CHAPTER-I

Historical Geography and Historiography
Sambalpur, the western most district of Orissa has been named after the head-quarters town Sambalpur. The district is within 20° 43' and 20° 11' North Latitude and between 82°39' and 85° 13' East Longitude\(^1\). It lies on the bank of the river Mahanadi.

Sambalpur is roughly triangular in shape. The district has an area of 17,520.3 square kilometres. According to the census of 1991, the district had a population of 2,688,395. In order of size and population, it holds the second and fourth place respectively among all the districts of Orissa. According to 1991 census, 47 Scheduled Tribes were inhabiting in the district of whom the Saura, Gond, Binjhals, Mirdha and Bhumia enjoyed considerable importance. The district consisted of an expanse of fairly open country fringed by forest-clad hills as well as a series of low hill-ranges of extremely irregular shapes. The Barapahar (literally 12 hills) are the main hill-ranges in the Baragarh Sub-division covering an area of 777 square kilometres and attaining the height of 691 metres\(^2\). Besides, the Gandhamardana range rises to the height of about 986 metres\(^3\). Other principal ranges are Jharghaty and Maula-Bhanja.

The geography of Sambalpur may broadly be divided into two divisions, namely, River Valley and Hilly Tracts. The Mahanadi, the longest river of Orissa, flows through Sambalpur. It has its origin from the Amarkantak hill and running through Raipur and Bilaspur districts of Madhya Pradesh\(^4\), enters Orissa near Pujaripali. Then it runs into the present Hirakud reservoir located about 10 kilometres to the north of

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\(^1\) N. Senapati (ed), *O.D.G. Sambalpur*, (Cuttack, 1971), p.3.


\(^3\) *Ibid*, p.221.

\(^4\) After the division of the erstwhile Madhya Pradesh, Raipur and Bilaspur now belong to the newly-created Chattisgarh State.
Sambalpur. From Sambalpur, the river takes a wide curve and flows to the south touching Sonepur.

Of the mountains of Sambalpur, the most well-known is Po-lo-mo-lo-kia-li (Parimalagiri) as described by Hiuen Tsang, and can be identified with Gandhagiri i.e. modern Gandhamardan hill, covering the range of Narasinghanath and Harishankar mountains on the border of Sambalpur and Balangir districts. It runs along the southern boundary of Borasambar separating it from the district of Bolangir. On its northern flank is situated the famous temple of Narasinghanatha, about 30 kilometres south-west of Padmapur and dedicated to Marjara-Keshari (Lord Vishnu with the head of a cat and the body of a lion).

The hill is full of natural springs and pools, caves, carvings and icons. Other hills of significance are the pre-historic caves of Vikramkhol and the Barapahar hills. Barapahar, the main hill-range of Baragarh-Sambalpur, stands on the border of Orissa and Madhya Pradesh, covering an area of 800 square kilometers and attains the height of 691 metres at Debrigarh. The main portion of the range is situated on the north-west of Baragarh and spreads to the east of the Mahanadi in a long chain. There are some tribal settlements on the Barapahar hills, who play a significant role in the history of Sambalpur.

1 Ibid., p.228.
2 T. Watter, on Yuan-Chawang’s Travels in India, (London, 1908), vol.11, p.201.
4 J.K. Sahu, op.cit, p.221.
5 Ibid, p.223.
TRADITIONAL ACCOUNTS

The district of Sambalpur is named after the headquarters town Sambalpur\(^1\). According to O’Malley, it derives its name from the presiding goddess Samalai, for whom a temple was built by Balarama Deva, the first Chauhan ruler of Sambalpur. However, the town of Sambalpur is older than the time of Balaram Deva, who flourished in the 16\(^{th}\) century A.D. A town named “Sambalaka” situated on the bank of the river Manada, finds mention in the book of “Geographike” written by Ptolemy in the 2\(^{nd}\) century A.D. Sambalaka and Manada may correspond to modern Sambalpur and the river Mahanadi respectively\(^2\). A Tibetan literature known as Bstanhgyur Catalogue states that Indrabhuti, the propounder of Vajrayana Buddhism, was the Raja of Sambal in Uddiyana in the 8\(^{th}\) century A.D. Sambhal and Uddiyana are identified with Sambalpur and Orissa respectively\(^3\). The suffix “Pur” was added to the original name Sambhal when it came under the rule of the Chauhans\(^4\). The French traveller Tavernier of the 17\(^{th}\) century A.D spoke of Sambalpur as a region rich in diamonds\(^5\). Edward Gibbon (1737-1794 A.D) mentioned in his “Decline and Fall of Roman Empire” that Rome was supplied with diamonds from the mines of “Sumelpur” in Bengal. The so-mentioned ‘Sumelpur’ in Bengal is not any place other than the present Sambalpur in Orissa\(^6\).

The district of Sambalpur was a part of Kosala which comprised the modern districts of Raipur and Bilaspur in Madhya Pradesh and the

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1  N. Senapati, (ed), op.cit, p.2.
2  Ibid.
3  Ibid. p.3.
4  Ibid.
5  Ibid.
6  Ibid.
districts of Sambalpur, Balangir, Kalahandi and Sundargarh in Orissa. The Aranyaka Parva of the Mahabharat describes a few places of pilgrimage in Kosala, i.e. Rishabha Tirtha and Kala Tirtha which can be identified in this region.

