

REGIONAL SETTING OF TEMPLES IN DAKSHINA KOSALA, INDIA: SPATIAL DISTRIBUTION AND CONNECTIONS

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Abstract

Introduction: The region of Dakshina Kosala (also known as South Kosala) is mentioned in various ancient Indian texts. The exact geographical boundary has continuously changed over time, and today, only a rough estimate can be made of the Dakshina Kosala region, which approximately covers the northern and central parts of the present-day state of Chhattisgarh, along with the western part of the state of Odisha, India. Excavations and writings show that this was a prosperous region near central India, without any seaport, but with large markets, trade centers, and educational institutions. To access this region, many trade routes were established from various parts of India. This led to the development of cities with markets along these trade routes. Many temples were also seen in this region, serving as examples of the intangible heritage of the place. **Purpose of the study:** This region made a significant contribution to the temple art and architecture of India. The present study aims to determine if there is a spatial and architectural link between the temples in this region. **Methods:** The methodology involved an initial phase of reading and analyzing pertinent literature to prepare detailed maps delineating the boundaries of Dakshina Kosala. Subsequently, employing rigorous analysis with Google Earth and GIS tools, ancient trade routes were traced, temples were located on the maps, and a comprehensive analysis was conducted to derive conclusive results. **Results:** This paper establishes a relationship between the geographical locations and construction materials of the temples within and outside the geographical boundary of Dakshina Kosala.

Keywords: boundaries of Dakshina Kosala, spatial links, connectivity, ancient trade routes, temple architecture.

Introduction

India has always been a place of attraction for foreign travellers (Lamb, 1958). It is evident from various pieces of literature that in ancient times India had a lot of foreign travelers who visited it in different periods, such as Megasthenes (302–298 BCE), Deimachus (320–273 BCE), Ptolemy (130 CE), Fa Hien (405–411 CE), Huen Tsang (630 CE), I Tsing (671–695 CE), Marco Polo (1292–1294 CE), and Ibn-E-Battuta (1333–1342 CE) (Bhattacharya, 2014; Chandra, 1977; Johnston, 1941; lasgyan.in, 2021; N.C.E.R.T., 2011; Thapar, 1992).

These travellers mentioned the conditions of India at that time in their travelogues. Fa-Hien described India as a rich and prosperous country (Chandra, 1977). Huen Tsang wrote that the Indian towns were very prosperous and unique, and also described Indians as lovers of education, literature, and fine arts (Pradhan and Yadav, 2013). Those travellers came through different trade routes in India, and descriptions of their journeys can be found in their travelogues and in the writings of various historians, archaeologists, and scholars (Chakrabarti and Rakshit, 1995; Nayak, 2004; Patnaik, 2013; Sahu & Chandra, 1983; Shrivastava, 1968; Watters, 1904).

These trade routes connected inland cities of India with other countries. Many cities developed and flourished along these trade routes, exhibiting a conspicuous capacity to generate culture in the

form of art, ideas, styles, and attitudes, as well as to induce high levels of economic innovation and growth, though not always simultaneously (Scott, 1997). Due to the existence of trade routes, cities became nodes of cultural dispersion. The culture of the cities would spread through these trade routes from one location to another.

Methods

For this study, existing literature about the geographical location, boundaries of Dakshina Kosala, and descriptions of the trade routes connecting Dakshina Kosala with other places in India, as well as with foreign countries, was examined. Also, literature related to the temples of the region and their architecture was reviewed. These texts were comprehensively analyzed, and the results related to the spatial relations among the temples in the region were identified. For a better understanding of the information pertaining to the location of temples and trade routes, maps were created using ArcGIS¹.

Results and Discussion

Boundaries of Dakshina Kosala

In ancient times, Dakshina Kosala was of great importance (Minj, 2015). It is evident from the writings of various scholars that the region of Dakshina Kosala used to be very rich and prosperous

¹ Maps are generated through ArcGIS Online (GIS software). <https://www.arcgis.com/home/index.html>

(Majumdar, 2001). Many descriptions are available about the boundaries of Dakshina Kosala, but the earliest mention of it is found in the Ramayana, an ancient Indian text (Patnaik, 2016). According to the Ramayana, Lord Rama ruled over “Mahakosala”, which means the larger Kosala, with boundaries extending from present-day Nepal in the north to the upper Mahanadi valley in the south (Patnaik, 2016). When Lord Rama divided his territory among his sons, he gave the upper part, Uttar Kosala (North Kosala), to his elder son Lav, and the lower part, Dakshina Kosala, to his younger son Kush (Patnaik, 2016) (Fig. 1). Uttar Kosala had its capital city, Ayodhya, in Uttar Pradesh, while Dakshina Kosala had its capital city at Kushavati (present-day Ranipur Jharial) in western Odisha (Mishra, 2013; Mishra, 1993). Later, various Puranic texts such as Matsya Purana, Brihat Samhita, Brahmanda Purana, and Ratnavali also mentioned the region of Kosala, but the descriptions only referred to the southern part of the region, i.e., Dakshina Kosala (Patnaik, 2016).

