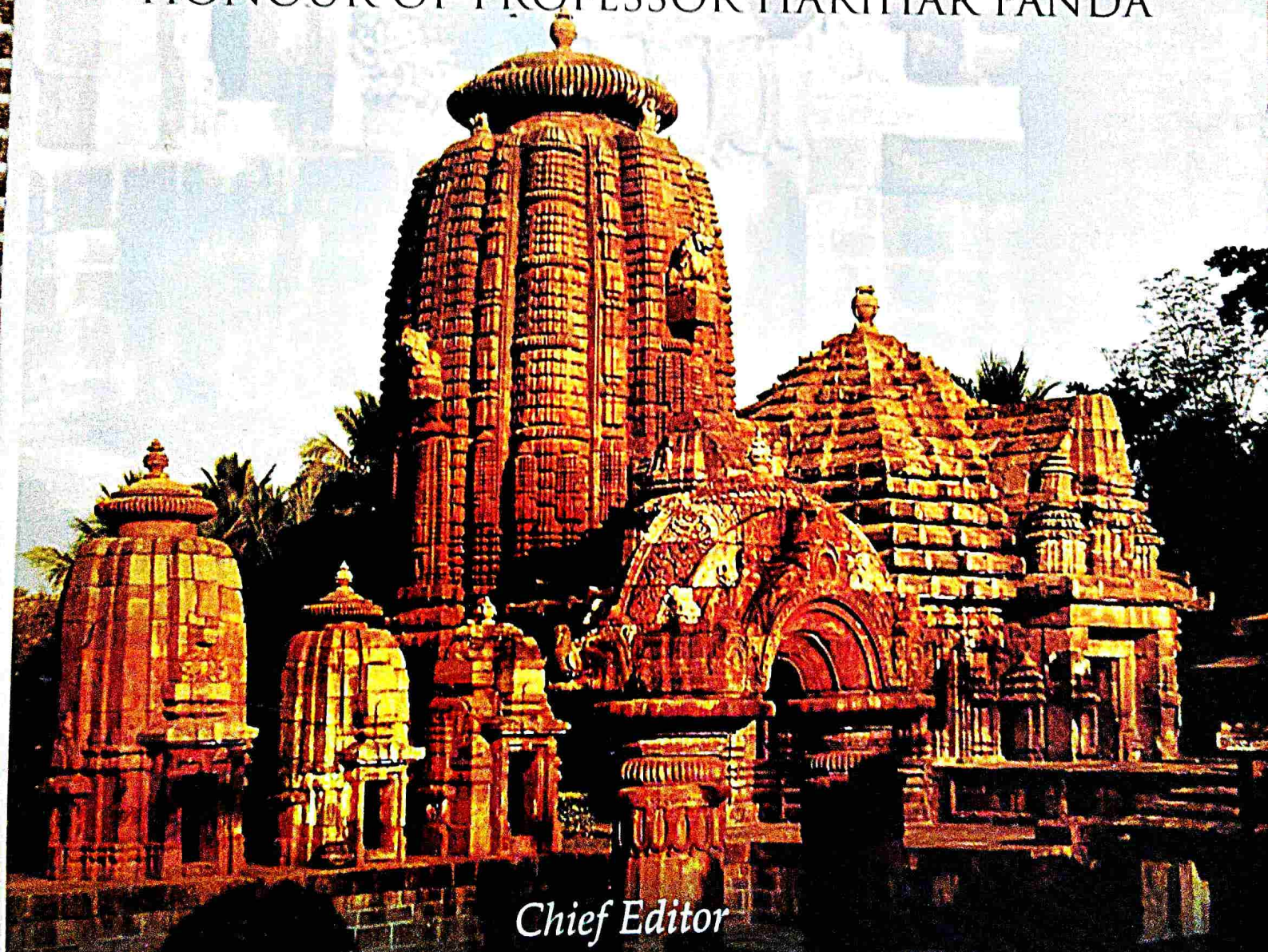


FACETS OF INDIAN ARCHAEOLOGY, HISTORY AND CULTURE

A FELICITATION VOLUME IN
HONOUR OF PROFESSOR HARIHAR PANDA



Chief Editor
Suryakant Nath



PROFESSOR HARIHAR PANDA
Born on 01.01.1962

PROLEGOMENA



**Prof. Himansu
Sekhar Patnaik**

I feel extremely happy and privileged to write the forward to this Felicitation volume in honour of a great scholar of History, Prof. (Dr) Harihar Panda. He shines as a historian of repute, even in the soft incandescent lights of N. D. A. -a luxurious atmosphere where thought roams gleefully, free of the trammels of parochial precision. His stint at Pune has showed a fluid combination of academic theory with practical policy.

