CHAPTER VII

OTHER FEUDATORY FAMILIES
A) The Mayuras of Bonāi-Mandala

The ex-state of Bonāi was ruled by a royal family, the Mayuras, in the 8th and 9th centuries A.D. They were also known as the Varāhas after their surname. This territory, known as Bonāi-Mandala, comprised the modern Bonai and Panposh Sub-Divisions of the district of Sundargarh. The only charter of this family, so far brought to light, is the Bonai copper plate grant of king Udayavarāha. Although the family name Mayura is clearly mentioned in the charter, H.P. Sastri wrongly identifies this with the Bhanja dynasty of Orissa because of peacock emblem engraved on the seal of the charter.

The Bonai Copper plate charter reveals that the first Mayura king of Bonāi-Mandala was Uditavarāha whose descendant was Tejovarāha from whom was born Udayavarāha, the donor of the charter. He is described as Paramasaugata (Devout Buddhist), Maharaja, Rānaka and obtainer of five great sounds. The title Paramasaugata used by him indicates that he was a follower of Buddhism. The Bonai charter records the grant of

the village Kodāssama situated in the Rokela Viṣaya to two Brahmān donees, namely, Bhatta Puṇipottama, son of Bhatta Keshava belonging to Parasara gotra. Rokela Viṣaya is identified with modern steel city of Rourkela in the district of Sundargarh.

The Mayuras of Bonāi are, sometimes, taken by scholars as a branch of the Mauryas of imperial Magadha. They are said to have originally migrated from Chitrakūta identified with Chittor in the state of Rajastan. Dr. D. Sharma has given a description of the names like Krishnarāja, his son Āryarāja and the latter's son Dīndirāja also known as Karka of the Maurya ruling family. The Dhod Inscription reveals the name of Dhavaloppadeva, another Maurya ruler of Dhavala of Kanasuwa (Kotaha) Inscription. It is, however, not possible to connect Maurya Varāha of Bonāi with any ruler of Maurya family of Chitor.

There is an inscription on the pedestal of a colossal stone image of Avalokiteśvara at Khiching which states that one Dharanīvarāha in company with Kirtti who was probably his wife, carved out the image during the rule of Rāyābhāṇja (Rājabhāṇja). The installation of the image reveals that Dharanīvarāha was a Buddhist by faith. The Bonāi copper plate grant also describes Udayavarāha as Paramasaugata. Such identity

1. Proceedings of I.H.C., 1960, p. 88;

2. Shandarkar's list No. 1371.

3. ibid. No. 18.
Gives rise to the presumption that Dharanivarāha might have some relation with Mayura dynasty of Bonāi. But nothing definite has yet been established in this regard.

The royal emblem, used by the late Bhaṅja rulers of Mayurbhanj, Keonjhar, Baud, Daspalla, Kanika, Ghumur and Baud, was a peacock and similar emblem was also used by the Mayuras of Bonāi. But the early Bhaṅja rulers mostly used a bull as the emblem of their own. Cobden Ramsay in his "Gazetteer of Orissa Feudatory States", has given an interesting tradition. It has been stated that a ruler of Mayurbhanj extended the boundary of his territory by defeating a ruler who used a peacock emblem in his banner. The dying prince requested his victor to use the peacock emblem as his own and that was accepted by the latter. It is probable that the vanquished king was a Mayura ruler of Bonāi. B. Mishra\(^2\) is of the opinion that the name Mayurbhanja is derived from Mayura and Bhaṅja families.

Another branch of the Maurya ruling family is known to have flourished in Tamralipti identified with modern Tamluk of West Bengal in the neighbourhood of the Bhaṅja territory of Mayurbhanj. The Jaina Bhagavati sutta\(^3\) states that "in the Jambudvipa Bhārata-varṣa there was a town called Tamalitti

1. C. Ramsay, Gazetteer of Orissa Feudatory States, pp. 143-44.
2. B. Mishra, Dynasties of Medieval Orissa, p. 62.
SAMBALPUR UNIVERSITY

(Tampralipti). Its king was Timali of the Moriya family, who had the peacock emblem. W. W. Hunter has proved that there was an intimate link between the ruling families of Mayurbhanj and of Tambralipti. The emblem of Tambralipti was being owned by the royal family of Mayurbhanj. If the view of Hunter is accepted it can be said that a Mayura family of Bona migrated to Tambralipti. There they established their rule and were later on defeated by the Bhanja king of Mayurbhanj.

