CHAPTER II

NATIONAL STUDY OF BUNDELKHAND AND CHANDELAL'S STATE
BETWEEN 9th to 12th CENTURY
2.1 INTRODUCTION

The Bundelkhand region (24°00'–26°30' N and 78°10'–81°30' E) bounded by the Kumaon in the north, arid ranges of the Vindhyans plateau in the south, the Chambal in the north-east and Panna-Abhaneri ranges in the south-east, is known as Bundelkhand. It comprises of four districts of Uttar Pradesh (Jalaun, Chitrakoot, Hamirpur and Banda) and four districts of Madhya Pradesh (Banda, Jhansi, Chhatarpur and Panna) along with Lakhin (Bhind district) and Shahdol (Shahdol district) tahsils in the north-west with a total area of about 54,560 km². (Fig. 2.1)

2.2 HISTORY

The early history of Bundelkhand unfolds itself through traditions, inscriptions and some records of early and medieval writers. These sources strongly suggest that the original settlers and colonizers in this region were the Dravidian tribes of whose socio-cultural profiles were subsequently obliterated.

The earliest information about this region dates back to the times of the sixteen MAHARAJPADAS in the 6th century B.C., when one of the Janapadas known as ILVA with capital at Shaktimati or Sandhivate, covered a major part of present Bundelkhand and the adjoining area. During the Magadha ascendancy the region was
ARCHAEOLOGICAL GEOGRAPHY OF BUNDELKHAND

LEGEND

- RIVERS
- RAILWAYS
- ROADS
- DISTRICT HQ
- ARCHAEOLOGICAL SITES
- DISTRICT BOUNDARY
- PAINTED ROCKS

FIG: 2.9
annexed by the Nandas, and remained part of the Mauryas and the Gupta till the end of A.D. 300, when the Nagas established their rule with Padmini (modern Phanda) on the Betwa as their capital. Samudra Gupta is said to have annexed this area from Yash Raja, the ruler of Mahakuta. During much of the period this area remained isolated being commonly known as JAIJAK JAUKHI.

From 9th century on wards, the region came under the rule of Gurjar-Pratiharas succeeded by the CHANDELAS. The Chandelas were good warriors and administrators. They constructed strong forts (Kanhiya and Kalinjar), noble temples (e.g. Kanjiresha) and excellent irrigation works. In the 12th century A.D. Parimal Deo, the 20th ruler in succession, fought many battles with the rulers of Ajmer and Delhi and even opposed Muhammad Ghori with a large force. Prithvi Raj Chauhan of Delhi, however defeated him. After the fall of Chauhan rule the country was again to come up and to Muslim invasions until the close of the 14th century. Then the Bundelas after whom the region is known as THURIYA RAJYA ON THE COAST (Government Publication, District Gazetteers, Pt. I, 1974-86). The settled first at Man (Banda district) and then after taking Kalinjar and Kalpi made Mahoni their first capital which was shifted to creation founded by Raja Rudra Pratap Singh in about 1531. The Bundelas not only consolidated their power but also considerably extended their kingdom over the whole region between the Yamuna in the north and the Narmada in the south. However, Sir Singh Deo, the great-grandson of the Rudra Pratap was compelled to acknowledge himself
as a vessel of the Moghul regime, but Changer Rai, another
Bundela chief, held out in the region country of Betwa region
and harassed the Moghul rulers. The guerrilla warfare waged by
small contingent of the Bundela soldiers never allowed the
mighty Moghul to get a firm foot-hold in the region. The Bundela
hearts continued to enjoy a kind of autonomy in the region.
The success of the Bundela soldiers over large armies was largely
due to their familiarity with the terrain (ravines). The Bundelas
also controlled the strategic routes to the Deccan passing
through this region.

The great Bundela chief, Chhatrasal, who figures so
high in the regional folk-lore, was a worthy son of a worthy
father, Champat Rai. He never let the country held by his enemies
in every direction. Later, he was so much pressed by the Bundelas
than chief of Bundelkhand that he had to seek help of Jhansi
in 1734 to defeat him (Govt. Publication: 1908). The Kachchha
chief got 1/3 of his territory (Jhansi and Jhura). Jhansi was
wrested by the Peshwa (D.L. result: 1909) from the Raja of
Jhurana and entrusted to a 'Subedar'. The great Rani of Jhansi
Durlahiyi was the wife of Raja Gangadhur Rao, one of the descendants
of this family. She has been credited as being the first
women-leader of Indian Independence and to have raised arms
against the British. In declining days of the Bundelas, the
southern Bundelkhand became fragmented into large number of
patty states under the overall charge of the Central India
Agency.
It may, thus, be seen that from the beginning of the 13th to the end of the 18th century, Bundelkhand was virtually a cockpit of constant warfare amongst the regional powers the Bundela rulers, the Marathas and the Rohillas. The devastating effect of purely predatory warfare was that agriculture was totally neglected and scarcities and famines occasionally deepened the crisis. Chandels, no doubt, had earlier done a great humanitarian job by constructing a large number of tanks but efforts for the stabilization of economy were made with the restoration of order and construction of canals by the British in some areas. The regional economy has been further strengthened by the various projects and land reform measures since Independence.

2.3 GEOLOGICAL HISTORY

2.3.1 Geology: Four main geological systems represented in Bundelkhand area (Fig. 2.2)

(i) The Archean system
(ii) Transitional system
(iii) The Vindhyan system
(iv) The Recent deposits

(i) The Archean System is represented by massif Bundelkhand granites which is largely composed of crystalline igneous and metamorphic rocks. In geological literature the typical rock of this region is popularly termed as 'Bundelkhand gneiss' which is a misnomer. In fact, granite and gneiss...
are both uncertainties in which the former predominates. The origin of massif Bundelkhand is not yet clearly understood as the question of its evolution is inextricably linked up with the very origin of granite over which there is a great controversy as pointed out (S.N. Pardi 1967). N.M. Saxena (1960) believes that Bundelkhand granites were formed in the process of replacement of non-crystalline matter, crystal by crystal, by hydro-thermal effects and not by magnetic replacement. According to him the so-called "black xenoliths" of Kabrai are (Hamirpur district) contain a complete sequence of granatisation and support his view. Chitravan (Chitravan, A.C.: 1970) however, suggests that the best solution of this problem probably lies in accepting the granites of Bundelkhand as having been formed in both the manners. This way the massif can be considered as truly complex. V.S. Dubey (1960) assigns an age of 2,300 million years to the granulite granites. They are pre-Charnarian and are next to or even contemporaneous with the oldest Aravalli schists.

Based on texture and composition several types of granite can be recognised in Bundelkhand. Of these the pink feldsparic coarse-grained variety is the most dominant in distribution and massive in character but gray varieties with variable texture are also present. Gneisses are next only as granites in importance. They vary from medium to coarse-grained varieties and lack any fixed pattern in their distribution. The gneisses of kabro area are hybrid whereas that of western periphery are banded ones; which had been subjected to powerful external forces from the
westerly direction and are hence slightly folded are largely
fractured.

(iii) Chelgar series occurring in the northern part of Datia
district and Sijwan series in Sijwan tehsil of Chhatarpur
district are often referred to as transitional systems
having been formed in the post-gavaili or pre-Vindhyan
period. Both of these series represent an early state
of sandstones and limestones in which lava intrusions had later
penetrated. Sijwan present a contorted arrangement of
very hard and soft rocks and are chiefly composed of massive
quartzitic sandstone and granitic porphyrite (K.B. Radhricott: 1950).

(iii) The Vindhyan system forms a girdle around Bundelkhand granites
in a semi-circular fashion except in the north. In the
region, the Vindhyan cycle forms a series of synclines
composed of massive sandstone and limestone, which
were originally deposited in a shallow but extensive basin.
As a result of isostatic adjustment in the southern part,
and tectonic movements in the western part, massive
accumulation of the Vindhyan sediments rose up to some what
isolate the country of Bundelkhand from the south and
south-west. No wonder, therefore that these accomplishments
became the traditional socio-cultural boundary between
north and south India and played an exceedingly important
role in shaping the nation's history (J.P. Saxena: 1960).
In Sundelkhand, it is chiefly the lower Vindhyan which are found in the form of breccia, Beka and Kalmur series and while shales are best "developed" in the Vindhyan sandstones are more along the borders. In the north-west and north-east the system is covered by Canga-Ruma alluvium and in the south-west by Deccan trap. Upper Vindhyan were pre-creeply intruded by lava dykes and sills.

(iv) Recent deposits in Sundelkhand are represented by large scale alluvial deposits in the form of an 'alluvial' into the granite country. The alluvial sediments are of pluvialite and subaerial formations of sand, silt and clay. The texture of the deposits becomes more and more refined as we approach towards river Yamuna from south-central granite country. In the south the surface is strewed with granite boulders and stony wastes (Fig. 2.2).

2.311. Relief: The keynote of Sundelkhand topography is its smooth and unrelenting character to which sante gives the term "senile morphology" (D.K. Seth 1954). With the exception of southern marginal areas which still retain the features of a dissected plateau, the entire region is marked by subdued topography that tends to grade into a perfect level plain towards north. The hypsometric curve of the region shows that about 67.7% of the area is under 300m and only 3.6% is above 450m, the rest is between 300 and 450m.

The northern 1/3 of the plain area is monotonously flat and stands in strong contrast with the Vindhyan table land which
This is an ill-arranged manuscript roughly delineated by 300, 270 and 200. Accordingly, the south-central granite country for example is roughly built to the region, usually in elevation from 300 to 360. It runs everywhere gently undulating surface with occasionally flat-topped hills of smooth sky-line as well as perpendicularly curving. The variety of low relief of the granite country is frequently broken by quartz reefs and deluvial dykes surrounded by clusters of boulders dislodged from them.

The chief streams of the region, mainly the Jwa, the Sisga and their multifarious affluents have every home, specially in the south, varied the sharp verge and precipitously rocky banks and sides create through magnificent water-falls, some of these being 100 ft. or upwards. The alluvial plain in the north, these streams engage themselves in active erosion on a very large scale to form some of the most extensive andwentastic ravine lands.

VindhyaChal range; the average elevation of which never exceeds 600, actually begins from Sermiaka tahsil of Datia district in the north-west and approaches Narwar due south. From Narwar it turns south-east and further north-east to reach elsewhere Ajjipal and Preljhur states. The tableland, which lies behind this range is 16 to 20km broad and may be termed as Bajjawar-Anda plateau because of its maximum expansion in that area. Geologically, it includes Gwaliora, Bajjawars and Vindhyan
The famous Khajuraho Temples

River Yamuna at Kalpi: this bridge gives Kalpi the privilege of being called "the Gateway of Bundelkhand"

FIG: 28
accompanying with lava intrusions, as such, it has resulted in the excavation of intricate and irregular valleys of which shading on the map gives no idea. The common rocks are sandstones, limestone and shales which all change their characteristics with the change in their strikes.

