Sai in 1862, a suspicious letter said to have been written by the Raja of Jeypore to Surendra Sai was produced as an evidence against the latter. The letter was dated 20th September 1862 and it referred to a matrimonial negotiation of the daughter of Raja of Jeypore with the son of Surendra Sai. The Raja of Jeypore was alleged to have intimated Surendra Sai his intention of sending a force of 5,000 strong to assist him to be installed on the Gadi of Sambalpur and hoped that the territories and properties of Jeypore and Sambalpur would be treated in common. The evidence of the letter was *prima facie* untenable. Surendra Sai's son Mitrabhanu was already married to one of the daughters of the Raja of Bonai. On enquiry, the Raja of Jeypore denied to have written such a letter to Surendra Sai and the Judicial Commissioner Sir John Scarlett Campbell in his judgment declared that the letter was a forged document.

The tribal people of Koraput are by nature freedom-loving and do not like the idea of subjugation. Their sporadic attempts against the authorities by violent upsurge had been crushed by combined efforts of the British and the local chief. When the National Movement of India gained momentum under the leadership of Mahatma Gandhi, Koraput could not remain outside it and the local Congress leaders came forward to bring the district into line with the current political movement of India. But at the beginning, the struggle for Independence was not very widespread among the people and it was only in 1929 that an enrolment of Primary Congress membership was started to make the movement popular. In 1930, volunteers were recruited to launch the Salt Satyagraha and the local leaders were convicted and sentenced to various terms of imprisonment.

By 1936, the organisation of the Congress gained much popularity among the people and that year soon after the formation of the Orissa Province and the creation of the district of Koraput, a District Congress Committee was formed to take active part in the movement. During the election of 1937, Congress candidates in all the constituencies of the district were elected with majority of votes for the Orissa Legislative Assembly. The success of the Congress candidates in the General Elections brought immense popularity for the Congress Movement in the district. The District Congress Committee organised in 1938 a Volunteers' training in constructive work in rural areas. About 1,200 volunteers were trained on Prohibition, Khadi, Cottage industries, Agriculture and Village sanitation. Response from the people was highly satisfactory, as a result of which many village roads were constructed, drinking water wells were dug and Spinning centres started. In 1938-39 the enrolment to the Primary Congress membership rose to 56,000.

With the outbreak of the World War in 1939, and following the direction of the All-India Congress Committee, the elected representatives resigned from the Legislative Assembly. In 1940 they launched individual Satyagraha and along with them about 300 volunteers who participated in the Satyagraha courted imprisonment.

The August Revolution of 1942 took a very remarkable form in the district of Koraput. On 2nd August 1942 the District Congress Committee met in full session and decided to start a movement in the lines of Civil Disobedience under the guidance of Mahatma Gandhi. But the Government declared the Congress an unlawful organisation and arrested all Congress leaders, as a result of which the popular outburst in the district as in other parts of India was directed towards violence and sabotage. Congress volunteers went into the interior of the district and inspired the tribal people to rise against the authorities. The movement started by the people's refusal to pay 'one-pice tax' on head-load of articles and very soon took the turn of mob fury against the British Raj. Police-stations at Lakshampur, Mathili and Dasmantapur were attacked and the activities of sabotage like cutting of telegraph wires, cutting down trees in reserved forests, destruction of railway sleepers, etc., continued. Besides, picketing was started in schools, excise shops and in front of Courts.

The Government on their side took serious repressive measures by taking resort to arrest, lathi charges and firing. On 21st August 1942, a big crowd of about 2,000 persons under the leadership of Lakshmana Naiko of Tentuligumma in Malkangiri subdivision proceeded to Mathili where they held a public meeting at the weekly market place about half a mile from the police-station. Lakshmana Naiko

exhorted the people to establish people's Raj and not to co-operate with the British Government. The police arrested him and brought him to the thana where a large crowd very soon gathered following their leader. Not being able to disperse the people, the police took to simultaneous lathi charge and firing as a result of which six persons died on the spot, about one hundred people received injuries and many were speared and bayoneted. On 24th August a large procession proceeded to Dabugan to decide the course of action of the National Movement. As soon as the procession reached the bridge on the Papadahandi river, then flooded, a police party stopped the procession and resorted to lathi charge and firing. The road was narrow on either side and fields were inundated by flood water. A large number of people jumped into the overflowing river to swim across for safety. As a result of this attack, 19 persons were killed and about one hundred were injured while 140 were put under arrest.

After Mathili firing a case against Lakshmana Naiko and 53 others was started for the alleged offence of murder of a forest guard. The case ended in conviction and sentence of Lakshmana Naiko to hanging, while others were sentenced to various terms of imprisonment including transportation for life. Ten of them were, however, acquitted on appeal by the Patna High Court. Shri Lakshmana Naiko was made to mount the gallows in Berhampur Central Jail on 29th August 1943. To commemorate his name, a Memorial Hall has been constructed at Jeypore and a bust statue has been installed at Bhubaneswar.

During this famous Movement, a large number of patriots were arrested and the Koraput Jail which was to accommodate 250 persons at the most was huddled with about 700 to 800 persons. The total figures of casualties in the district during the revolution are as follows*. 25 persons died in firing, 2 persons including a boy of 4 years died in lathi charge, 50 died inside the jail and 32 persons were to undergo transportation for life. These persons were however released on 23rd April 1946, the date of assumption of office by the Congress Ministry. Besides this, the courts imposed fines amounting to Rs. 11,200 out of which Rs. 9,371 was realised. This indicates the magnitude of the revolution in Koraput district. After coming of new Ministry to office, Government granted political pensions ranging from Rs. 10 to Rs. 25 to about 107 persons in this district.

*A. B. Patrika, Independence Number, 1947, p. 180

APPENDIX I

The genealogies of the Matsya family of Oddadi and
Silavamsa of Nandapur

Matsya family

Mankaditya Raju

Jayanta Raju + (Singamma)

Narasimha Vardhana
ArjunadevaSriranga Vardhana
Mankaditya +
(Sriya Devi)

Gopala Vardhana

Srikrishna Vardhana
Jayanta Raju +
(Bhima Devi)Jayantika Raju +
(Singamma)

Annama Raju

Vira Arjunadeva +
(Kamala Devi)Pratapa Arjuna +
(Satyabhama Devi)Siriamma
(Daughter)

Jayanta Raju

Mankamma (Daughter)

Singa Raju

Singamma (Daughter) +

Vallabhadeva Raju

Pratapa Sriranga Raju

Vira Pratapa Singa Raju

Silavamsa

Ganga Raju

Viswanadha Raju

alias

Bhairava Raju

Pratapa Ganga Raju

APPENDIX II

The genealogy of the Solar Dynasty of Jeypore

