

# The Mirror Reflection of Sambalpur State through the Courtly Chronicle called Kosalananda Kavyam

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## **Abstract**

*While tapping the history of Sambalpur State, the author consulted the only contemporary as well as authentic document of sixteenth century, 'Kosalananda Kavyam', the equivalent of Kalhana's Rajatarangini. To arrive at a definite historical conclusion how the state was formed and consolidated the author of the article has looked the other sources like Jaya Chandrika written in Lariya by Prahallad Dubey the court poet of Sarangarh in the middle of the eighteen Century and other vernacular sources are used adequately. This paper has an attempt to look how the state of Sambalpur was formed by the Chauhan ruler of Patnagarh in the middle of sixteenth century in the western part of Orissa on the basis of Kosalananda Kavyam. In the same time it has an argument that 'Kosalananda Kavyam' is a classified source to write the history of Western Orissa starting from the beginning of the 14<sup>th</sup> century to the end of the 17<sup>th</sup> century. Theoretically this paper has divided into two parts the first part deal about the Kosalananda Kavyam and addresses some of the basic question such as; who has written the Kavyam, under what circumstance and what is contain in the Kavyam. The second part deal about the state of Sambalpur and throw light on the subject like; why the state of Sambalpur was formed, who formed and in what circumstance it was formed in the middle of the 16<sup>th</sup> century.*

Scholars from around the world, with an interest in the history of medieval Orissa, run from pillar to post to find reference and writing regarding the state of affairs in Orissa for the period starting from 16<sup>th</sup> century to 19<sup>th</sup> century. It is not that there is no recorded history available for this above mentioned period but those available were damaged while gathering dust in ill maintained libraries, lost in transition while traveling from the library of kings or private writers to government archives or available in remote locals or in Oriya language which are still to find ways to the search of modern researchers. These above factors adding along with the state's apathy to dig deeper into the history of Orissa making it difficult to understand the period. Kosalananda Kavyam may be considered as the fittest document, written during the very period and written with aplomb, tells the history of medieval Orissa. The book resembles the gutsy Kalhana's 'Rajatarangini' never get the fame it deserve.

Modern and mainland historian still confronted with void while searching truth about this period and this is happening when a classified document of this period is available. It is very interesting to travel with the fate of the Kosalananda Kavyam and unravel its journey made so far.

The ‘Kosalananda Kavyam’ is a historical epic in Sanskrit composed by Gangadhara Mishra in 1663, the court poet of Baliar Deva Singh (1617- 1657), the Chauhan ruler of Sambalpur, Orissa. The Kavyam is written in ornate Sanskrit language in Oriya script. Kosalananda is only the third historical Mahakavyam of the country, the others being Ramapalacharitam by Sandhyakara Nandi of Bengal and Rajatarangini by Kalhana of Kashmir. The poet has made all possible attempts to make it as a Mahakavyam by putting “*Iti Śrī Gaṅgādhara Miśra Biracite Kośālānande Mahākavyo....*” in the end of every canto.

It is fascinating to follow the mind of the writer as the poet described about the rivers, mountain, cities, and travels of the king, festival, different seasons, state polity, and geography of western Orissa etc. The Kavyam content the genealogy of the Chauhan of Koshala of western Orissa. It has 21 cantos or Sargas and described the rule of the Chauhan kings from Rama Deva of Patnagarh in the 13<sup>th</sup> century to Baliar Deva of Sambalpur in 17<sup>th</sup> century of Western Orissa, known as Koshala in the ancient and medieval period in the history of India. It was probably because of this that the poet named the Kavyam as “Kosalananda” which means, ‘the pride and pleasure of Koshala’. In the Kosalananda Kavyam, Rama Dev, the founder of the Chauhan race in Patnagarh described as, “when he adorned with a crown he looks like a mortal moon. By his power, he far surpasses the sun, by fame, the moon, and by brilliancy he tops the eastern mountain with the rising sun” (*Sugodheradho Gandhasāra Drabeṇāṅkīte Nānānenā Bhīto Rocamānaḥ, Parībeśīnoḥbajasya Lakṣmīm Samākhyaṇa Guṇagrāma Bīśrāma Dhāma Kṣamaśrīḥ* ).<sup>1</sup> Furthermore the poet compare Rama Deva, the king of Patnagarh of western Orissa of India as the lord of the entire world and compare him with God when he said “broad chest, bright with gold and diamond chains, like the bosom of Vishnu, the resting place of the goddess of beauty and wealth” ( *Bharodhāma Dhāmendirāyā Muraśya, Dwiṣobāsa Bhuratna*

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<sup>1</sup> Gangadhara Mishra, *Kosalananda Kavyam*, (in Sanskrit), Unpublished English Translate Manuscript by Lingaraja Mishra, Canto VII, Verse-7, Orissa State Museum, Bhubaneswar, 1945, Account No. SMS-12.

*Dāmābhirāmam*).<sup>2</sup> At the same time he has also described different god and goddess in the Kavyam. For the first time the reference of the chief goddess of Western Orissa, Samalaiswari, which is very famous in the local folklore today, find in the Kavyam (*Udaram Tatpuraṁ Yatra Bhūtiḥā Somaleśwari*).<sup>3</sup> Similarly the description of Gundicha Yatra (return of cart festival) of Lord Jagannatha of Puri which found in the Kavyam is probably one of the earliest in any Mahakavya written in Sanskrit (*Putāḥ Kṣavāsirāśistava Dhavajayati Syandane Nandighoṣe sānandaṁ Nandaneśaḥ Samaragaṇ Bhrāgya bhāñjikṣaṇāni*).<sup>4</sup> This proved the fact that the writer was not oblivious of what was happening in the eastern part of Orissa during this time. The Kavyam throw some interesting light on the question such as: How and when the Chauhan of northern India came to western part of Orissa and established a strong kingdom? What is the relationship between the Chauhan of western Orissa and the Chauhan of northern India? How they enlarged themselves in the middle of the sixteenth century and established a new strong hold in Sambalpur in western Orissa? These are questions, historian still debates about its voracity. We are fortunate to have a writer present in that time and who took the opportunity to record what the state of affairs of that time was.

### **Author of the Kavyam**

About four hundred years ago in a Brahmin stronghold or Sasana of Puri, namely Biraramchandrapur, Gangadhara Mishra was born of the lineage of great scholars and poets of all-India eminence like Sambhukara and Vidyakara comparable to Bruhaspati, the Guru of the gods. In the canto XXI verses 64-69 of the Kosalananda Kavyam the poet give a vivid narrative about his family and his patron.<sup>5</sup> According to the poet, he compares his family with Vrihaspati, the Guru of the gods and with his blessing one poet Sambhukara was born. Sambhukara gave birth to Dibakara and then Gopinatha was born to Dibakara. The poet

<sup>2</sup> *Ibid.*, Canto VII, Verse-11.

