CHAPTER – ONE

INTRODUCTION
AND
SOURCES
In the seventh century A.D. Harṣavardhan carved out a vast empire by dint of his arms. It is known from Hiuen-Tsang's account that he established his rule over the Five Indies namely, Sourāṣṭra, Kanyākubja, Gouḍa, Mithilā and Koṅgoda. The Chālukya inscription depicts Harṣa as *Sakalottarāpathanātha* or the paramount ruler of the whole of *Uttarāpatha* or northern India.¹ The empire of Harṣa included some eastern districts of Punjab, almost the whole of present Uttar Pradesh, Bihar, part of Bengal and part of Orissa including Koṅgoda.² The death of Harṣavardhan was followed by a period of multiplicity of states in the history of northern India. The Śailodbhavas of Koṅgoda, the Gouḍas after the death of Śaśāṅka and Kāmarūpa under Bhāskaravarman in eastern India had all been under the paramount overlordship of Harṣa. But soon after his death the local dynasties of Assam, Bengal, Bihar and Orissa asserted independence and played significant roles in the history of north-eastern India.

During this time three important dynasties, namely the Bhauma-Karas, the Somavāṁśīs and the Eastern Gaṅgas had emerged as sovereign powers in different parts of Orissa. The Bhauma-Karas were ruling over Toṣali in the eastern coastal region,

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the Somavāṁśīs over South Kośala in the western region and the Eastern Gaṅgas of Kaliṅga in the southern region of modern Orissa. These ruling houses not only enjoyed sovereign power in their respective sphere of influence but also tried to extend their political sway over the territories of their immediate neighbours. Consequently they entered into territorial aggrandizement and struggled for supremacy against one another. Such a state of affair led to frequent wars and conspiracies. There was thus a tripartite struggle and each power tried to strengthen itself politically and militarily. As a result of the internecine war and struggle for power a number of semi-independent states were carved out in Orissa in the later part of the eighth century A.D. They came to be known as Mañḍalas and played a very significant role in the then Orissan polities. Those states arose between the territories of Toṣali of the Bhauma-Karas and South Kośala ruled by the Somavāṁśīs. Indeed the Bhauma-Karas created and patronized them in order to safeguard their kingdom from the Somavaṁśī invasion. The rulers of those states owed allegiance to the Bhauma-Karas of Toṣali and assumed feudal status using titles like Rāṇaka and Samādhigata Pañchamahāśavda. But for all practical purposes they were independent rulers having their own officers and army and issued

charters even without referring to their overlords. These feudatory chiefs enjoyed perfect autonomy in their internal affairs and had their own cabinet. Some of them were very powerful and at times, they even challenged the supremacy of their overlords. In fact, the power, prestige and prosperity of the sovereign states depended to a great extent, upon the faith, loyalty and support of their feudatory chiefs. Besides, these feudatory states preserved local autonomy, protected local interest and patronized local culture. These maṇḍala states could not stand for a long period in Orissa. The rise of the Somavarmśī power in South Kośala and their military campaign to central Orissa ultimately brought to an end to the existence of semi independent maṇḍala states. They became a part and parcel of the Somavarmśī kingdom.

Among these maṇḍala states Khīnjali maṇḍala was an important one and thus deserves special mention in this regard. It was a hilly tract having large territory comprising the districts of Baud, Suvarṇapur, Phulbānī along with Āṭhmallik sub-division of Angul district, Daśapallā sub-division of Nayāgarh district and Bhañjanagar sub-division of Gañjām district of Orissa. It was bounded by South Kośala in the west, Uttara Toṣala in the east, Koṅgoda maṇḍala in the north and Khīṇḍiraśrīṅga maṇḍala in the

south. The Bhañjas who ruled over this territory with their headquarters previously at Dhṛtipura and then at Vañjulvaka were the feudatories of the Bhauma-Karas. When the Bhauma-Karas ruled over Toṣali, the adjacent hill tract was somewhat inaccessible and considered impregnable. The precipitous mountains in the dense forest of Baud-Phulbāṇī and Ghumusar contributed to the strategic importance of this hilly tract which was obviously populated by a large number of tribal people. The Bhauma-Karas mostly though non-interfering by nature, wanted to exercise their control over this region known as Khiṅjali maṇḍala, through the emerging power of the Bhañjas who led the tribal population towards a more civilized political set up.