In the west, the Vindhyan range is very narrow and cut-up into isolated hills. The Vindhyan extends to Bahuwal tehsil near Bogaqley where the Betwa has cut through a rugged gorge. As elsewhere, the plateau in Bijnor and Panna district is also marked by bevelled summits and steep valleys. Panna and Ajaigarh have "are mere pinestones left standing while the unterrupted parts have disappeared in the "vandage" denudation which these mountains have undergone" (V.N. Madia: 1961).

The Bijnor-Panna plateau terminates abruptly beyond the northward facing scarp of Vindhyan and Panna ranges. Further north-west lies a vast country of granites and gneisses covering mostly the area of Banda, Tikamgarh, Chhatarpur and southern ranges of Banda and Bhojpur districts. Sub-aerial denudation has reduced the granite country into an undulating source of moderate relief with characteristics of late mature landscapes. The peculiar features of this geomorphological interest in this region are the long narrow corrugated ridges termed as quartz ridges and dolerite dykes. The former are made of cherty material of quartz mixed with mica, parthite and feldspar. They are made of compact and weather-resistant material which has been
further strengthened by hydro-thermal reorganisation and by
dilling of joints by magmatic intrusive materials. Quartz
reefs are very conservative like fort walls. They have frequently
interrupted the courses of regional streams; and thereby have
provided suitable sites for large number of water bodies and
semi artificial tanks giving relatively greater security to
agriculture.

Bundelkhand plain; also known as trans-Yamuna plain,
is made of the soft and unconsolidated materials brought down
by the tributaries of Yamuna, Chambal, Betwa and Ken. These
deposits extend upon the granitic surface for about 1200 km. along
80° longitude. Its average elevation is below 150 m. Topographi-
cally the whole plain is divisible into three- east-west running
belts of varying width. The southern belt is typically a transi-
tional area, readily marked by Chambal-Gomti-Peri-Brahmaputra-
line, north of which surface boulders are absent while in the
south their prevalence is significant. The central belt with
incised channels; extends to the southern bank of the Yamuna.
The third belt, the narrowest of the three, is confined along
the banks of the Yamuna in the form of 'high ground' which
represents the level of the ancient flood plains but which at
present is fully cut up into deep ravines. Such ravines also
extend along the tributary streams of the Yamuna. (Fig. 2.3)

2.3:III. Drainage: Bundelkhand is drained by the Yamuna system
(Yamuna is the biggest stream and the Betwa, Ken and Baghain are
its main tributaries; Ghason is a tributary of river Seta. These streams are fed by innumerable seasonal torrents. The southern bank of the Yamuna, being 15 to 45m. high does not permit the diversion of its natural flow southward; and as such more important than Yamuna are the Seta, Ken, Pahuj and Ghason streams for irrigation in the region. The average annual discharge of river Seta is about 615,000 cusecs and that of river Ken is only 600 cusecs but their seasonal fluctuations are abnormal, e.g. the discharge of river Ken in winter is reduced to only 300 cusecs and in any it dwindles to practically nothing such fluctuations undermine the security of irrigation.

The well-known waterbodies of Bundelkhand are Pahuj reservoir, Seta Sagar, Barner lake, Jhaorilake, Rachhawar lake, Lakhman and Parichha- reservoirs, Arhar tal, Mokhara tal, Pathman tal, Sela tal, Raiyara Sagar and a host of other tanks around Varanasi. In Tahanpur, the famous tanks are Hadan Sagar, Madhwar, Bir Sagar and Arjan lake. In Chhatarpur district, Megat Sagar, Gora tal and Gangar reservoir are well-known. Mateilla, Lalitpur and Sahay are new reservoirs constructed in the post-Independence period (Fig. 2.3).}

2.3:IV: Climate: Centrality of the region imposes on it the features of a transitional climate between the maritime climate of the same coast (Joy of Bengal) and the arid/hot continental dry type of climate of the west (Rajasthan).
The average annual temperatures of Bundelkhand are uniformly high (over 25°C). The mean annual temperature of Urai is 22.5°C, that of Jhansi 26.5°C but their mean monthly values considerably vary from their annual means and consequently their ranges are high (17.5°C to 21.5°C).

The mean annual precipitation varies from 75cm in the north-west to about 125cm in the south-east; the average may be taken as 100cm of which 90% falls between June to September. Some shallow westerly depressions cause some winter precipitation.

The mean seasonal temperature is much varies from 29.5°C to 32°C but actual temperatures are much higher and severity often reaches 36°C or more when heat becomes oppressive especially by sultry winds. Districts Banda often record the largest number of lightning every year probably owing to higher terrestrial radiation and lack of haziness in the sky, being away from the source region of dust blown in the west. Nights are also not with sharp cool seldom going below 15.5°C. Local storms often give the night one or two premonsoon showers followed by lightning and hail and even storms in the west to reach the plains. Relative humidity during summer reaches from 30 to 40% (Fig. 3:3).

With the advent of summer monsoon by the middle of June, regional temperatures fall abruptly by 5.5°C giving a sense of general relief. The mean seasonal temperatures during rainy season are between 22°C and 25°C with relative humidity varying.
from 70 to 80% so that the typical weather during July and August is muggy and rainy. July and August are usually the rainiest months each with about 30 cm of rain followed by September (15 cm). Thus about 75 cm or (75%) of regional precipitation is concentrated in three months only, and the monthly output is highly variable and unpredictable. This has contributed to the region which is notoriously susceptible for a large number of famines, scarcities and droughts which have been the lot of the region since times immemorial.

From October onward, the weather gradually crystallizes into a dry season and invigorating winter season with mercury and temperature varying from 16.5°C to 21.0°C. Mists and fogs are frequently chilly and frost occur especially when cold wave sweeps over the region from the north-western. The winter rains are beneficial to the rabi crops. This April onward the weather rapidly becomes clearer and hot and dry season finally sets in.

2.3.4: Natural Resources: The Indus, geologically a degraded valley, has an estimated area of 154 million hectares under forest (74%) (1981-91). The main forest areas are in Balochistan, Sindh, Punjab, Sindh, and Balochistan. The principal tree species are the Populus spp. which is a common tree but not much utilized. Mangroves, Pandanus and plants are mostly utilized for grazing and fuel. Trees are found in abundance in Kutch and Chhatarpur districts. In Jalaun, Sanippur and Banda districts, the original cover has almost been removed to make room for cultivation.
Sedges and grasses represent the secondary growth throughout the region. They are specially extensive in western parts of Jhalawar, Bara and Jhansi owing to dry climate the stony, surface, grases of various kinds such as murel, uara, mara, karra, pasei, dula, kaha, dakh, and guhar etc., grow profusely in the rainy season. Of these musel, ukra and gunar are useful for animals but unfortunately they all grow on black soils.

Kana is one of the most persistent perennial weeds difficult to eradicate. Some of the best known grasses of Bundelkhand grow over central hills. Famous dalinger grasses are leased out annually and supplied to military centres. There are also military grass farms near Dalippur and Jhansi and an average of 25,916 animals of hay is annually cut from these resources. It is needless to emphasise the significance of the forests and grasses in providing fodder for cattle, and as such, the Indian grass land and Forest research institute has been set up at Jhansi.

3.30 sq. mrg. amount of soil may be economically pumped into the following categories (Fig. 2-6)

(i) Upland soils: Rocky soils.
(ii) Low land soils: Black soils (Mar, Kabar) and Red & Yellow soils (Marua, Rankar).
(iii) Riverine soils: Kachhar and Tari.
The soils of the district were classified into three main genetic types denoted as:

(i) Lategもら type-1
(ii) Sandelkhard type-2
(iii) Sandelkhard type-3

2.3.21: The Geology of the district lies between the Deccan and the upper Gondwana series and upon the Kaimur sandstones. At the time of Vedic period's survey there were 36 localities recorded in district, out of which 26 were in Narmada state (1963 and 1964). As present the valley led to Hajigajan in the only name of district, the rainfall yield being about 170-220 cm and being highly variable. The estimated average is about 4.62 million acre feet (Acts of India, Ministry and yeomants 1963).

Sandelkhard is, however, rich in building stones such as granite, sandstone, and shale. Numerous quarries are scattered made of these stones testify to their usefulness for structural and ornamental purposes, but they are so heavy as the discourage distant transportation, hence locally used.

The iron deposits associated with the gneisses and Bijburgers which were once exploited by Bundela chiefs for their armament, are now exhausted and mining is abandoned. Agates of great beauty and variety are found in the bed of the Ken, known as Banda stone (D.I. Brockman 1903).
2.4 THE CULTURAL PATTERN

2.4.1 OBSERVATION: The earlier pattern of population distribution in Bundelkhand is still discernible on the map which shows that people are more or less evenly distributed in the northern plain ever since its occupation but in the south distribution remains vastly in contrast as the people here rigidly cling to favourable localities only as a consequence of dissected relief and impoverished soil. (Fig. 7.7)

In Bundelkhand, comparatively higher densities of Jalaun Hamirpur and Banda are the result of early settlement and richer soil type. Measures such as irrigation, improved crop combination and drainage improvement have all helped in increasing agricultural potentials and permitted more and more absorption of people than it could be otherwise possible. Of all the units of the region, Jhansi tahsil stands out for its high density owing to the presence of Jhansi city which is incidentally the most important and the only urban centre of consequence in the whole region.

2.4.1a: Qualitative Attributes of Regional Population: A study of the age groups of population suggests that 32.4% of the total population belongs to the age group, 15 to 34 years, and it constitutes 50% of the working class, specially agriculturists and agricultural labourers. Children below 15 years from 40% of the total population and 6.6% of the total labour force. The
people of the age group 35 to 59 years account for 22% of the total population and 57% of the total working force. A very small per cent of the population is 60 years and over in age.

The workers as a whole constitute about 46.4% of the total population. About 31.3% of the people are cultivators followed by agricultural labourers constituting 5.3% of the total working force. The remaining are spread over other sectors of the economy. These figures, therefore, clearly suggest that the employment avenues are not diversified and even agriculture is over-burdened.

Jhansi, with 89% of the people living in villages, is overwhelmingly rural in character. Even the bulk of people living in the towns are basically rural in outlook and life. The highest urban population in Jhansi district is owing to the presence of Jhansi group of towns followed by Betia, Falna, Chhatarpur and Tehri followed. Low percentage of urban population in the region reflects the character of its underdeveloped industrial economy.