“Birajā Jayastambha Kābhyām Bhujabhyām  
Puradwari Bistari Bhadyotitabhyām.”

<sup>3</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Canto VII, Verse 52, Also see S. P. Das, *Sambalpur Itihasa*, (in Oriya), Sambalpur, Viswabharati Press, 1962 ,p.238.

<sup>4</sup> Gangadhara Mishra, *Kosalananda Kavyam*, (in Sanskrit), J. K Sahu and D. Chopdar(eds.), (in Oriya), Canto XI, Verse 1, P.G. Department of History, Sambalpur University,2000,p.105.

<sup>5</sup> *Ibid.*, Canto X XI, Verses 64-69,p.241.

Gangadhara was the son of Gopinatha.<sup>6</sup> Gangadhara Mishra writes in the *Kosalananda Kavyam* that his birth can be traced to such a family of famous scholars and he himself was a younger contemporary of Gajapati Ramachandra Deva of Khurda.<sup>7</sup>

Nobody knows when and why Gangadhara Mishra came to Sambalpur and settled down as a Pundit of the Sanskrit at Balibandha, a small place near the Court of Sambalpur, during the reign of Raja Baliar Deva (1617-57). I have tried to find out what were the possible reasons or condition which forced the poet to migrate to Sambalpur from Puri. The hypotheses taken are on the basis of prevailing political as well as social condition in the 16<sup>th</sup> century Orissa. It is very much possible that the paying political patronage in the western Orissa and the taxing condition in the coastal Orissa might be the prime mover behind Gangadhara's journey to Sambalpur. Let's test the hypotheses and let's visit to the political condition of that time!

Ramachandra Deva, the founder of Gajapati rule in Khurda was succeeded by his son Purushottama Deva (1600-1621) who faced maximum number of Mughal invasion during his rule. In 1606 Orissa became a separate Subah under Jahangir and Hasim Khan was appointed as the new Governor of Orissa. The growing power and popularity of Purushottama surrounding with Jagannatha compelled the Mughal Governors of Orissa to invade Khurda to satisfy their over lords. In totality Purushottama Deva faced two major invasions from the Mughal Governor which forced him to sign number of humiliating treaties. All the invasions which he faced were directly associated to Puri and surrounded with lord Jagannatha. The first one was lead by the Rajput general Kesho Das Maru, the subordinate of Hasim Khan. The *Baharistan-i-Ghaybi* of Mirza Nathan give a vivid description of the invasion of Kesho Das Maru to Puri, which says " from his personal fief, Cuttack, he started for the temple of Jagannath with the pretext of performing worship at the temple, and after the performance of worship, he converted that temple to a strongly fortified

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<sup>6</sup> The poet gives his introduction in the last canto of the *Kosalananda Kavyam*, Gangadhara Mishra, *Kosalananda Kavyam*, (in Sanskrit) J. K Sahu and D. Chopdar (eds.), Canto -XXI, Verses 64-69, p. 256. The donation of Khandapali village as rewards to the author is known from the first five verses of the additional canto written by Gangadhara Guru in between 1688 to 1716. For more detail also see, J.K. Sahu and D. Chopdar, "Kosalananda and Jay Chandrika As Historical Source Works", N. R. Patnaik(ed.), *Sources of Indian History, A Studies in Orissa History and Culture*, New Delhi, India Publishers Distributors, 2006, p.130.

<sup>7</sup> K.N. Mahapatra, "Gajapati Ramachandra Deva I", *Orissa Historical Research Journal*, Vol.VI, No.4, Bhubaneswar, January 1958, p.235.

place for himself. Then he occupied the temple which contained properties worth more than two to three crores of rupees, and scourged the Brahmins to produce the rest. This news reached Raja Purushottam Deva. He thought that before the end of the rainy season and the arrival of the imperial officers, he would chastise Raja Kesho Das Maru and produce such an effect that no one else would ever dare commit such an act of sacrilege. He planned to march from Khurda with a force of ten thousand cavalry, three to four hundred thousand infantry and a large number of raths (chariots) to besiege the temple and thus put the Raja into a very sad plight. Accordingly, he made five hundred to one thousand men ride on each rath which was pulled by two to three thousand men, and thus, carrying the raths in tens and twenties, he pushed them on to the outer wall of the temple and put the inmates into a very serious plight. Raja Keshodas Maru took out long poles from under the roofs of the housed, and wrapping them with canopies, canvas, and cloths of the Farraseh Khana( store –room) soaked them with mustard oil and ghee, set fire to them and threw them into midst of the raths which were close to the temple. All on a sudden people who were at the top of the raths were burned in hundreds, and many others in groups of two hundred to three hundred, were killed by being trodden under each other's feet. The Uriyas, unable to fight any longer, took to flight and left the rathas in that burning condition.”<sup>8</sup>

The invasion of Kesho Das Maru has also find in the temple chronicle, Madalapanji, which says; in the disguise of a pilgrim Kesho Das Maru entered the temple during the time of cart festival (Gundicha Yatra) and burned the three carts. The door of the temple was closed for one month.<sup>9</sup> At length Purushottama Deva signed a peaceful treaties with Kesho Das Maru according to which “he therefore, sent envoy offering his daughter in marriage to the Emperor with a peshksah of three hundred thousand rupees; and his own sister in marriage to Raja Kesho Das Maru with one hundred thousand rupees as Nal Bandi( light tribute or present ) to the Raja and his men.”<sup>10</sup>

The second invasion was lead by Kalyan Mal who became the Governor of Orissa in 1611. Mirza Nathan, a admiral of Moughal army during the period of Jahangir , who was

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<sup>8</sup> Mirza Nathan, *Baharistan - i- Ghaybi*, English translated by M.I. Borah, Vol. I, Government of Assam, Gawahati, 1992, pp.35-37.

<sup>9</sup> A. B. Mohanty, *Madala Panji*, (in Oriya), Bhubaneswar, Prachi edition, 1940, p.65.

