



## A Study of Tribeg Style of Temple Architecture

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**Abstract:** Tripura was once known as Tribeg or Kirata Bhumi. It is one of northeast India's seven sister states. Hill Tippera was the name given to the princely mountainous state by the British, and it afterwards became a Union Territory of independent India. On January 21, 1972, it was elevated to the status of a state. It's unclear when temple construction in Tripura began. A small number of images with tenon attest to the existence of temples in the early Christian era, roughly from the 7th to the 8th century A.D. A large number of bricks and a few moulded terracotta plaques discovered in the Pilak and Jolaibadi region, Unakoti, and Boxanagar confirm the presence of brick temples in those locations. On the surface of the ground, all of the archaeological sites mentioned above contain remains of temple constructions. Except for the Buddhist temple of Shyamsundar Tilla, they have all since disappeared. The Manikya monarchs of Tripura were worshippers of Hindu gods and goddesses, and they built temples in their honour. The monarchs of Tripura began building temples in the early 16th century A.D. as patrons of art and architecture, and such activities continued until the 18th century A.D. The majority of the temples were built in Udaipur, which was the Manikya dynasty's capital at the time. Udaipur's temples resurrected a long-forgotten chapter of Indian architectural history. Tripura's temples undoubtedly contributed to a unique form of temple architecture in India.

**Key Words:** Tripura, Tribeg, Temple, Architecture, Manikya Kings.

### 1. INTRODUCTION:

Tripura is a small north-eastern Indian state with a land size of 10491 square kilometers. Bangladesh surrounds it on three sides, and it also shares a border with Assam and Mizoram. Tripura became a part of India on October 15, 1949. Tripura was a royal state with a rich cultural past before joining India. It was a Hindu kingdom whose rulers claimed ancestry from Yayati of Prathishtanpur, the great puranic king. Historians viewed the ruler of Tripura as an Indo-Mongolian people of the Tebeto Burman line who moved from the Himalayan foothills, passing through Assam and Kachar on their way to Tripura, where they defeated the Mogs, known as Likas. The city of Udaipur, once known as Rangamati, became the center of governmental power and cultural activities from the beginning of their dominion. For about 1170 years, Udaipur served as the Manikya dynasty's capital. Various rulers-built temples, and palaces, and excavated several lakes during their reigns at various times. These archaeological edifices may be seen all around the city and testify to the glory of the Manikya kingdom. The monarchs of Tripura claimed to be descended from the Lunar dynasty, and thus added the suffix 'Manikya' to their names. The Manikya monarchs of Tripura were worshippers of Hindu gods and goddesses. Some of them, in particular, were followers of Shaivism, Vaishnavism, and the Shakti cult. The monarchs of Tripura began building temples in the early 16th century A.D. as patrons of art and architecture and continued to do so until the 18th century. The majority of the temples were built in Udaipur, which was the Manikya dynasty's capital at the time. Udaipur's temples resurrected a long-forgotten chapter of Indian architectural history. The temples of Tripura no doubt contributed a new style of temple architecture unrivalled in India.

### 2. TRIBEG STYLE:

As the monarchs of Tripura were Hindus, the Brahmanical dimension can be seen in their structures. Apart from the water routes, Tripura is located in the middle of a land route that connects south-east Asia. As a result, in the field of architecture, the Buddhist style was combined with Brahmanical traits. Apart from Brahmanical and Buddhist architectural features, we may also find a few Islamic architectural features in Tripura's temples. Tripura has been invaded by neighbouring Muslim kings on numerous occasions, and the Mughal invasion and occupation of Udaipur can be traced. So, we can say that the Brahmanical style was already existing, later on, the south-east Asian culture mixed with it and then Muslim invaders brought Islamic architecture with them to Tripura. Tripura or Tribeg style of



Architecture is a mixture or blending of Brahmanical, Buddhist and Islamic styles. In rural Bengal, a thatched cottage with a square ground plan is a common sight, from which the 'Chala' Bengal style evolved. One of the distinguishing features of Muslim buildings in Bengal is the curved cornice. Bengal architecture is also evident in the strong superstructure over the top and its contrast with this similar dome. The Bengal style evolved further in Tripura, becoming a distinct style known as stupa Sirisha char Chala or Tripura style of architecture. At first impression, Tripura's temples resemble a hut with walls called bedas and equidistant khaps under a char Chala. The only difference is that the main four corner pillars, known as palas, which are usually placed inside the bedas (walls) in the four corners of a hut, are now placed outside the four corners adjoining the bedas (wall) and are visible from the outside at the joining of the four chalas, giving these Tripura temples an unusual character. The amalaka, which resembles an inverted top and on which stands the flag stand consisting of seven kalashas, is situated on this Gambaj-like superstructure. There are torana temples and torana temples. Torana is a do chala building. The majority of temples have a round inner ground plan that appears square from the outside. In the sanctum's centre is a built-in obelisk that will be utilised to house the deities.

