CHAPTER – TWO

HISTORICAL GEOGRAPHY

OF THE

MAṆḌALA STATES
A number of semi-independent states had sprouted and flourished in Orissa towards the later part of the eighth century A.D. Those were styled to be known as 'maṇḍalas' and continued to play prominent role in the then Orissan polities till the foundation of the enlarged Orissan kingdom under Choḍagaṅga Deva, the illustrious ruler of the Imperial Gaṅga dynasty. The word 'maṇḍala' literally means a circle\(^1\). Politically it denotes a territory, a small country, a province or a district. It also means a circle of king's near and distant neighbours with whom he is to maintain political and diplomatic relations\(^2\). The early history of Orissa contains numerous references to maṇḍala states approaching the dimension of a kingdom. During the early medieval period in between the Bhauma-Kara kingdom of Toṣali, which comprised the coastal strip from the river Gaṅges to mount Mahendra\(^3\) and the South Kośala kingdom of the Imperial Somavarmśis, which comprised the eastern portion of Chhattisgarh and the western portion of Orissa\(^4\), there sprang up a number of semi-independent principalities which played important role in determining the contemporary political situation in Orissa. The word 'maṇḍala' appears some what ambiguous because even territories like Kaliṅga, Utkala, Kośala and Oḍra were sometimes

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being called as maṇḍalas. The tradition recorded in the Dharmaśāstra informs us that a territory is called a maṇḍala when it is roughly a square either of twenty yojanas or of forty yojanas. The maṇḍala states mentioned below more or less conform to the tradition of Dharmaśāstra. Those states were Koṅgoda maṇḍala, Śvetaka maṇḍala, Kodālaka maṇḍala, Yamagartta maṇḍala, Airābhaṭṭa maṇḍala, Khījjīṇa maṇḍala, Daṇḍabhukti maṇḍala, Khīṇḍirāśīṅga maṇḍala, Chakrakoṭṭa maṇḍala, Khīṇjali maṇḍala etc. The rulers of these maṇḍala states owed allegiance to the Bhauma-Karas of Toṣali and assumed the titles like Rāṇaka and Samādhigata Pañčamahāśavda. But to all intents and their purposes they were independent rulers having their own army and

Dakṣiṇa Kośāla is also called a maṇḍala along with Andhra, Khemidi, Vairagara, Daṅkapura, Nandavali and Kukuta in the Ratnapur stone inscription of Jājjaladeva of Kalachuri dynasty. E.I., Vol.I, p.32.
7. It may be pointed out that Somuṇḍa and Bhramarakaṭṭya maṇḍala were parts of Khaṇḍirāśīṅga maṇḍala which were treated as viśaya or districts of a kingdom and as such there administrative divisions do not come under the present discussion. As an example of this class of maṇḍalas, mention may be made of Amvavāḍī maṇḍala and Soḍā maṇḍala in Kaliṅga. N.K.Sahu, op.cit., p.111.
issued charters without referring to their overlords. The historical geography of these manḍala states are presented below.

1. Koṅgoda Maṇḍala:

Koṅgoda maṇḍala flourished in the sixth-seventh century A.D. under the rule of the Śailodbhavas, who played an important role in the political affairs of contemporary Orissa. The great epics as well as early Sanskrit, Pali and Prakrit literature of India do not bear any testimony about Koṅgoda. Neither the inscriptions of Aśoka and Khāravela nor those of the Māṭharas and Early Gaṅgas reveal any thing in this regard. Koṅgoda appears as a maṇḍala state first in the epigraphs of the Śailodbhavas of sixth and seventh century A.D. The origin of the term Koṅgoda has variously been explained by the scholars. According to B.C.Mazumdar Koṅgoda is the contraction of Koṅgu-nāḍu and the word Koṅgu signifies in Tamil a country which is crooked in its geographical configuration. K.V.Subramanya Aiyar is of the opinion that 'Koṅgu' as a common noun means honey or flower dust.

10. E.I., Vol.XXI, p.35. We come across Koṅgoda maṇḍala as the name of the kingdom of the Śailodbhavas for the first time in the Puruṣottamapur plates of Madhavavarman issued in his 13 regnal year. O.H.R.J., Vol.11, p.325f.
or polls. The term must have been applied to the country that abounded in it. It is known from *Koṅgu Deśa Rāja Kāla*¹³ that Koṅgu country was one of the oldest territorial divisions of South India which consisted of modern Coimbātore and Śālēm along with some portions of Tinnevelly and Ṭrāvancore¹⁴. Reference has been made to Rajārājapuram¹⁵ as the capital of Koṅgumaṇḍalām. One Dharmamahārāja of the Gaṅgas of south-western India is known to have adopted the title of Koṅguni Verma¹⁶. The name Koṅgoda is said to have derived from two legendary rivers named Koṅka and Yodha flowing in this land¹⁷. S.N.Rajguru¹⁸ thinks that the term has been derived from the conjunction and contraction of Kaliṅga and Oḍā. The country which was situated in between Kaliṅga and Oḍā was usually according to Sandhi rules called by the name Kaliṅgoḍa and that consequently changed into Kaṅgoda and Koṅgoda respectively. N.K.Sahu¹⁹ is of the same opinion and states that Koṅgoda was probably so named because it constituted parts of Kaliṅga and Oḍā (Oḍra) and the word ‘Kaliṅgoḍa’ thus formed came to be known as Koṅgoda in common use. Hence the suggestion of the scholars that the new kingdom of Koṅgoda

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comprising the southern Odra and northern Kaliṅga came into existence at least in the first half of seventh century A.D. seems plausible.

The Chinese pilgrim Hiuen-Tsang who visited the country in 638 A.D. refers to Koṅgoda as ‘Koṅg-u-to’. According to his account ‘the country was above 1000 li in circuit. It contained some tens of towns to the edge of the sea’\(^{20}\). The description of the pilgrim suggests that Koṅgoda was about 200 miles in circumference and it was a hilly country bordering on the bay of a sea\(^ {21}\). Hiuen-Tsang did not care to record the name of the ruler and the capital city but simply states that the capital was about 20 li round. From the Gaṅjām plates\(^ {22}\) of Mādhavarāja it is known that Koṅgoda was a feudatory state under Ṣaśāṅka, the ruler of Gouḍa. But the subsequent charter\(^ {23}\) issued by him reveals that he was no longer a feudatory but an independent ruler bearing the title Sakalakaliṅgādhipati. It appears that by the time of Hiuen-Tsang’s visit Koṅgoda just emerged as an independent country and was bidding for mighty political career. This has been corroborated by the pilgrim’s account when he states that the capital city was


\(^{21}\) *Ibid*, p.196.


naturally strong and there was a gallant army in it, which kept the neighbouring countries in awe. In the second half of seventh century A.D. the territorial extent of Koṅgoda seems to be far flung for a considerable portion of Dakṣiṇa Toṣali was included in it.