Prof. Panda is a name to be conjured with, for, it is self-invested with scholarly gravity worthy of serious deliberation. Whether it is Archaeology or Historiography or cultural or general History, in each facade his works have shown a remarkably flexible, differentiated and open-minded conception in both, national and regional History. His scholarship does not espouse a particular paradigm or approach; rather it is, invariably, a balanced and intelligent corrective to more extreme voices. Whether articles or books, each of his work is excellently referenced and reflects his prodigious scholarship consistently harping on a refrain from desensitised construction. Each work shows a special attention to indigenous concepts, theories, methods and cross-cultural research. I consider his book on the eminent historian, Prof. H. C. Raychaudhuri as his masterpiece, a classic in historiography. He has, here-in, commendably grappled with a complex reality without seeking any excessive recourse to any simplificatory device. Prof. Panda's research methodology shows novel objectivity, originality of thought and expression, out-and-out Indian in context without being guilty of the idolatry of History. Stint at N. D. A. got him engaged in the linked themes of tradition, plurality and identity and, above all, many invaluable insights in each domain of stratification of scholarship. As a student, he was extremely hard-working and always reverential towards his teachers. And as a teacher, he has been inspirational. Pity, Odisha failed to properly assess his intrinsic scholarly worth, while people of lesser breed and calibre are having a field-day there.

Felicitation is just a sign-post, not a destination. With God's grace, Prof. Harihar Panda will continue to stride ahead in productive research and scholarship in his long post-retirement life.

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THE ARCHAEOLOGICAL SITES AND MONUMENTS OF MAYURBHANJ—A STUDY

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Introduction

Mayurbhanj, the northern most district of Odisha lies between $21^{\circ}17''$ and $22^{\circ}34''$ north latitude and between $85^{\circ}40''$ $87^{\circ}10''$ east longitude.¹ The district is inhabited by a number of tribal groups like Khadia, Kalho, Santal, Munda and Bathudi.²

The Bhanja Kings ruled from Khijingakota identified with modern Khiching and from Khiching they shifted their capital to Bahalda in the Bamanghati subdivision. Raja Sarveswara Bhanja who ruled during the period 1627 to 1658 A.D. was known as the Raja of Bamanghati.³ From this time, the downfall of Haripur may be said to have commenced. From Haripur they shifted to Baripada in 18th century. But the establishment of Bada Jagannath temple at Baripada in 1575 A.D. by the Vaidyanath Bhanja proves that the Bhanja rulers already established their strong hold at Baripada prior to 18th century A.D.

Late Paramananda Acharya discovered polished stone axes at his native village Baidipur in 1923. The Paleolithic site of Kuliana district of Mayubhanj has the distinction of having the first excavated Paleolithic site in India. Kuliana was excavated by W.C. Worman and P. Acharya in 1939. S. Chakravarti of Vishwa-Bharati has also discovered some tools from Kalabadia, Simlipal and Khiching. The pre-historic pottery for the first time was noticed in Baidipur.⁴ The copper artifacts have been reported from Bhagrapir, Baghada, Khiching, Bamanghati, Panchpir, Ksetra in Mayubhanj district. In 2017, 5 shouldered celts (fig.1) have been discovered from Chaulagheri village of Bangriposi of Mayurbhanj.

In 1923 a hoard of copper Kushana coins of Kanishka and Huvisaka and the so-called Puri-Kushana coins was found at Bhanjakia near Khiching and it was published by Rai Bahadur R. Chanda.⁵ The discovery of three gold coins (archer type) of Chandragupta-II at a village called Bhanupur on the left bank of the son river is noteworthy.

