

PATTAMUNDAI COLLEGE, PATTAMUNDAI

DEPARTMENT OF HISTORY



On 29th March, 2019

H.O.D., Dept of History, Birupa College, Indupur.

Prof. Basudev Behura

Presented By

"HISTORIOGRAPHY OF ANCIENT & MEDIEVAL ODISHA"

ON

SEMINAR

A Seminar was organized by the Department of History, Pattamundai College, Pattamundai, Kendrapara on the theme "Historiography of Ancient and Medieval Odisha" on 29th March, 2019 presented by the Resource Person Prof. Basudev Behura, Head of the Department of History, Birupa College, Indupur, Kendrapara. The meeting was chaired by Prof. Dr. Pramod Kumar Samal, Head of the Department, Prof. Rabindra Kumar Panda, Sr. Faculty member of the Department welcomed the guests and the participants, Prof. Basudev Behura addressed the participants about how the method of writing history was different in both ancient and medieval period. The topic was also meticulously addressed by both Dr. P.K. Samal and Prof. R.K. Panda. The meeting was attended by most of the students of the Department. At last the meeting was concluded with the vote of thanks by Prof. Ranjan Kumar Behura, faculty member of the Department.



REPORT

HISTORIOGRAPHY OF ANCIENT AND MEDIEVAL ORISSA

The civilization, culture, educational system, educational values of any country in deeply intermingled with the status of women of that country. The country with in more conscious about the all-round development of their women are considered to be more progressive one. In the past, history recorded many examples of rich and developed countries who had curtailed the educational, political and social rights of the women.

From the research, we came to know that women in ancient india occupied a dignified place. In orissa the first historical queen to be considered was, of course karuvaki. Ashok invaded kalinga being infatuated by the beauty of karuvaki. Ashok was converted to Buddhism as karuvaki desired that she should marry along her co-religionist. That karuvaki the mother of tivera, was the second queen of Ashok is known from the queen's Edict in which emperor orders the mahamatras to give wide publicity to the religion endowment made by karuvaki. During the period of kharavela , royal ladies appearing in public in the company of their husbands to witness dancing performances or to attend religion observation is common. Some of them were fully accomplished with dancing and music. We find this instances at Ranigumpha and the Manchhapuri panel. In Ranigumpha & Ganesh Gumpaha, women are seen fighting with swords and shields with their male counterparts in the same vigor and spirit.

In religious sphere many queens took active role. The Manchhapari cave was dedicated by the chief queen of kharavela for the use of jaina monks in kalinga. Very little is known about the status of the royal ladies of the succeeding period. The saillohdhava records mention only one queen kalyanadevi , the wife of Dharmaraja II, who patronized the jaina saints.

The subsequent history of orissa is remarkable because more number of women ascended the throne and enjoyed the power of dejure and de facto sovereigns. The above research shows that royal ladies certainly enjoyed some privileges but they were still under the thumbs of the king. They undoubtedly had social and economics status but freedom of choice was hardly left to them except during the period of their independent roles.

Marriage is a very important event in the life of a woman. It was a social duty towards the family and the community. The early smritis have recognized eight forms of marriage. They are Brahma, the Daiva, the Ansha the Prajapatye, the Asura, the Gandharva and the Rakshasa. Brahma marriage was the most common in orissa as other parts of india. The udayagiri- khandagiri caves and Muktesvara- vaitala- Ratnagiri temples of Bhubaneswar testify to the prevalence of Gandharava marriage in Orissa. The dowry system must have been in vogue in ancient orissa also although direct evidences are almost nil.

Monogamy was the normal practice in society but polygamy too was widely known in orissa. Widows were universally regarded as a inauspicious and they had to lead a very painful life. The society had no sympathy for them.

Female education in orissa though was limited to a few women of higher classes of the society, some ladies were reported as philosophers too. In Vedas, sastras and purans some women were also trained. Women cultivated fine arts like music, dance and painting and gifted artists were usually receiving royal patronage. Vina, Flute, Conch, Drum were the popular musical instruments. The sculpture of woman writing a love letter in the mukteswar temple at Bhubaneswar reveals some literacy among women of orissa. On the whole, however the educational facilities for women in general were very poor and a few evidences relate only to queens and Devadasis. By and large, women were practically deprived of education upto 1400AD & this state of affairs did not improve during the mughal sovereignty.

Dress and ornaments form an inseparable part of lifestyle of women from time immemorial. In orissa, in the first century BC the best specimens of women's customs are exhibited in the figures of goddesses, queens, noble ladies, female devotees and common women. Women covered various parts of their body from head to foot with different types of ornament made of gold, silver and precious stones of every available kind. The queens of khavela are found decked with heavy anklets, bangles, earrings and hairdos. The fashion of dressing the hair were as numerous as graceful. Women were fond of using various types of cosmetics too.