The Mayuras of Bona, like the Bhanjas and the Suliks, were probably the feudatories of the Bhauma-Karas of Tojali. This is evident from the use of feudatory titles like Mahârâja, Rânaka and Samâdhipapravasahmahâsavâda by Udayavarâha in his Bona copper plate grant. Udayavarâha is perhaps the last known ruler of this dynasty and no record is available yet after him. It may be possible that the Mayuras were driven out from their seat of administration by the Somavamsâs of Kosala who established themselves in this region and continued to rule it till the middle of the 11th century A.D.

2. Bona Copper Plate grant, op. cit., pp. 241-45.

Ph. D., THESIS
B) The Gangaś of Śvetaka-Mandala

Towards the middle of the eighth century A.D., a branch of the Eastern Gangaś established a kingdom called Śvetakādhirājya in the North-Eastern side of Mahendra mountain. This was a Mandal State and it comprised the ex-Zamindaris of Sanakhimedi, Badakhimedi and Chikitī in the modern Ganjam district. The capital of this state was Śvetaka¹, known as Vijaya Śvetakapura or victorious residence of Śvetaka identified by S. Samā² with Chikitī town, at a distance of twenty miles from Berhampur. Subba Rao³ identifies it with modern Srikakulam in Andhra Pradesh. R.C. Majumdar⁴ is of the opinion that the village Sadaka which is close to Chikitī is the ancient Śvetaka.

Some other scholars are of the view that the original name was Schetaka which assumed the Sanskritised form of Śvetaka in the later period and modern Chikitī might be the variant form of Śvetaka⁵.

Majority of the Śvetaka charters have been discovered near Chikitī situated on the bank of the river Vahuda.

5. ibid., Vol. XXIV, p. 133f.

—Ph. D., THESIS—
This river has been mentioned in the Mahābhārata, the Harivamsa and also in the Śivapurāṇa. From the discussion made above, the view of S. Sama that Śvetaka is Chikitī, seems more probable.

The Śvetaka Gaṅgas were the feudatories of the Bhauma-Karas of Toṣali. This is evident from the use of Bhauma Samvat in large number of copper plate charters issued by majority of the Śvetaka rulers. During the period under review the Bhauma-Karas and the Eastern Gaṅgas were constantly engaged among themselves in wars. The Śailodbhavas of Kōṅgoda, after being defeated by the Bhauma ruler Śivakaradeva I sought political asylum in the Court of the Eastern Gaṅgas of Kaliṅga. The Eastern Gaṅgas made them settle as feudatories in a small principality organised in the Tekkali area. The Bhauma-Karas took it as an affront and acted promptly to establish a branch of the Eastern Gaṅgas in the ex-Zamindarī of Chikitī. They were named as Śvetaka Gaṅgas and declared themselves as legitimate rulers of Kaliṅga. The Śvetaka Gaṅgas served the Bhauma-Karas as feudatories. In the epigraphic records of the Bhauma-Karas, Śvetaka Nandala is described as Kaliṅga Adhirāja.

The first known Śvetaka ruler was Jayavamandeva who issued as many as four copper plate grants in different times. One of the grants, namely, the Badakhimedi charter, issued

1. Śāntiparva, Vol. XXII.
2. Harivamsa, Vol. XII.
3. Śivapurāṇa, Vol. VI, p. 60.
4. E.I., XXIII, pp. 267-269.
in the Gaṅga year (Pravardhamana Vijayarājya Samvatsara) 100, has been described by Dr. N. K. Sahu as spurious. In fact, the palaeography of this charter clearly reveals of a later period. The decimal system, used here for the reckoning of dates, was not in vogue during this time. The names of officials mentioned in this charter are absent in other charters of this king. Whereas Trīkālīṅga Mahādevī is the queen of Jayavarmā in this grant, Prthvīmahādevī is mentioned as the queen in all of his other charters. Jayavarmā is described here as Rānaka whereas the title Mahārāja is found in the rest three charters. From all these arguments the view of Dr. Sahu seems more tenable.