<sup>10</sup> Mirza Nathan , *Baharistan - i- Ghaybi*, p. 37.

present during this period in Bengal and its adjoining area penned a precious account on Bengal, Assam, Coach Behar and Orissa known as the 'Baharistan-i- Ghaybi'. Mirza Nathan states that "he then put in the forefront of his mind the idea of the conquest of Khurdah and marched against Raja Purushottam Dev. When a large portion of his territory was attacked and looted, Purushottam Dev, having put on the collar of obedience in his neck, sent his envoys to tender apologies and expressed his desire to surrender. He offered his daughter as a present for the service of the Emperor and three hundred thousand rupees as peshkash to the imperial exchequer and the best of his elephants named Sisnag for the use of the Emperor. Thus he submitted to the imperialists by handing over the bride to the Raja with a hundred thousand rupees and saved himself from the attack of the Raja and the imperial officers."<sup>11</sup>

The attacked of Kalyan Mal has also founded in the temple chronicle, which says, in the 17 anka, king Kalyan Mal came to Orissa, treacherously killed Bidhyadhara and his sixteen generals ( *17 anke Rājā Kalyāṇa Āile, Dāsa Bidhyādharaṅku Kapaṭe Gādīle, Ṣohala Senāpatiṅki Marāi Pakāile* ).<sup>12</sup>

Now coming to the main question why Gangadhara Mishra left Coastal Orissa. It is well presumed that the political condition was not conducive for creative people. The poet was a native of Biraramchandrapur, which was very close to the troubled town of Puri. Repeated invasions, massacres, bloodletting, looting and arson left little for the ruler to focus on the subject other than warfare and protection of empire and throne. Creativity and cultural brilliance required peace, prosperous and serene environs. A poet of Gangadhara Mishra's calibre could hardly sit and let his writing generous go west. While searching option to shift his base to contribute to the literary stock of Orissa Gangadhara Mishra confronted with the news that the western part of Orissa is peaceful and under the rule of a strong dynasty. A relevant line is found in the eighteen century work *Jaya Chandrika* which openly praise Baliar Deva, the patron of the author who was a very strong and courageous person (*Unake Juputra Baliyāra Singha, Singhai Samāna Bala Prabala Singha*).<sup>13</sup> Western Orissa was immune from any foreign invasion. There was no internecine conflict. The appearance of

<sup>11</sup> *Ibid.*, pp.144-145.

<sup>12</sup> A. B. Mohanty, *Madala Panji*, pp.65-66.

<sup>13</sup> Prahallad Dubey, *Jaya Chandrika* (in Lariya), unpublished manuscript at Orissa State Museum, Bhubaneswar. Also see S. P. Das, *Sambalpur Itihasa*, p.254.

foreign invader loomed on western Orissa in 1745, when one Raghuji Bhonsle while visiting Cuttack paid a little visit to Sambalpur but did not invade.<sup>14</sup> He tracked the province to pass the information for future invasion. Cumulatively Sambalpur was the breeding ground of scholar during this time. While testing the peace in western Orissa Gangadhara was assured himself to get whatever he need for his scholarly contribution. A perfect stage was made for his migration, initially in search of greener pasture, which made him immortal through the passing of time.

Now endowed with peaceful political environment, political patronage and fame Gangadhara Mishra resorted to his favourite activity, 'capturing the historical as well as prevailing development in word, in court language'. It was in Sambalpur that the poet wrote the epic Kosalananda or Kosalananda Kavyam in 1663. Mostly written as a eulogy of his political master, Gangadhara Mishra travelled into the past with unimaginable brilliance. He mentioned in the Kavyam that "I have worshipped the most beneficial goddess, Kali and thorough her favour I could get such a king as Baliar Singh, also compose this poetry dealing with his genealogy. As a result of which through good fortune I got the village of Kandapalli" (*Hitā Sarādhitākāle Kṛutwa Bansābali Bale, Singho Nṛupaḥ Khaṇḍapali Phalam Tasmāda Bīdhībale*).<sup>15</sup>

### **What is all about Kosalananda Kavyam**

Originally the Kosalananda Kavyam has 21 cantos. In 1700 the Kavyam was edited by Pandit Gangadhara Guru, a scholar at the royal court known as Pandit Sabha of Gajapati Divyasingh Deva (*Prasaṅge Bāraṇedrasya Divyasiṅhasya Sansadi*).<sup>16</sup> Pandit Guru himself wrote one Canto which contains 107 Verses. As the Original writer covered the period upto 1657, Pandit Guru through his new edition of one canto throw information covering the period where Gangadhara Mishra left that is 1657 to 1695, which tells the time of the rule of

<sup>14</sup> *Vaidy Daftar*, Vol. IV, letters no 22, 12<sup>th</sup> May 1745. Also see G.H. Salim, *Raiyaz us Salatin*, English Translate by Maulavi A. Salim, Calcutta, 1902, pp.349-50.

<sup>15</sup> P. C. Rath, "The Geography of Patna as Found in Kosalananda Kavya of Gangadhara Mishra" *Journal of the Kalinga Historical Research Society*, Vol. II, No.1, Balangir, 1947, p.50.

<sup>16</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J. K Sahu and D. Chopdar(eds.), Appendix, Verse 6,p.251.

Ramai Deva, the founder of Patna kingdom up to Chhatra Sai (1657-1695) the Chauhan ruler of Sambalpur.

The Kavyam opens with a beautiful invocatory verse for Lord Krishna (*Śītānśu Bimba Pratibimbitānanam, Maurtalalata Keki Kalāpa Śekharam, Biṣāṇa Banśīswana Tuṣṭa Gokulam, Bhajāmi Pītāmbaramambuda Prabhatam*).<sup>17</sup> The first canto deals with the rotten political condition of Patnagarh in the country of Koshala before the coming of the Chauhan and the establishment of the kingdom of Patnagarh by Ramai Deva.

The II canto of the Kavyam described the ancestry of Rama Deva. The author of the Kavyam claimed that Ramai Deva was the son of Bisala Deva and Isala Kumari of the family of Chauhan ruler of north India (*Tatra Bisāladebasya Nānmesala Kumārikā, Patnī Pabitratā Rāmo Jātasyasyām Yaśodhanaḥ*) while roaming here and there came to Patnagarh.<sup>18</sup> The child later became adopted by Chakradhara Paninrahi a Brahman of the village Ramod. Ramai Deva captured power with his own strength by killing a tiger (*Sadaiba Baśamāpanno Bīta Byabasanaḥ Punaḥ, Dhṛta Carmāsinā Tena Bhinna Marmā Prāṅkapitaḥ*) which created chaos in Patnagarh (*Atho Pathi Niśāruḍho Nagarīmati Bīrjyabān, Dudrāba Dabanirbhedu Śārduloḥṭi Madaḥśritān*).<sup>19</sup> Furthermore the same work describes the Chauhan to be of lunar origin and purified by sacrificial fire (*Homenāgno Sanskr̥tā Ye Prabīrāḥ, Cohāṇoḥso Somabanśyohi Teṣu*).<sup>20</sup>

Among the 21 cantos of the Kavyam 15 cantos (from 3 to 17) described about Rama Deva the founder of the Chauhan rule in Patnagarh in western Orissa. From 3<sup>rd</sup> canto to 17<sup>th</sup> canto of the Kavyam tells – How Rama Deva by killing the white tiger secure the throne of Patnagarh (*Prakṛuti Bṛndakadarthana Darpito, Bahu Prayatna Baśāt Nihato Bṛukaḥ*),<sup>21</sup> his coronation ceremony (*Kṛutābhiṣekaḥ Kalaśodakaiḥ Kuśaiḥ Pṛuṣādabhiradabhi Rabhi Siñcito Nṛupaḥ, Bibeda Nāṣṭāṅgala Paṭṭbeṣṭane Samunnatim Pañcaśikhānta Bistruteḥ*),<sup>22</sup> his

<sup>17</sup> *Ibid.*, Canto I, Verse 1, p.1.

