

Special class on

The Bhaumakaras

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**THE
BHAAUMAKARAS**



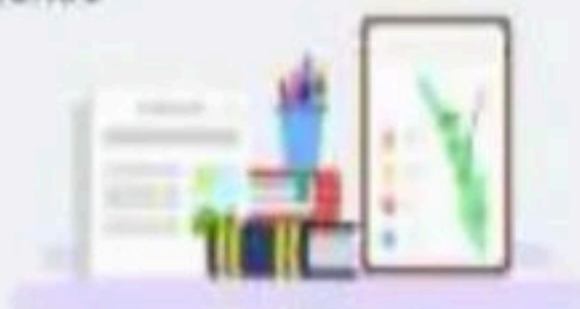
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ABOUT ME



Sibasankar Hazra

Hi, my name is sibasankar Hazra. I have been mentoring for OPSC aspirants since 2017. I have working in different institution since then. I do guide aspirants on GS, optional GEOGRAPHY, ESSAY, and current affair. In last opsc result more than 5 students got selected good rank. I did my graduation with history honours from BJB AUTONOMOUS bbsr and post graduation with sociolinguistics from Utkal university of culture.

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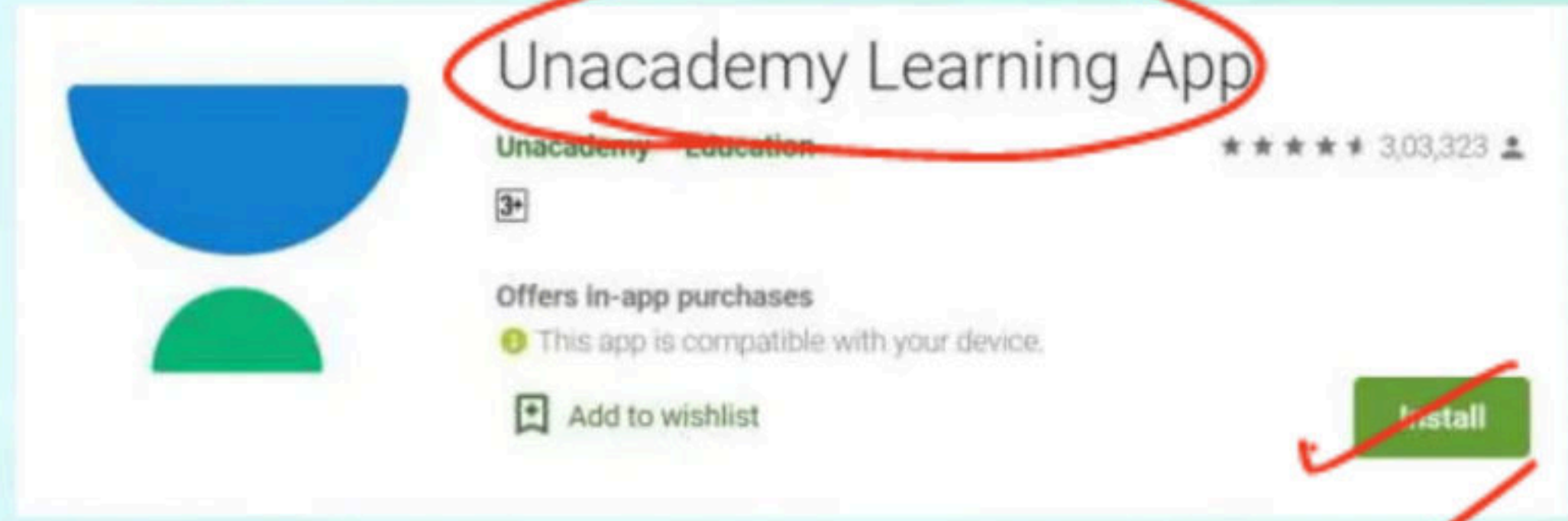
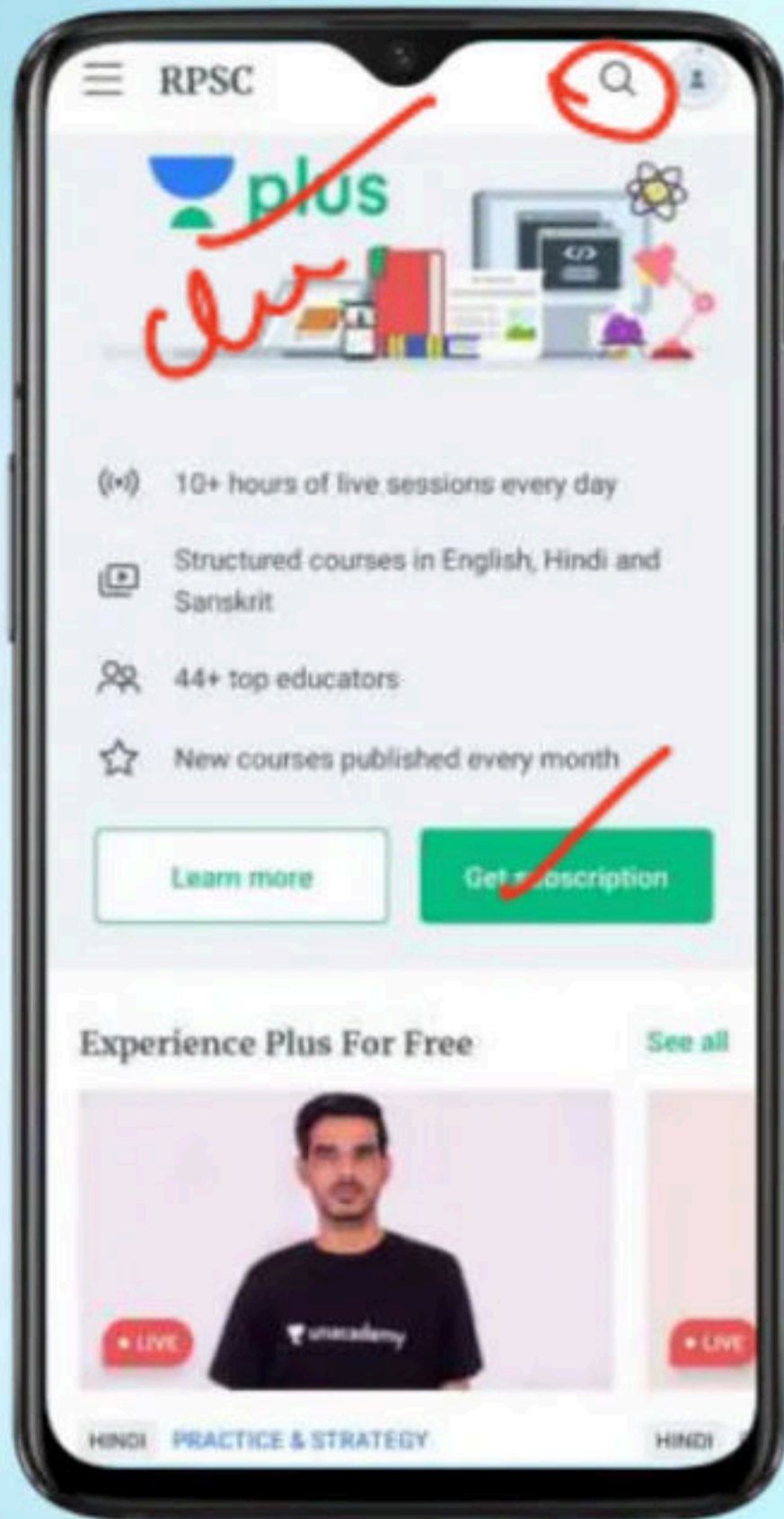
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ORIGIN OF THE BHAUMA-KARAS

- A dynasty called **Bhauma** or Kar (also known as Bhaumakara) established its rule over the coastal belt of Odisha in the first, half of the **eighth century A. D.**
- Their kingdom, called **Toshala**, included parts of present-day Odisha. The **capital** of this dynasty, called as **Guhadevapataka** or **Guhesvarapataka** was situated near modern **Jajpur town** of the Jajpur district.
- The origin of the Bhauma-Kara family is **not certain**.
- The **earliest records** of the dynasty name their family as "**Bhauma**". "**Kara**" is first mentioned as a dynastic name in an inscription of the dynasty's sixth king, **Shubhakara II**.
- The names of all the male kings ended in "**-kara**", which may explain the usage of "**Kara**" as a family name.