Later, Raychaudhuri (2006) described the boundaries of the Dakshina Kosala region based on the Vana Parva of the Mahabharata, an ancient Indian text. In the 7th century CE, the Chinese traveler Huen Tsang visited Dakshina Kosala and discussed its boundaries in his travelogue (Watters, 1904). Later, based on Huen Tsang’s account, Cunningham in 1881–1882 and Watters in 1904 also discussed the boundaries of Dakshina Kosala (Nayak, 2004). Then, Sircar (1971) described the boundary of Dakshina Kosala, taking into account Cunningham’s and Watter’s boundaries for the region. For the present study, the boundaries of

Dakshina Kosala were identified by superimposing the boundaries identified in the above-mentioned studies, Patnaik (2016), and as per various district gazetteers². As a result, the boundary of Dakshina Kosala consists of the undivided districts of Raipur, Bilaspur, and Raigarh in the state of Chhattisgarh, as well as Sambalpur, Nuapada, Bolangir, Kalahandi, Sundargarh, Boudh, and Subarnpur districts in the state of Odisha (Fig. 2).

Connectivity in the region

A great deal of trade and commerce made Dakshina Kosala a prosperous region (Patnaik, 2016). Dakshina Kosala had many important cities such as Juagarh, Sirpur, Sambalpur, Asurgarh, etc. (Nayak, 2004).

Kalinga (roughly the boundary of present-day Odisha), a neighboring region to Dakshina Kosala, was very famous for its textile industries (Dutt, 2009; Nayak, 2004). A lot of trade and commerce used to take place in Kalinga via Dakshina Kosala (Nayak, 2004). It is evident from the Roman coins found during excavations that diamonds and gemstones from the Dakshina Kosala region were popular among Romans (Das, 1978; Tripathy, 1996). The strong black elephants of Dakshina Kosala were in demand not only by Indian states, but also by foreign countries (Nayak, 2004). Dakshina Kosala had important educational centers and marketplaces like Sripura (present-day Sirpur in Mahasamund district, Chhattisgarh) (Sharma, 2012).

Various texts discuss the presence of highly significant trade routes in Dakshina Kosala (Nayak, 2004). For the present study, some of the major trade routes have been mapped. In India, the majority of ancient trade routes have been converted into state or national highways (Bhattacharyay and De, 2009).

² District Gazetteer of Raipur, Bilaspur, Korba, and Raigarh in the state of Chhattisgarh, as well as Sambalpur, Sundargarh, Boudh, Bargarh, Subarnapur, Bolangir, Kalahandi, and Nuapada in the state of Odisha.



Fig. 1. Kosala region as per Puranic texts. Source: Author, base map – Meena (2023)

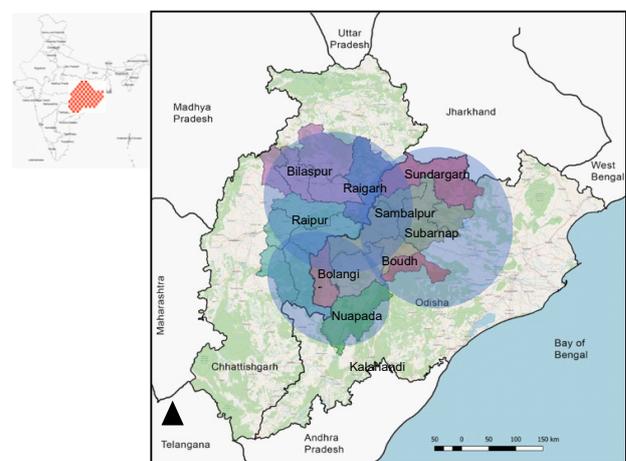


Fig. 2. Boundaries of Dakshina Kosala. Source: Author

Table 1. Ancient trade routes connecting Dakshina Kosala with other parts of India

Route	Connecting cities		Important cities in the route
Route 1	Tamralipti	Toshali	Bhubaneswar, Jajpur
Route 2	Toshali	Patliputra	Tamralipti
Route 3	Patliputra	Juagarh	Bilaspur, Raipur, Asurgarh
Route 4	Mathura	Sisupalgarh	Via Vidisha, Bilaspur, Raipur, Asurgarh, Toshali
Route 5	Ahichhatra	Asurgarh	Kanpur, Kaushambi, Bilaspur, Raipur, Sarguja
Route 6	Kaushambi	Ganjam	Bilaspur, Raipur, Asurgarh, Juagarh
Route 7	Ranchi	Raipur	Raigarh, Sambalpur

Source: author.

For example, the ancient Grand Trunk route of India still exists as National Highway 3 (NH3), running from Attari to Jalandhar in Punjab, from Jalandhar in Punjab to Agra in Uttar Pradesh as NH44, and from Agra in Uttar Pradesh to Kolkata in West Bengal as NH19 (Bhattacharyay and De, 2009). In order to map the ancient trade routes, various descriptions of these routes were studied and then matched with the closest present-day state or national highways connecting those old cities. These routes were traced and a map of the ancient trade routes of the Dakshina Kosala region was generated through geo-tagging in ArcGIS. Seven such routes were identified, as shown in Table 1.