In 1981, 64 Mughal silver(fig.2) coins were found at Darkhuli forms another milestone in the long line numismatic finds of Mayurbhanj and all 64 coins were devoid of any denomination. Scholars have the opinion that a mint was set up during Mughal period near Raibania area of Balasore for the Odisha part of Mughal empire. Another hoard of 192 silver punch marked coins have been unearthed from Dundu village of Bahalda.⁶

Among the inscriptions issued by the Bhanja rulers, the three inscribed stone inscriptions were collected by late Kamakshya Prasad Bose, a revenue judicial officer from the village Pedagadi in Kaptipada subdivision in 1915 A.D. On the Paleographical grounds the scripts belong to 9th to 11th century A.D. Apart from this, mention should be made of Khiching museum votive inscription on the pedestal of an image of Avalokitesvara referring to Dharani Varaha and Kirti of the time of Raya Bhanja.⁷

The Baripada museum bilingual stone inscription consists of 17 lines of which nine are in Devanagari character and the rest are in Odia character.⁸ The inscription reflects that Raja Basanta Manika dug a well in the time of Firoz Khan Lohani. The historical importance of the inscription lies in the fact that it is the first inscription so far discovered during the Afghan rule in Odisha

and it gives the earliest date of reign of King Ramachandra Deva. The inscriptions was dated to 1587 A.D.⁹

Archaeological Sites and Monuments

Khiching

Khiching has been identified with ancient Khichingakotta. During the rule of the Ganga monarch Bhanudeva-III Sultan Firuz Shah Tuglaq of Delhi invaded Odisha in 1361 A.D. The Persian works *Tarikh-i-Firozshahi* and *Inshah-i-Mahru* have stated the invasion of Jajannagar (Odisha) by Firoz Saha.¹⁰ In course of his military expedition Firuz Saha occupied Khijjingakotta the headquarters of Bhanjas and caused destruction at the place.

At present three ancient temples dedicated to Kutaitundi, Chandrasekhar and the Kichakeswari exist. Among the three ancient temples referred to above, Kutaitundi temple appears to be the earliest. It has been restored and renovated but some original sculptures still present which indicate that it was a monument of the 10th century A.D.¹¹ One peculiar feature of the Kichakeswari temple is that there is the absence of *Jagamohana* or Porch in it.

Kakharua Baidyanath Temple of Manatri

Manatri is situated ten k.m. to the South-east of Badasahi and thirty-six k.m. from the district headquarters of Baripada. The architectural design and workmanship of the temple assigns the temple to 15th century A.D. The temple is divided into three parts-*Garbhagriha*, *Jagamohana* and *Natamandira* and covered with lime plaster. Several erotic figures are found in three sides of the main temple. The niches of the compound wall of the left side contain many *brahmanical* images which include *Astikajaratkaru* and figure of *ganas*. The temple compound contains a beautiful image of *Janardana* Vishnu standing on a lotus pedestal flanked by *Sridevi* and *Saraswati* as his attendants. The back slab of the deity is carved with trefoil *torona* which is basically a feature of mid 11th century A.D.

Another image of Shiva also found in the compound who is standing in *tribhanga* Pose. His upper right hand holds the rosary while his lower right hand is in *Varada* and his upper left hand holds a mace while the attribute of his lower right hand is missing. He wears *yajnapavita* and conventional body ornaments and his mount *Nandi* is carved at his right leg. The saivite image was influenced by Khiching school of art. Usually the images Shiva can be classified into *ugra* and *saumya* aspect.¹² The above-mentioned image comes under the *saumya* aspect of Shiva.

Haripur

Haripur is situated about 17 K.M. on the right bank of Budhabalanga river. It was late Maharaja Pratap Chandra Bhanja Deo who initiated the archaeological excavation of Haripurgarh.