<sup>18</sup> *Ibid.*, Canto II, Verse 28, p. 12.

<sup>19</sup> *Ibid.*, Canto II, Verses 58, 32, pp.12-14.

<sup>20</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Canto II, Verse 18. Also see S. P. Das, *Sambalpur Itihasa*, p.175.

<sup>21</sup> *Ibid.*, J. K Sahu and D. Chopdar (eds.), Canto III, Verse 30, p.24.

<sup>22</sup> *Ibid.*, Canto VIII, Verse 4, p. 67.

worship and prayer to Lord Krishna, Siva, Ganesh, Surya and Durga, his pilgrimage to Puri (*Mudrābrajat Śrī Puruṣottam Samm, Swamātya Brundena Didrukṣayā Hareḥ*),<sup>23</sup> his heroic personality; “when he adorned with a crown he looks like a mortal moon. By his power, he far surpasses the sun, by fame, the moon, and by brilliancy he tops the eastern mountain with the rising sun” ( *Sugodheradho Gandhasāra Drabeṇānkite Nānānenā Bhito Rocamānaḥ, Parībeśinoḥbajasya Lakṣmīm Samākhyāna Guṇagrāma Biśrāma Dhāma Kṣamaśrīḥ* ).<sup>24</sup> Further he had been described as; “broad chest, bright with gold and diamond chains, like the bosom of Vishnu, the resting place of the goddess of beauty and wealth” ( *Bharodhāma Dhāmendirāyā Murasya, Dwiṣobāsa Bhuratna Dāmābhirāmam* ).<sup>25</sup> His love with Bhanumati ( *Guṇaiyrutā Bhānumateti Yoṣitaiḥ* ) daughter of Gajapatis brother Samarachanda resulting in their marriage ( *Bidhāya Purbam Samaram Padaṁ Puraḥ. . . Sa Rājarājeśwara Bāraṇe Śwara Bhabantamāheti Sumaṅgaloṭṭaram, Guṇānitā Bhātrusutā Mahejitā* ) his return journey to Patnagarh through Sonpur, his receiving instruction in politics from his preceptor Rudrads and his advice, “ a king should have a majestic outlook, a commanding personality, skilful in arms and well versed in the Sastras, generous, courageous, truthful, respecting the Brahmins and anxious to lend protection to his subjects” ( *Pratāpa Kirtti Rāñjayāca Śāstre, Bidagadhatā, Dāna Bhogaḥ Prajārakṣāḥnurāgo Dwija Pujanam* ) etc. described in details in these cantos.<sup>26</sup> A genealogy of the successors of Ramadeva to the throne of Patnagrh is presented at the end of the 17<sup>th</sup> canto.

The last four cantos of the Kosalananda Kavyam (18 to 21) describe the rulers of Sambalpur kingdom of western Orissa. They were Balarama Deva, Hrudayanarayan Deva, Balabhadra Deva, Madhukar Deva, Baliar Deva and Chattra Sai. How Narasingha Deva(1540-1547) the son of Hiradhara Deva of Patnagarh declared independence with the help of his brother Balarama Deva and stopped paying tax to Vijayanagaram empire ( *Bidhāya Yupam Narasiṅghamagrajam Supuṭrapautram Nṛupamāttapaṭṭnam, Cakāra*

<sup>23</sup> *Ibid.*, Canto VIII, Verse 26, p.70.

<sup>24</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Lingaraja Mishra, Canto VII, Verse 7.

<sup>25</sup> *Ibid.*, Canto VII, Verse 11.

“Birāja Jayastambha Kābhyam Bhujābhyām

Puradwāri Bistāri Bhādyotitābhyām”.

<sup>26</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J. K. Sahu and D. Chopdar (eds.), Canto XV, Verses 8-9, p.160.

“Dhiryam Ca Satyabāditwam Prasādodaṇḍa Āgamāta, Arāti Nigraḥ Kirtti Pratāpotapādakā Ime”

*Birjyoṇa Yaśaḥsarobaram Mahāmahendraḥ Sumanomanoharam*).<sup>27</sup> The defeat of the chief of Bastar in the middle of the 16<sup>th</sup> century by Balarama Deva, whose territories lie near the kingdom of Patnagarh and controlled of all the small and pity principality surrounding with the kingdom of Patnagarh (*Swaśojyaniṣkāśitabairisanhitiḥ Na Yasya Rupeṇa Samo Rateḥ Patiḥ Babhuba Bhumitalaśitaladwitiḥ Balonnatiḥ Śrībalarāmabhuptiḥ*).<sup>28</sup> These sections also tells Balarama Deva (1540-1556) assistant to the Gajapati King Ramachandra Deva along with his father, Hirahara Deva, with a huge army consisted of 32, 000 foot soldiers, 300 elephants and 700 horses when the latter faced the Muslim invasion (*Dwāṭṛimśata Sahasrāṇām Padātinām Tribhiḥ Śataiḥ, Gajānām Saptabhiḥ Prītyā Hayānām Śaḍhabalai Yrutaḥ*).<sup>29</sup> The establishment of the kingdom of Sonpur in the middle of sixteenth century by Madhukar Deva(1591-1617) in favour for his son Madan Gopal ( *Nṛupaḥ Sa Gopālapadam Ca Nibṛuto. . . Bidhāya Tam Swarnapure Nṛupāgraṇiḥ*).<sup>30</sup> Baliar Singh (1617-1657) visited Puri with a huge army to pay homage to Lord Jagannatha were the other interesting as well as major development captured in these cantos ( . . . *Kṣamādhanohgāta Puruṣottamām Punaḥ*).<sup>31</sup>

## REFLECTION OF THE SAMBALPUR STATE IN THE KOSHALANANDA KAVYAM

In the beginning of the 12<sup>th</sup> century, the western part of Orissa, popularly known as Koshala was ruled by one Ranasingha with Patnagarh as its capital. According to Kosalananda Kavyam “the kingdom of Kosala filled with learned and pious people was ruled with ability and success by numerous previous kings; but this arrogant and haughty Ranasingha being always guided by evil advice ceased to maintain the stability of law and order in the State.”<sup>32</sup> Taking the opportunity of that, the Gangavansi Gajapati king of costal Orissa occupied Koshala (*Tataḥ Sa Labadhā Gajeśwaro, Jahāra Bhumi Balayam*

<sup>27</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Canto XX, Verse 2. Also see S .P. Das, *Sambalpur Itihasa*, p.217.

<sup>28</sup> *Ibid.*, Canto XX, Verse-1. Also see S. P. Dash, *Sambalpur Itihasa*, p.219.

<sup>29</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J. K Sahu and D. Chopdar (eds.), Appendix, Verse 45, p.254.

<sup>30</sup> *Ibid.*, Canto XVIII, Verses 41- 42, p.206.