The Bhañjas were frantically searching for an opportunity to stabilize their hold over the hinterland of Khiṅjali. The liberal attitude of their Bhauma-Kara overlords boosted their confidence and induced them to carve out an extensive kingdom forming a buffer zone between South Kośala of the Somavamśīs and Toṣali of the Bhauma-Karas. Originating from an aboriginal tribal stock the Bhañjas asserted their power over Tel-Mahānādī valley by adopting local religious beliefs and social practices for availing the support of the local people. They legitimated their claim to royalty
through free distribution of lands to learned Brahmins and religious heads, thereby winning over the support of the elites and priestly class of the society. In course of time they became too powerful to serve as mere feudatories of the Bhauma-Karas.

The Bhañjas played a prominent role in the final stage of the Bhauma supremacy in Orissa and it is probably they who supported the last two female rulers, Vakula Mahādevī and Dharma Mahādevī of the Bhauma dynasty to maintain their position on the Bhauma throne and thus delayed the Somavāṁśī occupation of Toṣali. The Khiṅjali Bhañjas appear to have originally the feudatories of the Bhauma-Karas and the Somavāṁśīs as none of the rulers is focused in the records to have borne the sovereign title of the rulers of this period. They however appear to have assumed full independence whenever their overlord families were at a disadvantage or in weak position. None of the copper plates of the Bhañjas refers to an overlord but this does not mean that they were always independent. The custom of referring to an overlord in the copper plate grants was not in vogue among all feudatories of Orissa.5

Among the early rulers of Bhañja dynasty Rañabhañja had a long reign of 60 years and it is he who consolidated the Bhañja kingdom of Khiñjali. He assumed the title of Mahārāja in place of Rāñaka and thus challenged the authority of the Bhaumas. About that time the Somavamanī monarch Janmejaya I of South Kośala invaded Khiñjali maṇḍala. The Bhauma-Karas did not come to his rescue perhaps for his refractory attitude. He was left to fight alone with the powerful Somavamśīs. He offered a stiff resistance but was killed in the battlefield. After that the Bhañjas were driven out to Gañjām region where they established the rule of their dynasty in the new Khiñjali maṇḍala with Vañjulvaka as their capital.

During the period of crisis towards the final phase of Bhañja supremacy in Orissa, the Khiñjali Bhañjas must have assumed a sort of independent status. This is evident from the title Mahārāja which was borne by both Vidyādharabhañja and his son Neṭtabhañja IV. The Somavamanī king Yayāti I after occupying Utkala perhaps reduced them again to the feudatory status whose supposition is borne out by the fact that Satrubhañja II, the

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successor of Nettabhaṇja IV has stated himself in the charter as Rāṇaka.

The Baud plates\textsuperscript{10} further reveal that Solaṇabhaṅja occupied byforce Gandharvāḍi which was enjoyed by the Somavarnīśīs and his son Durjayabhaṅja ruled from Suvarṇapur, identified with modern Sonepur. The Bhaṅjas thus occupied a part of the Somavarnīśī territory in the later Somavarnīśī period, but were driven out from Suvarṇapur region by the Telugu Choḍas established by Someśvara I of Bastar.

The sources for the history of Khinjali manḍala are mainly epigraphic, monumental and literary. As many as 36 copper plates of the Bhaṅjas of Khinjali manḍala have been discovered which throw light on the history of this kingdom. The copper plates of the contemporary ruling families including the Bhaṅjas of Khijjīṅga Koṭṭa are additional epigraphic records for a critical study of the socio-political and cultural history of Khinjali manḍala. Various monuments located in and around Baud represent the glory of Khinjali manḍala under the Bhaṅjas. The literary accounts mentioned their copper plates, the Tibetan work \textit{Pāg Śāṃ Jon Zāng}

\textsuperscript{10} E.I., Vol.XXVI, pp.276-79ff.
and Ādyadharma Granthasāra Ṭikā provide valuable information regarding the origin of the Bhaṅjas.