The earliest account of trade routes shows the connectivity of the Dakshina Kosala region with the seaport (Bay of Bengal) in the 4th–2nd century BCE via Tamralipti (currently in the Midnapore district in West Bengal) and Toshali (currently a town near Bhubaneswar) (Nayak, 2004), identified as route 1 in Table 1. During that period, the region had two major metropolises of the Mauryan kingdom named Juagarh and Sisupalgarh, which are currently locations near the city of Bhubaneswar in Odisha (Nayak, 2004). In ancient times, Tamralipti used to be a port city, and there are traces of foreign relations with south-east Asian countries from the port of Tamralipti (Patra and Patra, 1993; Srivastava, 1968).

Later, the region became very well connected to northern India by various land routes. One of those routes connected Patliputra (present-day Patna in Bihar) to Toshali (Acharya, 1955) in the 1st century BCE – the 2nd century CE (route 2 in Table 1) via Tamralipti.

There is a description of a trade route connecting Patliputra to Juagarh through Dakshina Kosala (Bilaspur, Raipur), and Asurgarh in the 2nd century CE (Acharya, 1955; Nayak, 2004), which can be identified as route 3 in Table 1. The route primarily connected Patna with Raipur via Sarguja, a district in the state of Chhattisgarh (Acharya, 1955). There were routes connecting Raipur to Juagarh and Ganjam via Asurgarh, also known as a “salt route” in ancient times (Acharya, 1955; Nayak, 2004).

Another trade route was established between the central part of India and the Kalinga region

through Dakshina Kosala, which can be identified as route 4 in Table 1. The route connected present-day Mathura in Uttar Pradesh to Sisupalgarh (near present-day Bhubaneswar) in Odisha through land routes (Chandra, 1977) via Vidisha, Raipur, Bilaspur, Asurgarh, and Toshali. The route was originally established between Mathura and Vidisha, and later connectivity was extended to Dakshina Kosala and Kalinga.

One more trade route was developed during the Gupta rule (3rd century CE – 6th century CE), known as the “brick trade route”, connecting the present-day Ahichhatra near Kanpur in Uttar Pradesh to the present-day Asurgarh in Odisha (Nayak, 2004) (route 5 in Table 1).

A trade route connected Kaushambi with Ganjam, a port city in Odisha (Nayak, 2004). This route also connected with Dakshina Kosala and can be identified as route 6 in Table 1.

The main reason for the development of these routes was the Gupta ruling dynasty in both regions until the 5th century CE. After the 9th century CE, many land routes were developed in the region by the Kalchuri ruling dynasty. One of the major trade routes connecting present-day Ranchi in the state of Jharkhand with present-day Raipur can be identified as route 7 in Table 1 (Nayak, 2004) (Fig. 3).

Many cities were located along these trade routes, such as Raipur, Bilaspur, Sambalpur, Sirpur, Boudh, Asurgarh, Juagarh, etc. (Chandra, 1977; Nayak, 2004; Patnaik, 2016; Sharma, 2012). Besides, the region was also well connected with southern India. Geographically, the region acted as a bridge between southern and northern India.

In ancient times, in addition to land routes, riverine routes were also used. Of the two trade routes, one by water and the other by land, the former is better since it is less expensive but yields large profits (Shamasastri, 1929). The riverine routes were preferred over the land routes due to the lesser chance of getting attacked by other people and wild animals (Shamasastri, 1929). The famous rivers of Dakshina Kosala, which were used as trade routes in ancient times were Mahanadi, Tel, Vaitarani, Birupa and Brahmani (Nayak, 2004; Singh, 2020). After superimposing all the trade routes on a map, it is

clear that the entire region of Dakshina Kosala was well connected within itself and with other places in India through the trade routes (Fig. 3).

Temples of Dakshina Kosala

In Dakshina Kosala, a series of ancient temples can be found. The earliest temples belong to the 5th century CE, post-Gupta period (Greaves, 2015). Various research scholars have discussed and studied the temples of Dakshina Kosala. As Stadtner (1981) stated, Kosala was “an independent area in central India sponsoring a distinctive regional school of temple architecture and sculpture”. Hardy (2020) said that “the history of Indian temple architecture would have been written differently if the Malhar (in Dakshina Kosala) temple had been discovered earlier”. A list of the celebrated/famous temples in the region was compiled based on various studies conducted in the area (see Table 2). The coordinates of the temples are identified in GIS and mentioned in the list. The temples are sorted according to the approximate year of construction, as obtained from various available literature sources (Fig. 4).

To understand the regional setting of the temples, a map was created by identifying the location of the temples in Google Earth and then geo-tagging them in ArcGIS (Fig. 5). The numbering of the temples in Fig. 5 and Table 2 is the same.

Relation between the trade routes and the temples

When examining the locations of the temples as shown on Fig. 5, it can be seen that the temples

are clustered within a specific geographical zone, with three such clustered zones being apparent. To further analyze the spatial setting of these temples, the identified trade routes shown in Fig. 3 were superimposed over the temple locations. It was found that most of the temples either lie on the trade routes or in very close proximity to them. The number of temples identified along the trade routes is shown in Table 3 and Fig. 6.

