

Karnasubarna

Source description:

Karnasuvarna is one of the famous cities of ancient Bengal. In the 7th century, this city was the capital of Gaur king Shashanka and for some time after the death of Shashanka, it was the capital of Kamarupa king Bhaskaravarma. In the second and third part of the 7th century, this city was the capital of Maharaja Jayanag. Therefore, Karnasuvarna had a unique identity as a capital and city in ancient Bengal. Hiuen Tsang's account and Banbhatta's Harshacharita book state that Shashanka was the king of Gaur and Karnasuvarna was his state center or capital. Hiuen Tsang's account shows that he went to the country of Kie-lo-n-su-f-l-n (Karnasuvarna) from Tan-mo-liti (Tamralipti) in the 7th century and mentioned the Lo-to-mi-chi (Blood Soil) monastery on the outskirts of the capital of this country. He also said that the area of this city was vast.

Karnasuvarna was a densely populated town and the people had considerable financial prosperity. The land was flat and there was a good supply of drinking water. There was an abundance of flowers, fruits, crops, etc. Since the climate was temperate, cultivation could be done easily and abundant crops were produced. The people were of honest character and patrons of knowledge and science.

Geographical Location:

The Karnasuvarna mentioned by Hiuen Tsang is believed to be Kansona in Murshidabad district. This assumption is supported by the accounts of the Chinese traveler. He mentioned the Rakta Mrittika Mahavihara near the capital of Karnasuvarna. Based on this, scholars have identified its present location. Rangamati, located on the right bank of the Bhagirathi River, 12 miles south of Murshidabad, 6 miles southwest of Berhampur, and 1.5 miles from Chiruti railway station, has been proven to be identical to Hiuen Tsang's Rakta Mrittika Vihara, and the nearby village of Kansona still bears the memory of Karnasuvarna.

Historical Importance:

Karnasuvarna was not only the capital of ancient Bengal, but also lay on a rich trade route. Hiuen Tsang's account indicates two trade routes. He originally came

to Bengal from Kajangal to Pundravardhan; from Pundravardhan to Kamarupa; from Kamarupa to Samatata; from Samatata to Tamralipti; from Tamralipti to Karnasuvarna and from Karnasuvarna to Kangod Kalinga. In addition, from Tamralipti to Karnasuvarna and from Karnasuvarna to Orissa. This account clearly identifies two routes. Hiuen Tsang's account indicates another external land route. This is that from Tamralipti, he turned northwards through Karnasuvarna, touched Rajmahal Champa and went towards Pataliputra.

Niharajan Roy says, "There is a hint of a waterway from Kamarupa to Karnasuvarna. In the account of Ghuwan Choang, Harshavarshan Bhaskaravarma is mentioned in the news. But it is difficult to say with certainty whether this waterway is the Brahmaputra Bhatti and the Ganges upstream to Karnasuvarna on the Ganges. An inscription carved on slate stone was discovered in 1834 AD from the ruins of an ancient Buddhist temple in the Wellesley district of the Malay Peninsula. It depicts a portrait of a Buddhist stupa carved in the script common in northeastern India in the fifth century. In the inscription carved in the middle and on both sides of the stupa, a blessing or wish has been made that the great sailor Buddhagupta may attain perfection in all kinds, in all matters and for everyone. The portrait of the Buddhist stupa bears this hint, and the engraving The inscription was given to Buddhagupta as a protective shield. This was a common practice in Bengal. The language of the inscription is pure Sanskrit, the religious inspiration is exclusively Indian, the name and place of the great sailor are exclusively Indian, the name Buddhagupta is as if specifically Indian." This assumption of Niharajan Roy is now largely proven to be true. There is now no room for doubt regarding the identification of the Raktamritika in particular. As a result of recent archaeological discoveries, the ruins of Karnasuvarna, the capital of Maharaja Shashanka, and the Raktamritika Mahavihara located on its outskirts, it can now be said without a doubt that the Raktamritika of the ancient era