The legendary accounts found in the epigraphs of the Bhaṅjas of Mayūrbaṅj provide valuable information about the genealogy of the Bhaṅjas. It describes that Gaṇadaṇḍa Vīrabhadra, the first Bhaṅja King was born out of a peahen's egg was nursed by sage Vaśiṣṭha.11

The origin of the Bhaṅjas mentioned in their copper plates is almost same as the origin of the solar dynasty as marked in Pāg Sām Jon Zāṅg12, a Tibetan work basing on which some scholars are of the opinion that the Bhaṅjas originated from the Mayūra dynasty of Magadha.

Ādyadharma Granthasāra Ṭikā13 written by Sarathi Kanar narrates the origin of the Bhaṅjas. According to it three brothers named Fuṭa Bhaṅja, Mayūra Bhaṅja and Theṣa Bhaṅja were born from three eggs of peafowl. They were the descents of Admu and nurtured by an ādivasi (aboriginal) as his younger brothers. With the passage of time these three brothers became the zamindārs

of eighteen forts. The elder brother of the Bhaṅjas remained in the high place of Kandhamāl. In the west Mayūra Bhaṅja remained and in the south remained the younger brother Thēsa Bhaṅja.

The inscriptions of the Bhaṅjas are legal characters and as such they are trustworthy. They are valuable sources for the study of topography, chronology, political history, administration, social life and religious condition of the period. As many as 36 sets of Bhaṅja copper plate grants have been discovered so far which provide valuable information on various aspects of their history. A list of these epigraphs, most of which are in good state of preservation is presented below.

i. Baud plates of Neṭṭabhaṅja Deva.

ii. Sonepur grant of Šatrubhaṅja Deva.

iii. Kumurakēla charter of Šatrubhaṅja Deva.


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14. Most of the copper plate charters of the Bhaṅja Kings of Orissa have been complied into a single volume by Snigdha Tripathy, Epigraphist, Orissa State Museum, Bhubaneswar.


vi. Singhara plates of Raṇabhaṅja Deva.20

vii. Baud (undated) grant of Raṇabhaṅja Deva.21

viii. Tāsapaikerā charter of Raṇabhaṅja Deva (R.Y.16).22


x. Daśapallā plate of Raṇabhaṅja Deva (R.Y.24).24

xi. Baud grant of Raṇabhaṅja Deva (R.Y.26).25

xii. Aṅgapāḍā charter of Raṇabhaṅja Deva (R.Y.26).26

xiii. Kaṅkalā plates of Raṇabhaṅja Deva (R.Y.28).27

xiv. N.K.Sahu Museum plates of Raṇabhaṅja Deva (R.Y.52).28

xv. Baud grant of Raṇabhaṅja Deva (R.Y.54).29

xvi. Baud grant of Raṇabhaṅja Deva (R.Y.58).30

xvii. Komandā copper plates of Neṭṭabhaṅja Deva.31

xviii. Peṭṭasara grant of Neṭṭabhaṅja Deva.32

xix. Gaṇjām (undated) plates of Neṭṭabhaṅja Deva.33
xx. Gañjām (undated) plates of Nettabhāṇa Deva.34
xxi. Incomplete palimpsest charter from Dharākot.35
xxii. Orissa Museum plates of Śilābhaṇa Deva alias Tribhūvana Kalaśa.36
xxiii. Gañjām plates of Vidyādharabhaṇa Deva.37
xxiv. Orissa plates of Vidyādharabhaṇa Deva.38
xxv. Daśapallā plates of Nettabhāṇa Deva.39
xxvi. Orissa Museum plates of Nettabhāṇa Deva.40
xxvii. Daśapallā plates of Śatrubhaṇa Deva.41
xxviii. Gañjām plates of Śatrubhaṇa Deva.42
xxix. Jurāḍā grant of Mahāmaṇḍaleśvara Nettabhāṇa.43
xxx. Bhaṇjanagār plates of Mahāmaṇḍaleśvara Nettabhāṇa.44
xxxi. Orissa Museum charter of Nettabhāṇa Deva.45
xxxii. Tekkāli plates of Śatrubhaṇa Deva alias Maṅgalarāja.46
xxxiii. Baud plates of Solaṇabhaṇa Deva.47

