

A Qualitative Study of the Early Culture of the Prachi Valley of Odisha in Eastern India

Dr. Ratnakar Mohapatra¹

Assistant Professor, Department of History, KISS, Deemed to be University, Bhubaneswar, PIN-751024, Odisha, India

Email: ratnakarmohapatra2017@gmail.com Mobile No.+91 9938197334

Abstract

The study has been carried with the aim of evaluating the different aspects of the Prachi Valley civilization of Odisha in Eastern India. The Prachi valley region is famous for its historic antiquities and religious sanctuaries in the coastal belt of Odisha. A glorious civilization was flourished around the Prachi river in the past. The maritime trade contact of the Prachi Valley with the overseas countries was possibly the main factor for the growth of such a civilization in that region. People of all the castes of Hinduism reside in the different parts of the Prachi Valley. During the ancient, medieval and modern periods, the merchants of the Prachi Valley of Odisha who carried on their inland and overseas trades were called *Sadhavas*. The historians of Odisha had not sufficiently highlighted the Prachi Valley civilization before the independence of India. On the basis of the extant archaeological remains, the Prachi Valley can be considered as an important cultural site of Odisha in Eastern India. This valley is a co-ordinating place of many religious sects of India like Buddhism, Jainism, Shaivism, Vaishnavism, Tantricism, Saura, Muslim, etc. Really, the Prachi Valley has developed an excellent trend of temple building activities in Odisha. A good number of temples of smaller and medium sizes existed in the different parts of the Prachi Valley. Besides, some *mathas*, forts and a few mosques are also noticed in the Prachi Valley. These monuments are found in so large numbers and in so varied forms extending over several centuries in the past that the Prachi Valley may be regarded today as a veritable museum of Odishan history and culture through the ages. To make a systematic study of the history and culture of the Prachi Valley civilization of Odisha, both the primary as well as secondary sources have been utilised in this article.

Keywords: Culture, Prachi Valley, Civilization, Puri, Odisha, Eastern India

I. Introduction

The Prachi Valley is well-known for its historic antiquities and religious sanctuaries in the coastal belt of Odisha in India. The Prachi is an ancient river, which is considered as most sacred by the people of Odisha (Das, 1958, p.5). The name Prachi is possibly derived from the word “Prachina”, which means ancient. The origin of the Prachi river is wrapped in mystery. The Prachi river lies in between the rivers Kushabhadra and Devi in the eastern part of Odisha. A glorious civilization was flourished around the Prachi river in the past. The maritime trade contact of the Prachi Valley with the overseas countries was possibly the main factor for the growth of such a civilization in that region. The historians of Odisha had not sufficiently highlighted the Prachi Valley civilization before the independence of India. On the basis of the extant archaeological remains, the Prachi Valley can be considered as an important place of cultural-heritage in Odisha. This valley is a co-ordinating place of many religious sects of India like Buddhism, Jainism, Shaivism, Vaishnavism, Tantricism, Saura, Muslim, etc. Really, the Prachi Valley has developed an excellent trend of temple building activities in Odisha. A good number of temples of smaller and medium sizes existed in the different parts of the Prachi Valley. Besides, some *mathas*, forts and a few mosques are also noticed in the Prachi Valley. These monuments are found in so large numbers and in so varied forms extending over several centuries in the past that the Prachi Valley may be regarded today as a veritable museum of Odishan history and culture through the ages ((Das, 1958, p.6). The present article aims to evaluate the different aspects of the Prachi Valley civilization of Odisha in Eastern India.

II. Methods and Procedures Adopted

Both the primary and secondary sources have been used in the writing of the present research article. The primary data have been collected from original texts, *Gazetteers*, literatures, inscriptions, reports, practical observations, hearsay accounts of respondents through the interview methods during the period of experimental field survey, etc. For the collection of data, the present author has used the qualitative research methods such as field study, personal interview, schedules and taking photographs. The extensive field survey has been undertaken for the collection of detailed information (data) with regard to the art, architecture, legends, traditions and tentative dates of all the monuments of the Prachi Valley through qualitative method. The present author has used schedules for the preliminary information regarding the temples of Prachi Valley. Thus, for the collection of primary data relating to the present paper, the empirical method has been adopted by the present scholar. The secondary data relating to the temples of Prachi Valley (the present work) are *Books, Magazines, Reviews, Journals, Periodicals, Texts, Proceedings, Manuscripts, Encyclopaedias, Antiquities, Records, Reports*, etc. These are available at the different educational institutions of Odisha as well as India. The institutions consulted by the present scholar are State Museum Library; Bhubaneswar, Odisha State Library; Bhubaneswar, Central Library; Sambalpur University, State Archives; Bhubaneswar, Odisha State Archaeology; Bhubaneswar, Kedarnath Gaveshana Pratisthana; Bhubaneswar, Parija Library; Utkal University, Bhubaneswar, Archaeological Museum; Kenduli, A.S.I. Circle; Bhubaneswar, Archaeological Museum; Niali, Prachi Gaveshana Pratisthana; Amaresvara, National Library; Kolkata and other educational institutions connected with the material relating to the present article. Initially, the foot steps of the previous research works have been followed in the present piece of work. The secondary data relating to the history and culture of the Prachi Valley civilization have also partly helped to write the present research article. The data collected from both the primary as well as secondary sources are basically applied in the writing of this article. All the collected materials relating to this piece of work have been properly examined and only useful data have been utilized here.

III. Result Analysis and Discussion

3. Location of the Prachi Valley

The specific region, which lies between the Devi stream and the Kushabhadra waterway in the beach front belt of Odisha, is for the most part acknowledged by researchers as the locale of the Prachi Valley. This Valley stretches out from the stream Mahanadi in the north to the Straight of Bengal in the south and the waterway Devi in the east to the stream Kushabhadra in the west individually. This Valley spreads over a space of around 3600 square Kilometers in the line spaces of the advanced Cuttack, Puri and Khurda regions of Odisha. The locale of Prachi Valley covers the space of around 1000 towns in Cuttack Sadar, Govindpur, Balipatna, Baliana, Nimapara, Niali, Gop, Konarka and Kakatpur Police headquarters (Panda, 1969, p.1 and Mitra, 2007, p.102). The east of Puri locale is depleted by the Prachi, Kadua and Devi waterways. The Prachi Valley is an endowment of the old waterway Prachi. A magnificent human progress that developed during the archaic period in the Prachi Valley and the noteworthy culture that won there have not been completely featured by the prior researchers. It is truly amazing that the Valley of a little waterway Prachi brought forth a brilliant human progress. Albeit the valley is little around there however it contains a heavenly social fortunes of the past. Investigating the Prachi Valley, P.K Beam comments that nobody can envision about the prosperity of a particularly wonderful civilization on the Valley of a little stream in contrast with the Mahanadi, Brahmani, Birupa, Budhabalanga, Suvarnarekha and Tel Waterways of Odisha (Beam, ed., 1975, p.1). Indeed, the locale of Prachi Valley is a significant social spot of Odisha in Eastern India.