The other three charters of this king are the Ganjam charter, the Kesamanalinaakshapur grant and the Bada Khimedi Copper plate grant. The Ganjam grant gives a description of the Bhauma king Śivakaradeva Umamattā Śimha. This grant was issued in A.D. 760-81 on the 20th regnal year of Jayavarmā. Accordingly the reign of this king may be taken as falling in between A.D. 760 and A.D. 790. The gift of the village Valarāṅga, situated in Vartini–Viśaya of Koṅgoda–Maṇḍala, was made to Bhatta Namaṭa Mahattara belonging to Vatsa gotra. It is to be noted here that this grant was donated after obtaining permission from Umamattā Kesārī alias Śivakaradeva I of Viṣayā. Such a permission was necessary as Koṅgoda–Maṇḍala was part of the Bhauma kingdom. This charter was donated through Rānaka Viśavārnava who was probably the governor of Koṅgoda Province.

B. Mishra is not correct when he says that Rānaka Viśavārnava

---

2. Ibid. — Ph. D., THESIS
is the same as Jayavarma of Svetaka. The undated Kamanalina-
kshapura grant\(^1\) registers the grant of the village Bhasanda in
the Sāmanta-bhukti viṣaya to Vishnu Śarmā of Gautama gotra.
This charter describes the donor Jayavarma as the owner of
Trikaliṅga country\(^2\).

After Jayavarma, seven kings of Svetaka Ganga
line ruled one after another and donated as many as eleven
Copper plate grants all of which were issued from the capital
Svetaka.

Anantavarma, who succeeded Jayavarma, issued
the Svalpa-Velur grant\(^3\) in favour of Bhaṭṭa Nannata Śarmā of
Vatsa gotra, who was also the donee of the Ganjam grant of
Mahārāja Jayavarma. So the date of Svalpavelur grant is not
far removed from that of Ganjam grant. In this connection it
may be said that Anantavarma was the immediate successor of
Jayavarma. Of course the family relation between the two rulers
is yet to be established. The assumption of sovereign titles\(^4\)
like Mahārājādhirāja, Paramēśvara, Paramabhattāraka indicate
that he was independent in his spirit and defied the Bhauma-Kara
authority like Sulīk king Ranastambhadeva and Bhaṇja king Raṇa-
bhaṇjadeva. The Bhauma rule, probably, suffered a temporary set

---

2. ibid.
4. ibid.
back during this period. The Dutaka Asokadeva of the copper plate charter of Anantavarnā and Sandhivigrahika Asokadatta of Bhupendravarman's copper plate grant, were one and the same person. It appears that Asokadeva was appointed by Bhupendravarnā in place of Sandhivigrahika Govindadeva of the time of Anantavarnā. Thus Bhupendravarnā may be taken as the successor of Anantavarnā. It is evident from the Badakhimari charter of Bhupendravarnā that he was the son of Gaṅgakavilāsa who was probably a Rāṇaka. Under what circumstances Bhupendravarnā ascended the Śvetaka throne is yet to be ascertained. The next Śvetaka ruler after Bhupendravarnā was Pṛthvivarnā who was the son of Mahendravarnā. The Accession of Mahendravarnā to the throne is not yet confirmed. The Ganja grant of this king registers the grant of the village Dolaṭiti in favour of donee Subhakara of Vatsa gotra. Pṛthvivarnā, like his predecessor Anantavarnā assumed sovereign titles. It is interesting to note in this grant that Kolāhalapurapattana has been mentioned for the first time as the place of issue. In the Brahmāṇda, Vishṇu and Vāmana Purāṇas, Kolāhalā has been described as a hill on which Gayāsura performed austerities. Dr. F. Kielhorn is of the view that the city Kolāhalapura was situated near the Mahendra mountain. In the Brahmāṇḍa Purāṇa also a city called Kolapura has been mentioned.

2. ibid.