In the Allahabad Pillar inscription Kosala has been included among the territories of Dakshinapatha and comprised the modern districts of Bilaspur, Raipur and Sambalpur. During the post-Gupta period, the Sarabhapuriya kings ruled over Kosala with Sarabhapura (modern Sarabhagarh) in Sundargarh district as their capital which was later on shifted to Sripura in the Raipur district of Madhya Pradesh. The Chinese pilgrim Yuan Chawang, who visited Kosala in 639 A.D, described the kingdom as 6000 li in circuit and about 1800 li away from Kalinga to the north west. On this basis, Cunningham presents the boundary of Kosala, comprising the whole of the upper valley of the Mahanadi from the Amarkantak hills down to the middle valley of that river upto Sambalpur and Sonepur. Further, the geography of Kosala is also known from the account of Hieun-Tsang, who observed that “the country, (kia-sa-lo), i.e. Kosala was about 5000 li in circuit, the frontier having encircling mountain crags, forests and jungles together in succession. The capital was about 40 li (about 7 miles) in circumference”.

1 Ibid., p.52.
4 T. Watter, op.cit, p.200.
The history of Sambalpur can be traced as far back as to the 4th century A.D. From the Allahabad Pillar Inscription it is known that Samudragupta, the king of Magadha defeated king Mahendra of Kosala. Kosala by that time comprised of Raipur, Bilaspur in Madhya Pradesh and the district of Sambalpur in Orissa.

During the 5th and the 6th century A.D Sambalpur was under the Sarabha-puriyas, which stands confirmed by the Eran Pillar Inscription. Sarabha, a Chieftain was the founder of this dynasty. The town Sarabhapura which was the capital as well, is identified by some scholars with modern Sarabagarh in Sundargarh and by some with Sambalpur. Sarabha was succeeded by his son Maharaja Narendra who enjoyed the credit of issuing the Pipardula copper plate charter. Maharaja Narendra also extended the territory to a considerable extent. An important ruler of this family was Prasannamatra who issued gold coins and founded a town called Prasannapura after his name. He was succeeded by his son Jayaraja who issued the Arang charter, donating the village Pamva in the Purva Rastra of Kosala. Jayaraja had a premature death and was succeeded by his brother Manamatra, popularly known as Durggaraja. Two sons of Maharaja Jayaraja named Pravararaja-I and Vyaghraraja are known from the Mallar Grant, issued from Prasannapura. Both Pravararaja-I and Vyaghraraja ruled one after another and died without any male issue. So, after

3 J.K. Sahu, *op. cit.*, p.68.
4 *Indian Historical Quarterly*, vol.XIX, (Calcutta, 1943) pp.239 ff.
5 N.Senapati, (ed), *op. cit.*, p.54.
Vyaghraraja, the succession passed to the collateral branch represented by the two sons of Manamatra. They were Sudevaraja and Pravararaja II, said to have ruled one after another. A large number of copper plate grants issued by king Sudevaraja came to light and from those it is known that the Nuapara sub-division of Kalahandi district as well as a part of Sambalpur was included in the Sarabhapuriya’s empire¹. Pravararaja II was the last ruler of the Sarabhapuriya family and during his reign the capital was located at Sripura, a small village on the right bank of the Mahanadi, in Raipur district of Madhya Pradesh. Pravararaja II died issueless and after him, the kingdom of Kosala passed into the hands of Tivara Deva, son of Nanna Deva. The succession was peaceful and Tivara Deva founded the rule of a new dynasty, called the Panduvamsi or Somavamsi in Kosala.

In the 7th century A.D Sambalpur was under the control of the Panduvamsi. The Panduvamsis traced their pedigree in Udayana, a petty chieftain in Central India. He was the great grandfather of Tivara Deva. The son and successor of Udayana was Indravala, who was holding the post of Sarvadhikaradhirika and Dutaka under the Sarabhapuriya king Sudevaraja². Indravala’s successor Nanna Deva was also employed as a high official under the Sarabhapuriyas. When Pravararaja II died issueless, Tivara Deva, the son of Nanna Deva occupied the throne of Kosala. Tivara Deva was a powerful ruler and a great imperialist. He described himself as the Lord of Kosala (Kosaladhipati) in his royal seal³. Interfering in the civil war in

¹ N.Senapati, (ed), op.cit., p.54.
³ This is referred to in all the three copper plate charters of Tivara Deva namely, the Bonda plates, (*E.I.*, vol.XXXIV, New Delhi, 1961, pp.111-116), the Rajim plate, (*C.I.I.*, vol.III, pp.291-299), and Baloda plate, (*E.I.*, vol.VII, New Delhi 1902/03, pp.102-107).
Kangoda between two Sailodbhava princes, Dharmaraja and Madhava, he supported Madhava and provided him military help but was ultimately defeated in the battle of Phasika\(^1\).

In consequence of this defeat, Tivara Deva withdrew from Utkala but maintained the Kosala portion of his empire intact and the present district of Sambalpur was a part of his empire\(^2\). His son and successor Nannaraja II ruled for a short time and after his premature death Chandragupta, the brother of Tivara Deva ascended the throne. The next ruler was Harsha Gupta, the son of Chandragupta. His queen Vasata was the daughter of Surya-Varman, a king of Magadha\(^3\). Harsha-Gupta was succeeded by his son Balarjuna, who enjoyed considerably a long rule and the Lodhia Copper Plate\(^4\), his last known records, was issued in his 57\(^{th}\) regnal year.