Our sources of the history of Khinjali maṇḍala are mainly derived from the study of copper plates. The Bhafija charters are written in Sanskrit language and Kuṭila script of Indian variety. They seem to follow a definite order in their lay out. Most of these charters open with an invocation to Lord Śiva\(^5\) which is followed by a preamble giving a short description of achievements of the donor and his ancestors. There after comes an address to the court officials and the feudatories to remain as witness to the issue of the grant. A statement about the gotra, pravara and ancestry follow the next. The description of the object of donation is given there after which is followed by the imprecatory verses, throwing curse upon one who would debar the donee or his heir from the position of the granted objects. Each set of charter is consisted of three oblong plates which

are tied together by a copper ring that runs through a hole cut in one side of each plate and joined together by a copper medallion on which is found the royal emblem of the dynasty and the name of the donor. On the seals of the charters, issued from Dhṛtipura, we find the figures of a crescent, Sun and a bull that are also seen in the charters of the Bhauma-Karas of Guheśvara Pāṭaka and the Gaṅgas of Śvetaka. However, these symbols are replaced by the figure of a lion on the seals of the charters issued from Vañjulvaka.

The territorial extent of Khīnjali maṇḍala is known from the physiognomic details available from their charters. A systematic study of the Bhañja copper plates proves that in the early phase of their career the Bhañjas ruled over the Tel-Mahānādi basin (Sonepur-Baud and part of Āṭhmallik region) with their headquarters at Dhṛtipura. The eastward expansion of the Somavaṁśīs of South Kośala and their invasion upon Khīnjali kingdom forced the Bhañjas to evacuate the Tel-Mahānādi delta. Being defeated by the Somavaṁśīs they moved further south and established their rule.


55. See infra chapter II.
over the Rṣikūlyā basin around the middle of ninth century A.D.56
Neṭṭabhaṇja-II Kalyāṇa Kalaśa, successor of Raṇabhaṇja Deva shifted his headquarters to Vaṇjulvaka, a place identified with Baṇjaniā in Ghumusar region of Gaṇjām district. The Bhaṇjas however recovered their ancestral land at the fag end of Somavaiṁśī rule over Utkala. The new kingdom flourished under the name Gandharvāḍi maṇḍala.57 Identification of the place names and location of the rivers mentioned in the Bhaṇja charters lead us to understand that Khiṇjali was chiefly comprised of forest-lands and watered by rivers like the Tel, the Mahāṇāḍī, the Vyāghra, the Sālaṅki and a number of wild streams. The epigraphic records of the Bhaṇjas inform us about not less than eighteen districts, fifty-one villages and a number of towns of importance.

The Bhaṇja rulers of Khiṇjali are known to have followed two distinct principles in dating their records. Some of their records are found dated in Samvat year where as some other charters have been dated in specific regnal year of their respective donors, thus providing a clue to judge their political status. The Gaṇjām plates of Vidyādharabhaṇja (174), the Orissa Museum plates of Neṭṭabhaṇja IV (197), the Daśapallā plates and Gaṇjām

56. B.Mishra(I), op.cit., p.148.
charter of Śatrubhaṇja II (198) and the Orissa Museum charter of Neṭṭabhaṇja V (213), considered to have been dated in Bhauma Samvat serve as definite landmark to work out the chronology of the Bhaṇjas of Khiṇjali manḍala. The character of the script used in the Baud grant of Neṭṭabhaṇja I and Samvat 213 of the Bhauma era as mentioned in the Orissa Museum plates of Neṭṭabhaṇja V help us to put the rule of the first group of Bhaṇja kings between the first half of the eighth century A.D. and the first half of the tenth century A.D. after which we mark a hiatus of about one and half a century when the Bhaṇjas reappeared in Salvaḍa viṣaya of Khiṇjali. The Tekkālī plates of Śatrubhaṇja Deva alias Maṅgalarāja, dated in an era considered by S.N.Rajguru as Saka year 1012,58 inform us that a collateral branch of the Bhaṇjas of Vaṇjulvaka ruled over the land stretched on the right bank of the river Tel in modern Baud and Kandhamāl districts towards the close of eleventh century A.D. The Baud charters of Solaṇabhaṇja and Kanakabhaṇja and two set of charters of Yaśabhaṇja and Jayabhaṇja discovered from Antirigām, bear testimony to the fact that the Bhaṇjas still maintained their political integrity and ruled over the Baud-Ghumusar region in the early twelfth and thirteenth century A.D. respectively as feudatory of the Imperial Gaṅgas.

