PREFACE

The state of Orissa provides an excellent opportunity for the study of temple-architecture. The state is fortunate to possess a large number of temples of different types and sizes which are, at present, in various stages of preservation. In Bhubaneswar itself there are about five hundred temples.¹ The temples are in a continuous succession spreading over a long period from the sixth century to the fifteenth or sixteenth century A.D.² The existing temples in various parts of the state provide enough material for the study of the evolution of the temple-architecture. A complete history of a temple-style - its growth, culmination and decadence - is an interesting subject for the scholars working in the field of art.

Because of their number, availability in an unbroken succession from the formative stage to that of decadence, sculptural embellishment of varied nature and depiction of a wide-range of cult images showing gradual iconographical development, the temples of Orissa have attracted the attention of the scholars - both Indian and foreign. It

¹. M. M. Ganguly, Orissa and Her Remains, p.273.
was through their scholarship that various aspects of the Orissan temple-style have come to light.

It was A. Stirling who for the first time referred to a few temples of Bhubaneswar and of Puri and Konark in his lengthy article published in the *Asiatic Researches*. His descriptions of the temples are sketchy and of very general character. Therefore they are not of much help for the study of Orissan temple-architecture. Major Kitto visited some temples of the present Puri district while on tour to Orissa in the year 1838. He recorded his observations of those temples in his tour journal. But his observations are inadequate and inaccurate.

The next person to study the temple-architecture of Orissa was James Fergusson. He published his *Picturesque Illustrations of Ancient Architecture in Hindostan* in 1848 and *History of Indian and Eastern Architecture* in


1876. In both the works he has referred to the temples of Orissa. The second one devotes a chapter for the Orissan temples. A few temples of Bhubaneswar, the Sun temple of Konark, the Jagannath temple of Puri, and some antiquities of Cuttack and Jajpur are dealt with in this chapter. The descriptions of the monuments are preceded by a sketchy history of Orissa based on the materials taken from the accounts of Stirling and Hunter. He has produced the sketches of the temples from the photographs, their plans, and a table showing their internal and external measurements. But in spite of these his study of Orissan temple-architecture is sketchy and inadequate. He himself admits that it is somewhat meagre account of one of the complete and interesting styles of Indian architecture. The dates of different temples as determined by him are totally arbitrary. For example, he assigns all the temples except the Jagannath temple at Puri (including that of Konark) to the rule of the Kesari (Soma) dynasty. According to him the date of the Parasuramesvara is A.D. 500 and that of Lingaraja is A.D. 637. Recent researches have proved these dates.

7. Ibid., p.436.
8. Ibid., p.435.
10. Ibid.
erroneous. In spite of such errors the works of Fergusson made substantial contributions to the then knowledge about Orissan temples.

The next work on the temples of Orissa was of Rajendra Lal Mitra. He made an attempt to survey the temples of Orissa along with her other antiquities. He has described the temples of the major centres of the state like, Bhubaneswar, Puri, Konark and Cuttack. He took the pain of taking the photographs, and preparing the sketches and ground plans of the temples. But his was not a scientific study of the temple architecture and sculptures. In his survey he attached more importance to particulars of the places where the temples stood, the legends, festivals and the rituals associated with the temples than to their architectural and sculptural studies. He utilised the orthodox Sanskrit texts for identifying as well as describing the importance of different shrines of Bhubaneswar, Puri, Konark and other places. The chronological positions of the temples, as suggested by him, was not based on any scientific analysis of their features. In spite of several shortcomings Mitra's work was the first major study of the temples of Orissa.

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The annual reports of the Archaeological Survey of India between the years 1871 and 1887 made references to several temples which were in ruined condition at that time. Temples situated in the interior and remote areas found mention in the reports. The descriptions of the temples in the reports are very general and their architectural and sculptural peculiarities have not been properly analysed. Even the dates assigned to the temples have no scientific basis. In the year 1903 M. H. Arnott published his report on some of the major temples of Bhubaneswar. But this was of very general character and relate to the condition of the temple at the time of their repair.

In the year 1908 M. M. Chakravarti published drawings of a few temples of Orissa. Bishen Swarup in his scholarly work on the Sun temple of Konark has described the general features of the Orissan temples.

