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## CONTENTS

<u>Topic</u>	<u>Author</u>	<u>Page</u>
1. DATE OF JAYADEVA AND GITAGOVINDA	<i>Subas Pani</i>	1
2. THREE NINETEENTH CENTURY SALE DEEDS FROM GUNUPUR	<i>Subrata Kumar Acharya</i>	25
3. THE BUGUḌĀ COPPER PLATE GRANT OF NEṬṬABHIAÑJADEVA, YEAR 3	<i>Dr. Bharati Pal</i>	37
4. SIGNS AND SYMBOLS IN ROCK SHELTERS OF ODISHA : A STUDY ON ITS DESIGN, TYPE AND INTERPRETATIONS	<i>Dr. Sanjay Acharya &amp; Neha Sharma</i>	43
5. AN EXCLUSIVE SURVEY REPORT ON THE HISTORICAL SITES AND TEMPLES TRADITION IN NORTH ODISHA (Goloni, Kutilinga, Pedagodi, Kendua, Baripara, Mayurbhanj)	<i>Arabinda Bose</i>	52
6. MESOLITHIC CULTURE OF JIRA RIVER VALLEY : A PRELIMINARY STUDY	<i>Rajesh Kumar Sahu</i>	64
7. DEVADASI OR MAHARI TRADITIONS OF THE JAGANNATH TEMPLE, A COMPARATIVE STUDY	<i>Dr. Sharmila Das</i>	74
8. A NOTE ON KOSALA JANAPADA TYPES OF COINS FOUND FROM ODISHA : A REVIEW	<i>Dr Sarbeswar Sethi</i>	79
9. EARLY TEMPLE ENDOWMENTS IN ODISHA FROM 6 <sup>TH</sup> TO 9 <sup>TH</sup> CENTURY CE	<i>Rudrangi Pattanaik</i>	87
10. CRAFT SPECIALISATION AND URBANIZATION IN EARLY HISTORIC ODISHA	<i>Dr. Bibhuti Bhusan Satapathy</i>	98
11. ROCK ART IN MAYURBHANJ DISTRICT	<i>Dr. Maitri Janani Ambuj</i>	105
12. THE THREE TERASINGHA (KALAHANDI) COPPER PLATE INSCRIPTIONS	<i>Dr Dadhibaban Mishra &amp; Puspita Rani Behera</i>	114
13. VEER SURENDRA SAI	<i>Dr. Antaryami Behera</i>	128
14. PREHISTORIC STONE TOOL MECHANISM IN ODISHA: OBSERVATION ON THE TECHNO-MORPHOLOGIC DISTINCTION	<i>Dr. Soumya Ranjan Sahoo</i>	138
15. REPRESENTATION OF POWER, AUTHORITY AND SOVEREIGN RULE OF THE EARLY MEDIEVAL NORTH INDIAN KINGS: AN INSCRIPTIONAL ANALYSIS	<i>Pankaj Bahot</i>	147



## AN EXCLUSIVE SURVEY REPORT ON THE HISTORICAL SITES AND TEMPLES TRADITION IN NORTH ODISHA

*(Goloni, Kutilinga, Pedagodi, Kendua, Baripara, Mayurbhanj)*

*Arabinda Bose*

Mayurbhanj is located in Northern Odisha and recognized as the biggest district in the state of Odisha. As of 2011, it is considered to be the third most populous district of Odisha. It is a land locked with a geographical area of 10,418 Kms. In 2006 the Ministry of Panchayat Raj named Mayurbhanj as one of the 250 most backward districts of the country. The history of Mayurbhanj has a golden period. Many scholars have vividly described the significance of history of Mayurbhanj in their scholarly work like NagendraNathBasu's 'Archaeological Survey of Mayurbhanj' (1911), S.N. Sarkars 'Biography of Sriram Chandra Bhanjdeo' (1918), ShyamsundarSarangi's 'MayurbhanjItihas' (Cuttack, 1937), Ramaprasad Chand's 'Selections from official Letters and Record's of Mayurbhanj' (Baripada, 1942) and 'History of Mayurbhanj' (Kolkata, 1949), PrabhatMukherji's 'History of Orissa Vol. VI' (1964), Government of Odisha's 'Mayurbhanj District' Gazetteers (Bhubaneswar, 1967), Arjun Joshi's 'History and Culture of KhijingoKotta' (Delhi, 1993), Promod Mishra's 'Archaeology of Mayurbhanj' (Delhi, 1997) etc (Mishra).

Tradition has it that Mayurbhanj was established by the King of Raj Putna of Jaypur King Jai Singh. But there was no historical evidence to prove this tradition. According to another belief the name of Mayurbhanj was given in honour of Mayurdhwaja the King of Bamanghati (Mishra 2014, 4).

Birabhadra Alias Adibhanja is regarded as the first Bhanja King of Khijjinga Mandala. He is a legendary figure and is said to have been born from the egg of a peahen at **Kotyasrama**<sup>1</sup> (Pradhan 2012,51).