The waterway Prachi ascends around 2 miles north-west course, depleting the district between the Devi and Kushabhadra streams of Odisha. It conveys down to the ocean the waste of the boundary regions between the unified Puri and Cuttack areas of Odisha and this waterway has been induced that it was in the past the chief seepage channel of the locale of Puri. An intensive examination directed by the previous researcher like G.S. Das has uncovered the way that the Prachi waterway had its starting point from the stream Mahanadi in the dark past (Das, 1958, p.5). Initially, the Prachi stream diverge the Mahanadi near "Daka Amba" close to Naraj (Beam, 1975, p.1). Presently, the stream Prachi has been totally silted up at the spot of its starting point. The Prachi stream isn't totally dead and evaporated even as of now and in incredible piece of its course it keeps up adequate water consistently. Toward the north of Kuakhai it is known as the Baranga waterway. This piece of the waterway stays dry besides during the downpours. Toward the south of the Kuakhai, the Prachi stream is known as the "Gambhiriganda" and close to this site it is associated with the Kushabhadra, part of the Kuakhai waterway close to Bhingarapur. "Gambhiriganda" might be followed from Phulnakhara to the neighborhood of Bhingarapur and toward the south of it the Prachi is known as the "Sola waterway" to the extent Govindarampatna (Das, 1958, p.6). The Sola waterway is associated with the Devi waterway, the lower course of the Kathjori by two rivulets called the Banrei and the Kaliaghahi however this segment of the Prachi (the Sola) additionally stays dry besides in the blustery season. From Govindarampatna onwards to the extent its mouth (Keluni muhana) in the Narrows of Bengal, the stream is known as the Prachi Sarashwati and this bit of it holds water consistently. The Prachi waterway in this bit stays safe consistently.

The Puri District Gazetteer records that the Prachi stream depletes the country at the line of unified Cuttack and Puri regions, having its starting point close to Kantapara and going through the town of Kakatpur to fall into the ocean, 11 kms toward the south of it (Senapati and Kuanr eds., 1977, p.14). The Prachi waterway has seen the ascent and advancement of different sorts of culture from the early occasions to the current day. Albeit the stream Prachi is little in size as of now, it seems to have been a huge one in the far off past. During the old and middle age time frames, the Prachi was an enormous traversable waterway of that area. In the past the stream Prachi had eight feeders. They are like Kadua, Chandramauli, Chitroptala, Kandalanadi, Baladhidhara, Jiunti, Kalua and Potanadi (Tracker, Vol.II, 1872, Appendi-p.3). Moreover, different feeders and distributaries of the Prachi stream are Kanti, Sarei, Lalita, Gelei, Betenda, Bharada, Sailo, Devasthali, Chandrabhaga, Manduki, and so forth (Mitra, 2007, p.102). The significant regal traditions, which were administering over the Prachi Valley just as Odisha are Somavamsi, Gangavamsi, Suryavamsi and Bhoi administrations.

3.1. Maritime Tradition of the Prachi Valley

The maritime trade contact of the Prachi Valley was one of the captivating parts of the financial history of archaic Odisha. Truly, a wonderful progress was thrived in the Prachi Valley because of its customary sea exchange relations with the various pieces of India and abroad nations. Individuals of the multitude of standings of Hinduism live in the various pieces of the Prachi Valley. During the antiquated, middle age and present day time spans, the dealers of the Prachi Valley just as entire Odisha who carried on their inland and abroad exchanges were called Sadhavas (Singh, 1982, p.148) . The Sadhavas were a gathering of traders of various stations of this Valley. Essentially, the Vaishyas of the Prachi Valley were to a great extent connected with the abroad exchange as their conventional calling. By and large, the Sadhavas (sea merchants) were considered in extremely high regard in the general public. In prior works and fables, the Sadhavas have been positioned third in progression close to the lords and their pastors. They were high in economic wellbeing. During the old and archaic periods, a portion of the towns of the Prachi Valley were overwhelmed by the Sadhavas. They were Bajpur, Banamalipur, Pipili, Balakati, Astaranga, Kakatpur, Niali,

Chahata, Amareshvara, and so forth There were numerous towns, which were known as patnas for example the bustee of experts and shippers, set up on either side bank of the stream Prachi. These Patnas are likewise discovered to be existed up till now and generally overwhelmed by the particular skilled workers. Such towns are Govindarampatna, Nuapatna, Kudapatna, Ahmuniapatna, Bharadapatna, Jahangirpatna, and so on Each patna was celebrated for a specific art like weaving, metal, gems, ivory, iron, iron works, and so on

The sea exercises of the Sadhavas (traders) of the Prachi Valley just as entire Kalinga in abroad nations had an incredible commitment towards the financial success of antiquated Odisha. The colonizing soul of individuals of old Kalinga was unquestionably advanced by their oceanic exchange contacts, which once more, were instrumental in the dissemination of Indian culture and the foundation of Indian settlements all through South-East-Asia (Das, 1977, p.252). The district of the Prachi Valley was one of the significant focuses of sea exchange of antiquated Kalinga and middle age Utkala. The ports of Kakatpur, Astaranga, Chitroptala (close by the acclaimed town Che-li-ta-lo of Hiuen Tsang's Movement Record) and Balipatna were oftentimes utilized by the neighborhood Sadhavas for the oceanic exercises of Odisha (Mohapatra, 2010, p.48). The stream Prachi and its feeder Chitroptala were perhaps very profundity, by which the enormous stones of the Sun sanctuary of Konarka were effortlessly moved by boats from the far off regions through this waterway. It appears to be that the sea exchange of the Prachi Valley was profoundly thrived during the thirteenth fourteenth century A.D. The nearby custom of the Prachi Valley says that gold and silver were the main things of import of the Sadhavas in oceanic exchange. The Sadhavas of the Prachi Valley have sent out the articles like flavors, betel nuts, betel leaves, coconuts, white conch shells, jewel, Ivory work of the fine workmanship, cotton and silk textures (Kenduli Kastha), Pipili Chandua, Salt, oil seeds, elephants, sugarcanes to far off nations like China, Ceylon, Roman realm, Java, Sumatra, Bali, and so forth Some customary celebrations are being noticed in the Prachi Valley as well as in the entire seaside belt of Odisha to honor the oceanic brilliance of the Sadhavas of the by gone days. They are Kartika Purnima, Akasadvipa, Baliyatra, Bhodei Osha, Khudurikuni Osha, Chaitiparva, and so on A couple of gods were being adored as the goddess of route at the mouths of waterway Prachi and its feeders. For instance, the goddess Chitreshvari is loved close to the mouth of Kadua stream and Kakatpur Mangala is another celebrated goddess on the bank of waterway Prachi associated with cruising (Mohapatra,2010, p.45). The pictures of goddess Tara were likewise discovered to be revered in certain spots of the Prachi Valley as the goddess of route. The conventional oceanic exchange of the Prachi Valley was seriously influenced by the presence of the European vendors and consequently the sea exchanges both inland and abroad nations were begun to decrease around there. Because of oceanic exchange contacts with the abroad nations, an extraordinary culture created in the Prachi Valley and it in a roundabout way energized individuals for the erection of a progression of landmarks for love of the various divine beings and goddesses of different strict orders.

3.2. Religions of the Prachi Valley Civilization

As an antiquated stream, Prachi has been related with the strict estimations, ceremonies and different social advancements of individuals of various factions. The whole Valley of this stream, especially from Govindarampatna onwards has been studded (covered) with different antiquated sanctuaries, pictures and mathas having a place with the diverse Hindu strict groups of India. Some Muslim landmarks are likewise found raised for the spread of Islam in the Prachi Valley.

