CHAPTER - I

HISTORICAL BACKGROUND
Politically the present state of Orissa came into being in 1948 when the princely states merged with the province of Orissa, created in 1936. Orissa is the land of Oriya-speaking people. The name is derived from the word 'Odra-desa'. Orissa had experienced significant changes in the ancient times. From third century B.C. to 4th century A.D. the history of Orissa is one of internal transformation of tribal society. The transition was partly autonomous and partly stimulated by contracts with the Sanskrit culture of Gangetic plains. The subsequent period i.e. the 4th-9th century A.D. experienced the emergence of series of sub-regional states in different pockets of the region. The process of transformation was not uniform, and not evenly spread. This was due to large concentration of tribals and physiography of the land. The coastal tract experienced the process earlier than the inland forest tracts and the western uplands. However, in terms of social structure Orissa presents an interesting case of regional variation.

Orissa has a rich and glorious history of its own dating back to the Pre-Christian era. In that period the coastal tract consisting of Cuttack, Puri and Ganjam districts formed the nuclear region known as Kalinga. But later, different geographical units under different names emerged such as Utkala, Odra, Tošala, Košala and some smaller units like Kongoda, Śvetaka, Trikaliṅga, Khiṅjalimaṇḍala, Khiṛjinga Maṇḍala, Yamagartta maṇḍala, Airāvatta Maṇḍala and Daṇḍabhukti maṇḍala.
In the early medieval period two important dynasties enjoyed political supremacy over Orissa - the Sailodbhavas (600-700 A.D.) of Kongoda and the Bhauma-Karas (736-950 A.D.) of Utkala. Though tribal in origin, these two dynasties accelerated the process of Hinduization through royal patronage. This period (600-950 A.D.) certainly was a formative period in the life and culture of the Orissan people. Geographical demarcation and territorial centres, religious traits and linguistic developments along with a distinct Hindu-tribal synthesis all tended to bring about a clear and a compact socio-political unit.

In the ancient times Orissa known as Kalinga was a vast territory lying between the Ganges in the north and the Godavari in south. In the pre-Christian era it witnessed two great military onsloughts - first by Mahapadma Nanda and later by Asoka, the great Maurya ruler. In fact, it became the fifth province of the Mauryan empire with Tosali (identified with modern Dhauli) as its capital and Samapā, a second headquarter. The capital town at Tosali became a distinct geographical unit and emerged as an important seat of Aryan culture. The power and prestige of Kalinga was raised to a great height by its most illustrious ruler, Kharavela. But the real expansion of Aryan culture along with a systematic administrative pattern was promoted after Samudragupta's Dakshināpatha campaign. The inheritors of the Gupta legacy, the Mātharas, tried to build up an empire and transplant the Aryan culture in the tribal belt,
were not successful. After the fall of the Matharas till 1038 A.D. Kalinga suffered periodic stress and strain under the Eastern Gangas. During that period of confusion Kongoda under the Sailodbhavas and Utkala under the Bhauma-Karas followed by the Somavamsis emerged as two important sub-regional states, which in later period gave way to an empire with a distinct culture and civilization.

Kongoda under the Sailodbhavas:

Kongoda occupied an important position as a political unit in 7th century A.D. However, the early literature never mentioned the name Kongoda. Hiuen Tsang, the Chinese pilgrim, who passed through Orissa in the middle of 7th century A.D. informs that Kongoda was a hilly country bordering the sea. The earliest epigraphic reference in the Khandipadā Nuapali plate of Charamparāja to the last inscription referred i.e. Marāṇjamurā charter of Yayati II dating cir. 11th century A.D. the name Kongoda is mentioned frequently by the kings of the different dynasties, mainly the Sailodbhavas and the Bhauma-Karas. In the Bhauma-Kara charters it is treated as an administrative division of South Tošali.

Kongoda, in 7th century A.D. was a small kingdom of about 1000 li in circuit or one-seventh of Wuta country and was situated at a distance of 1200 li south-west of Wuta or Odra, as mentioned by Hiuen Tsang. This land, bordering the sea with
mountains and low, moist ground, was highly fertile and productive. From the epigraphic study it is believed that Mahendragiri which is referred to as Kulagiri by the Sailodbhava rulers, marked the southern boundary of Kongoda while the Bay of Bengal formed the eastern boundary. This land was extended up to the river Mahanadi in the north and the Phulbani forest range in the west. Many towns and villages flourished on the banks of the rivers Sālima identified with Sāliā and Rṣikulyā. The rich antiquity of these sites reveals the glory and prosperity of Kongoda under the Sailodbhava rulers.