Towards the last decade of the 9\(^{th}\) century A.D, king Janamejaya-I Mahabhavagupta, consolidated the eastern part of Kosala bringing the modern Sambalpur and Balangir districts under his sceptre and from his time onwards, the dynasty is popularly known as Somavamsis\(^5\). He assumed the title 'Kosalendra' and 'Trikalingadhipati' and declared himself 'Maharajadhira Raj Parameswara'. His regime continued for a period of 34 years during which he fought with the Kalachuris in the west and with the Bhanjas of Khinjali-Mandala (Odra) in the east. His war with the Bhanjas ended with success. The king of Odra, Ranabhanja, was the ruler of Ubhaya Khinjal Mandala which was invariably called Odradesa in the records of the Somavamsis. Thus Janamejaya was able to extend his territory towards Baud region in the

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5 N.Senapati, (ed), op.cit., p.55.
later part of his career. His fighting with the Kalachuri king Sankaragana was an undecisive one lasting even after his death. The son and successor of Mahabhavagupta Janamejaya I was Mahasivagupta Yayati I, who continued the war with the Kalachuri king Sankaragana (878-910 A.D) with varying results. The conflict was a long-drawn one and the ultimate victory went in favour of the Kalachuris. In the 9th year of his reign Yayati visited Toshali, which was then under the control of his sister Pruthvi-Mahadevi. She was given in marriage by her father Janamejaya I to the then Bhauma king Kusumahara alias Subhakara Deva IV and after his death, she eventually became the ruler of the Bhauma dominion in 894 A.D. Yayati I and Pruthvi Mahadevi, both being loyal to the interest of the Somavamsis, made a secret manoeuvre to extend the Somavamsi empire to the east upto the cost of the Bhaumakaras. This gave rise to a rebellion in the Bhauma court and Siddha Gouri Tribhubana Mahadevi, usurped the Bhauma throne, setting aside Pruthvi Mahadevi with the help of her courtiers and feudatories. Yayati I, who was then busy with the war against the Kalachuris, failed to render effective support and assistance to his sister at this time of crisis. Yayati I was succeeded by his son Bhimaratha Mahabhaga Gupta who had a peaceful and prosperous reign from 991 A.D to 1004 A.D and his dominion extended from the south of Raipur district to Bamra in Orissa. He came in conflict with the Kalachuris who successfully checked the expansion of the Somavamsi kingdom towards the north-west of Kosala. Bhimaratha’s successor was his son Dharmaratha Mahasivagupta, who had the distinction of issuing

the Khandapara plates\(^1\) in the 11\(^{th}\) year of his reign. These plates revealed that, by that time the territory of the Somavamsis had extended over the coastal region of Orissa. Dharmaratha had a step brother named Indraratha born of Durga, the second queen of Bhimaratha and when Dharmaratha died childless, Indraratha being his favourite obtained the Somavamsi throne\(^2\). His succession was challenged by Abhimanyu, the son of Vichitravira and grandson of Janamejaya I, but subsequently Abhimanyu was defeated and was expelled with his family and relations from the Somavamsi kingdom. Indraratha is also known as Naghusa or Nahuasa – his second name. He was defeated and killed by the general of Rajendra Chola in 1022-23 A.D. After this tragic end of Indraratha, Chandihara, the son of Abhimanyu returned from his exile and ascended the throne assuming the royal name Yayati II Mahasivagupta (1023-40 A.D). He managed to drive away his external enemies and restored internal peace and order in his vast dominion comprising the whole of modern Orissa. No doubt, Yayati II, was a man of great valour and a very powerful ruler\(^3\).

Yayti II, was succeeded by his son Udyotakeshari Mahabhavagupta (1040-65 A.D) who after consolidating the Somavamsi dominion divided it into two main units comprising the Kosala portion on one hand and on the other the Utkala region. The old chief Abhimanyu, the grandfather of Udyotakeshari, was made the ruler of the Kosala division. Abhimanyu was succeeded by Kumara Somesvara in Kosala. The last known Somavamsi ruler of Kosala was Yuvaraja Dharmaratha whose unpublished Nuapatna Grant was issued

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in the 5th regnal year of Janamejaya II, the son and successor of Udyotakeshari. He was defeated by Yasoraja, the Telugu-Choda General of the Chhindaka Naga king Somesvara, as a result of which Kosala (Sambalpur-Sonepur region) came under the rule of the Telugu-Chodas in 1070 A.D.\(^1\)

Yasoraja I, the Telugu-Choda Lieutenant of the Chhindaka Naga king Somesvara, conquered Kosala and founded the rule of a new dynasty. He was succeeded by his son Somesvara I, who assumed the status of a sub-ordinate ruler. Somesvara I was succeeded by Yasoraja II, the eldest son of the family, otherwise known as Dharalladeva. He was succeeded by his son Somesvara II in 1090 A.D. With Somesvara II passing away issueless Yasoraja III, the son of Yasoraja I (and the brother of Somesvara) became the ruler of Kosala. Yasoraja III ruled for a short period and was succeeded by his son Somesvara III in 1095-96 A.D. He was the last Telugu Choda king, defeated and killed by the Kalachuri king Jajalladeva in 1119 A.D.\(^2\) Thus, Sambalpur happened to be occupied by the Kalachuris of Ratnapur and culturally influenced to a considerable extent.

In the beginning of the 13th century the Kalachuris entered into a protracted struggle with the Gangas who had then occupied Utkala under Chodaganga Deva. Ratna Deva II, the grandson of Jajalladeva, defeated Chodaganga and foiled his ambition for further aggression. Kamarnava Deva, the son of Chodaganga, was also defeated by the Kalachuris.

The Ganga-Kalachuri conflict continued for about a century. Finally, it was decided in favour of the Gangas. From that time

\(^{1}\) *E.I.,* op.cit., vol.X, (New Delhi, 1909/10) p.31 ff.

onwards, the Sambalpur region remained under the rule of the Gangas, and was placed under a Ganga-Governor\(^1\):

The middle of the 14\(^{th}\) century A.D was a critical period for the Ganga rule in Orissa. In the north, Sham-su-uddin Illias Shah, Governor of Bengal, rose in power and declared himself independent of Delhi. In the south, two powerful and independent kingdoms Vijayanagar and Bahmani, raised their heads. All of them were longing to acquire the extensive Ganga empire of Orissa. The Ganga king Bhanudeva III, who ascended the throne in 1352 A.D had to face the aggression and expedition of those neighbouring rulers. Besides the Sultan of Delhi, Firoj Tughlug, also invaded Orissa. Bhanudeva III, sued for peace by giving 20 elephants to the Sultan and returned to Kara, via. Sambalpur\(^2\).