Rangamati is located on the right bank of the Bhagirathi River near the Chiruti Railway Station in present-day Murshidabad district. Therefore, judging by the script and language of the Buddhagupta inscription, the content and the traditional usage, especially considering the widespread use of the Bengali name Padvir, and above all, the demand for the undoubted identification of

Raktamrittika, the great navigator Buddhagupta can now be considered as a resident of the city of Raktamrittika on the banks of the Bhagirathi River in Bengal. With the blessings of the Buddhist priests and religious groups of the Raktamrittika Mahavihara, the great navigator Buddhagupta went to the distant Malay Peninsula in Bengal on the trade route and this inscription is evidence of this journey. The port of Tamralipti is very easily accessible from Raktamrittika on the waterway of the Bhagirathi and it was probably very famous in ancient Bengal.

In the 7th century, Karnasuvarna was not only famous as a city, but also a major centre of contemporary learning and culture. Not far outside the city was a large monastery called Raktamarttika. Many learned monks lived in this monastery. Hiuen Tsang reports that two thousand monks lived in more than ten monasteries in Karnasuvarna, belonging to the Samadhi branch. The Samadhi Buddhists were Sabistians. He also says that before Buddhism was well established in Karnasuvarna, there is a legend that the Raktamarttika monastery was built by the king of the country in honour of a South Indian Buddhist monk. The villages of Rangamati and Kanasona in Murshidabad district still bear the memory of the ancient Raktamarttika monastery and Karnasuvarna, respectively. Nihar Ranjan Roy has conjectured that both (Rangamati and Kanasona) were situated on the banks of the Ganges near Baharampur. And such an assumption seems to be quite logical. During the reign of Jayanag, there was a subject/division of Karnasuvarna called Udumbaribak subject and the administrative center of this subject was probably the city called Udumbarik. It is a proven fact today that Udumbari subject was the Udumbari of Ain-i-Akbari. This subject was spread over most of Birbhum and a part of Murshidabad. In Ain-i-Akbari of Abul Fazl, the Udumbari government started from the southern border of Purnia government and extended up to Birbhum of Murshidabad at one time. Some excavations have been done on the red-grey ruins of Rangamati, a red soil; this stupa is about 40-50 feet above the plain; but most of it has been washed away by the Bhagirathi flow. The capital was spread over about two miles on the west bank of the Bhagirathi; Although it has been largely washed away by the river, it is not difficult to understand. The excavation of the ruins of Rakshasidanga has found the foundation marks of a Buddhist monastery dating back to the 7th century. The ruins known as the Stupa of King Karna, which still exist, are probably the ancient royal palaces. Under the initiative of the University of Calcutta, under the inspiration and leadership of Dr. Sudhir Ranjan Das, the excavation of

Rajbaridanga in the Rangamati region of the ancient Karnasuvarna adjacent to the village of Chiruti in Murshidabad district was carried out. From this excavation, some artifacts of the 6th-7th centuries AD, some artifacts or ruins of several Buddhist temples and monasteries, and several clay tablets clearly engraved with the name of the Raktamrittika Mahavihara. The round seal tablet has a Buddhist Dharma Chakra on the top; two deer sitting facing each other on either side of it. The scene is symbolic of the Buddha's turning of the wheel of Dharma at Parnath Mrigavihara. Two lines are written at the bottom of the tablet: SriraktaMrittika-Mahabaiha. Virarya Bhikkhusanghasya. Niharajan Roy says that it is not unreasonable to assume that cities such as Karnasubarna, the capital of Shashanka and Jayanag, were built mainly for state and military needs. Among the cities he describes in Bengal in the seventh century, except for Tamralipti, there is no indication of commercial importance in any of them, but rather there is an indication of motivation for state needs. Hiuen Tsang's description of Karnasubarna, Udumbara Nagar, Kajangal Nagar, Samatat Nagar, and even Pundra Nagar is noteworthy.