- The main literary source for constructing the history of the Bhauma-Karas are the Vishnu Purana, Brahmanda Purana, Harivamsa Purana, Dathavamsa, Gandavyuha etc.
- Some scholars, argued that the dynasty was associated with a tribe called Bhauma, whose members originally lived on the Mahendra mountain.
- In Vishnu Purana there is the mention of a king, named Bhauma Guha who was ruling over Kalinga, Mahisya (Midnapore) and Mahendra. This theory is based on the occurrence of the phrase "Mahendra Bhauma" in a manuscript of Vishnu Purana.
- The text also associates the Bhauma tribe with a king called Guha, which explains the name of dynasty's capital - Guhadevapataka (or Guheshvarapataka).

HISTORY

- The Bhauma-Kara inscriptions are dated in the years of an unspecified calendar era, simply called samvat.
- According to K. C. Panigrahi, (historian) the initial year of the Bhauma era corresponds to 736 A.D. of the Gregorian calendar.
- The Bhauma records mention two ancestors of the Bhauma rulers of Orissa.
- They were Lakshmi Karadeva and Kshemankaradeva.
- According to some historians, Kshemankaradeva initiated the new Bhauma era.
- According to others, the Bhauma era begins with the accession of Kshemankaradeva's son and successor, Sivakaradeva-1.

730
720

- The earlier Bhauma-Kara kings appear to have ruled the northern Toshali area, contemporaneously with the Shailodbhavas, who ruled the southern Kongoda region.
- The dynasty probably ruled most of the coastal Odisha by the time of king Shivakara I (c. 756 or 786).
- According to the Ganjam inscription of the Shvetaka Ganga king Jayavarmadeva, Shivakara I conquered Kongoda and the northern part of Kalinga.
- The Talcher inscription of his descendant Shivakara III states that he defeated the king of Radha (in present-day West Bengal), and married the daughter of the defeated king.

War

GENEALOGY OF THE BAHUMAKARA DYANSTY



Dharma Mahadevi's rule was not significant and paved the way for the downfall of the Bhauma-Karas. The rise of the Somavamsis under Janmejaya I had more particularly, during Yayati I signalled the down fall of the Bhauma-Karas. Yayati I who ousted the Bhanjas from Baud-Sonepur region, perhaps occupied the Bhauma kingdom by killing Dharma Mahadevi. Thus, with the fall of the Bhauma Karas, the reign of administration of Tosali passed into the hands of the Somavamsis.

Bhuddism in Odisha during the Bhaumakara Period

- In the history of Bhuddism particularly of **Mahayana and Vajrayana** Buddhism rises in Bhaumakara Period. Due to the strong support of the ruler, Buddhism transform itself to Mahayana to Vajrayana.
- The **Bhaumakaras** exhausted the treasures of their vast empire on religious works in order to enlighten their country and other who decorated the earth by constructing in unbroken continuation various **mathas, monasteries and sanctuaries**.
- **Subhakaradeva-I** created a number of **Viharas**
- The discovery of large number of **Dhyani Buddha, Bodhisattvas** and other deities of the Buddhist Mahayana pantheon discover from place like **Khadipada, Rantagiri, Udayagiri, Lalitagiri** and assignable to the 8th-9th century A.D. also clear indicate that **Mahayana** form of Buddhism flourished in Odisha during the Bhuamakara regime.

Social condition during the Bhaumakara Period

- Though the early Bhaumakara kings were Buddhist, they tried to enforce **varnasramadharm**, Brahmanic concept of cast system.
- There were **Brahmans, Katriyas, Karanas (Kayasthas) Vaisyas, Sudras and Low Castes**.
- Brahman enjoys great honor in society for their pious life and devotion to the studies of the Vedas.
- Training in military science and art of warfare was very much essential for the **Ksatriyas**.
- There is no evidence of how **Karanas** originated.
- The **Vaisyas** were doing large scale trading activities.
- the **Sudra** served the Brahmanas.