All these expeditions and invasions had a great effect on the political scenario of Western Orissa. It weakened the Ganga hold and paved the way to Ramai Deva, a chief of the Chauhan dynasty. He founded the rule of his family at Patna (modern Patnagarh), in about 1360 A.D which ushered a new chapter in the history of Kosala. The Ganga rule in Kosala was supplanted by that of the Chauhans who gave rise to a new spirit of culture and tradition and moulded the political life of Western Orissa till the advent of the British.

**HISTORIOGRAPHY**

The emergence of the Chauhans was a landmark in the political history of Orissa. The Chauhans, the ruling power of the Patna State became the master of the whole of the western Orissa and glorified the history of the region by their conquests and made laudable contribution

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1 N.Senapati, (ed), *op.cit.*, p.60.
in the field of trade, commerce, literature and fine arts. The primary sources of information about the Chauhans of Orissa – their genealogical history, conquests, literary development etc. are the ‘Kosalananda Kavya’ of Pundit Gangadhar Mishra, and ‘Jayachandrika’ of Prahallad Dubey. Gangadhara Mishra, the author of the Sanskrit work “Kosalananda Kavya” was one of the leading historians of Orissa, and made a remarkable contribution to the field of literary creation through Kosalananda Kavya which threw milky light on the history of the Chauhans of Patna and Sambalpur. Gangadhar Mishra patronised by Baliar Singh, the Raja of Sambalpur in the middle of the 17th century A.D settled at Sambalpur where he composed Kosalananda Kavya in 1664 A.D. The Kosalananda Kavya vividly describes the rule of the Chauhans of the Patna state in a chronological manner from Ramai Deva to Baliar Deva.

The two eminent smriti writers of Orissa, Sambhukara and his son Vidyakara were the predecessors of Gangadhar Mishra. Kedarnath Mohapatra in his research article published in Orissa Historical Research Journal, vol.I, No.3 mentions that the two smritikaras flourished in the 15th century A.D. The poet Gangadhar Mishra was undoubtedly an inhabitant of Puri, though he settled at Sambalpur under the patronage of Baliar Singh, who expressed satisfaction over the composition of the Kosalananda Kavya and in appreciation of the

1 Gangadhar Mishra, Kosalananda Kavya, (Cuttack, 1929), Canto-XVIII, Verse-60.
4 Ibid.
5 Ibid., p.15
Kavya, honoured him by donating him a village called Khandapalli\(^1\). The village is identified with Khandahatagarh situated at the border of Sonepur and Rairakhol\(^2\).

Reasons are many as to why Kosalananda Kavya is considered a valuable source material while unveiling the history of the Chauhan rule in Kosala from the 14\(^{th}\) century to the 17\(^{th}\) century A.D. The Chauhans heightened the glory of the ancient Kosala by making Sambalpur the centre of their political activities. Because the Chauhans were the pride of Kosala, the poet named the Kavya as Kosalananda which meant the pride and pleasure of Kosala\(^3\).

The Kosalananda Kavya was published by Biramitradaya Singh Deo, the Maharaja of Sonepur in 1929 A.D\(^4\). The Kavya written on palm-leaf had not by then come to the notice of the historians, researchers and the general public\(^5\). The Kosalananda Kavya published by B.M. Singh Deo consists of 23 cantos\(^6\), whereas the Kavya in manuscript consists of 21 cantos or Sargas and it narrates the Chauhan rule from Rama Deva (Ramai Deva) of Patnagarh to Baliar Deva (Baliar Singh) of Sambalpur\(^7\). But the poet Gangadhar Guru who added one extra canto in 1700 A.D describes the rule of the Chauhans from Ramai Deva to Chhatra Sai\(^8\), the grandson of Baliar Deva.

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1. Ibid.
2. Ibid.
3. Ibid., preface, p.i.
4. Ibid., p.9.
5. Ibid., p.9.
6. Ibid., preface, p.iii.
8. Ibid.
Kosalananda Kavaya is a historical epic in which the mediaeval history (1100-1664 A.D) of Kosala is presented in a clear chronological way. It is a fine blend of the poet's sense of geography, history and imaginary flight. The historical geography of Kosala is clearly described in the Kavya. Gunja, Mackanda, Chandrapur, Panchapuri, Sonepur and the rivers Hasti, Vyaghri and Haridra are described as forming the boundaries of Kosala which is compared with an elephant\(^1\).

The first canto of the Kavya is named as “Kosaladesa Sarupa Nirupanam”\(^2\). Here the poet deals with the political condition of Patnagarh before the emergence of the Chauhan power. In 1300 A.D Rana Singha was the most powerful ruler of Patnagarh\(^3\). But his oppressive rule accelerated the process of disintegration of the small kingdom\(^4\). Nobody by then had anticipated that the small kingdom would again rise to prominence and glorify the history of Orissa. But this was materialised under the able leadership of the Chauhans who by the strength of their arms successfully established their kingdom at Patnagarh and fortified it. It was Ramai Deva who after destroying the rule of Astamullik (eight ministers) established the rule of his dynasty\(^5\).

