INTRODUCTION

Temples are the holy places where God is worshipped in His various images. They dominate the ancient monuments of our country belonging to different regions and periods. The temples in South India are the only ancient religious institutions that have retained their importance and popularity down through the ages. Patronized both by the royalty and the public, they have preserved the age-old traditions and have fostered arts of different kinds in a remarkable way.

Temples have been installed according to Agama Sastra based on mythology. The Sthalapuranam, legendary history of sacred places has given the particular significance of each temple with the chronology of the distinguished divine persons who performed miracles and conducted penance in the temple.

Temples were built for different purposes. Being a visible emblem of the religion, philosophy and ethics of the people, the temple played a role far more vital than any other institutions. The great builders and artists sought self expression through conformity to tradition rather than originality of the expression. The researcher has chosen seven Saivaite temples in the North Kongu region of Tamil Nadu to highlight their historical and cultural importance.
The seven Saivaite temples and their locations are shown in the table below:

**Location of Seven Saivaite Temples**

<table>
<thead>
<tr>
<th>S.No</th>
<th>Name of the Saivaite Temples</th>
<th>Location</th>
<th>Present District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ardhanariswarar Temple</td>
<td>Tiruchchengodu</td>
<td>Namakkal</td>
</tr>
<tr>
<td>2</td>
<td>Muruganathiswarar Temple</td>
<td>Tirumuruganpundi</td>
<td>Tiruppur</td>
</tr>
<tr>
<td>3</td>
<td>Avinasiswarar Temple</td>
<td>Avinasi</td>
<td>Tiruppur</td>
</tr>
<tr>
<td>4</td>
<td>Pasupattheeswarar Temple</td>
<td>Karur</td>
<td>Karur</td>
</tr>
<tr>
<td>5</td>
<td>Vikrithiswarar Temple</td>
<td>Venjamankudalur</td>
<td>Karur</td>
</tr>
<tr>
<td>6</td>
<td>Sangameswarar Temple</td>
<td>Bhavani</td>
<td>Erode</td>
</tr>
<tr>
<td>7</td>
<td>Magudeeswarar Temple</td>
<td>Kodumudi</td>
<td>Erode</td>
</tr>
</tbody>
</table>

The Kongu Nadu played an important role due to its strategic position surrounded by ancient Tamil kingdoms namely the Chera, the Chola, and the Pandya country. This particular part of the country served as a buffer state with an exposure to the intrusion of migrants from other directions. From time immemorial traders came to this region for their commercial and trade activities on account of the prevalence of several high ways like Kongu Peruvali.
The seven temples are located at Tiruchchengodu, Tirumuruganpundi, Avinasi, Karur, Venjamankudalur, Bhavani and Kodumudi. Saint Tirugnanasambandar has sung in praise of the deities in the temples at Bhavani (also called Tirunana), Tiruchchengodu (also called Tirukodimadachengunrur) Kodumudi (also called Pandikkodumudi) and Karur (also called Karuvur). Tirunavukarasu Nayanar has sung in praise of the deity at Kodumudi, while Sundaramurti Nayanar has sung in praise of the deity at Avinasi (also called as Tiruppukoliyur), Tirumuruganpundi, Venjamankudalur and Kodumudi. The Tevaram hymns give a picturesque description of the cities of Tirumuruganpundi and Venjamankudalur located on the bank of the river Sirraru. These temples are known for their structural monuments and sculptures. This region has a chequered history all through on account of its rule by the imperial kings like the Cholas and the Pandyas. It was under these ruling monarchs, the local rulers namely, the Kongu rulers enjoyed a subordinate position and that is the reason why they came to be called Kongu Cholas or Kongu Pandyas. One can easily suggest that the rulers of Kongu were the subordinates in view of the fact that they took the names and surnames of the ruling Cholas and Pandya families. The inscriptions from these centres show that the kings held the imperial Chola names and their dates had been calculated on account of the contemporaneity with the imperial kings. Thus the genealogy of the Kongu
Cholas and the Kongu Pandyas has been established from the available records from these seven centres. The inscriptions of the rulers of Kongu also indirectly help to trace their relationship with the imperial Cholas and the Pandyas.

