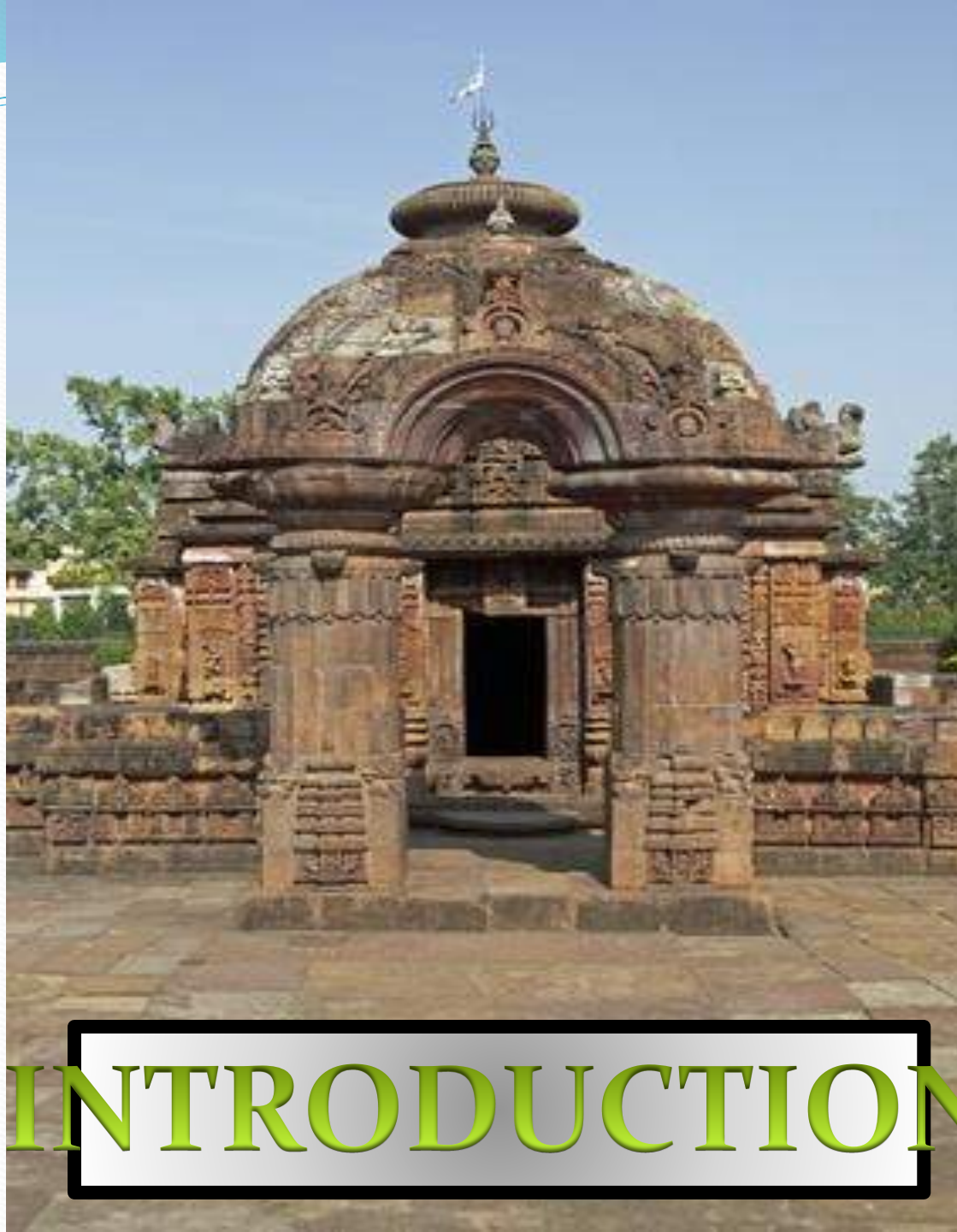


ART AND CULTURE OF
ODISHA: A STUDY ON
MONUMENTS OF
BHUBANESWAR

PRESENTED
BY

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ODISHA



INTRODUCTION

ODISHA

- Odisha, the state of east coast of India had been the cradle land of cultural activities since the dawn of human civilisation.
- Bhubaneswar is the capital of Odisha province, of Indian union since its formal inauguration on April 13, 1948.
- The modern city was designed by the German architect Otto Konigsberg in 1946.
- Like Jamshedpur, Chandigarh, it is one of the planned cities of modern India. This is also one of the cleanest and greenest cities of India.
- Bhubaneswar is also known as *Ekamrakshetra* in ancient scripture and owing to large number of ancient temple this city is known as temple city.

HISTO

- The history of Odisha goes back to prehistoric period as the cultural & material remains shows in form of prehistoric stone tools and rock art discovered in the twin hillock of Khandagiri and Udayagiri and in different places of the state.
- The Historical account of this state started with Nanda rule in Magadha in the 4th Century B.C. But the real history begins with the famous Kalinga War fought in the year 261 B.C between Ashoka Mourya of Magadha and Kalinga.
- After Ashoka, the Chedi dynasty ruled over the then Odisha during 1st Century B.C. The Famous Hatigumpha Inscription speaks about Mahameghvahana Kharavela as the powerful ruler of Chadi dynasty under whom Odisha reached its highest political strength in the 1st century B.C.

- History of the state remained in darkness for a period of more than 500 years and again came into prominence during the reign of Sailodbhavas in 7th Century B.C.
- The Bhaumakaras in 8th-9th century A.D, the Somavamsis in 10th-11th Century A.D, the Gangavamsis in 12-14th Century A.D and the Suryavamsis in 15-16th Century A.D ruled over Odisha.
Though nowhere it is mentioned that all the above ruling families after Mourya and Chedi rule had their administrative capital at Bhubaneswar, but this city remained the cultural capital of Odisha through out the history of Odisha.
- Large number of monuments in form of Forts, Caves, Temples and independent Sculptural objects were commissioned in different places of the state for a long time.



WHAT IS MONUMENTS



“Monument” means any structure, erection, pillar or any tumulus or place of interment, or any cave, rock-sculpture, inscription or monolith, which is of historical, archeological or artistic interest and which has been in existence for not less than one hundred years.

MONUMENTS OF ODISHA

- As already mentioned Odisha due to long period of cultural activities preserves huge numbers of monuments of different religion.
- On the basis of religious affiliation the monuments of Odisha may be divided in to Buddhist, Jain and Hindu religious monuments.
- Besides religious monuments it also possess secular monuments like forts i.e Sisupalgarh, Asurgarh, Barabati etc.