2.4.2 Settlements: Historical evidences strongly suggest that the systematic colonization of this region started only after the rise of the Chandel Rajputs about A.D. 1100. Previous to that it was settled in isolated patches by certain tribes such as Gonds, Kushwas etc. The population was confined to either forest clearings or along the main routes of movement. The region
was subjected to three pronged penetration by the people from outside. Probably Ganges-Yamuna region in the north was the first to gravitate people from the Ganga plain. Kalpi being founded between A.D. 330 to 400; (J. D. Saxena; 1968) and the waves of immigrants progressively moved southward. Then the people coming from north east to south west with centres at Vahar and Narwar respectively moved in forests were indiscriminately cleared for cultivation and with growing pressure of population the use of the resources could not be properly adjusted to the demand.

The people of the Bundelkhand largely dwell in villages, majority of which are small in size and nonfunctional in character. They represent a group of mud-houses huddled together in a more or less compact area situated in the midst of the fields. The farmstead type of settlement is entirely absent. There is obviously little link between the houses of the individual cultivator and the fields he tills.

Villages of the districts of Chhansi division are of varying shapes and sizes. The inter-village distance are greater here than in the Ganga plain. Cluster of houses are perched on elevated spot, the substantial nature of which often lends an air of solidarity and strength. Villages, situated on hillocks, present a fort-like appearance. In areas intersected by streams; dispersed types of small clusters are found (K.W. Hunter; 1886).
In the region as a whole there are about one lacks inhabited villages of varying sizes ranging from less than 200 persons to 10,000 persons or more. It is significant to note that over three-fourths of the regional population is lodged in villages with 400 to 2000 persons. Villages having less than 500 souls are specially numerous in southern part of the region where hill-sound relief and unproductive soils favour dispersion of dwellings as well as the settlements. There are, on an average 27 persons per km², 1 in 5 villages per km², 650 persons per village, and about 5 persons per household. The rural house is primitive in appearance irregular in shape and crude in construction. It is usually small and unhealthy.

In shape these dwellings differ considerably, but in small types ground plan vary essentially rectangular. The staircase or tiled roof rises in the centre and across the parallel walls at an angle which varies from 25° to 45°. The constructional material of their walls and roofs differs their overwhelming importance on the local materials—walls are generally made of mud or burnt bricks. In Behari division out of every 1000 houses, approximately 856 have mud walls and 142 burnt brick walls. Building material varies from place to place but the region as a whole is chiefly characterised by mud tiles prepared from clay collected from local tank beds. In Behari division 923 out of every 1000 houses have tiles or stone slabs, or both.
Morphologically it is possible to discern a kind of rough zoning in the land use pattern of Bundelkhand village. In general the nucleus of the village the abadi area occupied by farmers dwellings, each having one or two neem trees whose culmination dense growth often signify the presence of the village when viewed from some distance. Abadi is often surrounded on one or two sides, by an orchard zone of mango groves while on the other side is the tank fringing the village. Beyond these lie the fields given to grain farming often cut a cross by a tongue of village forests or radially penetrated by cart tracks. At the outer fringe of the village is the zone of pasture land called maiha which also act as the boundary between two villages.

2.5

2.5.1 Demarcation: The boundaries of Bundelkhand for the purposes of the present research work have already been defined. Turning now to the demography of the region, names such as the Vindhyas, the Betwa, the Bina, the Ken, the Gomati, the Kumaon come casually to our mind, forming, as they do, the top and root of the region under study.

The Vindhyas constitute the chief mountain range of the region having been held as one among the seven Rula-Sarvata of ancient times (Brahmanda Purana: 2,16,19). The creature of Indian mythology has preserved a beautiful myth personifying the mountain end narrating its attempt to obstruct the path of
Surya, Rai Agastya wanted to cross to the south and so at his asking the attempt was postponed till his return. The Rai is yet to cross back. Symbolically the myth represents the stage of Aryan penetration south of the Vindhyas. It finds frequent mention in ancient literature (M.R. Kale: 1924) as well as Inscriptions (Talberjha Indica: 1892). Plutary's 'cauwen' is taken for the Vindhyas (K.L. Agrawal: 1973).


The region is rich in prehistoric remains of the past and lot is yet to be recorded from the ravages of time and region of the modern world. Very few provinces of India can boast of such large legacy in the form of painted rock-shelters, temples and sculptures. One is bound to lose the count trying to list them. A portion of this iconic and architectural material has now been transferred to various museums and its thorough study is essential to recreating the religious life of the region in the period of our study.
Described below, therefore, are almost all the notable archaeological sites of Bundelkhand with an idea about their geographical locations and a brief account of the antiquities that still greet us as the place. Some such sites came to light in course of explorations undertaken for the purposes of the present work, some they are yet to receive place in the archaeological map of Bundelkhand. (Fig. 2.8).

2.5.11.1 KILHAAR

2.5.11.1-a: Kilhaar: In a beautiful location in the midst of a valley and situated at a distance of 47 km. from Banda town, the village contains the remains of a small stone temple standing on the top of a rocky hill locally known as Kiharun Matha. Consisting only of a sanctum and a portico, the temple appears to have been dedicated to Vishnu as his figure can be noticed among the idolabhiras of the sanctum shrine. Profusely ornamented, as are its outer facades, the carving on norms, according to Cunningham, figures of Cakraabati, Sarasvati, Ardhanarishvara and Narasimha. (Archaeological Survey Report: 1902).

2.5.11.1-b: Kilhaar: Important chiefly in early records, according to its early habitation. Harappan by Gita and Tulsidas, Lord Rama, the ideal man of Indian tradition, once and rested at this 'easy-hill peak', during the period of his exile. Situated on the left bank of the Jaisani river, at a distance of about 70Kms. south-east of Banda, it had the honour to become the abode of
the sage-poet Valmiki who sang its praises in the following verses:

The most glorious hill; where all day long,
The Lover's cry, the Koil's song,
Make all, who listen, weep-
Where all is fresh and bright to see,
Where elephants and deer roam free...

(Ananda Balmiki Parampara 1951)

The Godavari of the Lesser Epic has been placed a few kms. to the south of Chitrakuta (Archaeological Survey Report, 1903). Among a few sculptures of early medieval times scattered in the vicinity of the village, we have nothing to our purpose. A little away is the Brahmapuri preserving among its temples figures of Anangil Visnu, Valmikipuri and Yagya.

2.5:10 hrs: About 1½ kms. away from the high road leading from Karweil to Benda, the village was noted by Cunningham for two temples (Archaeological Survey Report, 1903). Of the two larger he identified as Durvindra to Vissap and the smaller to Lakshmi, basing his reading on the figures occupying the kolarabimbhas of the respective temples.

2.5:11 hrs: Ullikupara: Mentioned on Chitrakuta in Kama-sutra (Kurma Purana, 1776) and taken to be an abode of Siva, its very name is believed to have been derived from Siva's activity as Kala or Time, causing everything in the world to decay (Jara). Located at a distance of 55Kms. from Banda town in latitude 25.1°N. and longitude 80.29°E, it is held as on of the
Papasanathanea going back to the Vedic period according to
Wilson who dated the founding of the fortress to the beginning
of the Christian era (Archaeological Survey Report 1937). The
Kalacuri occupation of Kalanjara is placed in the mid-third
century A.D. and the event is regarded important enough to be
commemorated by the foundation of an era.

Beyond doubt is the sacred character of the spot. It
figures in the list of nine holy places of northern India. A bath
in the tank inside the fort gained religious merit equivalent to
the gift of 1000 cows. In tradition the waters of Buriha Tal are
supposed to have cured king Vatsiyavman of his leprosy (Indian
Archaeology 1965). The myth, if true, must have further enchanted
public faith in the holy character of Kalanjara. The idea is
reinforced by the tourist of Kalabhairava as well (Volutes, Madrid 1976).
By the close of the Bribilla period a regular festival in connection
with pilgrimages at Kalanjara had been instituted lasting frequent
mention in the chronicles of Batsara (Volutes, Madrid 1976).

What the antiquities surviving at the spot notable is
the Vihanaka temple of lord Siva. An octagonal cell in shape
with a sculpted mandapa in front, the temple contains represent-
ations of the river-goddesses and the divine pair Visvakarmi,
which have been dated to the Gupta epoch. Worthy of note, further,
are representations of Siva, Parvati, Ganesa, and Nandi
near a reservoir now known as Hanuman-Kund and a colossal
Kalabhairava, Besasayi Visnu and Varaha near lake Gangasagara.
RAJARI, LOKHRI

FIG. 2-4.
The total number of icons may well be a thousand.

Of greater importance and farer significance, however, is epigraphic evidence recovered here or referring to it, though found elsewhere. The earliest of inscriptions come down from the Gupta period (Archaeological Survey Report: 1903). The place must have acquired political importance by then, if not earlier, since the date concerning its Kalacuri occupation is yet to be confirmed. The Pallavas do not feel proud of its possession hence the Candedas do. In Sarana Copper Plate of Bhoja (Epigraphia Indica: 1892), Kalanjara is merely a mandala headquarter but Mahadeva stone inscription regards its inhabitants as singular races of Yalasuri (Epigraphia Indica: 1892). This fact stands further confirmed by the title Kalanjara as assumed by the Candeda kings from Tungabhadra area are not sure if Kalanjara was ever the capital of the Candedas, since the royal records and local tradition mention Kajuraho and Mahoba respectively, but the fact of its having been a military capital is too obvious to need confirmation. The Muslim invasions of Candeda was mainly aimed at capturing Kalanjara. The commandership of Kalanjara was a rare reward in recognition of signal services and the revenue of one Village was fixed as the salary of that functionary, who enjoyed the title of visiss (Epigraphia Indica: 1892). Kalanjara owed this military importance to its elevated mountainous position commanding a very wide area which is beautifully reflected in the myth, already mentioned, and looms large in inscriptions as well. To quote the Khajuraho record:

...
"He [Vasudev] easily conquered the Kalanjara
mountain, the dwelling place of Aiva which is so high that it
imposes the "aspect of the sun at midday."

However, be it worth of the story, written in Sansk-
itaras, verses, curls circles are offering an outline of the origin of
the Kalanjara, Kalarjara figures present in the state of Madhva,
their form as well as their acculturing are related as have mentioned from
Kashi [Kaner Handi 1975].