According to an old genealogical account of Mayurbhanj at Nayabasan, the headquarter was shifted in 1400 A.D. by Raja Harihara Bhanja which was named after him as Hariharpur. But in the genealogical records preserved by the ex-darbar of Mayurbhanj, there is no place for Harihara Bhanja ruling in 1400 A.D. According to these records Raja Ramachandra Bhanja ruled from 1390 to 1423 A.D.¹³ Maharaja Jagannath Bhanja married the daughter of the Gajapati Raja of Orissa and received the Baripada dandapata as dowry. The dowry also consisted of Hariharpur.¹⁴

Haripur is adorned with a beautiful terracotta temple known as Rasikaraya temple, constructed by the king Baidyanatha Bhanja. The architecture of this temple is more akin to Vishnupur temple of Bengal. It has been noticed a Mahisamardini image (fig.5) which is made up of chlorite, worshipped by the local people as Gadachandi at Bodopada situated on the limits of Pratapur and Haripurgarh. The deity is an eight handed image depicted in a aggressive pose and she pierced the trident on to the neck of the human demon issuing out of the decapitated body. The lion is also carved in aggressive pose, taking part in the fight.¹⁵ On the left side of the Mahisamardini, another female deity is sitting in a *lalitasana* on a pedestal flanked by two standing female attendants. Two flying *vidyadharas* holding the *chhatra* also seen on top of the back slab. It was believed that she is the presiding deity of Haripurgarh. N.N. Vasu and R.P. Mohapatra identified the image with the Buddhist deity Jaguli Tara but the presence of *chhatra* indicates that it is an image of a Jaina *sasanadevi*.

Dumuria

A broken Surya image (fig.6) is found at Dumuria village which is 5 K.M. away from Pratappur. Only lower portion of the image is intact. On the lower pedestal the seven spirited horses stand on their hind legs with their front paws uplifted and curled towards the chest. Aruna is seated in *padmasana* and flanked by the two attendants.

Kusmiagarh

Kusmiagarh is located near Haripur. It has been enshrined with two Jaina figures, one is seated in *padmasana* flanked by two standing attendants. Local people worshiped the deity as Kusum Thakurani. It can be identified with the Jaina Tirthankara as Neminatha. The lower panel of this slab is depicted with Yaksa Gomeda and Yakshini Ambika. Branches of mango tree are also seen over the head of Ambika. Yaksa Gomeda and Yakshini Ambika are flanked by six human figures. Ten armed Mahisamardini image is enshrined in modern miniature temple worshiped as Sahadasuni situated at Madhapur Panchayat of Badasahi.

Champagadi

At the village of Champagadi of Badasahi, the Neminatha image seated in *yogasana* is depicted with his consort Ambika made up of chlorite worshiped as Mahisasuri enshrined in a Mandapa surrounded by farm field.

Barudi

Barudi village is located at about one k.m away from Badasahi. The deity is worshiped in the name of Kotasuni under a banyan tree which can be identified as the Jaina *sasanadevi* Ambika. Sacrifices of goats, cocks and other birds has been practiced by the local people. The image of Ambika (fig.7) is seated in *lalitasana* on a pedestal. The attributes of four hands are indistinct due to the coat of vermillion. Her mount lion is depicted below the pedestal. A mango tree is carved above her hand spreading branches on two sides.¹⁶ The child on her laps is missing.

Chakripada

N.N. Vasu noticed the ruins of a stone temple on the eastern part Chakripada village of Badasahi. Presently, nothing except a few laterite amalaka's and the image of Narasimhi are found at the place standing on a lotus pedestal. But the face of the image appears like a Baraha. Perhaps in later time the face was newly carved by a local sculptor due to the damage of original face of Narasimhi(fig.8).

Chandrasena

A Jaina chaumukha image is noticed on the bank of Bodhipokhori pond. This chaumukha contains within its four side niches the figures of Chandraprabha, Risabanatha, Ajinatha and Parsavanda standing in *kayotasarga* pose along with their respective *lanchanas*. It measures 0.50m X 0.17m in height. This *chaumukha* is locally worshiped as Chandrasena. Similar chaumukhas also found in Baripada museum and in Kisorepur village near Betnoti in Mayurbhanj.

The *chaumukha* noticed by a previous scholar no more exists in Baripada museum. The *chaumukha* of the Baripada museum has been broken from the upper side only the lower portions of the tirthankara images are seen. The *lanchanas* namely bull, deer, crescent moon and lion indicate that the tirthankaras represented here are Risabanatha, Santinatha, Chandraprabha and Mahabira respectively.¹⁷

Kosali

A figure of Parsavanatha is kept inside a newly constructed miniature temple along with an image of Vishnu. The Parsavanatha image measures 1.35m X 0.70m, standing in *kayotasarga* pose on a double petalled lotus pedestal. He is flanked either side by an attendant in *tribhanga* pose His head is shown with serpent of seven hoods. The four handed Vishnu image is made up of chlorite. Three hands are broken while the lower left hand holding the mace is intact.