TYPES OF MONUMENTS IN ODISHA

■ RELIGIOUS

➤ BUDDHIST


➤ JAIN

➤ HINDU

■ SECULAR

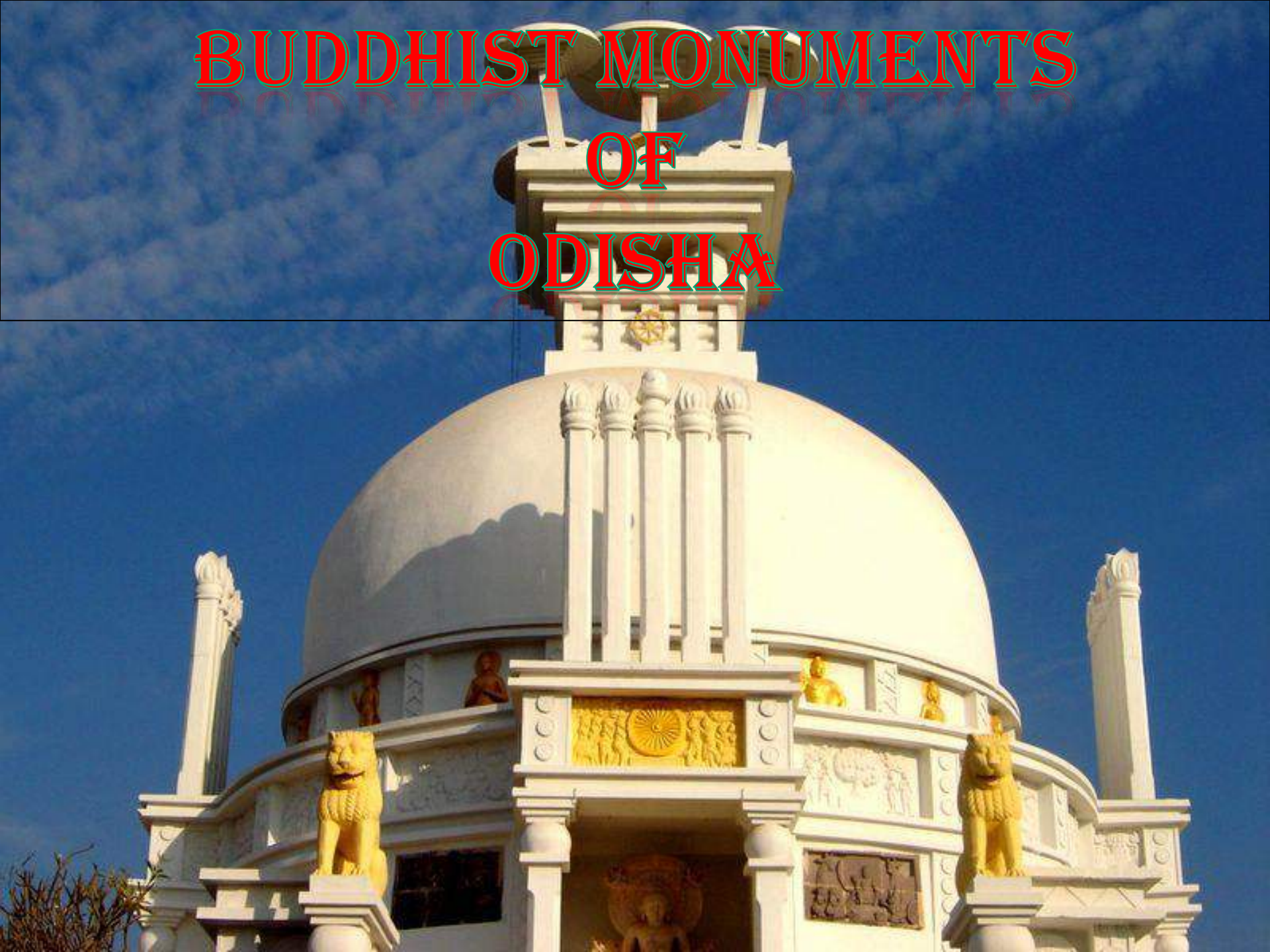
➤ FORTS

➤ PALATIAL REMAINS



RELIGIOUS MONUMENTS OF ODISHA

BUDDHIST MONUMENTS OF ODISHA



- ❖ The history of Buddhist Monuments date back to Kalinga War i.e 261 B.C.
- ❖ Flourished under the direct patronization of Mouryan Emperor Ashoka to propagate Buddhism in his newly acquired province of Kalinga.

❖ Specimen of Buddhist Monuments Includes.

- Remains of an Ashokan Pillars in form of Siva Linga in Bhaskareswar temple.
- The Capital of Ashokan Pillar in the premises of Orissa State Museum.
- The Forepart of an elephants and Ashokan Edicts at Dhauli.
- The Remains of a Lion as Crowning element of Ashokan pillar now preserved at Orissa State Museum.
- Some fragments of railings of Stupas, Monasteries, Images of Lord Buddha etc are found in different places of Odisha.