POSITION OF WOMEN

- The women of Odisha during the Bhaumakara Period period enjoyed an importance position in society.
- Here the queen played the role of **both de jure and defacto sovereign**. Not less than **six queens** of this dynasty are found to have adorned throne.
- The contribution of these female rulers to the cultural and political history of Odisha was very significant.
- The reason is due to rise of **Sakti cult** during this period.
- The **sati or concubine** has not mentioned any sources because one of the widow queens lives after the death of her husband.
- The **purdha pratha** was unknown during this period be it can be say that during this period **beginning of devadasi pratha**.

❑ MARRIAGE SYSTEM

- **Polygamy** was known and practised in the royal society in Orissa. The one of the evidence King Subhakaradeva-I married two princesses i.e. Gaurimahadevi and Vakulamahadevi which would prove the existence of polygamy during this period.

❑ FOOD AND DRINK

- Basically the Brahmans preferred to take vegetarian food during this period. The cereals which were commonly used were rice, wheat and barley. Sweets milk and fruits along with different wine were also used as drink.

□ DRESS MATERIAL

- The male dress consisted of a lower garment or adhivasana like Dhoti round the waist where as the female dress consisted of two garments, upper and lower, fastened by a girdle.
- The fold in the female garment are sometimes gathered passed between legs and tucked in behind. Both male and female dresses have folds in the front and hang down to the knee or just below it.
- The garments are usually ornamented with embroidery.
- A variety of ornaments, used by both male and female. They were Kundala (ear ring) ratnahara (neckless) mekhala (girdle), Keyura (armlet), manjira (foot ornament), Kankana (bracelet) etc.

□ EDUCATION

- This period basically Veda, History, Politic, Pottery, Logic, Sastras, Astronomy, Medicine and Yoga, Smritis are the subject of learning.
- **Sanskrit** language is the medium of the language of the study.
- Mode of expression has reached the excellence of kavya writing found in most of the famous works of Sanskrit literature. The sloka are work of long compounds.
- Inscription of this period suggest the influence of regional Prakrit on Sanskrit and the gradual evolution of modern Oriya language.
- Some Oriya word like Jota, Gohiri (fallow land), Khata (dump), bagya (tiger), Kheta or Bila (field), polla (bridge) etc are also written in Inscriptions.

Temples during the Bhaumakara Period

- The temples from this period are characterized based upon their continuation using few elements of their earlier counterparts while innovating on new techniques.
- Among the continued characteristics from earlier temples, few to mention are, pabhaga consisted of three mouldings, bada made in tri-ratha and gandi in pancha-ratha and raha-niches cutting across the pabhaga mouldings.
- The new features introduced in this period are, pabhaga mouldings increased to four, parshva-devatas started being carved out in the stone blocks of the wall instead on a separate block.



Some temples are:

- **Pachimesvara Temple** – This ruined temple is situated on the parikrama path of Bindu Sarovara, between Markandeshwar and Mohini temple.
- **Mohini Temple** – This temple is situated on the southern bank of Bindu Sarovara tank. The temple consists of a deul and jagamohana. Characteristics of early period temples are very much evident here, such as bada in tri-ratha with gandi (shikhara) in pancha-ratha style, Pabhaga (base) composed of three mouldings and raha-niche (central niche) cutting through pabhaga mouldings.

- **Uttaresvara Temple**- This temple is situated on the northern bank of Bindu Sarovara, inside the compound of Godavari Kund. This is a Siva temple.
- **Talesvara Temple** – This simple temple is only having a deul with no evidence of a connecting jagamohana.
- **Paramaguru Temple** – This temple is located in a private property adjacent to the Vaital temple complex. It only has a Vimana (deul) but no jagamohana. Its bada is tri-ratha in plan, gandi is also tri-ratha. Gandi is a three storey structure.
- **Gauri-Shankar-Ganesh Temple** – This temple is also known as Traffic-Mahadeva as it is located in the center of cross-roads. The temple only has a Vimana but no jagamohana. Its bada is tri-ratha in design and gandi is pancha-ratha. Gandi is consisted of five bhumis (storeys).

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