Routes 1 and 2 have the Prachi group of temples and the Viraja temple near Jajpur. Route 3 connecting Patliputra to Juagarh has a total of 5 temples: the Shiva temple in Udaipur, the Shiva temple at Pali, the leaning Huma temple in Sambalpur, the Kosaleshwar temple at Boudh, and the brick temples of Asurgarh. There are a total of seven temples, as identified in Table 2, located on Route 4. These temples include the Bhoremdeo temple at Kawardha, the Devrani Jethani temple at Tala, the Dhobini temple at Damakheda, the Pataleshwar temple at Nuapada, the Somnath temple, the Indralath temple, and the 64 Yogini temples at Ranipur Jhari. On Route 5 (brick trade route), a total of 6 famous temples were identified. Three Vishnu temples in the Dakshina Kosala region are the Devrani Jethani temple, the Laxman temple at Sirpur, and the Vishnu temple of Asurgarh. Additionally, there are three temples outside the region: the temples at Ahichhatra, Bhitargaon, and Nibiya Khara, all located in Uttar Pradesh. The Paschima Somnath temple near Boudh district is located on Route 6. On Route 7, there are five

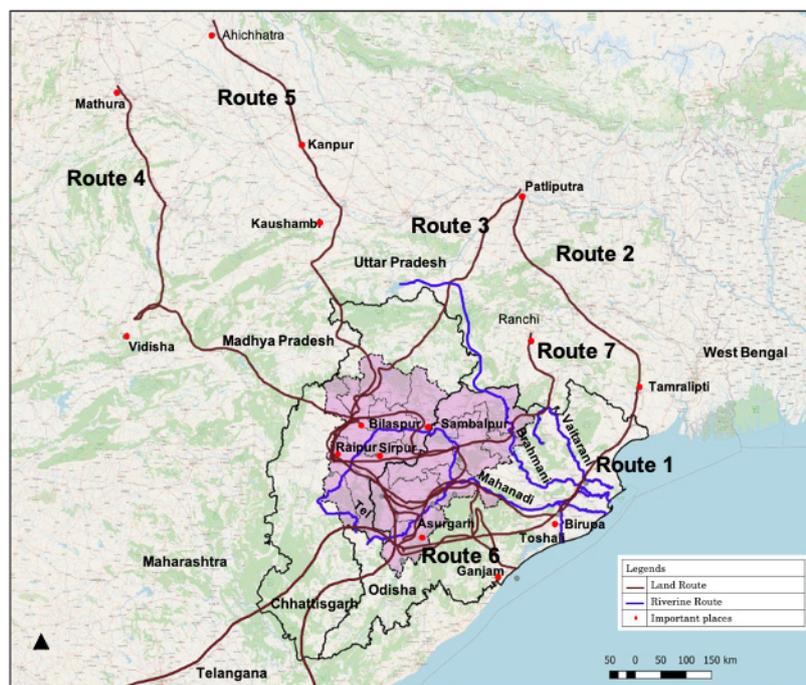


Fig. 3. Ancient trade routes of Dakshina Kosala.
Source: Author

Table 2. List of Dakshina Kosala temples

No.	Temple	Location	Year of construction (CE)	Coordinates (latitude, longitude)
1	Shiva	Kalcha Bhadwahi	10 th century	23°1'4.59", 82°55'13.39"
2	Bhoramdeo	Kawardha	13 th century	22°6'57.528", 81°8'54.1314"
3	Vishnu	Janjgir	11 th century	22°0'21.24", 82°34'19.9194"
4	Pataleshwar	Malhar	10 th –12 th century	21°33', 82°12'
5	Devrani Jethani	Tala	5 th –6 th century	21°54'25.9194", 82°1'33.5994"
6	Citavari devi	Dhobini	8 th century	21°36'54.3234", 82°48'42.804"
7	Andal deul	Kharod	8 th century	21°44'48.48", 82°34'46.5594"
8	Shabari	Kharod	8 th century	21° 44' 24.4794", 82° 33' 51.1194"
9	Keshavnarayan	Shiverinarayan	9 th –12 th century	21° 43' 18.48", 82° 35' 41.6394"
10	Ram Janki	Turturiya	9 th century	21° 29' 32.6394", 82° 21' 46.0794"
11	Siddheshwara	Palari	9 th century	21° 27' 12.8118", 82° 10' 39.5034"
12	Sirpur Group	Sirpur	6 th –7 th century	21° 20' 39.12", 82° 11' 25.4394"
13	Bhand Dewal	Arang	9 th century	19° 8' 59.6394", 72° 55' 51.96"
14	Rajiv Lochan	Rajim	8 th century	20° 58' 23.4834", 81° 23' 21.8394"
15	Bhongapal Group	Kondagaon	5 th –6 th century	19° 48' 25.92", 81° 23' 21.8394"
16	Group of temples	Gadh Dhanora	9 th century	19° 57' 53.28", 81° 45' 0.7914"
17	Shiva Temple	Pujaripali	9 th century	21° 41' 40.884", 83° 21' 5.112"
18	Shiva Temple	Pali	9 th –10 th century	22° 22' 39", 82° 19' 31.8"
19	Hatkeshwar	Raipur	15 th –16 th century	21° 12' 56.5194", 81° 35' 27.24"
20	Mahamaya	Bilaspur	12 th century	22° 17' 29.3994", 82° 9' 53.64"
