My City
My Heritage
MY BHUBANESHWAR

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Initiated by Sahapedia in partnership with the InterGlobe Foundation, the 'My City, My Heritage' project is focused on rediscovering the culture and heritage potential of Indian cities. The project entails exploration, documentation and dissemination of varied heritage and cultural aspects of 10 locations in India, including through the publication of these booklets. As a part of the project, a number of heritage walks, museum tours, baithaks and engaging educational activities for school students and general audiences were organised between 2020 and 2022. The locations covered in the first year were Ahmedabad, Indore, Prayagraj, Goa and Shillong and the locations covered in the second year are Bhubaneswar, Chandigarh, Hyderabad, Kolkata and Nashik. This booklet documents a mix of well-known as well as offbeat subjects from among Bhubaneswar's cultural heritage. We hope you enjoy the articles, self-guided walks, museum listings and listicles within and that they enrich your experience of this remarkable city.

More about the project

The My City, My Heritage project caters to a wide user group, including but not limited to children with disabilities and from financially and socially marginalised backgrounds, culture enthusiasts, scholars, heritage professionals and tourists. The project aims at creating opportunities, building interest and capacity of young local scholars through collaborative research, documentation and mapping. An equally important and compelling goal is to create fresh avenues for residents, local administration and local businesses to re-engage with their cities' living cultural heritage and renew old as well as create new relationships of participation, community and ownership within these places. This booklet is a small step in that direction.

More detailed versions of all pieces covered in this editorial and more information about each city can be found on our website. This specially crafted cultural mapping portal features an interactive map, through which you can explore many other locations and themes documented by Sahapedia over the years. Scan this barcode to visit our portal and get access to our entire encyclopaedia.

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MY BHUBANESWAR

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FOREWORD

It is with great pleasure that we present to you this compendium of booklets showcasing some of the lesser known and lost treasures of select cities in our country.

   InterGlobe Foundation is committed to protecting and restoring the heritage and culture of India. We started this journey about seven years back by supporting the restoration and upkeep of the famous Khan-i-Khanan or Rahim's tomb in New Delhi. Since then, we have taken on a few more large and small restoration projects, which, while directly reviving these monuments, also contribute to the lives of craftspeople and neighbouring communities. Another project we have supported is the documentation and dissemination of a lost dance form.

   'My City, My Heritage' is the first large project that we have launched to promote the intangible heritage of our country. We are fortunate to have found an able partner in Sahapedia. As part of My City, My Heritage, we endeavour to curate content and activities around both tangible (like museums) and intangible cultural heritage (like food, music, people, dances, fairs and festivals).

   We also hope that in each of the project cities, a group of concerned citizens, institutions and government will come together to carry forward this beautiful curation of their city's history.

   The recent disruption of our lives by the COVID pandemic has further brought to light the importance of the outdoors and local economies. This project will ably contribute to both.

   We hope these booklets will entice you to discover these cities and their treasures and share it with others. We welcome more organizations, individuals and researchers to build on the repository created here.

   I am grateful to Sahapedia and my colleagues at the InterGlobe group of companies for making this project a reality.

With best wishes,

Rohini Bhatia
Chairperson
InterGlobe Foundation

An artist painting a traditional palm leaf painting at Ekmara Haat.

To access Sahapedia's
cultural mapping portal,
visit map.sahapedia.org/home/

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BHUBANESHWAR

Jatani

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A traditional Patachitra painting showing Ganesha and Shiva.

One of the first planned cities of post-Independence India, Bhubaneswar, is the capital city of Odisha. Also known as the 'Temple City of India', it has a rich history and is a fast-developing urban centre. Spread over 161 square kilometres, the city had an estimated population of nearly one million in 2015.

Shifted from Cuttack to Bhubaneswar in the Khorda district, the new capital of Odisha was formally inaugurated on 13th April 1948, by Jawaharlal Nehru. Shanti Stupa of Dhauligiri with *Ashokan Rock edicts*, the Jain caves of Udayagiri-Khandagiri, about thirty 8th–12th century temples like the Mukteshwar temple,

Rajarani temple, Lingaraja temple and the planned modern township—Bhubaneswar is an amalgamation of a culturally diverse past and a decidedly modern urban present. German architect Otto H. Konigsberger designed the city in 1946 based on a linear city idea, with the administrative sectors at the core and other neighbourhoods linked to the centre. He designed the city with wide roads for easy transportation, complemented by parks and gardens for greenery. The new city developed gradually between 1948 and 1961, while most administrative sectors were established between 1956 and 1976. Acclaimed as one of

the cleanest cities in India, it also became the first Indian city to receive the Pierre l'Enfant International Planning Excellence award for insightful town planning In 2017.

An important centre for education and tourism in Eastern India at present, the city is a gateway to the 'Golden tourist triangle' of Puri–Konark–Chilika lake. It is encircled by the Chandaka Elephant Sanctuary and the Bharatpur Reserve Forest. National and international visitors are drawn by the dance and music festivals, like Mukteswar Dance Festival, Raja Rani Music Festival, and Dhauli-Kalinga Mahotsav. With dance forms like Gotipua, Odissi, and Chhau, Odisha boasts of a vibrant performance tradition. Many students come down to Bhubaneswar to learn Odissi at Srujan, the institution carrying forward the legacy of Odissi doyen Kelucharan Mohapatra. The state-sponsored annual Adivasi Mela held in the capital promotes the diverse tribal culture of Odisha. Odia cuisine, especially the local sweets like chhena poda, gaja, pitha are loved by all. In 2019, 'Odisha Rasagola' was accorded the *GI* tag. Although the city of Bhubaneswar does not share its border with the sea, beaches of Puri, Chandrabhaga are located at a close proximity from the city.

Photo by Mihir Vora.

A mural painted under a flyover at Bhubaneswar.

Photo by Mihir Vora.

A traditional Sambalpuri ikat Saree.

With ancient temples, nearby tourist spots, educational institutions, handloom and handicraft hubs, delicious cuisine, and more, Bhubaneswar is a city with endless possibilities.

■ RITUPARNA PAL

Photo by G-u-t, via Wikimedia Commons.

The Hindu Shiva Temple area of Lingaraj in Bhubaneswar.