**The Forepart of an elephants
over the Ashokan Edicts at**



**The Capital of Ashokan Pillar
in the premises of Orissa State**



Remains of an Ashokan Pillars in
form of Siva Linga in

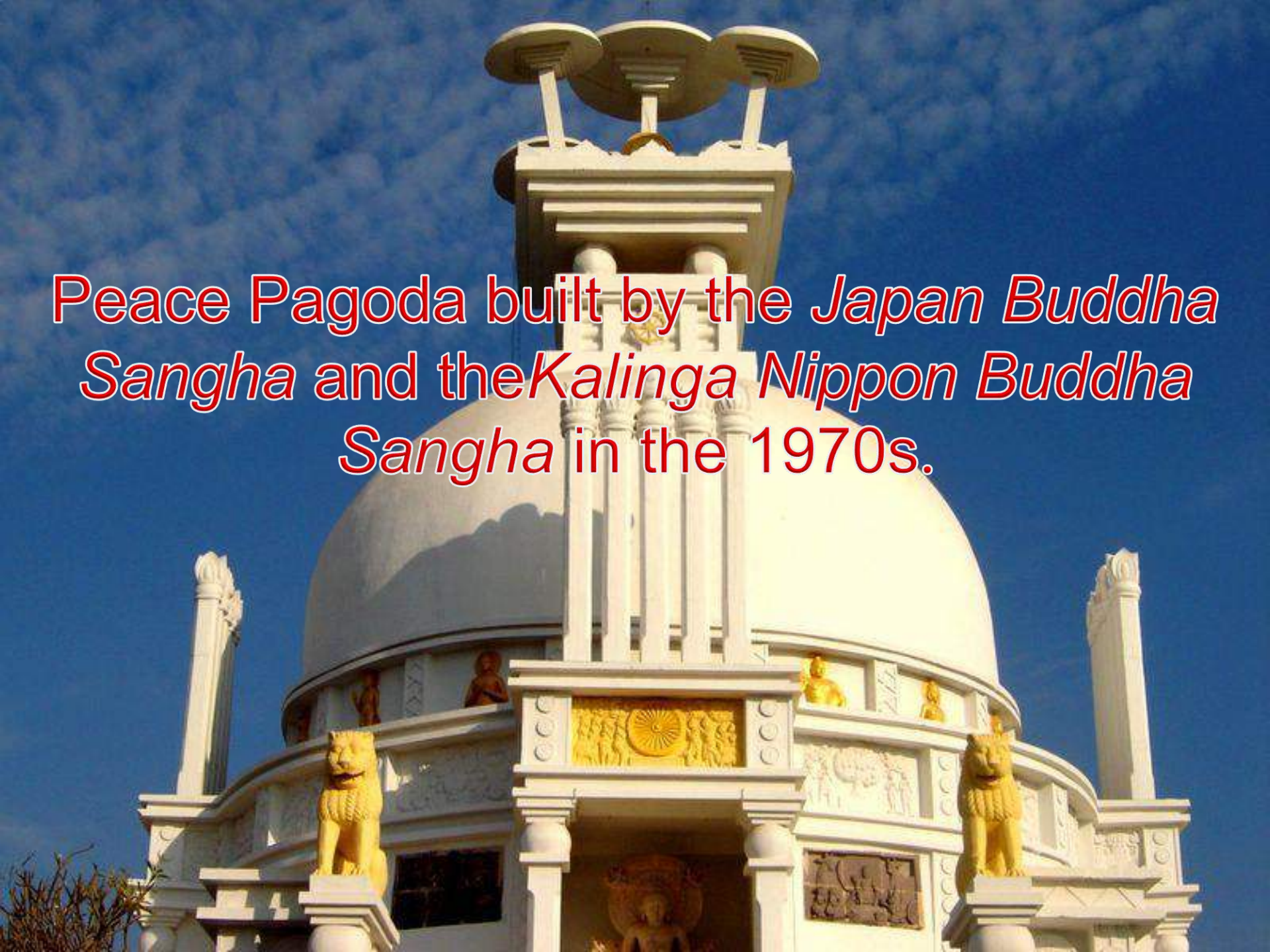


Shanti Stupa at Dhauili

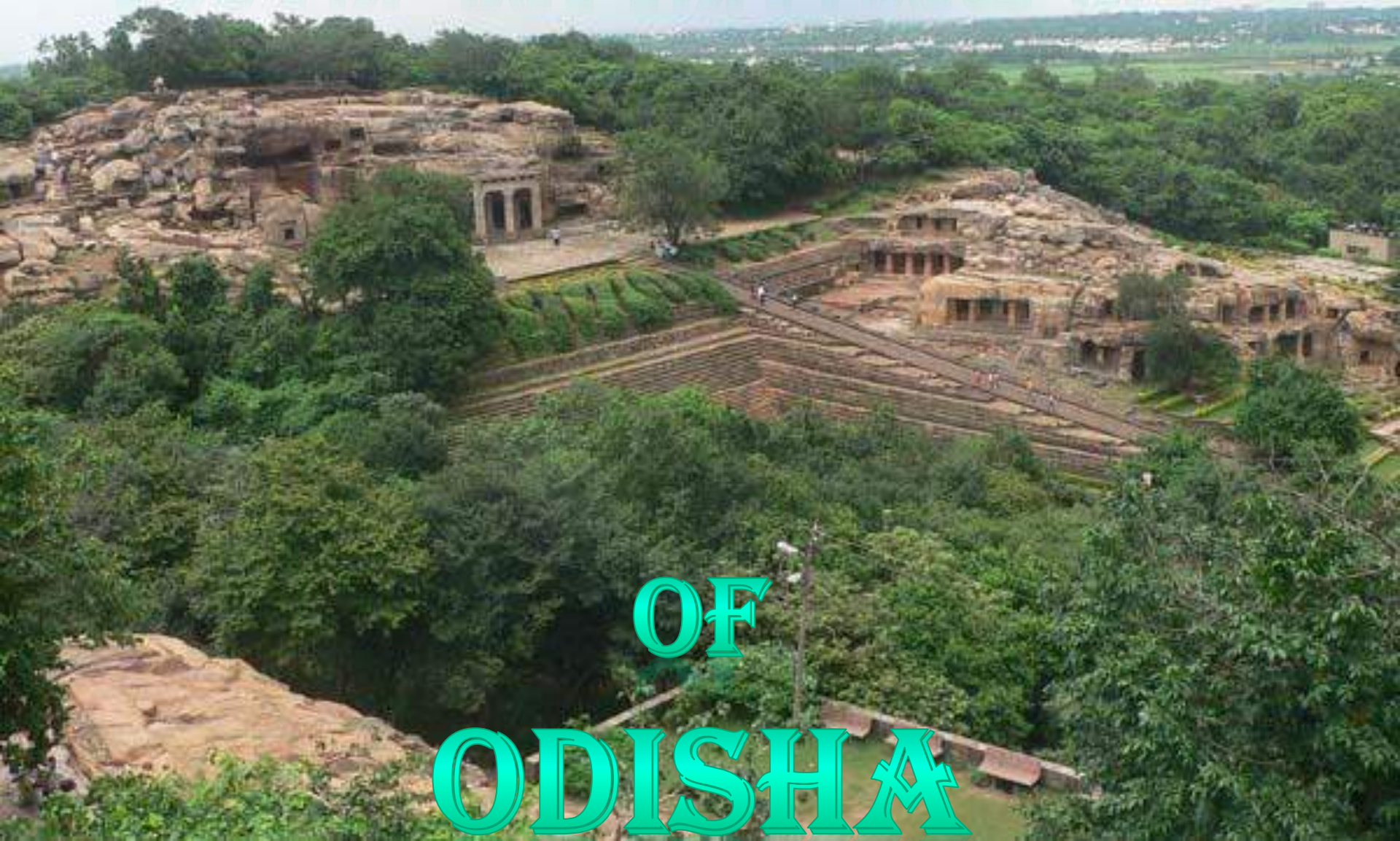
Historical Daya River with the Shanti Stupa in background.



Peace Pagoda built by the *Japan Buddha Sangha* and the *Kalinga Nippon Buddha Sangha* in the 1970s.



JAIN MONUMENTS



OF
ODISHA

- ❖ The history of Jain Monuments of Odisha date back to Chedi Rule in Odisha (*Kalinga*) i.e 1st Century B.C.
- ❖ Caves were excavated under the direct patronization of Chedi Emperor Kharavela to provide retreatment to the Jain monks in rainy season.
- ❖ Later , the Bhaumakara and Somavamsi Kesari rulers also commissioned excavation of some caves in 9th- 10th

❖ Originally there were more than 100 caves, but due to ravages of time and severity of climate presently 18 caves existed in Udayagiri and 15 are in Khandagiri hill.

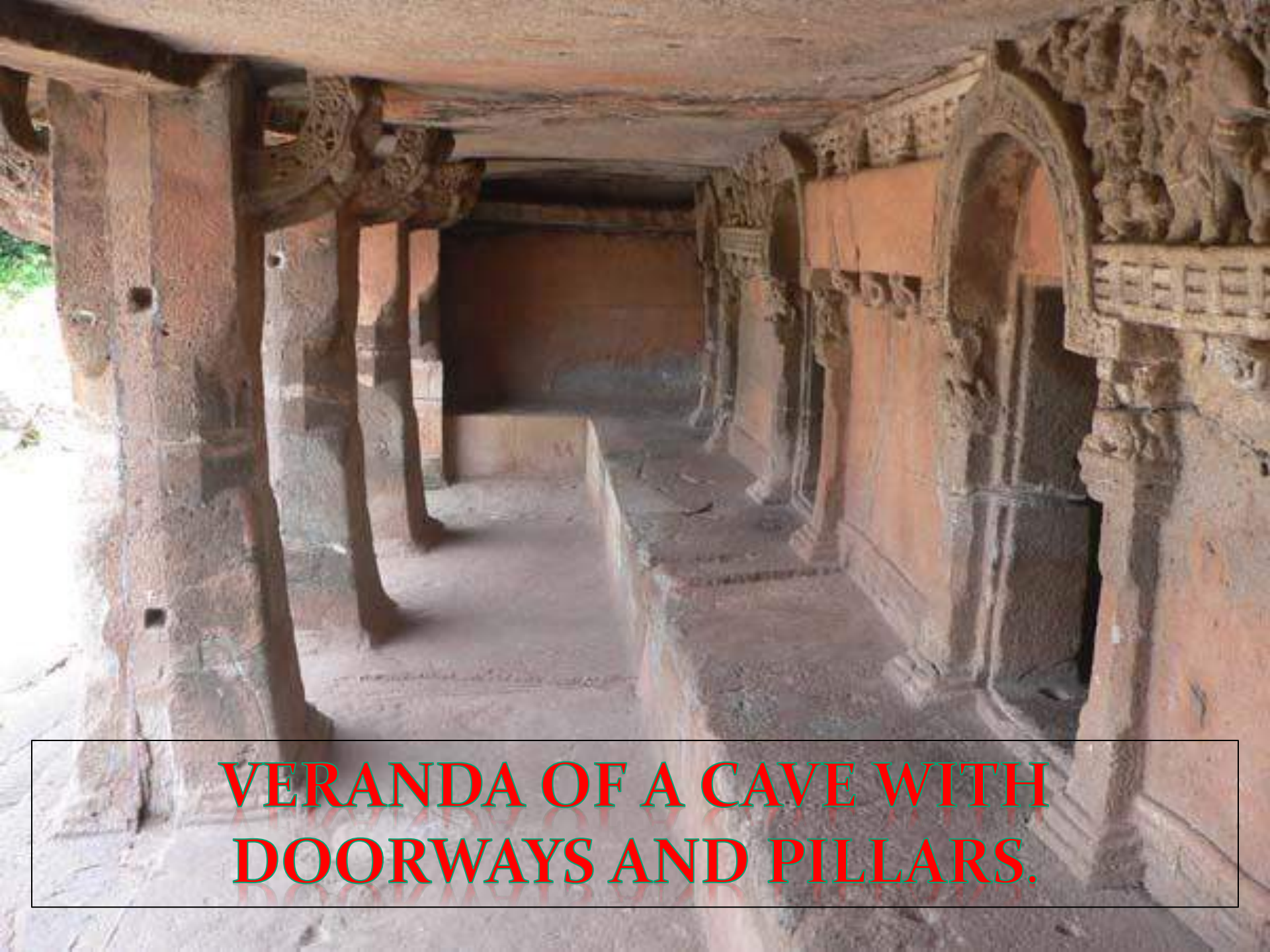
❖ The caves are excavated from the living rocks and

ARCHITECTURAL FEATURES

- The caves are excavated mostly on the slope of the hill.
- The caves are consists of either single cell, double cell or multiple cells, The multiple cells caves are fronted by pillar.
- The caves are small in height with concave floor and provided with small doorways flaked by leaning pilasters.
- All the above features were designed

SCULPTURAL FEATURES

- Facades of the caves are carved with beautiful sculptural panels in frieze.
- These sculptures are highly artistic and natural in appearance.
- Sculptures are carved in low relief's and are not projected beyond the surface



**VERANDA OF A CAVE WITH
DOORWAYS AND PILLARS.**



DOORWAYS WITH SLANTING PILLASTERS



KUMBHARI GUMPHA- A DOUBLE STORIES CAV

LOW RELIEF SCULPTURAL PANEL IN THE FACADE OF A CAVE





Jain images and their *Sasandevīs* in a cave in
Khandagiri hill

HINDU MONUMENTS OF ODISHA



HINDUISM IN ODISHA

- Sanskrit text like *Ekamra Purana*, recorded the tradition that the Gauda king sasanka, a stunch devotee of Siva, conquered part of the then Odisha and built the first Saiva temple at the site of Tribhubaneswara.
- The sect which brought change in the religion of the people of this city in ancient time and gave an impetus to temple building was the Pasupata sect, organised by Lakulisa a Saiva teacher.