There are 15 copper plates of **Khijjingakota**<sup>2</sup> that were discoursed out of them three were collected by Kamakhya Prasad Bose from Pedagodi village of Kaptipada Sub-division and preserved in Baripada Museum.

In 1130 CE Purussottama's (Commander of KalachurikingRatnadeva) invasion of Khijjingakota was evident from the copper plate. In 1361 the Delhi Sultan Feroz Shah

1 Kotyasram was identified by historians as the present day Khiching.

2 Khijjingakota was identified as Mayurbhaj.



attacked and destroyed the Khijingakotta. After that Bhanjas of Khijingikotta shifted their capital to Haripur under HariharBhanja which was again destroyed by the Marathas. Then Sumitradevi, the widow queen of DamodarBhanja shifted the headquarters of the Bhanjas to Baripada and it remained as the headquarter of the Bhanjas till it was amalgamated with the states of Orissa in 1949.

Mayurbhanj has a long history of temple building tradition. According to Lieutenant Tickel there were many Shiva temples at Khiching. In 1838 he has noticed around 60 temples at Khiching. In 1874 BeglarSaheb also mentioned the evidence of many Mandapas and remains of temples. Much later, same type of description was given by N.N.Basu and Ram Prasad Chand. The conservation of ancient remains along with the reconstruction of Khiching temple credited goes to SailendraNath Bose because of whom the history of Bhanja dynasty was protected.

### Goleni-

Goleni is located in Saraskana block of Mayurbhanj district. Goleni village is 42 Km away from Baripada town. A small mountain known as BansiaDangiri is also marked, along with a small stream. The Goleni areas are basically inhabited by the Gualas. According to local people a Saint known as Rasha Nanda Baba came to this village and told about the religious sanctity of the soil and established a monastery in this village. Meanwhile RashaNanda Baba dreamed that some images of gods are buried under the Aswatha Tree in the village and that area was excavated by the Rasha Nanda Baba. The excavation unearthed many Brahminical images along with many Shiva Linga. Few images were stolen. Now we can see the Brahminical images including that of Vishnu, MandiraCharini and the basement of Shiva Linga. People worshiped the Vishnu image as Kanaka Durga and with the efforts of the local people three temples were constructed near the site. There are only two example of Vishnu Shrines among the early Orissan temples. One is at Gandharadi the Nilamadhav temple and another is at Ganesvarpur. It appears that the emergence of Visnu into general popularity is a relatively late phenomenon in Orissa (Dehejia 1979, 12). One Shiva Linga which was unearthed, was worshiped in the newly constructed temple. The local people planned to shift the Vishnu image from the present area to the newly constructed temple. We can notice many fragments of temple like Amalakas<sup>3</sup> made of laterite stone, door lintel and stone slabs of the temple. Scattered in the village. This indicates the presence of many ancient shrines in the site.

3 An Amalaka is a notched stone disk that sits on the top of a hindu temple.



Fig. 1  
Vishnu



Fig. 2  
Door Lintel





Fig. 3  
Amalakas



Fig. 4  
Shiva Linga

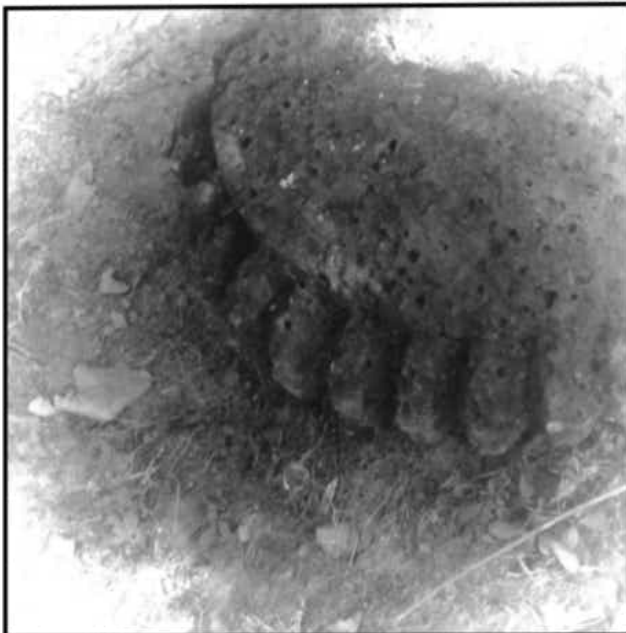


Fig. 5  
Amalakas



Fig. 6  
Stone Slab



Fig. 7



Fig. 8



Fig. 9



Fig. 10

The Stone slab indicates its use in temple wall. The dorsal bears two deep socketing hole which must be utilized to bind the other stones by putting iron dowel



### **Kutilinga**

Kuting is situated at about 45 Km from Baripada. The river Devnadi flows in the northern side of the village.

Which now lies buried due to the depositional work of River Deo and human vandalism.

