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## HISTORICITY OF SAMAPA(JAUGADA) - A STUDY

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### Abstract

Samapa is a great historical place of in the south Odisha, near Purushottampur in Ganjam district, Odisha. Jaugada lies at the bank of river Rushikulya passing through the Pandia village in 30 km North West of Berhampur. In Odia language Jaugada, Jau means lac and Gada means fort. Jaugada thus means a Lac fort. Jaugada was excavated by the ASI under the supervision of Debala Mitra in 1956 -57. Archaeologist excavations conducted in Odisha reveal some of the early urban centres like Sisupalgada and Jaugada. The finding from excavations constitutes the main source for the urban study. At Jaugada like Dhauuli we find a major rock inscription of Ashoka contains a series of fourteen edicts. From each set fourteen Rock edicts are not found Published in Kalinga. The rock edicts no –XI, XII, XIII are missing at Dhauuli and Jaugada and their place were added two Separate Kalinga Edicts special to this Country. In the special kalinga edicts Asoka also enunciated his famous doctrine of administration i.e: All man is, my children. The separate rock edicts added to the Jaugada inscription are specifically addressed to the Mahamatras of Samapa. The Samapa was an important role in the maritime history of India. Its long coast line was studded with a number of excellent ports and port – town which are not only referred to in texts but are also corroborated by archaeological excavation and explorations. Its stands as a mute witness to the life and culture of the people connected with the Rushikulya valley civilization.

**Keywords:** Jaugada, Archaeology, Maritime trade, Administrative, Dhamma.

### Introduction

Samapa is a great historical place of in the south Odisha, near Purushottampur in Ganjam district, Odisha. Jaugada lies at the bank of river Rushikulya passing through the Pandia village in 30 km North West of Berhampur. The place is of great historical importance as one of the famous rock edicts of Ashok, the great Mauryan is located here. Jaugada stands as the symbol of the entire historical heritage connected with the Rushikulya valley civilisation.

In Odia language Jaugada, Jau means lac and Gada means fort. Jaugada thus means a Lac fort<sup>i</sup>. Tradition ascribes that Jaugada or the lac fort was constructed by Duryaodhana, the eldest of the Kaurava brothers of the Mahabharata with an ill intention to kill the Pandava brothers in the Guptesvar temple near Jaugada suggest to the fact that the lac fort was built for Pancha Pandavas. But in the lack of historical evidence, and without any authentic corroboration it is very difficult, rather injudicious to assign the antiquity of jaugada to the time of the Mahabharata. J.D.Beglar<sup>ii</sup> the famous archaeologist who visited Jaugada in 1874 AD has said that the original name of the place Jagata from which it was known as Jaugada or the lacfort.

The antiquity and historicity of Jaugada however, with recorded evidence can be traced back to the Maurya period, particularly to the time of Ashoka, the great, Ashoka, after his victory in the catastrophic Kalinga war of 261B.C annexed Kalinga which became the fifth province of the Mauryan Empire<sup>iii</sup>. Tosali near Bhubaneswar and Samapa in the Ganjam district respectively became the provincial capital and subsidiary headquarters of Kalinga province under Ashok. At Jaugada like Dhauuli we find a major rock inscription of Ashoka contains a series of fourteen edicts. From each set fourteen Rock edicts are not found Published in Kalinga. The rock edicts no –XI, XII, XIII are missing at Dhauuli and Jaugada and their place were added two Separate Kalinga Edicts special to this Country.

The Jaugada inscriptions of Ashoka are engraved on the face of a large high mass of rock facing to the south – east, the inscriptions are written on three different tablets on the vertical face of the rock<sup>iv</sup>. The first tablet contains the first five edicts: the second comprises the next five and the rock edict – XIV, about one half of which has been utterly lost by the peeling away of the rock. The third contains the two separate rock edicts<sup>v</sup>. It is inscribed in Prakrit language and Brahmi script. The two special rock edicts were inscribed in the form of instruction to the Mahamatras to the impartial and conciliatory to the people, and promulgated the principles on which Ashoka sought to base the administration of Kalinga and its bordering tribes. The separate Kalinga edicts in fact are meant for the people of Kalinga and are not found elsewhere. In the special kalinga edicts Asoka also enunciated his famous doctrine of administration i.e: All man is, my children. As I desire also for all my men. The separate rock edicts added to the Jaugada inscription are specifically addressed to the Mahamatras of Samapa. Samapa probably was a city during 3<sup>rd</sup> century B.C. and has been identified by scholars with modern Samma near Jaugada<sup>vi</sup>.