It is known from the review of the Prachi Valley that both Brahminism and Buddhism thrived next to each other. Buddhism is found as ahead of schedule as Jainism in the Prachi Valley and various figures addressing this religion are seen all through the locale. The main Buddhist pictures of the Prachi Valley are pictures of Buddha in bhūmisparsa-

mudra found in the Shiva sanctuary of Dakshineshvara close to Kantapara Square, Tara picture fixed in the lower bada mass of the Ishvaranatha sanctuary at Jiunti, Tara picture of Naiguan, Avalokiteshvara picture at Lataharana, the recorded picture of Avalokiteshvara Boddhisatva safeguarded in the place of worship of Lakshmi-Narasimha at Amareshvara, Avalokiteshvara picture loved under a tree at Kantikula across the Prachi waterway close to Chaurashi, Marici picture at Astaranga, and so forth. The above locales of the Buddhist pictures are discovered referenced underway of before researchers (Das, 1858, p.29 and Beam, 1975, p.51). It appears to be that Avalokiteshvara in some structure or the different was a well known god of the Buddhists and his love was winning in the Prachi Valley during the early middle age time frame (Das, 1958, p.29). The above surviving Buddhist figures in the Prachi Valley advise us that the Buddhism was perhaps kept to a little segment of individuals. The prior overview led by the senior researchers uncover that the Buddhist vihara and chaitya additionally existed in the Prachi Valley. The strict extremism of the virile Shaivism seems, by all accounts, to be capable somewhat for the wantonness of Buddhistic landmarks and raised block hills on which currently stand the Shaiva sanctuaries of Angeshvara at Pitapara and Ishvaranatha at Jiunti are likely the vestiges of the Buddhist Chaityas or stupas in the Prachi Valley (Das, 1958, p.25). Kuruma, an old site 8 kms toward the North-east of the Sun sanctuary at Konarka, on the Valley of Kadua, a part of Prachi stream, is a Buddhist site which can be relegated to the ninth century A.D. (Beam, 1975, p.52). The incredible block hill existed at Astaranga on which the picture Marichi has been found addresses most likely the sanctuary of that divinity which had been worked in the past at the focal point of the town (Das, 1958, p.25). The hills should have contained numerous significant relics of Buddhism and in a preliminary unearthing they are required to yield Buddhist pictures of the early archaic period (Das, 1958, p.25). Along these lines Buddhism practiced an extraordinary impact on Hinduism of the Prachi Valley. It was the aftereffect of this impact that the Shaivas acquired the ascetic and thoughtful components of Mahayana Buddhism. The Vaishnavas acquired reverential and philanthropic components and the Buddha was given a spot in the Hindu pantheon as the 10th Avatara of Ruler Vishnu. In later period, Buddhism lost its element as an autonomous confidence and Vaishnavism at long last joined the Buddhism in the Prachi Valley.

The efficient reviews led by the previous researchers like G.S. Das, P.K. Beam, R.C. Panda, S. S. Tripathy and furthermore by the new researchers including the current creator uncover that Jainism and Buddhism prospered at the same time with Shaivism, Shaktism and Vaishnavism. A progression of uncommon Jaina pictures are discovered safeguarded in the various altars of the Prachi Valley. A couple of Jaina pictures are additionally lying dissipated on the outside of certain destinations. The pictures of Jaina Tirthankaras are found inside the Shiva sanctuaries of Adaspur of the Prachi Valley. Apparently Jainism was thriving one next to the other with Shaivism at one place of time. A delightful picture of Āshavanatha has been fixed on the entryway mass of the remodeled Svapneshvara sanctuary of Adaspur. He is flanked by 24 Tirthankaras, twelve on each side. This picture portrays Āshavanatha as 'Mulanayaka' (Das, 1958, p.26). Another picture of Āshavanatha is found saved inside the jagamohana of the Nilakantheshvara sanctuary of Adaspur. This picture is gravely harmed commonly. Eight Jaina divinities have been cut on both the sides of Āshavanatha. They have been portrayed on reflective stance, situated on lotus platforms. The over these two Jaina Tirthankara pictures propose that Adaspur of the Prachi Valley was one of the fortresses of Jainism in the waterfront belt of Odisha during the early middle age time frame.

A little picture of Āshavanatha is found safeguarded inside the Viswamitra ashrama close to Kakatpur and a comparative kind of little damaged picture was lying close to the Bharadvaja ashrama (Beam, 1975, p.54). These two ashramas are situated in the Prachi Valley. It proposes that the Jainism was the confidence and conviction of certain segments of individuals in the Prachi Valley. One Tirthankara picture of chlorite stone is found in the

Agikhia matha of Sohagpur close to Nayahat (Sahoo, 2009, p. 94). A picture of Āshavanatha is found safeguarded in the Narayani sanctuary of Dhanamandala. Another Āshavanatha picture of chlorite stone, one foot stature, revered as Varunei thakurani at Kenduvilva is loved under a Neem tree (Sahoo, 2009, p.95). An uncommon picture of Āshavanatha is found protected in the jagamohana of the Grameshvara sanctuary of Nibharana. Sets of Yaksha-Yakshini pictures relating to Jainism are likewise seen at certain spots of the Prachi Valley. A vital picture portraying a Jaina couple has been uncovered at Lataharana in the Prachi Valley. The Jaina couple named Yaksha-Gomedha and Yakshini-Ambika has been cut situated in ardhaparyanka present on a typical platform. Another little picture of a Jaina couple (Gomedha-Ambika) is found safeguarded in the Dr. N. K. Sahu Exhibition hall, Sambalpur College, Jyotivihar. This picture was gathered by N.K. Sahu through his archeological removal of the Prachi Valley. A picture of Yaksha related with Neminatha, one of the Jaina Tirthankaras is to be found in the Antarvedi matha close to Banamalipur of the Prachi Valley (Beam, 1975, p.54). The surviving pictures of Jaina Tirthankara plainly propose that Jainism had a solid base in the Prachi Valley here and there during the early middle age time frame. The Jainas had acknowledged Vaishnavism of the Hindu pantheon in the cutting edge time frame and they lost their different character and got absorbed with Brahminic beliefs.

In the post-Gupta period, Shaivism turned into the most grounded Hindu partisan religion in Odisha. Shaivism was the predominant religion in the seaside belt of Odisha from the seventh century onwards and arrived at the pinnacle of its brilliance during the Somavamsi time frame in the tenth eleventh century A.D. The Prachi Valley is celebrated as a position of Shaivism before the advancement of Vaishnavism on that consecrated soil. The whole Valley was studded with Shaiva sanctuaries from Phulnakhara to Astaranga (one finish to other). Singular pictures of Shiva are seldom found in the Prachi Valley. The discoveries of pictures of Master Shiva in various postures of Ardhanarishvara, Uma-Maheshvara, Hari-Hara, Vairabha, Shiva as Mahayogi, Shiva-Tandava, and so on are seen in the various locales of the Prachi Valley. In the sanctuary of Beleshvara at Bhapur (Paidapatna) a picture of Ardhanarishvara has been protected which is being loved there as Vairabha by the oblivious cleric (Das, 1958, p.42). The Ardhanarishvara picture addresses Shiva and his Shakti converged into one body in which are lost their individual presence. Then again, the alingana murti of Uma and Maheshvara holds the indivisuality of Master Shiva and his Shakti in spite of the fact that they are secured together unceasing hug. Pictures of the alingana type are found in a few spots of the Prachi Valley. A portion of the alingana kinds of pictures are found at the Vandeshvara Shiva sanctuary of Chahata, the Angeshvara sanctuary at Pitapara, the Someshvara sanctuary at Sameshvara close to Kakatpur, Amareshvara sanctuary at Amareshvara, and so on

Individual pictures of Shiva are additionally seen in the Prachi Valley. A picture of three confronted and four outfitted Shiva has been portrayed in strong help on the divider exactly at the rear of the Lingam at the Someshvara sanctuary close to Kakatpur (Das, 1958, p.42). The picture addresses Shiva in Yogic represent, every one of the eyes being half shut and highlighted the tips of the noses. Another Shiva picture is found safeguarded inside the jagamohana of the Grameshvara sanctuary of Terundia. Here the picture Shiva is cut in lalitasana present on the rear of bull. He shows rosary in upper right hand, varada mudra in lower right hand, dambaru in upper left hand and the lower left hand is parted from the elbow parcel. All the previous incapacitated Shiva sanctuaries of the Prachi Valley have been redesigned in the last quarter of the 20th century. A couple of prior sanctuaries have likewise made due up till now in ideal condition as an observer to the rising and improvement of Shaivism in this Valley. Shaivism was so mainstream in contrast with different religions of the Prachi Valley.