Pundranagar

Pundranagar or Pundravardhan Nagar is the most important and oldest city of North Bengal. Pundranagar is mentioned in various literary sources and inscriptions. From the Mauryan period to the 13th century (Sena period), Pundranagar was well established as a center of religion, art, pilgrimage, trade, culture and administration. This ancient city, located on the banks of the Karatoya river in Bogra district of North Bengal, is famous for its history. The ruins of this city are still there. There was a well-planned layout of royal palaces, temples, markets, meeting houses, etc. inside the city. All in all, it was an ideal city of ancient Bengal.

Pundranagar in the source description:

In the Smriti Shastras such as Aitareya Brahmana, Aitareya Aranyaka, Shatapatha Brahmana, etc., the sons of the bandits living in the border region of Aryavarta are mentioned as Pundravardhana and their residence is called Pundravardhana. In the Mahabharata and the Puranas, the sons are called

oriental. The same is said in the Brihat Samhita of Varahamihira. The residence of the sons was known as Putra or Pundravardhana. The first mention of Pundranagar in inscriptions is found in the Mahasthan Brahmi script. Here, the Mahamatra is given immediate royal instructions to deal with sudden disasters. Hiuen Tsang's travelogue mentions Pun-ph-tan-na or Pundravardhana. Its capital (most likely Pundranagar) was 30 km in extent and was adorned with many stupas and temples. Kalhan's Rajatarangini states that in the 8th century AD, the Karkata prince of Kashmir, Jayaprid, lost his kingdom due to internal strife and took refuge with Jayanta, a feudatory king of the king of Gaur, in the place of his son. The 12th-13th century AD writer 'Karatoya Mahatma' mentions Pundranagar as the abode of the gods. In addition, Sandhyakara Nandi's Ramcharita poem mentions Pundravardhana. It is stated in the Buddhist Puranas that the Buddha himself stayed in Pundravardhana for some time and preached his religion. During the Gupta period, this city was the center of Pundravardhana. The accuracy of this statement is found in the Baigram inscriptions, Paharpur inscriptions and Damodarpur inscriptions. And from that time (the Gupta period) until the end of the Sena period in the thirteenth century, Pundra or Pundranagar never deviated from its seat of dignity.

Historical Importance:

6 When Hiuen Tsang came to Bengal in the 7th century, the city was more than thirty li (6 miles) in circumference. The city was adorned with gardens, flower and fruit gardens, monasteries, etc. Niharjan Roy believes that it is not unreasonable to assume that Pundranagara increased in size and status as the administrative center of Pradhanbhukti during the later Pala and Sena periods. Sandhikar Nandi's Ramcharitam poem states that Pundravardhanpur is the crown jewel of Varendri; the best place in the world. The Karatoya Mahatmya book of approximately the 12th century describes Pundravardhanpur as the original home of the world. It is in this book that the holy Karatoya/Tirbarti Mahasthan is referred to as Punya (Paundrakshetra or Paubhunagar).

Abdul Momin Chowdhury said, 'Although not until the Sena period, Pundravardhana continued to be the administrative headquarters of the Pundravardhana division from the Maurya period to the end of the Pala period. During the Gupta period, it was the center of their rule in Bengal and the capital of Pundravardhana. Niharjan Roy, while analyzing the reasons for the

establishment of Pundranagar, said that there was only one city like Punda-Pundravardhana. It was not built out of necessity. Various testimonies prove that there was a famous pilgrimage in this city on the banks of Karatoya. For centuries, this city was the capital and main administrative center of a large kingdom and township division. The waterways of Karatoya met at this center.