Late Nagendra Nath Vasu undertook a survey of archaeological remains of the erstwhile princely state of Mayurbhanj. In his report of the survey, published in the year 1911, he catalogued a few ancient temples of the state. Since the report was limited to a few temples of a particular area and of very general character too much emphasis cannot be placed on it for the purpose of the study of the Orissan temples. The next person to undertake a study of the Orissan temples was late Mano Mohan Ganguly who was an engineer by profession. His study of temples was more scientific. He travelled widely and the materials he acquired by his field study was utilised by him for the analysis of the features of the temples. He took the help of local craftsmen to study the temples of Orissa. Though he possessed an Oriya manuscript on architecture he could not make proper use of that in the absence of an authentic translation of the text. Like his predecessor R. L. Mitra his study had a limited scope and the greatest drawback was the application of his knowledge of western architecture.


into the Orissan temples. This method prevented him from going deep into the intricacies of the Orissan temple-architecture.

Late Rakhal Das Banerji also made some contributions to the study of Orissan temples. Like Ganguly he travelled extensively and based his study on the 'Personal field observations'. His training in the western school was a handicap in his study of the local temples. Pointing out the drawbacks of Banerji, N. K. Bose writes, "as they were not in touch with Indian craftsmen, they lost the means of gaining an insight into the traditional point of view in regard to architecture. They did not know how buildings and temples were classified by the builders themselves, what distinctions were drawn between different varieties of temples, which were considered the finer points in the building-technique and so forth". His study was confined to the temples of the well-known places only. His inadequate observations led to wrong conclusions on the chronological

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19. Ibid.


position of the temples. For example, he considered the Parasurâmesvara temple of Bhubaneswar as "the Oldest temple in Orissa". Now it is established beyond question that the Satrughñesvara group of temples are earlier to the Parasurâmesvara temple. Banerji also published an article on the temples of the erstwhile Baud State which is now included in Phulbani district. This article was the first attempt to study the features of the temples of this region.

In the year 1931 Mirmal Kumar Bose published his work on Orissa Architecture. He collected seven Oriya manuscripts on architecture—one from Lalitagiri in Cuttack district and the rest from Puri district. Five of these manuscripts are 'different recensions' of a text named Bhuvanapradîpa and the rest two are Silpipothi or Silpaśāstra, i.e., "The Book on Arts". Bhuvanapradîpa is a treatise on Orissan architecture. Bose's work was a mere compilation of the facts contained in the manuscripts relating to the architecture of the temples.

25. Ibid., pp.4-5.
26. Ibid.
Apart from the English versions he has reproduced the relevant original texts in the Devanagari script in his work. His was the first work of its kind. This book has been utilised by almost all the scholars after him as the basis of their study of Orissan temples. After examining the manuscripts Bose has laid down in his work the categorisation of temples, and the specifications and measurements of different components of a temple. The categorisation, specifications and measurements, thus stated, have become almost standard in the field of Orissa temple-architecture and the scholars have used them without question in their dissertations on the temples. The terminology of different components as mentioned in his work have hardly changed.\textsuperscript{27} We do not find any reason to suggest any change in the said terminology and this has been used in the present thesis.

Thus Bose's work help us only to know the different types of temple, their various components and the relative measurements of the components. It provides only the basic knowledge which is required for the study of temple-architecture. Therefore, it is helpful to the scholars who propose to work on the different aspects of Orissan temples. But this does not

\textsuperscript{27} Recently scholars like Dr. Vidya Dahejia and Prof. Thomas E. Donaldson have made certain deviations of this terminology.
provide a comprehensive picture of the evolution of the temple-architecture, the changes that the various components of the temple had undergone from time to time, the external factors that influenced the course of evolution and, above all, the sculptural decoration. The work also deals with the subsidiary matters such as, classification of soils, augury, determination of the nāga position, astrological considerations and the laying of foundation stone. All these things relate to pre-construction stage and hence do not help much to study the standing temples.

Percy Brown devotes a chapter of his famous work Indian Architecture (Buddhist and Hindu Periods) to the study of Orissan temples. In this short chapter he deals with the Orissan temples (A.D. 800 to 1250) under the Northern or Indo-Aryan style. He writes, "the temples of Orissa provides the most logical beginning for a study of the Indo-Aryan style". He groups them into early, middle and later periods and brings out the features of each group. In

31. Ibid., p.102.
this respect his method of study appears to be more scientific. But his inadequate analysis of certain features has led him to draw a wrong chronology of the temples. For example, his observation that the method of construction of the Parasurāmesvāra temple is an improvement upon the earlier Chalukyān temples of Aiho and hence the former can be assigned to the close of the eighth century A.D., is totally wrong. We will have the occasion to dwell upon the date of the Parasurāmesvāra temple in another chapter. Moreover, he mainly deals with the temples of Bhubaneswar along with the Jagannāth temple at Puri and Sun temple at Konark. So the scope of his work is limited.