<sup>31</sup> *Ibid.*, Canto XVIII, Verse 61, p.209.

<sup>32</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Lingaraja Mishra, Canto I, Verse 8.

“ Sa Purbejaibhruri Bhirabe Puritām, Basundhrām Swīyamātānu Śāsītām

Dwita Stitām Dujrana Sambate Stito, Bidhāya Mānoddhata Ityabartata”

*Tadīyakam*)<sup>33</sup> and assigned the territory to some of the feudatory chiefs ( *Bidhāya Bhumibalayam Sa Kauśalam, Sudakṣa Rakṣārthi Gaṇaiḥ Nirākulam* ).<sup>34</sup> These feudatory chiefs were only paying some tribute to the imperial Ganga (*Alam Kṛutaiḥ Paṭṭana Pattanālayaiḥ, . . . Amātya Putriḥ Muditaiḥ Purātani, Ca Rāja Bhumibalayām Gajeśituḥ*).<sup>35</sup> One of the feudatories among them was Harinatha Deva who was ruling over Patna region of Western Orissa and succeeded by his son Krutibasa Deva, who died prematurely and succeeded by his wife Hemanta Kumari.<sup>36</sup> Hemanta Kumari ruled the Patnagarh region with the help of eight generals who were known as Mullicks. These Mullicks had dual function to perform, at the time of war they commanded the army and during the time of peace they were the in charge of the internal administration. Due to their loyal service to the kingdom they had been assigned an administrative headquarter known as Garh i.e. Patnagarh, Kangan garh, Salebhata garh, Jarasingha garh, Sindhekela garh, Kollaha garh, Kuman garh and Gora garh in the western part of Orissa.<sup>37</sup> After the death of queen Hemanta Kumari, no single chief assume the rein of administration and the eight Mullicks evolved a tradition of governing the territory, one day each by turn( *Paṭanāme Rahe Bhupa Nimuāke, Dine Eka Uthe Eka Mallika Sāke, Āṭha Mallika Rājā Karaiju Sabaiko* ).<sup>38</sup>

In the beginning of the fourteenth century the last Chauhan ruler of Garh Sambar, Visala Deva was killed in a battle by a Yavana and his queen, Jayanti Devi, who was pregnant and belonged to the princely Rajput Chauhan clan of Manipuri in Utter Pradesh or Garh Sambar, fled with some followers to Patnagarh in western Orissa. She sought asylum with the Bariha, a Binjhal tribal headman of Ramod village situated at present in the

<sup>33</sup> *Ibid.*, Canto I, Verses, 24, 27.

<sup>34</sup> B.C. Chhabra (Re-edited), “Chateswar Temple Inscription”, *Epigraphia Indica, Vol. XXIX*, New Delhi, 1951-52, pp.121-123. Also see “Sonpur Stone Inscription of Bhanudeva I”, *Orissa Historical Research Journal*, Vol. X, Part-4, Bhubaneswar, 1962, pp 1-10. Also see J. Mahapatra, “Foundation of Chauhan Rule in Patna And Its Legitimation”, N. R. Pattnaik (ed.), *Exploring Orissan History*, Cuttack, Kitab Mahal, 2005, p.227.

<sup>35</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Lingaraja Mishra, Canto I, Verse 5.

<sup>36</sup> Ramachandra Mallik, *Sankshipta Koshala Itihasa*, (in Oriya), 2<sup>nd</sup> edition, Bolangir, Koshala Taranga Granthamala, 1985, p.75.

<sup>37</sup> B. M. Hota, “Political condition of Patna on the Eve of Ramai Deo’s Accession to the Throne” *Journal of the Kalinga Historical Research Society*, Vol. I, No.1, Bolangir, 1946, p.110.

<sup>38</sup> Prahallad Dubey, *Jay Chandrika*. Also see S. P. Das, *Sambalpur Itihasa*, p.192.

Tureikela block of Bolangir district of western Orissa, where she gave birth to a baby boy who named as Ramai Deva ( *Dwijaścakārāsya Śīśorabhikhyāmarthānwitām Rāma Iti Prasanaḥ*).<sup>39</sup> The child adopted by a local Brahmin fief holder or Mullick named Cakradhara Panigrahi(*Tuma Pānigrāhi Mama Dharmatāta*).<sup>40</sup> The Kosalananda Kavyam states that, “Rama, an embodiment of virtues and merits and a hero while roaming over the earth, came to Kosala and found the town without a king. He made up his mind to settle in the town of Patna and with his mother lived in a Brahman house.”<sup>41</sup> When Ramai Deva came of age, he becomes handsome and heroic, prudent and popular (*Babrudheḥnudinaṁ Dīpyā Dwijāgāre Samātrukaḥ, Habyabāḍaba Karmānau Sāmidhenyā Hutāhuti*).<sup>42</sup> Once he killed a ferocious tiger by his axe (*Durdāba Dabanirbhedu Śārduloḥṭi Madaḥśṛitān. . . Dhruva Carmāsinā Tena Bhinna Marmā Prakāmpitaḥ*) and relieved the terror-stricken people who out of gratitude raised him to the throne, which was lying vacant and administration was carrying on by eight ministers.<sup>43</sup> The Ganga king Bhanu Deve III of Orissa was pleased with Ramadeva for his success and as a reward he gave him in marriage a Ganga princess named Bhanumati (*Guṇaiyrutā Bhānumateti Yoṣitaiḥ*) who was a daughter of the King’s brother Samara Singha(*Bidhāya Purbaṁ Samaraṁ Padaṁ Puraḥ...Sa Rājarājeśwara Bāraṇe Śwara*

<sup>39</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Canto IV, Verses 13. Also see S .P. Das, *Sambalpur Itihasa*, p.190.

<sup>40</sup> Prahallad Dubey, *Jay Chandrika*. Also see S. P. Das, *Sambalpur Itihasa*, p.190.

<sup>41</sup> Gangadhara Mishra, *Kosalananda Kavyam* , Canto II, Verse 30

“ Rāmo Nāma Guṇāgrāmaḥ Kośalaṁ Deśamāgataḥ

Paryaṭana Pṛuthibim Biro Dadarśa Binṛupaṁ Puraṁ

Pṭtane Sa Tadā Tatra Swarupe Girinandini

Mānasaṁ Bidadhe Bidyā Binita Sutasodaram

Babrudheḥnudinaṁ Diptyā Dwijāgāre Samātrukaḥ”

Also see B. M. Hota, “Political condition of Patna on the Eve of Ramai Deo’s Accession to the Throne” *Journal of the Kalinga Historical Research Society*, Vol. I, No.1, p.109.

<sup>42</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J. K Sahu and D. Chopdar(eds.), Canto II, Verse 31, p.12.

<sup>43</sup> *Ibid.*, Canto II, Verses 32, 53, pp.12-14.