During the medieval period, women played important role in social political & religious history of odissa and enjoyed a honored position in the society. During the bhaumakara period as many six queens ascended the throne and enjoyed sovereign status from 736AD to 942AD. This shows that, the ladies of the royal households were trained in the art of govt. and given certain privileges. During the Bhanja period the queens played an important role as the chief queen used to be present at the time of making land grants by the sovereign. In the Somavamsi period there is no evidence of any queen ascending the throne and enjoying sovereign status. A number of rulers of orissa worshiped sakti. The popularity of sakti cult attests to the prevalence of tribal culture in orissa during those periods. The chief queen of the Ganga monarch Bhanudeva I constructed a mandapa in the temple of Bhimesvara. But during the later part of Ganga period and early period of Gajapati dynasty there was an unprecedented growth of the cult of Purusottam-Jagannath. The sakti cult probably was thrown to the background. The royal ladies were of course more fortunate than common women of the society. The system of Purdah was not very much vogue in the orissan society. The practice sati was also very much unknown to the orissan society. Polygamy was widely in vogue in north india during medieval period. It

was practised in the princely states. In the religious sphere, women however enjoyed equal status with men even during the Ganga Period. There is even instances of the husband and wife following different religions. Subhakarā I was a staunch Buddhist but his wife a follower of Saivism. Gradually social institutions, customs and practices began to assume rigid form. The prevalence of social evils like child marriage, Sati, infanticides, denial of educational facility to women, etc gradually degraded the position of women in the society.

In spite of general deterioration of the position of women in society during the said period some women showed talent and courage in administrative welfare. Sumitra devi of Mayurbhanj District played a significant role in the administration of the state.

A close study of the social life reveals that women in general enjoyed a respectable position in Orissa during this period. However, in comparison to men their position is that of subordinate one. This position of women in society continued to prevail till the 2nd quarter of the 20th century. When introduction of western education and culture gradually enhanced their position they came to occupy equal status with men.

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Basudev Behera
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Birupa College, Indrapur

Seminar on "Historiography of ancient & medieval Orissa"

Date- 29.03.2019

Students Attendance Sheet, Department of History

Patamundai College, Patamundai

Sl No	Name of the Student	Roll No	Signature
1	Pradyumn Prasad Mishra	BA-17-206	Pradyumn Prasad Mishra
2	Sonal Saini	BA-17-250	Sonal Saini
3	Subhasmita Dasg.	BA-17-218	Subhasmita Dasg.
4	Gadananada Panda	BA-17-264	Sadananda Panda
5	Rajshree Pradyumna Patra	BA-17-222	Rajshree Pradyumna Patra
6	Nandini Saran	BA-17-245	Nandini Saran
7	Sasmita Behera	BA-17-192	Sasmita Behera
8	Jashnanti Sempati	BA-17-131	Jashnanti Sempati
9	Dipa Pradhan	BA-17-111	Dipa Pradhan
10	Subhasmita Panda	BA-17-225	Subhasmita Panda
11	Anusaya Malik	BA-17-240	Anusaya Malik
12	Aparajita Malik	BA-17-217	Aparajita Malik
13	Debi Sethi	BA-17-244	Debi Sethi
14	Jayshree Das	BA-17-27	Jayshree Das
15	Santosi Rout	BA-17-275	Santosi Rout
16	Deepti Mayee Mohanty	BA-17-241	Deepti Mayee Mohanty
17	Silpa Rani Mohanty	BA-17-269	Silpa Rani Mohanty
18	Sonantika Rout	BA-17-241	Sonantika Rout
19	Ashish Parida	BA-17-262	Ashish Parida
20	Ritesh Barik	BA-18-124	Ritesh Barik
21	Ashraf Malik	BA-18-219	Ashraf Malik
22	Susmita Prakash Mohanty	BA-18-164	Susmita Prakash Mohanty
23	Nitu Sethi	BA-18-180	Nitu Sethi
24	Rashmita Panda	BA-18-233	Rashmita Panda
25	Dibyansu Mahalik	BA-18-152	Dibyansu Mahalik
26	Pradyumna Nayak	BA-18-220	Pradyumna Nayak
27	Somnath Maik	BA-18-189	Somnath Maik
28	Rajendra Samal	BA-18-165	Rajendra Samal
29	Jyoti Shree Rout	BA-18-112	Jyoti Shree Rout
30	Grutimayee Mohanty	BA-18-231	Grutimayee Mohanty
31	Sangharajita Das	BA-18-234	Sangharajita Das
32	Bened Das	BA-18-224	Bened Das
33			