The second canto deals with the geneology of the Chauhans\(^6\). It traces the ancestry of Ramai Deva. It states that the rulers of ancient India belonged to two different dynasties, i.e. the Solar dynasty and the Somavamsi (Lunar dynasty)\(^7\). The Chauhans belonged to the Solar

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\(^1\) Gangadhar Mishra, \textit{op.cit}, Canto XX, Verse-6.
\(^2\) J.K. Sahu and D. Chopdar (ed), \textit{op.cit.}, p.1.
\(^3\) \textit{Ibid.}, p.18.
\(^4\) \textit{Ibid.}, 19.
\(^5\) \textit{Ibid.}, p.29.
\(^6\) \textit{Ibid}.
\(^7\) \textit{Ibid}.
dynasty. The canto further states that Manikya Chauhan was the founder of the Chauhan rule in Uttar Pradesh. Prithviraj Chauhan who fought the greatest battle against Yavanas got defeated and killed in the battle field. After that the Chauhan princes migrated to different parts of the country and established their kingdoms. A Chauhan ruler named Vishal Deva who had to encounter with the Yavanas was killed and his queen who was at an advanced stage of pregnancy fled to Patnagarh in Orissa where she gave birth to Ramai Deva. The next five cantos deal with the succession of Ramai Deva to the throne of Patnagarh (Kosala). He, by his extra-ordinary valour killed a white tiger which was a constant menace to the people of Patna, and the people of Patna out of their gratitude placed him on the throne. The eighth canto elaborates the pilgrimage of Ramai Deva to Purusottama Kshetra (Puri) and his offering prayer to Lord Jagannath. The ninth canto deals with the cordial reception given to Ramai Deva by the Gajapati king and his return from Puri. The tenth canto narrates the stutee (chant) of Ramai Deva when he was going to offer prayer to Jagadiswara and the Pandits who were uttering stutee in praise of Ramai Deva, replied the enthusiastic people who asked many questions on Ramai Deva, the lord of Kosala. The eleventh canto presents a vivid description of the car festival of Puri. The twelfth canto records the marriage of Ramai Deva with Bhanumati, the daughter of Samar Singh, the brother of Gajapati Raja of Puri. The thirteenth and

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1 Ibid., p.30.  
2 Ibid., p.33.  
3 Ibid., p.33.  
4 Ibid., p.78.  
5 Ibid., pp.87-89.  
6 Ibid., p.104.  
7 Ibid., p.111.  
8 Ibid., p.41.
fourteenth cantos record the homeward journey of the bride and bridegroom from Puri to Kosala by boat along the river Chitrotpala (Mahanadi) upto Sonepur and then by road up to Patna. The fifteenth canto portrays Rudra Das as the fountain of political precept and the spiritual guide of Ramai Deva, who acted as the political advisor to the Raja. This canto also mentions the boundary, the important rivers and ports of the Kosala country and speaks about the capital Patnagarh. The sixteenth and seventeenth cantos describe his prayer to Lord Srikrishna and the celebration of Dolyatra and Durgapuja of Ramai Deva.

A genealogy of the successors of Ramai Deva to the throne of Patnagarh is presented at the end of the 17th canto. The kings were Mahalinga, Vatsaraj, Baijal Deva, Brajaraja Deva, Pratapmalla Deva, Vikramaditya Deva, Baijal Deva II and Hiradhar Deva.

Hiradhar Deva, the ninth ruler in the line had two sons – Narasingha Deva and Balaram Deva. Narasingha Deva succeeded Hiradhar Deva to the throne of Patnagarh. Narasingha Deva gave away the kingdom of Sambalpur to his brother Balaram Deva by the order of the deity Samaleswari. Balaram Deva later on enhanced the glory of Sambalpur by his own efforts and the new kingdom rose into prominence so much so that in later days the kingdom of Patnagarh and other neighbouring states had to accept the supremacy and leadership of the far-famed newly earned kingdom Sambalpur. The Kosalananda Kavya in its cantos eighteen to twenty-one narrated the rulers of the

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kingdom of Sambalpur. They were Balaram Deva, Hrudanarayana Deva, Balabhadra Deva, Madhukar Deva and Baliar Deva. The glory of the Sambalpur kingdom reached to its high watermark during the days of Baliar Deva, the patron of the poet of Kosalananda Kavya.

In the extra canto, Gangadhar Guru describes briefly the rule of all the kings from Ramai Deva to Baliar Deva and Chhatra Sai, son of Ratan Singh, the ruler of Sambalpur.

Kosalanada Kavya is undoubtedly a valuable work. This is an epic, though not complete history. But it has immense significance as a source of history of the mediaeval Orissa and provides valuable information on the history of the Chauhans of Patna and the Sambalpur kingdom. This Kavya, therefore, can be taken as a source to reconstruct the history of the mediaeval Orissa. Further, this is the earliest and the foremost Kavya ascertaining the geneology of the Chauhans of Orissa. Though another epic written in Hindi 'Jayachandrika' was composed one hundred twenty years after Kosalananda Kavya where the rule of the Chauhans has been depicted, it is controversial, incomplete, and not acceptable in the face of the actual truth. Therefore, Kosalananda Kavya is of immense significance from the historical point of view.

Another Kavya of historical importance which deals with the history of the Chauhans is ‘Jayachandrika’ written by Sri Prahallad Dubey of Sarangarh. This historic epic was composed in 1781. Jayachandrika which was written on the occasion of the coronation of Jayanta Singh provides the history of the Chauhan rulers of Sambalpur from the birth of Ramai Deva to the reign of his patron Jayanta Singh, who happened to be the last independent ruler of Sambalpur. The main

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1 Ibid., pp.55-64.
2 Ibid., p.37.
3 Jayachandrika preserved in the State Museum Orissa, Bhubaneswar.
object behind composition of this historic Kavya was to celebrate the victory of Jayanta Singh over his rebellious Dewan Akbar Ray and therefore it was named as Jaya Chandrika, the 'Beams of Victory'. The Kavya was written in Rajasthani dialect of Hindi called Dingal, but there was influence of Laria dialect of Chhattisgarh on it and a large number of Oriya words were found mingled here and there. Jayachandrika was the mixture of both fact and fiction. In it, the poet Prahallad Dubey has named Rama Deva as Ramai Deva in Laria dialect which became famous and popular in the region.