In addition, as a result of excavations, the ruins of several temples have been discovered in the city's interior at Bairagir Bhitta and Govinda Bhitta on the outskirts and in some other places, which highlight the religious, cultural and ideological aspects of this place. The place on the banks of the Karatoya River where Shiladevi is said to have sacrificed herself is famous as Shiladevi's Ghat. Every year on the occasion of Chaitra Sankranti, thousands of people used to come here for a holy bath and take a pilgrimage. Therefore, Pundranagar had a special importance as a pilgrimage site. Abdul Momin Chowdhury said, 'Pundranagar, located on the west bank of the Karatoya River, had close connections with other parts of Bengal by water and land and it flourished as an important center of trade and commerce throughout the ancient era.' According to Niharajan Roy, the city's special reputation and prestige had been well-established for many years, not only as a place of governance but also as a center of inter-Indian and international land routes and trade.

There were three main routes from Bengal to the west. Pundanagar appears to have been connected with two of them. One from Pundravardhan or North Bengal through Mithila or North Bihar (present-day B. N. W., and followed this route) to Champa.

Reasons for decline:

(There were two reasons behind the decline of Pundranagar. First, the change in the course of the Karatoya River. The change in the course of the river, thanks to which Pudranagar had prospered in commercial and other fields, naturally led to the decline of this city. Second, the change in the administrative system. From the end of Ballalsena's reign, Pundranagar began to lose its importance. The name of Pundranagar is not mentioned in the Tabqat-i-Nasiri. After the Muslim conquest of Bengal, Lakhnauti was given the status of the capital and in the later era, no mention of Pundranagar or Mahasthan is found during the Muslim period.

No. Pundravardhanpur. A black stone tablet in Persian language, inscribed in 700 AH/1000 AD, was found among the ruins of Mahasthangarh in Apur. According to its language, Mir Numar Khan, the naval commander of Mir-i-Bahar, built a tomb in that year. In the vicinity of this tablet, However, no tombs have been found. What is certain is that Muslim rule was established in Pundravardhan Nagar or Mahasthangarh before the 14th century AD and that the Muslim ruler had a naval base in this fortified fort. The famous structures known as Jahajghata in the north-eastern corner of the city and the cells suitable for guard houses in this part are evidence of this.

Devparvat

Evolution of Devapavarta in terms of origin:

One of the most famous cities of ancient Bengal was Devparbat. According to Abdul Momin Chowdhury, 'Devparbat was the heart of the Samatata region (the area before Meghna) between the 7th and 10th centuries. There are meaningful references to Devparbat in the inscriptions of this region from the 8th to 9th centuries. Of the five known capitals of Samatata, Devparbat was the third and most important. There are interesting references to Devparbat in the inscriptions of the Kharag, Raat, Dev and Chandra dynasties. In the Amrafpur inscriptions of Devkharag, a city called Jayakarmantavasaka is found. Nihar Ranjan Roy has assumed that it was the capital of the Kharags or Jayakandhabhara. Although the capital of Samatata is described in Hiuen Tsang's account, he did not mention the name of the capital. Again, some consider Karmantavasaka or ancient Karmanta to be identical with the present-day Bara Kamta in Tripura district.

The Kailan copperplate of Sridharanarat contains brief but vivid information about Devparvata. In the Kailan copperplate, Devparvata is probably called Sarvatodrak, as it was composed of Chaturtas. The Kshiroda river flowed around it like a moat. The Kshiroda river is called a holy river in the Kailan inscription and there is probably an indication of a merchant ship in the river. From the reference to 'Devaparvatavasthita Srimajjayaskandhabhara', it seems that Devparvata was a victory camp and capital at that time. Sridharanarat is called Samatatesvara in this inscription. Devparvata was the center of the rule of the Ratas. In the Mainamati copperplate of Ballabhatta (c. 690-795 AD), Devparvata is described as being surrounded by the holy river Kshiroda for four days. Among other

constructions, the capital was beautified by the construction of a Rajmarga (royal road) and a long Pushkarini (a moat) and a 'marga-padastana' built by Devkharag in the southern part of the hilly area called Lalambi is considered very impressive. Many monasteries and stupas here are called 'Bhuvanavismaye'. This is why land was donated for the improvement of the monasteries and renovation of some ashrams. The Mainamati of Bhavadeva and the Asiatic Society of Bengal inscription mention Devparvat. Although many parts of the Asiatic Society inscription are damaged, it can be read very clearly that Devparvat was situated on the banks of the holy river Kshiroda.