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Ashoka in his Separate Kalinga Edicts refers to the Atavika Kingdom during his Kalinga War of 261 B.C. In Separate Rock Edict – 11 Asoka says, “The unconquered people on my Border (Atavika kingdom) may ask – what is the policy of the king towards us. They should be made to understand that this is my desires with regard to them. The king desires that they should not be worried because of him. They should derive consolation from him and get happiness and no sorrow. They should understand that the kind will forgive them as far as they can be forgiven and that through him, they should follow Dhamma and gain this world and the nest<sup>vii</sup>. This show that there was tribal polity during Ashoka’s Kalinga invasion.

We have tribal polities too witnessed in Atavika areas. One such tribal area was Dakhina Kosala which was part of Dandakaranya area and was supplier of fine quality of diamonds, elephants, timber and other forest products, the Mauryan emperor Ashoka conquered Kalinga in 261 B.C, and it is believe that Dakhina Kosala are a Which lies on the west of Kalinga remained unconquered but both the empire and this atavika area had some kind of interaction between them<sup>viii</sup>.

Maurya king Ashoka’s rule of more than three decades is fairly well – documented in his inscriptions which acquaint us both with the events of his reign as well as his policies as a ruler. Majore Rock Edicts XIII and two special Edicts one at Dhauli and Jaugada provides us a dweller.

The Ashokan Inscriptions Dhauli and Jaugada Rock Edicts. In these two rock edicts, Ashoka speaks about two specific Folk festivals concerning harvesting during the month of Pausa, the Dhauli Rock Edicts refer to as number -1 Special Kalinga Rock Edicts records “The Rock edicts will be heard for a period of four Months during the life time of “Tishya Nakhatra”. Outside the period of Tishya at other times as well as this edict can be heard, if need be, it can be heard individually a well” these rock edicts help to portray the importance of a winter harvest festival more than 2000 year ago<sup>ix</sup>.

In the Separate Kalinga Edicts also enunciated his famous doctrine of administration i.e. “All men are my children” as I desire for my children that they all should enjoy bliss and happiness in this world and next the same I desire also for all my men” the separate Rock Edicts added to the Jaugada inscription are special address to the Mahamatras of Samap<sup>x</sup>.

The location of Ashoka Major Rock Edicts Dhauli and Jaugada suggest the existence of coastal route from Tamralipti to present Andhra coast which formerly constitute the southern part of Kalinga. Further emphasizing the important of Jaugada R.Thaper says<sup>xi</sup> “the area covered by the ruins would suggest that the town must have been a fairly large one and the fort might point to its having been a military centre. Its proximity to the sea may have given it the added advantage of trade and maritime activity”.

The agriculturally rich regions of Kalinga, Saurashtra, and Raichur with their potential as states can also be viewed as core regions of Mauryan Empire (Thapar 2004: 430). Further Rock Edicts XV and XVI mentions that Kumaras Stationed at Toshali in Kalinga and Ujjain and Takhasila. which were the north – western, Western and Eastern headquarter (agrawal 2015: 72- 75, 130). This has been proved from the recent survey of the trade routes from Balkh and Bamiyan in Afaganistan where the silk Routes met and then continued through the north India in Ganga valley up to Tamralipti and then connecting the Buddhist establishment of Odisha(Kalinga) like Langudi , Radhanagara, Lalitgiri, Dhauli, Aragara, Jaugada(patnaik 2015.2017) and passed through the South Indian Buddhist establishments such as Kalingapattinam, Salihundam, Sankaram, Tathakonda, Bhavikonda, Nagarjunikonda and Kaveripattinam. This trade circuit had it network connected sarthavaha of Deccan forming a Trade highway with north – east- south and west<sup>12</sup>. This is why we get the number of said Buddhist establishment developed along the east coast, which has been proved with recent excavations at Radhanagar and now Aragarh. This site has enlightened us by providing enormous evidences on life, architecture trade and religion in this part of India.