HINDUISM IN ODISHA

- The above sect established itself in Odisha in the fifth century A.D. after overpowering the prevailing Buddhist faith.
- Thus, since early time Odisha had been the famous centre of *Saivism*.
- *Saivism* was patronized by ruling dynasties like the Sailodbhavas, the Bhaumakaras, the Somavamsis and partly the Gangavamsis.

HINDU TEMPLE

- Due to religious sanctity large numbers of temples were constructed in different cities of Odisha by various ruling families.
- In fact, some cities owing to large numbers of extant temples often called as temple cities.
- Bhubaneswar is the centre of Odishan Temple Building Tradition or the Kalingan temple architecture.

TEMPLE ARCHITECTURE

- In Odisha temples were constructed during a long period from 6th Century to 15th Century A.D are standing and gives us a picture of Kalingan Temple Building Tradition
- Ancient treatises on Architecture or the *Silpasastras*, gives us a vivid account on the temple architecture of Odisha.

TEMPLE ARCHITECTURE

The existing temple of Bhubaneswar shows an evolutionary phase in the temple building tradition of Odisha. i.e formative, mature and climax phase. Besides Bhubaneswar in many other places early extant temples are also found both in good and dilapidated condition. Originally Odishan temples belonged to Indo-Aryan group i.e Nagara style of North Indian temple architecture, but due to regional variations it was styled as Kalingan Temple Architecture. Later on Architectural styles of Central Province were brought to this land by the Panduvamsis alias Somavamsis through South Koshala to the Coastal Odisha. In south Odisha

TYPES OF TEMPLES

- Architectonically, the temples resolve themselves into three broad orders, known to local terminology as *rekha*, *pidha* and *khakhara*.
 - *Rekha*- characterized by a curvilinear spire and meant for Sanctum Sanctorum where the deities reside.
 - *Pidha*- characterized by receding tiers and meant for both jagamohana or hall of audience and vimana or sanctum sanctorum.
 - *Khakhara*- Characterized by an oblong ground plan with a semi cylindrical super structure and meant for sanctum sanctorum for female divinities.

FEATURES OF ODISHAN TEMPLE

ODISHAN TEMPLE IN GENERAL HAS TWO BROAD CATEGORY OF FEATURES.

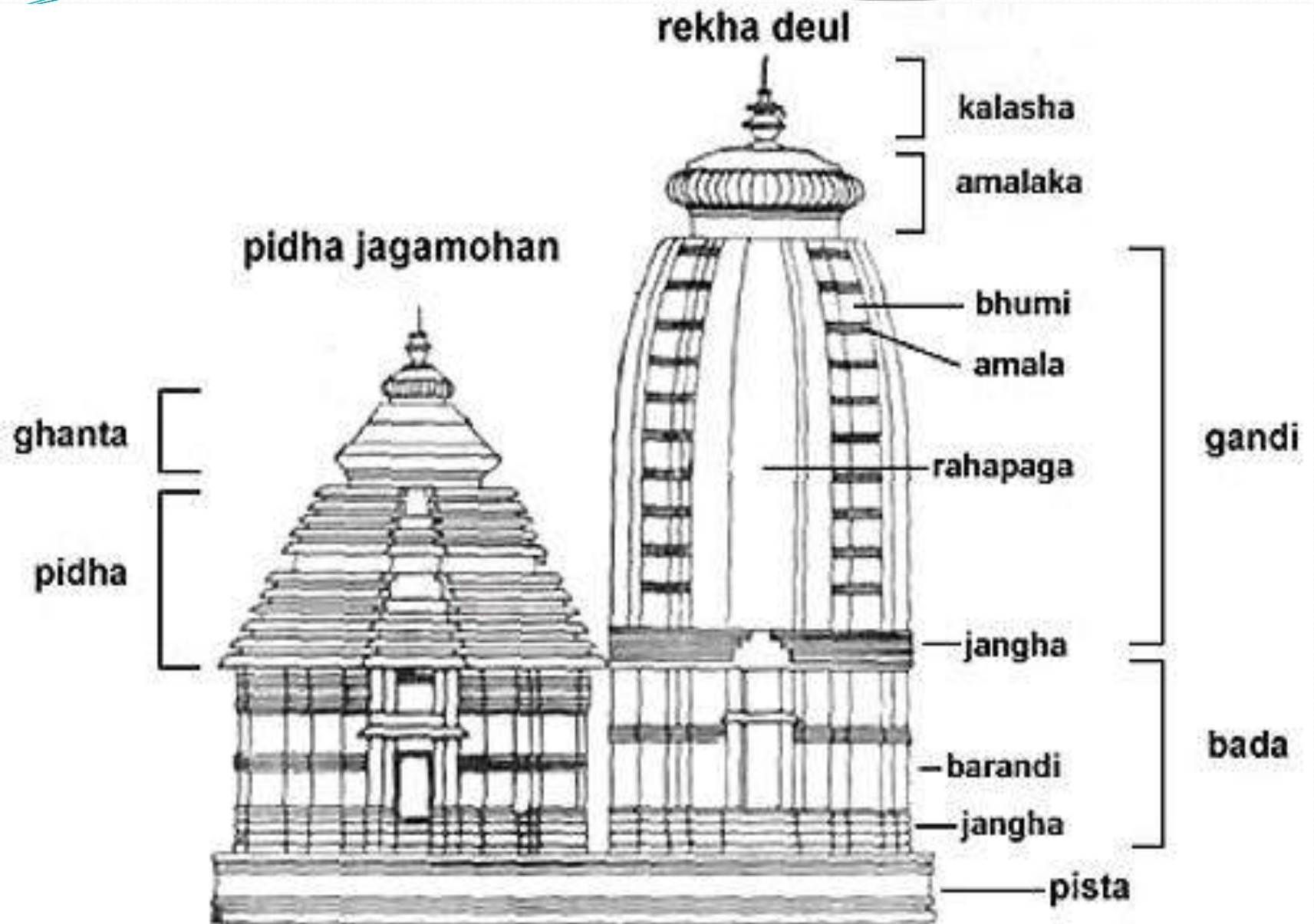
- ARCHITECTURAL FEATURES.

CONSISTS OF ARCHITECTURAL COMPONENTS OF A TEMPLE.