From the copper plates of the Śailodbhava dynasty and the accounts of Hiuen-Tsang it is known that in the east Koṅgoda was bounded by the Bay of Bengal, for we are informed by Hiuen-Tsang that it was a country bordering on the bay of a sea. The Mahendra mountain referred to as Kulagiri twice in the Śailodbhava records marked the southern extremity of Koṅgoda. In the west it extended up to the river Kuānriā. As to the northern extent there is some controversy. On the basis of Hiuen-Tsang’s account B. Misra writes ‘The hill ranges running from Kuluparaghāṭ westwards seem to have demarcated its northern limit. There is no pass through these ranges of hills which reach a point in the south-west frontier of the ex-Nayāgarh state. The Mahendra hill which runs westwards from the coast of the Bay of Bengal in the east probably form the southern boundary line of Koṅgoda’. Cunningham locates this

country in the neighbourhood of Chilikā lake. According to R.D.Banerji\textsuperscript{29} Koṅgoda in the north started from Chilikā lake near Chhatrapur. H.K.Mahatab\textsuperscript{30} is of the opinion that Koṅgoda extended from Ṛṣikūlyā in the south to that of Mahānādī in the north. K.C.Panigrahi\textsuperscript{31} opines that Koṅgoda roughly comprised of the present Gaṅjām and Puri districts. Hiuen-Tsang’s account pushes the northern limit upto Bhubaneswar and Puri. If Thoroṇā and Kaṭakabhubhuki viṣaya of the Śailodbhava inscriptions\textsuperscript{32} are to be located in Khurda and Cuttack respectively the limit of Koṅgoda can be pushed far to the north i.e. the boundary can be fixed at the lower bank of the Mahānādī. There is however a controversy among scholars about the identifications of the above two places. However Koṅgoda maṇḍala appears to have comprised of the present Gaṅjām and Puri districts with southern portion of Cuttack (all undivided) upto the Mahānādī i.e. it extended in the north from the lower bank of the river Mahānādī upto Mahendra mountain in the south. Vijaya Koṅgoda Vāsaka appears to be the capital of Koṅgoda maṇḍala and

this has been tentatively identified with the modern Baṅkoḍā in the light of the antiquities found there on the bank of the river Śāliā.

The territory of Koṅgoda as known from the accounts of Hiuen-Tsang was a hilly and forest clad and the most important hill at the heart of the kingdom was Kṛṣṇagiri as referred to in the Gaṅjām plates of Mādhavarāja. The hill has been identified with Kānhāgiri of the Nāśik inscription of Vāsiṣṭhiputra Pulumāyi by N.K.Sahu. Kṛṣṇagiri is located close to the village Phāsi (Phāsika) and is surrounded by numerous temples and icons of early medieval times.

The fortune of Koṅgoda maṇḍala however sank low after the decline and fall of the Śailodbhava dynasty in the first half of the eighth century A.D. and subsequently it was reduced to a district (viṣaya) of Dakṣiṇa Toṣali when the Bhauma-Karas became the suzerain power of both the Toṣalis.

2. Śvetaka Maṇḍala:

In the eighth century A.D. a branch of the Eastern Gaṅgas established itself in the north-east of Mahendragiri mountain

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35. N.K.Sahu, op.cit., p.113.
and named the territory as Śvetakarājya which may be classed with other maṇḍala states of the period. The Śvetaka Gaṅgas were very likely the feudatories of the Bhauma-Karas and many of them used in their official records the era founded by the Bhauma-Karas. The finding spots of the copper plate grants of the rulers of Śvetaka indicate that this territory was located in the south-eastern part of Gaṅjām district comprising the ex-zamindaries of Sānkheṃidi, Baḍkhemidi and Chikiṭi. The capital of this territory was Śvetaka or Vijaya Śvetakapura which has not been identified properly yet. Suba Rao identifies Śvetaka with Śrikurman and Somasekhar Sharma identifies it with Chikiṭi in Gajapati district. R.C. Majumdar suggests that Śvetaka is same as the modern village of Saḍaka near Chikiṭi. According to some scholars the original name of the place was probably Ścheṭaka which has been represented by the composers of the royal charters in the Sanskritised form Śvetaka and the modern Chikaṭi (Chikiṭi) may be considered as the variant form in the name Ścheṭaka. Most of the

42. Chhabra observes that the term Ścheṭaka can be explained philologically to be the same as the modern Chikiṭi, the intervening forms being Ścheṭaka (through metathesis), Chikaṭi and Chikiṭi in popular parlence. *E.I.*, Vol. XXIV, p.133.
copper plate grants of the rulers of Śvetaka have come to light near Chikiṭi, which is situated close to the river Vāhuḍa. This river finds mention in the Mahābhārata\textsuperscript{43}, the Harivarmśa\textsuperscript{44} and also in the Śiva Purāṇa\textsuperscript{45} and is declared to be highly sacred and celebrated in all these works. N.K.Sahu\textsuperscript{46} identifies Śvetaka, the capital of Śvetaka maṇḍala with Chikiṭi near Vāhuḍa which is supported by us. The earliest known Gaṅga king of Śvetaka is Jayavarman Deva who is known to us from about four copper plate charters, the most prominent of which was the Gañjām grant\textsuperscript{47}. The last known ruler of this line was Sāmantavarman, who issued the Dhanatara grant\textsuperscript{48}, Kāma Nalinākṣapura grant\textsuperscript{49} and the Pherva grant\textsuperscript{50}. While the first charter is undated, the last two charters were issued in Samvat 173 (909 A.D.) and 185 (921 A.D.) respectively. He was no doubt a feudatory of the Bhauma queen Dāṇḍī Mahādevī when he issued the Pherva grant. In that charter he is described as Sakala Kaliṅgādhipati which indicates that he might have defeated the Eastern Gaṅga king of Kaliṅga apparently with the help of the Bhauma-Karas. Nothing is known about the Śvetaka Gaṅgas after

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\item \textsuperscript{43} N.K.Sahu, \textit{op.cit.}, p.114.
\item \textsuperscript{44} \textit{Ibid}.
\item \textsuperscript{45} \textit{Śiva Purāṇa}, VI, p.60.
\item \textsuperscript{46} N.K.Sahu, \textit{op.cit.}, p.114.
\item \textsuperscript{47} \textit{I.H.Q.}, Vol.XI, pp.489-93.
\item \textsuperscript{48} \textit{O.H.R.J.}, Vol.VII, No.2, pp.86-90.
\item \textsuperscript{49} \textit{E.I.}, Vol.XXII, pp.108-15.
\item \textsuperscript{50} \textit{E.I.}, Vol.XXIII, pp.73-78.
\end{itemize}
Sāmantavarman. Their rule came to an end with the fall of the Bhauma-Karas of Toṣali and their territory was conquered by the Somavārīśī king Dharmaratha in the third quarter of the tenth century A.D.

