

THE TEMPLES OF SOMAVAMSI PERIOD: A STUDY ON RELIGIOUS PERSPECTIVE

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ABSTRACT: All architectural elements including temples, related with religion in large scale in India. So the impact of religion upon the temples is extremely remarkable. Since the Gupta period, the construction of temple was started and continued up to 15th century C.E. Side by side the re-establishment of Brahmanism in Gupta period instead of Buddhism played an important key role for the emergence of temple building activities by new emerging dynasties in different parts of India Such as, the Chandelles of central India, the Rastrakutas of Deccan, the Chalukyans of western part of India, the Pallavas and the Cholas in south India and several ruling dynasties of Odisha in the eastern part of India. All of the rulers of these dynasties were influenced by the Hindu faith, basically the Saivism and Vaisnavism side by side some minor sects were also patronized by them at the same time. In that sense, Odisha is not exceptional to this trend. Since the Gupta period maximum ruling dynasties in Odisha were devotees of Saivism. The Saivism was most popular religion during the Somavamsi period as well as they were also great patron of Saivism from their early ruling phase. Though they were Saiva in their faith, but the rulers of this dynasty tolerate other religions, such as Vaisnavism, Buddhism, Jainism, Shakit, Hari-Hara, Jaganatha, Surya etc without any conflict. Many epigraphical records proved their patronization of these minor cults along with Saivism. Being influenced by Saiva faith and respect of the belief of other cults, they built various large and small shrines in various part of their ruling area from 9th century C.E to 11th century C.E. Building the temples with various style and features was the great achievement of the Somavamsis. Which is also indicates their rich cultural sense. Here, I want to show their temple building activities with their religious perspective through this study.

KEY WORDS: Sakti, Saptamatrika, Hari-Hara, Paramamahesvara, Chandi Varahi, Chamunda, Rekha deul, Pida deul, Khakara deul, Nagara, Dravida, Vesara, Kalinga.

INTRODUCTION

Temple is the most important elements related to the religious belief of Hinduism and also an important section of architectural activities since early India. We have found so many evidences about the religious patronization of ancient Indian kings regarding the construction of religious based architectural elements. This type of activities was followed by the Hindu kings of India in later period. In the post Gupta period emergence of temple architecture activity was the result of religious faith and tolerance of many ruling dynasties. They built numerous temples in several parts of India of their own religious faith and style. In this regard Odisha is the most important temple architectural site among them. Huge members of temples were built in different places of Odisha by the ruling dynasties throughout the early medieval period. In early period Odisha was not a single kingdom, it was divided into many territorial divisions. The Somavamsi was the most significant dynasty of Odisha, who ruled from 9th century C.E. to 11th century C.E. and sustained great achievements to build different style of temples of various religion Sects. The Somavamsis belonged to the Kosala or south kosala territory of western Odisha. During their period they unified western and eastern Odisha and spread their cultural activities all over Odisha.

OBJECTIVE OF THE STUDY:

- I. To briefly discuss the history and achievements of the Somavamsi rulers
- II. To focus on the religious conditions of pre-Somavamsi period in Odisha.
- III. To make an analysis of the religious condition and religious tolerance with other cults during their reign.
- IV. To make a critical analysis of the temples of Somavamsi period on the religious perspective.

THE SOMAVAMSI OF ODISHA:

The Somavamsi dynasty was a branch of Panduvmsi dynasty that ruled previously in Kosala. At the second half of 9th century C.E. Somavamsi occupy the western part of Odisha known as South kosala from the kalchuries and ruled till 1st half of 11th century C.E. The early Somavamsi kings were primarily the kings of *Daksina Kosala* (part of western Odisha and part of Chhattisgarh) with their capital in the upper Mahanadi valley and were quit active in eastern Odisha. There is no definite evidence to establish a connection between the Panduvamsi-Somavamsi dynasties of sirpur with the later Somavamsi who founded as a kingdom in the western part of modern Odisha.¹ Kosala was the base of the activities of the early Somavamsi kings. After centering Sirpur as the capital of Somavamsi dynasty they ruled over a wide area comprising modern Bilaspur, Raipur in Chhattisgarh and Bolangir, Sambalpur and Sonepur in western part of Odisha. The rulers like Janajaya-I Mahabhavagupta (circa-882-922 C.E.), Chadihara Yayati II (c.1023-1040 C.E.), Udyotokesari (c.1040-1065 C.E.) established their rule over Utkala and introduce a new era. The epigraphical records stated that the founder of this dynasty was Janamejaya-I, who performed an *Asvamedha Yajna* (horse sacrifice) at kataka near modern Cuttack. He is also become famous as *kesarikula* or the Kesari dynasty. Yayati kesari identified with yayati-I who was the son of Janamejaya-I. He also performed an *Asvamedha* sacrifice as a renowned king of this dynasty. Udyota-kesari was the great hero among the Somavamsi kings due to his aggressive action against Gauda and Andhra. Karnadeva the last king of this dynasty, who has been referred to as Karnakesari, He lost his kingdom to the Ganga king Chodagangadeva in early part of the 12th century C.E. The entire period was covered by the reign of ten Somavamsi kings which was about 223 years.