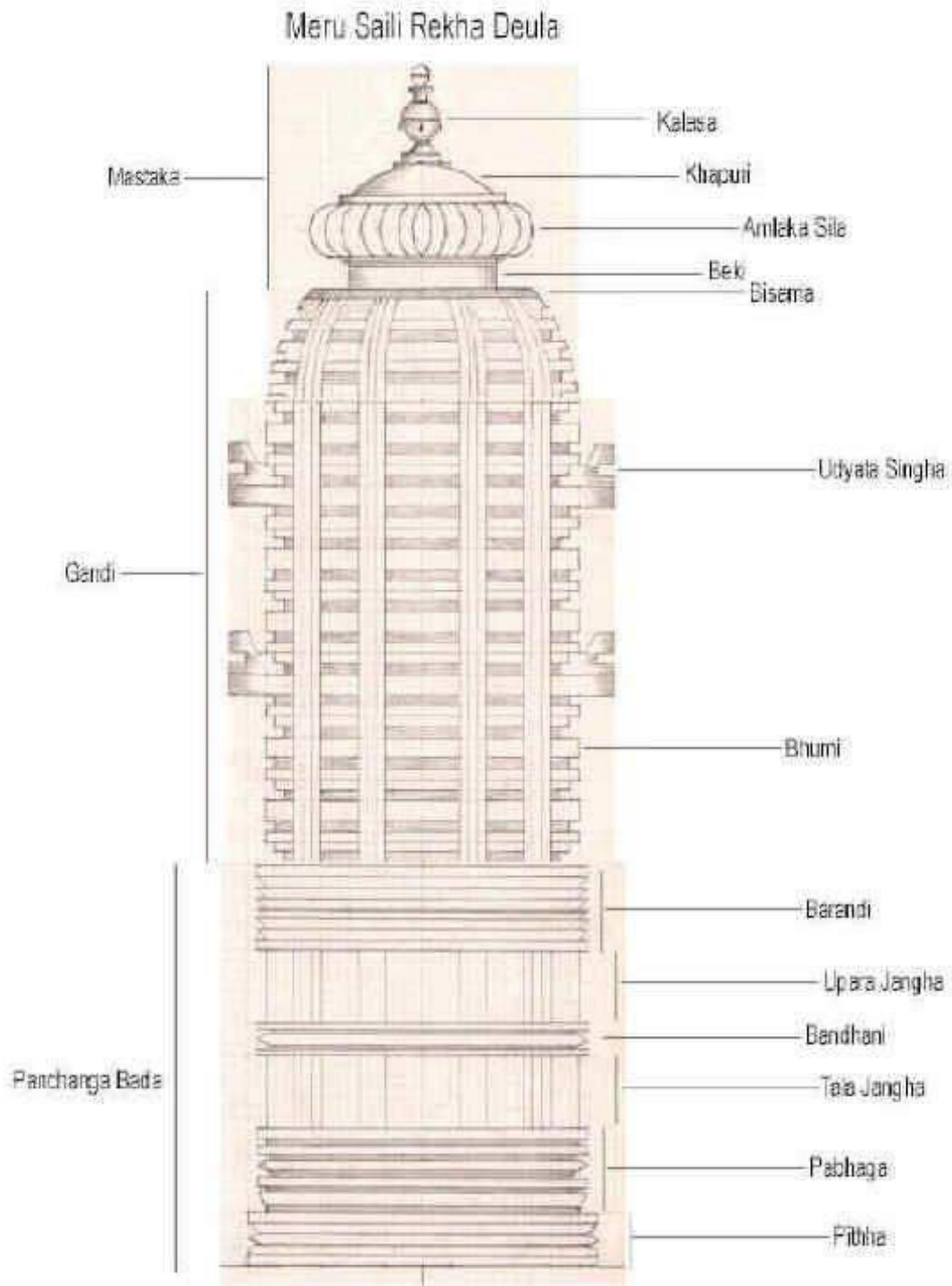
- SCULPTURAL FEATURES.

CONSISTS OF SCULPTURAL AND DECORATIVE MOTIFS ADORNING THE TEMPLE. THIS ALSO INCLUDES

AN OF ODISHAN TEMPLE ON ELEVAT

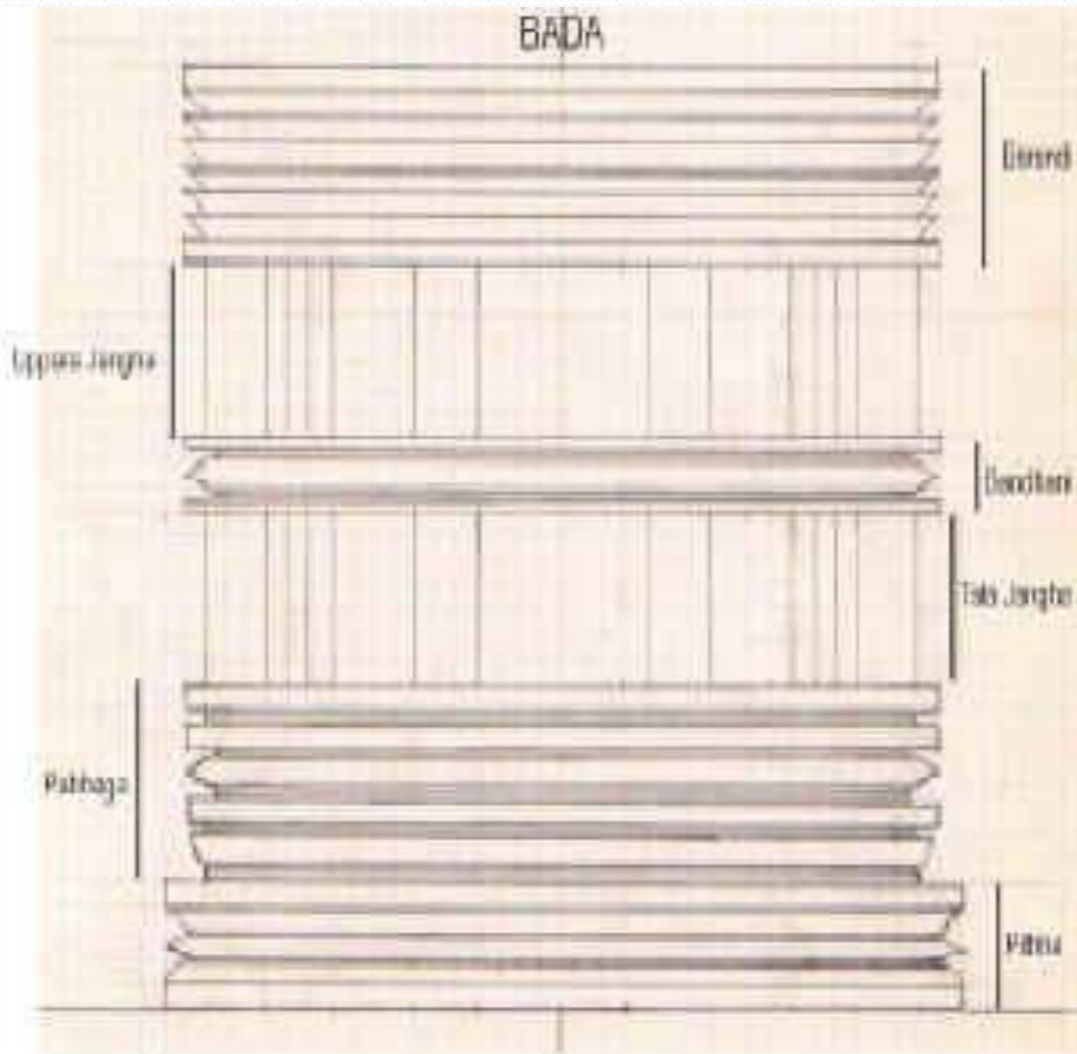


FEATURES OF REKHA TEMPLE



A Rekha temple characterized by a curvilinear spire and generally meant for vimana or the sanctum sanctorum.

BADA PORTION OF REKHA TEMPLE



Bada meant for the wall part of the temple. In the interior this part is simply plain, and square on plan, where as on the exterior part *Bada* is decorated with both architectural and sculptural features, which gives it an ornamental appearance.

BADA- FEATURES

- *Bada* is almost same in *Rekha* and *Pidha* temple except for the *Parsvadevata* shrine in the *raha paga*.
- On the evolutionary scheme in the early temple-*bada* has three fold division called as *trianga bada* i.e. *Pabhaga*, *jangha* and *baranda*.
- With matured phase *bada* become five fold divisions namely *Pabhaga*, *Tala Jangha*, *Madhya bandhana*, *Upara jangha*, *Baranda* and called as *panchanga bada*.

Pabhaga or Foot



The lower
most unit of
bada is
Pabhaga
consisting of
Khura,
Kumbha,
Pata, *kani*,
basanta.