The Mainamati copperplate inscription mentions the donation of 3 patakas of land by Bhavadeva in the matter of 'Pernatan'. During the time of the Devas, the fame of Devparvat spread far and wide. The Kshiroda River is again mentioned as the most sacred river. Along with the famous Ratnatraya pilgrimage temple

A large number of monastic ashrams and temples were built under the patronage of the deva kings. The western copperplate inscription of Srichandra contains a special mention of Devparvat. This inscription states that, Kshirodamani Devparvat Itishrimattadetapuram. Professor Abdul Momin Chowdhury has interpreted this part as the city of Devparvat which is the gem of the Kshiroda river. The word pur in ancient times has always been used in the sense of a protected city. The western copperplate inscription also states that the army of Devparvat conquered Samatata, where (Samatata) Lalambi forest is located, in that forest perfect medicine is found. It is also known from the western copperplate inscription that the residence of Trailokachandra and their ancestors was Rohitagiri on the Lalmai hills. Their lineage arose around Devparvat. From here, the Chandras occupied Chandradvipa and gradually the entire Samatata area. According to Barry M. Morrison, Lalmai-Mainamati was the cultural and political center of the ancient Bengal plain (south-east Bengal). Deva Parbat was probably its center. Eight km. West of Comilla city, in the heart of the plain, the isolated low-lying hilly area 'Lalmai-Mainamati' on the eastern border of Bangladesh and the geographical features of Deva Parbat within it are diverse and interesting. The indicative area of the old alluvial land is marked as a milestone of ancient history. This low-lying hilly area extends about 17.5 km in north-south direction from the village of Mainamati on the banks of the Gomti River in the lower reaches of the Meghna Basin to Chandrimura near Lalmai

Railway Station. Its geographical location is between 23 degrees 20 north latitude and 23 degrees 30 north latitude and 91 degrees 5 east longitude and 91 degrees 10 east longitude. The climate is mainly warm and humid. The water of this place is drained by numerous canals and streams including the Gomati, Dakatia and Chhota Feni rivers. Lalmai is considered identical to the Lalambi forest carved in the Chandralipi. And Mainamati recalls the name of the legendary queen Mainamati of the Chandra dynasty mentioned in local sagas and folk songs. The Dhaka-Chittagong and Comilla-Sylhet highways lie along the north side of Mainamati and are parallel to the east. Lalmai-Mainamati can be reached via the Comilla-Chadpur road.

Geographical location of Devparvat:

(The location of Devparbat is undoubtedly somewhere in the Lalmai-Mainamati archaeological site, but there is room for debate about the exact location of the heart of Devparbat and the royal palace. Nalini Kant Bhattacharya has spoken of the identity of Devparbat with Chandimura. This is not accepted at present. Harunur Rashid is in favor of identifying Devparbat with the Mainamati Palace Tila. As a result of excavations in 1967, a part of the defensive wall was uncovered around the entire area, which is very likely the fort wall. As described in contemporary inscriptions, a clear indication of a river that once surrounded this place like a moat on three sides has also been identified. Devparbat was surrounded by the Kiroda River like a moat, much like a footstool. But Nalini Kant Bhattacharya and Dinesh Chandra Sarkar have identified a place 10 miles east of Chandimura to the south of the Mainamati hill and The Kiroda River mentioned in the southeast is a small branch of the Dakatia River. In fact, the river system closely related to the Lalmai Mainamati is the Gomati. At present, it flows from the northern border of the Mainamati hilly area about 60 miles away. The Mainamati Prasadtala or Queen's Bungalow is adjacent to this river. According to Harunur Rashid, the ancient Kiroda River and the Gomati River are identical. The Gomati has changed its course six times so far along its current course. A tributary of the Gomati River, called the Kheru River, currently exists in the Debe Chandina Thana area - this is probably the ancient Kiroda River.