**The Study Area**

The Kongu Nadu occupied an area of 15,603 km$^2$, comprising the area bounded by the river Bhavani on the north, the Western Ghats on the west and south, the river Amaravati on the south east and the Kaveri on the east. This upland region lying between 76° 39’ and 77° 56’ East Longitude and 10° 12’ and 11° North Latitude rises gradually from 122 to 183 meters along the Kaveri in the centre of the south peninsular India and was surrounded by the great powers of South India on all sides.

**Aim of the Research**

The Kongu country was known to the ancient people of Tamil Nadu as a separate territorial entity. It played an important role in the context of its relationship with the neighboring regions. Of late it has become a necessity to make an exhaustive micro study of the regions known to the researcher because it has become a prerequisite for proper understanding and revising the history of entire Tamil Nadu.
Till recently researchers have been concentrating mainly on social, political and economic conditions of Kongu Nadu. So far no attempt has been made to highlight the historical and cultural study of the above mentioned seven Saivaite temples in Kongu Nadu. That is why the researcher has chosen the present topic of research entitled ‘A Historical and Cultural study of Seven Saivaite Temples in Kongu Nadu’. It deals with the historical and cultural aspects of these centres through the ages. These seven centres of the Kongu region have been sung by the Saiva Saints like Thirunavukkarasari, Tiruganasambandar and Sundaramurti Nayanar. Their hymns figure in the poetic composition called Tevaram. The study of inscriptions from these seven temples can be corroborated with the literary evidence which gives a graphic description of not only the region and the people but also of the religious and cultural importance. A detailed knowledge of the historical background of these centres is a desideratum.

**Importance of the study**

The period of the imperial Cholas was an age of continuous improvement and refinement of the Dravidian art and architecture. They utilized their prodigious wealth in building long-lasting stone temples and exquisite bronze sculptures. Most of these still stand proudly and a study of seven Saivaite temples of Kongu Nadu shows promising lines of
investigation. The Kongu Cholas left a lasting legacy. Their patronage of art and their zeal in building temples have resulted in some great works of architectural wonders. The Kongu Chola kings were avid builders and envisioned the temples in their kingdoms not only as places of worship but also as centres of social and economic activity. It can be construed that *Saivism* and *Vaishnavism* coexisted.

The inscriptions available from the seven temples give a brief idea about the efficient administration and the different communities of people and their contribution to the socio-economic growth of the Kongu country. The taxes terms that were in vogue during that period help the researcher to analyze the financial status and sovereignty of the Kongu country. Hence the study facilitates the researcher to look at the different facets of North Kongu with special reference to the seven Saivaite temples.

**Period of study**

The period of study commences with the visit of the Saiva Saints (7th - 9th century A.D.) to these seven centres and the changes and developments that took place up to the present day. It is only from the time of Maduraikonda Ko Parakesari (i.e., Parantaka I - 907 A.D.) that the inscriptional evidences can be projected. The chronicles like *Kongu Desa Rajakkal* speak of the claim of Aditya over the conquest of the Kongu
country, yet it lacks the inscriptive evidences to support this theory. The recorded evidences available from the time of Parantaka I to the time of Umattur chiefs or even beyond, up to the period of the Mysore ruler Krishnaraja Udaiyar (17th century A.D.) enables the scholar to understand the historical and cultural significance of the seven Saivaite temples. Virtually the northern part of the Kongu country acknowledged the power of the imperial Cholas and the Pandyas. The other places which received importance due to the visit of Sundaramurti Nayanar are Avinasi and Tirumuruganpundi. This Saiva saint happened to visit these two places on his way to Tiruvanjikalam, the capital of the Cheras.

The Kongu country enjoyed a premier position in the history of Saivism due to the fact that the people of the country and the ruler had extended their patronage in a large measure. Of course in some places Vaishnavism witnessed a steady growth. The rulers of the Kongu country had more leaning towards Saivism on account of the great Saiva saints who lived during this period. The Northern part of the Kongu country received greater impetus in religious history due to the absolute faith in the efficacy of Saiva worship and in the promotion of Saivism in the Kongu country.
Objectives of the Study

The main objectives of the study are as follows:

1. To study the historical background of the seven Saivaite Centres in Kongu Nadu.
2. To analyze the political History of Kongu Nadu.
3. To assess the socio-economic relevance of the temples in a detailed manner through the study of inscriptions.
4. To examine the art and architectural features of the seven temples complex revealed by their style.
5. To survey the system of pujas and festivals celebrated in the seven temples.