*Bhabantamāheti Sumaṅgaloṭṭaram, Guṇānitā Bhāṭrusutā Mahejitā* ).<sup>44</sup> After Ramai Deva there were eight kings who ruled over Patnagarh up to the middle of the 16<sup>th</sup> century. They were, Mahalingadeva, Vaijaladeva, Vatsarajadeva, Bhojarajadeva, Pratapamalladeva, Vikramadityadeva, Vaijaladeva II, and Hiradharadeva.<sup>45</sup>

In the beginning of the 16<sup>th</sup> century Prataprudra Deva, the Gajapati king of Orissa defeated in the hand of Krishna Deva Raya and hand over the territories of Koshala along with Bastar to Vijayanagaram empire.<sup>46</sup> Although Koshala came under the direct control of Vijayanagaram, Krishna Deva Raya did not interfere in the internal affairs of the state of Patnagarh and Hiradhara Deva (1510-1540) acknowledged the supremacy of Vijayanagaram empire.<sup>47</sup> Cobden Ramse, the Political Agent, Tributary and Feudatory States of Orissa, 1906 states that “more satisfactory evidence exists to show that a comparatively recent period the Patna state was under the sway of the Rajas of Vizianagram. Tradition among the Khonds asserts that they at one time paid taxes to the Rajas of Kalinga, which is to this day a common

<sup>44</sup> *Ibid.*, Canto VIII, Verses 33,32, 31,57, pp.71- 75.

<sup>45</sup> *Ibid.*, Canto XVII, Verses71-74, pp.192-193.

“ Rāmonāmābhirāmoḥbhabadabanidhaba Stasya Purto Mahādi  
 Liṅga Stasyātmabhutaḥ Prbala Ripujayī Baijalorājañhasaḥ  
 Tataputro Batsarāja Nijabhujā Bijitārātibarga Tsanujaḥ  
 Tastyāsīt Bhojarājaḥ Kṣtipatī Tilaka Kṣtra Nakṣtra Candrah  
 Putroḥbhud Bhojarāja Bhidhadharaṇi Pateḥ Bīramallho Guṇām  
 Rāśiḥkṣmābāsirāsi Stuti Nibaha Samumnīladordarpa Suryaḥ  
 Ugrogroḥkharagarbaḥ Kṣiti Ratiramaṇoḥbhupratāpādi Mallah  
 Bhupālo Bhumipālo Dalitaripubaloḥśeśasāstridakṣaḥ  
 Tadabamśe Rājarāyajājīṣu Janit Yaśā Bikramādityanāmā  
 Diyto Niṣpanna Kṛytoḥbhabadananugūṇo Baijalastattanujaḥ  
 Satputro Rājañhasoḥ bhajadabanidhabo Bīragoṣṭhīgariṣṭī  
 Kṛyatmojaḥ Samājoḥbhajadabani Bhujām Yena Sāphalyamurybām  
 Tasmāt Khāṇḍaba Bairi Pāṇḍaba Sruhrud Bīroḥtidhiraḥ Paro  
 Debānam Taṭinī Tāṭeṭti Sukṣmām Satkṣtra Nakṣatrarāt  
 Prāpaprāpa Ca Nāma Sārthamatulaṁ Hīrādhara Hiraka  
 Sparśādāmṛghi Gatābanīśa Mukuta Śreṇīṣutat Gourabāt”

<sup>46</sup> H. Mahatab, *Odisha Itihasa*, (in Oriya), Cuttack, 1952, p.175.

<sup>47</sup> Ramachandra Mallik, *Sankshipta Koshala Itihasa*, p .105.

term to describe Vizagapatam littoral. Moreover, a copper lease or Tamba Patta granted by former Vizianagaram Chief to the ancient holders of the village Bakati in Patna and the discovery of a similar lease relation to a village in the Sonepur state go far to confirm the tradition that the Vizianagaram chief power extended to Patna.”<sup>48</sup> Krishna Deva Raya died in 1530 and succeeded by Sadashiba Raya who faced the attack of Deccani states confederacy in 1565. In the mean time the Gajapati ruler Prataprudra Deva of Utkala or costal Orissa faced the attack of Husain Shah the sultan of Bengal. Husain Shah sent a large army against Orissa under Ismil Ghazi who advanced as far as the town of Puri. Prataprudra Dev was at that time probably in the far off south.<sup>49</sup> In the mean while Prataprudra Deva died in 1540 and there was an internal struggle started between his son and his minister for the royal crown of Utkala. Thus the Gajapati of the costal Orissa had now time to interfere in the political affair of the Chauhan of Patnagarh although it was considered as part of their territories. Taking that advantage Narasingha Deva(1540-1547) the son of Hiradhara Deva declared independence with the help of his brother Balarama Deva and stopped paying tax to Vijayanagaram empire( *Bidhāya Yupam̐ Narasiṅhamagrajam̐ Suputrapautram̐ Nrupamāṭṭapaṭunam̐* ).<sup>50</sup>

In the middle of the 16<sup>th</sup> century the kingdom of Sambalpur was established by Balarama Deva the elder brother of King Narasingha Deva of Patnagarh on the bank of the river Mahanadi. There was no central authority which ruled over Sambalpur and it was under the control of some of the tribal people who acknowledged the suzerainty of the Barman of Boudh. There is a legend regarding the establishment of the Sambalpur kingdom by Balarama Deva. During the month of Sravana (rainy season) the chief queen of Narasingha Deva was in labour. The chief maid, who was in charge of the queen’s care, was staying on the other side of the river Mayabati and nobody was willing to cross the flooded river to call her for the service of the queen. Under such circumstance her brother-in-law Balarama Deva personally crossed the river and brought the maid back to the service of the queen. The

<sup>48</sup> Cobden Ramsay, *Feudatory States of Orissa*, Calcutta, Bengal Secretariats Book Depot, 1910, p.283.

<sup>49</sup> P.K. Pattnaik, *A Forgotten Chapter of Orissan History*, Calcutta, Punthi Pustak, 1979, p.4.

<sup>50</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Canto XX, Verse 2.