2.5: Marpha situated at the northern end of the Madhya
hills at a distance of 9 kms. to the north-east of Kumbh, satn, the
village contains a number of small temples like anu, Varaha,
Vrishikesh, Girihar and Shirley among others. It is a small village
of vast area, famous for its canals and sub circa about a thousand yrs. BC.
Saipul and Chhatar are a village north-northern to the above place belong to
eighth century BC (K.P. Chronicle 1975). In all, seventy-nine
temples existing have been found nothing remain among them. Being
representations of Lajmi Veeragiri, Kani (Fig. 2.8), Sati,
Tanvali (Fig. 2.10), Vagi, Meenakshi (Fig. 2.11), Varasimh and
Kamkata (Fig. 2.12). Of Chandragiri and Labulce also we have lithic
representations.

2.5:5: Marpha I. Situated on a high projecting hill about 20kms.
to the north-east of Kalanjara, the fort has a deserted look
and is overgrown with jungle. As already noted, Marpha is among
the eight forts assigned by tradition to the Chandellas but hardly
anything of their times has survived here. The inscriptions
Fig. 2.1: Ghaḷṭai Temple, Khajuraho
(Dist. Chhatarpur).

Fig. 2.2: Laksamana Temple, Khajuraho
(Dist. Chhatarpur).

Fig. 2.3: Temple Group, Mau Sahania
(Dist. Chhatarpur).
Available belong to Later-Indus period (Archaeological Survey Report; 1903).

2.5 II-gi Banda: Lying about 40 kms. away from Banda on high road to Kalanjarra the village is dotted with ruined shrines indicating that the place must have been a populous city in times past. Located in latitude 25°40'N. and longitude 80°44'E, the village has a wealth of antiquities belonging mostly to the Gandella period. Leading note for us is Ratnapatha Temple, buried in a thick forest and standing on a hill overlooking verdant woods. It is locally known as Chanda-Mahesvari temple. Another Shiva dedicated to Chanda stands hard by the village with a twenty-four armed colossal image of the eighteen-handed god. In survey sculptors, lying about the village, we have icons of Goddess Gomarragni, Gopal, Nandi and Trangu.

In reality it is to find that another village, also near as Banda about 7 kms. away from Banda, is an ancient site as is evident in the antiquities scattered over there. Being near, there are representations Gomarragni and Trangu are worth-noting.

Our survey of Banda district is by no means complete and some more issues would be noticed and described in addition to those, noticed above, but may hardly add to what is already known. We would only be listing only their names—Gomarragni, Nandi and Gairaha.

Of late, a new source has emerged for the study of history. Rock-paintings came to light long back but their value
in re-determining the picture of early society and civilization is only recently being recognized. The question of their dating is being minutely studied. Extending their worth as a source of history, Banda district is one of the richest in our area as regards painted rock-shelters. These nature-made dwellings of man are as far-flung in location as the frontiers of the district but as good a work of art as are sculptural and artistic and remains. Notable among the villages, in the vicinity of which these shelters are situated, are Borhat, Kariakund, Sargam, Yaralangi, Mozhar and Chilanpore. At Josiah a cart without wheels is pulled being drawn by a single ox. The cart has an umbrella shading him.

2.5:III-1. Kamarupa

2.5:III-1: Kamarupa: Located in latitude 24.5° N and longitude 78.56° E the antiquity of this temple-ward has been taken back to 4000 BC. A ‘karma’ Cunningham has inclined to identify with ‘Kamarupa’ (Archaeological Survey Report, 1900) but the available evidence does not support the suggestion. However, recent research in archaeology has established that this arid region was the abode of stone-age man and the tribal people until the 8th–11th century. Built their temples (S.K. Gupta & Ramchandra, 1977). It points in very significant as it shows the place was an actively selected by the Aryans to store their religious monuments and a good deal of interaction between the tribals and the Aryans must have followed.
Fig. 2: Brāhmaṇical Temple, Kundalpur (Dist. Damoh).

Fig. 1: Śiva Temple Nohatā (Dist. Damoh).
In epigraphic records, recovered from the place, the Sanskritized equivalent—Kharjurvahaka—of the current name figures. Taken literally it stands for a place having a grove of date-plants. Cunningham did notice a few when he discovered the site, though now not a single date-plant is to be seen here. Viewed from this angle, the name could arise anywhere and we should not be surprised to chance upon a couple of less known Kharurelah in the area of our study.

Kharurelah is verily a temple-town and out of an unknown number some twenty-five have survived the iconoclastic mutilations of early-medieval invaders and cyclic annals of time. We have seen that a curious myth is recorded by some unknown bardic tradition seeking to explain the origin of the candelas. It touches upon the phenomenon of Kharurelah temples as well putting their total at eighty-five built by the founder ruler Sandravarman to expiate for the sins of his mother Hemavati. A little later in the same work the bard has credited divine auspices to Vayavakina with the coming of three magnificent monuments. (Nahoda Khandi 1976). It goes without saying that this traditional narrative has hardly any grain of history and is based only on bardic imagination.

The well-known are these temples to need any elaborate description here. Even since their discovery voluminous and meticulous coverage from every conceivable angle they have received and the scholarly world is yet to arrive at unanimous meaning of the erotic sculpture appearing on their walls, throwing a challenge to generation after generation of intellectuals and
art-historians. A point worth noting in this regard is nonrecognition of Uppalapadu as a place of pilgrimage. It is little surprising that a town possessing nearly thirty temples of Siva and Vishnu sculptures did not have a tirtha stambha. The early-reconstruction and novel work compiling a list of ancient tirtha stambha would not ignore Uppalapadu.

A bird's eye-view of the extent temples will now be out of place here. Next among these is a shrine of the Saktas constructed on fifty-four yoginis. Next in chronology come those of Brahma and Vishnu; but, of which the former was originally dedicated to Siva. All these were built entirely of stone.

The oldest, there is reported first among the sandstone temples, it is a temple of Siva. The temple is merely a structure of five pillars.'

Next among the other sandstone temples is the Laksamana (Fig. 3-15) temple to the Visvamitra sect. A somanath-siva of the Pallavas is also, is rightly assigned to the king of Pallavas but owing to want of epigraphic evidence (T.B. Ramesh 1962).

Yet another distinct site is the Brahma temple built at the time of King Bhatrarra. Save for the Siva image in the sanctum and Siva figures seated in the corner, the temple is hardly distinguishable from the Brahmanical shrines.
Fig. 2.6: Śimhanāda Lokesvara, Mahoba (Dist. Hamirpur).

Fig. 2.7: Padmapāli Avalokitesvara, Mahoba (Dist. Hamirpur).

Fig. 1.6: Sixty-Four-Armed Cāmuṇḍā, Mahoba (Dist. Hamirpur).
standing at the site, they lap by only that the artists and architects employed in the making of temples were the same for the faith for which they were to work.

The Visvanatha is a Sandhara temple of Saiva affiliation and nistha in nature. It is datable to the year A.D. 1002 on the basis of an inscription now studded into the mudamall (Vijnana nadiis, Yidai, 1892).

The Chaevagam and Citragupta are nirandhara prasadas assignable to the first quarter of the eleventh century. The former of these was originally dedicated to Visnu.

The largest and loftiest as well as the most magnificent and marvellous is the Sankaliya Mahadeva, verily a gem of architecture and a treasure of inestimable sculptural wealth, it has been dated to the second quarter of the eleventh century A.D.

To the third quarter of the same century belong the Vishnu and the Bhujalakshmi in date is a small shrine dedicated to Lord Indra of which only the sanctum and vestibule survive. The Devi, is a small well-proportioned nirandhara prasad consecrated to Visnu. It is placed in the period 1073-1160 A.D.

Looking at a distance of 3 meter from the main group is yet another Visnu temple now known as Caturbhaja temple. Possesses a beautiful and well-carved image of the god and
resembling the Javari in many of its architectural features, the temple is placed round about 1100 A.D. Last of the line is Duladeo, a saiva shrine with a saptaratho plan and placed in the second quarter of the twelfth century A.D.

The Chatri temple, so called owing to the chains and ball motifs carved in bold relief on its wall, elegant pillars, is the fragmentary shell of a temple identical to the Chana faith (Fig. 2.14). Only an architrave and a shaft and the stand in situ remain on four pillars. It is assigned to the end of the tenth century A.D.

The dating of the temple (Archaeology of India 1959) done above shows that building of temples continued at Khajuraho with the sandalwood coming to an end and went on for a couple of centuries largely under royal patronage and is no way an overnight miracle sponsored by some supernatural agency like Vishnuchhina. From the Chhatra it could be learnt that all the saints, priests and a few Brahmanical ones owe their existence to the munificence of mercifully patrons. Kolakas, the maker of Vishnus temple, does not come of a kingly family (Epigraphia Indica: 1902) that further surprises us in the fact that his record was silence over the splendour and charm of Radha-vati cam, maintaining a mysterious silence about Prakrta where the temple financed by him was to be located.

Another fact emerging from the survey is that a liberal and tolerant atmosphere characterized the religious life at
Fig. 2: Viṣṇu, Rahilya, (Dist. Hamirpur).

Fig. 2: Viṣṇu Temple, Baruasagar (Dist. Jhansi).

Fig. 2: Double storeyed Śiva Temple, Urwara (Dist. Hamirpur).
Khajuraho with orthodox and heterodox cults flourishing side by side. Generally, even scholastic Indian history records very few instances of religious intolerance but what sets Khajuraho apart is that it was held in equally high esteem by all the three major religious systems of the time and the kings not only permitted this coexistence, but encouraged it as well.

The living together and being closer contributors to another significant development in the history of Brahmanism. The idea of worshiping all the five principal deities together gained ground showing out in the form of a single cult which the chief motive was to offer simultaneous service to Visnu, Siva, Surya, Dakshin and Ganapati. Culmination of the cult can be seen in the temple plans where four such subsidiary temples in honor of these jagati attached four principal deities other than the one to whom the main shrine was dedicated. However, Cunningham found that such shrines attached to the temple in general were all dedicated to Visnu (socio-religious center during Gupta era) which was the chief god of the chief temple as well. Actually the outer served to glorify Visnu as the exclusion of others adopting the ideas of shastra-Vedapaga.

Syncretism in Brahmanic iconography is much older than monuments of Khajuraho. Here it found further elaboration and diversification. Voluminous coverage from a variety of angles has already been given to ancient art and iconography of Khajuraho which contain a rich representation of Brahmanical myths associated with Krsna, Visnu and Siva.
In addition to architectural and art relics, inscriptions also constitute a part of the Kshatriya elopage. They throw a welcome light on the religious life and beliefs of early-medieval society. A few have already been referred to in the foregoing chapters and the remaining we could as reasonably refer and utilise at appropriate place elsewhere in the book in order to avoid repetition.