Some temples have natmandir (Jagmohan) in front of them. Some of the natmandirs are still in service, while others are in ruins. As a result, the Tripura temple architecture style is distinct. The significance of Tripura temples, however, is not just based on the hut-shaped superstructure. It is the crowning that gives Tripura's monuments a unique and unexplored shape in Indian architecture. In Indian structures, a stupa with its component parts is a highly uncommon topping. There is no structural counterpart of this type in India. The Stupa shirsha char Chala temple is a joyful and compassionate blend of Brahmanical and Buddhist idioms in religious buildings. However, the Tripura type of temple construction is not just a mix of Brahminical and Buddhist styles, but it also includes Muslim minarets to add to the temples' grandeur. The palas of the hut, which were placed outdoors, served as four minarets. The only difference is that ordinarily minarets rise to the sky and have a decorative top, however here they stand below the hut with a kalasha on its head on which two chalas are joined. Thus, the Tripura type of temple building is a unique form that arose from a fusion of Hindu, Buddhist, and Muslim architectural styles, reflecting the Hindu monarchs of the small highland kingdom's religious tolerance, despite their personal devotion to Brahmanical ceremonies. These temples may be listed in the following chronological order according to their date of erection. Tribeg style was followed for building these temples at Udaipur, previously a capital of Tripura.

A. Temples erected during the middle of the 15th century A.D to the middle of the 16th century A.D i. Temple of Tripurasundari.

ii. Tripuresh Shiva Temple.

iii. Hari Temple.

iv. Vishnu Temple, on the bank of Dhyana Sagar.

v. Jagannath Temple of Daityanarayan.

vi. Gundicha Badi. vii. Vishnu Temple of Hirapur.

B. Temples erected during the middle of the 16th century A.D to the middle of the 17th century A.D. i. Gopinath Temple of Chandrapur.

ii. Mangal Chandi Temple of Amarpur. (Not In Udaipur)

iii. Vishnu Temple of Rajdhar Manikya II

iv. Gopinath Temple.

v. Dharmashram Groups of Temple.

vi. Dol Manch of Badar Mokam.

vii. Durga Temple.

viii. Mughal Mosque.

ix. Badar Mokam.

C. Temples erected in the middle of the 17th century A.D to the 18th Century A.D.

i. Gunavati group of Temple.

ii. Temples near the palace of Govinda Manikya.

iii. Vishnu Temple near old Palace at Rajnagar. (The so-called Bhubaneswar temple).

iv. Vishnu Temple on the bank of Gomati.



### 3. CONCLUSION:

Tripura is rich in art, as evidenced by a plethora of architectural treasures. Temple construction in Tripura is thought to have begun as early as the 7th or 8th century A.D., according to legend. The creative activity of architecture, particularly temple construction, began in the 15th century A.D. with a new style patronised by Hinduized Indo Mongoloid Kings. In this regard, the rulers of Tripura, such as Ratna Manikya, Dhanya Manikya, and Vijay Manikya II, who were major patrons of art and architecture, deserve special notice. Udaipur is known as the "city of temples" in Tripura's history. We can learn more about Tripura's past by looking at the temples of Udaipur. The history and architectural specifications of these temples disclose a great deal about the art, culture, and religious faith of the people of this land. The Manikya monarchs' religious tolerance is demonstrated by a mix of Brahmanical, Buddhist, and Islamic architectural styles. Cursive chalas or roofs were built to withstand the region's frequent rains, and massive walls were built to defend the temples from canon shots during fights, demonstrating the architects' technological foresight at the time. The epigraphic tablets affixed to the temple's walls aid in the reorganisation and determination of the chronology. These were used as a primary source for scholars researching Tripura's history.

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