21	Jagannath	Jharsuguda	13 th century	21° 51' 59.0034", 84° 0' 52.5234"
22	Huma	Sambalpur	9 th –10 th century	21° 16' 53.3274", 83° 54' 44.604"
23	Kapileshwar	Binka	8 th century	20° 59' 34.0794", 83° 47' 39.48"
24	Pataleshwar	Nuapada	9 th century	20° 35' 1.896", 82° 40' 16.4634"
25	64 Yogini	Ranipur Jharial	9 th century	20° 16' 58.8", 82° 57' 50.3994"
26	Indralath	Ranipur Jharial	9 th century	20° 17' 13.9194", 82° 58' 5.5194"
27	Somnath	Ranipur Jharial	9 th century	20° 16' 52.3194", 82° 57' 54"
28	Asurgarh	Kalahandi	5 th –6 th century	20° 5' 45.9594", 83° 20' 43.8"
29	Kosaleswar	Subarnapur	8 th century	21° 12' 28.4394", 84° 25' 20.9994"
30	Rameshwar	Subarnapur	13 th century	20° 50' 22.56", 83° 55' 17.7594"
31	Manamunda	Subarnapur	11 th century	20° 50' 4.1274", 83° 54' 52.344"
32	Charisambhu	Gandharadi	8 th century	20° 52' 31.1514", 84° 12' 19.4034"
33	Rameshwar	Boudh	8 th century	20° 50' 39.2634", 84° 18' 58.572"
34	Paschima Somnath	Boudh	8 th century	20° 50' 38.76", 84° 18' 58.4634"
35	Dhabaleshwar	Boudh	8 th century	20° 50' 38.688", 84° 18' 59.04"
36	Nrushingnath	Bargarh	14 th century	21° 47' 40.9554", 83° 56' 27.6714"
37	Ashatshambhu	Dhenkanal	10 th century	20° 15' 38.1954", 85° 50' 3.6234"
38	Viraja	Jajpur	13 th century	20° 21' 21.7794", 85° 49' 33.7794"
39	Prachi Valley Group	Cuttack	7 th –16 th century	20° 16' 10.488", 85° 57' 17.8554"
40	Samleshwari	Sambalpur	15 th century	21° 29' 40.992", 83° 57' 31.104"

Source: Greaves, 2015; Hardy, 2020; Kumar, 2003; Meister, 1988; Minj, 2015; Patnaik, 2016; Pradhan, 2008; Sarma & Sarma, 1941; Sharma, 2012; Singh, 2004; Stadtnr, 1981; Tripathy, 1996.

temples including the leaning Huma temple at Sambalpur, the Pujaripali temple at Raigarh, the Vishnu Mandir at Janjgir, the Pataleshwar temple at Malhar, and the Devrani-Jethani temple at Tala (Table 2, Fig. 4). The temples are also located either on the riverine routes or in proximity to them. A total of 22 temples are found in the proximity of the riverine routes (Table 4).

The maximum number of temples i.e., 17 temples are found in the proximity of the Mahanadi River route which starts from the Sihawa mountain range

and ends at the Bay of Bengal (Table 4). All the listed temples (Table 1) are located either on a trade route (land route or river route) or in proximity to it (Fig. 6).

Similarities in temples of Dakshina Kosala

Given the proximity of the trade routes and the location of the temples in Dakshina Kosala, it is possible that they may share certain similarities or parallels. It has been observed that the temples bear similarities in architectural style, materials used in construction, etc. Other than this, the enshrined deity of the temples is also the same in the majority of