Of Mokhaion, very little seems has survived to this simpler age, though Cunningham found that the Chinese pilgrim saw a number of Hereaionian flourishing near the place. The present archaeological work is indeed on the slow track. But ruined mounds in northern part of the palace and the likely site of a palace have been (Archaeological Survey Report, 1915). But as we have earlier seen, it is difficult to apply the conclusion exactly to Kshatria. Among a number of winter figures now housed in the local museum practically nothing remains of Kshatria.

2.5: JI: Lying on the left bank of the river Ken about 25 km south-east of the fort and commanding a clear view of Talman, this Chandella fort has been named after the capital city of the Chandella dynasty. The temple of the tribal god Panyadevi is now buried in a thick forest and in difficult of access. Strange indeed, the Chandellas chose Kshatria in preference to this place to raise their religious monuments.

2.5: I: Kshatria: Characterised by a beautiful sheet of water and surrounded on all sides by pretty hillocks, the village
Fig. 2. Tricaubisi, Banpur (Dist. Lalitpur).

Fig. 4. Śmārta Līṅga, Chandpur (Dist. Lalitpur).
lies about 15 kms. west of Chhatarpur. Tradition avers that it had the honour of being a minor seat of Pratihara government, a fact attested to by the presence of many granite temples in Pratihara provincial style still surviving here.

Near Shikakunda stands one of the temple-groups consisting only of a square sanctum-cella and a pyramidal sikhara of horizontal clera and inordinate style with a crowning emblems, each of these temples reminds us of the tiny cells of Sasmats-yogini temple at Khajuraho. The jangha and the doorway of these temples are devoid of any decorative design. The icons having gone, it is difficult to decide upon their dedication (Fig. 2-15). They can be assigned to the ninth century A.D. The so-called Nagababa temple situated beside the path leading to the state mosque, Dabhola remarkably represents the group possessing primitive features and plain character, the temple is in good sense of preservation (Fig. 2-15).

Directly developed in plan, style and elevation is another temple, also located near Shikakunda. Rich a pancaratha plan as well as elevation, it possesses a curvilinear sikhara and curving clera. The portico that stood in front earlier is now missing leaving a few traces of its having been there.

Among other sites with monuments of Pratihar make, but in most miserable condition, names of Rainy and Chamrua we could mention. A Jain temple of slightly later date with Lord Santinatha as presiding deity exists at Urdmau about 35 kms. away from Chhatarpur.
2.3:IV-1 Bassi Barkhada: The site is unnoticed as yet. Here has been found an icon of Buddha comparable to early-medieval period on grounds of palaeography of the inscription inscribed on its pedestal. The discovery is important in that it points to a Buddhist temple surviving in this part even after A.D. 1000. Much more material relating to the sect might come to light if the site is systematically explored and excavated. The village is a few kms. away from Indrahar.

2.3:IV-2 Badgaon: A solid, five temple of about tenth-eleventh centuries A.D. is worthy of note. Save for the temple and a part of the pillars all that is left is the temple stages. The edifice was a five mainland temple indicating existence of seven stages. Unfortuantly, lying the temple is a large area of water marshes and swamps of the area. For villages like about three-fourths part of lake.

The construction given above does not tally with Badgaon figuring in the survey report of Lumbini. It is stated to having noted ruins of about thirty-five temples at the place, some affiliated to Buddhist and others to Brahmanism. From the Somvatiya temple, he recovered an inscription in characters of ninth-tenth centuries A.D. which contained the name of Vahdari King Varnadev Suli (Archaeological Survey Report 1903). One simply wonders why this Badgaon could not rise as rival to Kanjurano where the number of temples is much less.
Fig. 2.7 Nandi with climbing Skanda, Chandpur (Dist. Lalitpur).

Fig. 2.8 Visnu Temple, Chandpur (Dist. Lalitpur).
2.5:IV-c: **ganvanesa** : This too is a new discovery made during the explorations undertaken for the present work. Situated at a distance of 20 kms. south-east of Jhalsa, here survives a small Siva shrine of flat-roofed and single-slab pattern bearing a close resemblance to the early Gupta temples. But it certainly comes of the post-Gupta period as can be made out from the sculptural manner which are devoid of that grace and charm characterising the Gupta art. In addition to this Saiva shrine, one dedicated to Visnu could also be postulated on the basis of a door-lintel with Visnu in Kalasamhima lying near by.

2.5:IV-d: **Rakṣa** : This hamlet on a hill-top is about 25 kms. away from Panchhkuda. About eleven temples appear to have been in existence here assignable to 10th-11th centuries A.D. Utterly ruined beyond recognition, they make a moving spectacle. In affiliation they were Jaina as well as Vaisnavi. Though the exact number in either case is difficult to settle. Among the icons, still lying at the place, those of Shankara, Rama and Jain Tekai Maha Lakshmi merit mention. Inside a Saitya-gaṇapati a carving of Testament Visnu is also remarkable.

2.5:IV-e: **Pangrij** : Located 15 kms. north-west of Banach band, the village has numerous antiquities. The gateway of the Jugal-Kishore temple in the village consists of four janas and door-stills removed from the ruins of Kalacuri temple. At a distance of 2 kms. to the west of the village is Jadi Shavan or Isarmau, the original site of this old town covered all over with ruins.
of temple; it is surrounded by cultivated fields on all sides. Among the sculptures lying here, none could be taken of Vasayi Visnú, Nārāyana, Gaurī, Śanmukha, Hāmmana, and a few.

On the spot ground in front of the residence of Shri Pranali, Nārāyana images in the village are scattered some more art-relics, taken obviously from the old temple. A Kanyaka Pej Jina, Nṛśimha, and Vasayi Visnū are noticeable among these.

2.3:IV-g: KAMALAPALI: This too is an excellent site. At a distance of 18 km. from Rohata on the road leading to Tejpur, the village has a lovely location. None of the ancient temples survive now, but their grandeur greeted us at the very entrance. Under a fig tree on a platform are accommodated the dravā-tiltles with Visnū and Siva in their Kubā-tiltles. Hard by a forty-foot image of Hāmmana can also be noticed.

2.5:IV-g: Kandal is situated at a distance of 17 km. south-east of Pehndukhera; the village is known for its ruined Siva mandalas of Kālakūrī times. Only the sanctum and a fragment of the sikhara survive now. The sculptural bands of the jangha contain figures of sura-sundaris and perivara-devatas of Lord Siva. The pillar-frame also has copious carvings. Institute of any daily and decorative designs in another structure, resting on massive square pillars, standing close to the Siva shrine.

2.5:IV-h: KUNDILPUR: Words will fail to depict the beauty of this place. Dotted with hills, each of which is crowned by a Jain
Fig. 2. Headless Hanumāna, Dudhahi (Dist. Lalitpur).

Fig. 2. Ganēsa, Dudhahi (Dist. Lalitpur).
temple, the charm of this well-known sacred site of the Jainas is further enhanced by a large body of water called Verdhamanaghar. Encompassed and protected, the place must have attracted ancient saints.

Verdhamanaghar is about 60 kms. north-east of Bench town. None among the existing temples on the hills could be taken to a single or early-mural period. Similar in stage, they possess square body, domed roof and pillars at the corners.

Verdhamanaghar has two flat-roofed temples of the Gupta period to the west of Verdhamanaghar at the foot of the hills (Murdoch, P., JASO, April 1963). One is single-slab temple, a part of foundations and a smaller panel (Page 367). The doors and windows within are surely of later period, one of which is intact and the other a Hutchamabana mark of time.

A temple of concrete, of which the upper one has fallen now, locally known as Kamini Baba also comes to mention. Though a majority of architectural carving and details of any deity is gone, it poses the problem of ancient kings and the dedication. A stone stone slab containing representation of the Jainas, takes pair Chandras and Ambika, sitting with bhaktas on the tree in lying inside. However, we cannot be sure of its Jaina affiliation as the slab does not seem to be belonging to it.

High up on a hill is the famous Sade Baba temple. The temple itself is of much later period but its courtyard contains
some icons representing Jaina deities. Among these one can see Yaksis as well as Tirthankaras. On the basis of these art relics alone the ancient association of Shiva with the place could be established, as the temple shrines are of late-medieval design.

2.5:IV-1: 

 COMMANDING A SOUL-PAVING CONFLUENCE OF THE 
Barma and the Gariya rivers, it lies 37 kms. southeast of Damoh 
town on Gariya road.

The solitary monument surviving here is a marble shrine standing within an enclosure of modern walls and enshrining a Shiva. Situated on a low jagadi, it has a shallow porch, a large mantapa, a cushioned antarala and a plain garbha-grha. The structure rises above the mantapa in a single 
pada-prasada in plan and constitutes all over with devi-embodied 
carvings. The temple has no pradakshina patha (Fig. 2.19).

Near the office-building on the outskirts of the village is a small modern temple of terracotta into the jagadi and walls of this temple are studded with a number of small, a bada-
lintol with vina in the talata-dasna, arahamant caseta, and amala-pipec can be easily made out. In every nook and corner of the village we came upon innumerable icons lying under trees or on the nav-platorms or built into house walls. To name a few, Ganesa-Yermna, surya, chande and Navagraha are easily identifiable.

Upon a mound to the north-west of the village are lying several Jina images and six icons of Ganesa. From other indicat-
Fig. 2a. Gupta Temple, Deogarh (Dist. Lalitpur).

Fig. 2b. Gajendramoksa, Deogarh (Dist. Lalitpur).

Fig. 2c. Nara-narayana, Deogarh (Dist. Lalitpur).
ions as well, the site appears to have been sacred to the sect of the Garbage. The Kher Mata Kathia standing on the road also retains a rich collection of roller finely carved. The beautiful boar at Khutara tank in Panch town is also said to have been removed from Nohatu.

2.5:IV-j: Located on an island formed by the junction of the “mouth of the Kundu Nala with the Solna river, this village is about 60 km. north-north-east of Daman. Cunningham found here a temple of Vataavartan and of Dhanashri. He assigned them to A.D. 700. An inscription of Kalwara Karna was also noticed (Indian Museum, Very Report. 1903).

2.5:IV-k: Located 15 km. south-east of Daman, the village is chiefly noted for its sculptured panels, contained in and around an octagonal structure made up of a pyramid, Eminences of the Temple in its whole plan and design, nothing can be said of its other parts. Sages of sculptors lying in front under a tree must have adorned its walls in times past. Easily identifiable among these are Vismu and Varati.