A. Goswami prepared the designs and plans of some of the temples in 1950. The designs and plans prepared by him help the scholars for the study of the temple-architecture. He along with O. C. Ganguly published another work on the sculpture and architecture. This is not a comprehensive

32. Ibid., p.103.
34. O. C. Ganguly and A. Goswami, Orissan Sculpture and Architecture, Calcutta, 1956.
study of the subject. S. K. Saraswati, the former librarian of the Asiatic Society of Bengal and Professor of Ancient Indian History and Culture, Calcutta University, published an article entitled "Temples of Orissa" in the Orissa Historical Research Journal. This was the first attempt to trace the evolution of the Orissan temples. He starts his article with a brief discussion of different temple-styles of India. Then he discusses the architectural features of the temples belonging to Orissan style. He has accepted the terminology of N. K. Bose in his description of the different parts of a temple. Finally, he deals with the evolution of the temples from the earliest period. But he has not been able to cover all the temples of the state. In a short article like this full justice cannot be given to the subject.

Dr. Debala Mitra of the Archaeological Survey of India has published a guide book on Bhubaneswar - the city of temples. In the original scheme it was intended to be a guide book, but actually it is little more than that. The book provides the descriptions of the architecture and


36. Ibid., pp.236-237.

sculptures of individual temples of Bhubaneswar covering a period from the sixth century to the fifteenth century A.D. It is preceded by a general description of the architecture, art and iconography of the images of the Orissan temples. This is a general study of the temples of Bhubaneswar. On the temples of Bhubaneswar we have another work, i.e., *Archaeological Remains at Bhubaneswar* by Dr. K.C. Panigrahi. This is the product of research work undertaken by the scholar. Hence the latter is more important than the former for the study of Bhubaneswar group of temples. The main problem of the author is the determination of the chronological positions of the temples. With the help of the temples whose dates are known, directly or indirectly, from the available evidences the author determines the dates of unknown temples. This method of the determination of the dates has its own limitations. We will have the occasion to point out that mere identity of architectural and sculptural features does not presuppose the contemporaneity of temples.


39. This was submitted by the author to the Calcutta University for the award of the D.Phil. Degree.
There are other factors which are to be taken into account while determining the time of a temple.

Many details of the temples are left out by him. He has not shown how the various components of the temples have evolved through the ages. He has also failed to detect the factors that worked for the alterations or modifications of the different divisions of the temple. Therefore this cannot be regarded as a detailed and comprehensive study of the temples of a particular area. Lastly, of the numerous temples of Bhubaneswar the learned scholar has selected a limited number for elaborate discussion. On the whole Dr. Panigrahi’s study is not a comprehensive one.

On the subject of temple art the name of Charles Louis Fabri needs mention. While tracing the history of the art of Orissa he refers to the temple art. His Buddhist bias has prevented him from reaching a correct conclusion about the nature of the temple art. He draws the conclusion that the Orissan temple art is heavily indebted to the previous Buddhist art. "That Orissan Architecture", writes Fabri, "appears so suddenly and so fully conscious of what it was

doing. Must be partially, no doubt, due to great Buddhist architects that preceeded Brahmanic. The evidence on the sculptural side is overwhelming. Buddhist sculpture in the 6th to 8th centuries in this state was superb....\textsuperscript{41} Other evidences do not support this conclusion. While discussing the sculptural features of the temples we will explain their true character. It appears from his descriptions that the learned scholar is more interested in the beauty of the images than revealing their true character. The language of the description fully fits into the beauty and grace of the images - may be a nāyikā or a mithuna or a dīkpāla.

The work of Kanwar Lal throws some light on the temples of Bhubaneswar,\textsuperscript{42} but his study of the temples is not adequate. Dr. Vidya Dahejia has made a study of the early temples of Orissa\textsuperscript{43} (from the earliest time to A.D. 950). She has used a Silpa Śāstra called Silpa Prakāśa by one Ramachandra Kaulachara as the basis of his study.\textsuperscript{44} The genuineness

\textsuperscript{41} Ibid., p.105.
\textsuperscript{42} K. Lal, Temples and Sculpture of Bhubaneswar, Delhi, 1976.
\textsuperscript{43} V. Dahejia, Early Stone Temples of Orissa, New Delhi, 1979.
\textsuperscript{44} Ibid., pp.25, 189-198 (Appendix).
of the said manuscript has been questioned by many scholars. For the purpose of research such a text cannot be used as a source material. This is bound to lead perverted conclusions. The date of some of the temples as suggested by her need further examination. Lastly, many temples located in the interior regions have been left out of her study. The temples of some western districts of Orissa were the subject matter of the study of Sri Dipak Ranjan Das. Sri Das has analysed the features peculiar to the temples of these districts and carefully brought out the Central Indian influences on them. It would have been better if the temples of the Phulbani district included into the scheme of his study.