Political unification of Odisha was an important achievement of the Somavamsi kings. For the first time, they were able to unify both western and eastern Odisha brought under one political authority. This unification had tremendous influence on socio, cultural and religious movements.

Beside this another credit goes to the Somavamsis kings who brought an end of anarchy, disorder and saved Odisha from internal decay and external dangers and set up an efficient administration and well organized government for the welfare of the people. So the Political unification and organized administration helped for the development of the culture religion art- architectural activities of Somavamsis.²

RELIGIOUS CONDITION OF PRE-SOMAVAMSI PERIOD IN ODISHA:

From the antiquarian remains of Buddhism, it is presumed that once it was a very popular religion in Odisha. The spread of Buddhism in Odisha was started from the conquest of Kalinga by Asoka, the great king of Maurya dynasty in 261 B.C.E.³ He was the great patron of Buddhism. For the violence of Kalinga war, he left *Digvijaya* policy and announced the policy of *Dharmavijaya* and dedicated his whole life for the spread and growth of Buddhism.⁴

After the death of Asoka, the history of Kalinga became obscure upto the rise of Kharavela of Chedi dynasty who ruled in 1st century C.E in Kalinga region (eastern part of present Odisha). He was the great patron of Jainism. Jainism become popular in Odisha from that time. In later period many Jaina images has been found in several parts of Odisha belonged to the post Gupta period. From the death of Kharavela to the rise of the Matharas in Kalinga in 4th century C.E the history of Odisha once again becomes obscure.

In the Gupta period the present state Odisha was divided into several parts. This evidence of territorial division of Odisha in Gupta period is known from the Allahabad pillar Inscription of Samudragupta.⁵ During his conquered, these territories were greatly influenced by the Gupta religion and culture. It may be seems that, they were the follower of Brahamanna religion like as the Gupa rulers.

In the post Gupta period saivism was the powerful religion in Odisha. This sectarian religious movement began to influence popular thought from the reign period of the Matharas to that of the Somavamsi kings of Odisha. With the supports of the general people and royal patronage, this religions sect found a magnificent expression in the abundance of temples built by the kings of Odisha.

The Matharas established their rule in Kalinga in 4th century C.E.⁶ primarily; the early Mathara was the devotee of Saivism. The rulers of this dynasty described themselves as '*Paramadaivta*' '*Paramabhattacharaka*' and '*Pitrapadabhakta*' in their royal charters. But some of the rulers of this dynasty used their epithet '*Paramabhagavata*' in their record. On the other hand Ningondi grants of Prabhanjanavarman of this family stated himself as '*Bhagavatasvami Narayanapadanudhyata*'. Thus, the royal charter prove that Mathars were patronized both Vainavism and Saivism.

The eastern Gangas were ruled over *Trikalinga* from the late 5th century C.E and they occupied the coastal region of kaliga in Ganga ere 79 (c.577 C.E). *Gokarnesvara Siva* on the summit of Mahendragiri was their tutelary deity.⁷ It is an interesting phenomenon that Hastivarman of this royal family described himself as '*Paramamahesvara*' and he granted a village in favor of God Narayana. Narasimhapalli plates⁸ of this royal dynasty mentioned that both Siva and Vishnu was the lord of the world. So, Eastern Gangas was the worshiper of both Saivism and Vaisnavism.