In the middle of the sixth century A.D. amidst chaos and confusion there emerged the Sailodbhava dynasty in the Mahendragiri region. This land was very sacred in the ancient times. The Lord Gokarnesāvara Śiva, whose temple is situated on the summit of Mahendragiri, was worshipped by the Eastern Gangas as their presiding deity. Regarding the origin of the Sailodbhavas, the charters of this dynasty describe about their mythical origin. Pulindasena, a tribal chief, very powerful and popular among the people of Kalinga, worshipped Lord Swayambhu on the summit of Mahendragiri to provide a strong and able ruler who would restore peace and order in Kalinga. So the lord apparently created out of the piece of rock, the prince Sailodbhava who became the founder of the royal family of the Sailodbhavas in Kalinga. The term 'Sailodbhava' means one who sprang of rocks. It can be interpreted as an inhabitant of a rocky country. In other words, regarding the origin of the
Sailodbhavas we can safely assume that Sailodbhava, a powerful tribal chief was nominated by Pulindasena, the chief of the Pulindas residing in the Mahendra region. The miraculous origin of the first ruler is nothing but a fabricated story. Like the Sailodbhavas, the Bhanjas also trace their origin from the egg of a Peahen. The fusion of tribal and Brahmanical elements in the early medieval period led to the social promotion of the Sailaja tribe living in the Mahendragiri region.

From the study of the contemporary records, it is revealed that the early rulers of this dynasty up to Mādhavarāja II were feudatory chiefs, who carved out a small kingdom from Mahendragiri in south to modern Khalikote in north. From the Sumanḍala plates, it is assumed that Dharmarāja Śri Mānabhita was the second known historical king of this dynasty, who was a feudatory under Prithvivigraha. He was succeeded by Ranabhīta towards the last part of sixth century A.D. The Kanasa plates of Lokavigraha show that in 600 A.D. Sainyabhita alias Mādhavarāja I was a mahāsāmanta under him.

From the Copper plate grants it is revealed that when the Vīgrahas were the rulers in South Toṣali, the Mudgala family was the lord of north Toṣali. Probably, there was a struggle for supremacy between these two families. However, the Mudgalas outclashed the Vīgrahas from South Toṣali and became the overlord of both the Toṣalis. In 603 A.D., Sainyabhita was succeeded by his son Ayośabhita. This Ayośabhita may be
Chharamparaja of the Nuapalli plates, who acquired the title of 'Bhumandala Raja' by the strength of his bar - like arms. It seems that he resisted the political activities of Sambhuyasa, the Mudgala king in South Tosali, and assumed semi-independent status in Kongoda region. At the same time another feudatory chief Mahapratihara Maharaja Mahasamanta Bhunudatta also assumed his independence in northern Tosali and granted land in Sarephahara Visaya.

The first half of seventh century A.D. is considered as one of the most important period in Indian history. Three great personalities Harsha in north, Sasanka in East and Pulakeśin II in south, accelerated their political activities in their respective regions. Often they clashed with each other and many regions felt their impact. Orissa, situated in a very strategic position also experienced stress and strain of those powers, in turns. Madhavaraja, the son and successor of Ayośabhita and the grandson of Madhavaraja I, accepted the overlordship of Sasanka. His Ganjam grant dated 620 A.D. mentions Sasanka as Mahārajadhiraja and the lord of Kongoda, Utkala, Daṇḍabhukti and Gauḍa. After the death of Sasanka, Madhavaraja assumed his independence by declaring himself as 'Sakala Kaliṅgādhipati'. But this sovereign status was short-lived as Kongoda passed into the hands of Harṣavardhana. After the death of Harṣa, Madhavaraja re-asserted his independence and established himself as the most successful ruler of the Śailodbhava dynasty.
Madhavarāja II ruled for long fifty years in Kongoda. During the later part of his reign, he maintained friendship with a king called Lokanatha, known to us from the Cuttack Museum charter. This Lokanātha may be one that has been mentioned in the Tipperah plates, the king of Samatāṭa. Probably this friendship was to increase the prestige and glory of the Šailodbhavas in Eastern India.