Jayachandrika had seven cantos. The first canto opens with the worship of and prayer to Ganesh, the Lord of learning and Samaleswari, the tutelary deity of Sambalpur. Also it deals with the story of the defeat and death of Prithviraj Chauhan in the hands of his Muslim rival, after which his pregnant queen fled away to Patnagarh and being sheltered in the house of Chakradhar Panigrahi, gave birth to Ramai Deva, the founder to the Chauhan rule in Western Orissa.

The first canto speaks of an interesting and the most striking episode. This is the story of the golden lemon and the eight Mullicks. At the time of the birth of Ramai Deva, the eight Mullicks were the rulers of Patna who exercised their power in rotation one day each by turn, placing a golden lemon on the throne as a symbol of sovereignty. Chakradhar Panigrahi, who had sheltered Ramai Deva and reared him as his own son was the leader of the Mullick oligarchy. Ramai Deva during his youth earned the favour of the royal army of Patna and in connivance with them assassinated the Seven Mullicks and became the Raja. He, of course, spared the life of his foster father Chakradhar

2 Ibid.,
Panigrahi1. The first canto ends up with the names of the eight kings who occupied the throne of Patna after Ramai Deva. The eight kings were Mahalinga, Vikrama Deva, Pratap Malla, Bhupala, Vikramajit, Vaijal Deva, Hiradhara Deva and Rama Deva (Narasingh Deva).

The second canto of Jayachandrika deals with the division of the Patna territory between the two royal brothers, Narasingha Deva and Balaram Deva. Balaram Deva got the territory as a reward from Raja Narasingha Deva for the service he rendered at the time of delivery of his sister-in-law, queen of Narasingha Deva. It is said that in a dark night, he swam across the flooded river of Mayawati to bring a nurse from a hamlet on the other side of the bank who saved her life2. Narasingha Deva having been pleased with the service of his brother offered him a boon. Balaram Deva asked for the forest-clad country of Huma (Sambalpur). But the Raja was reluctant to part with the kingdom. This caused dissension between the brothers. However, the quarrel was settled by their queen mother who led them to a village called Kalapathar on the bank of the river Ang and declared that river Ang should be the dividing line of their shares and any act of crossing the river by them would tantamount to the crime against their mother3.

But the kingdom of Sambalpur was established owing to military necessity. The growing power of the Kalachuris of Ratanpur was a constant threat to the western frontier of the Chauhan kingdom4.

Kalyan Sahai, the contemporary Kalachuri ruler had the ambition of extending his political sway over the Chauhan territory. In order to check the growing ambition of the Kalachuris, Balaram Deva was

entrusted with the administration of the Sambalpur region by his brother Narasingh Deva. The move proved quite successful and the Kalachuri menace was averted, but, it resulted in the disintegration of the Patna kingdom as Balaram Deva gradually asserted his independence and after the death of Narasingha Deva, the state of Patna lost all its vigour and became an appendix of Sambalpur kingdom.

The third canto deals with the successors of Balaram Deva. They are Hrudanarayan Dev, Balabhadra Sai, Madhukar Sai, Baliaar Singh, Ratan Singh, Chhatra Sai, Ajit Singh and Abhaya Singh. During this period Raja Balabhadra Deva invaded Baud and took long 12 years in sacking the fort with the help of Bhikharaj, the Dewan of Sarangarh and a feudatory Chief of Sambalpur. Sarangarh always remained faithful to the Chauhans. This is amply proved from an incident where the Chauhan Raja of Sambalpur Chhatra Sai fled away to Sarangarh to seek help when an armed revolt against him was raised at Sambalpur. The Dewan rendered help by controlling the rebels and restored peace and tranquility in the state. Of course, for this the Dewan was rewarded and he was granted 42 villages from the paraganas of Kikirda and the Dewan paid a tribute of Rs.817 and 10 annas.

Ajit Singh who succeeded Chhatra Sai was lazy and indolent. He entrusted the administration of his state to Dewan Akbar Ray, who became ambitious enough to put an end to the Chauhan rule. Abhaya Singh, the son Ajit Singh, who occupied to the throne after the death of his father in 1766 A.D realised the gravity of the situation. But, by

1 Ibid., p.41.
2 Ibid.
3 Ibid., p.42.
4 Ibid.
5 Ibid.
then, Dewan Akbar Ray had become all powerful and with his growing stature he imprisoned Abhay Singh, who out of fear of extinction of the Chauhan dynasty, instructed his brother Jayanta Singh to go out of the Sambalpur kingdom to save the dynasty. Accordingly Jayanta Singh fled to Berar and enrolled himself in a Maratha regiment of Garh-Mandal.

The fourth canto of Jayachandrika gives a description of Akbar Ray as the de-facto ruler of the Sambalpur kingdom. He let loose a reign of terror in the region. He murdered the widow mother of Abhaya Singh in cold-blood implicating her in a plot against him. After getting this distressing news Abhaya Singh died in prison of heart-failure (1778 A.D). As he had no son to succeed him and his brother was also away from Sambalpur, Akbar Ray made Balabhadra Sai, a six-year-old boy the successor of Abhaya Singh who happened to be a distant collateral of the Chauhan dynasty and in his name Akbar Ray ruled the kingdom.