Ph. D., THESIS
The assumption of sovereign titles by the rulers like Anantavarma, Bhupendravarma and Prthuvivarma indicates that on one hand, they remained as the feudatories of the Bhauma-Karas of Tosali only for name-sake and on the other they tried to establish suzerainty over the main branch of the Eastern Gaṅgas who were the traditional enemies of the Bhauma-Karas. Taking advantage of a palace intrigue of the Bhaumas the Svetaka rulers enhanced their power.

The real history of the Svetaka Gaṅga rule is not distinctly known in spite of a strong rule established from the time of Anantavarma. It is also difficult to provide a correct genealogy of this dynasty till the time of Prthuvivarma-deva. The next ruler who came to the throne after Prthuvivarma was his son Indravarma I who issued the Sanakhimedi plates and Indian Museum plates where he assumed sovereign titles like Mahārājādhirāja, Paramesvara and Paramabhaṭṭāraka. His queen Gosvāninīdevī was a Paraṇa Vaiṣṇavī. It is to be noted here that Indravarma I permitted Elā, the widow of his elder brother Gaṅga Svayambhuka, to issue the Indian Museum plates. This charter mentions that two temples, dedicated to Svayambhukasēvara Śiva and Loka Mādhava Vishnu, were constructed in the name of Gaṅga Svayambhuka, the eldest son of Indravarma, who died an untimely death. These temples have close resemblance with the

2. ibid., Vol. XXVI, pp. 165-71.
3. ibid.
temples of Nilamadhava Vishnu and Siddhesvara Shaiva at Gandhapatipati belonging to the time of Ranabhanjadeva.

Indravarna had no son and consequently the throne passed on to his brother Danaravana. The Paralakhimedi plates of this king mention the donation of the village Kasidda in favour of Shattadurgakhandi of the Vatsa gotra. The sovereign titles like Maharajadhiraja, Paramesvara and Paramabhattarakasa and feudatory titles like Rana were being used by this king. Danaravana was succeeded by Indravarna II, the son of Gangaswayambhuka and he used the title Maharaja in his charters. The Gautami grant of this king was written by scribe Padma Chandra who had also inscribed the Dhanantara and Kamanalinakshapura grants of Anantavarna. It may be presumed that Sambantavarna was the successor of Indravarna II. Bimapagiri grant registers the donation of the village Amerasringa to Jakshaswami Sarna.

Bhuma Samvat is also used in both the grants of Sambantavarna. The Kamanalinakshapura grant was issued in Samvat 173 (A.D.909) and the Pherava grant in Samvat 185 (A.D.921). At the time of the issue of Pherava grant Sambantavarna was the feudatory of Dandimahadevi of the Bhuma-Kara family. The king has

2. ibid, Vol. XV, pp. 275-278.
been described here as “Sakala Kalingadhipati” and such use is the first of its kind in the history of Śvetaka Gaṅgas. From the time of Jayavarmā, the Śvetaka Gaṅgas were making a consistent effort to occupy Kalinga with the assistance of their Bhauma overlords which came to reality only during the rule of Danḍimahādevī. We do not have any epigraphic records of the period under reference to corroborate the above fact. The Bhauma-Karas were in trouble during this time and they ultimately lost their territory in Kalinga.

The history of Śvetaka-Mandala is obscure after Sāmantavarmā. The Bhauma-Karas lost their sovereignty and in the middle of 10th century A.D. both Kalinga and Koṅgoda came under the overlordship of the Somavāṇis. This also brought the rule of the Śvetaka Gaṅgas to an end.