“Cakāra Birjyoṇa Jaśaḥsarobaram̐ Mahimahendraḥ Sumanomanoharam̐”

Also see S .P. Das, *Sambalpur Itihasa*, p.217.

queen gave birth to a son named Hamir Deva. Impressed with the bravery of his younger brother Balarama Deva, King Narasingha Deva offered the Sambalpur province to Balarama Deva as a reward for his service.<sup>51</sup>

The ‘Jaya Chandrika’ which was written by Prahallad Dubey, the court poet of Sarangarh in 1781, states that, Balarama Deva was fond of hunting and to fulfil his desire he asked his mother for the region of Sambalpur which was situated on the bank of the river Mahanadi and known for diamond mine (*Bujha Jāi Āpa Nija Mātā Hiṃ Rāmadeva Faramai, Humā Deśa Māguṃ Suta Bhāta Hiṃ Paiho Khuba Rajāi, Citrotpalā Bahata Jahiṃ Nadī Hai Kośala Ke Tīrā, Punya Kṣetra Saritā Taṭa Jāme Upaje Kañcana Hīrā*).<sup>52</sup> Further the Jaya Chandrika, states that, one day Raja Narasingha Deva was pleased at his brother Balarama Deva because of certain services rendered by the latter and he offered him a boon. Balarama Deva asked for the forest clad country Huma which approximately corresponds to the modern district of Sambalpur. The king seemed to be unwilling to part with the extensive territory. As Balarama Deva was the step brother of Narasingha Deva it caused much dissension between the two brothers (*Sapatniko Bāndhaba Duyo Rāmadeva Balarāma, Rāma Lakhana So Abatarau Karau Supurana Kāma,... Hirādhara Bhupati Ke Lālana Rāmadeva Balarāma, Rāje Rāma Lakhana Sama Dou Sabaguṇa Puranadhāmā*).<sup>53</sup> A compromise however was affected by the queen mother who led them to a village named Kalapathar on the bank of the river Ang. She asked the eldest son Narasingha Deva to stand on the right bank and the younger, Balarama Deva on the left bank. She, then, declared that the river would be the demarcation line of their shares and any attempt at crossing it would be tantamount to the crime against their mother (*Nadī Nāki Jo Sīmā Capale Suno Putra Tuma Doi, Mero Haran Doṣa So Paihai Bacana Ḍāgagiyai Joi*).<sup>54</sup> Balarama Deva got the Huma

<sup>51</sup> Ramachandra Mallik, *Sankshipta Koshala Itihasa*, pp.106-107.

<sup>52</sup> Prahallad Dubey, *Jaya Chandrika*. Also see S. P. Dash, *Sambalpur Itihasa*, p.222.

<sup>53</sup> *Ibid.*, Also see S. P. Dash, *Sambalpur Itihasa*, p.223.

<sup>54</sup> *Ibid.*, Canto II

“Matā Sahita Āpahi Rājā Pahuñcābata Ko Āye  
Nadī Brahmani Se Nrupamātā Putra Hī Satya Karāye  
Bhātramāta Dou Ko Bande Cale Deba Balarāmā  
Jaiṣṭabhrāta Mātā Lai Pahute Puni Pura Paṭnā Dhāmā”  
Also see S.P. Das, *Sambalpur Itihasa*, p.223.

area which was situated in between the rivers Mahanadi, Anga and Suktel and established his capital at first at Bargarh on the bank of the river Zira and later shifted to Sambalpur which was situated on the bank of the river Mahanadi.

The division of the Patnagarh kingdom and the establishment of the Sambalpur kingdom were much more political than the family dispute among the two brothers. The kingdom of Sambalpur was situated near the Haihaya power of the Ratnapura who had a political rivalry with the Chauhan of Patnagarh from the very establishment of the kingdom. From the twelfth century onwards, there was a political rivalry between the Gajapati of Utkala and the Kalacuri of Ratnapura for the region of Sambalpur. While the Gajapati was fighting with the Muslim ruler of Bengal in the north, taking advantage of that, the Kalacuri king of Ratnapura captured Sambalpur. The Kalacuri of Ratnapura assigned the territory of Sambalpur to their feudatory chief, the Barman who ruled over the vast territories with Boudh and Sonpur as their headquarters. Finally in 1238 Gajapati king Anangabhima Deva defeated the king of Ratnapura and recaptured Sambalpur. During the entire 13<sup>th</sup> century, the region of Sambalpur became a bone of contention between the Gajapati king of Orissa and the Kalacuri king of Ratnapura. In the 14<sup>th</sup> century the Chauhan ruler of Patnagarh, Baijul Deo (1361-1374) advanced to Chunderpoor and forcibly dispossessed the ruler of Ratnapura and Bastar.<sup>55</sup> Although the chief of Bastar retaliated to Patnagarh yet peace was brought by him through a matrimonial alliance with Patnagarh. In the 15<sup>th</sup> century the western frontier of the Chauhan faced the invasion of the Haihaya king of Ratnapura, Kalyan Shah. The Haihaya King, was claiming himself as the lord of forty eight garhs including Patna and Sambalpur.<sup>56</sup> He had an eye on Sambalpur kingdom and it was believed that he was exacting tribute from Sambalpur.<sup>57</sup> In 1580 Kalyan Shah died and succeeded by his son Lakshman Shah who was a weak ruler. Taking advantage of that Balarama Deva defeated Ratnapur who ceded Sarangarh to Sambalpur.

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<sup>55</sup>Major Impey, "Notes on the Gurjhat State of Patna", *Orissa Historical Research Journal*, Vol .VII, No.2, Bhubaneswar, July 1958,p.5.

<sup>56</sup>J. K. Sahu, "Historical Value of the Jaya Chandrika", *Orissa Historical Research Journal*, Vol. XV, No 3&4, Bhubaneswar, 1967, p.41.

<sup>57</sup> Hewitt, *Raipur Settlement Report*, Nagpur, 1869, Para 56.

Narasingha Deva of Patnagarh succeeded by his son Hamira Deva (1577-1581) who ruled for only three years and died leaving behind a minor son, Pratap Deva. The queen ruled over the kingdom as the regent for some years. Taking the minority of Pratap Deva “ some of the ministers showing their long inborn wickedness began to antagonise the boy king favourite of Hrudayanarayan and consequently the king besieged Patnagarh which was filled with riches, food, arms and men, now the king took compassion of the boy king who wears the very sacrificial post of the lake of his father pious deeds and accordingly caused those rebellious kings and minister if the country more miserable and unhappy who finally came to the permanent services of the boy king.”<sup>58</sup> Some of the ministers misguided the King’s mother and they took the seven year child king with them to Nandapura. Balarama Deva sends his son Hrudayanarayan to govern the kingdom of Patnagarh as a regent. Hrudayanarayan Dev became the de facto ruler of Patna, which reduced into a vassal state under Sambalpur. After the death of his father, Balarama Deva, he succeeded to the throne of Sambalpur and assigned the throne of Patna to Pratap Deva, who married the sister of Ramachandra Deva of Khurda (*Bhaginīm Rāmacandrasya Bāraṇendrasya Tām Śubhām*).<sup>59</sup>

The kingdom of Boudh which situated in the southern boundary of Sambalpur was being the major threat for the growing Chauhan power of Sambalpur. Basaraja Deva (1361-1374) the Chauhan chief of Patnagarh defeated the chief of Boudh who acknowledged the suzerainty of Patnagarh. He had been served as a feudatory chief of the Patnagarh up to the middle of the 16<sup>th</sup> century. He even helped Balarama Deva when the later marched his army to costal Orissa to help Ramachandra Deva by providing his own army.<sup>60</sup> After the death of Balarama Deva, the chief of Boudh, Siddha Bhanja, interfered in the political affairs of the state of Patnagarh (*Samāgatya Ciram Rājā Paṭṭanasya Nijeṇuje Sidhabhañje Nṛpe Baudhe Śāle Suta Pādya Biprayam*) and helped the ambitious ministers of Patnagarh to

<sup>58</sup> Gangadhara Mishra, *Kosalananda Kavyam*, Lingaraja Mishra, Canto XII, Verses 85-86

“ Maṇḍalastān Nṛpāna Duṣṭāna Kṛtwātaiḥ Sebite Niśam

Śaradaḥ Śdabhubam Bhuktwā Birāye Na. . .