Historical Importance:

Niharranjan Roy and Abdul Momin Chowdhury have mentioned that there were some ancient communication routes connected with the geographical area of Devparbat. No. This was a route (land route) starting from the Lalmai-Mainamati or Molat Anch region of ancient Tripura district, passing through Surma and Cachar valleys, through Lusai Hills and Manipur to Pagan in central Burma via North Burma. Momin Chowdhury, citing G. Koides, has mentioned a communication route from Bengal via Assam and Manipur through Northern Myanmar to the southern part of China. He argues that there was a deep connection with South China and Southeast Asia, especially Thailand, along this route. Niharranjan Roy has mentioned the two eastern-facing routes from the oldest port of Bengal, Tamralipi,

It is assumed that Samata had a connection with at least one of the waterways mentioned. The route existed along the coast of the Bay of Bengal - Samata must have had a connection with it through the river. Moreover, it is assumed that Samata had a close connection with the important existence of the Samandar or Sodkawan port of Bengal until the tenth or eleventh century. The discovery of Arab coins in this region supports this view.

Archaeological Artifacts:

The excavations at Lalmai-Mainamati Block have uncovered a vast treasure trove of archaeological artifacts. These artifacts include many types of inscriptions, more than four hundred gold and silver coins, and pottery. Which, numerous seals and nirlings of Para and clay, accessories, sculptures carved on stone, bronze and Para clay tablets, stone and terracotta beads, an extraordinary variety of architecture, wealth, gold-silver-bronze ornaments and various types of art objects and everyday objects. Among the objects of use, decorated terracotta pots and pots-pans and metal and earthenware pots-tawas, oil lamps, etc. have been discovered. All these artifacts provide significant information from the 6th to 13th centuries and shed light on the religion, society, culture and economy of South-East Bengal. In particular, the discovered coinage highlights the dynamics of trade and economic prosperity. A few of the coins found are gold coins made in imitation of Gupta and post-Gupta coins, a rare silver coin of Shashanka, about 12 coins of the Kharag ruler Ballabhatta There are gold coins, a few

Arakanese and numerous Harikela coins, gold and silver coins of the Abbasid Caliphs. Signs of Stone Age culture have also been found from Lalmai-Mainamati.

Recently, D. K. Chakraborty has referred to this area as 'fossil industry'. Neolithic tools including hand axes and chisels made of fossil wood have been discovered here. From this, an idea can be obtained about the ancient human settlement in this area. The Chinese tourist Hiuen Tsang, who came to Bengal to visit Buddhist and cultural centers, came to the Samatata state from Kamrup in the 7th century. He mentioned numerous Buddhist monasteries here. Several of the archaeological sites excavated by Mainamati have already been published and many may be buried in unexcavated areas. The Shalban Vihara, Ananda Vihara, Rupban Mura, Bhoj Vihara built in a special cross-shaped architectural plan are examples of unique architectural art in this area. From the evidence of such numerous establishments in the entire area, the picture of human settlement, various types of socio-economic activities, movement of people of various professions, education, initiation, religion and culture can be easily inferred.

In addition, Devparvat or the capital of Samatata was the heart of education and culture. Hiuen Tsang reports that he saw more than two thousand Buddhist monks in more than thirty Sangharams here. Cheng Chi reports that there were four thousand monks and nuns in the capital of Samatata. When the Chandra dynasty shifted their capital to Vikramapur in the 10th century AD, the importance of Devparvat began to decline. But when it became the capital of the Patriarchs, Devparvat lost its importance and at one point it fell into decline. Another thing is that due to the change in the course of the Khiroda River, the commercial and cultural ties of Devparvat were severed and it gradually became unimportant.