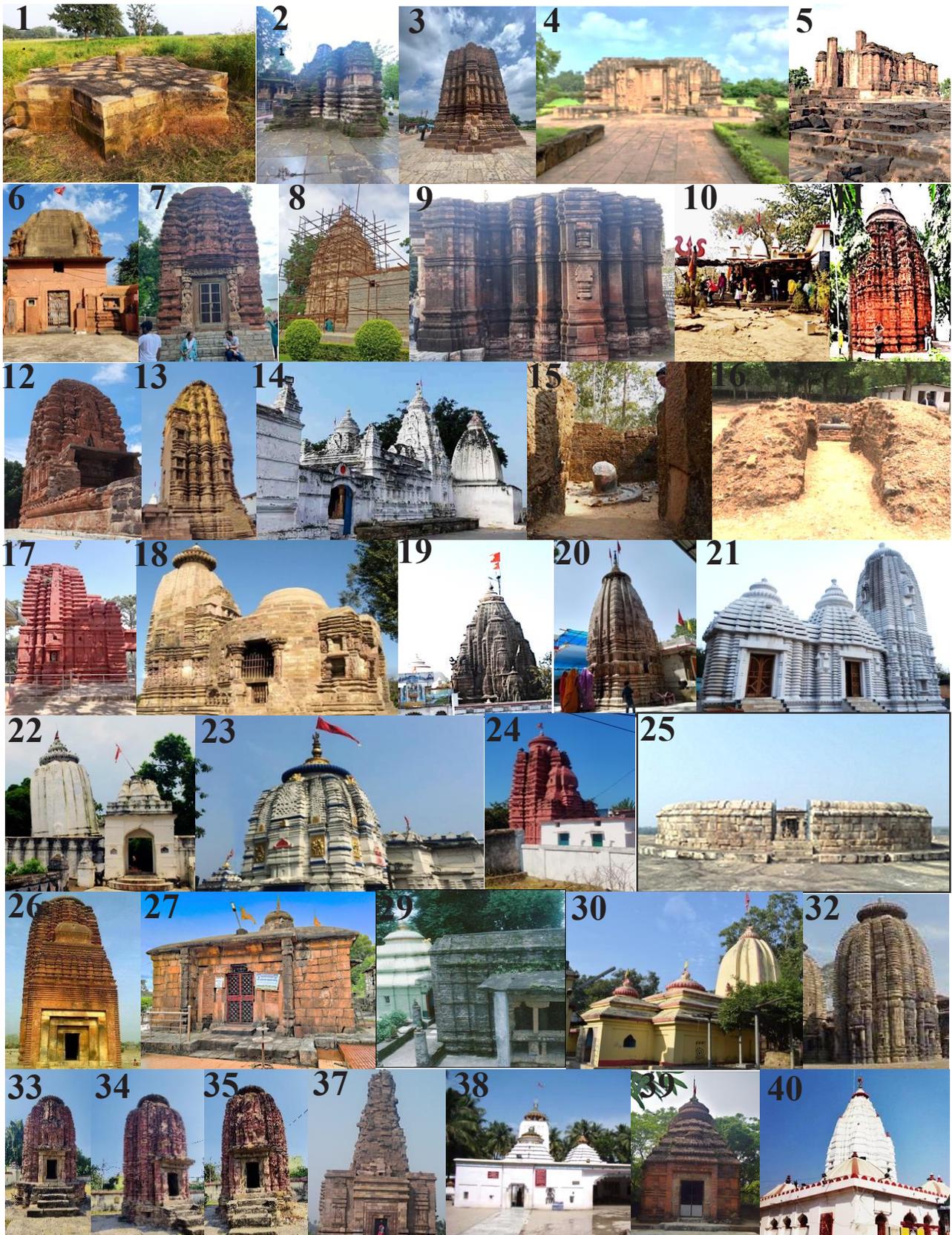


Fig. 4. Temples of Dakshina Kosala. Source: author

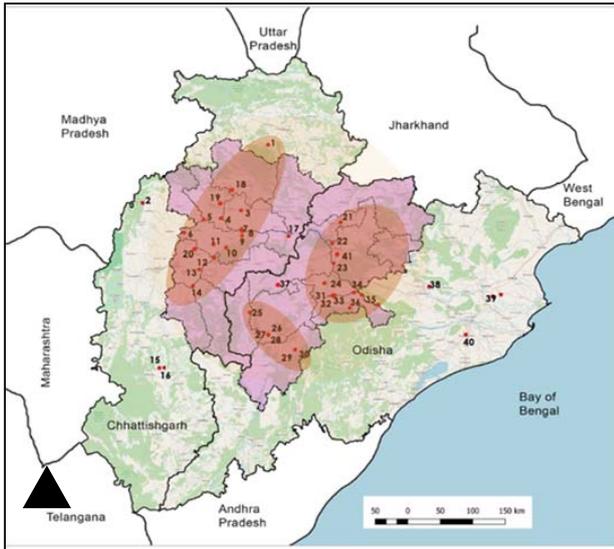


Fig. 5. Location of the listed temples. Source: author, locations of the listed temples. Raipur, Chhattisgarh: ArcGIS, 2023

Table 3. Temples in the proximity of the land trade routes

Route	No. of temples	Material
Routes 1 and 2	2 (group of temples)	Brick and stone
Route 4	7	Brick and stone
Route 6	1	Brick and stone
Route 3	5	Brick and stone
Route 5	6	Brick
Route 6	2	Brick and stone
Route 7	5	Brick and stone

Source: author.

temples. Most of the temples have been conserved and restored multiple times, and the people have changed the deities of the temples. However, the similarity in construction materials can still be easily seen in these temples. In ancient times (5th–14th century CE), the construction materials used for temple building in Dakshina Kosala were brick and

Table 4. Temples in the proximity of the riverine trade routes

River	From	To	No. of temples	Material
Mahanadi	Sihawa	Bay of Bengal	17	Brick and stone
Tel	Koraput	Boudh	2	Brick and stone
Vaitarani	Keonjhar	Bay of Bengal	1	Stone
Brahmani	Sundergarh	Bay of Bengal	2	Brick and stone

Source: author.