Jangha or



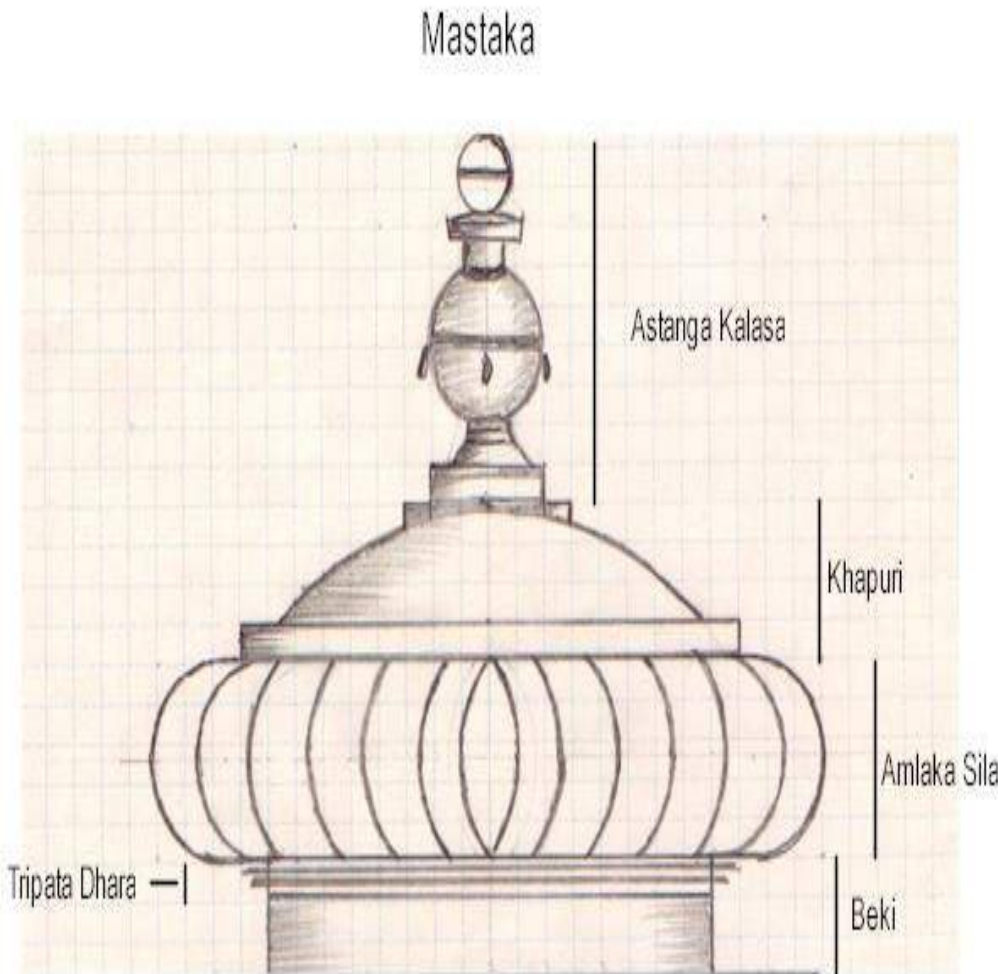
- Jangha or Shin part of the temple represent the central part of bada or wall.
- In the early phase it was single storied where as in the later period it became two storied with a dividing line called as *madhya*

Gandi-Superstructure



- *Gandi* or the super structure of a *rekha* temple is designed as a curvilinear structure and separated from the *bada* by a *baranda*.
- The *gandi* is divided into *pagas* or projections and depicted with *chaitya* medallions. The *Kanika* or corner projection is divided into storey by *bhubmi amalaks*.

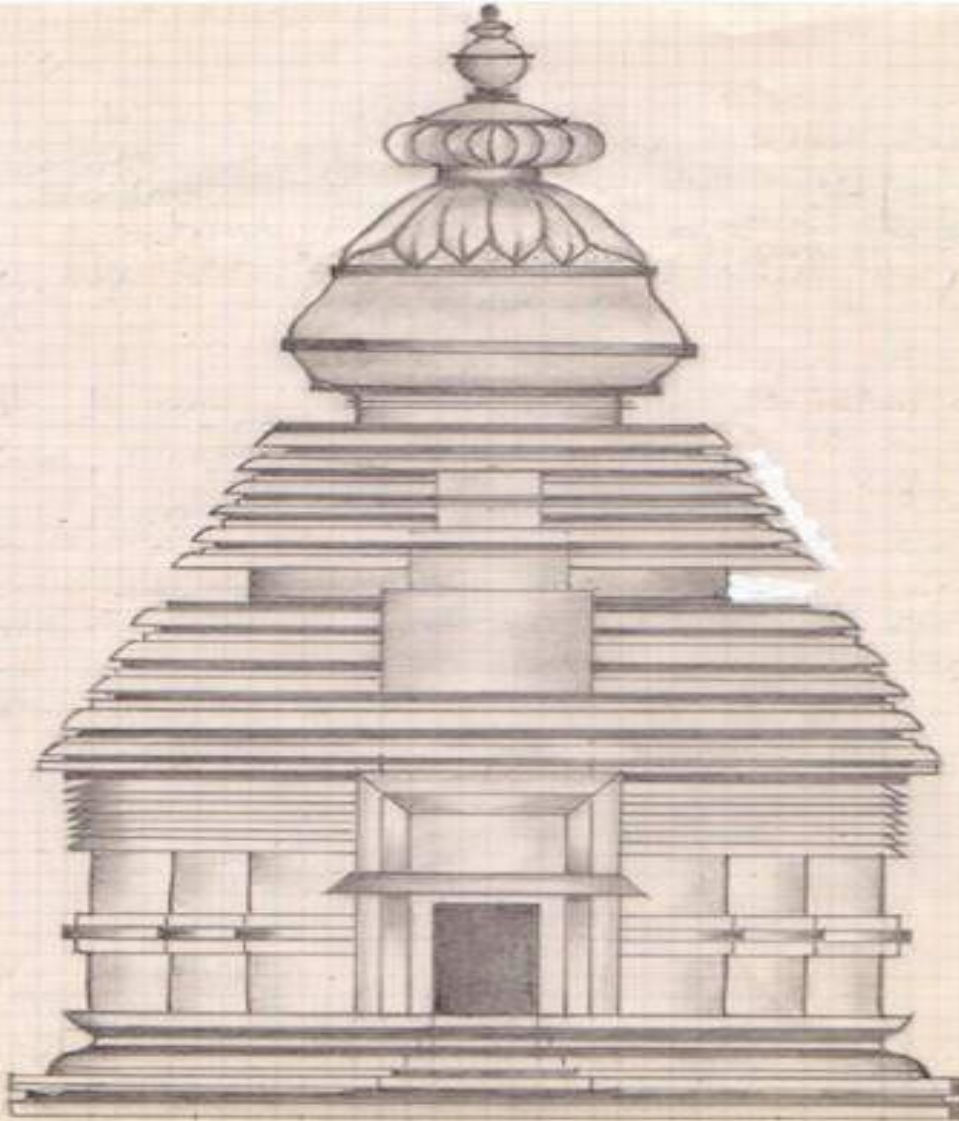
Mastaka- the finial



- *Mastaka* or the finial part of the temple is separated from the *gandi* portion at *bisama*.
- Mastaka of a *rekha* temple consisting of five architectural element i.e *beki*, *amalaka*, *khapuri*, *kalasa*, *ayudha*.

PIDHA TEMPLE

Ghanta Shree Mohana



- *Pidha* temple is characterized by receding tiers at *gandi* level.
- The *bada* part is as same as *rekha* temple.
- *Mastaka* part consisting of seven element.

Gandi of Pidha temple



*Gandi part of
a pidha
temple is
designed with
a set of
receding tiers
or pidha.*

Mastaka of Pidha temple



Mastaka or the finial part of a pidha temple consisting of seven architectural element i.e beki, amalaka, khapuri, ghanta, amalaka kalasa, ayudha.