Omitting the village scattered near the Taper tank are a number of panels belonging most probably to eleventh-twelfth centuries A.D. Among these we have an icon of Ganesa and a representation of Gaja-matkaras. Walking about a kilometre to the east of the village, we came upon a place called Sadi Devi. Within a brick-enclosure here are placed plenty of art-relics and architectural members. Note may be taken of a panel with svagras, an icon of Ganesa and one of Vismu.
2.5.4 V-1. Chhoti Badoni: Associated with Ajanta in Mahakali, Chhoti Badoni is about 13 km. from Hatia. It was once a site for a large temple dedicated to Shiva. However, it now stands as a ruin, with only the foundation remaining. The temple was built in the early 6th century and was later converted into a Buddhist monastery. The temple has been restored and is now a popular tourist destination.

Chhoti Badoni is a small village situated in a valley surrounded by mountains. It is believed to be one of the oldest inhabited sites in the region, with several archaeological sites located within its vicinity. The village is known for its rich cultural heritage and is famous for its traditional handicrafts such as pottery, textiles, and woodcarving. The village is also home to several ancient temples and monuments, including a large stone temple dedicated to the god Shiva. The temple is believed to have been constructed in the 7th century and has been restored several times over the years.

In addition to the temple, the village also has several other important sites of interest, including a large rock-cut cave temple dedicated to the Buddha. The cave temple is believed to have been constructed in the 8th century and is known for its intricate carvings and colorful frescoes. The village also has several other small temples and shrines dedicated to various deities, including Shiva, Vishnu, and Ganesha.

The village is home to several important families, including the Chhoti family, who have been living in the area for several generations. The family is known for its rich cultural heritage and is famous for its traditional handicrafts such as pottery, textiles, and woodcarving. The village is also home to several important institutions, including a large school and a community center.

2.5.5 V-2. Chhoti Badoni: Believed to have been founded about A.D.
Fig. 2: Seśaśayi Viṣṇu, Deogarh (Dist. Lalitpur)

Fig. 7: Jaina Temple (No. 12) Deogarh (Dist. Lalitpur).
mainly on the basis of Gupta and Roman inscriptions found from the adjoining Chakradharpur or Garhwaon hills, this small

town lies 6 kms. to the north-east of Dadia. Hard by the house

of the former Raja is a Jaina temple dedicated to Shetnath.

Completely deserted and dilapidated now, it is locally known as

Kusumbedar, obviously due to resemblance between a thronework

image and that of the Buddha.

The hillocks of Garhwaon, about a kilometre from the town,

possess two painted rock-shelters attesting the fact of early

habitation.

The survey team of the Department of Archaeology,

University of Saugar, collected some A.D. figures bearing

a inscription of miniature loo in centre with a standing

Brahmi legend in characters of tenth-ninth centuries A.D. Some

sketch of symbol can still be made out on the hill. Heads of

Garhwaon people lying near by also spoke on the过去. All of the

river had a rudimentary source of irrigation and supplies in those times.

The Garhwaon lava caving is actually a large cave

having a linga for worship. Nearby situated are number of caves

and sculptures assignable to the Magadha and Vatsyayanaka

periods. Figures of dogs, Gajas and Ksawaya-graha need

notice among them.

This hurried account of the antiquities shows that from

prehistoric times down to early-medieval, Chhoti Bedoni continued
to be a place of considerable religious importance. That is
furthermore, the town surviving speak of all the three
major religious sects having occupied it. The soil around being
fertile and dry with very low rainfall, we one must assume that that
came to the economic support of these sects. The only conjecture
that can be drawn is the possibility of the place having been
on a trade-route of early times.

2.5.4-a: Sujarra. But for a minor rock-shelter of the Jatasha
monarchy, Sujarra has nothing to offer. The village is situated
18 ms. north-east of Patia. The shelter is incised on the face
of a granite rock at the foot of a hill nearly invisible from
amidst of such rocks around in the vicinity of the village.
Hand-carved stone images of the various Jatasha
monarchs in sitting, the rock: the importance of the inscription
"M. 4", recording the personal name of the emperor ( Ashipthina
I, c. 151AD).

2.5.4-b: Charavah. The site of a painted rock-shelters here by a
survey team of the Archaeol. of larger places; this village on
the archaeological map of the district. Located at a distance of
8 kms. north-east of Patia town, Charavah has picturesque
surroundings characterised by a beautiful sheet of water at the
foot of the hills.

2.5.4-d: Kelegah. About 9 kms. north of Patia on road to Becondha,
the village yielded some punch-marked coins. The antiquity of the
village is taken back to the Satavahana period. The icons found
Fig. 2. a) Jaina Temple (No. 15) Deogarh (Dist. Lalitpur).

Fig. 2. b) Ācāryas, Upādhyāyas and Sādhus, Deogari (Dist. Lalitpur).
here included those of Vismi, Gajari live with matrkas above him, surrounded by homeless lupa, karoti, karaperti, Garden, Varuna, karagrenen, kapera and achara karavanatha (Indian Annual Archeological Reports 1963-64). Remarkable among these was a massive icon of the monkey-god.

2.5V-5: Entulali: About 3 kms. off Kedari, the village has a claim to mention for the find of an icon of Buddhist rodder parsa and much to early-medieval times. The only other known image from here is that of the pichwai.

2.5V-6: Panja: About 13 kms. east of Dabla on Sonina road, the village has a collection of sculptures, 3 kms. In affiliation. These include carvings of Varuna, Vismi and Ganese. An interesting find from here was a colossal linga with representation of divine figures now returned to a museum in Dabla town (Indian Annual Archeological Reports 1963-64). Oddly enough, the name of the village proves ironic.

2.5V-7: Shaha: Standing on the bank of river Shahi. Famous for its handcrafts, the village is 23 kms. from Dabla. The temple appears to have been vacated recently but the ancient sun-dial stands all the time when the deity was represented anticamente. The village could narrate a number of cyclic and traditions associated with the origin and history of the temple.

The sun-dial itself has nothing remarkable to interest us save its circular shape with raised points at the periphery,

standing, besides, for the planets.

The shallow niches of the cells contain a large an
icon or statue and a pot-bellied deity. The sun-dial is embedded
in a high platform. Inside a small tree in the area lie a
few more sculptures indicating that the present temple replaces
the place of an old one, most probably of early-medieval age.

2.57 km south: A place of pilgrimage for the local folk, it must
have not been pampered from the post-Dynastic age. The shrine
contains more than a thousand in number belonging to medieval age
but has image of Vishnu kept in temple no. 76 whereon an inscrip-
tion on its aureole in haadha-shruti characters of about eight
rupees dated A.D. 1595.

Close to the near jeonoha is also a place of pilgrimage
known as an eulogious and revered shrine. Here

in a corner of the temple, amidst shrubs, there are
representing Lingkhana, Gaya, Vindhy and Vrata-samhitas and a
frequency the spinning the pulling, round Sundara Chau, a visual
with a clear skipping is especially noteworthy.

2.57 km north: A railway-station on the Dhanbad-Kharagpur railway-
line and a close of Jharkhand government. The location of the
is in latitude 25.05° and in longitude 85.55°. Cunningham introduced

Dhau,
Fig. 2-1: Mānastambha, Deogarh (Dist. Lalitpur).

Fig. 2-2: Caturmukhanatha Temple, Nachna (Dist. Panna).
not doubt the popular tradition which holds king Chandravarman as founder of this city (Archaeologica Bombayensis 1903). The king is reported to have instituted a great festival here, and so, it came to be called 'Nabha-chandragiri', shortening later on to Nabha.

A lot of religious stories are told but the little that remains helps us in understanding the main religious system flourishing here. Majority of the temples were made into masjids or mutilated out of all recognition. To quote Sir John "The only Hindu building now standing is part of the palace of Nabha or Rama! Deo on the top of the hill fort which has been converted into a masjid'. In the length of Mir Bakhsh Shah and adjacent areas and he counted no less than three hundred temples of earlier times. Only a black stone-pillar and the remains of a 'lakshmi-bhavani' and a 'sital' and the traces of 'lakshmi-bhavani' are left. The site is covered with shrubs and grass. It is said that the temple still stands on the basis of a mound built into the wall of a lake.

One of the very fine monuments of Nabha, Madhuvanta may be taken down. Nestled in a rocky valley in the north-western corner of the Hanumanganj lake, it is made of granite. In size, it is equal to the largest of Khajuraho temples. The sanctum is empty but the mark of a lingam having been fixed indicates its Shaiva affiliation. Cunningham speaks of another dilapidated temple to the north of Nekra-matha and known as Madarla-mandira connecting it with Lord Krishna, though the connection does not
Tanaka was also a subsidiary name of Thanjavur, the family deity of the cartelle who are believed to have brought his cult to Mahoba (Indian Archaeology 1908). The temple dedicated to him is of small size and has none of the architectural features in other cartelle temples. It enshrines merely the rude and naked idol of a rock.

Rocks is dotted with hillocks all around. Whichever direction one moves one, rude-cut reliefs grace the eye. Of utmost importance among these larger than life representations is a rather sculpture of Gajasura-sannara made in the 14th century. But for that epic episode, none would have had any idea or lust for such a theme. A spot on the road has a bust of another warrior and this bust is usually the butt of jest even by locals known as dha'sadguru.

Several godly names have survived at Tanaka, but he did have a built an images of their deity. The Sreekaravalam, Sreekrishna, Sreekrishna, Sreekrishna, Sreekrishna and Sreekrishna have been shifted to Government Museum, Chennai. The image of Sreekaravalam is said to have been found in 1923 and that of Sreekrishna in 1919. Similarly a mirror has been used to carve out these icons, such is the sound that by a second image of first Tirucherai on being struck died it seems to have been made of metal.

A few rock-cut reliefs behind the temple of Sadi Sandika include figures of the Jina and Yaksas. Hard by is a natural cave.
Fig. 2. - Caturmukha Siva-Liṅga, Nachna (Dist. Panna).

Fig. 2d. - Visnu Temple, Bhenswaha, (Dist. Sagar).

Fig. 2g. - Govardhanadhari Krishna, Bhenswaha (Dist. Sagar).
resemblance figures of Adinath, Vamana, Narasimha and Yakshi

Kadamba. The report of Kadamba also refers to some sculptural
statues of Jain deities, a few with lotus Terraces. A Jain pedestal
with a markarika stands in the garden attached to Sahastra干嘛’s

Maulana absolutely discount the now of Buddhism though it
did flourish on the soil of Kanoba. The first of its traces came
to Maulana when he found a pedestal inscribed with well-known
forms of Buddhist faith in structures of eleventh-twelfth
centuries AD. Later on, icons of Vajravarahi, Mahamaya, Avalokiteshvara
(Fig. 3.19), atypical Avalokiteshvara (Fig. 3.20) and Tara were
found of from oblivion indicating that Buddhism had a fairly large
following at Kanoba in the early-medieval period. It needs to be
underlined that the icon of Sthanaka, Vakasvad from the finest pieces ever produced by the Indian gunji. All these
relics have since been removed to Lucknow Archaeological Museum.