Thus, from a mere position of a feudatory under Sasāṅka he rose to a prestigious status of an independent ruler assuming the title "Sakala Kalıṅgaḍhipati". Not only that he was a champion politically but was also a great patron of Brāhmanic culture. He was the first ruler of Orissa who performed horse sacrifice indicating the revival of Vedic ritualism.

Madhavarāja II was succeeded by his son Ayosābhita II, alias Madhyamarāja I, known to us from Banpur plates and Parikud plates. His reign was a period of peace and prosperity in Kongoda. From the Parikud plates, it is known that Madhyamarāja was a patron of Brāhmanical Hinduism and performed both horse and Vājapeya sacrifices. We are unable to know much regarding his political activities as the above said two charters only glorify his personality.

Madhyamarāja I was succeeded by his son Dharamarāja II. He issued six Copper plate grants and all his charters inform us about a fratricidal war between him and his younger brother.
Mādhava. This battle was fought at Phāsika identified with the village Phāsi situated near Khallikote. Madhava, who in his attempt to usurp the throne, defeated, made alliance with Tivara. This Tivara has been identified with Mahāśīva Tivara deva, the Pāṇḍuvaṃśi king of South Kośala. The battle was a furious one. With the help of a very strong, gallant army Dharmarāja II crushed defeat on the allied forces of Tivara and Mādhava. This event, undoubtedly raised the glory and prestige of the Šailodbhavas to a great height. Dharmarāja consolidated himself in Kongoda assuming proud titles like Mahāraja and Paramabhaṭṭaraka. On the other hand, the defeat caused great loss of prestige and humiliation in the part of Tivara, the Pāṇḍuvaṃśi king who had a territorial sway over entire Kośala and Utkala.

Dharmarāja II ruled gloriously for a period of thirty years. From the Kamanalinākṣapur plates of Samantavarman it has come to light that a highway named Dharmarājaṃārga was constructed by this illustrious king to mark the frontier line between Kongoda and Śvetaka. Himself well versed in all the śāstras, Dharmarāja was a patron of Brahmanical Hinduism, philosophy, art and literature. He granted a number of villages to the Brāhmaṇas to enhance religious merit and also performed Vajapeya and Asvamedha sacrifices. During his reign Kongoda emerged as a strong power to be reckoned with by her neighbours.

After Dharmarāja the Šailodbhava dynasty made a steady decline. From the Tekkali plates of Madhyamarāja the last
member of the family, we know that Dharmarāja was succeeded by his son Madhyamarāja II. After him, his cousin Allaparāja was crowned as king on the summit of Nāsunḍa hill. During the last days, the Śailodbhava territory was restricted to the Mahendra region only. The rise of the Bhauma-Karas synchronised with the decline of the Śailodbhavas. Before 744 A.D., the Bhaumas seized Kongoda and with them a new chapter began in the political as well as the cultural history of Orissa.

Hiuen Tsang mentions Kong-u-to consisted of "Some tens of towns which stretched from the hills to the edge of the sea". This country was about 1000 li in circuit (about 200 miles). The epigraphic study shows Kongoda, under the Śailodbhavas, was divided into ten Viṣayas. They were Kṛṣṇagiri Viṣaya, Thoraṇa Viṣaya, Guḍḍa, Devagrāma, Jayapura, Kaṭakabhukti Viṣaya, Rājatilaka Viṣaya, Tana-Kandra Viṣaya, Varttini Viṣaya and Khidiṅga-hara Viṣaya. These Visayas have been located in present Ganjam and Puri districts and southern Cuttack as well. Besides the ten Viṣayas or districts, there were some important towns like Alataṅghapura, Saumyapura, Asilida, and Kanakoṅtala, known to us from the Śailodbhava charters.

The capital of the Śailodbhava kingdom was Kôngoda (Vijaya-Kongoda-Vasaka) situated on the bank of Sālimā, identified by the scholars with Sāliyā flowing near Banpur to the Chilka lake. Though scholars differ in their view regarding the capital of Kôngoda, taking into account Hiuen Tsang's description of the town of 20 li in circuit and large number of archaeological
as well as sculptural remains found in Bankāda, we can accept S.C. Behera's identification of Bankāda as the capital of Kongoda under Sailodbhavas in the 7th century A.D.