KHAKHARA TEMPLE



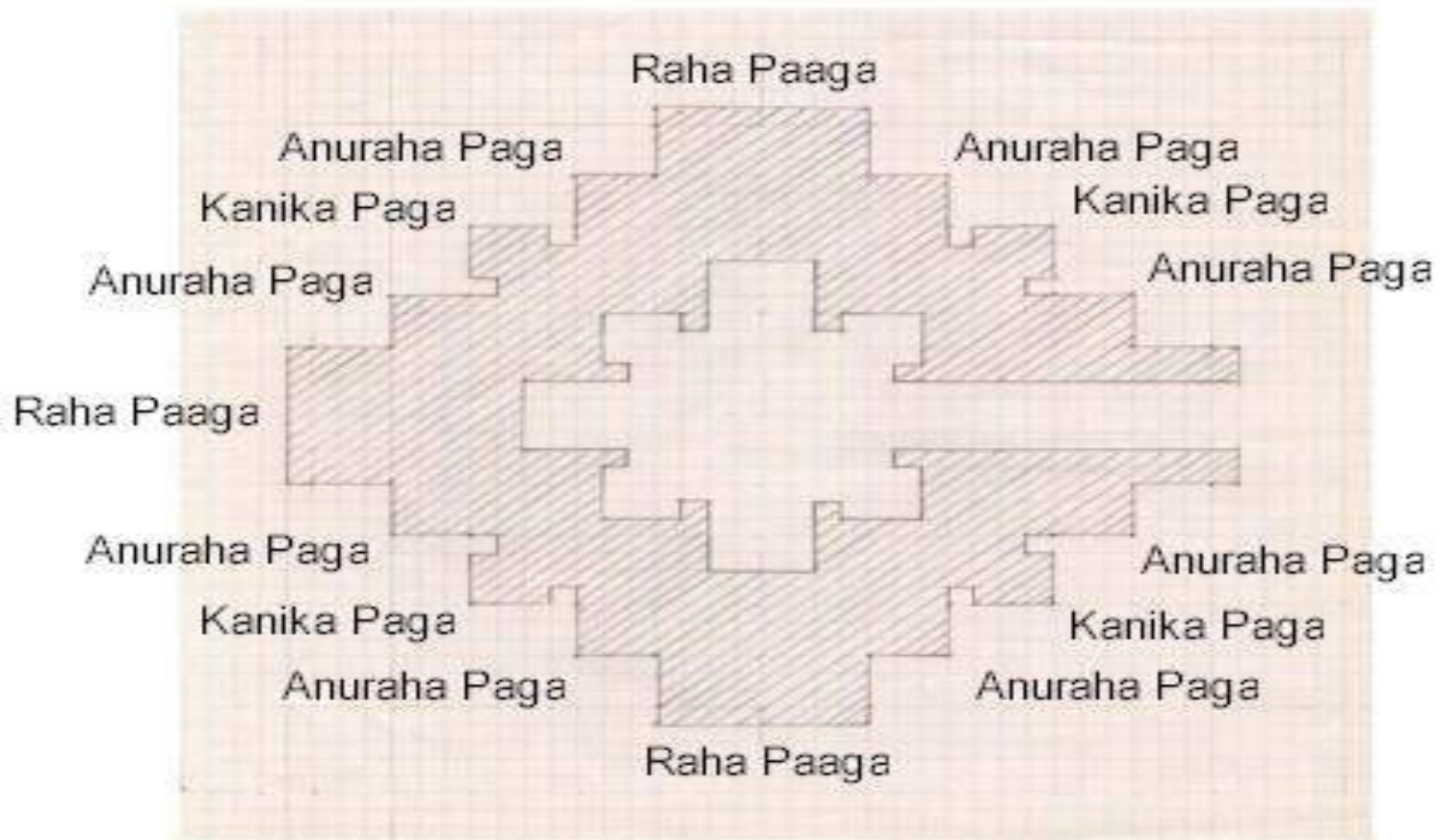
- *Khakhara temple is characterized with an rectangular ground plan and a semi cylindrical superstructure.*
- *This type of temple is only meant for female divinities.*



**Vaital
temple-
located in
Bhubaneswar
is a *khakhara*
temple
dedicated to
goddess
Chandi**

GROUND PLAN OF ODISHAN TEMPLE

Pancha Rathaka Deula Bhunaksa



Sculptural Features

The Odishan temples are remarkable for the abundance of sculpture including:

- **Religious:** Images of divine and semi divine personalities.
- **Secular:** Human figures, animal both real and mythical, and erotic figures.
- **Decorative patterns:** like Kirtimukha, Chaitya medallion and scrolls,
- **Architectural motifs:** like *pidha* and *khakharamundis*, *chaitya* window, *Vajramastaka* etc.

In Odisha, temple architecture and sculpture

Satrughaneswar Group of Temple

- Constructed during 6th century A.D. under Sailodbhava rule.
- In spite of being earliest extant temple, the temple, is found to be a mature conception.



- It represented a *rekha* temple.
- Along with this temple another two temple namely Bharateswara and Laxmaneswara also standing in the same compound dated to same time.





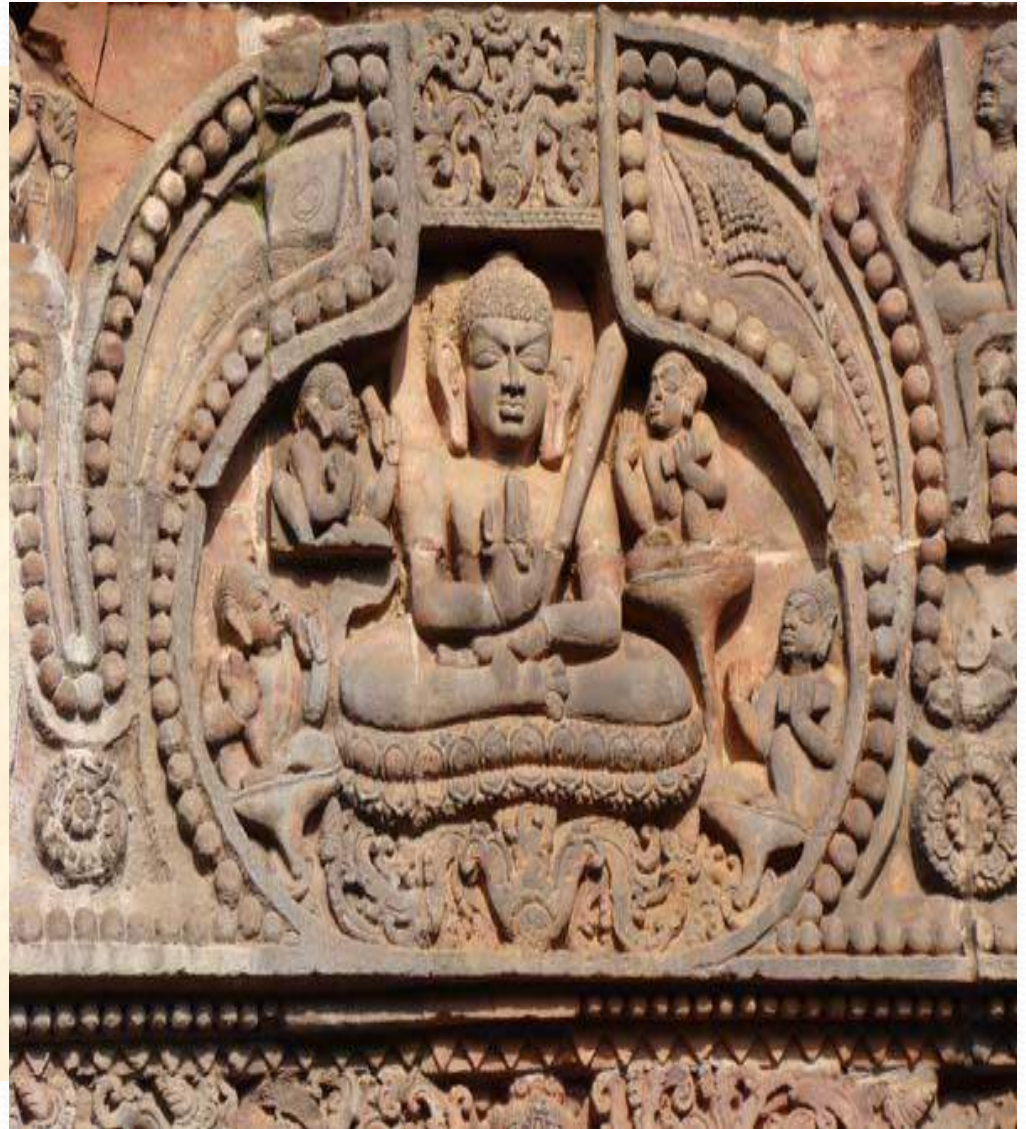
- The sculptures of the Satruganeswar are marked by vigour & exuberance of the designs recalling the best characteristics of the Post-Gupta Art.

Parasurameswar



- Built in the 7th century, the Parasurameswar Temple is small but lavishly decorated.
- Enclosed within a compound wall, the *deula*, facing the West is a square towered.
- The *jagamohana*, is a rectangular structure with a terraced roof, sloping in two stages.