Chandaka Elephant Sanctuary

Chandaka Reserve Forest Rd, Gadajit

**Opening Hours:** Daily | 10 am–5 pm
Established: 1982

A remnant of the vast forestland once stretched throughout Bhubaneswar, Chandaka Elephant Sanctuary is situated about 20 kilometres from the capital city. Known as the *'Pachyderm Country'*, the forest is part of the north-eastern extent of the *Eastern Ghats*, a range of hills spread across Odisha, Andhra Pradesh, Telangana, Karnataka, and Tamil Nadu. Development of Bhubaneswar as the state capital in 1957 led to shrinkage of this erstwhile forest land and it currently occupies a mere 193.39 square kilometres of area. The forest's once sizable population of tigers and leopards dwindled to nothing eventually and survival became difficult even for smaller animals like different kinds of deer, wild boar, gaur, etc. Elephants, being the largest, came more into conflict with the human population as the city encroached more and more on their habitat. In 1982 the state government turned the Chandaka-Dampara forest into an animal sanctuary to safeguard its wildlife, especially the elephants.

The ecosystem of the sanctuary is entirely dependent on its elephant population. Every year, 'Elephant Day' is celebrated on 4 October by the nearby village dwellers and the forest officials. Apart from herds of elephants, the forest has other herbivore animals like Hanuman Langur, macaque, porcupine, wild hare, etc. Carnivores like panthers, sloth bears, pangolin can also be found here. Reptiles like Bengal monitor, Chameleon, Russels viper, rat snakes are common. The avian population includes Lesser Whistling Teal, Common Teal, Pintail, Comb duck, Peafowl, Partridge, Oriole, and many more. Trees like Dhaman (*Grewia Tiliaefolia*) and Bankapasia (*Kydia calycina*), among many others, are commonly found in this forest. Some medicinal plants that grow here are Bodli (*Butea frondsoa*), Baidanga (*Mucuna pruriens*), Karanja (*Pongamia pinnata*), Simuli (*Bombax malabaracum*), etc. Moreover, people from 111 villages around the sanctuary depend on the forest for firewood, fencing materials, grazing, as well as livelihood.

Photo by Mihir Vora.

Chandaka is a remnant of the vast forestland once stretched throughout Bhubaneswar.
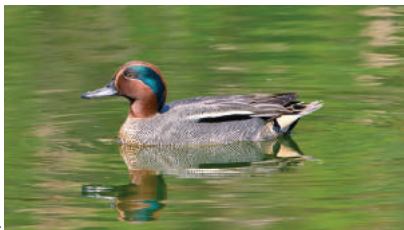
Common Teal.

Indian Golden Oriole.

Apart from elephants, the forest has other herbivore fauna.

> The ecosystem of the sanctuary is entirely dependent on its elephant population. Every year, 'Elephant Day' is celebrated on 4 October.

Gradually the sanctuary was able to revive the biodiversity of the region. A prime marker of its success was the return of its leopard population in 1991. The 2002 and 2004 census recorded a population of nine and eight leopards in the forest, respectively. There are 23 water bodies within the periphery of this sanctuary, both natural and man-made. A water reservoir was dug near Pitagadia in 1990 along with a watchtower, initially used as a shelter for the anti-poaching squad of the forest unit. Another major water-harvesting structure built in 2008 at Baunsaberena near the Bualigarh fort attracts a lot of animals. A rest house has been built at Kumarakhunti to accommodate tourists and promote *eco-tourism*. It also has a watchtower for visitors to enjoy the forest scenery and wildlife. Unfortunately, the initial success of the sanctuary did not continue in the later years. From 80 in 2002, the elephant population dropped to only 7 in 2015. Environmentalists are scared that the pachyderm population of the state may soon be extinct. Immediate steps need to be taken by the state government to improve the situation.

■ RITUPARNA PAL

Ekamra Haat

Madhusudan Marg, Unit 3, Ekamra Vihar, UNIT- 9

Opening Hours: Daily | 11 am–9 pm

The haat features a natural setting displaying rural Odia handicrafts, ethnic cuisines in stalls serving delicious food, and several cultural activities.

Ekmara haat is a popular handloom and handicraft market.

Ekamra Haat is a famous handloom and handicraft market of Odisha, under the supervision of the Bhubaneswar Development Authority. A span of 5 acres of land in the smart city is dedicated to the handicraft products of Odisha. An initiative led by the state government, Ekamra Haat operates as a craft village promoting indigenous and national handloom products sourced from all over India and is a well-known spot to tourists and locals alike for unwinding and purchasing handloom products.

The shops resemble mud huts over grass mounds. The haat features a natural setting displaying rural Odia handicrafts, ethnic cuisines in stalls serving

Wooden and carved works at Ekmara Haat.

delicious food, and several cultural activities. Famous textiles of the Bandha saris along with *Sambalpuri*, Nuapatana are sold in the haat, along with beautiful works of *applique*, *pattachitra*, and dhokra. Wooden and carved works, cane and bamboo tokens, along with bell metal and terracotta work, palm leaf engravings, and several other art products are also sold at the shops at very affordable prices. The open-display stalls as well as the green sprawling grounds attempt to recreate the beauty of rural Odisha's simplicity. The premise also houses an amphitheater and hosts different state and city-level cultural events and competitions.

Post pandemic, Ekamra Haat opened after a year and underwent significant renovation. The haat now has been divided into two zones: Ekamra Kutir and Ekamra Bazaar. Ekamra Kutir has 50 stalls including eight for live demonstration and sale. The open space outside the haat has been used to set up the Ekamra Bazaar with 33 stalls. Of the 83 stalls, 56 have been reserved for sale of handicraft products and 27 for handloom ones. Outlets of Boyanika, Amlan, Sambalpuri Bastralaya and Utkalika have also been opened.

The shops resemble mud huts over grass mounds.

■ ADRIJA GHOSH

Photo by Mihir Vora.

Terracotta work is for sale at Ekmara Haat.

Boyanika Sarees are sold at the haat.

Metal work is on sale at the haat.

Jatani

Jatani, Khordha

Established: 1897

Colloquially known as the Khurda road junction, Jatani is a town and a major suburban area of Bhubaneswar. Jatani developed as a colonial town in the 20th century.

During the British Raj, Jatani was a significant railway station. Initially, the place was a temporary camp for engineers working on the railway in the late 19th century. Some of these officers made this place their home, and eventually Jatani grew with a considerable Anglo-Indian population. The town's colonial past is evident in its architecture and the

Jatani developed as a colonial town in the 20th century.

An important historical place near Jatani is Barunei Hills.