Viswanath Sai, who was then the Chief of Sarangarh came to the help of Jayanta Singh. He assured Jayanta Singh who was at Garhmandal all possible help and asked him to proceed to Sambalpur. Jayanta Singh agreed and on his way to Sambalpur halted at Khayaragarh, Padadaha, Rampur, Surguja and Jashpur, where he collected men and weapons. Viswanath Sai met him personally at Jashpur and invited him to Sarangarh. While at Sarangarh Jayanta Singh sent messages to all the feudatory chiefs of Sambalpur.

1 Ibid., p.42.
2 Ibid., p.43.
3 Ibid.
4 Ibid., p.43.
5 Ibid.
requesting them for help and he waited there about two months before setting out for Sambalpur

The fifth canto deals with the anger which Akbar Ray ventilated on the Chief of Sarangarh, and his demand for the surrender of Jayanta Singh. But the demand was turned down.

The sixth canto depicts the treacherous role of Raja Sobha Singh, the feudatory Chief of Sonepur State, who is described Mahapatra in the Kavya. He went to Sambalpur after getting news from Jayanta Singh and immediately informed the Maratha General Chimanji Bapu to attack the kingdom at this critical juncture. He assured the Marathas of his help if the Maratha would make him the ruler of the kingdom of Sambalpur. Believing this the Maratha General Chimanji set out for an expedition against Sambalpur. Akbar Ray got frightened seeing the army of both Jayanta Singh and Chimanji on two sides of the town. He, out of fear, summoned a meeting of the important persons and army generals who advised Akbar Ray to offer the throne of Sambalpur to Jayanta Singh. Mahapatra of Sonepur (described in the Kavya) was made the mediator. Finally a compromise was effected and Jayanta Singh was made the king of this region. Chimanji out of frustration returned to Nagpur. The coronation of Jayanta Singh was celebrated on the auspicious day of Jyesiha Sudi Dwadashi, the Sunday, Svati

1 Ibid.
2 Ibid.
3 Ibid.
4 Ibid.
5 Ibid.
6 Ibid.
The seventh canto deals with the retreat of Chimanji to Chanda, the death of Akbar Ray and the wickedness of Mahapatra of Sonepur. Of course, Mahapatra of Sonepur was excused because of his submission. The military expedition of Chimanji and his returning home without having achieved anything at Sambalpur as mentioned in 'Jayachandrika' finds support in the history of the Marathas.

The poet sings the glory of the Chauhans in the appendix of the Kavya and describes the gotra of the first Chauhan ruler where he describes him as a quadriform hero of the Solar race and Vatsa gotri, by accepting the popular story Agnikual. A study related to the origin of the Chauhan dynasty states that when the world was oppressed by the Mlechhas, the sages, led by Vasistha, created from a sacrificial pit at Mount Abu, three warriors, namely Parihara, Chalukya and Paramara to take down the demons. But no one succeeded in this task. Vasistha dug another pit and created a new hero who was called Chauhan, because of his quadriform figure who successfully drove the demons back to Patala and established the Chauhan dynasty. This theory was first propounded by Chand Bardai in his 'Prithviraj Raso'.

That the Chauhan belonged to the solar Kshatriya origin finds support in the Harsa stone inscription of 973 A.D.

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1 Ibid.
2 Ibid., p.44.
3 Ibid.
4 Ibid.
5 Prithviraj Raso, Part I, p.45.
Though a small Kavya, Jayachandrika’s importance is of far-reaching consequences. Jayachandrika is considered valuable and it has its historical importance while tracing out the history of the Chauhans of western Orissa in a chronological manner. Jayachandrika, indeed, helps in reconstructing the history of the Chauhan dynasty of Sambalpur. But as ill luck would have it, this Kavya has not yet been properly edited and published. It is at present in the State Archives. Much care is to be taken for preserving such valuable documents from extinction.

Though the Kosalananda Kavya of Gangadhar Mishra and Jayachandrika of Prahallad Dubey glorify the pages of history, these are primarily epics only, not complete history. In the later days the historians of Orissa tried hard to write the complete history of this region. The first successful attempt in that direction was the “Samkhipta Kosala Itihasa” written by Rama Chandra Mullick who was the Deputy Inspector of Schools of the erstwhile Patna State. He was the descendent of the “Asta Mullicks” who ruled the Patna State before the coming of Ramai Deva to the throne. He was born on the 3rd of April 1867 in an aristocratic family of the forest-clad Bausuni village under the Binika police station in the district of Sonepur. He hailed from a Kaivarta family. He started his career as an employee in the Sonepur Garjat after succeeding in entrance examination. He was appointed as the Head Master of the Anglo-Vernacular Middle School by Niladhar Singh Deo, the king of Sonepur. After that he was appointed as an assistant teacher of Sambalpur High School and served as the Head Master of Balangir Middle School. He played a remarkable role for the educational development while he was the Deputy

2 D. Chopdar, op.cit., p.40.
3 R.C. Mullick, op.cit, pp.15-16.
Inspector of Schools of the Patna State. His composition of “Sanatana Dharma Patrika” is a valuable work in the literary firmament of the region. But Sri Mullick is basically known for his “Samkhipta Kosala Itihasa” an immortal work and authentic document providing the chronological history of Kosala and the Western Orissa. Sri Mullick died on the 10\textsuperscript{th} of November 1935\textsuperscript{1}. But his immortal works in the field of education, religion, literature have inscribed his name in the crowded columns of the history of Orissa.

The “Samkhipta Kosala Itihas” is divided into two parts. The first part of the book deals with the geography and the political history of the land starting from the mythical king Vaivaswata Manu to the rule of the Chauhans upto 1924 A.D. The second part consistently deals with the history of the rise of Sambalpur kingdom under Balaram Deva till the creation of the Bihar-Orissa province in 1911 A.D where Sambalpur and other Garhjats constituted a separate state ruled by a separate Governor\textsuperscript{2}.