Within the Vakasvada relic and nuclei of considerable
Leftover, a sandal, lata and a Kalki’s speech horn and we
have with certain independent representations that of Tara. Most of
that are concretely with the varying shapes of artificers
various, are usually been known to be taken of a later and
badly mutilated form of the goddess lying in the garden at Marwa
Singro. One icon in present is showing the deity with anugam
(Fig. 3.22). So such images is reported from anywhere else
(Sripatha Prachitra: 1977).
2.5:VI-19 Padmavati. Located 15 kms. north-west of Mahoba, the village is notable for its Jain temple of special significance here as the only one of three sanctuaries round a common image. The temple-like image of its time, is ruined but Padmasana Jinas placed on the door lintel leave us in no doubt about its dedication to Jain faith.

2.5:VI-20 Tungalva. Lying at a distance of 3 kms. south-west of Mahoba, the sole surviving early temple here was dedicated to Surya. The antiquity of the place is taken back to King Baliavatika who is credited with having raised the shrine and from whom the village takes its name (Archaeological Survey of India, 1903). The king was great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-grandfather of Chandragupta and ruled from about 525 BCE onward.

From the absence of any sculptural survivals and traces of the building it may indeed, the temple early probably having been taken up by the Ghatukhals and Bhojpur, the living quarters of a ghatuka or a priestess is built on what is now Chandi Ghat. On the outskirts of the village is a small pond of recent origin and two excellence image of Surya and Viśnu (Fig. 3.22) have been accommodated. Both are accompanied by their respective parasols, vases and attendants.

Before passing on to another district, the live temple of Ujain may also be visited. It is remarkable for having an
Fig. 2. *Lakulīśa, Bharcha, (Dist. Sagar).*

Fig. 3. *Sun Temple, Markhera (Dist. Tikamgarh).*
Urja temple which few temples of Central India possess. Built entirely of dry granite masonry, it has projecting eaves-covered in three of its faces. The upper story is merely a small cella with doorway to the south as well as north. Nothing has survived "157" though its Saiva affiliation is beyond question. The cells are devoid of sculptural bands. The temple could be included among the earliest of camellia shrines (Fig. 2-33).

2.5 THE BRADSTONES

Deitari or Deitari: The only monument meriting our study here is a vihara temple within an enclosure standing outside the town beside the road coming from Chandl to Chhatarpur, occupying the high ground with grazing fields all around and looking over the landscape, it casually4\(^{stimes}\) captures our attention even while passing in bus (Fig. 2.24).

When the road is driven along the underclay, the view from the vihara is excellent on the back of his outlying and intrusion of the Chhetri and the Chettian. Toally cultivated and cultivated season is drawn and should be assessed among the very dense clusters of camellia shrubs prevailing in all region.

2.5.2-3: BRADSTONE: There is a classic case of chance playing a part in discovering the past. Some cattle grazing in the vicinity of the village came upon a few chisels on digging
a mound. Systematic excavations at the site followed and were
undertaken by the remains of some temples becoming bare. Actually,
the site was little more than a small peak with a mound of
burnt and brick-bases on the back of the revulat Jari-she-loh.
The relics recovered included representations of Vima, Mustapha
and Qaraca. The excavation exposed outline foundations of two
temples, circular in plan with a projection to one side signif-
yying probably the entrance part (I.A.A.R.: 1965-66). Among the
antiquities recovered were two door-jamb and two door-linlals
bearing figures of Qaraca and Qaraca respectively in the Balatabimba
on grounds of style the sculptures could be dated to tenth-
and eleventh centuries.

Babulak (a mountain) is essentially near a hill or the city of
Ahmednagar. It was once a fortress of Sufi Saint of Ahmednagar
who lived there, a legend on the hill, and this is named the

Babulak is a village situated near the mountain
sculptures on excavations which now form part of this jirna.
This jirna collation is recording more among these are icons of
Qaraca, Vima and Qaraca.

Before passing on to another district, mention must
be made of the palan museum housed in the heart of Thansui which
contains thousands of 500 sculptures and artifacts covered members in
various states of preservation. A good many of them come from
the famous Gandhara sites of Chandpur and Luchani located in
Lalitpur District. The collection includes icons of all principal
Buddhist, Jaina and Hindu deities and Gaurishankara, hailing from Bodh-
Gaya. Here we see earlier Vajra icons of Visnus like Vamana,
Vishnu, Narayana and Sriharika which are not easily "found" in
North India. An eighteenth century image of Visnus in the palace museum
collection is particularly noteworthy.

2.5: Vajra; Kalā: Tradition strengthens. It is to be the place
associated with one of the greatest Vyas of India, Veda- 
Vyas, whose epic, Mahabharata, is the longest epic
of the world. Agreeing with this tradition, J.B. Bajpai holds
that the epic came to be composed at Kalā (Bai’ar, Krishna
Deo, 1957). A mound near here known appositely as the Vaisnava
has yielded several icons and terracottas. Among the images we
would name are Gaja-lakshmi, Vriksh and Visnu who now have an
important place in the collection of Kathman Dharma. From long-
ago, the Vaisnavas may be taken as terracotta sculptors in
central India part of this collection; an extensive record of their
Vajra has been maintained. It is difficult to say how many
of these were from Kalā but in the recent years all of them can
not be listed and of course, there were many more
during the time beyond which have been found in areas adjoining, thus
not very far from the foundation of Bardail. Notably of mention
among these terracottas are fine figures of mother-goddess,
Kahisa-mardini and Ganesha. Accommodated besides them are two
miniature linens representing of scapes in mind, having
four broad fingers one on each side. Two of them sit in if re-
sidered it in proportionate to and the remaining one in chronic-
severance.

2.5.10: MUNI, KASHI 

2.5.10:a: Deeply i The village owes its name to the mythical
Praja Manasa who is supposed to have selected it as his capital,
situated in latitude 24.45° N. and longitude 76.45° E. on the banks
of the Jantini river at a distance of about 12 km. from Haridwar.
Haridwar is better known now as the Gateway of the Ganges.
Naturally, therefore, the sole surviving monument of our interest
here is a Caines temple locally called Banur Ke Linga. As a
result of time, no hill in the surrounding has remained to indicate
the site of a temple, nor is the city ample in size, not much dawned on nor any great
sign of life in the area.

In the vicinity can be heard the melodic strains of
Ghazals and Sufi melodies. The representation
among them is that a dimination with the spiritualism of each side.
Flashing the evil unity on either side are teravandhas and
Supernatural, making the whole composition signify the concept
of simple unity; those of the past and future along with that
of the present (Fig. 2.25). At a distance, of 2 kms. to the north-
west of this city is the Ganesa temple stands inside a neigh-


FIG. 2: Religious Symbols in Rock-Paintings of Bundelkhand
Village. Only the chief image has claim to our notice. Figure with no less than twenty-four arms, and holding a variety of weapons and objects, the god has found here a remarkable representation.

2.5: IX: Belur, a famous temple site in India, the religious centre of the Chalukya is situated in latitude 24°30'N and longitude 76°18'E. The actual remains of this place stand close by the railway line. Belur is 2 kms. away from the Mumgudi station of Central Railway between B'gaon and Dhanori. In spite of the inland and dismal look, the spot is remarkable at least once to have an idea of the devastation caused by the neglect of the ruined vihara. Conspiring in silence, these masonry withering away, are milestones of our ancient history.

Not far close to the railway line and providing the eyes of modern passengers is a famous temple locally known as "Dharmaraja." Here is the remains, till in sight, all alike has fallen prey to the hands of the vandals since the last dozen of years. It is difficult to realize upon its dedication. The figures of Shiva, Vishnu, and Kubera breathe life and gush.

After going to the village one comes upon the remains of another great temple locally called Rajgir Mahadeva. Perhaps it was a parasangha temple originally. Here the small shrines still survive in the corners of its courtyard. The main temple enshrines a colossal linga which is beautifully
of the five deities of Vaisna, Surya, Ganesa and Nandi, one in each side, in addition to the numerous miniature lingas. Obviously the temple was dedicated to the syncretic worship simultaneously paid to the five principal deities of Brahmanic faith. Our view gets further weightage from the fact that some of the smaller lingas (pl. 2, 36) lie outside in the courtyard. The temple is really unique for the sanctum and the mandapa which have wonderfully articulated the outlines of elements.

Facing the temple is a plain mandapa in which a beautifully executed and fully elaborated figure of Lord is enshrined. The temple is unique since the artist has shown a boy-figure wearing a lion-cloth and anklet ornaments as attempting to climb the deity from its left side (pl. 7, 37).

In the subsidiary shrines, to the right, were dedicated to the deities Durga and Kamakshi respectively. We have hardly mentioned that Chandraketu must have been a prominent centre of Hinduism. Mahendra Varma made a special study of the area of Chandraketu (Mahendra Varma 1973), and yet has neither dealt with the Navli icon, mentioned above, nor the cult of the temple, to which the Navlalingeswar temple was definitely dedicated.

Note may be taken that the Navlalingeswar temple as situated near the embankment on a hillock. At the back of the embankment stands the Frekeha temple of which hardly any trace is left except for the rudely formed figure of bear bearing an inscription.
Fig. 2. Door-lintel of a Śiva temple (Khajuraho) (Dist. Chhatarpur).

Fig. 2. Sādāsiva, Khajuraho (Dist. Chhatarpur).

Fig. 2. Kāpālīka Teacher, Khajuraho (Dist. Chhatarpur).
of the front of its pedestal. The record is dated in 1433
(Ad: 1140) thus belonging to the reign of Aulechenna. (Muhi-
Abad: Ann. XVIII, K.) The temple is a typical
Hill temple having placing four feet of a small linga on
the front of animal. Underneath the skin is half a linga.
Another description is obtained on a distinguished pillar relating
to the temple of Siva. The shrine is ruined.

Raising a little to the south of this group there is
upon "Durru Mathia", a Visha temple, identified only on the
basis of his figure in the Patalabimba and at the entrance in the
sanctum doorways (Fig. 2:28).