Kuradihagarh

Kuradihagarh is located 5 miles east of Manatri. After the fall of the stong hold of Manatri, Damodarbanja said to have made it his last resort to save the kingdom from the hands of the

Maratha invaders.¹⁸ At present this site only possessed a stepped well with stone pavements measuring 15' X 15'. The number of steps inside the well are around twenty six.¹⁹

Kutilinga

Kutilinga is situated 45 k.m. from Baripada the banks of the river Deo at Udala. According to the local people many Shiva lingas were unearthed accidentally during the ploughing activity in the field. It has been noticed a Mahisamardini Durga made up of chlorite in a small shrine is worshipped as Patadevi.²⁰

Dhuni Temple

A modern shrine built in front of the Kaptipada palace contained some *brahmanical* images like Mahisamardini image standing in a *pratyahidha* pose, a Surya and a Gana image.²¹

Jatiasuni Temple

Jatiasuni temple is a modern miniature temple located in Pedagadi village of Kaptipada. The shrine contains a number of *brahmanical* images like fourhanded Matrika image of Indrani seated in *lalitasana* pose on a pedestal. The child is depicted near her left leg.²² An image of four handed Gangadhara Shiva is standing in *tribhanga* pose with four hands. Both right hands are broken where as the left hands are intact. On the eastern side of Pedagadi village, a modern shrine known as Maa Basuli temple contains the image of Kartikeya, Parvati and a broken image of Parsavanatha.

Bhimeswari

The Bhimeswari temple was originally erected on the top of hill near river kala at Pedagadi village. Presently the shrine is no more available. Presently images of Kartikeya, Chamunda, Bhairava, Varahi are enshrined on a small mandapa in a neglected form. In recent years the image of Ganesha was stolen. The two armed Kartikeya image standing on a lotus pedestal holds the spear in the right hand while the left hand placed on the rooster cock which is a typical late 9th century feature.²³ Devasana stands in the lower left corner of the pedestal and supports the fact cock with his uplifted right hand. The Chamunda image is seated over corpse. She is laughing horribly. All her hands are completely broken. Her hair arranged with flame like arrangement of serpentine coils hovering above which assigned the image to late 9th century A.D.²⁴ The image of Yami is shown seated in *lalitasana* over the mount buffalo. The Bhairabi image is seated in *Paryanka* pose on Viswapadma cushion with a animal headed image (Corpse?) folding his hands in *namaskara* mudra is quite peculiar. The Varahi image is standing on a pedestal. The deity has eight hands without the usual potbelly. She holds rosary, sword, shield, *kapala* and the lower left hand is in *Varda*. The attributes of other hands are broken. The Lokanatheswara temple also situated in Pedagadi village, preserves the various *brahmanical* images like Brahmani, dancing Ganesha and Mandira Charini.

Goleni

Goleni village located in Saraskana block of Mayurbhanj and is about 42 k.ms from Baripada. Mainly the village is inhabited by the gualas. The site is having many *brahmanical* images like four handed standing Vishnu on a lotus pedestal, Mandira charini and door lintel and many amalakas of early temples. The present scholar explored this site during the field survey.

Kishorepur

Kishorepur is located 5 K.ms from Betnoti Bus stand. The Chandi temple of this village made out of laterite stone in Khakara order. The square plan of the Jagamohana assigned this temple to 9th C.A.D.²⁵ The presiding deity of this temple is ten handed Chamunda seated in *Maharaja lilasana* on the back of a prostrate male. One notices a dancing Bhairava image (fig.9) worshiped on a miniature Mandapa in the temple premises.

Isaneswara Temple

Isaneswara temple is located on the banks of the Khadakhai river of Rairangpur. The temple is constructed out of terracotta brick on a low platform which is surrounded by a compound wall. A hoard of Roman gold coins were discovered from a mound close to the Isaneswara temple.²⁶ The walls of the temple represents the motifs of floral design, Radhakrishna, cows and cow heads,

erotic scenes and Isana (dikpala) etc. From the architectural and sculptural point of view, the Isaneswara temple seems to be later than that of Rasikaraya temple of Haripur.