As known from their copper plates the Bhanjas had followed the administrative system of their Bhauma-Kara overlords. The division of Khinjali into certain districts (viṣaya), and the district into some divisions (khaṇḍa) which was further constituted of some villages (grāma) was nothing but an echo of Bhauma-Kara administrative system. The designations and duties of the Bhaṅja officials like Antarāṅga, Kumārāṃṭya, Viṣayapati, Daṇḍapāśika etc. are quite similar to their counter parts in the Bhauma-Kara administrative machinery.⁵⁹

The importance of Khinjali maṇḍala lies in the fact that it served as the meeting place of three main pantheon of Hinduism. The use of religious titles like Parama Vaiṣṇava and Parama Māheśvara and ascribing their title of kingship to the grace of Goddess Stambheśvarī by the Bhaṅja kings of Khinjali amply suggest that they were liberal in extending their patronage to the worship of Viṣṇu, Śiva and Śakti.⁶⁰ It is interesting to note that the Bhaṅja charters have been issued on the occasions like Viṣuva

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A comparative study of some charters of the Bhañjas and their contemporary ruling dynasties like the Bhauma-Karas of Toṣali, the Somavāṁśīs of South Kośala, the Dhavalas of Khinḍîraśriga maṇḍala, the Imperial Gaṅgas of Utkala and the Kalachuris of Ratnapura also help us to find synchronism of events connected with the history of the Bhañjas of Khinjali thus giving a clear picture of the inter-state relationship of the time. The Tālcher plates of Bhauma-Kara king Śivakara III credit Śivakara I alias Unmattasihgha of his family with the conquest of Rāḍha in the north-west. The Bālakhemunṣṭi plates of Jayavarman Deva of Śvetaka on the other hand clearly speak of the donor’s acknowledgement of Unmatta Keśari’s overlordship which, indicates that the Bhauma-Kara kingdom extended up to Śvetaka in

the south. The location of Khiñjali mañḍala, use of feudatory titles like Rāṇaka\textsuperscript{68} etc. by some of its rulers and the Bhauma Samvat being used in dating some Bhañja charters\textsuperscript{69} provide reasonable grounds to conclude that this territory was under the suzerainty of the Bhauma-Karas of Guheśvara Pāṭaka. The Tālcher plates\textsuperscript{70} of Dharma Mahādevī inform us that her predecessor Vakula Mahādevī was the princess of a Bhañja family. Vakula Mahādevī's own charter\textsuperscript{71} where she has claimed herself to be a Bhañja princess has been dated in Bhauma Samvat 204 i.e. 940 A.D. This date synchronises with the rule of Śatrubhañja II of the Bhañja family to whom we have assigned the time cir. A.D. 934-943.\textsuperscript{72} K.C.Panigrahi\textsuperscript{73} on the strength of this corroborative information has observed '------ it is he who took a prominent part in the final stage of the Bhauma kingdom and set up the last two female rulers (Vakula Mahādevī and Dharma Mahādevī) on the Bhauma throne'. Thus it is clear that Śatrubhañja II, one of the powerful ruler of the Bhañja family of Khiñjali played a dominant role in the internal

\textsuperscript{68} Ranabhañja Deva of Dhytipura house and Śatrubhañja Deva of Vañjulvaka house have used the feudatory titles of Rāṇaka in their charters.


\textsuperscript{70} Gañjām plates of Śatrubhañja Deva, \textit{O.H.R.J.}, Vol.IV, pp.67-76.

\textsuperscript{69} Orissa Museum plates of Nettabhañja IV, \textit{O.H.R.J.}, Vol.XI, pp.9-17.;


\textsuperscript{71} \textit{E.I.}, Vol.XXXVI, pp.307-12.

\textsuperscript{72} See infra chapter IV.