3. **Kodālaka Maṇḍala**:

This maṇḍala is known to us from the copper plate grants of the Śulki rulers of Orissa. Dheṅkānāl, Tālcher and the neighbouring area was known as Kodālaka maṇḍala during the eighth century A.D. and was under the Śulki family who were the feudatories of the Bhauma-Kara rulers. Hara Prasad Sastri while editing the Jarāgrāma grant of the Śulki king Raṇastamba placed Kodālaka maṇḍala in the modern Midnāpore district of West Bengal on erroneous suppositions. R.D.Banerji strongly supports the view of H.P.Sastri and argues about the location of Kodālaka maṇḍala in the following words: ‘As proved by my teacher Mahāmahopādhyāya Dr.Hara Prasad Sastri, this charter of Raṇastambha records the donation of some lands in the village Jarā in the sub-district (khaṇḍa) to a Brāhmaṇa named Pauchuka, son of Hari, grand-son of Bāghu of the Kāṇva Sākha of Yayur Veda. After mentioning the

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boundaries of the land to be granted the scribe mentions that the Khanda was situated in the district of Radha. Radha has already been proved by me to belong to western Bengal, consisting the major part of the Burdwan division. The village and sub-district of Jarā has been correctly identified by the learned editor of this plate with the village of the name in the modern district of Hoogly. Jarā was until lately a very large village near the boundary of the district of Hoogly and Midnapore. The learned editor also notes that there is a body of cultivators in the district of Midnapore who call themselves Sukli and trace their origin to a place called Kedāloka. The term Sukli has been produced without any doubt by the modern Sanskritizing tendency form the old Šulki and Kedāloka is, without doubt the Kodālaka of the inscription. The Šulkis therefore belong to northern Orissa, which once contained the modern district of Midnapore. With the exception of this information there is nothing of historical importance in the whole range of Šulki inscriptions'. Unfortunately Sastri and Benerji failed to notice that in the grant under discussion Radha maṇḍala has no territorial connection with Jarā khanda. The record clearly mentions that the Brāhmaṇa named Pāchuka (not Pauchuka) who has donated land in the village Jarā in Jarā khanda originally came from Tellaṅgalabhatṭagrāma in Radha maṇḍala. Thus the maṇḍala of Radha was the homeland of the
Brahmana donee, who migrated to Kodalaka mandala and got the grant of land in the village Jarā. This village may be identified with Jarapatā in Angul district and not with Jarā (Jaḍā) in Hoogly district. It may also be pointed out that places like Kaṅkulu, Goyila, Kaṅkavirā, Chakalikā etc. are identified with modern Kaṅkulu, Goyilu, Koṅkarai and Chakaliā respectively in Angul and Dhenkānāl districts by N.K. Sahu\textsuperscript{54} and not a single place of the Sulki copper plate grants can be located in Hoogly and Midnapore districts of West Bengal. According to Pandit Binayak Mishra\textsuperscript{55} Kodalaka maṇḍala extended in the north upto the confluence of Śaṅkha (other name of river Brāhmaṇī) and Palamarā. The hill bordering the ex-Hindol state may be supposed to have formed the southern boundary of Kodalaka maṇḍala\textsuperscript{56}. However the view given by N.K. Sahu\textsuperscript{57} that Kodalaka maṇḍala constituted roughly the modern districts of Angul and Dhenkānāl is widely accepted by modern scholars. The town of Kodalaka, the capital of Kodalaka maṇḍala is identified with modern village of Kuālo in the district of

\textsuperscript{54} N.K. Sahu, \textit{op. cit.}, p.116.
\textsuperscript{55} The river Śaṅkhajyoti mentioned in the Dhenkānāl grant of Kulastamba can not be other than the present Brāhmaṇī river and in its upper course, is even today named as Śaṅkha.
\textsuperscript{B. Mishra, \textit{op. cit.}, p.27.}
\textsuperscript{56} \textit{Ibid.}, p.32.
\textsuperscript{57} N.K. Sahu, \textit{op. cit.}, p.114.
Dheṅkāṇāl and it contains many important relics belonging to the early medieval period\(^{58}\).

In the second half of the ninth century A.D. the Śulki rule in Kodālaka maṇḍala was replaced by the rule of the Tuṅgas and Nandodbhavas.

4. *Yamagartta Maṇḍala*:

The origin of Yamagartta maṇḍala is not definitely known. However, it is believed that after the fall of the Śulkis in the second half of ninth century A.D. Kodālaka maṇḍala disappeared from the political map of Orissa\(^{59}\) and a new state known as Yamagartta maṇḍala came into existence under the Tuṅgas. D.C. Sircar\(^{60}\) opines that Yamagartta maṇḍala was situated in the valley of Brāhmaṇī to the west and south west of the territories of the Bhaṅja chiefs of Khiṅjali maṇḍala and of Khijjiṅga-Koṭṭa. A. Das\(^{61}\) locates Yamagartta maṇḍala in Rairākhol and Angul regions. B. Mishra\(^{62}\) however identified Yamagartta with Jāmgāḍiā in Angul or Jamirdihi in the ex-Pāllaharā state. Due to paucity of historical data the boundaries of Yamagartta maṇḍala can not be

\(^{58}\) N. Senapati and P. Tripathy (ed.), *op. cit.*, p.150.
clearly defined. It probably comprised the northern portions of Dheńkänāl district and some portions of Keonjhar district\(^63\). The place called Kaṉjari in the Baṉāi grant of Vinita Tuṅga has been identified with the present town of Keonjhar, the headquarters of Keonjhar district\(^64\). Villages like Tuṅkera, Veṅduṅga, Toro and Khambāi are identified with modern Toṅkour, Balaṅga, Thorakoṭa and Khambāri respectively located in Pāllahāra region\(^65\).

Yamagartta maṇḍala finds mention for the first time in the Dheńkañāl plate of Jayasiṁha\(^66\) of an unknown family and after that in all copper plate grants of the Tuṅga rulers\(^67\). From the Dheńkañāl plate of Jayasiṁha it is known that the capital of Yamagartta was situated on the bank of river Mandākinī. The river Mandākinī has been identified with the present Maṅkora\(^68\) which starts from the western parts of Keonjhar district and passing through Pāllahāra subdivision of Angul district meets river Baitaraṇī near Bānor. The two villages named Jāṃrā and Jamirđihi are located in the valley of this river, not far off its course. According to


\(^{64}\) Keonjhar is locally called Kenjhara although it is commonly expressed as Kendujhar in other parts of Orissa.

\(^{65}\) These places are identified by Pandit Binayak Mishra.


\(^{67}\) Ibid.

\(^{68}\) N.K.Sahu, op.cit., p.118.
N.K. Sahu\textsuperscript{69} one of these two villages may be said to have represented the medieval town of Yamagartta.

The Dhe\-nkānāl grant of Jayasiṁha also records the grant of village Kāryati in Yamagartta maṇḍala by the king. Yamagartta maṇḍala is also found mention in the Kharagprāsād copper plate of Vinita Tuṅga\textsuperscript{70}, dated 997 A.D. The Śāntigrāma grant of Dāndi Mahādevī\textsuperscript{71} (cir. ninth century A.D.) refers to this maṇḍala as a part of the Bhauma-Kara dominions. The Angul copper plate grant\textsuperscript{72} records the grant of village Kakura in Tālachera viṣaya of Yamagartta maṇḍala by king Śāntikara Deva. There are also references to Yamagartta maṇḍala in the Tālcher copper plate grant\textsuperscript{73} of Gayāda Tuṅga (cir. tenth century A.D.) which records that the place of issue of the charter was situated in the same maṇḍala. The Asiatic Society plate of Gayāda Tuṅga records the grant of village Toro situated in the Venuṅga viṣaya (district) which apparently formed a part of Yamagartta maṇḍala. The Tālcher plate\textsuperscript{74} of Gayāda Tuṅga records that at the time of issue of this grant one of the donees was the inhabitant of Yamagartta maṇḍala. The

\textsuperscript{69}Ibid.

B. Mishra is inclined to identify the capital town either with Jāmagāḍiā in Angul sub-division or with Pāllaharā Sub-division.