A decent number of Shiva sanctuaries are seen in various pieces of the Prachi Valley. A portion of the destinations of the Shiva sanctuaries are Phulnakhara, Nadiagurudi,

Sundargrama ,Kantapara, Jharilo, Bagalpur, Adaspur,Prataprudrapur, Govindarampatna, Kapileshvarapur, Amanakuda, Niali, Nuagaon, Pitapara, Krishnaprasadgarh, Vandeshvara , Amareshvara, Mudgala, Chahata, Narisho, Deulidharpur, Kantapara-Sasana, Bhapur, Nilakanthapur, Sameshvara, Jiunti, Lataharana, Nibharana, Bhilideuli, Mahanga, Nasikeshvara, Sohagpur, Tola-Gopinathpur, Narua-Shankareshvara, Guduvanei, Terundia, Tiruna, Mahadevbasta, and so on The above locales of the Shaiva sanctuaries of the Prachi Valley are completely protected with ancient pieces identifying with the ascent and development of Shaivism. Out of the surviving Shiva sanctuaries, twelve are privately called as "Dvadasha Shambhus" of the Prachi Valley. They are Kapileshvara at Kapilamuni ashrama , Gokarneshvara at Kantapara Sasana, Beleshvara at Bhapur (Paidapatna), Sovaneshvara at Nuagaon, Rameshvara at Tola-Gopinathpur, Angeshvara at Pitapara, Amareshvara at Amareshvara, Grameshvara at Nibharana, Someshvara at Sameshvara, Siddheshvara at Mudgala, Nrityeshvara (Natakeshvara) at Nasikeshvara and Mukteshvara situated at the juncture of the Prachi and the Sound of Bengal. A decent number of surviving Shaiva sanctuaries propose that Shaivism was a solid balance in the sacrosanct soil of the waterway Prachi.

Shaktism had a prevailing impact over the strict existence of individuals of Prachi Valley. Shaktism was firmly identified with Shaivism. Shakta pictures especially those of Mahisamardini Durga and of Chamunda are found in enormous number and assortment in numerous spots of the Prachi Valley. Most definitely, the Prachi Valley is acclaimed for the love of goddess Mangala which uptill now has held the holiness of the spot of Kakatpur. The goddess Mangala is one of a kind in each regard and exceptionally uncommon from the iconographical perspective. She is being considered as the most well known goddess in the waterfront belt of Odisha. The occupants of the Prachi Valley went through various encounters of the faction pictures managing different parts of the divine beings and goddesses. The various types of Durga starting from two hands to twelve hands were venerated in the Prachi Valley. Goddess Chamunda is related with Durga in her battle with the evil presences. She is nevertheless a type of Kali is referred to as Chamunda as she executed two devils called Chanda and Munda, the officers of Mahisasura (Das, 1958, p.42). Chamunda is said to have delivered important assistance to Durga in her battle against the evil presence Raktavija, the partner of the devil ruler Sumbha and his sibling Nisumbha, who turned out to be incredible after the passing of Mahishasura (Das, 1958, pp.36-37). Chamunda is addressed constantly in relationship with goddess Durga. A decent number of Chamunda pictures are seen in the better places of the Prachi Valley. For the spread of Shaktism in the consecrated soil of stream Prachi, a progression of Shakta sanctuaries were implicit the various locales of its Valley. They are Durga sanctuary at Motia, Goddess Mangala sanctuary at Kakatpur, Durga sanctuary at Ambapara, Varahi sanctuary at Chaurasi, Durga sanctuary of Amanakuda, Chandaghanta Chamunda sanctuary at Nuagaon, Gangeshvari sanctuary at Bayalishbati, Rama-Chandi sanctuary at Narisho, Chitreshvari sanctuary at Chitreshvari, and so on A decent number of free figures of the Shakta divinities are additionally discovered protected inside the various sanctuaries of the Prachi Valley. The surviving Shakta sanctuaries demonstrate that Shaktism was one of the significant religions before the improvement of Vaishnavism in the Prachi Valley. Among all the surviving Shakta sanctuaries of the Prachi Valley, the Mangala sanctuary of Kakatpur is the stupendous proof to the ubiquity of Shaktism in Odisha.

Vaishnavism had likewise profoundly impacted the strict existence of individuals of the Prachi Valley. Vaishnavism turned into a mainstream religion of the Prachi Valley during the Ganga rule in Odisha. The Prachi Valley is wealthy in discoveries of four gave pictures of Vishnu in various types of iconographical highlights. Pictures of Master Vishnu are locally venerated as Madhava or Madhavananda in the Prachi Valley. Truly, the Madhava faction is a branch of Vaishnavism. It is exceptionally mainstream in the beach front belt of Odisha, on the grounds that Master Purushottama (Jagannatha) is all around related with the legend of

Nilā-Madhava. Madhava Faction turned out to be more mainstream in Odisha during the thirteenth-fourteenth century A.D. The Prachi Valley is viewed as the main spot of Madhava love in Odisha during the Ganga rule. The Prachi Mahatmyam portrays the "Dvadasha-Madhavas" which implies the significance and notoriety of Madhava love in Odisha. The Madhava Clique is the most mainstream religion of the Prachi Valley and it had a gigantic impact over the strict existence of individuals of Odisha. The Madhava sanctuaries just as pictures seen in the various destinations of the Prachi Valley are, for example, Madhavananda sanctuary at Madhava town, Nilā-Madhava at Mudgala, Madhavananda sanctuary at Balara, Madhavananda sanctuary at Adaspur, Madhavananda sanctuary at Narasinghpurhat, Lalita-Madhava sanctuary at Chahata, Madhavananda sanctuary at Pahanga, and so forth. The presence of Madhava sanctuaries and Madhava pictures in various hallowed places recommend the prominence of Madhava awareness in the Prachi Valley. It was generally from seventh century A.D. to fifteenth century A.D., that Prachi Valley was acclaimed for Madhava worship (Parida and Mishra, 2007, pp. 63-64).

The Prachi Valley was lucky to have the Varaha Clique, a type of Vaishnavism. The Varaha sanctuary assignable to around twelfth century A.D. at Adaspur of the Prachi Valley, remains as a stupendous proof of the pervasiveness of such a faction back then (Beam, 1975, p. 67). The Prachi Valley has likewise seen the Lakshmi-Narayana love. A Lakshmi-Narayana picture of magnificent workmanship in chlorite stone is found in the town Chaurashi. Comparative pictures of Lakshmi-Narayana have been safeguarded on the baranda of a matha at Thakurapatna close to Tola of the Prachi Valley (Beam, 1975, p. 68). The pictures of Lakshmi-Narayana can be assignable to the Ganga time frame.

The love of Master Rama was additionally common in the Prachi Valley. A wonderful picture of Master Rama estimating 2 feet in tallness holding bow and bolt is discovered inside a covered sanctuary close to Kudapatna (Ray, 1975, p. 69). The Prachi Valley was likewise mainstream most definitely. The two outfitted pictures of Ruler Krishna holding woodwind are found in various locales of the Prachi Valley. Thusly, Vaishnavism thrived in the Prachi Valley close to the Shaivism.

Odisha is renowned for Sun love which arrived at its peak with the development of the world-acclaimed Sun sanctuary at Konarka. Arka Kshetra or Konarka is a notable spot for Sun love in Eastern India. The site of the Konarka Sun sanctuary is exceptionally close to the Prachi Valley. A portion of the Surya pictures are likewise seen in various sanctuaries of the Prachi Valley out of which one from Grameshvara sanctuary, one from Varahi sanctuary and another from Niali sanctuary are of vital importance (Mitra, 2007, p. 107).