Utkala under the Bhauma-Karas:

In the early part of eighth century A.D. Chaos and confusion prevailed in Orissa. Tibetan historian Taranath says, "In Odīva, in Bengala .... each Kaśtriya Brāhmaṇa and Vaisya constituted himself the king of his surroundings, but there was no king ruling in the country." In that state of political insecurity, Orissa needed a strong and efficient ruler to provide her a strong central authority as well as to resist foreign aggression. At that time Hārvārman, the king of Kāmarūpa invaded Odra along with Gauḍa and subsequently paved the way for the foundation of the Bhauma rule in Orissa in 736 A.D.

The Bhauma-Karas established their political supremacy for about 200 years from 736 A.D. to 950 A.D. In their inscriptions they variously used the term Utkala and Toṣali to their kingdom but never Odra. But from the study of contemporary epigraphic sources we can presume that the coastal districts consisting of modern Balasore, Cuttack, Puri and northern Ganjam districts along with Midnapore district of West Bengal constituted the Bhauma-Kara kingdom. It was variously termed as Utkala, Toṣala and Odra during the early part of eighth century A.D.
The Bhauma kingdom was divided into two large administrative units viz - Uttara and Dakṣiṇa Toṣala. Midnapore district, Balasore, south-eastern part of Mayurbhanj along with northern portion of Cuttack were known as Uttara Toṣala. While Dakṣiṇa Toṣala constituted roughly Puri, Ganjam and southern portion of Cuttack district. In other words the river Mahanadi was the dividing line between the two Toṣalas.

Regarding the origin of the Bhauma-Karas there is difference of opinion among the scholars. The Paśupatināth temple inscription of Nepal however, throws considerable light on the origin of the Bhauma-Karas which corroborates the view of the Puranas, the Mahabharata and Harivamsa that the Bhaumas being associated with Naraka, the demon king of Prāgjyotishpur; Harsavarman, the king of Assam in 735 A.D. invaded Odra. Hence the early Bhauma rulers like Śivakara I and Subhākara I assumed humble feudatory titles like Ṣvatāja, acknowledging the suzerainty of the royal house of Assam. The literature as well as the sculptural remains of that period also suggest a close cultural and political link between Assam and Orissa.

The first Bhauma ruler was Kṣemāṅkara, who put an end to the chaos and confusion that prevailed in Orissa. He took adequate measures to curb lawlessness in the society as well as defence of the kingdom from external meance. The Rāstrakuta king Dantidurgā did not venture to attack Orissa as is evidenced by Samagad inscription and the Daśāvatāra Cave inscription.
Taking advantage of that situation Śivakara I conquered Rādhā and demanded the hands of the princess identified with Mahādevī Jayavallīdevī mentioned in the Chaurasi plates of Śivakaradeva II. Thus the Bhauma territory was extended as far as Rādhā or south-west Bengal in the north.

Being encouraged by the success in north, Śivakara-deva I turned his attention towards south. The Talcher plate describes the conquest of entire Kalinga by Śivakaradeva. This statement is corroborated by the Gana-jm plate of Jayavarmā. During that time the power of the Śailodbhavas in Kongoda had weakened considerably and ultimately the Bhaumas threatened their authority in Kongoda and destroyed them. The Dhenkanal plate of Tribhuvanamahādevī also depicts the magnificent victory of Śivakara I over the Eastern Gangas of Kalinga. Thus during the reign of Śivakara I the Bhauma kingdom was stretched from northern Toṣala in north to Kongoda in south and exercised a great influence over Rādhā and Kalinga.

Śivakara I was succeeded by his son Subhākara I in 790 A.D. He was the first ruler to acclaim sovereign epithets like Mahārajadhirāja Paramabhattāraka and Paramasaugata. The Hindol plate describes him as the 'conqueror of adversaries', deserted by the soldiers during an encounter with a powerful enemy. In the Sanjan plate of Amoghavarsa it is stated that Govinda III the Rastrakuta king conquered Kośala, Kalinga, Vanga, Dāhala and Odraka. Subhākara I was deserted by his army and was defeated by the mighty Rastrakutas. But this defeat was a
temporary one as the Bhauma King again recovered back the lost territories soon after their retreat and assumed imperial titles like Maharajadhiraja.