\textsuperscript{71}E.I., Vol.XXIX, No.3 & 4 (1951), pp.79-89.


\textsuperscript{73}E.I., Vol.XXXIV (1961-62), pp.91-104.

\textsuperscript{74}J.A.S.B., Vol.XII (1916), New Series, pp.291-95.
Tālcher plate 75 of Vinita Tuṅga II records to the ruling chief’s order addressed to the officials and feudatories of a viṣaya in Yamagartta maṇḍala. The Kharagprasād grant 76 of Vinita Tuṅga II dated 992 A.D. records that the ruler addressed to the officials and also the local people of Yamagartta maṇḍala saying that the village Khambāra in Lavantaicha khanḍa was granted by him.

The Tuṅgas of Yamagartta maṇḍala are known to have hailed from a place called Rohitāsa which according to R.D.Banerji 77 is same as modern Rotasgarh in Bihar. They were the feudatories of the Bhauma-Karas 78. They were the loyal vassals of the Bhauma-Karas and the feudatory epithets like Rāṇaka, Mahāsāmanta etc. which have been mentioned in the inscriptions in relation to the Tuṅga rulers of Yamagartta Maṇḍla support this view. The Tuṅga claimed their overlordship over 18 classes of Gond people or 18 territories inhabited by the Gond people (Aṣṭādaśa Gaṇḍramādhipati) 79. They had adopted a kind of policy which was subservient to the needs of the Bhauma-Karas.

B.Mishra, op.cit., p.31.
ORISSA DURING THE PERIOD UNDER REVIEW
(SOVEREIGN STATES AND MANDALAS)
5. *Airāvatā Maṇḍala*:

Almost contemporaneous with the Tuṅgas of Yamagartta maṇḍala, the Nandodbhavas ruled over Airābhaṭṭa maṇḍala from its headquarters Jayapura which is tentatively identified by K.C. Panigrahi\(^80\) with a village of that name in the south of Dheṅkānāl district in view of the discovery of the copper plate grants\(^81\) from that region. According to him the headquarters seems to have been so named after Jayaṇāda, the first known ruler of the line. B. Mishra\(^82\) however does not accept this identification on the ground that the place does not possess much antiquity and is inclined to equate it with Nandapura in Angul district. The copper plate grants of this dynasty indicate that Airāvata maṇḍala was an extensive territory comprising the southern part of Dheṅkānāl district, western part of Cuttack district and almost the whole of Nayāgarh district\(^83\). It was bounded by Yamagartta maṇḍala in the north. B. Mishra\(^84\) is of the opinion that the hilly ranges running on the southern border of the ex-states of Raṅpur and Nayāgarh seems to have formed the natural southern boundary of Airāvata maṇḍala. He further opines that the modern Raṭagarh near Bāṅki in Cuttack

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\(^82\) B. Mishra, *op. cit.*, p.34.
\(^84\) B. Mishra, *op. cit.*, p.132f.
district represents the old name of Airāvaṭṭa. Places like Taramura and Jiloṇḍā have been identified respectively by him with modern Talmul in Angul district and Jiliṇḍā in Nayāgarh district. Airāvaṭṭa maṇḍala also finds mention in the Narasiṅghapur charter\textsuperscript{85} of Udyota Keśarī (cir. eleventh century A.D.) from which it is known that villages like Kaṇṭalanḍa and Lavakaraḍa, identified with modern Kanṭīlo and Karaḍa respectively in Nayāgarh district were situated within this territory.

6. \textit{Khijjīṅga Maṇḍala}:

Khijjīṅga maṇḍala was located in northern Orissa comprising modern Mayūrbhāṇj and a part of Keonjhar district and was under the rule of a branch of Bhaṇja family about tenth century A.D.\textsuperscript{86}. This maṇḍala is known to us from several copper plate grants issued from a place called Khijjīṅga-Koṭṭa by the Bhaṇjas\textsuperscript{87}. These are found exclusively from different parts of Mayūrbhāṇj district. From the identification of the geographical names found in the copper plates of this dynasty we can have an idea about the territorial extent of Khijjīṅga maṇḍala.

\textsuperscript{85} J.B.O.R.S., Vol.XVIII, p.124.
\textsuperscript{86} N.K.Sahu, \textit{op.cit.}, p.132f.
The place named Koṭṭāśrama, which is regarded as the cradle of the Bhañja family has been identified with Kutihg, situated at a distance of only 32 miles from Bāripadā in Mayūrbhaṅj. The royal charters mention a number of places like Timandira, Jambu-Padraka, Pasana, Korāṇḍiyā, Devakhaṇḍa, Brāhmaṇavasti and Bonala which are without doubt the same as modern Tendra (22°13′N 86°3′E), Jamdā (22°15′N 86°3′E), Pasan (22°18′N 84°4′E), Karaṇjiā (21°50′N 36°3′E), Devkoṇḍ (22°14′N 84°4′E), Brāhmaṇavasā (22°2′N 86°9′E) and Bontalā (22°2′N 86°14′E) respectively in the district of Mayūrbhaṅj. These places are known to be situated in the district of Uttara khanḍa of Khijjiṅga territory. It is not known whether there was a Daksīṇa khanḍa or not. The location of modern Khichiṅg which was the capital of Khijjiṅga realm indicates that a considerable portion of present Siṅghbhūm -- Keonjhar districts formed a part of this territory and in that case the Keonjhar portion very likely comprised the Daksīṇa khanḍa.  

The capital of Khijjiṅga maṇḍala was located at Khijjiṅga-Koṭṭa, which can be identified with the modern village Khichiṅg situated about 90 miles to the west of Bāripadā, the district.
headquarters of Mayūrbhañj.\textsuperscript{90} Extensive ruins of old Khijjiṅga-Koṭṭa are seen at the confluence of two hill streams named Kharibandhan in the north and Kaṇṭakhair in the south. The joint stream meets the river Vaitaraṇī only 3 miles below.\textsuperscript{91} Thus situated at the confluence of these hill streams Khijjiṅga-Koṭṭa occupied an important strategic position which was conducive to its growth and prosperity.

Khijjiṅga-Koṭṭa was destroyed by Puruṣottama, a general of the Kalachuri king Ratnadeva-II about 1130 A.D. in course of a war between Ratnadeva and Choḍagaṅga Deva.\textsuperscript{92} The final destruction of the fort was caused in 1361 A.D. by Firoz Shah Tughluq during his Orissa invasion.\textsuperscript{93}

7. \textit{Daṇḍabhukti Maṇḍala}:

During the rule of the Bhauma-Karas Daṇḍabhukti flourished as a maṇḍala state and probably was under the rule of a branch of the Bhaṅja family.\textsuperscript{94} Daṇḍabhukti is referred as a separate political unit as early as the time of Šaśāṅka, the ruler of Karṇasuvarna. In the 8\textsuperscript{th} regnal year of this king Daṇḍabhukti was

\begin{itemize}
  \item \textsuperscript{90} J.K.Sahu, \textit{op.cit.}, p.178.
  \item \textsuperscript{91} R.D.Banerji, \textit{op.cit.}, p.180.
  \item \textsuperscript{92} \textit{E.I.}, Vol.XXVII, pp.282-83.
  \item \textsuperscript{93} \textit{O.H.R.J.}, Vol.I, p.32.
  \item \textsuperscript{94} N.K.Sahu, \textit{op.cit.}, p.123.
\end{itemize}
under the charge of Mahāpratihāra Śubhakirti, while in his 19th regnal year it was being ruled by a Sāmanta Mahārāja named Somadatta who had the jurisdiction over Utkala and Daṇḍabhukti. From the two Baud copper plates of Tribhūvana Mahādevi, both dated in the Bhauma year 158 (894 A.D.) it is known that at the time of their issue Daṇḍabhukti maṇḍala was under the administration of Mahāmaṇḍaladhipati Śrī Maṅgala Kalaśa and the plates were issued at the request of Śaśikalā, the wife of Maṅgala Kalaśa. Śaśikalā belonged to Bargaḍi branch of the Virāṭa family who were ruling over Kaptipadā region of Mayūrbhaṅj district, with their headquarters at Kainsāri, which is known as Virāṭapura even at present. Daṇḍabhukti maṇḍala roughly comprised the modern Midnapore district of West Bengal and was divided into few viṣayās or districts out of which only two, Tamala khaṅḍa and Dakṣīna khaṅḍa are known to us. These two viṣayās may be equated with the Praganās of Tamuluk and Dakinmāl respectively found in the Mughal revenue records. Daṇḍabhukti maṇḍala was not destined to remain within Orissa for long. The Irdā (in Balesore) copper

96. Ibid.
plate\textsuperscript{101} of the later half of tenth century A.D. informs us that 
Danḍabhukti maṇḍala was included in Vardhamānabhukti which 
was ruled by the Kāmboja king Nāyapāla. The Tirumulai 
inscription\textsuperscript{102} of Rājendra Chola refers to Taṇḍabhukti along with 
Oḍda-Viṣaya, Kośalainādu, Takkanalāḍam (Dakṣiṇa Rāḍha), 
Vaṅgalādeśa and Uttiralāḍam (Uttara Rāḍha). In this connection 
R. D. Banerji\textsuperscript{103} states that Danḍabhukti was conterminous with the 
modern Midnapore and Balesore districts of Bengal and Orissa 
respectively. He is of the opinion that the name has survived in that 
of Dantan in south Midnapore. According to N. G. Majumdar\textsuperscript{104} 
Danḍabhukti maṇḍala comprised at least the southern and south 
western portions of Midnapore district including the lower reaches 
of the Suvernarekha river, if not a portion of Balesore district itself. 
S. N. Rajguru\textsuperscript{105}, on the other hand thinks that Danḍabhukti 
comprised the present districts of Midnapore, Manbhūm and 
Bāṅkurā of West Bengal.

\textsuperscript{101} EL, Vol.XXII, p.150.
\textsuperscript{102} Ibid., Vol.IX, pp.229-33.
\textsuperscript{103} Memoirs of the Asiatic Society of Bengal, Vol.V, No.3, pp.71-89.
\textsuperscript{104} EL, Vol.XXII, p.154.
8. Banai Mandala:

In the ninth-tenth century A.D. a royal family known as Mayuras having the surname Baraha ruled over Banai mandala. Banai mandala comprised the eastern portion of Sundargarh district and a part of modern Deogarh district. The Mayuras were feudatories of the Bhauma-Karas. H.P. Sastri has wrongly taken this family as a branch of the Bhañjas although the name Mayura is clearly mentioned in the Banai copper plate grant of Udaya Baraha which is the only charter of this family so far available. The royal emblem on the seal of the charter is a peacock facing to left signifying the family name. The above mentioned grant further states that this family hailed from Chitrakûta which has been identified with Chittor in Rajasthan where a Mayura family were actually ruling during the medieval period.

However, this fact needs proper examination. It is customary of almost all the royal dynasties of Orissa that they have connected themselves with the Râjput families of Rajasthan. For example the Chauhâns of western Orissa have claimed themselves

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as the descendants of Prthiviraj Chauhan of Ajmer. But originally they were the tribals of Orissa who came to prominence by using their military power and prowess and established various royal dynasties in different parts of western Orissa. It is supposed that the Mayuras of Bañai maṇḍala also originally belong to that particular realm and by using their martial power carved out the kingdom of Bañai. Actually they had no connection either with the Mayuras of Magadha or with the Mayuras of Chittor. Chitrakūṭa, which has been mentioned in the Bañai copper plate grant of Udaya Barāha may be located some where in the vicinity of Bañai maṇḍala or that may be identified with Chitrakūṭa situated in southern Orissa. The identification of Chitrakūṭa with Chittor of Rajasthan is fictitious, unreasonable and imaginary.

There was close relationship between the Mayuras of Bañai maṇḍala and the Bhañjas of Khijjiṅga maṇḍala. An inscription on the pedestal of the image of Avalokiteśvara of Khichiṅ, informs us that one Dharaṇī Barāha, supposed to be a member of the Mayūra family carved the image during the rule of Rāyabhaṅja. Peacock was the royal emblem of the Mayuras of Bañai, while the Bhaṅjas used the bull as symbol in their charters. In this connection reference may be made to an interesting tradition
of Mayūrbhaṇj recorded by Cobden Ramsay in his "Gazetteer of Orissa Feudatory States". According to this tradition, a ruler of Mayūrbhaṇj during his conquest had defeated a prince having the emblem of peacock in his banner and after the request of the dying prince, the ruler of Mayūrbhaṇj adopted the peacock emblem of his own. The vanquished prince has been taken to be a member of this Mayūra family of Baṇāi. On the other hand B.Mishra rightly believes that the name Mayūrbhaṇj of the state which came into existence at a subsequent time, owes its origin to the name Mayūra and Bhaṇja families. The peacock emblem of this Mayūra rulers was adopted by the Bhaṇja kings of different parts of Orissa. Of all the maṇḍala states discussed here, the name Baṇāi continues till today as the name of an administrative unit. The Baṇāi grant mentions Rokelā as one of its viṣayas which may be identified with modern Rourkellā in Sundargarh district.

Another branch of the Mayūra family is known to have ruled over Tāmralipti, identified with modern Tāmluk almost adjacent to the territory of the Bhaṇjas of Mayūrbhaṇj. The Jaina Bhagabati Sutta states that in the town called Tāmalliti

112. B.Mishra, op.cit., p.62.
(Tāmralipti) there was king named Tāmili of the Moriya family. This family had the emblem of peacock. Sir W.W. Hunter on the basis of the local tradition holds that there was intimate relation between the ruling families of Mayūrbhaṅj and Tāmralipti and the former owed its name and emblem of the latter. If this view is to be accepted, it may be suggested that a branch of the Mayūra family of Baṇāi migrated to Tāmralipti where they established their rule and ultimately were over powered by the Bhaṅjas of Mayūrbhaṅj.

No account of this family after Udaya Barāha is available to us. It appears that sometime after him about the middle of ninth century the Mayūras were driven out of this region and fled to Tāmralipti.