\textsuperscript{73} K.C.Panigrahi, op.cit., p.32.
polities of the Bhauma-Karas by setting up his proteges on the throne of Guheśvara Pāṭaka, thereby delaying the Somavaṃśī occupation of Toṣali.

The Madras Museum charter\textsuperscript{74} of the time of Narendra Dhavala records the purchase of a village situated in Gomuṇḍa maṇḍala of Khinḍiraśṛṅga by Kulaputraka Vanadeva from king Śilābhaṇja Deva who was no other than Śilābhaṇja I of Dhṛtipura. A Bhaṇja king owning territory in Gomuṇḍa maṇḍala which was ruled by the Nāga king provides us sufficient reason to consider Gomuṇḍa maṇḍala as a dependency of Khinjali maṇḍala. It also indirectly informs us about the political relationship between the Bhaṇjas of Khinjali maṇḍala and the Dhavalas of Khinḍiraśṛṅga maṇḍala.

The Bhaṇja-Somavaṃśī relationship forms another interesting chapter of the early medieval history of Orissa. Khinjali maṇḍala, over which the Bhaṇjas held their sway, was situated in between the kingdom of the Bhauma-Karas in the east and the Somavaṃśīs in the west. The expansionist policy of Svabhāvatuṅga Janmejaya I who was ruling over South Kośala induced him to deal with the Bhaṇjas rather than enemies. His Vakratentuli grant

\textsuperscript{74} E.I., Vol.XXVIII, pp.44-50.
(R.Y.3)\textsuperscript{75} actually opens the chapter of Soma-Bhañja relationship. This set of copper plates which records the donation of village Vakratentuli in Luputturā khaṇḍa was issued from the victorious camp of Suvarṇapura indicating that the donor of the charter had made the grant after capturing Suvarṇapura from the hands of the enemies. It is known from the Sonepur grant of Śatrubhañja I and Orissa Museum plates of Raṇabhañja Deva that both the kings granted villages which can be located in the Sonepur-Binkā region.\textsuperscript{76} This suggests that this region formed a part of the Bhañja kingdom. So the occupation of Suvarṇapura by the Somavaṁśī king Janmejaya I was obviously at the cost of the Bhañjas. It is important to note here that after the ninth regnal year of Raṇabahṇja we find no Bhañja charter recording donation in the Sonepur-Binkā region until the decline of the Somavaṁśīs which substantiates our conclusion that it was from the Bhañjas of Khiṇjali maṇḍala that Mahābhāvagupta Janmejya I snatched away the Sonepur tract and issued his earliest charter as a testimony to his victory. The Brahmeśvar temple inscription of Somavaṁśī queen Kalāvatī Devi has recorded that king Svabhāvātuṅga of the family killed ‘Odra nṛpati’ and snatched away the fortune of that country unto him. On

\textsuperscript{75} B.Mishra(1), op.cit., pp.66-67.
the basis of a critical observation of the contemporary geo-political situation it can be ascertained that ‘Odra nṛpati’ of the Brahmeśvar temple inscription was no other than a Bhaṅga king who was ruling over Khiṅjali lying contiguous to Dakṣiṇa Kośala. Janmejaya I ousted the Bhaṅgas from their kingdom by killing the ruling chief Raṇabhaṅja Deva with the help of a kunta but did not annex their territory immediately. His preoccupation with the Kalachuris in the west impelled him not to pick up a quarrel with the Bhauma-Karas of Tośali lest the position of his recent territorial possession would be at state. To safeguard his eastern front he established friendship with the Bhauma-Karas by giving his daughter in marriage with a Bhauma prince, Śubhākara IV. No epigraphic record provides any information about the condition of Khiṅjali maṇḍala (Tel-Mahānadi valley) just after Janmejaya I’s victory over this land. The Orissa State Museum plates (R.Y.4) of Mahāśīvagupta Yayāti I which record: the donation of a village named Kudukulo in Gaṇḍitamā district of Oḍra deśa indicates that the new position of the Somavaṁśīs on the hinterland of Tel and Mahānadi was annexed to their kingdom as a part of the new territory under the name Oḍra deśa which corresponded with major portion of Dakṣiṇa Tośali of