The town's colonial past is evident in its architecture.

structure of its churches, homes, and schools. A major chunk of people living here are railway employees from different parts of India. The town is divided into railway settlements such as: Traffic Colony, New Colony, Accounts Colony, Retang Colony, and Loco Colony, which are surrounded by private townships such as Gajapati Nagar, Madhusudhan Nagar, Nuagaun, Hata Bazaar, Raja Bazaar, Bali Chhaka Sahi, Mundia Sahi, Railway Market, Kudiary, Sitaram Chhaka, Thaana Chhaka, Bachrapatna, Rathipura, and Kusumati.

The most important historical place near Jatani is Barunei Hills. Legend has it that King Ramachandra Dev had built the temple for the Goddess Barunei. A stream called Swarna Ganga flows down the hill and tourists often come here to bathe in its healing water. Local lore says the Pandavas had stayed in the caves in these hills. The town is also home to important public institutes such as NISER and IIT-Bhubaneswar, and International Centre for Foot and Mouth Disease (ICFMD).

State Archaeology and the Bhubaneswar Development Authority are working together to preserve the historically significant structures, especially for the adaptive reuse of abandoned colonial structures. Restoration and rehabilitation of dilapidated heritage structures are being proposed by converting them into industrial museums, guest houses, club houses, technical schools/institutes, in order to preserve significant landmarks to reflect the area's rich cultural history.

ADRIJA GHOSH

Photo by Mihir Vora.

Pahala's Rasagola

Pahala

Photo by Mihir Vora.

Pahala has played a significant role in the evolution of the Odiya Rasagola.

Approximately 11 kilometres from Bhubaneswar on the highway connecting Cuttack and Bhubaneswar is Pahala. With almost 50 shacks lining the highway, it is fondly called the Rasagola district of Odisha.

A dumpling made up of *chena* (cottage cheese) and semolina dough simmered in sugar syrup, Rasagola can be traced back to the 12th century. The dessert possibly has its roots in Odisha, despite its origins being debated till date. One of the two famous enduring legends of the rasagola originates in Pahala. According to this legend, the village reared many cows and would produce excess milk which would often go to waste. Upon realising this, a priest from Puri's *Jagannath* Temple taught the villagers the art of curdling, transforming Pahala into the biggest market for *chena*-based sweets in the area.

Rasagola can be traced back to the 12th century.

Another account of the sweet is that it originated in Puri as *khira mohana* which evolved into the Pahala Rasagola. The tradition of offering the sweet as *bhog* to Goddess Lakshmi has existed since the 12th century, when the temple was first built. This tradition is known as the *Niladri Bije*, which depicts the story of Goddess Lakshmi getting upset with her consort Lord Jagannath who leaves her for nine days during the *Rath Jatra*. To pacify her, Jagannath offers her rasagola. This ritual, known as *Bachanika*, is part of the 'Niladri Bije' ('Arrival of the God') observance, which marks the return of the deities to the temple after the *Rath Jatra* is over. Thus, Pahala has a significant role to play in the creation and evolution of this much-loved sweet. Each sweet shack in Pahala has its own kitchen behind the shop, with wood-fire ovens working through the day so that customers can have piping hot rasagolas. Starting at 5 rupees apiece, the price goes up as the size of the sweet increases.

Approved by GI Registry of India, Odisha was granted the GI status for the Odia Rasagola on 29 July 2019. While earlier, Pahala was more frequented by passers-by on the highway, its popularity has gone up post the GI status. Now people and tourists visiting Puri, Cuttack, and Bhubaneswar, drive down to Pahala to taste its sweets. Apart from Rasagola, one can also taste their chhena poda and chhena gaja. To highlight the importance of rasagola, the *Rasagola Dibasa* (Rasagulla Day) is observed annually on the *tithi* of *Niladri Bije* according to the lunar calendar.

■ ADRIJA GHOSH AND RITUPARNA PAL

Photo by Mihir Vora.

Each sweet shack in Pahala has its own kitchen behind the shop.

Photo by Mihir Vora.

Rukuna Ratha Jatra

Lingaraj Temple Rd, Old Town

Established: c. 1000 CE

Odisha is famous for its chariot-pulled festivals, such as the *Puri Rath Jatra* originating from the Jagannath Temple, or the Konarka's *Surya Ratha Jatra* on Magha Saptami and Jajpur's Biraja Temple's *Bijaya Ratha Jatra*. The central ritual of these festivals is chariot processions, taking the deity to another temple and bringing them back after a brief stay.

The *Rukna Ratha Jatra* is one such festival in Odisha, and the largest *ratha jatra* in Bhubaneswar. Historically, the Lingaraj Temple was built before Puri's Jagannath Temple; several similarities exist between the two *ratha jatras*. The festival extends over five days and is held on the day of *Ashokastami* or *Basanti Durga Puja* (March or April). Prior to the festival, *Brahmins* are invited to select wood from mango trees to construct the

A tank is located inside the Mukteshwar temple complex.

Ruins of a Shivalinga idol.

chariot. On the day of *Ashokastami*, three deities, i.e., Chandrasekhar (representative of Lord Lingaraja), *Rukmini* (also called Rukuna or Gopaluni), and *Basudeva* are brought out of the temple to ascend their chariot. During the pilgrimage, Lord Lingaraj visits the Rameshwar temple, making the procession one of the longest ones. On the fifth day, the returning journey begins, and the chariot is pulled in reverse, as the deities once again retreat to the Lingaraj Temple, drawing the festival to a conclusion. The 35-ft-high and 20-ft-wide chariot has four wheels of a 6ft diameter and

16   The Rukna Ratha Yatra is the largest ratha jatra in Bhubaneswar.

A Hanuman idol.

Ruins of carvings at Mukteshwar temple complex.

Ruins of Shivalinga idols and a Ganesha idol.

takes about six months to build.

Referred to as the '*Papa Binashi Jatra*' (festival destroying sin), this *ratha jatra* is described in several scriptures like *Kapila Samhita*, *Swarnadri Mahodaya*, and *Ekamra Chandrika*. According to the Ekamra Purana, Ramchandra visited *Ekamra* and worshipped Tribhubaneswara (Lingaraj) to absolve himself of the sin of vanquishing the Brahmin conqueror *Ravana* to rescue Sita. Another lore depicts how Shiva, accompanied by Shakti, rode a special chariot (Rukuna) to fight against *Tripurasura*. Thus, a special feature of this *ratha jatra* is that Maa Bhubaneswari travels alongside Mahaprabhu Lingaraj on this day.