The most recent work on the temples of Orissa is that of Professor Thomas E. Donaldson of Cleveland University, U.S. Sometime before one of his articles on the decorative programme of the rekha temples of Orissa appeared in the Sidelights on the History and Culture of Orissa. We have referred to this article in our dissertation on several occasions. He has also written several other articles on

the different aspect of the Orissan temples. The recent one is the most comprehensive and detailed study of the Orissan temples. He has covered the entire period from the formative stage to the disintegration - a long period indeed. He has brought under discussion all the temples. Even the smallest temple in the remotest part of the state has not escaped his vigilant eye.

This work is well-documented by several photographs, drawings and sketches of the temples. On the whole the work is of high standard and deserves commendation. This is the most expensive work on the temples of Orissa ever produced.

As the work reveals Prof. Donaldson has made a microscopic study of the Orissan temples. He has subjected all the components, decorative motifs, and cult icons to critical observation. He has made certain changes in the terminology prepared by N. K. Bose. The change in the accepted terminology has not been satisfactorily explained. No doubt, his work is more scientific than the works done so far in this field. The descriptions of the architectural

48, See bibliography.
features are accurate and convincing. But in spite of the merits of his work there is still scope for further improvement.

It appears from his work that the Orissan temple-style is heavily indebted to other regional styles. He refers to the temples of Rajstan, Central India and Chalukyas as influencing different features of Orissan temples. So the influence was all the time from outside. No doubt temples of different parts of India share certain common features. This does not necessarily lead to the conclusion that one style influenced the other, even though there was such a possibility. The Orissan style belongs to broad northern Sikhara type and hence, it is expected that all the regional variations of the northern style, called Nagara style, should bear some common features. Moreover, in the broad Indian framework there bound to occur certain unifying factors in all the temple-styles of India. Orissan style provides the best example of the development of the northern style along the regional line. We will notice in the subsequent chapters a continuous evolution of Orissan-style. No doubt in course of its evolution the Orissan-style had the occasion to come under external influence, but the influence was not so powerful to effect a major departure from the normal course of evolution. Ultimately the external factors had to make compromise with the dominant Orissan-style. This will be pointed out at the
proper place in this \cite{thesis}. Secondly, the dates of some of the temples as suggested by the learned scholar needs to be re-examined.

In the preceding paragraphs we have given an account of the works done so far on the different aspects of Orissan temples and pointed out their relative merits and defects. In this context we have also referred to the latest work. In this \cite{thesis} an attempt has been made to work out a correct chronology of the early temples of Orissa through a critical study of the evolutionary process as well as of such other evidences like inscriptions on them, contemporary historical development, religious condition and so on. We do not venture to claim that it is the most comprehensive study of the temples of Orissa, nor we claim to have discovered facts hitherto unknown. What we have done is to supplement the previous works by way of improvement. The present work will no doubt, throw new light on the chronology and some aspects of the evolution of temple-architecture in Orissa.

While working out the chronology we have taken the temples of Bhubaneswar as the standard. Bhubaneswar was a major centre of art in the state. Because this place possesses large number of temples belonging to all types and here one can notice temples in continuous succession
which provide a complete picture of evolution. All the innovations and experimentations were carried on in this place. The dates of the temples have been determined by careful examination of their features and other evidences. The temples of other places are then related to the Bhubaneswar group of temples and their dates are determined in relation to the Bhubaneswar temples. Because of the special features noticed in the majority of the temples of the western districts of Orissa we have discussed them in a separate chapter.