Genealogy of the Śvetaka Gaṅgas

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jayavarmā</td>
<td>(A.D. 760 - A.D. 790)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Anantavarmā</td>
<td>(A.D. 790 - A.D. 820)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Gaṅgakavilāsa</td>
<td>(Son of Bhupendravarmā)</td>
</tr>
<tr>
<td>(Son of Bhupendravarmā)</td>
<td>(A.D. 820 - A.D. 840)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Prthivivarmā</td>
<td>(A.D. 840 - A.D. 860)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Indravarmā I</td>
<td>(A.D. 860 - A.D. 880)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Indravarmā II</td>
<td>(A.D. 885 - A.D. 905)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Sāmantavarmā</td>
<td>(A.D. 905 - A.D. 950)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dynasty</th>
<th>Reign</th>
</tr>
</thead>
<tbody>
<tr>
<td>Danāravāna</td>
<td>(A.D. 885 - A.D. 885)</td>
</tr>
</tbody>
</table>

—Ph. D., THESIS—
The Eastern Kadambas hailed from Vanavasi kingdom located in the Mysore region, having their headquarters at Vaijayantipura. They were the feudatories of the Eastern Gāngas of Kalinga who also had migrated from the Gaṅgavādi territory of the above mentioned region. The Eastern Kadambas are mentioned in more than one Copper plate grants of their Eastern Gaṅga overlords. They had also issued certain Copper Plate charters in their individual capacity. In the Oriya literature of the later period the occurrence of their names was noticed. Many families of Ganjam region, today, bear the Kādamba epithet. Some coins are also discovered in support of their identification.

The earliest reference to the relation between the Eastern Gāṅgas and the Eastern Kadambas is found in the Vīzagapatam plates of Devendravarmān dated in the Gaṅga year 254 (A.D. 752). This grant not only reveals the subordinate status of the Eastern Kadambas to the Eastern Gāṅgas but also their close matrimonial relation with the later. Dharmakhēdi, the Kādamba feudatory, was a maternal uncle of king Devendravarmān II of the

---

Eastern Gaṅga dynasty and it was at his request that the Gaṅga king made donations of some villages in the district of Dadadama for the worship of Dharmesvara Śiva who was very likely named after Dhammakheṭi.

One Udayakheṭi, son of Ugrakheṭi and grandson of Dhammakheṭi, donated the Niskanpur plates during the rule of his overlord Devendravarman, son of Bhupendravarman of the Eastern Gaṅga dynasty. This Devendravarman is undoubtedly Devendravarman V whose charters are dated in the Gaṅga years 393 and 397. Therefore, Dhammakheṭi of this grant may be assigned to the middle of the 4th century of the Gaṅga Era. Mirashi has given the following tentative dates for the family of Dhammakheṭi II.

<table>
<thead>
<tr>
<th>Name</th>
<th>Gaṅga Era</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhammakheṭi II</td>
<td>340-360</td>
<td>838-858</td>
</tr>
<tr>
<td>Ugrakheṭi</td>
<td>360-380</td>
<td>858-878</td>
</tr>
<tr>
<td>Udayakheṭi</td>
<td>380-400</td>
<td>878-898</td>
</tr>
</tbody>
</table>

We do not know of any Kādamba Chief about a century after the issue of Chipurapalli grant of Vajrahasta II dated in the year 383 (A.D.881). Another Dhammakheṭi was known to have issued the Mandasa plates during the rule of his Gaṅga

---

overlord Anantavarman. This Dhamakhedi also issued the Singhipura plates\(^1\) (Santābomali plates) dated in the G.K. year 520 which is no doubt the same as the Gaṅga Era of the Eastern Gaṅgas. The Singhipura plates are, infact, the only record dated in an era associated with both the ruling families. The issue of this grant shows that Dhamakhedi, who can very well be called as Dhamakhedi III, continued to be a feudatory of Devendravaman (Madhukamārana), son of Anantavarman. It may be noted here that the Gaṅga monarch Madhukamārana dated his Chiccōla plates\(^2\) in the Gaṅga Era 526 which he did not call Gaṅga-Kādaṃba Era. It is probable that the Gaṅga-Kādaṃba year 520 also relates to the same reign. In the Singhipura grant Dhamakhedi has been described as the son of Bhimakhedi and the grandson of Niyarnāma whereas in the Mandasa plates only the name of his father Bhimakhedi has been given. This grant registers the donation of the village Dharmapurā in the Mahendra-bhoga Viṣaya to three hundred Brāhmaṇa donees who migrated from Sālivanadaddapura headed by two brothers, namely, Dudurāvalaka and Chamandaka.