9. Khīṇḍirāśṛṅga Maṇḍala:

A scion of the Nala family were ruling over Khīṇḍirāśṛṅga maṇḍala during the first half of ninth century A.D. as known from the Pāṇḍīāpathara copper plate inscription. According to S.N.Rajguru this maṇḍala was located between Kaliṅga maṇḍala and Khīṇjali maṇḍala with its headquarters at Bhīmapura, identified with present Bhīmanagar in the district of

Ganjam, which is surrounded by hills and forests on all sides and found in the sheet 74A/11 of the Survey of India map. Khindirashtra mandala also finds mention in the Madras Museum plates\textsuperscript{118} of the time of Narendra Dhavala, which appears earlier than the Pândîépathara copper plates and may be ascribed to the ninth century A.D. By that time Khindirashtra had within its jurisdiction another mandala which was known as Somunda mandala.\textsuperscript{119} The identification of the places like Kurmatala grâma in the Khindirashtra mandala and Tađeśvara grâma in Somunda mandala of Khindirashtra is not possible at present. The modern village Somunda in Ganjam probably represents the name of the old Somunda mandala. It may, however, be pointed out that the territory named Giđrisiṅgi\textsuperscript{120} conquered by Vanapati, the general of Gaṅga king Rājarāja Deva (1069-77 A.D.) was quite likely the same Khindirashtra. D.C.Sircar\textsuperscript{121} who is inclined to associate the Dhavalas of Somunda mandala with the present Dhalbhūm or Dhavalabhūmi in Siṅghbhūm district of Bihar expresses doubt about this identification. His suggestion for identification of Khindirashtra with Kândarsiṅgha in the S.I.Sheet map 73H/5a2

\textsuperscript{118} E.I., Vol.XVIII, p.44f.
\textsuperscript{119} D.C.Sircar reads it as Gomunda mandala and suggests an alternative reading ‘Momunda manḍala’. S.N.Rajguru has also accepted the name Gomunda manḍala. But the latter ‘So’ is quite distent inspite of the damage of the original plate.
\textsuperscript{120} E.I., Vol.IV, p.318.
\textsuperscript{121} Ibid, Vol. XVIII, p.49.
about which he himself is not definite, does not seem tenable in
view of its location far in the north beyond the river Brāhmaṇī. The
old Zamindaris of Dharākoṭa, Baḍagaḍa, Seragaḍa and Saroḍā in
Gaṅjām district were collectively known as Khinḍisiṅgi and
according to N.K.Sahu these estates comprised the heart of
Khinḍiraśrīga maṇḍala in tenth century A.D.

10. Chakrakoṭṭa Maṇḍala:

Chakrakoṭṭa maṇḍala comprised parts of Bastar district
of Chhattisgarh and Korāput (undivided) district of Orissa. This
maṇḍala was also known as Chakrakuṭṭa, Chakrakoṭya, Sakara
Koṭṭam, as well as Kukuṭa and was under the
Chindaka Nāgas in the eleventh-twelfth century A.D. Chakrakoṭṭa
maṇḍala was located between Vēṅgi and South Kośala over which
the Chālukyas and the Somavāṃśīs respectively held their sway.
The eastern portion of this territory was sometime known as
Bharamarakoṭya maṇḍala. Hiralal is inclined to believe that,
the Bhramarakotya manḍala is apparently the alternative name of Chakrakotya manḍala. But the Rājapura plates\textsuperscript{133} of Madhurāntaka Deva mention both the maṇḍalas side by side, thus ruling out the possibility of their identification. The inscription however indicates that the Bhramarakotya manḍala was under the jurisdiction of Chakrakotya manḍala. Bhramarakotya is probably the same as Bhramaravadra mentioned in the Rajim stone inscription\textsuperscript{134} and this place has been identified by N.K.Sahu with the modern town of Amarkoṭ in Rāyagaḍa district.\textsuperscript{135} The capital of Chakrakotṭa manḍala was located at Barasura, identified with present Barsur in Bastar district on the right bank of river Indrāvatī, a tributary of river Godāvari.\textsuperscript{136} The modern Chitrakūṭa very likely represents the name Chakrakoṭṭa.

\textbf{11. Khiṅjali manḍala:}

In the eighth century A.D. the Bhaṅjas were ruling over Khiṅjali manḍala as the feudatories of the Bhauma-Karas of Toṣali.\textsuperscript{137} Reference to the term Ubhaya-Khiṅjali in some Bhaṅja

\textsuperscript{133} E.I., Vol.IX, p.174f.
\textsuperscript{135} N.K.Sahu, \textit{op.cit.}, p.127.
\textsuperscript{136} \textit{Ibid.}
\textsuperscript{137} R.P.Mohapatra, \textit{op.cit.}, p.57.
records reveals the fact that Khinjali manḍala was divided into two parts, the river Mahanadi being the dividing line. The Gaṅjām plates of Vidyādharabhanja refer to Khinjali as one country (Samasta-Khinjalideśādhipati). The identification of Khinjali manḍala and its territorial extent have become matters of controversy. There is division of opinion among the scholars about its identification. Hiralal identifies Khinjali with Keonjhar. He has treated Keonjhar to be a corruption of the term Khinjali. His argument is based on the fact that the nomenclature of Khinjali and Keonjhar are of same origin and Keonjhar is divided into two dissimilar tracts, lower Keonjhar being a region of valleys as well as low lands and upper Keonjhar includes mountains and high lands. The division of Keonjhar corresponds to the division of Khinjali into Uttarapalli and Dakṣiṇapalli. In other words these are natural divisions which must have existed as they do today during the Bhaṅja rule, and the word ‘Ubhaya’ meaning ‘both’ found in the records in connection with Khinjali not only justifies its use, but also affords a clue for the identification of the country. Hiralal further confirms that Keonjhar was ruled by the Bhaṅja rājās. But his

140. Ibid, p.300.
identification does not seem tenable as none of the places and rivers mentioned in the copper plate charters of the Bhañja rulers of Khiñjali can be located in Keonjhar region. B.Mishra¹⁴² has identified the northern division of Khiñjali with Injili in Angul district and the southern division with Khajuriparā in Baud district, both situated respectively on the north and south of the river Mahānādi. But his identification may not be ruled out.

R.D.Banerji¹⁴³ believes Khiñjali to have been located along the bank of the river Mahānādi comprising the ex-states of Gāṇagpur, Bañāi, Bāmrā, Rairākhol, Sonepur, Pāṭnā and Koroṇḍ (modern Kalāhāṇḍī) with a portion of the district of Sambalpur. The river Mahānādi has divided the territory into Uttarapalli and Dakṣiṇapalli. He is partially correct in locating Khiñjali along the bank of the river Mahānādi. But his opinion that Khiñjali embraced the ex-states of Gāṇgpur, Bañāi, Bāmrā, Rairākhol, Sonepur, Pāṭnā and Koroṇḍ is untenable because these principalities in the period under discussion formed a part of South Kośala over which the Somavaṁśīs held their sway. However, there is no gain saying the fact that portions of modern Sonepur and Sambalpur tract formed a part of Khiñjali maṇḍala when the Bhañjas ruled over the Mahānādi valley.

