The Srimala Purana is purely a sthala Mahatmya and had nothing to do with political affairs. The Puranakara has not mentioned the political or administrative system directly anywhere. The city of Srimala was constructed for brahmanas and given to them by Lord Visnu. It shows that Srimala was a Janpada and administered by brahmanas themselves. Dr. A.B. L. Awasthi confirms the fact in his studies in Skand Purana.  

The study regarding political affairs the narration in Purana include certain features that indicate that some form of polity was known to Srimala Purana. It records the reference to a number of Kings who came for tirtha yatra and built temples.

The presence of the Kings in Srimala Purana discloses the fact that Janapada gradually changed into Kingship. The names of the Kings who came to Srimala are recorded below. One of them named Sripunja became the King of Srimala and reconstructed the city and tirthas. The Kings are as under:

1. Satrujita of Candravansa came to Mountain Saugandhika to worship the Lord Shurbhuesvara Mahadeva when Risi Vasistha also came with seven sages.

1 Srimala Purana, IX to XI
2 A. B. L. Awasthi, Studies in Skanda Purana I, p. 89
3 Srimala Purana, I 33
(2) King Ksemđurji came on tirth yatra to visit Srimala and was saved from the curse of Risi Durvasa by Sidhi-vineyaka.

(3) Satadhanu was the King who talked with a Pakhandhi and became a crow.²

(4) Srimala Purana records that Srīpunja became the King of deserted Srimala.³ He repopulated it by inviting the brahmanas who had left Srimala 164 years before from Mount Abu.

Administration:

City: City administration is also traced as follows:

The city had two fortwalls and a fort in the centre of the city. Only specified persons were allowed to enter the inner fortwall as it was seen that Jinjara could not go in and was prevented by the gate man (Dvārpala)⁴.

The fortwall had eighty four (84) gates⁵ (this figure seems exaggerated) and on the East, near the 10th gate Jainārāma was constructed.⁶

A canal full of water ran round the fortwall. The water of Sravanti flowed in it.

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1 Srimala Purana, XXXIX 2
2 Ibid. XVI 10, 11, 18
3 Ibid. XXXVII 2-16, 37-39
4 Ibid. XIX 1-3
5 Ibid. LXXII 24
6 Ibid. LXXIV 50
The city was constructed by Visvakarma at the order of Visnu\(^1\). It had many magnificent buildings painted with figures of Laksami\(^2\). The number of buildings was seven lacs\(^3\), which is also exaggerated. The city had straight roads crossing at right angles having Chouhatas numbering 18,000\(^4\) which is an exaggerated figure. It was surrounded by Sarovaras for water resources and used as swimming pools, many assembly halls, gardens for the public, asramas, shops numbering two lacs and inns\(^5\) for travellers.

Other Administration affairs: The King Sripunja had an army to safeguard the city\(^6\). It saved the city from all dangers. At times the King himself would go to save his public. This was seen when Brahmana Kanya was kidnapped by Sarika\(^7\).

The King had his Dutas (messengers) who brought the Brahmanas from Arbudacala\(^8\) to Srimala. He was fond of hunting and was a good marksman\(^9\).

\(^1\) Srimala Purana, IX 23, IX 1
\(^2\) Ibid. IX 1-10
\(^3\) Ibid. LXXII 23
\(^4\) Ibid. LXXII 1-5
\(^5\) Ibid. LXXII 23
\(^6\) Ibid. XXXVIII
\(^7\) Ibid. XXXVIII
\(^8\) Ibid. XXXVIII
\(^9\) Ibid. XXXVIII
The arrow, trident (Trisula), sword, axe and mugaals (clubs) were the weapons used by the army.

Disturbances to the City: The city Śrīmālā built at the request of Devī Śrī was named in succession as Puspmālā, Ratnāmālā and Rūmālā. It shows that the city was deserted many times.

There is one such Purānic narration named Sarikāpākhyaṇa which shows that the people of Sindh used to kidnap the marriageable girls from Śrīmālā kṣetra. Due to this danger people left the city and went to Abu. This suggests that the danger from West was the main cause of the fall and destruction of Śrīmālā time and again. Due to the fear of Sarika the city was depopulated and it was repopulated by Śripunja after 164 years. This account confirms the above fact.

It was observed that after Vikram Samvata 1203 Vaisaka Sukla asthami Śri of Śrīmālā left the city turning it into Rūmālā and Laksmi came to Patan the capital of Gūrjaradesa. This shows the change in political status of the city after the above date.

1 Śrīmālā Purāṇa, XXXVIII, XXXVI
2 Ibid.
3 Ibid. LXXV

G.M.T. Jackson (Bombay Gazetteer, Vol. I, History of Gujarata 1896 Appendix III, Rūmālā, p.463) gives the dates of the destruction of Śrīmālā city as follows:

1. S.V. 265 - 209 A.D.
2. S.V. 494 - 438 A.D. reconstructed in S.V.700 (643 A.D.)
3. S.V. 900 - 844 A.D. reconstructed in S.V.955 (896 A.D.)
4. New construction began after 14th century A.D.