Though thousands of devotees throng to the temple to witness the procession, Bhubaneswar Municipal Corporation did not allow any visitors for the 2021 *Ratha Jatra* to maintain covid protocols.

Ruins of the structure at Mukteshwar temple complex.

Ruins of an idol.

■ ADRIJA GHOSH

Sahasralinga Tank

Gaouri Nagar, Old Town

Established: 11th century CE

There are more than 100 miniature shrines surrounding the tank.

Situated in Gouri Nagar, an old town locality 8.3km south of Bhubaneswar, Sahasralinga tank was built by *King Jajati Keshari* during the 11th century. It is currently managed by the Archaeological Survey of India.

'Sahasra Linga' literally means thousand (1000) lingas, which collectively is aniconic representation of the Hindu god Shiva. The local lore states how, after killing demons, *Parvati* felt thirsty, and to quench her thirst Lord Shiva struck his trident from where a spring rushed forth. A masonry tank was built around the spring waters which was then sanctified by mixing it with the waters of all rivers and streams of India. Also called Devi Padahara Kunda, the water body was built for the completion of ritualistic purposes of Lord Lingaraja. One has to enter the tank from the west, by a flight of sixteen steps. There are more than 100 miniature shrines surrounding the tank about 1.52m high each with pyramidal roofs. There are said to be 108 Shiva lingas in these shrines. At present, only five lingas are under worship.

A stone carved idol near the tank.

While previously, there were numerous small *pidha temples*, on its four sides, at present only 77 of these remain in a good condition. One of the lingas in this complex is noticeably different from the ones commonly seen. It has 1000 miniature lingas carved on the *pujabhaga* (main linga) following certain geometric principles set in 99 vertical lines and 11 horizontal lines, creating the unique structure of the Sahasralinga. This well-preserved monument has a daily footfall of 100–150 visitors; it has facilities and amenities such as interpretation centre, cafeteria, souvenir shop, audio visual centre, and information in braille.

■ ADRIJA GHOSH

Sahasralinga tank was built by King Jajati Keshari during the 11th century.

The tank is located in Gouri Nagar 8.3km south of Bhubaneswar.

Srjan and Kelucharan Mohapatra

1340, Kapilaprasad, Bhimatangi

Opening Hours: Monday to Saturday | 10 am–8.30 pm, Sunday | 8 am–12 pm
Established: 1993

Recognised as a 'classical' dance by the Government of India, Odissi carved out a distinct place for the Odia culture on the national and eventually international platforms. Kelucharan Mohapatra was a key figure in this process. Srjan—Guru Kelucharan Mohapatra Odissi Nrityabasa, established by him in 1993 in Bhubaneswar, carries forward his legacy through its students.

Born in 1926 at Raghurajpur, Kelucharan grew up amidst painters, musicians, and dancers. While his father Chintamani Mohapatra was a *Chitrakar* and *mridanga* player, Kelucharan, inspired by these arts, found expression in his dance. Kelucharan spent ten years with a touring theatre group learning every aspect of stagecraft from acting, mime, singing to make-up, stage setting, and choreography. He also trained in percussion instruments like khol, mridanga, and mardala. Kelucharan, along with other stalwarts like Pankaj Charan Das, Deba Prasad Das, Mayadhar Raut, Raghunath Dutta, and Dayanidhi Das, played an important role in the formation of Odissi. Among the many recognitions he received, the *Sangeet Natak Akademi award* (1966), the *Padma Shree* (1975), the *Padma Bhushan* (1988), and the *Padma Vibhushan* (2000) deserve special mention.

Currently headed by his son Ratikanta Mohapatra, Srjan began with the support of Kelucharan's students who made their name as Odissi dancers worldwide. Srjan was established to promote Kelucharan's artistic sensibilities through training and performances. The dance-training curriculum in the institution is complemented by sessions on music and percussion. After six years of rigorous training, students are awarded with a diploma recognised by the Odisha Sangeet Natak Academy. Moreover, the school also offers an annual summer workshop, houses a library, and maintains an archive of performances. Srjan's repertory company has performed at many national and international dance festivals.

The institution hosts several festivals throughout the year—Guru Kelucharan Mohapatra Award Festival, Antardrishti Festival, Samsmaranam Festival (commemorating his birth and death anniversary), and Upasaranam, a platform for young artists.

Udaygiri and Khandagiri Caves

Khandagiri, Bhubaneswar

Opening Hours: Daily | 9 am–6 pm
Established: 1st Century CE

The twin hills of Khandagiri (translating to 'Broken Hill') and Udaygiri (translating to 'Sunrise Hill'), located at a distance of 10 km from the Bhubaneswar Railway Station, are brimmed with rock-cut caves, which can be traced back to the reign of Kharavela in Kalinga (present-day Odisha) during 1st century CE. Ornately carved, there are 33 caves, with 18 in Udaygiri and 15 in Khandagiri. These caves are roughly 135 and 118 feet tall, respectively, and represent one of the oldest groupings of Jain rock-cut buildings in eastern India.

Meant to be *Viharas*, or residential blocks for Jain ascetics, these sandstone caves consisted of a row of cells open either to a verandah or to the open space in front. They also include a sloping rise of the floor to serve the purpose of pillows. One of the most important caves in Udaygiri, Hathigumpha, is an early example of rock-cut architecture in eastern India. The 17-line inscription on the roof of Hathigumpha records the expeditions of Kharavela, including his victory in *Magadha*, and the retrieval of Jain cult images looted

The sandstone caves consist of a row of cells open to a verandah.

previously by the *Nanda* ruler. While most of the residential blocks are single-storey structures, there are a few double-storeyed caves with remarkable sculptures. Each storey of Ranigumpha in Udayagiri has three wings, with the central wing being the biggest. Mancapuri and Swargapuri Gumpha depict two male and two female figures worshipping a Kalinga *Jina*, and have three inscriptions that discuss the royal family of Kharavela. Ganesha Gumpha in Udayagiri has two large

The twin hills of Khandagiri and Udayagiri are located 10 km from Bhubaneswar.

The hills house rock-cut caves, which can be traced back to the reign of Kharavela in Kalinga.

Meant to be Viharas, or residential blocks for Jain ascetics, these sandstone caves consisted of a row of cells open either to a verandah or to the open space in front.

statues of elephants carrying garlands at the entrance and is the first example of sculpted animals guarding the entrance. The carvings in this cave narrate the story of Bassavadatta, princess of *Ujjayini*, and King Udayana of Kausambi.