Hypothesis of the Study

The following are the working hypothesis of the study:

1. The locations of the seven Saivaite temples are identified in Vada Kongu and with the present districts of Namakkal, Tiruppur, Karur and Erode.
2. The existence of these seven temples is traced out from 7th century to 17th century A.D. through the inscriptions and Tevaram.
3. Various dynasties ruled North Kongu and it became a cockpit to the warriors.
4. The chiefs and landlords donated lands to the temple and for the Brahmanas. The Devadasi system was prevalent in the society. The existence of tax terms and usages of coins were noticed.

5. The temple art and architecture are in Dravidian style. But the original name has been changed in the period of Sanskritization. These hypotheses are being tested with the help of primary and secondary sources.

Research Methodology

The methodology adopted in this work is partly descriptive and partly analytical, comparative, and interpretative.

(a) Descriptive Method

'Epigraphy is more important for the study of History ' and it forms the most effective evidence. The inscriptions collected from the seven Saivaite temples are arranged in a chronological order to describe the political, social and economic conditions that prevailed in Kongu Nadu from the 9th to 17th century A.D.
The number of inscriptions found in these seven temples is as follows:

### Seven Saivaite Temples – Available inscriptions

<table>
<thead>
<tr>
<th>S.No</th>
<th>Name of the Saivaite Temple and its Location</th>
<th>Number of Inscriptions collected</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ardhanariswarar - Tiruchchengodu</td>
<td>43</td>
</tr>
<tr>
<td>2</td>
<td>Muruganathiswarar - Tirumuruganpundi</td>
<td>58</td>
</tr>
<tr>
<td>3</td>
<td>Avinasiswarar - Avinasi</td>
<td>41</td>
</tr>
<tr>
<td>4</td>
<td>Pasupatheeswarar - Karuvur</td>
<td>13</td>
</tr>
<tr>
<td>5</td>
<td>Vikrithiswarar - Venjamankudalur</td>
<td>08</td>
</tr>
<tr>
<td>6</td>
<td>Sangameswarar - Bhavani</td>
<td>07</td>
</tr>
<tr>
<td>7</td>
<td>Magudeeswarar - Kodumudi</td>
<td>08</td>
</tr>
<tr>
<td></td>
<td><strong>Total Inscriptions</strong></td>
<td><strong>178</strong></td>
</tr>
</tbody>
</table>

These inscriptions lay the way to analyze the socio-economic conditions and the role played by the people in the temple activities in a descriptive manner. The significance of the temple in the day to day life of the people is also discussed in detail through records.

**b) Comparative study**

All these seven temples are located in the Northern Kongu region. Their similarities, the style of architecture employed and the aesthetic sense of the iconographical sculptures are studied by comparing all the seven edifices.
(c) Analytical Interpretation

The formation of social groups and economic terms were analyzed and interpreted under the following headings-Social groups, Economic groups, Taxes, Coins, Endowments and Festivals.

(d) Field Study

The researcher visited the temples and studied personally the architecture and sculptures and through this knowledge, narrative descriptions have been given. It enables the researcher to compare these structures and the sculptures with various temples that were built by the rulers of the imperial Chola, Pandya and Vijayanagar dynasties in Tamil Nadu.

(e) Personal Interview

A detailed field survey was conducted to obtain primary data by asking questions and collecting information from many respondents, which forms the basis for all historical analysis. Personal interviews were conducted with the epigraphists, temple priests, administrative officers of the seven temples and the people who visited these temples.
(f) **Sources**

Generally historians working on Indian history depend on two types of sources. They are primary and secondary. In order to write the historical and cultural study of the seven Saivaite temples in Kongu Nadu, primary sources have been consulted. This study is a new approach considering this region and the scholar was able to utilize maximum evidences on the archaeological front, the sources on published and unpublished inscriptions, copper plates, and unpublished records with individuals, eye copied inscriptions by the researcher, personal survey of traditions and customs of this region and literary works. Temple art and architecture became the main source of this work. Hence field work was undertaken to almost all the areas of these regions. The secondary sources like books, foreign accounts, journals, articles and Sthalapuranam are abundantly available for shaping the present work.