Ashoka in his separate Kalinga edicts refer to the Atavika kingdom during his kalinga war of 261 B.C. In separate edicts – II The unconquered people on my border (Atavika Kingdom) may ask what the policy of the king towards us is. They should be made to understand that this is my desire with regard to them. The king desires that they should not be worried because of him. They should derive consolation from him and get happiness and no sorrow... they should understand that the kind will forgive them as far as they can be forgiven, and that through him they should follow Dhamma and – this would and the next.

The term dhamma was governing principle of Ashoka’s empire. he took sincere efforts to reduced social conflicts and religious intolerance by introducing the policy of Dhamma. More importantly the socio –historical context in which Ashoka implements this policy.



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According to the Buddhist tradition the term stands for Buddhas doctrines or teaching however, Asoka used the term in a broader and much different way than its conventional sense. His edicts are the testimony of his idea of Dhamma. Defining Dhamma in very simple word, he believes in Dhamma simple as a good thing. In his opinion the two basic attributes of dhamma are fewer evils and many good deeds. The good deeds constitute, kindness, anger, rage, fury, pride, envy etc.

As a devout Buddhist, Ashoka clearly declared his faith in the Buddha, the Dhamma and the Sangha. However, the principles he desired to propagate were completely new to traditional Buddhism<sup>xii</sup>. He prescribes a common code of conduct to all the people in his empire irrespective of their caste, creed, and religion. His edicts reflect that he was well aware of the nature of the multi – ethnic and multi – cultural society of his time. Therefore, he intended to introduce an ethical code of conduct that would have been acceptable to one and all.

The Jaugada inscription has been declared as a protected monument by the archaeological survey of India. Jaugada was a fort in around 3<sup>rd</sup> century B.C to 7<sup>th</sup> century A.D. Since the place was already flourishing town of ancient Odisha, as suggest the archaeologist, Ashoka decided to inscribe the edicts here, far from Dhauli where the bloody Kalinga war was fought. Archaeologist excavations conducted in Odisha reveal some of the early urban centres like Sisupal garh and Jaugada<sup>xiii</sup>. The finding from excavations constitutes the main source for the urban study. Specialization in arts and crafts, money circulation and trade which from the major constituents of Urban economy.

Jaugada was excavated by the ASI under the supervision of Debala Mitra in 1956 -57<sup>xiv</sup>. the excavation though in a small scale, brought to light a Verius material like plain pottery, painted pottery, knobbed vessels, Iron implements and beads of shell, bone ugate etc were excavated here symbolizing the life and culture of the Rushikulya valley civilization.

The excavation at Jaugada has revealed the prolific bead industry of the place. These beads were remarkable for their workmanship period in addition to a large number of beads made of shell, bone, carnelian, agate, crystal and quartz has also revealed a number of unfinished beads it can be presumed with certainty that they had been manufactured locally<sup>xv</sup>. Urbanization based on a complex set of socio – economics, these urban centres must have depended on existence of villages producing an agricultural surplus<sup>xvi</sup>.

Knobbed ware was first reported from Sishupalgarh and subsequently from Jaugada in Odisha<sup>xvii</sup>. On account of agricultural activities, the whole site has been levelled. The excavations carried out by the ASI near the eastern gateway yielded habitation remains of two periods. Jaugada fresh exploration was carried out and small knobbed ware sheeds were found.

Walter Elliot, a European official of Chhatrapur have discovered a large number of copper coins at the foot of the aforementioned Sati pillar in 1858 A.D.<sup>xviii</sup> Cunningham had identified these coins with the Kushana coins and assigned them to 1<sup>st</sup> century A.D. The discovery of similar coins, called the Puri – Kushana coins from a number of other places of Puri, Cuttack, Balasore, Mayurbhanj and Keonjhar districts would suggest that Ganjam too was under the Kushana rule in the 1<sup>st</sup> century A.D.<sup>xix</sup> The middle of the fourth on the basis of the discovery of one copper plate grant of Madhavaraja from Purushottampur, a place about 5 km distance from Jaugada S C Behera assign Jaugada to be a fort of the Sailodbhas. From the above analysis it is evident that Jaugada was an important early historic city.