After the early Ganga dynasty the Sailodbhava dynasty was another important political dynasty of Odisha. They ruled over Kanga-Mandal from 550 C.E-736 C.E.⁹ The Sailodbhavas was the worshipper of Siva. In the khurda plate, Madhavaraja-II described himself as a devotee of Lord Mahesvaras feet.¹⁰ Four members of the ruling family used the term '*Madhava*' which is another synonyms of Lord Vishnu. Besides this they also used the synonyms of Lord Vishnu, such as *Srinivas*, *Madhasudana*, *Hari* and *Narayan* in their copper plate grants. These references indicate that the Sailodbhava rulers patronized both Vaishnavism and saivism. They were also the patron of Jainism. In 7th century C.E when HieunTsang had visited the country, there were more than ten thousand *Tirthankaras* in Kongada observed by the Chinese pilgrim.¹¹ The Banpur copper plate of Dharmaraja-II is an important charter regarding this perceptible where he mentions that, his queen Kalyanadevi bear the title '*Bhagavati*' and she granted land to the Jaina saint. Not only that, this charter contains the symbol of crescent moon, couchant bull and expanded lotus. These observations express the generosity in religious outlook of the Sailodbhava rulers.

The Bhanjas ruled over different parts of Odisha and they were divided into several branches. They played very significant roles in the development of Odishan religious life. The rulers of Adi Bhanjas were Saivites. Another branch of Banjas were also invoked Siva, which is known from their copper plate Inscription. But Satrubanja and Ranabhanja of this branch both declared himself '*Paramavaisnava*' in their copper plate charter. Similarly Satrubhanja alias Tribhubanakalas of this family describes himself as '*Paramavaisnava*' in his Daspalla copper plates and Ganjam plates. But he used the '*Prasasti*' in praise of Siva Nataraja in both the charters. So the Bhanjas were liberal in their religions attitude and under their patronage Saivism and Vaishnavism were getting opportunity for parallel growth.

The immediate ancestor of Somavamsis in coastal Odisha was the Bhaumakaras. They ruled almost two hundred years that is from 1st half of 8th century C.E to 1st half of the 10th century C.E. Dr.U.K.Subudhi is of the opinion that the Bhaumakaras hailed from Assam and were Vaisnavities in their cradle land. But when they settled down in north Odisha, they came under the influence of Buddhism. The early rulers such as Ksemankaradeva, Sivakaradeva-I, Subhakaradeva-I and Sivakaradeva-II bore the Buddhist epithets '*Paramapasaka*', '*Paramatathagata*', '*Paramasaugata*', '*Saugatasraya*' respectively.¹² Beside this the rulers of this dynasty were also patronizing other sects and religions. Subhakaradeva-I donated two villages to as many as two hundred Brahmins of various *Gotras* and his queen Madhavi Devi was a devotee of Siva. The Sakta cult became very popular during this period. The Vaital temple is the first Sakta shrine was constructed in this period. We have found the combination of both sculptural Images of Saktism Saivism and Mahayana Buddhism on the wall of this temple. *Tantricism* was also very popular during this period. Another queen Tribhuvana Mahadevi-II was the follower of *Nannesvara Siva* and she also declared herself as '*Paramavaisnavi*' in her Boud plate. Thus from the above analysis it is proved that the Bhuma rulers, who were the immediate predecessors of Somavamsis patronized the harmonious growth of Vaishnavism, Saivism, Saktism, Tantricism as well as Buddhism.

RELIGIOUS TOLERATION OF SOMAVAMSI:

Odisha is an important cultural center of India. It is interesting that, this place bearing the witness of adjoining culture both *Aryan* of North India and the *Dravidian* of the South India. All the major religions of India such as Buddhism, Jainism, Saivism, Saktism, Vainavism and other few minor cults like Hari-Hara, Ganapatya, Surya, Jagannatha flourished and spread without any rivalry under the royal patronage of several ruling dynasties as well as under the supremacy of the Somvamsi kings.

Various religions like Saivism, Vaisnavism and many minor cults like Sakit worship, Buddhism, Jainism were very much prevalent during their reign. They tolerated all these minor cults along with their major patronized religion Saivism. Almost all the rulers of these dynasty were the

great patron of Saivism, but side by side they were influenced by many minor Cults and patronized them at the same time during their rule. Their royal seals bear the emblem of Gajalakshmi¹³; not only that, most of the rulers of this dynasty compare themselves with the Incarnations of Vishnu. Religious toleration was the greatest achievement of Somavamsis which was followed by the previous dynasties of Odisha. This trend has been continued throughout the Somavamsi period in Odisha.

The Somavamsis were the great patron of region and in that sense they supported the cause of *Brahmanism* in Odisha. The recovery of the glory of the Vedic religion was a great achievement of the Somavamsi, who sought to give an impetus by performing orthodox Vedic rites and *Asvamedha* and other sacrifices.