77. See Infra Chapter IV.
the Bhauma-Karas.\textsuperscript{79} This is further attested by his Cuttack plates (R.Y.9)\textsuperscript{80} which record: Yayāti I’s gift of village Chandra grāma in Māradā viṣaya of Dakṣiṇa Toṣali to one Saṅkhapāṇi, a resident of Śilābhaṅjapaṭī in Oḍra deśa. Śilābhaṅjapaṭī was named after king Śilābhaṅja Deva I alias Aṅgaḍi of Dhṛtipura and formed an important township of Oḍra. The mention of Śilābhaṅjapaṭī as an important town of Oḍra deśa, in the Somavamśī records and it being named after a Bhaṇja king of Khiṃjali maṇḍala are some important clues to conclude that after ousting the Bhaṇjas from Dhṛtipura the Somavamśīs annexed that territory to South Kośala. The new territory was named as Oḍra deśa in their records.\textsuperscript{81}

The Korni copper plates (Saka Year 1034)\textsuperscript{82} and Vizāgāpaṭam plates (Saka Year 1040)\textsuperscript{83} of Anantavarman Choḍagaṅga Deva, Kendupāṭnā plates of Narasimha Deva II,\textsuperscript{84} Kopateśvar (Orissa Museum) plates,\textsuperscript{85} Nagari plates (Saka Year 1151-52)\textsuperscript{86} and the Chāṭeśvar temple inscription\textsuperscript{87} of Anaṅgabhima

\textsuperscript{83} \textit{I.A.}, Vol.XVIII, pp.165-72.
\textsuperscript{84} \textit{J.A.S.B.}, (Old Series), Vol.LXV (1896), Pt.1, p.232f.
\textsuperscript{87} \textit{J.A.S.B.}, (Old Series), Vol.LXVIII (1896), Pt.1, pp.317-27.
III of the Imperial Gaṅga family of Utkala and the Rājim stone inscription (K.E.896)\textsuperscript{88}, the two sets of stone inscriptions of Prthvīdeva II (K.E.915) from Ratnapura\textsuperscript{89}, the Khorod inscription (Chedi Era 933)\textsuperscript{90} of Ratnadeva III and the Pandrābandhu plates\textsuperscript{91} of Pratāpamalla (K.E.965) of the Kalachuri family of Ratnapura also enlighten us about contemporary history of Tel-Mahānādi and Rṣikūlyā basin. A comparative study of the information available from the Kornī copper plates of Antavarman Choḍagaṅga Deva (Saka Year 1034) and the Baud plates of Kanakabhañja throw much light on the expression of Gouḍeśvara in the grant of Kanakabhañja.\textsuperscript{92} Jagadhara Sarma, the donee of Antirigām plates of Yaśabhañja Deva also appears as one of the donees of the Kopateśvar plates of Aniyaṅkabhima III which proves that both Aniyaṅkabhima III and Yaśabhañja Deva flourished in the same period, the latter probably being the feudatory of the former. Moreover a thorough analysis of the facts available from the Chāteśvar temple inscription of Anaṅgabhima III, the Antirigām plates of Yaśabhañja and the Pāndrābandhu plates of Pratāpamalla help us to

\textsuperscript{88} C.I.I., Vol.IV, Pt.2, pp.45-57.
\textsuperscript{89} Ibid, pp.483-90 and pp.501-11.
\textsuperscript{90} Ibid, pp.533-43.
\textsuperscript{91} Ibid, pp.543-49.
identify Jagadekamalla as mentioned in the charter of Yaśabhaṅja and justify his claim to the title of ‘Jagadekamalla Vijaya’. 93

Besides these, the archaeological remains ascribed to the Bhaṅjas form an important source for the study of their religious and art history. The twin temples of Gandharādi are two masterpieces of their time bearing evidence of the aesthetic taste of the Bhaṅja kings and the accumenship of the artists patronized by them. The introduction of Nāga pillars as guardian deity and the idea of erecting the twin temples, one dedicated to Lord Śiva and the other to Lord Viṣṇu on the same pedestal, as to show the single entity and status of both the deities are some original contributions of the artists of Bhaṅja period.

Thus in the light of the original sources discussed above we have presented the social, political and cultural history of Khiṅjali maṇḍala in the subsequent chapters.

93. See infra Chapter IV.