The Bhauma-Karas, during the reign of Sivakara II, the son of Subhākara lost their prestige and glory due to their defeat in the hands of Devapāla, the son of Dharmapāla. He pursued a policy of conquests and compelled the Bhauma ruler of Orissa to submit. Taranath also corroborates the conquest of whole of Odīvīśa. However the effect of the Pāla invasion was short lived. The Bhauma kingdom did not form a part of the Pāla empire. The successive defeats in the hands of the Rastrakutas and then the Pālas resulted in the loss of prestige and glory of the Bhauma dynasty.

When the Bhauma-Karas were "in a sad plight" Sivakara II stepped down, and his younger brother Sāntikaradeva I ascended the throne. In his attempt to retrieve the past glory he made matrimonial alliance with the Western Gangas. He married Tribhuvana Mahādevī, the daughter of Rājamalla I the Ganga ruler of Mysore known to us from the Hindol and Dharakote plates. The reign of the two successors of Sāntikara I, Subhākara II and Subhākara III was politically barren that entered into a new phase of dynamism and glory in the reign of Tribhuvana Mahādevī.

Tribhuvana Mahādevī ascended the throne like 'Kātyāvinī'. She maintained an effective hold over her vassals, who exhibited her 'devoted loyalty', and gave an efficient admini-
stration to her subjects by appointing officers "of pure character and clean hands", so that the stability and prosperity of the kingdom remained unimpaired in her time.\textsuperscript{70} The contemporary geographers of Arabia and Persia in Hudud-al-Alam also refer to this queen of Orissa. She had a gallant army of 300,000 and was never subjugated by any other power.\textsuperscript{71}

The next important ruler of this dynasty was Subhakara IV, who was surnamed Kusumahāra I. From the Boudh plates\textsuperscript{72} it is known that he married Prithvimahādevī, the daughter of Svabhāvatuṅga lord of Kośala, who belonged to the Somavamsa. It is a fact that the Somavamsīs revived their strength in South Kośala and casted longing eyes on the neighbouring Bhauma kingdom. So the matrimonial alliance was a diplomatic step taken by these two dynasties, which was a turning point in the Bhauma history. The Brāhmeśvara temple inscription of Somavamsī ruler Udyotakesari reveals that Janamejaya I killed the king of Udra with his Kunta in a battle. Scholars have identified the ruler with the Bhauma king Sivakaradeva III.

Prthvi Mahādevī, the next ruler, who was raised to the throne because of the interference by her father, was not supported by the family members as well as the people of Utkala. Her name was omitted from the later Bhauma records which shows the ill-feeling generated among the subjects for the external interference.
Santikara III and Subhākara V, the sons of Sivakara III succeeded Prthvimahadevi one after another. Santikara III married Dharmamahadevi, the last Bhauma ruler known to us from her Angul plates. After him his brother Subhākara V succeeded to the throne. His reign was uneventful but peaceful one. As Subhākara died issueless, his queen Gouri Mahādevi and then, his daughter Dandi Mahadevi ascended the throne. In her charters Dandi Mahadevi assumed the proud epithets like Paramamāheśvari, Paramabhaṭṭārikā Mahārājadhīrāja and Paramesvari. She was the last great ruler of the Bhauma dynasty and had control over the north and south Tosali.

After Dandi Mahadevi, the decline of the Bhauma-Karas was quite apparent as the powerful Somavamsis pursuing a policy of conquests, carved upon the establishment of an empire in Orissa. They occupied the coastal tracts of the Bhauma kingdom. Yayati I Mahāśivagupta granted a village named Maraḍa Viśaya in Dakṣiṇa Tosali, known to us from the Cuttack Museum plates. It can be said by 931 A.D. the Bhauma supremacy in Orissa was put to an end by the Somavamsi rulers, who ultimately annexed their kingdom in 950 A.D.

The last two Bhauma queens were Vakulamahadevi, the second queen of Subhākara V and Dharmamahadevi, the queen of Sāntikaradeva III. From her Angul and Taltalai plates, it is known that the whole of northern Tosali was under their control. They were supported by the Bhanjas, who were feudatories under
the Bhaumas. The last two queens with the help of the feudatories resisted the Somavamśi attack for some time but ultimately their kingdom was annexed.