The love of Brahma is found predominant in the Prachi Valley. A solitary sanctuary of Ruler Brahma is situated at the town Niali. Here a four-fronted (Chaturmukha) Brahma picture is under love in a cutting-edge *pidha* sanctuary modified on the remnants of a prior sanctuary. This sanctuary is an exceptional place of worship in the entire Prachi Valley. A humble Brahma picture is likewise seen inside the *garbhagriha* of the Narasimhanatha sanctuary at Paribasudeipur of the Prachi Valley. The presence of the single Brahma sanctuary in the Prachi Valley displays an unmistakable social characteristic, which is extraordinary in the waterfront belt of Odisha.

Other than the above factions of Hinduism, Islam religion is additionally discovered predominant in certain spots of the Prachi Valley during the middle age time frame. Individuals of Muslim people groups have been living one next to the other with the Hindus of this valley since the Mughal rule in Odisha.

Along these lines, various religions are discovered to have existed in the Prachi Valley. Both Jainism and Buddhism are presently in a declined condition in the Prachi Valley. The surviving sanctuaries and pictures of different organizations in the Prachi Valley propose that a great development thrived in that Valley during the archaic period. Truly, the area of

the Prachi Valley was an organizing spot of numerous strict organizations of India like Buddhism, Jainism, Shaivism, Shaktism, Vaishnavism, Saura, Muslim, and so forth.

3.3. Extant Hindu Temples of the Prachi Valley

The Prachi Valley is a significant spot of the sanctuary building exercises in Eastern Odisha. The significant illustrious traditions, which effectively belittled the sanctuary building exercises of the Prachi Valley just as Odisha are Somavamsi, Gangavamsi, Suryavamsi and Bhoi lines. Furthermore, a portion of the local (neighborhood) Zamindars, Sadhavas and strict disapproved of people have developed the greater part of the sanctuaries in the advanced period. The geological area is one of the significant components for the erection of sanctuaries in this Valley. The colossal abundance of rulers, neighborhood Zamindars and Sadhavas was additionally an essential factor behind the imaginative propensities for individuals of Odisha. The Prachi Valley is acclaimed for the love of different divine beings and goddesses of the Hindu pantheon. For the improvement of religions and culture, the rulers, neighborhood Zamindars and Sadhavas raised various sanctuaries in the various pieces of the Prachi Valley. Impact of Shaivism, Shaktism and Vaishnavism in a roundabout way urged the supporters to raise various sanctuaries in the various destinations (places) of the Prachi Valley. Out of the relative multitude of surviving sanctuaries of the Prachi Valley, some are vital both from the strict and imaginative perspectives.

An overview of the surviving sanctuaries of the Prachi Valley uncovers that there were lively compositional exercises begun from the ninth tenth century A.D. also, proceeded up till the 20th century. The surviving sanctuaries of the Prachi Valley are devoted to different divine beings and goddesses of the Hindu pantheon. Every one of the existed sanctuaries of the Prachi Valley are underlying the provincial style, which is perceived by archeologists as the Kalinga Style design of India. As indicated by Bhubana Pradipa, a compositional book on sanctuary design, the sanctuaries of Odisha have been arranged into three kinds viz; rekha, pidha and khakhara(Bose, 1932, p. 78). The surviving sanctuaries of the Prachi Valley address these three sorts of sanctuaries, which are referenced in the Bhubana Pradipa. Other than the Hindu landmarks, Buddhist and Jaina pictures are additionally seen in certain spots (places of worship) of the Prachi Valley. There are in excess of 200 sanctuaries of Hindu divine beings and goddesses raised in the length and broadness of the Prachi Valley. It is known from the nitty gritty field study that the occupants of the Prachi Valley are admirers of different gods of the Hinduism. They are Brahma, Shiva, Vishnu(Madhava), Varaha, Krishna, Lakshmi-Narayana, Lakshmi-Narasimha, Mangala, Durga, Varahi, Surya, Kali, Chamunda, Hanumana, Ganesha, Jagannatha (Patita Pavana), and so on Hence, the local rulers (Zamindars) and Sadhavas constructed sanctuaries for the safe house of various divine beings and goddesses in the entire Prachi Valley.

The notoriety of the Prachi Valley expanded after the erection of some prominent sanctuaries like Mangala sanctuary of Kakatpur, Varahi sanctuary of Chaurasi, Madhavananda sanctuary of Madhava town, Sovaneshvara sanctuary of Nuagaon close to Niali, Durga sanctuary of Motia, and so forth The significant sanctuaries which are existed now and their precise areas are being referenced as follows.

The surviving Shaiva sanctuaries of the Prachi Valley are Grameshvara sanctuary at Nibharana, Grameshvara sanctuary at Lataharana, Ishvaranatha sanctuary at Junti, Someshvara sanctuary at Sameshvara, Sovaneshvara sanctuary at Nuagaon close to Niali, Angeshvara sanctuary at Pitapara, Vishvanatha sanctuary at Krishnaprasadgarh, Andhakapileshvara sanctuary at Kapileshvarapur, Gokarneshvara sanctuary at Kantaparasasana, Beleshvara sanctuary at Bhapur (Paidapatna), Svapneshvara sanctuary at Adaspur, Nilakantheshvara sanctuary at Adaspur, Akhandaleshvara sanctuary at Prataprudrapur, Somanatha sanctuary at Jallarpur, Rameshvara sanctuary at Tola-Gopinathpur, Dakshineshvara sanctuary at Bagalpur, Siddheshvara sanctuary at Mudgala, Natakeshvara

sanctuary at Nasikeshvara, Amareshvara sanctuary at Amareshvara, Rameshvara sanctuary at Sohagpur, Vandeshvara sanctuary at Chahata, Madhukeshvara sanctuary at Deulidharpur, Buddhakeshvara sanctuary at Deulidharpur, Kashi-Vishvanatha sanctuary at Govindarampatna, Bila-Laksheshvara sanctuary at Phulnakhara, Gateshvara sanctuary at Sundaragrama, Hara-Ganeshvara sanctuary at Raisa, Trivenishvara sanctuary at Tiruna, Païcu-Pandava sanctuary at Ambiligaon, Purneshvara sanctuary at Bhilideuli, Gatanatha sanctuary at Badakhalagaon, Kshemanatha sanctuary at Bankihati, Trilochaneshvara sanctuary at Sadansa, Dakshineshvara sanctuary at Bangurigaon, Padmeshvara sanctuary at Pahanga, Grameshvara sanctuary at Mahanga, and so forth. From the above Shaiva sanctuaries of the Prachi Valley, twelve are celebrated as "Dvadasha Shambhus", which are found referenced in the Prachi Mahatmyam (Behera and Dhal, eds., 1992, pp. ix-xii). They are like Kapileshvara, Gokarneshvara, Beleshvara, Sovaneshvara, Rameshvara, Angeshvara, Amareshvara, Grameshvara, Someshvara, Siddheshvara, Natakeshvara and Mukteshvara. These twelve Shiva sanctuaries are vital from the strict perspective. A portion of the antiquated Shiva sanctuaries were inherent the Somavamsi time frame.