The first part of the book contains 6 chapters. The first chapter opens with the geographical location and the mention of the flora and fauna of the Patna State. Also it speaks of the people, the temperature of the land, rain-fall, forest produce, the creation of the garhs and sculpture of the temples of the ancient period of the Patna state\textsuperscript{3}. The second chapter deals with the mythological king Vaivaswata Manu who codified the laws for the governance of the people. This is known as “Manusamhita”\textsuperscript{4}. The second chapter also speaks of the creation of Dakshina Kosala, Utkala, Kalinga and the rule of the Suryavamsi of Ayodhya, the rule of the Aura. The rise of the Sisunaga dynasty, the

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\textsuperscript{1} Ibid.
\textsuperscript{2} Ibid., p.206.
\textsuperscript{3} Ibid., pp.1-2-3.
\textsuperscript{4} Ibid., p.4.
emergence of the Nandas, the Mauryas, the Chedis have been described in this chapter too.

The third chapter describes the succession of Madhava Chandra Deva or Chandradeva to the throne of Kalinga and his establishment of the new capital at Kosala which was centrally located. He named the new capital as “Pattana” and installed the “Pattaneswari” as the tutelary deity. In course of time the name of Pattana came to be known as Patna and the deity was named as Patneswari. The third chapter ends with the rule of Mahendra Deva (320 to 360 A.D).

The fourth chapter, begins with the rise of Samudragupta the most powerful ruler of Magadha and his successful conquests on Kosala. It also provides the genealogy of different dynasties starting from the Guptas to the end of the rule of Rana Keshari, the last ruler of the Keshari dynasty who sustained defeat in the hands of Madhukarnava of the Ganga dynasty.

The fifth chapter starts from the Ganga ruler Madhukarnava Deva, and narrates the Ganga rulers like Raja Raja Deva and Chodaganga Deva. It speaks of the feudatory rulers of Patna like Rameswara Deva, Harinatha Deva, Kruttivasa Deva and the rule of his wife Hemanta Kumari Devi. Hemanta Kumari Devi, the widow queen of Kruttivasa Deva selecting seven Mallas from different community introduced the rule of Asta Mullick in Patna State by giving a golden lemon to each of the Mullicks. As the golden lemon was becoming king

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1 Ibid., p.4-33.
2 Ibid., p.33.
3 Ibid., p.42.
4 Ibid.
5 Ibid., p.67.
every day along with the Mullick it was observed that “In eight Mullicks there was the lemon king”\textsuperscript{1}. The Mullicks belonging to different castes like Keuta, Gaurh, Paik and Brahmin have also been narrated in this chapter\textsuperscript{2}.

The sixth chapter of the first part of the Samkhipta Kosala Itihasa begins with a note on the Chauhans, their origin and the political history from Ramai Deva till the succession of Rajendra Narayan Singh Deo and his marriage with the daughter of the Maharaja of Patiala\textsuperscript{3}.

The second part of the “Samkhipta Kosala Itihasa” exclusively deals with the history of the Sambalpur kingdom, created during the time of Balaram Deva. The history of Sambalpur is of only 400 years. Therefore, the history of the land is not found in any ancient literature. It was a part and parcel of the erstwhile Patna State. Sambalpur was only a seat of power of the Chauhans.

The second part deals with the establishment of the Sambalpur kingdom by Balaram Deva, the brother of Narasingha Deva, the ruler of Patna. He created Sambalpur at the instruction of the deity Samalei\textsuperscript{4}.

The second chapter begins with the military exploits of Balaram Deva, his death and the history of the Chauhans of Sambalpur like Hrudaya Narayan Deva, Balabhadra Sai, Madhukar Sai, Balian Singh, Ratan Singh, Chhata Sai, Ajit Singh, Abhaya Singh, Balabhadra Sai,

\textsuperscript{1} Ibid., p.78.
\textsuperscript{2} Ibid.
\textsuperscript{3} Ibid., pp.78-80.
\textsuperscript{4} Ibid., p.151.
Jayanta Singh, Maharaja Sai and Mohan Kumari Devi. The last ruler of the Chauhan dynasty was Narayan Singh who died issueless in 1849 as a result of which Sambalpur became a prey to the “Doctrine of Lapse” of Lord Dalhousie and it became a part of the British empire in 1849, though there were other claimants like Surendra Sai on the throne. With the annexation of Sambalpur in the British Empire, an uprising led by Surendra Sai and his brother surcharged the political atmosphere of Sambalpur.

The third chapter deals with the inclusion of Sambalpur with the British empire, the outbreak of the Sepoy Mutiny, the preparation for a revolt by Surendra Sai against the British and his imprisonment in Raipur Jail.

After that the Britishers initiated reforms in the administration of Sambalpur. The Lieutenant Governor of Bengal Sir Andrew Fraisor in his report to the Indian Government in 1905, stated that no one knew the language of Oriya in any part of Madhya Pradesh and nowhere in Madhya Pradesh the language of Oriya was being used. So any officer deputed to Sambalpur had to learn Oriya. Again, the people of Sambalpur would not understand or speak Hindi properly. Hence much inconvenience was experienced in the court. Hence, he reported the government to introduce Oriya language in the court of Sambalpur. The British Government accorded permission on the basis of the report of Andrew Fraisor and from that time onwards Oriya language came in use in the court.

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1 Ibid., pp.152-192.
2 Ibid., pp.97-203.
3 Ibid., pp.205-206.
The "Samkhipta Kosala Itihasa" is a memorable work. Its historical significance is unparallel in the history of Orissa. The book bears the testimony of the historically famous kingdom of Kosala, its political heritage and noted historical events.