Dhamakhedi IV is known from two later grants, namely, the Madagrama grant\(^3\) dated in the Saka year 988(A.D. 1066) and the Kambakaya grant\(^4\) dated in the Saka year 1003(A.D. 1081). The first grant was issued by Bhimakhedi and the second by Udayakhedi, both of them being the sons of Dhamakhedi and subordinate

\[\text{References}\]


Ph. D., THESIS
Chiefs of Devendravarman Rājarāja I, the father of Chodagangadeva.

The Kambakaya grant states that while Devendravarman had his capital at Kaliṅganagara and was at that time residing at Dantapura, the grant of Reveniya village was made to two Brahmāna Nāyakas by his provincial governor Udayakhed, son of Dhamakhed. It may be pointed out that in 1081 A.D. Rājarāja I was not the ruler of Kaliṅga as he had died in 1070 A.D. The Kambakaya grant may, therefore, be taken as a posthumous one. But very likely the scribe mistook the then minor ruler Anantavarman Chodaganga as Devendravarman or wrongly dated the charter. In fact the date of the Kambakaya grant is very carelessly written and it has not yet been properly deciphered by scholars.

***
D) The Nalas of Khindārīśrīga-Mandala

The Nalas or the Nalodbhavas were ruling over Khindārīśrīga-Mandala as feudatories of the Bhauma-Karas of Tosali. This is evident from the use of Bhauma Samvat in copper plate grants of the Nalas. This Mandala is identified by D.C. Sircar with a place called Kadarsingha, located on the northern side of the river Brahmani. S.N. Rajguru is of the view that Khindārīśrīga comprised the ex-Zamindaris of Dharakot, Badagada, Saragada and Soroda which were originally known as Khindārīśagi. Only three copper plate grants, namely, the Madras Museum grant\(^1\) donated by Narendradhavala, the Pândia Pathar grant\(^2\) of Shimasena and the Orissa Museum grant\(^3\) donated by Narendradhavala II of this Mandala have so far been brought to light. In the Madras Museum grant the name of the dynasty has not been mentioned whereas we are informed of the name of the dynasty in the other two charters. Therefore, Narendradhavala of the Madras Museum plate may be taken as belonging to the Nala dynasty. This charter refers to the name of a person called Silabhāja\(^4\) who is, most

---

probably, the founder of the Bhanja royal family of Khijjali-Mandala of Dhrtipura line, in the first half of the 8th century A.D. It is probable that Narendradhavala, the issuer of Madras Museum charter, was contemporaneous to Silabhanjahadeva and the date of issue of the said grant can also be placed in the same period. It is to be noted here that Padmanabha, the engraver of the charter, was the son of Pandi and an inhabitant of Gandhatapati (Modern Gandharadai). This person can be identified with Padmanabha, son of Pandi who was the engraver of Sonepur plates \(^1\) of Ranksa Ranabhanjahadeva. This Gandhatapati was perhaps founded by Satrubhanjahadeva as he is also known as Gandhastra in the Baud grant \(^2\) of Ranabhanjahadeva of Khijjali-Mandala. Gandhatapati was the native place of Pandi. The Madras Museum charter registers the grant of the village Tadesvara-gräma which is a Kraya-śasana. It seems that a person named Seda purchased Tadesvara-gräma from the illustrious Silabhanjahadeva as a Kraya-śasana by paying some money.

The Orissa Museum charter was issued in Samvat 193 corresponding to A.D. 929. The long gap between the issue of these charters indicates that Narendradhavala can not be one and the same person of both the grants. Most probably the donor of the undated Madras Museum grant was Narendradhavala I and that of

the Orissa Museum grant was Narendradhavala II. This ruler assumed the titles like Khîndâriaśrîgamanândalâdhipati, Parama- mâhâsâvâra, Mâtàpitrupadâanudhyâta, Paramabhâtârâka and Maharâjâ- dhirâjâ. The village Sauchâpurâ in the Hedâpâda-Viśâya was donated to Bhatta Garbhatta, the son of Udâha and the grandson of Baladeva of Parâjâbha gotra.