The existed Vaishnava sanctuaries of the Prachi Valley are Madhavananda sanctuary at Adaspur, Varaha-Narasimha sanctuary at Adaspur, Narasimhanatha (Lakshmi-Narasimha) sanctuary at Kenduivilva-Deuli, Madhava sanctuary at Mudgala, Madhavananda sanctuary at Madhava town, Lakshmi-Narasimha sanctuary at Nuapatna, Lalita-Madhava sanctuary at Chahata, Madhavananda sanctuary at Balara, Madhavananda sanctuary at Narasinghpurhat, Narayana sanctuary at Vishnupur, Dadhivamana sanctuary at Kuanrpur, Balaramjew sanctuary at Erbang, Gopinatha sanctuary at Varahipur, Patita Pavana sanctuary at Ottarasasana, Madhavananda sanctuary at Pahanga, and so forth. Among all the Vaishnava sanctuaries, Madhavananda sanctuary of Madhava town is the best specimen of the Kalinga Style of design in the Prachi Valley. All the Vishnu pictures of the Prachi Valley are considered by the neighborhood individuals as Madhava or Madhavananda. So the sanctuaries committed to Ruler Vishnu are for the most part said as Madhava sanctuaries. A large portion of the most established Vaishnava sanctuaries of the Prachi Valley were potentially worked during the Ganga rule in Odisha.

Preceding the appearance of Vaishnavism, the Prachi Valley was one of the Shakta pithas and it very well may be validated both by the abstract writings containing the rundown of Shakta pithas in Tantrika messages and archeological confirmations. From the field overview, it is realized that there are some Shakta sanctuaries saw around the Prachi Valley. Holy places of goddess Durga, Maa Mangala, Chamunda, Grama devati, and so on are discovered raised in the various locales of the Prachi Valley. The surviving Shakta sanctuaries and their areas are being referenced as follows.

The existed Shakta sanctuaries of the Prachi Valley are Varahi sanctuary at Chaurasi, Rama - Chandi sanctuary at Narisho, Durga sanctuary at Narisho, Jageshvari sanctuary at Shrirampur, Durga sanctuary at Kudapatna (Amanakuda), Durga sanctuary at Ambapara, Durga sanctuary at Motia (Nuasatanga), Candaghanta Chamunda sanctuary at Nuagaon, Kutab Chandi sanctuary at Niali, Maa Mangala sanctuary at Kakatpur, Kakatei sanctuary at Kakatpur, Dakshina-Chandi sanctuary at Mangalpur, Citreshvari sanctuary at Chitreshvari, Gangeshvari sanctuary at Bayalishbati, Hara-Chandi sanctuary at Bisimatri, Charcika Thakurani at Narasinghpurhat, Kutab Chandi sanctuary at Arkata, Maa Jageshvari sanctuary at Radhakanta Patna, Jagulai sanctuary at Babua, Solapuamaa pitha at Anlo, Kali sanctuary at Kaliaghaihat, Adyakali sanctuary at Govindarampatna, Dvarabhasini sanctuary at Nua-Betanda, and so forth. Out of these, a portion of the outstanding Shakta sanctuaries are goddess Durga of Motia, Maa Mangala of Kakatpur, Gangeshvari of Bayalishbati and Varahi of Chaurasi. The sanctuaries of these goddesses are vital both from the strict and creative perspectives. Other Shakta sanctuaries, which are underlying the cutting edge period, are not so huge from the compositional perspective. The Varahi sanctuary of Chaurasi is a decent

example of the khakhara type sanctuary design in the Prachi Valley. The Gangeshvari sanctuary of Bayalishbati is the most evolved among the khakhara type sanctuaries of Odisha.

Other surviving sanctuaries of the Prachi Valley are Ganesha sanctuary at Naiguan, Ambika sanctuary at Kenduivilva-Deuli, Hanumana sanctuary at Bada-Jharilo, Patita Pavana sanctuary at Sohagpur, Gopaljee sanctuary at Tarabhana, Jagannatha sanctuary at Bantilo, Jagannatha sanctuary at Chakaroda, and so forth.

A decent number of surviving sanctuaries of different groups of the Hinduism recommend that the Prachi Valley is properly a reasonable spot of Hindu landmarks in Odisha. Truly, the Hindu sanctuaries are found raised from Phulnakhara to Astaranga and furthermore every one of the pieces of the Prachi Valley. A portion of the old striking sanctuaries are existed till today as suggestive of antiquated greatness of the Prachi Valley human progress. A couple of sanctuaries are vital from both the compositional and strict perspectives. Out of these, a few sanctuaries likewise show heavenly engineering gadget, imaginative greatness and exceptional innovativeness of Odia artists. Among all the above sanctuaries, Madhavananda sanctuary of Madhava and Varahi sanctuary of Chaurasi are the best examples of the Kalinga style of design. A portion of the eminent sanctuaries of the Prachi Valley may have developed during the period between the Somavamsis to the Gajapati rule in Odisha. The greater parts of the antiquated sanctuaries of the Prachi Valley are underlying enormous measured blocks. Different sanctuaries are inherent both sand stones and laterite blocks. The existed sanctuaries of the distinctive strict factions normally made a profound arousing in the holy soil of stream Prachi.

3.4. Muslim Monuments of the Prachi Valley

It is known from the study that individuals of Muslim people group are likewise discovered lived next to each other with the Hindus in certain spots of the Prachi Valley. Most presumably, a couple of Muslim dealers and Mughal authorities had come to Odisha and furthermore forever got comfortable this valley during the Mughal rule (sixteenth century A.D.) in Odisha (Beam, ed., 1975, p. 46). Some Muslim landmarks of the Prachi Valley are discovered to be set up in places like Niali, Madhava, Banamalipur, Mukundadaspur, Barahala, Giripair, Benga, Jaringa, Bati Majjihara, Lataharana, Mukaddam Jahania Pitha, Gasalpur, Bhangapur, Sujagarh, and so on(Panda, 1969, p.157 and Beam, ed., 1975, p. 46) . The mosques assignable to around seventeenth century A.D. at Madhava and at Nuagaon close to Tola remain as a Manumental proof of the period (Beam, ed., 1975, p. 46) . Out of the above Muslim landmarks, the Mukaddam-Jahania Pitha, situated on the beach around 15 Kms. from Kakatpur through Astaranga, has acquired notoriety in the Prachi valley. As per different conventional records, this Pitha was at first settled by Mukaddam Jahania, a Muslim holy person of Persia who lived in the court of Feroze Shah Tughluk (Beam, ed., 1975, p. 46) . Presently, the Mukaddam Jahania Pitha has been changed over to a position of strict significance by both the Hindus and the Muslims. The sacredness of the Pitha (site) is being kept up by both the orders of the Prachi Valley. An advanced mosque for this pitha has been underlying the last quarter of the 20th century. The Mukaddam Jahania Pitha is a wellspring of motivation for the strict concordance among the Hindu and Muslim people group of Odisha. The advancement of the sanctum of Mukaddam Jahaniapir coming up as an image of composite culture where both the Hindus and Muslims offer their supplications, have added another measurement to the social legacy of Prachi valley just as Odisha.

3.5. Culture of the Prachi Valley Civilization

There was a glorious civilization flourished in the Prachi Valley in the past and this civilization also produced a remarkable culture in the sacred soil of river Prachi. Really, the Prachi Valley preserves splendid cultural treasures of the past. The name of Prachi Valley

civilization deserves to be pronounced for its towering level of cultural achievement, both in terms of tangible and intangible heritage (Islam, 2009, p. 106). Based on accessible archeological remaining parts and the nearby practices, the Prachi Valley can be considered as a significant spot of social legacy in Odisha. A decent number of sanctuaries are discovered existed in the length and expansiveness of the Prachi Valley. Plus, ashramas, mathas and a couple of mosques are additionally settled for the spread of profound arousing among individuals of Prachi Valley. Truly, the sacredness and relics of the Prachi Valley have drawn in for researchers, antiquarians, pioneers, sightseers and voyagers the same. Sanctuaries devoted to different orders started to be developed in the Prachi Valley. Based on the social significance, the Prachi Valley is notable for Goddess Mangala, who is considered as the Pishta devi of the holy soil of the stream Prachi. The Jhamu yatra of Goddess Mangala of Kakatpur is a well known celebration in the Prachi Valley. The Sun sanctuary of Konarka situated close to the Prachi Valley is the best great proof for the Sun love in Odisha.