Binā Tada Yātakāli Nidrāli Bairiṇām Pure

Mukhecaye Bairināri Byakta Byakta Sugandhibhiḥ”

<sup>59</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J .K. Sahu and D. Chopdar(eds.), Appendix, Verse 72, p.257.

<sup>60</sup> Ramachandra Mallik, *Sankshipta Koshala Itihasa*, p. 112.

overthrow Pratap Deva.<sup>61</sup> The third Chauhan ruler of Sambalpur, Balabhadra Deva (1561-1591) who served a few years as the king of Patnagarh, invaded Boudh, immediately when he became the king of Sambalpur. According to tradition once a prisoner of Sambalpur went to Puri for pilgrimage through Boudh. He praised so much about Balabhadra Deva in the court of Siddha Bhanja, for his welfare work that after listening to him the chief of Boudh jokingly names his own dog Balabhadra. When the prisoner came back from Puri, he complained to the court of Balabhadra Deva.<sup>62</sup> This episode is also found in the Kosalananda Kavyam of Gangadhara Mishra which states that, king Siddha Bhanja had given some derogatory comments to Balabhadra Deva ( *Nṛpa Parihāsa Bhareṇa Kopayana, Stitam Parāmātyajakṛutya Sodayam. . . Prabiśyabācā Nṛpabejya Pañcaram, Sa Sidhabhañjaḥbhadasya Pañcare*).<sup>63</sup> The policy of war and conquest which was started by Balarama Deva ended with the conquest of Boudh by Baliar Sing (1617-1657) who declared himself as the lord of eighteen garh (*Aṣṭādaśa Gaḍa Sebā Karai, Daṇḍapāṭa Teraha Anusarai*), small political entities which existed in different parts of western Orissa and Chhattisgarh.<sup>64</sup>

The Chauhan of Sambalpur ruled over a period which started from the middle of the sixteenth century up to the end of the eighteenth century. The kingdom of Sambalpur under the Chauhan extended to the river Kanhar in the north to river Bagh and Haldi in the south and from river Brahmani in the east to river Jank in the west. They divided their kingdom into two groups of small principalities. The Patna state being the first principality included Khariar, Sonpur, Bastar, Bindranugarh, Phuljhar or Deuri, Borasambar, Boudh and Athamallik. The second group comprised of the Sambalpur state which included Bamanda, Gangapur, Sarguja, Raigarh, Bargarh, Sarangarh and Sakti. The Kosalananda Kavyam states that the kingdom of Koshala which included both Patnagarh and Sambalpur territories describe as empire-elephants. Like the five limbs of elephants, “the empire-elephant has

<sup>61</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J.K. Sahu and D. Chopdar (eds.), Appendix, Verses 84-85, pp.257-258.

<sup>62</sup> S. P. Das, *Sambalpur Itihasa*, p. 244.

<sup>63</sup> Gangadhara Mishra, *Kosalananda Kavyam*, J. K Sahu and D. Chopdar (eds.), Canto XVIII, Verses 15-17, p. 202.

<sup>64</sup> Prahallad Dubey, *Jaya Chandrika*, Also see S.P. Das, *Sambalpur Itihasa*, p.266.

river Hasti on the head of it and by the side of this river there is a fort which is like the very head of this kingdom. As the head of an elephant is beautified with vermilion, goad and fly whisks so also the head of this empire-elephant is decorated with flower garlands. This beautiful fort should be always guarded with, ramparts, walls, engines of war and powerful warriors so that even heroes would be terrified by it. Chandrapuri is the heart of this kingdom. The city Sambalpur is the belly of this kingdom. To the north of the city there is the city of Panchapara. Then the two (fore) legs of this kingdom is the city of Sonepur which fulfilled the desires of those who resort to it. The two (hind) legs of the empire elephant are the rivers Byaghri forming the southern border of Kosala and river Haridra to the north of it. Patna is the back of this kingdom the farm elephant and on the advice of those learned in the science of politics this town was the capital. This back of the elephants is the strong place for the veteran warriors skilled in warfare adorns all the people(of this kingdom) and at the time of war removes the fear of enemies even if they confederate and present formidable array.”<sup>65</sup>

<sup>65</sup> Gangadhara Mishra, *Kosalananda Kavyam* , Canto VII, Verses 39-62,

“Ato Hasti Nadī Muddhinihastino Deba Rājate  
Durgomruddhāsti Tadadho Rājyasyāsya Mahipate  
.....  
Sā Citarañjani Guñjā Haihayādhividhāyanī  
Dadhatyudagataśuṇḍāsya Lohadaṇḍadharādharām  
.....  
Tataścandrapuram Nāma Hṛadrājyasya Parantapa  
Candreṇārādhitā Yatra Meddhā Candreśwari Stitā  
.....  
Udaram Tatpuram Yatra Bhitihā Somaleśwari  
Param Brahmāmbikā Kiñca Kāmadugadhā Bicintitā  
.....  
Asyoṭṭare Puri Pañcaparetyobhoḥbarājataḥ  
Sārthā Purā Purām Hantā Sambo Yatra Paristitaḥ  
Tataḥ Swarṇapuraḥ Pādho Purnṇaḥ Kāmemanorathiḥ  
Sakṣātat Bāraṇāsi Ykutaḥ Paritaḥ Saśibaiḥ Śibaiḥ  
.....  
Dakṣiṇastirṁ Staṭe Byāgrai Kośalāyā Athoṭṭare  
Haridreti Nadīpādawayam Rājyasya Dantinaḥ  
Paṭṭanam Prṣtametaṭtu Deba Rājyasya Dantinaḥ  
Atoḥtra Nagare Rājadhānī Nitibidām Mate”

Thus the states of Sambalpur exercise her power over the vast dominion of western part of Orissa in the middle of the sixteenth century as an independent regional authority. Though initially the state had faced some internal trouble headed by different neighbour's power, in due course of time the rulers of the state of Sambalpur overcame the problem. Undoubtedly credits goes to it founder Balarama Deva who make Sambalpur as a strong regional power in the sixteenth century history of Orissa.

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Also see P .C. Rath , “The Geography of Patna as Found in Kosalananda Kavya of Gangadhara Mishra” *Journal of the Kalinga Historical Research Society*, Vol. II , No.1, pp.47-48. Also see S.P. Das, *Sambalpur Itihasa*, pp. 237-238.