The Saivism reached to the highest watermark under the active patronage of the Somavamsi rulers. It was flourished as a leading religion during this period. From the early period, rightly from the time of Balarjuna Mahasivagupta, Saivism received royal patronage. The Senakpat Inscription¹⁴ gives us ample reference about the role, played by Mahasivagupta Balarjuna as well as by prominent Saiva Acharyas for the spread of Saivism. Though he was in Saiva faith but his mother queen Vasata was a follower of the Vaisnavism. Beside this, Balarjuna was also a patronage of Buddhism. In his Sirpur Inscription¹⁵ where he praised the lotus feet of Saugata or Buddha, records the construction of monastery by *Bhikshu* Anandaprabha and the establishedment of a free kitchen for the monks. He is also known as a donor of a *Vihara* for Buddhist nuns.

Janamejaya-I was the real founder of the Somavamsi dynasty in Odisha, who played a dominant role to the spread of Saivism. Further tradition says Janamejaya performed an *Asvamedha* sacrifice at Kataka near modern Cuttack as well as constructed the Uttaresvara Siva temple in the same city. The Sonepur copper plate grant of Mahabhavagupta Janamejaya recorded that he granted a village for the temple construction of Aditya and Kesava. It is the remarkable evidence of his Vaisnava faith. The second half of 10th century C.E. political headquarters of Somvamsis was shifted from south Kosala to Utkala (the coastal tract of Odisha). As a result the religious activities of Somavamsis also shifted in this area. Bhubaneswar and Jajpur became the main center of their religious activities in coastal Odisha. Due to royal patronage, Saivism and Saiva temples grew in this sites. At this time Mahasivagupta yayati-I was the king of Somavamsi dynasty. He was a devotee of Siva and started to rule over both western and coastal Odisha. He assumed the title '*Paramamahesvara*' for his faith of Saivism. Even he performed an *Asvamedha* sacrifice, which is one of an orthodox Vedic rite. The *Madalapanji* and other traditions give the credit to Yayati for building a temple for *Purusottama* at puri which is identified with the deity of Jagannatha. So the Jaganntha cult becomes started and popular from this time. Yayati-I was also the follower of Vedic rites. For this reason he performed *Dasasvamedha yajna* on the bank of the river Vaitarani at Jajpur. He invited 10000 Brahmins from *Kanyakubja* for the purpose. Beside this, he was tolerated Vaisnava religion at the same time, As a result at Jajpur he built a *Subhastambha* which has been identified as *Garuda Stambha* by several scholars, like Birupakhya Kar, Kedarnath Mohapatra, K.C. Panigrahi etc.¹⁶

Bhimaratha Mahabhavagupta-II ascended the throne of Somavamsi dynasty after Yayati-I. But nothing is remarkable about the patronization of Saivism as well as any other religions during his reign. He just followed the previous trend. The next ruler and his son Indraratha was the patron of Saivism. He continued the traditional religious policy of Somavamsis that encouraged the progress of Saivism. Yayati-II was the eminent ruler of this dynasty. He is famous for his religious toleration and able to maintain all religious faith during his reign at the same time. Some new form of religious belief and deity become evolved and popular during his time. He was great patron of Hari-Hara cult. As a result he built big Lingaraja shrine at Bhubaneswar,¹⁷ where Hari and Hara or Vishnu and Siva were worshipped with an equal footing as the main deity. The Brahmesvara temple inscription mentions Yayati-II as *Chandihara* where Chandhi means Sakti and Hara means Siva. So it is clear that Yayati-II was a follower of both the Saktism and Saivism.¹⁸ During his time Buddhism lost its pre-glory. It is told that Jajpur, by the time of Yayati-II in about 1025 C.E was submerged with *Sahayana* Tantricism. But Yayati-II established Brahmanic faith and intentionally ends the influence of Buddhist Tantricism and converted the Tantric Buddhist establishment into Saiva pithas.¹⁹

Udyota Kesari, son and successor of Yayati-II hold a significant place in the history of Saivism in Odisha. He was the great patron of Saivism. The Brahmesvara and Lingaraja temples are constructed during his reign. Further from *Bhakti Bhagabata Mahakavyam* of Kavidindima Jivadeva we come to know that one Bhavadeva was the guru of Udyota Kesari and that he devoted to Tantric cult. Though Udyota Kesari was a Saivite, nevertheless he had a secular approach to other sects and religions. This is also proved from the Inscription of Lalatendu Kesari cave and Navamuni cave, which proved his contribution for Jaina monks.²⁰

The next rulers of this dynasty after Udyota Kesari were not much important regarding of the contribution in their religious toleration. They only continued the religious trend of previous rulers and compromised all the religious sects along with Saivism.