A portion of the prominent sanctuaries of the Prachi Valley draws in explorers, sightseers, researchers for both the strict and creative perspectives. They are Varahi sanctuary of Chaurashi, Mangala sanctuary of Kakatpur, Sovaneshvara sanctuary of Nuagaon close to Niali, Madhavananda sanctuary of Madhava town, Durga sanctuary of Motia(Nuasatanga). The uncommon Jaina and Buddha pictures likewise draw the consideration of researchers and vacationers for their profound information in regards to these two religions existed in the Prachi Valley during the middle age time frame. A portion of the locales of the Prachi Valley are likewise well known for Jaina and Buddhist pictures.

Kenduvilva is a reduced social zone and appropriately considered as the focal point of social the travel industry, situated in the advanced Khurda region of Odisha. The sacredness of Kenduli has been featured in numerous contemporary proficiency sources like Prachi Mahatmyam, Puranas, and so forth Kenduvilva or Kenduli on the bank of the waterway Prachi is acclaimed for the origination of holy person writer Jayadeva, the writer of Gita Govinda of twelfth century A.D.(Singh, 1929, pp.1-9 and see Mohapatra, Vol.I, 1986, p.126). The Prachi Valley was popular for spirito-social ethos at the hour of Jayadeva where diverse strict cliques like Jainism, Buddhism, Brahminism, Shaivism, Shaktism, Tantricism and Vaishnavism thrived next to each other (Ghadei, 2009, p. 138). The love of Master Vishnu as Madhava-Krishna just as various manifestations like Matsya, Kurma, Varaha, Narasimha, Vamana, Parshurama, Rama, Balarama , Budhha, and so on were predominant in the encompassing towns of Kenduvilva. The tasteful climate and strict culture of the Prachi Valley significantly affected imaginative and otherworldly attitude of Jayadeva (Ghadei, 2009, p.138). Jayadeva, the undying Sanskrit writer was a holy person staying with his better half Padmavati nearby Ruler Jagannatha sanctuary at Purushottama Kshetra. Jayadeva praised Madhava as faction legend of Gita Govinda. There are a progression of Madhava sanctuaries around Kenduli in the Prachi Valley. Gita Govinda, the single stupendous work of the commended artist Jayadeva is a high watermark in the domain of reverential verse. The undying verse "Gita Govinda" possesses a one of a kind spot in World writing (Msihra, 2007, p. 111). This legitimate work of Jayadeva is a wellspring of motivation in both the archaic and contemporary Vaishnavism. Jayadeva was actually a commendable child of the consecrated soil of the stream Prachi in Odisha. His structure of Gita Govinda is perceived as a reverential creation representing the affection between an enthusiast and the preeminent Ruler.

It is seen that the Prachi Valley had been the support of Jagannatha Faction and awareness. Having been started inside the limit of Prachi Valley, Jagannath cognizance is found to have communicated the encompassing regions, far and near(Islam,2009, p. 106). A couple of Jagannatha sanctuaries are additionally discovered raised in certain spots of the Prachi Valley. Daru pictures of Master Jagannatha are discovered to be loved in the various

altars (sanctuaries and mathas) of the Prachi Valley. In a couple of spots of the Prachi valley, Ruler Jagannatha is being loved for the sake of Master Patitapavana.

There are numerous hallowed spots (Tirthas) likewise saw in the better places (destinations) of the Prachi Valley. They are Go-tirtha, Arka-tirtha, Agni-tirtha, Mrityu tirtha, Anga-tirtha, Manikarnika-tirtha, Pandava-tirtha, Sudarshana tirtha, Apsara tirtha, Chakra-tirtha and Mukti tirtha. Among all the tirthas of the Prachi Valley, the Go-tirtha starts things out in the rundown. This tirtha is found where the stream Lalita, a part of the Prachi waterway joins at the Prachi once more. The "Arka tirtha" of the Prachi Valley is a lovely spot. It is seen at the site of Sovaneshvara sanctuary close to Niali. Where the Rameshvara sanctuary of Tola remains at present is known as the Agni tirtha. It probably been a delightful spot in far off past. The site of town Nibharana is considered by a couple of researchers as the spot of Mrityu tirtha. It is arranged on the bank of stream Prachi where it takes a northern course. The Anga tirtha of the Prachi Valley is situated at present in the town Pitapara under Niali Square. The intersection, where the Prachi Saraswati and Manikarnika meet, is known as the Manikarnika-Tirtha. The spot is otherwise called Antarvedi. The Pandava-tirtha is near the Manikarnika-tirtha of the Prachi Valley. Where the Pandavas stayed is referred to at present as the Pandava kuda. The site where the current sanctuary of Madhavananda remains on the eastern bank of the Prachi is known as Sudarsana-tirtha. Apsara-tirtha is arranged towards the south of Mudgala-Madhava. The Cakra-tirtha is arranged close to the town Sohagpur. The Mukti-tirtha is situated at the mouth of the Prachi waterway close to the ocean (Sound of Bengal). Such sorts of Tirthas are not found in different pieces of Odisha. Along these lines, the Prachi Valley has an unmistakable culture in Odisha just as Eastern India.

Preceding the presence of the Mathas in the Prachi Valley, there were different ashramas set up in certain locales of the Prachi Valley. They were Mudgala-Muni ashrama, Vishvamitra ashrama , Bharadvaja ashrama , Kapila-Muni ashrama, Karna-Muni ashrama, and so on All the ashramas would go back from the time of around tenth century A.D. to around thirteenth century A.D. based on the collector survives from the above destinations (Beam, ed.,1975, p.41).

Thinking about the holiness of the Prachi stream, different strict religious communities (mathas) having a place with various factions were likewise settled in its Valley. Truly, the Prachi Valley is popular in Odisha for the foundation of mathas where the pictures of Ruler Vishnu (Madhava), Krishna, Jagannatha (Pitita Pavana) are being venerated. These mathas were set up during the time of fifteenth sixteenth century A.D. at the point when the sacrosanct soil of Odisha was influenced with the surge of Vaishnavism (Beam, ed.,1975, p.41). Significant mathas of the Prachi Valley are Antarvedi Matha, Radha-kanta matha, Arka-tirtha matha, Ahnuria matha, Siddha matha, Gopala matha, Master Deva matha, Rohana matha, Vishvamitra matha, Chakia matha, Deuli matha, Ativada matha, Paicavati Matha, Vanta Matha, Apsara matha, and so on The mathas or cloisters were initially established determined to grant training to supporters and offering asylum to explorers, taking care of voyagers, monks and hobos (Mohanty, ed., 1969, pp.30-33). The primary reason for the foundation of mathas is to bestow strict guidelines to the pupils and by and large of empowering a strict life among individuals (Malley, 1908, Reproduced - 1984, p.112). After the foundation of mathas in the Prachi Valley, a few explorers, religious zealots, voyagers from all pieces of Odisha stay with cloisters as focus of religion. The strict conversations in the mathas in a roundabout way supported for the advancement of culture in the Prachi Valley just as the entire beach front Odisha. The ashramas and mathas were set up with the end goal of strict arousing in the Prachi Valley. For the spread of Islam, a couple of Muslim landmarks are additionally discovered set up in certain spots of the Prachi Valley. The strict arousing in the holy soil of waterway Prachi created a noteworthy culture, which is quite particular in Odisha.