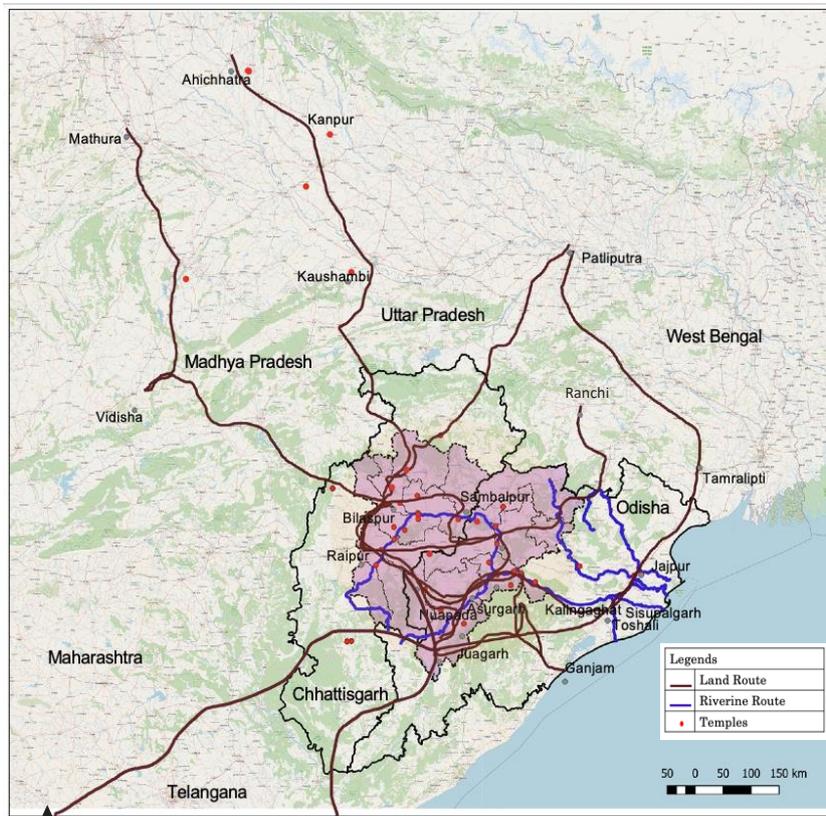


Fig. 6. Temples and trade routes of Dakshina Kosala
 Source: author, temples and trade routes of Dakshina Kosala. Raipur, Chhattisgarh: ArcGIS, 2023

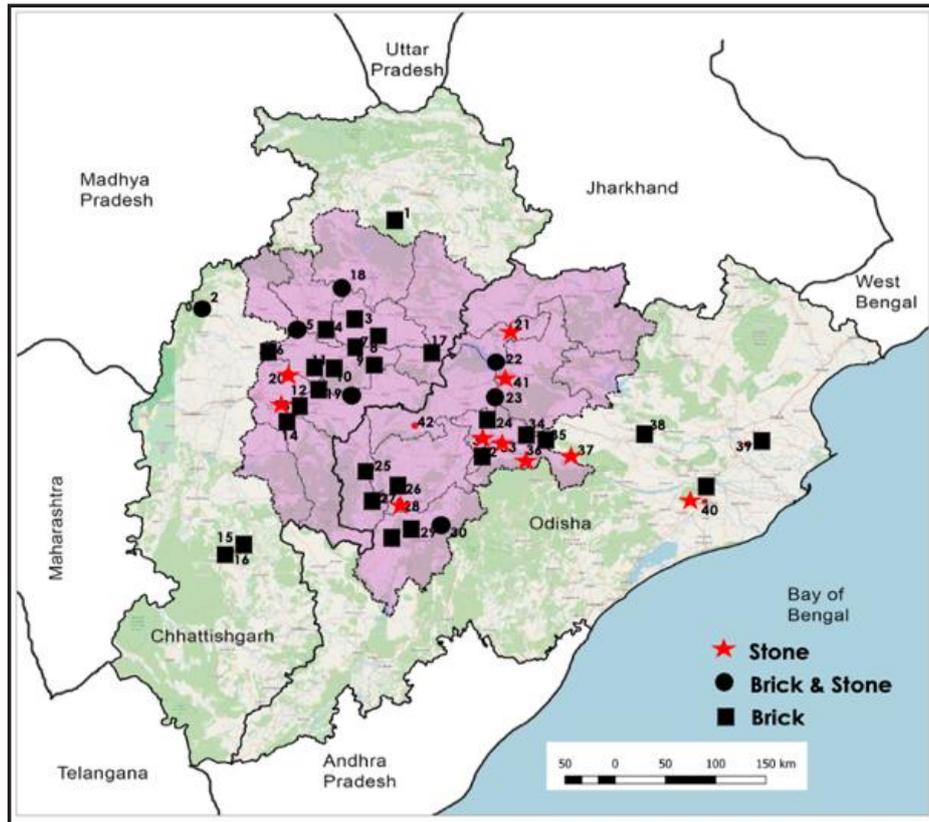


Fig. 7. Construction materials for temples. Source: author, construction materials for temples. Raipur, Chhattisgarh: ArcGIS, 2023

stone (Sharma, 2012). There were three types of temples, constructed completely with stone, with brick, and sometimes both materials were used (Fig. 7).