¹⁴² B.Mishra, op.cit., pp.6-7.
B.C. Mazumdar identified Khinjali with Khemidi. This Khemidi has been mentioned in the Ratnapur stone inscription of Jajjala Deva of 1114 A.D. He is of the opinion that ancient Khinjali is represented by modern Khemidi or Khimiṇḍi and Ubhaya-Khinjali indicates that the territory was constituted with northern Khemidi, Pāralākhamiṇḍi and Ghumusar. But Mazumdar misread the word ‘Khinjali’ with ‘Khinjani’ and he equated with modern Khemidi. He further stated that ‘Ubhaya-Khinjali’ constituted northern Khemidi, Pāralā-Khemidi and Ghumusar regions of Gaṇjām district. But the word Khinjali is clearly inscribed in the charters. So there is no reason why it should be read as ‘Khinjani’ or ‘Khinjini’ and be equated with modern Khemidi. Phonologically both the words are not in conformity with each other. Further Mazumdar’s location of ‘Ubhaya-Khinjali’ in Pāralākhamiṇḍi is not appropriate because the charters where it occurs also mentions other places which can not be traced out in Gaṇjām district. The later Bhāṇjas whose main centre of activity was Phulbāṇī and Gaṇjām regions never claim themselves as Ubhaya-Khinjalīyādhipati. So the question of identifying any place of the said region with Ubhaya-Khinjali of the

147. Vide Kumurakelā charter of Rāṇaka Satrubhaṇja Deva.
charter is open to doubt. On the other hand N.K.Sahu\textsuperscript{148} is of the opinion that Khīṇjali maṇḍala comprised the modern Sonepur and Baud region. Inspite of the differences among scholars on the exact location of Khīṇjali maṇḍala, we have a fair idea about it from the consideration of the villages mentioned in the Bhaṇja inscriptions.

The Baud plates of Raṇabhaṇja\textsuperscript{149} issued in his 26\textsuperscript{th} regnal year, registers the land grant in the village Vāḷāśṛṅga lying to the south of Mahānāḍī and east of the Salāṅki in Khāṭiyā-viṣaya. This village is identified with Balāśṛṅgā (20°53'N 84°17'E) near Baud on the confluence of the river Mahānāḍī and Śālkhi (Salāṅki of the inscription), a tributary of Mahānāḍī and the viṣaya with Machhikhaṇḍa pragaṇā of the old Baud state. Royara in Ubhaya-Khīṇjali occurs in the Sonepur plate of Śatrubhaṇja\textsuperscript{150} and has been identified with Rohilā (20°33'N 84°26'E) in Sonepur. From the Kumurakelā charter of Śatrubhaṇja\textsuperscript{151} we come to know of Jayantamurā and Kumurakelā which have been equated with Janamairā (20°50'N 83°53'E) and Kumarakelā (20°53'N 83°59'E) in Sonepur region respectively. It is known from Siṅgharā plates of

\textsuperscript{148} N.K.Sahu, \textit{op.cit.}, p.120.
\textsuperscript{149} \textit{E.I.}, Vol.XII, pp.325-28.
Raṇabhaṅja\textsuperscript{152} issued from Dhritipura that Siṅgharā on the bank of Vyāghra formed a part of Mahallopī-viṣaya in Ubhaya-Khiṅjali. Siṅgharā has been identified with Sugurā (20'41"N 84'2"E), Vyāghra with a tributary of Mahānadi of the same name in Baud region and Mahallopī with that of Moholi (20'37"N 84'49"E).\textsuperscript{153} Uttarapalli of Tāsapāikerā grant of Raṇabhaṅja\textsuperscript{154} has been taken to be the village of the same name (Utrāpali) situated to the north of Mahānadi. The district of Tulāsiṅgā referred to in Daśapallā plate of Raṇabhaṅja\textsuperscript{155} has been equated with Tulasiṅgī (20'1"N 84'31"E) in the Baud region.

The Aṅgapadā charter\textsuperscript{156} of Raṇabhaṅja registers the grant of village Tunasiṅgā situated in Saṅjāmurā khanḍa of Haṅdapā maṇḍala. The village, khanḍa and maṇḍala of the said charter bear the same name at present and are located in Kisor Nagar block of Angul district.

Similarly Konatithi, Turulā, Ambarāri, Śivarā khanḍa, Dakśinapalli viṣaya, Schāmuṇḍa maṇḍala, Chāmpā, Padumbā, Subidā (hill) Bāhula, Tel (river), Jamārapura, Māharapura,

\textsuperscript{152} Ibid., pp.481-85.
\textsuperscript{153} B.Mishra, \textit{op.cit.}, p.44.
\textsuperscript{155} Ibid., pp.269-73.
\textsuperscript{156} This charter is undated and is now in the Department of History of Utkal University, Vani Vihar, Bhubaneswar.
Gandharvādi and Urjākhaṇḍa of Bhaṇja copper plates have been equated with Kontuani, Tulodi (20°7'N 84°45'E), Ampara, Subaliā (20°54'N 84°11'E), Dākpali (20°28'N 84°14'E) to the south of Mahānādī on the bank of river Sālkhī (Sālāṅki of the inscription), Chāmuniṇḍiā (20°28'N 84°56'E), Champāsār (20°21'N 85°11'E), Barambā, Sealdeo (hill) in Daśapallā, Bahali (20°41'N 84°36'E), the river Tel, a tributary of Mahānādī of the same name, Jamapura (20°52'N 84°27'E), Mararipura (20°24'N 85°8'E), Gandharādi near the headquarters of Baud and Marjādkud an alluvial land in Mahānādī in Baud. Most of the above mentioned places are located in the Baud region. The charters bearing the above names were issued from a place named Dhṛtipura which has been identified with Baud.

Apart from these, the Bhaṇja rulers also issued several grants from a place named Vaṇjulvaka. Some of the villages and districts mentioned in these plates have successfully been identified. Of these Konṭamalla and Salvā-adri-Viṣaya of the Gaṇjām plates of Śatrubhaṇja157, Māchchadā of the Gaṇjām grant of Neṭtabhaṇja158, Rātanga and Vāsudeva khaṇḍa of the Gaṇjām grant of

Neṭṭabhānja¹⁵⁹, Tuṇḍarava and Rāmalvava khaṇḍa of the Orissa grant of Vidyādharabhānja¹⁶⁰, Duollāḍa of the Daśapallā plates of Neṭṭabhānja¹⁶¹, Komyāṇa and Boḍa viṣaya of the Antarigāṃ plates of Yaśabhānja¹⁶², Kolāḍa and Reṅgarāḍa of the Antarigāṃ plates of Jayabhānja¹⁶³ are equated with Kontimalla (20°5"N 84°28"E), Sulia-a hill in Ghumusar, Māchhuā jungle in Daśapallā at 10 miles north east, Roṭṭaṅg (19°52"N 84°37"E), Bāsudevpur in Ghumusar, Tendra near Āskā, Rāvagāḍa (19°69"N 84°53"E), Bulonda (20°21"N 84°49"E), Kulāḍa (19°59"N 84°38"E) and Rogadh (19°52"N 84°29"E) respectively. Thus from the same discussion it is clear that almost all the places mentioned in the above plates issued from Vaṇjulvaka have been located in Nayāgarh-Daśapallā region and Gaṇjām district.