Thus the Bhauma-Karas ruled in Orissa for more than two hundred years uninterruptedly. The kingdom in its palmy days was fairly extensive. It was divided into different administrative units like maṇḍalas, viṣayas and grāmas. From the Bhauma records we get the names of two maṇḍalas—Daṇḍabhukti maṇḍala and Kongoda maṇḍala. The larger administrative units divided into viṣayas or districts. From their records we get the names of a number of viṣayas situated either in northern or southern Toṣali e.g. Pāṇchāla viṣaya, Vubhudaya viṣaya, Antarudra viṣaya, Kāṃkavīrā viṣaya, Jayakāṭaka viṣaya, Olāsrāma viṣaya, Pūrvarāṣṭra viṣaya, Madhyamakhaṇḍa viṣaya, Tamālakhaṇḍa viṣaya, Dāksinākhaṇḍa viṣaya, Varadakhaṇḍa viṣaya, Artani viṣaya, Tamura viṣaya, Khidingahāra viṣaya, Talamura viṣaya etc. These viṣayas were situated in modern Balasore, Cuttack, Dhenkanal, Puri, Ganjam in Orissa and Midnapore district of West Bengal. Some of them are not satisfactorily identified.

The lowest administrative unit was grāma. The records give the names of a number of gramas viz. Kamparaka, Daṇḍaki Yoka, Solāṇapur, Vuvrada, Taramaṇḍapa, Noddilo, Guṇḍaja, Kontasparā, Addhendrakoṇa, Kallāṇi, Suradhipura, Tamālakhaṇḍa-kṣetra, Kalyāṇipura, Hastināpurakṣetra, Korāṇḍiya, Sāṅkhapura, Janapaṅgā, Vilvagrāma, Haṇḍala, Khairapuṭa, Sāṅtigrāma, Rasambha, Kanṭasara Nagārī, Kolāṅcha, Tarataloi, Koṁsarā etc.
All the Bhauma charters mention Guhadevapāṭaka or Guhesvarapāṭaka as the name of their capital. Scholars differ in their view regarding the exact location of this place. N.K.Sahu has identified it with Viraja or Jajpur. K.C.Panigrahi identifies it with Guhira Tikra, situated at a distance of five miles from Jajpur. B.Mishra on the other hand identifies Godhanesvarapatana as the capital of the Bhaumas. Though we can not accept the above identifications due to lack of reliable antiquities, Viraja, rich with glorious antiquities and even finds mention in some of the charters may be accepted as the capital of the Bhauma-Karas. This Viraja represented the modern town of Jajpur, situated on the bank of Vaitarani, once a famous centre a Buddhism and Śāktism.

The Bhauma-Karas had organised a circle of Mandala states with semi-independent status to check the aggressive policy of the Somavamsis. According to Dharmasāstra a state is called a mandala when it is roughly a square either of twenty yojanas or of forty yojanas. The feudatory mandala states under the hegemony of Bhauma-Karas were Kongoda mandala, Śvetaka, Kodālaka, Yamagarta, Airavatta, Khīnjali, Khijinga, Dandabhūkti, Khindirasrang mandala etc.

After the fall of the Sailodbhava dynasty the fortune of Kongoda sank low and it became merely a district of South Tosali. We have already discussed about the territorial extension of Kongoda under the Śailodbhavas.
The Śvetaka Gangas, inhabiting in the north-east of Mahendra hill used Bhauma era in their charters. That indicates their sub-ordinate status. Śvetaka was located in the south-eastern part of Ganjam district with Vijayaśvetakapura as the capital city.

Kodālaka maṇḍala was comprised of modern Dhenkanal district and was ruled by the Sulki rulers. The important rulers of this dynasty were Kāñchana stāṁbha, Kulstāṁbha, Raṇa-stāṁbha, and Jayastāṁbha etc. The capital of Kodālaka mandala was Kodālaka identified with modern Koalu in Dhenkanal.

In the second half of 9th century A.D. Yamagartta maṇḍala, comprised of modern Dhenkanal and a part of Keonjhar, flourished under the Tungas. The small village named Jamra may be identified with its capital. Khadagtuṅga, Vinitatuṅga, Jogattuṅga, Salanatuṅga and Gayādatuṅga flourished in this dynasty.

The Nandodbhavas ruled over Airāvaṭṭa maṇḍala which was an extensive territory comprising of southern part of Dhenkanal, western part of Cuttack, and the whole of Nayagarh in Puri district. Nandodbhava rulers like Jayānanda, Purānanda, Śivānanda, Devānanda etc. ruled this maṇḍala with Jayapura, identified with a village of the same name, as their capital.