Bada Jagannath Temple

The Bada Jagannath Temple of Baripada was constructed by Raja Baidyanath Bhanja which is known from a tablet containing an inscription of two lines fixed in the upper end of the right hand boundary wall of this temple. This inscription stated that this temple was built in the saka era 1497 corresponding to 1575 A.D.²⁷

The temple preserves two seated figures of Parsavanatha worshiped as Ananta on either side of the inner entrance provided with canopies of nine and thirteen hooded snakes which is peculiar and not found elsewhere in Odisha. The inner part of the Jagamohana wall also contained the two images of Jaina tirthankaras.²⁸ One among them is the Parsavanatha image standing in *kayotasarga* pose on a double petalled lotus and the image of Risavanatha (fig. 10) contains on its stele the figures of all other twenty-three tirthankaras in standing pose.²⁹ Here Rishabhanatha has been regarded as *Mulanayaka*. The Jagamohana wall also contains the images of Jambala (fig. 11) of earlier date, Ganesha and Ganga of much later date. The southern entrance of the Jagamohana on its door lintel also contains a miniature image of Bhairavi which can be assigned to 16th C.A.D.

A beautiful image of Vishnu (fig.12) standing in *samabhanga* pose with four hands is also enshrined in the temple complex. The image is made up of chlorite. His upper right hand holds the *akshamala* while the upper left hand holds a conch shell. The lower two hands are placed on the head of two female attendants. A circular halo is seen behind the head of the deity. The image was wrongly identified by N.N. Vasu and R.P. Mohapatra as Avalokitesvara. Similar Vishnu images can be seen in Siddheswara temple of Jajpur and Nilamadhava temple of Mudagala. These images can be assigned to 9th century A.D.

The sculptural and architectural remains so far explored from the Mayurbhanj are no less important than the other places of the state. The Iconographical features of these images bearing a district art of school in Odisha which is unique in character. The future excavation and exploration in Mayurbhanj will definitely bring new light on the history of northern Odisha.

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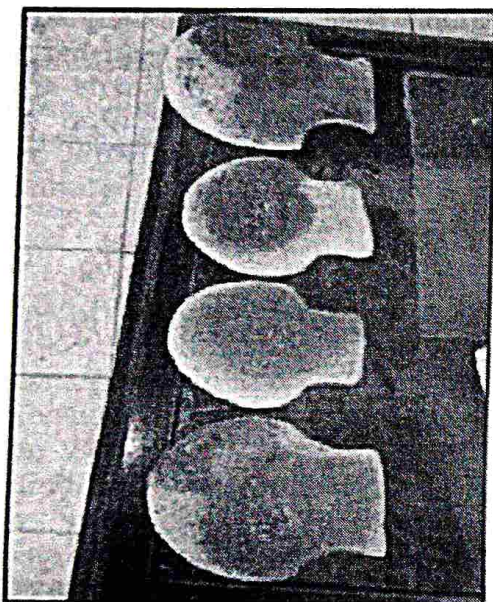


FIG.1 - Shouldered Celts
(Baripada Museum)

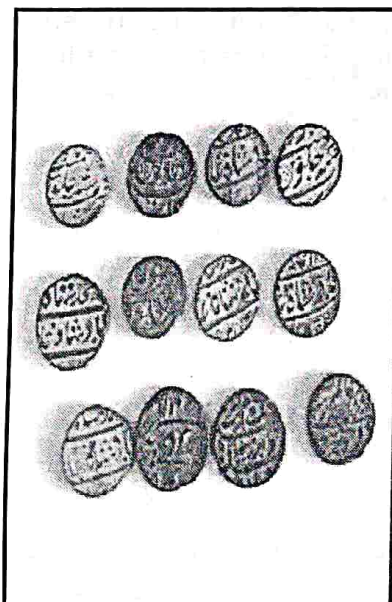


FIG.2 - Mughal Coins
(Baripada Museum)