Although no charter of the Bhaṇjas of Khinjali maṇḍala gives any precise description of their territorial extent yet from the above analysis it is known that Sonepur district, Baud district, Ghumusar and Āskā regions of Gaṇjām district, Nayāgarh-Daśapallā region of Nayāgarh district and Āṭhamallik region of Angul district were included in Khinjali maṇḍala. The epigraphic references thus

¹⁵⁹. Ibid, pp.293-98.
¹⁶⁰. Ibid., Vol.IX, pp.271-77.
lead us to believe that Khinjali mandala was an extensive region comprising Sonepur, Baud, and parts of Nayagarh and Ganjam districts of Orissa. The identification of the place names as well as rivers and physiognomic details found in their charters makes us to believe that Khinjali in the early phase of the Bhanja rule was extended from Angul district in the north upto the northern part of Phulbani and Baud districts in the south. In the east it embraced the western part of Nayagarh-Dasapallâ of Nayagarh district and in the west it was extended upto the east bank of river Aṅg. Thus it is assumed that in the early times Khinjali maṇḍala was extended upto Khinḍiraśṛṅga maṇḍala and Śvetaka maṇḍala in the south, Toṣali in the east, Kodālaka maṇḍala in the north and South Kośala in the west which often influenced the political changes in Khinjali.

The natural geography of Khinjali maṇḍala proves that it was a combination of dense forest and plain land gifted with a thorough network of river systems which made its soil highly fertile. The river systems that watered the land of Khinjali are the Mahānādī, Tel, Vyāghara, Sālaṇki and Morā. Although some of the districts and villages mentioned in the Bhaṅja charters can be located in the Ṛṣikūlyā basin we do not find mention of this river in the Bhaṅja charters. A number of wild streams have also found
mentioned in the Bhañja charters, one of which may be identified with modern Laharkhaṇḍi river which is originated at Kaliṅgahāṭ and flowing for a few Kilometers within the Bāliguḍā sub-division crosses into the Gaṅjām district.

The early Bhañja rulers, Raṇabhañja and his father, claiming lordship over Khīnjali which included Baud-Sonepur region only, issued grants from Dhṛtipura. The finding spots of the records and places mentioned in it are located within a particular area. Moreover, three rivers referred to in the records are flowing through these regions under the same names. From the references of Ubhaya-Khīnjali in the early Bhañja records it is obvious that the maṇḍala was divided into two parts by the river Mahānāḍi. The viśayās named Uttarapalli and Daksinapalli referred to in the Tāsapaikerā\textsuperscript{164} and Pāṭnā Museum grants\textsuperscript{165} of Raṇabhañja respectively corroborate the divisions of Khīnjali maṇḍala.

Dhṛtipura, the capital of Khīnjali maṇḍala has not yet been satisfactorily identified. The rich antiquities of Baud town attracts the attention of the scholars like N.K.Sahu who is of the opinion that this place was the headquarters of the Bhañja kings of

\textsuperscript{165} E.I., Vol.XX, pp.100-04.
Khiṇjali maṇḍala before it assumed its Buddhist significance.  
The modern village of Gandharādi, about 8 miles to the west of Baud reminds us of ancient Gandhatapāṭi, apparently founded by the Bhaṇja ruler Śatrubhaṇja Gandhata.  

After the fall of the Bhaṇjas of Dhṛtipura, it appears that Khiṇjali maṇḍala was renamed as Gandhatapāṭi maṇḍala referred to in the Nibina grant of Somavamsi king Yayāti Mahāśivagupta.

During the reign of Raṇabhaṇja, the Somavamsi king Janmejaya attacked Khiṇjali maṇḍala. For his refractory attitude, Raṇabhaṇja had to fight single-handed without any help from his overlord, the Bhauṇa rulers of Toṣali. After a stiff resistance, he was killed in the battle and Khiṇjali maṇḍala was occupied and annexed to the kingdom of South Koṣala.  

After it the Bhaṇjas were driven away to Ghumusar-Daśapallā region where they established their rule in the new Khiṇjali maṇḍala with Vaṇjulvaka as their capital. Netṭabhaṇja, the son of Raṇabhaṇja and his descendants issued charters from this city which has been identified by B.Mishra with Baṇjania (20°N 84°24′E) in Ghumusar. The

166. N.K.Sahu, *op.cit.*, p.120.
modern village Hiṅjali between Askā and Berhampur reminds the memory of old Khīnjali maṇḍala.

The Bhañjas again shifted their capital from Vañjulvaka to Kumārapura, identical with the modern village of the same name near Berhampur. Another Bhaña family is known to have issued charters from Kolāḍa Kaṭaka equated with Kulāḍa in Gañjām. This place continued to be the headquarters of this family till the coming of the Britishers.

Some Later Maṇḍalas:

The maṇḍala states discussed above belong to the period of the Bhauma-Somavamśī rule in Orissa and while some of them like Kodālaka, Śvetaka, Khīnjali (capital Dhṛtipura) and Yamagartta ceased to continue after the Bhaumas, others like Airāvatī, Khīnjali (capital Vañjulvaka), Khijjiṅga Koṭṭa, Daṇḍabhukti, Khīṇḍiraśṛṅga and Chakrakoṭṭa maṇḍala continued to play their role during the Somavamśī period. With the fall of the Somavamśīs the maṇḍala states lost their importance and the term maṇḍalika under the Imperial Gaṅgas denoted to a governor rather than a maṇḍala.
than a feudatory. A few semi-independent territories, however, continued even during the palmy days of the Gaṅgas and some of them had undertaken the political tradition of old maṇḍala states. There were some other maṇḍalas which developed and flourished in the mountainous regions of south-western Orissa during the rule of the Gaṅgas. These are Vaddidi and Kāmala maṇḍala located respectively in modern Korāpuṭ and Kalāhāṇḍi (both undivided) districts of Orissa.

**Vaḍḍādi Maṇḍala:**

This maṇḍala was founded sometime in the eleventh century A.D.\(^{174}\) and came into prominence in twelfth-thirteenth century A.D. According to Francis,\(^{175}\) the word Voḍḍādi is derived from Oḍḍa-adi meaning the beginning of Oḍḍa (Odra) country. G.Ramdas\(^{176}\) however, gives a different derivation and according to him the name Oḍḍuvadi changed as Oḍḍadi or Voḍḍadi in course of time. ‘Iḍḍu’ is a Telugu word meaning ‘edge’ or ‘brink’ and ‘Vaḍi’ means a district and Ramdas believes that it is so named because of its situation on a high land that gradually descends from the hills on the littoral. The territory of Vaḍḍādi may therefore be located in the

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valley of the river Matsyeru (Māchkuṇḍ) lying to the west of Eastern ghats.

Kāmala Maṇḍala:

This maṇḍala is known from an inscription\textsuperscript{177} located in an old Śiva temple at Naralā in Kalāhāṇḍi district, which states that a king named Madan Mahādeva was ruling over Kāmala maṇḍala. He was very probably a semi-independent feudatory under the Gaṅgas. The origin of this maṇḍala is however difficult to be determined. Hence there is a reason to believe that this maṇḍala was later on transformed as the feudatory state of Kalāhāṇḍi under the Nāga chiefs. The name ‘Kalāhāṇḍi’ is quite possibly a later variant of Kāmala maṇḍala and the territory is known by this name in the Dadhibāmana temple inscription\textsuperscript{178} of Junāgarh in Kalāhāṇḍi district dated in Yugavda 4819 i.e. 1718 A.D.

\textsuperscript{177} The inscription is not yet published. N.K.Sahu, \textit{op.cit.}, p.129.
\textsuperscript{178} \textit{Ibid.}