Navamuni Gumpha and Barabhuji Gumpha are two caves located in Khandagiri. The roughly dug cell of Navamuni Gumpha contains nine sculptures of Jain Tirthankaras and Sasana Devis, added in the 11th century by the Somavamshi dynasty. The Barabhuji Gumpha, also, has additions from the 11th century Somvanshi dynasty, containing twenty-five Tirthankaras on three sides. The cave is named after Chakareswari, who is depicted with 12 arms, and is worshipped by Hindus. The crest of Khandagiri stands 37.5 metre high, with the bedrock being made of coarse-grained sandstone of a varied texture. Due to their sedimentary nature, the caves are crumbling and are being maintained by the Archaeological Survey of India.

The caves bear witness to the prowess of Indian sculptors at an early era and continue to amaze visitors from all over the world.

Hathigumpha is a part of the Udaygiri Cave complex.

Carvings of the Varaha Avatar in Udaygiri.

While most of the residential blocks are single-storied, a few are double-storied.

■ ADRIJA GHOSH

The university was established to promote the cultural values of many communities in Odisha.

Utkal University of Culture

Sanskruti Vihar, Madanpur

Opening Hours: Monday–Saturday | 10 am–5.30 pm
Established: 1999

Established in June 1999 through the "Utkal University of Culture Act 1999" ordinance, Utkal University of Culture is a public university in the heart of Bhubaneswar. The University Grants Commission (UGC)-recognised university has also been accredited by the Association of India Universities (AIU) since 1 April 2000. The Governor of Odisha acts as its Chancellor and Prof. Byomakesh Tripathy is the current Vice-Chancellor.

The university was established to promote the rich and complex cultural values that happened in the historic assimilation of many communities in Odisha. Through research and study, the university wants to disseminate a cultural consciousness that has synthesized different cultural and spiritual traditions of the land, like the "great and grand cult of Jagannath," animism, ancestor worship, Jainism, Buddhism, Brahminism, Islam, Christianity, and Mahima Dharma. The university focuses on creating a "perceptible local identity" that is rooted in historicity and cultural understanding.

The university has several faculties like Performing Arts, Visual Arts, Architecture and Archaeology, Linguistics and Culture Studies. The university also offers courses in arts, design, and hotel management. It offers BPA, BFA, BFD, BID, BTD, BTTM, and BHM courses at the undergraduate level. At the postgraduate level, it offers MA, MVA, MPA, MTTM, MHM. There are PG diploma courses along with MPhil programs in various disciplines at the research level. Additionally, the university offers various certificate courses at UG and PG level.

The university has two campuses—one at Madanpur, and the original campus at Sardar Patel Hall Complex. The Utkal University of Culture library has over 10,000 reference books and journals. The Library caters to the needs of its students through providing access to non-loanable articles and journals from national libraries on an inter-library loan basis. UUC also provides several academic and non-academic facilities and services to students including exchange programs that come with a promise of studying abroad.

◾ ADRIJA GHOSH

The university focuses on creating a "perceptible local identity."

Walking Bookfairs

Phase I, Khandagiri

Fiction and non-fiction in Oriya, English, and Hindi along with books from independent and regional presses are available at a discount.

Photo by Mihir Vora.

Walking Book Fairs is an independent bookshop with a cafe.

An independent bookshop and a cafe, Walking Book Fairs was a dream realised by two bibliophiles, Satabdi Mishra and Akshaya Routray. The journey of this travelling book store began in 2014 as a mobile book exhibition. Having felt the scarcity of affordable bookstores and libraries in small towns and villages and people's overall reluctance to read beyond textbooks, these two were driven by the need to make reading accessible to more people.

The first place they visited with books was Koraput in Odisha. They travelled across the district carrying books in their backpacks and displaying them at bus stops and pavements. They aimed to get people to look at the books, interact with them, read, and have conversations about them. Eventually they bought a second-hand Maruti van as they started travelling to more places in Orissa to put up their book exhibitions. Equipped to carry 1500 to 2000 books, they drove to bus stops, market places, schools, and colleges with their exhibitions. In 2015, for their 'Read Orissa Tour', they covered 30 districts in the state. The same year they attempted their first national tour called 'Read More, India', for which they travelled to 20 states. Supported by a few publishing houses like HarperCollins India, Speaking Tiger Books, and Westland Books, they got a book truck that could hold up to 4000 books! In 2018–19 they undertook another pan-Indian tour, this time with a collection of poetry books. They covered 10,000 km and conducted open-mic poetry sessions.

Despite challenges like unsafe roads, no profit margin, and harassment, to name a few, they carried on their journey to make people read. They initially opened their book shack in Bhubaneswar in 2015 at Jaydev Vihar, but eventually opened a book cafe in Khandagiri, closing down the former shack due to tenancy issues. Fiction and non-fiction in Oriya, English, and Hindi along with books from independent and regional presses are available at a perennial 20–30 per cent discount. In 2019 they opened a store in Bangalore, and often host book launches, reading sessions, poetry readings, book meets at their venues. In October 2021, they published an anthology of short stories *Room No. 312 and Other Stories*. True to their aim to revive independent bookstores and publishing houses, they have decided to not sell the book on Amazon.

■ RITUPARNA PAL
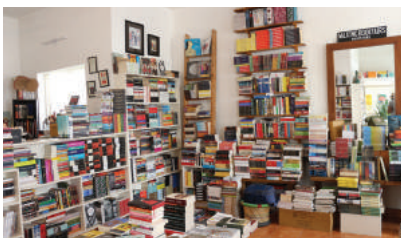
Photo by Mihir Vora.

Oriya, English, and Hindi publications are available at the store.

Odisha State Museum

Lewis Rd, Kalpana Square, BJB Nagar

The Odisha State Museum began as a small nucleus of archives when historians N.C. Banerjee and Ghanshyam Dash of Ravenshaw College, Cuttack, started to collect, curate, and organise archaeological finds from the area. In 1938 the government transformed this archive into the Provincial Museum of Odisha, with a committee of management which consisted of the principal, the head of history department, along with three other professors. Eventually, in 1948, the Provincial Museum shifted along with the state

Coins on display at the Museum.

capital to Bhubaneswar. In 1957, Dr Rajendra Prasad, the then President of India, laid the foundation stone for a new building and Dr H. K. Mahtab, the then Chief Minister of Odisha, took the initiative of transforming it into an institution dedicated to art, knowledge, and history of Odisha. The museum is now located near Lewis Road, BJB Nagar, Bhubaneswar.