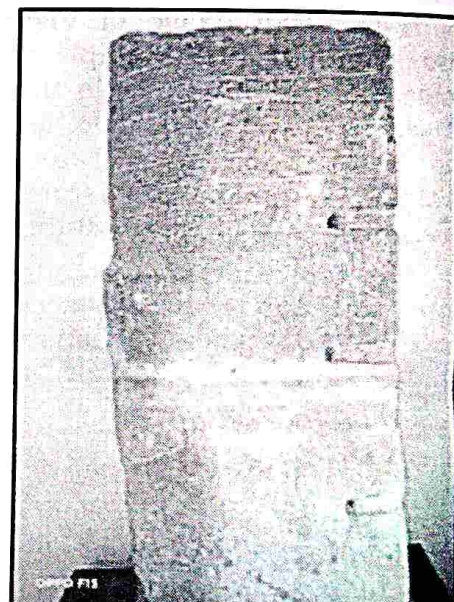


FIG.3 - Bilingual Inscription
(Baripada Museum)

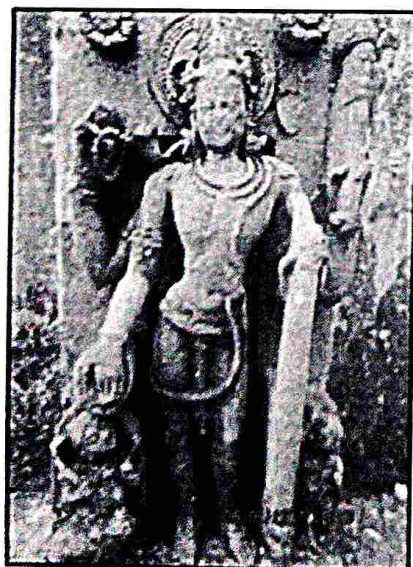


FIG.4 - Shiva
(Manatri)

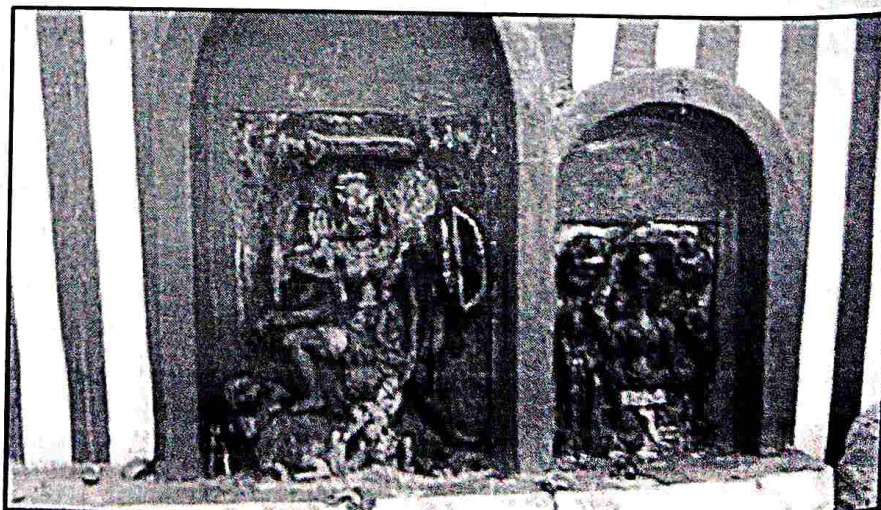


FIG.5 - Mahisamardini Durga and Jaina Sasandevi
(Haripur)