Multitudinous strict landmarks in type of sanctuaries, mathas, ashramas, mosques, models having a place with the Jaina, the Buddhist, the Brahmin, and so forth are discovered

studded up and down the Prachi Valley in the waterfront belt of Odisha. The greater part of the surviving landmarks of the Prachi valley are related with the neighborhood legends and customs. Notwithstanding these landmarks of our rich legacy, virgin blue sea shores, rich widely varied vegetation, the run of the mill customs and customs can be used viably for changing this land into a place where there is traveler destination (Mitra, 2007, p.102). Slowly in the valley of stream Prachi a social osmosis occurred prompting blossoming and practically all religions and networks chose to check their essence individually here (Mishra, 2009, p. 172). Hence, one observes the ascent of Buddhism, Janism, Shaivism, Vaishnavism, Shaktism, Tantricism in antiquated period, archaic period, in Islam period and later, in the English period the presence of Christianity in various pieces of the said valley (Mishra, 2009, p.172). The cultural-heritage of the Prachi Valley civilization displays such diffusion and assimilation in its perfect sense which is really incredible in the world (Panda, 2007, p.133). Due to emergence of several religious cults and their diffusion and assimilation gave a new tinge to the culture of Prachi Valley as well as Eastern Odisha.

IV. Conclusion

It is known from the above conversation that the area of Prachi Valley is wealthy in both the unmistakable and elusive social legacy. This valley saves an assortment of authentic confirmations looking like temples/sanctuaries, mathas, Mosques, engravings, figures, fortresses, earthenwares, compositions, legends, society legends, classic stories and nearby practices, which furnish a ton of covered up realities as to the brilliance of its past culture. A brilliant development was really thrived in the Prachi valley, on account of its customary oceanic exchange contacts with the abroad nations and the surviving landmarks of that district. The brilliant landmarks of various strict factions and the unmistakable culture of the Prachi Valley draw in researchers, students of history, archeologists, pioneers, sightseers, explorers the same. The river Prachi is considered by the nearby Hindu people as heavenly as the waterway Ganga inferable from the presence of countless strict holy places, particularly of the 'Dvadasha Shambhus' and 'Dvadasha Madhavas' situated on its bank. The Madhava cult is the most famous religion of the Prachi Valley and it had huge impact over the strict existence of people of Odisha. The surviving Madhava sanctuaries and pictures of the Prachi Valley recommend the prominence of Madhava awareness in Odisha. The ashramas, mathas and a couple of Muslim landmarks of the Prachi Valley were basically settled with the end goal of strict arousing among individuals of that locale. The strict landmarks of the over wide spans of time on the banks of waterway Prachi remain as a remarkable observer to the greatness and accomplishments of individuals of the Prachi Valley. Subsequently, these surviving landmarks and customs of the Prachi valley civilization draw the consideration of researchers and antiquarians for a more profound comprehension of the past social legacy of that area. These asylums address as a tradition of the social patterns of Prachi valley specifically and Odisha as a rule. The Prachi valley is actually a co-ordinating spot of different religious sects like Buddhism, Jainism, Shaivism, Vaishnavism, Shaktism, Tantricism, Saura, Muslim, and so forth. The concurrence of clique pictures of various strict organizations helps the pervasiveness to remember strict congruity among people of the Prachi Valley during the archaic period just as early present day time frame. Indeed, the assimilation of the different religious sects of the Prachi valley has delivered a noteworthy culture, for which the region of Prachi valley can be properly considered as an unimaginable historical place of Odisha in Eastern India.

Acknowledgement

I acknowledge with grateful thanks to Prof. K.S. Behera (Late), Prof. C.R. Mishra (Late), Prof. K.K. Basa, and Prof. P.K. Nayak, my teachers for their initial valuable suggestions and encouragement for the writing of this article.

I express my deep sense of gratitude to Prof. (Dr.) Achyuta Samanta, the Hon'ble Founder of KIIT and KISS, Bhubaneswar who empowered me for the composition of the article.

References

1. Das, G.S., (1958). *Exploration of the Prachi Valley*, Bhubaneswar.
2. Panda, R.C., (1969). *Prachinadira Aitihāsika Bibhava*(Odia), Orissa Sahitya Akademi; Bhubaneswar.
3. Mitra, S.K., (2007). "Incredible Prachi Valley: Monuments and Tourism Possibilities", in P.K. Pradhan (ed.), *Incredible Prachi Valley: Its Monuments and Tourism Possibilities*, Adaspur.
4. Ray(ed.), P.K., (1975). *Archaeological Survey Report Prachi Valley*, Odisha State Archaeology: Bhubaneswar.
5. Senapati, N. & Kuan, D.C., eds., (1977). *District Gazetteers, Puri*, Odisha Government Press; Cuttack.
6. Hunter, W.W. , (1872). *Odisha*, Vol.II, London, Appendix- p.3.
7. Behera , K.S. and Dhal, U.N. , eds., (1992). *Prachi Mahatmyam*, Bhubaneswar.
8. Panda, D., (2007). "Syncretism of Prachi Culture," in P.K. Pradhan(ed.), *Incredible Prachi Valley: Its Monuments and Tourism Possibilities*, Adaspur.
9. Jayswal, K.P. , (1917). "Hatigumpha Inscription", in *J.B.O.R.S.*, Vol. IV, Patna.
10. Mohapatra, R.P. , (1986). *Archaeology in Orissa (Sites and Monuments)* ,Vol.I & II, New Delhi.
11. Behera, K.S., (1993). *Temples of Odisha*, Odisha Sahitya Akademi; Bhubaneswar.
12. Singh, J., (1982). *Prachina Utkala* (Odia), Volume-II, Odisha Sahitya Akademi; Bhubaneswar.
13. Das, Dharmanarayana , (1977). *Early History of Kalinga*, Calcutta.
14. Mohanty, A. B. , ed., (1969). *Madalapāiji*, Prachi , Utkal University, Bhubaneswar.
15. Malley, L.S.S. O' , (1984). *Puri; A Gazetteer*, Bengal Secretariate Press, 1908, Reprinted at Usha Publications, New Delhi.
16. Mishra, A.K., (2009). "Situating Prachi Valley Among The World Civilization", in S.K. Mitra(ed.), *Re-Exploring Prachi Valley*, Cuttack.
17. Mohapatra, R.,(2010). "Maritime Trade of Orissa with Special Reference to the Prachi Valley", in *O.H.R.J.*, Vol. LI, Bhubaneswar.
18. Sahoo, H.N.,(2009). "Jaina Sculptures in Prachi Valley," in S.K. Mitra (ed.), *Re-Exploring Prachi Valley*, Cuttack.
19. Parida, H.K. and Mishra, L.K., (2007). "Madhava Cult in Prachi Valley", in P.K. Pradhan (ed.), *Incredible Prachi Valley: Its Monuments and Tourism Possibilities*, Adaspur.
20. Mitra,S.K., (2007). "Incredible Prachi Valley: Monuments and Tourism Possibilities", in P.K. Pradhan (ed.), *Incredible Prachi Valley: Its Monuments and Tourism Possibilities*, Adaspur.
21. Bose, N.K., (1932). *Canons of Orissan Architecture*, Calcutta.
22. Islam, Sk. Makbul, (2009). "The Prachi Valley Civilization: Its Influence on Bengal A Study on Jagannath Consciousness", in S.K. Mitra(ed.), *Re-Exploring Prachi Valley*, Cuttack.
23. Singh,J., (1929). *Prachina Utkala*(Odia), The Shakti Press; Puri.
24. Ghadei,R., (2009). "Jayadeva of Prachi Valley and Oddishi Dance", in S.K. Mitra (ed.), *Re-Exploring Prachi Valley*, Cuttack.
25. Msihra, P., (2007). "Jayadeva's Geeta Govinda and The Cult of Madhava", in P.K. Pradhan(ed.), *Incredible Prachi Valley: Its Monuments and Tourism Possibilities*, Adaspur.