Hence Somavamsi kings also worshipped *Chandi*, *Krishna*, *Yasoda*, *Karttikeya*, *Ganesh*, *Surya* and other deities, which emphasized their religious liberty. They also performed many Brahmanical sacrifices. So the process of toleration created a congenial atmosphere during the entire Somavamsi period, which witnessed peace, prosperity and cultured glow of Odisha during their reign.

TEMPLES OF SOMAVAMSI PERIOD ON RELIGIOUS PERSPECTIVE:

Odisha is famous for its art and architecture. Various monuments and sculptures still exist due to the royal patronage given by the contemporary rulers. The Somavamsis is an important period which witnessed remarkable development of art, architecture and sculpture. A large number of monuments, basically temples were constructed in the Somavamsi period. The typical *Kalinga* style reached its peak under their patronage.²¹ They built various forms of temples. The temple architecture of India is divided into three categories according to their structure, such as *Nagara*, *Dravida* and *Vesara*. But Prof. R.D. Banerjee had made of four classes of temples-*Nagara*, *Kalinga*, *Dravida* and *Vesara*. The temple architecture of Odisha is also called *Kalinga* style of architecture for its some exceptional features. Though *Kalinga* style of architecture is under the *Nagara* style, but it's evolved as a separate style.

The temple architecture of Odisha is divided into three phases, such as early phase (750 C.E.-950 C.E.) middle phase (950 C.E.-1150 C.E.) and later phase (1150 C.E.-1350 C.E.). On the other hand some scholars have divided the temple architecture of Odisha on the basis of characteristic features, such as the formative phase, transition phase, mature phase and phase of decadence. From the dynastic order, the temple architecture of Odisha passed through its best level during the Somavamsi period. Two important phases of evolution of Odishan temple architecture belonged to their reign-one is the transition phase and another is the mature phase. During their times the temples of Odisha exhibit a

mature character. In this period, the plan and elevation of *Jagamohana* transformed from a rectangular flat roof to a square hall with a pyramidal superstructure of *Pida Deul*.²²

They were built up various types of shrines during their reign. Various types of shrines mean the variety of patterns or style that is different from each other due to their individual traits. These temples bear even some characteristic features of their own. As for example, *Rekha Deul*, *Pida Deul* and *Khakara Deul*, which bear their exceptional characteristic features of the temple architecture of Odisha.²³ Most important and large temples of Somavamsi period, are seen in Bhubaneswar. This is known as the temple city of Odisha. The most important temples of this place are the Muktesvara temple, the Rajarani temple, the Brahmesvara temple, the Lingaraja temple, Kedarasvara temple, Suresvara temple, Manibhadresvara temple, Ekambresvara temple, Valukesvara temple etc. Beside this some other important temples are still standing in outside the Bhubaneswar which had been constructed during their period such as, the Panchupandava temple at Ganeswarapur²⁴ in Cuttack district, the Markandesvara temple at Puri, the Barhmesvara temple at Berabai, the Jalesvara temple etc. In the western part of Odisha they built numerous temples in their early ruling phase which was their home land. They started their rule from South Kosala (western part of Odisha), which was an important sub-division of early Odisha. South-Kosala was consisted with Raipur, Bilaspur, Sambalpur, Sonpur, Boudh and other some places. We have found many temples from these sites such as, the Siva temple of Boudh, the Kosalesvara temple at Bidyanath, the Kosalesvara temple of Patnagarh etc.