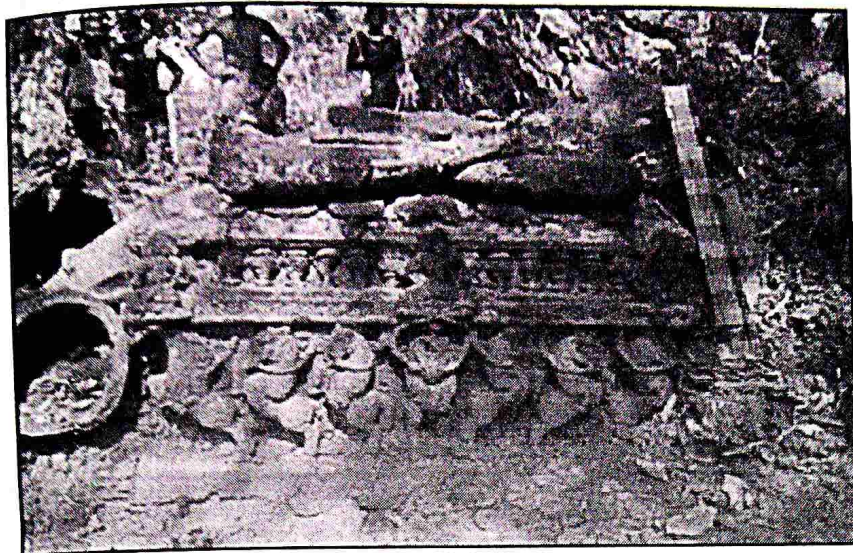


FIG. 6 - Surya
(Badasahi)



FIG. 7 - Ambika
(Badasahi)

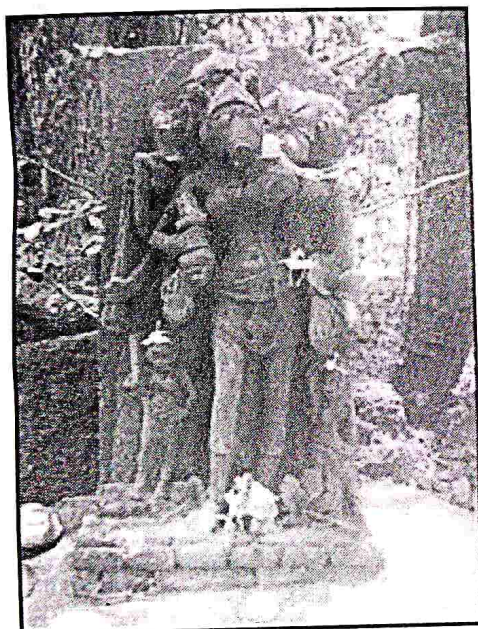


FIG. 8 - Narasimhi
(Badasahi)

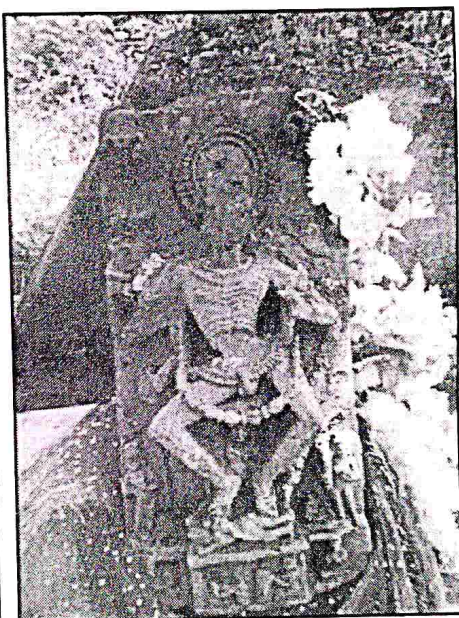


FIG. 9 - Bhairava
(Kishoripur)



FIG. 10 - Risavanatha
(Bada Jagannatha Temple, Baripada)

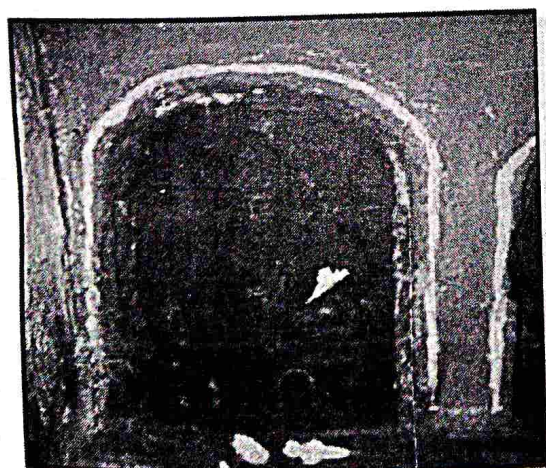


FIG. 11 - Jambala
(Bada Jagannath Temple, Baripada)



FIG. 12 - Vishnu
(Bada Jagannath Temple, Baripada)