(g) **Literature**

The main sources which deal with the seven temples of Kongu can be classified into Literary, Numismatic and Epigraphical evidences. The Tamil Sangam works give a brief idea about the Kongu country, yet critical examination of the hymns of *Tevaram* throws a welcome light on the Tamil land. The literary works like *Padiruppattu, Purananuru, Ahananuru* and
*Kuruntogai* shed valuable information on the various aspects of political history and about the people.

The authors of the Bhakthi literature - Sambandar and Sundarar have in their works referred to the ecology of the Kongu country, their life and their religious activities. Tirugnana Sambandar, a 7th century A.D. Saiva Saint refers to the shrines on the banks of Kaveri in Kongu Nadu. In his work he throws light on the folk life of the people of this region.

From the works of Sundarar (9th century A.D.) occupations like hunting and the involvement of the Vettuvas in robbery was brought to light. Sundarar sings about the shrines which were located on the ancient highways. He also depicts the trade booms. His work describes Tirumuruganpundi as a big trading centre and also talks about the inhabitants of this land, the Vettuvas who thrived on robbery and hunting. These hymns record in ample measure the social structure of the people who lived during his period. *Post-Tevaram* literature speaks a little about Kongu Nadu. Some references are found in *Periyapuranam* and *Tiruthondar Tiruvandhadi*. After the 12th century A.D. there are a few references about Kongu Nadu from the songs of the Arunagirinadhar who lived in the 15th century A.D.

From 15th century A.D. onwards literature pertaining to the Kongu Nadu was produced in plenty. They are in the nature of *Sthalapuranam*
(traditional and puranic accounts of the temple of a particular place). In the history of Tamil literary tradition, the *Sadakam* series began to emerge in 11\textsuperscript{th} century A.D. The earliest of these is by poet Karmegam. His work describes about the natural and environmental scenario of Kongu Nadu. Following him, the *Kongu Mandala Sadakam* of Balasundara Kavirayar furnishes information on the political life of the people. He also refers to some social customs.

*Kongudesa Rajakkal Charitai* of the 17\textsuperscript{th} century A.D. gives historical details, which go a long way to help the researcher to write history. The charter is a unique one and it is considered more valuable than that of the inscriptions. This work deals at length with the political history of the Kongu Nadu from the beginning of the Christian era up to the 17\textsuperscript{th} century A.D. With regard to the political and cultural life of the people of this region, this work is a very valuable one and is well appreciated by many historians.

Apart from the literary sources, historical ballads like Annanmar Swamy, Ponnalakar Ennum Kallalakar give certain cultural aspects of this region. Most of the ballads are compact, simple narrative poems of a single episode, intended to be sung or recited. These two ballads are predominantly devoted to the migration, conflict between the Vettuvas and Vellalas, emphasizing the customs and tradition of the people. The Sangam literary
works and the ballads are the literary evidences supplying historical information on all branches of Kongu Nadu.

**(h) Inscriptions**

An inscription plays a vital role in history and it provides the most effective form of evidence. The detailed information obtained from the inscriptions of the seven Saivaite temples in Kongu Nadu is considered authentic and helpful in studying the historical and cultural importance. The earliest Chola record (Aditya I) in Vattelettu characters refers to a Peruvali, the *Rajakesari-Peruvalu*. Considering copper plates charters, the Namakkal plates of Vira Chola, a contemporary of Chola Parantaka I and Tiruchchengodu copper plates of Sundara Chola are worth mentioning. A few records of the Gangas and the Pandyas make useful references to Kongu Nadu. Mostly 90% of the records come from the temple walls and pertain to temple affairs. The chronology of North Kongu is mostly constructed with the help of these inscriptions. The day to day life of the people, cultural activities, role of the temples, economic conditions and the social set up are highlighted with the help of the epigraphs.

In this way the inscriptions from seven Saivaite temples are of immense help in analyzing the art and culture of North Kongu. The inscriptions of the Chola, the Pandya, the Hoysala and the Vijayanagar dynasties proliferated in this region. These inscriptions help in assessing the
chronological order of the Kongu Chola rulers, their administration, socio-economic activities, their effort to maintain peace and order and their contribution to art and culture. Some of the important epigraphs are engraved without the ruler's names excepting the mention of ‘Konerimaikondan’ which is an interesting problem to study further.