For the purpose of the study we have selected the temples of the period from the seventh century A.D., i.e., from the time of the earliest extant temples to the end of the Somavamsi rule, i.e., A.D. 1110. The Līṅgarāja temple of Bhubaneswar whose construction started during the reign of Yayātī II (A.D. 1025-1040) marks the culmination of the movement that commenced from an early date. In the Līṅgarāja all the elements of temple-architecture have fully developed. It is 'one of the most refined and finished manifestations of temple-architecture'. The temples built during the Gaṅga rule mark further elaboration of the features already noticed

in the Somavāṃsi temples. So far as architecture of the temple is concerned there was no major development during the Gaṅga rule. Up to the end of the Somavāṃsi rule we get more or less a complete picture of Orissan temple-architecture. Therefore we have fixed the latest limit of the period of our study at the end of the Somavāṃsi rule. Hitherto the practice was to include the temples of the northern most part of neighbouring Andhra Pradesh within the study of Orissan temples. It was because the temples of that region, like the temples of Mukhaṅgam, Sarapalli, etc., belong to Orissan style. Since that region does not form a part of present state of Orissa we have excluded the temples of that region from our study. Our study is confined to the limits of the present state of Orissa. This will be a better justification of the title of the dissertation.

For the purpose of our study we have taken the existing temples as our main source. Architectural and sculptural features of each of the temples have been carefully studied and variations of each element have also been minutely observed. The plan, elevation and mode of construction have been taken into account. The iconographical developments of the cult images have been studied. While determining the dates of the temples we have taken into account the inscriptions found on them. The dates of such inscriptions
as decided earlier by the learned epigraphists on the basis of their palaeography has been, more or less, retained in this work. There is absolutely no need for an exercise on the inscriptions of type found in Dahejia's work. In our opinion this does not add substantially to the existing knowledge of the epigraphy.

Orissa is fortunate to possess a few Silpasāstras (texts on architecture) which chiefly deal with the classification of the temples, the names and measurements of different components, certain details of construction, ornamentation, etc. We have already referred to the Bhuvanapradīpa. It was also said that the architectural canons as prescribed by Bhuvanapradīpa are generally applied by the scholars for the study of temple-architecture of Orissa. The terminology as prepared by Bose on the basis of Bhuvanapradīpa for different components of the temples has been used in this work for the description of architectural features of the temples. The Silpasāstras do not cover all the aspects of the temple-architecture and certain details

53. Ibid., pp.178-186.
are left to the practical training which an architect was expected to undergo in order to make him qualified for the profession. The texts are silent on the matters like the mode of transport of huge blocks of stone from the quarry site to the place of construction and their lifting up to a great height. Even the information supplied by them are sometimes in cryptic form. Moreover these texts were composed at a time when the evolution of the temples had left the formative phase. Therefore there is less of information about the temples of the earliest phase in the texts. In view of the above facts the Silpaśāstras, discovered so far, do not help much, as is generally expected, for the study of the evolution of the temples. These texts provide the terminology and the basic facts of the temples. Therefore the knowledge acquired from the Silpaśāstras are to be supplemented by a correct analysis of architectural forms prevailing in Orissa.

The first chapter of this work deals with the geography, historical-geography and the history of Orissa up to the end of the Somavamśi rule. While tracing the history of the state special emphasis has been given on the religious developments that took place from time to time. In the

54. Ibid., pp.1-3.
55. Ibid.
second chapter the architectural features of the Orissan temples have been discussed and their chronological significance has been underlined. The third chapter deals with the sculptural features of the temples of Orissa with the emphasis on their chronological significance. The temples of Bhubaneswar have been discussed and their chronological positions have been worked out in the fourth chapter. In the fifth chapter the temples of other places of Orissa except the western districts have been discussed and their dates have been determined in relation to Bhubaneswar temples. The sixth chapter deals with the special features of the temples of the western districts of Orissa. The last chapter is the conclusion.

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I am indebted to the Director-General of Archaeological Survey of India, New Delhi for permitting me to take the photographs of the temples of Orissa declared as protected monuments. The Superintending Archaeologist, Archaeological Survey of India, Eastern Circle, Calcutta has obliged me by supplying the photographs of the temples of Bhriguesvara, Kanakesvara, Mallikesvara, Subei, Varahi, Nilamadhava, Siddhesvara (Baud), Kapilesvara, and Someesvara (Ranipur-Jharial) which have been used in this thesis. My thanks are due to Sri T. Rama Rao Achary, the photographer of the Department of History, Utkal University and Sri Sanjay Kumar Acharya, M.A., my dear student for their valuable assistance. I must also acknowledge the help rendered to me by Dr. H. G. Das, Superintendent, Orissa State Museum. Sri J. K. Routray, M.A., Department of Geography, Utkal University deserves my thanks for preparing the map of Orissa used in this work. Lastly, I should thank those who have encouraged me throughout the period of my research.

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A. N. Parida