Kutilinga was mentioned by R.P. Mohapatra in his book "Archaeology in Odisha". According to local people many Shiva Lingas were revealed discoursed from the ground accidentally while ploughing and construction activity. During my fieldwork it has been noticed one Shiva Linga which was unearthed from the ground and installed in a newly constructed small shrine with the help of the local people. According to the local people many temple fragments and old bricks were discovered in village and were buried due to the depositional work of Deo River and human vandalism. We can notice a Mahisamardini Durga kept inside the newly constructed small shrine that is worshiped as Patadevi.



Fig. 11  
Mahishamardini

### **Pedagodi**

Village Pedagodi containing rich archaeological treasures. The Kala river passes by the side of the village. In Pedagodi village we can observe many Brahmanical, Tantrick and Jain antiquities (Mohapatra 1986, 158). Apart from this, we can notice Bhimeswari, the newly constructed shrine of Maa Basuli and Jatia Suni.

### **Dhuni Temple-**

It is located in front of Kaptipada palace and enclosed by a compound wall. It is also a modern temple which enshrines the images of Kaptipada King and Queen. On the wall of this temple we can notice many brahmanical images are embedded on the outer wall most important one is a Mahisamardini Durga. The Saktic cult was popular in Orissa from an early date. (Dehejia 1979, 12).





Fig. 12  
Dhuni Temple of Pedagadi



Fig. 13

This might be the sun god, having kiritimukuta, and an ornate halo. Both hands and legs are broken but the beaded with centrally tribular ornament on neck and the ornamental line from the waist to the neck alongwithcrossedgridal indicated the sun god.



Fig. 14

Ten handed Mahisamardini belong to the 10<sup>th</sup> CAD made up of chlorite. Left side is mostly damaged along with the face. Here the goddess is in pratyalidha pose. The demon is exeuted as emerging from the cut off body of the buffalo.



Fig. 15  
Gana

**JatiaSuni-**

The JatiaSuni temple is situated in Korpoda field that is in the western part of the Pedagodi village. This small modern shrine enshrines the two brahmanical images and some terracotta figurines.



Fig. 16

Four handed matrika image of Indirani is in latitasan pose. Croching elephant is executed on pedestal. On left leg the child is found seated by testing the lower left hand of goddess Indirani while lower right is in tarjani mudra. Backslab adorned by two flying with bidyadharash. Face of the deity is damaged.

Fig. 17

Gangadhar Shiva is in tribhanga pose with four hands. Both right hands are broken whereas left hands are intact. The lower portion of the slab is decorated with two images of nandi, the bull on right side and Bhagirathi on the left.



### MaaBasuli Temple-

MaaBasuli is located in the eastern part of Pedagodi village. The two shines JatiaSuni and MaaBasuli temple were worshiped by Ajay Dehuri not by the Brahman priest. The main festivals celebrated by the local people areUdaparba and ChaityaParba. The ChaityaParba is celebrated here for a one month with great pomp & show.



Fig. 18  
Kartiya



Fig. 19  
Parvati



Fig. 20  
The torso is executed with a curved snake on the back and as per as the limbs are visible seems to be in kayotsarga pose. Hence it is a parswanath image.(12<sup>th</sup> CAD)

### **MaaAmbika Temple-**

The Ambika temple is situated in the south of Bagasamalgada of Baripada. According to local tradition the shrine existed since time immemorial. But the present temple reflects the Goudiya type of temple constructed in modern times. In 1800 AD Maharaja Krushna Chandra Bhanja had arranged 36 rupees per annum for maintenance of the temple in order to get rid of chicken pox. The present shrine was constructed by a Gujrati contractor Waljigobindo in 1920. The natamandap and other small shrines are constructed by the local people in later period. The main festival celebrated in by these people this temple are PanaSankranti, RajoSankranti, MakarSankranti and Dusshera etc. In the car festival of Baripada the priest took the garlands and the sword of goddess Ambika and inaugurated the Pahandi rituals. During my field study it has been noticed a Baraha image which is worshiped by the people as Barahi.



Fig. 21

Face is likely to be of a boar. Right upper hand along with wheel while lower right is with mace head. Left upper hand is broken whereas the lower hand is missing. On the top right side of the stone slab, one floral decoration is visible instead of flying bidyadhar.



**Kendua-**

Kendua village is situated 34 Km away from Baripada close to Srimanta Engineering College. In Kendua village we can notice two door lintel of temple, one is kept in modern Shiva shrine and another lies close to in farm field. According to local people all these temple fragments are unearthed accidentally behind the primary school of that village. The site is covered with bushes.

The sight is now hidden from view.



Fig. 22  
doorlintel



Fig. 23  
Doorjamb with Yamuna image

In Mayurbhanj under the patronage of Bhanjas the temple building tradition reached its climax phase. In Khiching, the temple building tradition emerged as a very distinctive style due its architectural features. Apart from Khiching many temple fragments of like amalaka, door lintel and images indicate there were enormous temples in mass. The future excavation of these sites may yield results of great archaeological interest.

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Research Scholar  
Dept of History  
North Odisha University, Baripada

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