The other ruler of this dynasty was Bhimasena who bore the titles Maharâjâdhirâjâ and Paramâsvârâ and donated the Pandiâpatâr charter in Samvat 189 (A.D. 925)\(^1\). In the copper plate charter of Rânska Satrubâñjadeva\(^{2}\), Samvat 198 (A.D. 934) has been mentioned. From the close affinity of the dates of issue of the above grants it may be inferred that Bhimasena of Nalodbhava dynasty was contemporaneous to Satrubhâñjadeva of Khînjalî-Mandala. The date of issue of the Orissa Museum charter is Samvat 193 (A.D. 929). The donor was Narendradhavala II as referred to earlier. Both the dates are not far removed from each other.

We find a gap of only four years between these two grants. It can further be noted here that the Orissa Museum plates mention the names of father and grandfather of Narendradhavala II as Ripudha- vala and Prthvibhâñjadeva respectively. On the other hand the Pandiâpatâr grant is silent about the father and grand-father of Bhimasena. It may, therefore, safely be presumed here that Bhimasena was the elder brother of Narendradhavala II and the latter assumed the throne immediately after the death of the former.

2. G.H.R. J., I, pp. 208-212; ibid., IV, pp. 67-78.

----

Ph. D., THESIS
The capital of the rulers of Khindāriśrīga-Mandala was Bhimapura, identified by S.N. Rajguru, with Shimānagara. The name of the capital is absent in the Madras Museum charter donated by Narendradhavala I whereas in the other two grants Bhimapura is mentioned. So there can be little suspicion as to the authenticity of the capital which is no other place than Bhimapura.

The use of sovereign titles like Maharajādhirāja Paramēśvara, Paramamāheśvara and Paramabhattāraka by all the Nalodbhava rulers indicates that they had maintained an independent status though they were the feudatories of the Bhauma-Karas. It is to be noted here that the rulers of Khindāriśrīga-Mandala have some subordinate chiefs under their control which is an indication of their superior political power.

***

Two Copper plate grants of the time of the Somavamsis of Kosala have been brought to light, which give an indication that a feudatory rule was flourishing under them in Koleda-Mandala. These copper plate grants, namely, the Sambalpur University Museum grant and the Kamalpur grant belonged to the time of the Somavamsi rulers Janamejaya I and Karna Deva respectively. The donor of the first charter is Rana Devaprya or Devapriya whereas the donor of the second charter is Rana Jayarnama. Koleda-Mandala, the name of the territory, has been mentioned in both the charters. It has been identified by scholars differently. Dr. K.C. Panigrahi identifies Koleda with a place in the neighbourhood of Bhanjanagar, situated in the district of Ganjam. Dr. J.K. Sahu, while editing the Sambalpur University Museum plates, gives his opinion that Koleda-Mandala should be identified with a region in the North-west part of Bolangir district where villages, namely, Badakarle and Sanakarle exist today. The latter identification seems more probable as Somavamsi rule did not extend to the Ganjam region and mostly remained confined to the Mahanadi Valley. Further, the Kamalpur grant was announced from Yayatinagara which was the capital of

2. Ibid., 1, pp. 1-4.
the Somavamsis and the Sambalpur University Museum charter was issued on the bank of the river Mahanadi. The place of issue of both the charters seems to be same as Yayatinagara is identified with modern Jakti near Baud town, situated on the bank of the river Mahanadi.

The Sambalpur University Museum charter\(^1\) was issued by Devapya (Devapriya) during the reign of Janamejaya I, the prolific Somavamsi ruler of Kosala. This charter records the grant of the village Derindha in the kingdom of Koleda-Mandala to Bhattaputra Srimanana, son of Vayilla belonging to Agasti gotra. The grant was issued on the occasion of a solar eclipse for the increase of virtue and glory of the donor himself and his parents. It was announced in the presence of officers like Samahat, Sannidhat, Daṇḍapāsika, Vetrīkē, Āvaroḍhājana, Rājaputra, Rājavallabha, Chātas and Bhātas. The donee was an immigrant from Tali and a resident of Dhana-nagara\(^2\), identified with the present village Dhama on the bank of the Mahanadi in the district of Sambalpur. Village Tali, according to the editor of the charter, has been identified with the village Tala which is also known as Sanga or Sangamagrāma as referred to in the Bhumikhar copper plate grant of Suravala\(^3\). Sānkilla, the father of Devapya, seemed to be more powerful than his son. This is evident from the use of sovereign titles like Mahārajādhirāja and Mahāmanda-