Some of the inscriptions help to analyze the trade contact from the 9th century A.D. to 17th century A.D. The network of highways in this region plays a vital role in the cultural synthesis of the people. Most of the records relate to money grants for lamp maintenance in the temples. They do contain incidental references to the socio-economic activities of the people. There are most interesting records referring to the corporate activities of the people particularly the merchant community. The copper plate and the private collections refer to the temple activities and to a few social gatherings.

(i) Numismatics

The Numismatic evidence serves as an important source material to understand the history of Kongu region. Kings extensively issued coins which had been used for trade purpose. Since Kongu served as an important highway with the name Kongu Peruvali and connected with the neighboring tracts, it enabled the merchants to transact easily. Coins served as a medium of transaction for various services in the temple. Several types of coins like achchu, palanjalagai achchu, sriyakki mentioned in the inscriptions were
issued and were put to use for various purposes which provide ample information to assess the economic condition of the Kongu region.

**Review of Literature**

The availability of published literature on the study of the Kongu Nadu reveals some aspects of art and culture. C.M. Ramachandra Chettiar’s *Kongunattu Varalaru* is a systematic attempt on the history of the Kongu Nadu. He has collected data from literature, epigraphy and has arrived at useful conclusions. The discussions about the variegated facets of the Kongu Nadu lend weightage to his research. He has categorized the history of the Kongu Nadu from the early historical times till the colonization of the British. The missing links in his work is more due to the non-availability of source materials for these periods.

M. Arokiaswami in his work *The Kongu Country* enlarges and sustains the reader’s interest on Kongu history in all the aspects. He proves his credentials in dealing with his job. Before arriving at a valid conclusion he has analyzed the various sources. Besides this, conclusion arrived at by previous authors have been taken up for a critical appraisal. Though a welcome deviation from earlier ventures, his conclusions are apt for changes by later discoveries. The Travel Account of Buchanan is an official report submitted to the government in 1800 A.D. after a thorough sojourn of the Madras presidency. He has shown meticulous care while dealing with
agriculture, trade centres, other crafts, caste regulations, people’s way of life etc. This is an authentic official version of Tamil people’s life in the 19th century A.D. His notes on travel pertaining to the Kongu Nadu reflect on certain aspects of agriculture.

Recent regional studies undertaken by Western scholars drive home the point that one is likely to miss important fields if he concentrates on a larger area for his study. Consequently this led to more intense regional studies in contrast with the earlier practice of covering a wide area in a broad time frame. One such author of this category is Brenda E.F. Beck. She stayed near Kangayam fifteen years ago to carry on methodical research on the Kongu Vellalas and brought out the relationship between the Vellalas and other castes in her work, Peasant society in Kongu. The main purpose of the work is to study the relationship between the right and left hand castes. Being a sociologist, Beck has utilized several cultural aspects in her research. Her methodology presents new vistas of concepts. Her sociological approach to marriage bonds is a new and welcome addition.

In 1978, Brenda Beck edited a perspective book on Regional Culture containing several essays. She has examined the salient features of the Kongu country in it. To crown them all an essay entitled, The evolution of
the settlement structure in Northern Kongu 1800 A.D. is worth mentioning. The work is thus a pioneer to scholars of regional research.

Burton Stein’s rare and notable work *Peasant State and Society in Medieval South India*, though not a complete guide to the Kongu History is a forerunner to the studies on Kongu society. Though Stein’s work encompasses the whole of Tamil Nadu it has relevance to the present study by virtue of identical time periods covered by both. This work takes credit for diverting the hitherto traditional approach in research to historical analysis. According to him Vellalas held sway in running the medieval polity. His methodology is new and has made stern scrutiny of earlier research. Interdisciplinary approach for research has been emphasized in various disciplines like anthropology, sociology, archaeology, epigraphy etc on a comparative basis. He has established the fact that in the medieval Chola time, Vellalas were the back bone for sponsoring a strong government and were mainly responsible for migratory settlements in high plains for enlarging and improving agriculture.