Khīṁjali maṇḍala, in 8th-9th century A.D. was under the rule of the Bhānjas. From the Bhaṅja copper plate grants, we can assume that this maṇḍala constituted modern Baud-Sonepur.
region and Dhṛtipur was its capital. The rich antiquities of Baud town has led the scholars to presume it as the capital of Khīñjali mandala. The most important rulers of this mandala were Śilabhaṇja, Śatrubhaṇja, and Raṇabhaṇja. In 9th century the Bhaṇjas were ousted by the Somavamśīs and they migrated to Ghumsar, Daspalla region of modern Ganjam and Puri district. Vañjulvaka was their capital.

Khijjīṅga mandala, comprising of modern Mayurbhanj and Keonjhar district was under the rule of a branch of Bhaṇja family. The headquarter was at Khijjīṅgakotta identified with modern village Khiching in Mayurbhanj district. Digabhaṇja, Narendra-bhaṇja, Raṇabhaṇja, Durjayabhaṇja etc. were some of the important rulers of this dynasty.

Dandabhukti, comprised of Midnapur district of West Bengal was also a feudalatory state under the Bhauma-Karas.

These Mandala states formed a group of feudalatory outposts strengthening the land of the imperial Bhauma. However, these states were not annexed to the central dominion but they enjoyed semi-independent status, acknowledging the supremacy of the Lord Paramount. They enjoyed powers to issue charters without referring to their overlord. They paid regular tributes, rendered military assistance in times of need and paid homage. The Feudatory Chiefs attained the court of the Bhauma-Karas. The inscriptions of the Bhaumas show their court full of feudatories.
Sometimes the feudatory chiefs behaved as independent rulers assuming sovereign titles like Maharajadhiraja, Paramabhattacharya instead of feudatory titles like Mahasamantadhipati, Samadhigata, Paucha Mahasabda. The Bhanjas also played an important role in the politics of Kara kingdom in their troublesome days. Towards the last part of Bhauma rule these feudatory chiefs were instrumental in creating instability and chaos in their body politic.

Thus, we find a number of sub-regional states emerged during the early medieval period such as Kongoda, Tosali, Khijjinga, Khinjali, Yamagartta, Airabatta etc. They had a self-contained efficient machinery of government which prevented the system of internal social coherence from breaking. The detribalisation of the tribal sub-regional states began under the patronage of different ruling dynasties. In a bid to expand the frontiers, the scattered nuclear areas were united under one authority and thus the Orissan empire emerged in the subsequent period.

The pattern of administration introduced in the above-mentioned kingdoms appear to be a prototype of the Gupta administration. Despite political divisions India seems to be adopting an uniform cultural pattern. The process of tribal acculturation was the most dominating factor which juxtaposed political and cultural life.
References


6. Romila Thapar, Asoka and the decline of the Maurvas, (Delhi, 1971), p. 35.


8. Ibid.


11. JBORS, vol. IV, pp. 52-55.


20. OHRJ, vol. 1, p. 66.
21. See line 8 of the Ganjam plates.
29. EI, vol.VI, pp.143-146.
30. Vide Khurda Copper plate grant.
32. EI, vol.XV, p.301.
37. Ibid.
43. Ibid, p.49.
50. Ibid.
51. B.Mishra associates them with the aboriginal tribe called Bhuyāns.
52. EI, vol.IX, p.179.
54. Vide Neulpur plate of Subhākara I
   B.Mishra, op.cit., p.4.
57. B.Mishra, op.cit., p.47.
60. IHQ, vol.XII, pp.498ff.
64. Ibid, pp.12-20.
67. B.Mishra, op.cit., p.29.
71. U.K.Subudhi, op.cit., p.73.
72. EI, XXIX, pp.210-20.
73. JASL, XIII, p.63ff.
74. B.Mishra, op.cit., p.56.
77. B.Mishra, op.cit., pp.52-56.
79. B.Das, op.cit., p.84.
82. K.C.Panigrahi, op.cit., p.68.
83. Chaurasi plate of Sivakara II, Dhauli inscription Sàntikara I and Ganjam grant of Jayavarmadeva mention the name Virajà.
86. Ibid, p.113.
88. Ibid, p.117.
89. Ibid, p.118.
90. Ibid, p.120.
91. Ibid, p.121.

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