During its inception, the department of history carried a sustained effort to encourage visitors through distribution of leaflets and promotions in daily heralds such as the *Samaj*

Idols of Lord Jagannath, Balabhadra and Subhadra.

A model ship on display at the museum.

Tribal jewellry on display at the museum.

Photo by Mihir Vora.

Tribal jewellry and outfit on display at the museum.

and the *New Odisha* to explain the cultural significance of having an archaeological museum. The museum is divided into eleven sections, and is dedicated to fields such as archaeology, anthropology, epigraphy, numismatics, armoury, mining & geology, natural history, art and craft, contemporary art, Patta painting, and palm leaf manuscripts. The main attraction of the museum is the Manuscript gallery which houses some of the rarest and oldest palm manuscripts in the country. The museum works with *INTACH* on preserving these ancient manuscripts. The museum even offers an online catalogue for the same. Some of the illustrated manuscripts include the *Gitagobinda*, the *Ushavilasha*, the *Amarusataka*. A 15th century palm leaf manuscript depicting the *Abhinaba Gitagobinda* can also be found in the collection. The museum also has sculptures from the *Gandhara School*, along with artefacts from all over the country categorised into Buddhist, Jain, and Hindu motifs. In 2017, the State Museum dedicated an audio-visual showcase to commemorate 200 years of the *Paika revolution*, when the Odia warrior clan led an uprising against British imperialism.

The museum is headed by a superintendent and the administrative control with the Department of the Cultural Affairs of the Odisha Government.

A stone sculpture of Lord Krishna.

Tribal jewellry on display at the museum.

■ ADRIJA GHOSH

DIY
Heritage Trail

Five Temples to Visit in Bhubaneswar

Bhubaneswar has several ancient and historic temples within the city, which are renowned for their architectural wonders. Some of the most popular ones amongst tourists are covered in this trail.

Starting Location: Brahmeshwar Temple
Ending Location: Lingaraj Temple
Distance: 3.6 km
Time taken: 1–2 hours
Walk requirements: Comfortable shoes and water.

Parashurameshvara Temple
Near Bindu Sagar Pond, Kedar Gouri Vihar, Old Town
One of the oldest in Bhubaneswar, this 7th century temple was built during the reign of the Shailodbhava dynasty.

Ananta Vasudeva Temple
Gouri Nagar, Old Town
Built in the 13th century by Queen Chandrikadevi of the Chodaganga (Eastern Ganga) dynasty, this temple has idols of Lord Krishna, Balarama & Subhadra. It has the largest temple kitchen in the city.

Sahapedia's award winning program, India Heritage walks, offers guided walks across India. Visit www.indiaheritagewalks.org for more.

Brahmeshwar Temple

Brahmeshwar Temple
Tankapani Rd, Siba Nagar, Brahmeswarpatna
An 11th century temple dedicated to Lord Shiva the 60-feet-tall spire and several tantric images on the western facade are its main attraction .

Mukteswara Temple
Old Town
Built in the 10th century, the temple has considerable Buddhist influence on its architecture. The entrance is a torana, which is a Buddhist architectural element. It hosts a dance festival in mid-January.

Mukteswara Temple

Parashurameshvara Temple

Ananta Vasudeva Temple

Lingaraj Temple

Lingaraj Temple
Lingaraj Temple Rd, Old Town
Built in the 11th century, with its massive 64 shrines, the 180-meter Linga-shaped spire, the Natya Mandir, and the Bhog Mandap, this temple is an architectural marvel.

DIY Heritage Trail

Architectural Marvels in Konark

Konark Sun Temple is a 13th-century CE Sun temple at Konark on the Odisha coast. The temple is attributed to king Narasimhadeva I of the Eastern Ganga dynasty (1250 CE) and is a classic illustration of the Kalinga style of architecture. Dedicated to the Hindu Sun God Surya, what remains of the temple complex has the appearance of a 100-foot high chariot with immense wheels and horses, sculptures, and iconography (including Kama and Mithuna scenes carved from stone.

Starting Location: Main Temple
Ending Location: The Wheels
Distance: 106 metres
Time taken: 2
Walk requirements: Comfortable shoes and water

Vaishnava Temple

Mahadevi Temple

Main Temple

The Wheels

Bhoga Mandapa and the Kitchen

Vaishnava Temple

With sculptures of Balarama, Varaha, and Vamana–Trivikrama in its sanctum this temple has been mentioned in Vaishnava texts.

Mahadevi Temple

Dated to the 11th century, this temple contains a square mandapa overlain by a sapta-ratha. Several channels cut through the temple platform lead to chlorite gargoyles.

Photo by Jayantanth, via Wikimedia Commons.

Main Temple

The main temple is built like a massive chariot, replicating the chariot of Surya. The wheels, which are 3.7m in diameter, have intricate miniature carvings.

The Wheels

The architectural innovations that convert the temple into a colossal chariot are the 12 pairs of wheels, each with eight spokes, a central medallion, and central axle, often with an axle pin still depicted.

Photo by Mohamed A., via Wikimedia Commons.

Bhoga Mandapa and the Kitchen

Beyond the lion statues of the main temple, is the 'Bhoga Mandapa' (feeding hall) and the kitchen to its south. The kitchen includes cisterns to store water, drainage, depressions in the floor probably for pounding spices or grains, and several ovens for cooking.
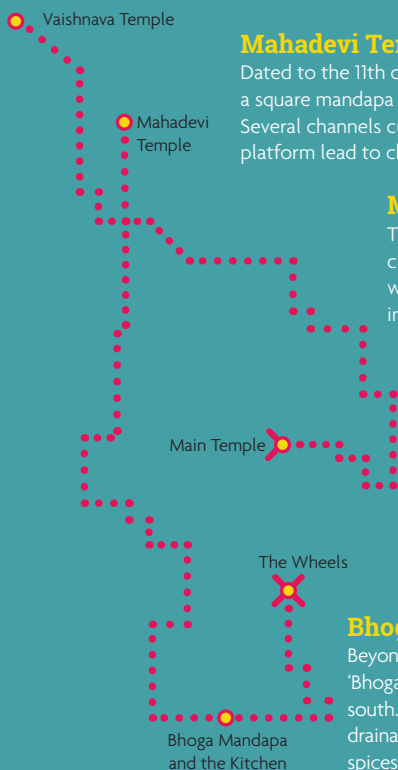
Places to explore near Bhubaneswar

While Bhubaneswar offers many rich experiences for the tourists, there are also destinations at close proximity to the city that are equally remarkable. Here are some of the most promising locations near the city: while in Bhubaneswar:

Photo by Government of Odisha, via Wikimedia Commons.