- The *deula* about 13 mtr high is *triratha* on plan.
- The temple represent the stage of Saiva Pasupata Sect, illustrated by the frequent representation of Lakulisa.



Mukteswara temple

- Mukteswara temple (c. AD 950) is often referred to as the “gem of Orissan architecture”. Due to its delicate carvings on this refined little structure.
- The Temple was probably constructed by Somavamsi ruler Jajati Kesari- I after conquest of Utkala.





- The Mukteswara is important as a transition point between the early and later phases of the Kalinga school of temple architecture.

- The builder has successfully combined many elements of the old with new designs and conceptions.
- Many of the innovations took root, here and became essential features of all later temples.
- Scholars described the Mukteswara as "harbinger of the new culture".



- The '*torana*' of the Mukteswara deserves special attention.
- Its extraordinarily beautiful sculpture includes elaborate scrolls, graceful female figures, monkeys, peacocks, and a wealth of delicate and lovely decorative detail.



Rajarani Temple

- The Rajarani Temple, was built in the 11th century.
- The peculiar reddish sandstone known as Rajarani was used after which temple is named as Rajarani.
- It is also belived that the temple was initially known as Indralingeswara after Indraratha, a somavamsi king, who built this.





- Rajarani Temple stands on a raised platform.
- Its spire is decorated with clusters of turrets called *aangasikhara*. It is a influence of Central Indian style.
- The *Jagamohana* though demonstrating a pyramidal structure is yet to take on as a complete structure of its own.

- The sculptures adorning the walls of the *deula* are alive and energetic.
- Especially attractive are the sculptures of coquettish women, women carrying children, looking at their reflection in the mirror or playing becomingly with birds and nature.



Brahmeswar Temple



- The Brahmesvara temple was constructed by Kolavati devi, mother of Udyotakeasari and wife of Jajati Kesari II during first part of 11th Century A.D.

Brahmeswar, shows mature workmanship and advanced architectural features. Here the canons of Orissan architecture is found to have been fully applied.

- It is a *pancha-ratha* temple which give the structure almost a rounded appearance.



Among the dated temples it is the earliest one where iron beams have been used, and where porch or the *Jagamohana* consists of the full-fledged *Pidha-Deula* with the usual crowning members.



Lingaraj Temple

- Dedicated to Harihara cult, made Bhubaneswar, a revered pilgrimage center.
- Presiding deity of this temple is lord Kirtibasa.
- The temple is traditionally believed, though without historical authentication, to be built by the Somavamshi king Jajati Kesari-II, in 11th century A.D.





- The temple of Lingaraja, is located within a spacious compound wall of laterite measuring 520 feet by 465 feet.
- The wall is 7 feet 6 inches thick and surmounted by a plain slant coping.

- The temple of Lingaraja is one of the biggest monuments of Odisha rising to a height of about one hundred and eighty feet and dominating the entire landscape.
- it represents the *quintessence* of the Kalinga type of architecture and the culminating result of the architectural tradition in Odisha.





Anant Vasudeva Temple

- Ananta Vasudeva Temple is dedicated to lord Krishna, is the only Vaisnavite Monument at Bhubaneswar.
- The temple was constructed in the 13th Century, by Chandrika Devi, the daughter of Anangavimadev a III, during the reign of the king Bhanudeva.





The temple consisting of four structure i.e *vimana*, *jagamohana*, *natamandapa*, *bhogamandapa*..



KONARK TEMPLE, MUKHASALA - PIDHA ORDER



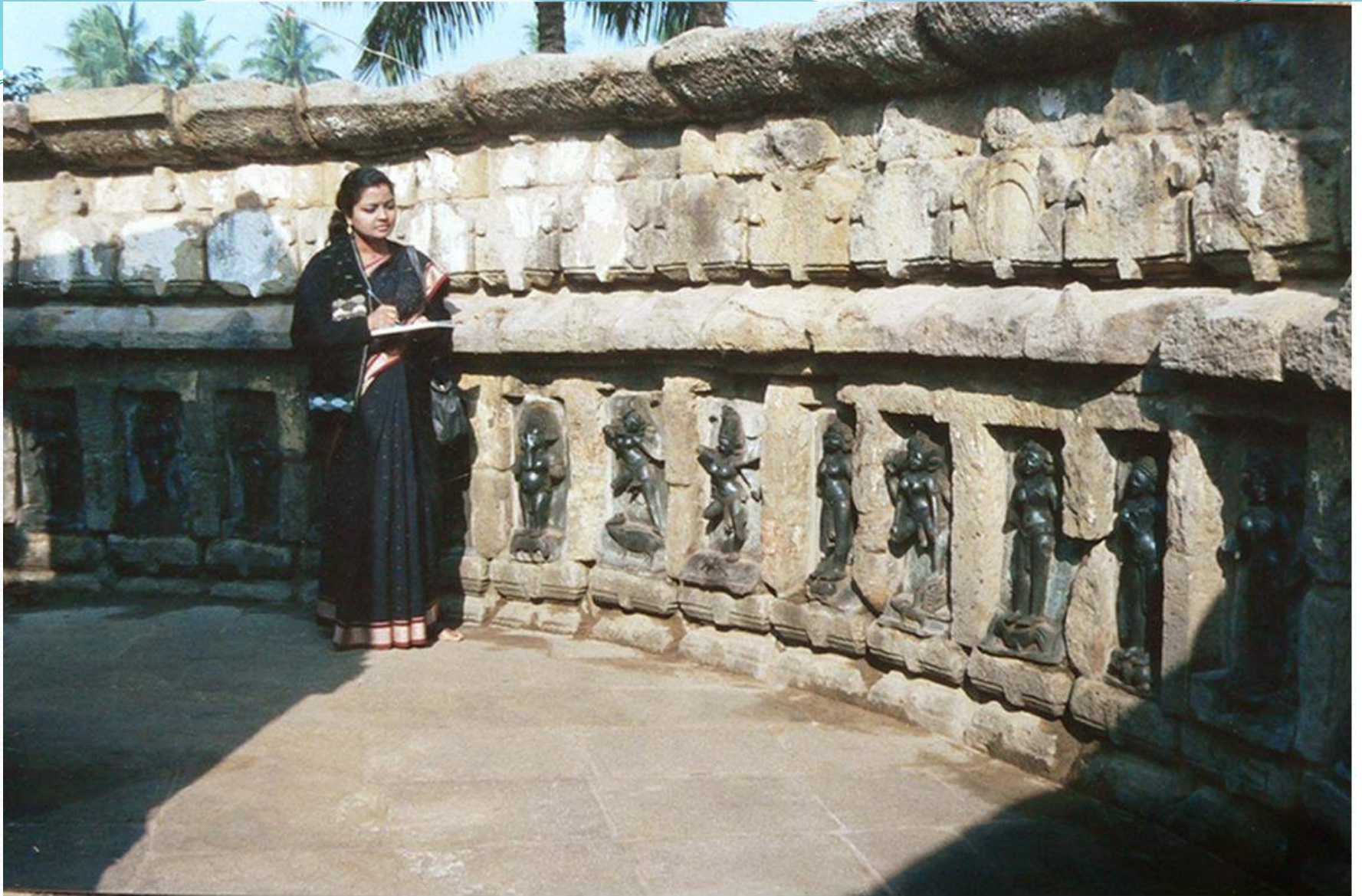
WHEEL OF KONARK TEMPLE




**64 YOGINI TEMPLE, RANIPUR JHARIAL – CIRCULAR
HYPAETHRAL ORDER**



64 YOGINI TEMPLE, RANIPUR JHARIAL – MANDAPA




64 YOGINI TEMPLE, HIRAPUR – INSIDE VIEW



Secular Monuments of Odisha

- Secular monument of Odisha includes Sisupalgarh fort and its excavated ruins, palaces, ports etc.
- Sisupalgarh is one of the famous archaeological site within Bhubaneswar and biggest fortified city of eastern India.
- Flourished from 3rd Century B.C to 3rd Century A.D. Identified with Kalinganagari of Kharavela's Hatigumpha inscription.
- Remains include.
 - Laterites gateway.
 - Palatial remains.
 - Excavated structures.



**Thus the above monuments
reveal that Odisha is a State
of Historical, Cultural,
Religious and above all
tourism importance.**

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**THANK YOU
HAVE A NICE DAY**

ENJOY ODISHA