\(^1\) J.O.H., pp. 1 ff.  
\(^2\) ibid.  
leśvara by him whereas Devāpya assumed the titles of Samādi-
gataśeṣapañchamahāśavā (one who obtained all the five great
sounds or titles) Mahāmandalādhipati and Rāṇaka in the copper
plate. It appears that Sámkilla was at first a sovereign ruler
but later on he had to acknowledge the overlordship of the
Somavāṃśīs. The successors of Sámkilla continued to serve as
feudatories of the Somavāṃśī rulers later on. The ruler was a
worshipper of lord Vishnu (Parama-Vaishnava) and was blessed with
the boon of goddess Khambeśvari or Stambheśvari (Khambeśvari
Varalavāda Prasāda) who was most probably the tutelary deity of
the family.

Rāṇaka Jayarāma, the donor of the Kamalpur
charter, donated the charter during the rule of his overlord
Karnadeva, the last known ruler of the Somavāṃśī dynasty. This
charter records the grant of the village Vadakela, situated in
Koleda-Mandala, to the Brahmin Parsmakara by Rāṇaka Śri Jayarāma
in the 7th regnal year of Karnadeva. Jayarāma has been
connected with a family which was born out of an egg but defini-
tely not with the Bhaṅjas who were also supposed to be born from
the egg of a pea-hen.

This king was a worshipper of Śakti and he
claimed to have received boons from Stambheśvari who was, perhaps
his family deity. It is to be noted here that such a claim was
also made by the Bhaṅja rulers. The ruler assumed the titles
like Mahāṇandalika, Mahāṇandaleśvara, Rāṇaka and Samādi-
gataśeṣapañchamahāśavā which clearly indicate his feudatory status.
The Kamalpur charter describes the ruler as Mahārāṣṭramala-kulatilaka which has led Dr. Panigrahi to believe that the dynasty originated from the state of Mahārāṣṭra. Dr. J. K. Sahu opines that neither the Rāstra-Kulatilaka of the Sambalpur University Museum grant nor the Mahārāṣṭra-mala-kulatilaka of the Kamalpur grant indicates the name of the family but it only means the frontal mark of the family ruling over a kingdom. A reference to similar expression is also found in the Bau plates of Nettabhānjadeva of Khiṇjali-Mandala who has been described there as Khititala-Vimala-Kulatilaka, meaning the frontal mark of the pure family ruling on the earth. From the above discussion we are inclined to accept the view of Dr. J. K. Sahu.

The existence of another ruler has been brought to light by Srimati S. Tripathy and B. K. Ratha. This ruler was Mugdhagondaladeva who issued a copper plate charter under the suzerainty of Janamejaya I Mahābhavagupta, as revealed from the two charters issued in the 3rd and 8th regnal years of the king. The charter reveals that Mugdhagondaladeva was the son of Māndalika Khadgasiva. The family of the donor has been described to have come from Lāṭalaurapura and assumed the overlordship of Parākula-Mandala. This charter further registers the grant of the village Kirankelā, situated in Tellatatta-Vijaya, to Brāhmin Bhuvanāga.

2. This charter is yet to be edited, vide K. C. Panigrahi, History of Orissa, p. 149.
son of Nārāyaṇadāsa belonging to Kaundinya gotra. This
Tellatatta-Viṣaya seems to have been named after the river Tel
which is a tributary of the Mahanadi. Another district called
Angatata-Viṣaya, named after the river Ong, another tributary
of the Mahanadi, is also mentioned in the Somavamsi inscription¹.
The name Koleda-Mandala is not mentioned here. On the other hand
a territory in between the rivers Tel and Ong has been mentioned.
This area is quite different from the area of Koleda-Mandala.
It may be said here that Mugdhagondaladeva, the donor of this
charter, was another feudatory of the Somavāṃsīs ruling over the
territory noted above.

***