Urban centres played a prominent role in shaping the destiny of ancient Odisha and in its foreign relations through overseas. The evidence of urban settlements in coastal Odisha comes from the excavation at Dhauli and Jaugada, which were also the political nerve centres of Kalinga under Ashoka Maurya<sup>xx</sup>. At Jaugada the excavation has revealed a full-fledged iron – using culture<sup>xxi</sup>

Accoding to B.M.Barua<sup>xxii</sup> the rock edict at Jaugada was evidently situated close to the town of Samapa, the official headquarter of the southern division of the province of Kalinga.

The Samapa was an important role in the maritime history of India. Its long coast line was studded with a number of excellent ports and port – town which are not only referred to in texts but are also corroborated by archaeological excavation and explorations. Its stands as a mute witness to the life and culture of the people connected with the Rushikulya valley civilization. The fort being located on the bank of the Rushikulya and because of its proximity to Palur, the international ports of the ancient period must have played a key role in the economic prosperity of the region. Which has been referred to by Ptolemy a paloura during the 2<sup>nd</sup> century A.D was an important port of ancient Odisha<sup>xxiii</sup>. It has been identified with the modern Palur village near Rushikulya River of the Ganjam district. It occupied an enviably position on the trade route between India and the south – east Asia and acted as the only



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port of departure to the far east on the Coromonadal coast in the early century A. D<sup>xxiv</sup>, the evidence of urban settlement in coastal Odisha comes from the excavations at Dhauli and Jaugada, which were also the political nerve centre of Kalinga under Ashoka Maurya. At Jaugada the excavation has revealed a full – fledged iron using culture. A number of materials. The punch market coins and puri – kushana coins were also collected from here. The fortification around Jaugada consisted of an earthen rampart.

Ptolemy<sup>xxv</sup> refers to an Apheterion, immediately to the south of a Paloura (palur), where ships bound for khryse ceased to follow the littoral and entered the high seas. Gerini<sup>xxvi</sup> has identified the Apheterian of Ptolemy with the modern Gopalpur just a little below the mouth of the river Rushikulya in the Ganjam district of Odisha. The Apheterion of Ptolemy however, evidently could be none other than Mansurkota near Gopalpur. Gopalpur in ancient times was known as Mansurkota.

Sonapur was another important sea port of ancient Odisha. The sea coast in the Ganjam district of Odisha where river Bahuda enters into the Bay of Bengal 20 km away from Berhampur<sup>xxvii</sup>. At one point of time, it was the principal shipping centre for the navigators.

Barua or Barwah, another important seaport of ancient Odisha and it about 33 miles south of Berhampur town Ganjam district. It is now in Andhra Pradesh, 6 km from Sompeta and about 15 miles to the east of the Mahendra Mountain. It seems that the port – town of Barua was one of the important trade centre in the east coast during ancient period<sup>xxviii</sup>.

Tamralipti was a regular sailing of vessels which either proceeded along the coasts of Bengal and Burma or crossed the Bay of Bengal and made a direct voyage to Malaya Peninsula and to the East Indies and India – China and beyond<sup>xxix</sup>. This port was the gateway for the daring sailors, traders and missionaries of ancient Odisha. The Ashokan invasion of Kalinga was to gain control over the sea ports of Kalinga, particularly the port of Tamralipti.

As such the possibility of Samapa or Jaugada and the Rushikulya valley civilization flourished with many ports and anchorages which naturally grew up at strategic points. In fact, the ports were the centres of life of the people in commercial, cultural and political field. The importance of Jaugada, the area covered by the ruins would suggest that the town must have been a fairly large one and the presence of the fort might point to its having been a military centre. Its proximity to the sea may have given it the added advantage of trade and maritime activities.

Today, the Jaugada fort is in a ruined condition. The inscription almost is neglected a deserted one. The Archaeological Survey of India in spite of declaring it as a protected monument, has not taken proper step for the preservation and protection of the area. Archaeological excavation work too conducted in a limited scale. Extensive archaeological spade work should be conducted to surface the much awaited glorious past and rich cultural heritage of the area.

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