Chilika

Located 60km from Bhubaneswar, Chilika lake is the largest brackish water lagoon in the world. Located at the mouth of the Daya river which meets the Bay of Bengal, it is the largest wintering ground for migratory birds on the Indian subcontinent.

Puri

Located approximately 63 km from Bhubaneswar, the Puri Jagannath temple dates back to the 10th century, and is well known for its annual celebration of Rath Yatra. Puri beach is a popular tourist destination.

Photo by Subham9423, via Wikimedia Commons.

Konark

Konark Sun Temple is a 13th-century CE Sun temple at Konark on the Odisha coast. The temple complex has the appearance of a chariot with wheels and horses, sculptures carved from stone.

Chandrabhaga Beach

One of the best beaches on the east coast, the Chandrabhaga Beach near Konark (or the Sun Temple) is 70 km away from the capital.


Photo by Sidsahu, via Wikimedia Commons.

Ramchandi Beach

Located 10 km away from Konark, this little beach with clear water and fine sand is at the confluence of Kushabhadra river and the Bay of Bengal

Must have street food in Bhubaneswar

Bhubaneswar offers a diverse range of street foods which are budget-friendly and delicious. Some of the best street food dishes and their respective locations in Bhubaneswar are listed below:
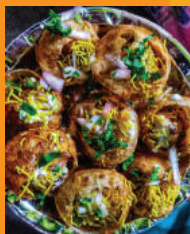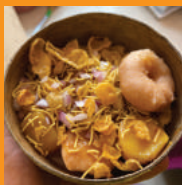
Chakuli Pitha

Flat pancakes made from rice and lentil batter, Chakuli Pitha is usually served with a curry.

Dahi Bara-Alu Dum

Savour the melt-in-your-mouth Bara, the dollop of alu dum curry added to it, along with the special ghugni (spicy chickpea curry) and sev, garnished with pudina chutney, onions, coriander, chilli powder, and cumin powder at Master Canteen Square.

Bara

Deep-fried dumplings made of fermented black dal or urad dal batter, it is usually served with ghugni and sweet-and-spicy chutney. Food stalls in Bapuji Nagar serve some of the best baras.

Gup Chup

The Odia variant of the ubiquitous panipuri, Gup Chup consists of round airy puris stuffed with spicy potato filling, served with sweet and sour tamarind water preparation.

Kanika

One of the several traditional dishes prepared for Lord Jagannath, it is a sweet-rice preparation resembling the more popular biryani.

CALENDAR
Festivals and Cultural Events

RAJARANI MUSIC FESTIVAL

The three-day-long annual Rajarani Music Festival takes place against the backdrop of the picturesque 11th century Rajarani Temple at Tankapani Road, Rajarani Colony, Bhubaneswar. Music-lovers from the city and around wait year long to listen to the lineup of classical musicians, vocal and instrumental, from across the length and breadth of India.

DHAULI KALINGA MAHOTSAV

Held at the Dhauli Shanti Stupa, the Kalinga festival commemorates the Kalinga war of the Mauryan Emperor Ashoka, his subsequent embrace of Buddhism, and efforts to spread its message. Also called the 'National Festival of Martial Dance', the festival hosts martial arts performances like Chhau, Paika ,and Mallkhamb (Odisha). In 2003 the festival merged with the Dhauli Mahotsav, and started hosting classical dancers on the same stage.

MAHA VISHUVA SANKRANTI/ PANA SANKRANTI

This day marks the beginning of the Odia New Year. It generally falls on the 13th or the 14th of April. Pana, a drink made from bel (wood apple), chhatu (roasted gram flour), and sugar is offered to the gods and taken by the people. Several fairs are organised on this occasion. In Koraput and Mayurbhanj, Chaitra Parva is held in the preceding month culminating in the Sankranti. Mayurbhanj Chhau performances are regular fixtures of Chaitra Parab celebrations.

JAN

FEB

MAR

APR

MUKTESWAR DANCE FESTIVAL

One of the oldest dance festivals in the state, the Mukteswar Festival celebrates the Odissi dance form exclusively. Held every year from 14th to 16th January next to the Mukteswar Temple at Old Town, Bhubaneswar, the festival hosts internationally acclaimed solo Odissi dancers as well as group performances.

RUKUNA RATH JATRA

A prominent festival at the 11th century Lingaraj Temple at Old Town, Bhubaneshwar, it begins on the eighth day of the month of Chaitra (March–April) also known as Ashokashtami. The idol of Lingaraj is taken out on this day on a decorated chariot, escorted and driven by devotees to Rameswar Temple. Having bathed at the Bindu-Sarovara tank, the idol returns to the original temple after four days amidst similar fanfare.

VISHVAKARMA PUJA

An important festival in Odisha, on this day devotees offer prayer to Vishwakarma, the god of engineering, and worship all the machinery available at home/offices and shops like cycles, cars, machines, computers, among others. This puja is also arranged in offices, factories, and industrial areas.

KALINGA LITERARY FESTIVAL

Since 2013, the Kalinga Literary Festival or KLF has been an important cultural event, bringing national and international literary figures, scholars, activists, speakers, and thinkers to the city and facilitating cultural exchange. The three-day event hosts discussions and lectures on topics covering literature, art, social justice, politics, economy, ecological issues by eminent personalities. New books are released every year at KLF, and awards are bestowed upon authors.

JUN   **SEP**   **OCT**   **DEC**

RAJA PARBA

Believed to mark the menstruation days of the earth, Raja Parba is celebrated for three days in Asadha (mid-June) that marks the beginning of monsoon. It is a period of rest for the earth, celebrated mostly by young girls and women. Dressing up, songs, playing games, and swings are essential parts of it. Different kinds of pithas (sweet and savoury snacks made from dough/batter) like poda pitha, arisha, kakara, chakuli, chandrakala are traditionally eaten on these days.

DURGA PUJA

Held for four days, Durga puja is a grand-scale festivity involving pujas organised at lavishly decorated pandals by various local citizens' bodies. A few of the well-known pujas in Bhubaneswar are held at Jharpada, Nayapalli, Bomikhal, Rasulgarh, Shaheed Nagar, Station Bazaar.