Brick was the primary construction material in Dakshina Kosala until the 12th century CE. As for the temples listed, 62 % of them are made of bricks (see Fig. 8). The earlier temples (5th–12th century CE) were mostly made of bricks, while in later times, stone became the main temple construction material. One of the influencing factors behind the use of bricks may be the trade routes. In North India, there are ancient brick temples along the trade routes, such as the Bhitargaon temple and the Nibiya Khera temple. It is possible that these structures and construction techniques were brought to the region through trade routes, resulting in the famous brick temples in Dakshina Kosala.

Conclusion

In ancient times, Dakshina Kosala had connectivity with other parts of the Indian subcontinent through trade routes. This study found that the renowned temples in the region are spatially linked because they are located either on a trade route or in close proximity to it. The construction of temples may have been a method to show power and influence in ancient times, as rulers built these magnificent structures along trade routes to showcase the prosperity and craftsmanship of the region.

Due to this connectivity, the temples of Dakshina Kosala share similarities that are reflected in the construction materials used for the temples. In ancient times, bricks used to be the main construction material in Dakshina Kosala, and the majority of the temples were made of bricks.

The connectivity of Dakshina Kosala with North India and the Kalinga region also influenced the

CONSTRUCTION MATERIALS

■ Brick ■ Brick & Stone ■ Stone

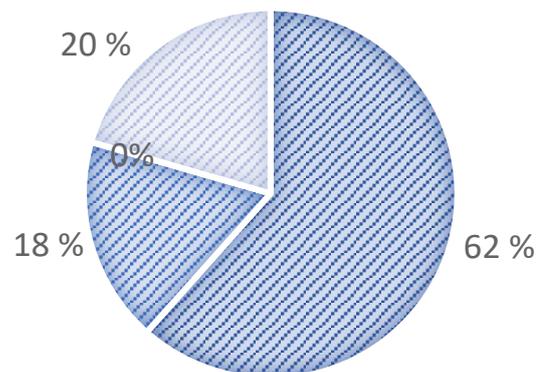


Fig. 8. Construction materials for temples. Source: author

temple architecture. In a hierarchy, the temples of North India, belonging to the Gupta period, come first based on timeline, followed by the temples of Dakshina Kosala, which belong to the post-Gupta period. There was a brick trade route, and it is possible that bricks were traded along this route. Through this connection, the techniques of brick manufacturing may have spread and led to a significant proliferation of brick temples in the region. The stone temples of the Kalinga region also influenced the temple architecture that can be seen in the later temples of the Dakshina Kosala.

It is possible that, in addition to these similarities, the temples also share resemblances in architectural style. Due to job opportunities, craftsmen and masons may have traveled along these trade routes, or kings may have employed workers from other regions. These masons could have carried architectural styles and intangible heritage from one region to another. This might have been reflected in the temples and created a link among the temples within and beyond the geographical boundaries of the region, which is a subject for further research.

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РЕГИОНАЛЬНОЕ РАСПОЛОЖЕНИЕ ХРАМОВ ДАКШИНА КОСАЛА В ИНДИИ: ПРОСТРАНСТВЕННОЕ РАСПРЕДЕЛЕНИЕ И СВЯЗИ

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Аннотация

Введение: Регион Дакшина Косала (также известный как Южная Косала) упоминается в различных древнеиндийских текстах. Его географические границы постоянно менялись, и в настоящее время региону Дакшина Косала, который приблизительно охватывает северную и центральную части современного штата Чхаттисгарх наряду с западной частью штата Одиша, Индия, можно дать лишь приблизительную оценку.

Раскопки и письменные источники свидетельствуют о том, что это был процветающий регион недалеко от центральной Индии (без морского порта) с крупными рынками, торговыми и образовательными центрами. Для доступа в регион было проложено множество торговых путей из различных частей Индии. Это привело к развитию городов с рынками вдоль таких торговых путей. В регионе было построено множество храмов, которые стали примером его духовного наследия. **Цель исследования:** Регион внес значительный вклад в храмовое искусство и архитектуру Индии. Цель настоящего исследования — выяснить, существует ли какая-либо пространственная и архитектурная связь между храмами в данном регионе. **Методы исследования** заключались в анализе научной литературы для подготовки подробных карт, очерчивающих границы Дакшина Косала. Далее, используя тщательный анализ при помощи инструментов Google Earth и ГИС, были нанесены древние торговые пути и храмы. Был проведен всесторонний анализ для получения окончательных результатов. **Результаты:** В статье устанавливается взаимосвязь между храмами с точки зрения их географического расположения и использованных при их возведении строительных материалов в рамках географической границы Дакшина Косала и за ее пределами.

Ключевые слова: граница Дакшина Косала, пространственная связь, связность, древние торговые пути, храмовая архитектура.