This period is also remarkable for a large number of monuments that had built in honor of various religious faith and deities. These monuments are the great testimony of their deep love for different religions and cultures. But Saivism was the most preferable and popular cult during this period. All most the rulers of this family gave their royal patron to Saivism and built numerous temples regarding this religious faith. The early rulers of this dynasty Mahasivagupta Balarjuna was influenced by a Saiva Acharyas and helped to spread the Saivism. Janamejaya-I, who was the real founder of the Somavamsi rule in Odisha, also played an important role for the spread of Saivism. Possibly, Janamejaya-I built the Siva temple at Ranipadraka (Ranipur) and named it as the temple of Somesvara by the influence of famous Saiva Acharya Gaganasiva.²⁵ After that, Somavamsis occupied the coastal regions of Odisha, like Bhubaneswar and Jajpur which become important centers of saivite activities. Due to royal support of Saivism, the Great Saiva temples like Muktesvara, Rajarani, Brahmesvara, Lingaraja were constructed during this period in Bhubaneswar.²⁶ Muktesvara temple, Brahmesvara temple and Lingaraj temple were constructed by Yayati-I, Udyota Kesari's mother Kolavati-devi and Yayati-II respectively from their faith of Saivism. Udyota Kesari, the ruler of this lineage also associated with the construction of later addition of Lingaraja temple. Various smaller temples like Kedarasvara, Suresvara, Dakra-Bhimesvara, Ekambresvara temples were also built by the Saiva faith of the rulers in Bhubaneswar during this period. Beside this, some more Saiva temples such as Brahmesvara temple at Beraboi, Kuntasvara temple at Aragada, Arjunesvara temple at village Haladi-Basanta at Jalesvara temple in the village Goladia etc. belonged to this period.

Vaisnavism, during this period we have observed that this religion had limited success. However, though they were all devotee of Siva they had equal respect for other Brahmanical religious faith. Sonepur plate of Mahabhavagupta Janamejaya-I record the grant of a village to the merchants association and the immediate transformation of the same village of the temple of Aditya and Kesava. The Gopal temple of Ranipur-Jharial as a prototype of Lakshmana temple is also assigned to this period. The *Madalapanji* and tradition narrated that, Yayati-I built a temple for Lord *Purusottama* at Puri, which is also known as Jagannatha temple of Puri.²⁷ Lord Jagannatha also related with Vaisnavism. *Madalapanji* also gives credit to Yayati-I for building the Vimala and Mahalaxmi temples inside the premises of God Jagannatha temple. The most important and beautiful Visnu temple of this period is Panchupandava temple at Ganeswarapur in Cuttack district, which is dedicated to the God Vishnu and also the witness of Vaisnava faith of Somavamsi rulers. Further various temples of Visnu had been found from western Odisha which was the early headquarter of the Somavamsi dynasty.

Beside the temples of Saivism and Vaishnavism, many temples of minor cults are still standing in several parts of their ruling area as the witness of their religious toleration. Such as Hari-Hara, Sakti, Matrikas, Buddhism, Jainism etc. Hari-Hara cult was the important cult of this period. Yayati-II, important king of this dynasty gave royal attention to this cult and as a result he built a big expensive temple for Hari-Hara (later known as Lingaraja) at Bhubaneswar.²⁸ Here, Hari-Hara is worshipped with equal dignity in the temple. Sakti, another cult was worshipped by this dynasty. Yayati-II was the great patron of Saktism. The Varahi temple is one of the important temple of Saptamatrika or Matrigana sub-sects of Saktism, which is situated at Chaurasi in Prachi valley.²⁹ Another Saptamatrika temple of their period is located at Puri near Markandesvara tank. The two important Yogini temples also found at Ranipur-Jharial and another at Hirapur near Bhubaneswar which still exist to show the temple achievements of Somavamsi ruler and their religious faith.

CONCLUSION:

Thus, the Somavamsi rule in Odisha is a significant epoch in the history as well as cultural trend of Odisha. This period not only recorded an overwhelming change in the political aspect but also witnessed a great change in religious life of Odisha. It is also remarkable for a large number of temples of various religious creeds and various deities. This may be looked upon as a great contribution of them. They gave their royal patronization to many religious sects and cults without any rivalry. As a result, they built numerous outstanding temples of various styles from their respect.³⁰ The magnificent Siva temples of Muktesvara, Lingaraja, Rajarani, Brahmesvara and number of others Brahmanical temples are found in Bhubaneswar. Further, the Siva temple at Boud, Kosalesvara temple at Bidyanath, Vishnu temple at Ganeswarapur, Ganesa temple near Dhauri, Ganesa temple at Jajpur, Biranchi Narayana temple at Palia in Bhadrak, the two temples for Yogini at Ranipur-Jharial and Hirapur, some Matrika temples, like Varahi temple at Chaurasi, Sakti temples at Ranipur-Jharial, Jajpur and Puri of outside the Bhubaneswar by the Somavamsis which are unanimously considered to be the highest fulfillment of the Kalinga school of art and architecture. So, this period is witnessed of the great cultural activities in the form of religious based construction of temples, which stand even today as silent witnesses to the glory of Somavamsi as well as the Odisha.

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