ODISHA BIENNALE

Started in 2013, the biennale is a multidisciplinary art festival organised by the city-based Mudra Foundation in collaboration with the Odisha Tourism Department. Music, contemporary dance, movement art, street illusion, theatre, installation art—the viewers are spoiled for choice at this festival. One can also participate in workshops on theatre, dance, experimental crafts, design, painting, and more. The festival has grown from a three-day-long experiment to a nine-day-long affair and is free for all.

Glossary of Terms

INTRODUCTION

Ashokan Rock edicts: Narrative histories and announcements carved into pillars and in caves across India, by Emperor Ashoka, 265-238 BCE.

GI tag: Geographical indicators, awarded to products with specific source of origin and quality.

CHANDAKA ELEPHANT SANCTUARY

Pachyderm: Group of large mammals with thick hide like elephants and rhinoceros.

Eastern Ghats: The Eastern Ghats are a series of discontinuous low ranges running generally northeast-southwest parallel to the coast of the Bay of Bengal.

Eco-tourism: Responsible tourism that keeps in mind the conservation of environment and well being of local people.

EKAMRA HAAT

Sambalpuri: Handloom sarees coming from the Sambalpur region of Odisha.

Applique: Sewing technique involving fabric patches over foundation fabric.

Pattachitra: A traditional art practised in Odisha, this involves painting on pieces of clothes.

Kutir: A hut

Bazaar: Marketplace

PAHALA RASAGOLA

Jagannath: An important Hindu deity in the city of Puri, Odisha.

Bhog: Food presented to Gods.

RUKUNA RATHA YATRA

Ashokastami: Most important festival associated with Lord Lingaraj

Basanti Durga Puja: Worship of Durga, a Hindu goddess, in springtime, mostly in April.

Brahmin: The most privileged in the caste hierarchy practised in Hinduism.

Rukmini: Believed to have been Hindu God Krishna's wife.

Basudeva: Father of the Hindu deity Krishna

Ravana: A ten-headed mythical king, in Hinduism, one of the key figures in the Ramayana.

SAHASHRALINGA TANK

King Jajati Keshari: King from the Keshari dynasty in Odisha, in the 11th century CE. Built the famous Lingaraj temple in Bhubaneswar, Odisha.

Aniconic: Not forming an image.

Parvati: In Hinduism, the wife of God Shiva.

Pidha temples: One of the types of temples in Kalinga architecture.

SRJAN AND KELUCHARAN MOHAPATRA

Chitrakar: Painters of patachitra, a traditional form of painting unique to the region of Puri in Odisha

Sangeet Natak Akademi award: Award presented by India's national academy of music, dance and drama.

Padma Shri: Highest civilian honour announced on Republic Day.

Padma Bhushan: India's third highest civilian award, announced on Republic Day.

Padma Vibhushan: India's second highest civilian award, announced on Republic Day.

UDAYGIRI AND KHANDAGIRI

Magadha: An ancient kingdom of India. The area includes roughly modern day Bihar, Uttar pradesh and surrounding areas.

Nanda: Ancient India dynasty that ruled over Magadha. Ruling between 343 and 321 BCE.

Jina: another name for tirthankara. In Jainism, one who has succeeded in crossing over life's stream of rebirths and has made a path for others to follow.

Ujjayini: Ancient Indian city, centre of Buddhism and Jainism. Near present day city of Ujjain in the state of Madhya Pradesh.

ODISHA STATE MUSEUM

Samaj: An Odia daily that was founded in 1919.

The New Orissa: Started in 1933, this was the first English daily newspaper of Odisha.

INTACH: Indian National Trust for Art and Cultural Heritage.

Gitagobinda: 12th century Sanskrit lyrical poem written by Jayadeva on the love between Radha and Krishna.

Ushavilasha: Text written in Oriya Sanskrit by Shishu Shankara c. 16th-17th century CE.

Amarusataka: A collection of 100 love lyrics in Sanskrit by Amaru, written c. 9th century CE.

Abhinaba Gitagobinda: A piece of literature emulating *Gitagobinda*, written by King Gajapati.

Gandhara School: A style of Buddhist art that developed in North-western Pakistan and Eastern Afghanistan region c. 1st century BCE- 7th century CE. The style is said to have developed under Greko-Roman influence.

Paika Revolution: The Paika Revolution of 1817 was a series of confrontations between the Paikas, a community of farmer-soldiers, and forces of the British colonisers that started in Khurda.

Bibliography

To get access to bibliography for all the pieces in this booklet visit map.sahapedia.org/inbhubaneswar/100008 or alternatively, scan this (QR Code)

Notes

About Us

InterGlobe Foundation

InterGlobe Foundation (IGF) - **www.interglobe.com/foundation** is the CSR arm of the InterGlobe Group of companies.

The key focus areas of IGF include Heritage Conservation, Promotion of Livelihoods and Environment Conservation including Waste Management. The Heritage projects cover both the tangible and intangible aspects of heritage. The environment projects support development and protection of Natural Resources thereby increasing the green cover and ground water recharge. It also includes work on Waste Management. The livelihood projects support income enhancement of marginalized groups, especially women through environment friendly projects. By partnering with leading NGOs of the country, IGF has been able to impact more than 600,000 lives.

Sahapedia

Sahapedia is an open encyclopedic resource on the arts, cultures and histories of India offering digital content in multimedia formats such as articles, books, photo essays, videos, interviews, oral histories, maps and timelines, authored by scholars and curated by experts. Subject areas range from ideas and belief systems, rituals and practices, to visual and performing arts. The values that guide our work are accessibility, inclusiveness, collaboration and reliability.

Sahapedia hosts multiple perspectives, is free to access, and is designed and developed with participation as the central principle. As a knowledge enterprise, Sahapedia is focused on India and South Asia.

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Front Cover: Photos by Pattnaik.chandan, via Wikimedia Commons, Mohamed A., via Wikimedia Commons and Mihir Vora.

This booklet documents various well-known and offbeat treasures of Bhubaneswar's living heritage and culture. Designed as a guide to navigate the city's better kept secrets, the publication spans themes such as built heritage, people and communities, institutions of cultural importance, and literature and the arts.

Other editions include: Ahmedabad, Chandigarh, Goa, Hyderabad, Indore, Kolkata, Nashik, Prayagraj, Shillong

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