*History of Kongu* by V.Ramamurthy analyses the political history of the Kongu Nadu. In his work regarding Virakerala he has tried to fix their role in the South Kongu with the help of inscriptions. *Kongu Nadu* by Pulavar Kulanai explains the political scenario and some important aspects
of the culture of Kongu Nadu. K.A.Nilakanta Sastri in his magnum opus, *The Colas* analyses the political, social and economic conditions of Kongu Nadu during the medieval period. *Cholan Purvapattayam Kurum Kongunatturkai* by K.Nachimuthu examines the village activities and their good old customs. K.V.Subrahmanya Aiyer in his work, *Historical Sketches of Ancient Dekhan* and the *Largest Provincial Organisation in Ancient India* gives a clear idea on Kongu Nadu. K.S. Vaidhyanathan’s work, *The Ancient Geography of Kongu Country* is a valuable one. He gives a proper analysis on the micro region in the South Kongu and highlights the mineral wealth of this region. *Hoysalas in the Tamil Country* by K.R. Venkatraman describes the conquest of Kongu Nadu by Hoysalas. R.Nagasami’s, *Tamil Coins: A Study* highlights the coins of this area and his other works like *Roman Karur*, *Ancient Tamil Law and Society* focus on the various aspects of the culture of the Kongu region. V.Manickam in his work *Kongu Nadu*, gives a clear picture on all the facets of Kongu region.

Along with the above secondary sources, some periodicals like *Kongu monthly*, *Tenolai* and *Kalvettu* were referred for collecting reliable information. The above periodicals throw much light on the various aspects of the art and cultural conditions of Kongu region. Most of the *sthalapuranas*, handbooks and guides of tourist centres of this region are
written mostly by the Kongu scholars, archaeologists and by the mutts. Hence these are considered as valuable information centres and gap fillers to complete this work. Pamphlets, copper plates, terracotta figures, photos, palm leaves, coins in possession of individuals are valuable sources of information. Recently painstaking work by the Department of Archaeology is found to be useful. The recent publications of inscriptions of Coimbatore and Erode districts by the State Department of Archaeology are most useful to this study. Most of the unpublished works available with individuals are highly valuable and applied to make this work complete. Copper plates of Kongu Vellalars, Kongu Nattu Samuthaya Avanangal published by Pulavar S.Rasu is useful to draw the later history of this region. Besides this, a good number of pamphlets published and circulated by the State Archaeology Department were consulted. Avanam, journal of Tamilaka Tholliyal Kalakam is also consulted. These are also valuable sources to the topic under consideration.

**Organisation of the Thesis**

The present study A *Historical and Cultural Study of Seven Saivaite Temples in Kongu Nadu* unfolds various aspects which are outlined in five chapters with an appropriate introduction and conclusion. The introduction gives an idea about the aim of the research, importance of the study, area of
the study, objectives, methodology, and the source materials like literature and epigraphs. The review of literature is made in a detailed way.

The first chapter is confined to the historical background drawn mainly from the epigraphical and literary sources. In this chapter an in-depth study has been attempted to know the onomastic features of the seven places where the seven Saivaite temples are located. Inferences have been drawn to know the etymology of these places with the aid of literature and inscriptions.

The second chapter pertains to a brief account of the political history of the region. For this study, the inscriptions availed from this area have been studied. A systematic and analytical study of the geological suggestions given by the Kongu historians and modern scholars of the Kongu Nadu are examined. A careful attempt to analyze various dynastic rulers and their impact at the same period is also undertaken.

The third chapter deals with the contribution made by the social and economic groups, and their impacts in the society. The mentioning of Devaradiyars in the inscriptions is specially noted. The epigraphs give an idea about the contribution of various castes and sub-castes in Kongu society. The archaeological evidences highlight the external trade and
transactions, uses of various coins, types of taxes and revenue officers of this region.

The fourth chapter highlights the art and architecture of seven Saivaite temples of North Kongu. The basic segments of the temple architecture are analyzed and a comparative study of the architectural style of other regions is attempted. Many rare bronzes, sculptures found in these temples indicate that various styles from different schools of art were employed.

The fifth chapter examines the pujas and festivals conducted in the seven temples on various occasions from the Tamil month Chittirai to Panguni. In the concluding chapter an attempt has been made to draw the inferences from the above study, the findings that have been observed and the suggestions for future study are also narrated. The above observations will create awareness among the researchers for the preservation and protection of the monuments, the maintenance of the socio-religious norms and the practices that prevailed in the days to come.

A comprehensive summary obtained from this research tracing from introduction, historical background, origin and rule of various dynasties, social formation and economic development, art and architecture, analysis of pujas and festivals are explained along with suitable bibliography and appendices.