Going still further towards the south is a third group of
temples locally known as Sadi Selma, but a very few
are to be Valanche temples. Late for their exact position no
record nothing has survived. Nor have the carvings
representations of Brahma and Vishnu in case of one which
is shown facing place to place with the demigod Sivasarma.
Very few inches of lord Siva we get, but from context across
beautiful temple have been as twice.

The third group is located across the road from
(Fig. 2:30). Mentioning mention here is only an ancient temple
Dhaka, of which only the upright is in situ. Another temple
mentioned perhaps as Dhakka, is just a small room and the
colossal Hayatunga Jina is seated in the back-heel, barely
visible in the room outside the room is lying a Balitakana. Although our survey of the temples leaves us in no doubt that it was as good a temple-town as was possible even though the temples were not in any one style, plan, elevation, and proportion. It is not possible to ascertain whether these temples, like their medieval counterparts, came into being through royal initiative only. A certain amount of funds must have flowed in to finance the teaching of these temples. We are yet to come across the upper-places or other lands by which a part of the revenue was made over to the temple priests for their maintenance. In approaching like any other, lacked holiness of location and fails to find a place in the list of temples and edifices of early medieval times.

Al-Banna A surmount a hill, forested and situated beside a large sheet of water in latitude 24.25°N and longitude 78.24°E. Al-Banna is 6 km away from the nearest railway station of the city of a bazaar and bazaar. The road and road, a mile or two, the remains of the city, and the city, void of an access to communication today, the village is believed to have stood in an important trade route in times past. Al-Banna has referred to it as a big city. A Chans inscription mentions a village Budaalpaya which could very well be taken for modern Budaalpaya.

The chief part of temples is located to the east of the present village, commanding a fine view of the Ramsagar Lake.
Fig. 2: Jaina Remains, Chandpur (Dist. Lalipur).

Fig. 2: Temple group, Dudhahi (Dist. Lalipur).
that imparts a unique beauty to the place (Fig. 267). The
votive shrines consist of two temples with spires, two Siva
temples, one Shiva temple, two Saina temples and a modern temple.
Of the Siva temples only the sanctum stands in situ. The Varaha
shrine is merely a pillar-shrine, under which a huge statue of
the boar is enthroned. Cunningham speaks of two more Varaha
shrines.

Vishnunathas was the preceding shrine housed in one of
the Saina temples, the other probably being dedicated to Adinatha.
of the former only the sanctum remains whereas in the latter
a part of the verandah is also in situ.

The largest temple at Bodhali is built on a peculiar
plan, for which no parallel exists elsewhere. In form it is a
cross with two long limbs and two short limbs meeting in the
middle. The centre portion consists of two rooms with a doorway
between them and no provisions for a back-wall against which a
statue could be set. The casing of the spire has fallen. The
limbs, too, are missing and so also the pedastals. Cunningham
thought it to be a Saina temple entirely covered by the verandah
structure, but there is hardly any basis for such a conclusion.
He, however, has all praise for its architectural design as well
as for itsatial symmetry and beauty.

Sarna temples are very rare in India. The so-called
Sarna temple of Srijuraha, was originally dedicated to Visnu.
Budhahini has one and probably it is the only surviving example in existence. The palace, the temples and the river have
changed. A stone-studded human figure of the god riding a gaja
can be made out in the balustrade of the door—way, testifying to the fact of its dedication to Vishnu. Possibly further studies
of our temple is a pilgrim's record in which the deities of
and his consort Devi have been paid the homage by the devotees
of the goddess. Running now temples at Ruhani but in times past it
was a stronghold of the Yogi cult. Out of many Yogi
temples have so far been discovered one such was situated at Ruhani (Nabha: 1978).

Interestingly as it might seem, all the available
inscriptions from Ruhani belong to the period 1100s. Carving
the one already known, we get six more records (Indian Archaeology
Suppl. 1909) in naga characters of about eleventh century A.D.
published by G.S. Kothari, son of Kamal and second
of the great Pandit Kothari. He said the inscription it was found
the village. They give us the reality a verbatim account of the
name inscriptions. The presence of a signal of the royal family at
Ruhani point to out town and later on during the full-fledged
kingdom. The town gets greater weightage all kinds of the above
records be often identical with the family of minister Vasanapati,
mentioned in Shilas stone inscription (Prajakta stele: 1692).
The minister claims to have killed a Donna chief Sanna and r
restored the local chiefs their lost dominions.
Be that as it may, Pudhahi records demonstrate that a few of the temples owed their erection to royal munificence. The second group of temples is located about a km. to the west of this group in the midst of a dense jungle. An eerie silence hangs around. They are known as Baniya Ki Barata or Baniyas's marriage party with reference to the belief that Jaina Baniya Depat-Khepat financed their raising.

One more rare temple we get here is consecrated to the monkey god, Hammama, whose huge but headless statue presents a pathetic sight to the on-looker, standing, as it does, amid heaps of sculptures and architectural members that once constituted a shrine for it (Fig. 2.31). A Jaina temple having been here can be clearly made out from the remains. Cunningham noted here a temple of Vismi and a Varaha image in addition to what now survives (Archaeological Survey Report).

To the north of the main group within a brick-enclosure we come upon some more carvings. An icon of Ganesh is unique in having the figure of Ardhanareshwara at the top of its prabhavati flanked by Brahma and Vismi present with their consorts (Fig. 2.32).

2.5: IV-d: Deogarh: Located in latitude 24.32°N. and longitude 78.15°E the hill fort was known by a number of names in times long past. Inscriptions preserve at least three of them—Sri Santinatha Tirtha, Lauachagiri and Kirtigiri (Epigraphia Indica: 1892). Lying 30 kms. south-west of the town of Lalitpur, the
fort now is a well-known tirtha of the Jains who have continuously and consistently maintained their connection with it. Few places own such natural beauty as ZundalKhond as that of Deogarh. The meandering waters of the Betwa flowing with melodious tune, the sprawling verdant woods all round and the charming lofty hills characterizing the landscape, create and radiate joy and purity towards the pilgrim searching salvation from worldly worries and woes.

Prominent among the monuments here is the Siva temple (Fig. 2.32) later known as the Basavatana temple of Sagar Matha. Known to be one of the earliest situate shrines of India and well-known as a gem of architecture, it has a rich treasure of 73 and sculptural art. Panels of indescribable beauty and immortal art adorning Gajendra Mur (Fig. 2.34), Nara-Narayana (Fig. 2.35) and Devasayi Virat (Fig. 2.36) decorate its jangha. Excavations carried out in the courtyard have yielded numerous sculptural representations of scenes from the Purana and Mahabharata.

Matchless in art and magnificent in mythological content, the temple marks out a significant stage in the history of religion being the earliest example of panchayatana variety.

The Jaina remains occupy the south-eastern portion of the Deogarh fort and are enclosed by an inner surrounding wall, the date of which is not known. The village of Deogarh is a few hundred yards west of the hill. When Cunningham came, the name
was applied to the village only, the fort was known as Karnali. The fort is believed to have been built around 997 A.D. during the period of Kirtivarman. To all appearances about 35 to 40 temples must have dotted the site, though the official number fixes the figure at 31. The size and shape vary greatly. Large temples with tall eitharas stand side by side with tiny cells not allowing an adult even to stand erect. Only Nos. 12 and 15, dating from about ninth century A.D. possess artistic ornamentation (Fig. 2.37 & 2.38), the rest being severely plain save for the door-frame which is usually beautifully carved. The concept of North Indian temple architecture finds little translation only in case of two viz., No. 18 and No. 26. All others are what may be called hall temples consisting only of a square or rectangular room. An inscription engraved on the inner door-frame of temple No. 12 records that the place was known after the presiding deity of the temple as Sri Santinatha Tirtha in tenth century A.D. (Clause, Bruhn: 1969).

Earliest among the dated Deogarh inscriptions comes from the period of Shoha Pratihara put up on a pillar in temple No. 12. As a matter of fact, upwards of 400 inscriptions lie incised in the area covered by Jaina tirtha complex (S.P. Gupta, K.S. Ramachandran: 1977) but a great many of them being dedicatory in nature we can hardly extract anything to our purpose. By far the largest number consists merely of a couple of words not extending up to even a normal dedication.
Of greater importance and deeper significance than the temples or inscriptions, therefore, are one thousand odd images Autoportraits inside as well as outside temples- a priceless but large legacy indeed. Part of this treasure is made up of Jina-icons and part of lesser worthies like Bharata Cakravarti, Bahubali, Amrta, Upadhyayas (Fig. 2.39) and Yaksa-pairs. In the history of Jaina art and Iconography, Deogarh, marks out many a milestone. In one of the Jina-icons, the artist has verily worked wonder.

Image No. 13 has been hailed as highest-production of Indian gems to be classed with the world-famous Sarnath Buddha (Clause, Briton: 1969). Nanastambhas constitute as good a source of Jaina art as the temples. One of them now shifted to the Dharmashala courtyard, is an excellent piece (Fig. 2.40). There are three steep flights of steps hewn in the cliff leading to the river Betwa. They are known as ghatis. Rock-cut sculpture of Deogarh has been executed here, the earliest dating back to the Gupta period. Maharghati is notable among them being carved with twelve niches containing lingas and other deities. Saptamatrikas accompanied by Vireshvara and Ganesa make part of the sculpture here.

The Chati also bears a record from Gupta times and two in shelly characters.

I have found the place to be most interesting the last as well.

To the south of the hill is situated the Rajaghati or traveller's rest, but it is not worth to be visited in his Katicheti, preserving an inscription of king Kirtivarma's time (Epigraphia Indica: 1892) and representations of Vismi, Surya, Ganga Yamuna, Lksmi and Saptamatrikas. The third Chati has
distinguishing epithet, Siddha-ki-Gupha and bears a inscription
in later Nagari characters. The cave contains a few primitive
drawings and, hard by, a figure of Mahisamardini is carved. At
Hathi Darwaja figures of Parshvanath and a Yaksa couple have been
accommodated in niches. A baoli below the south-west corner of
the fort also has some relics round it.

Buddhism, too, managed a foothold at Deogarh as is
evident from the discovery of a single Buddha icon from the debris
lying between the Jaina temples.

In south-west corner of the fort a temple dedicated to
Varaha and assignable to the Gupta period struggles hard to
survive.

At no stage of her history, Deogarh had the honour to
be the capital of a kingdom. A prince of the imperial Gupta family
is believed to have lived here and built the Desavatara temple.
(F.K. Agrawal: 1968) but the evidence allows only of a conjecture.
No prince of the Pratihara and Candella houses had his head-
quarters here and in none of their copper-plates we have a
reference. One wonders, therefore, who financed the making and
maintaining of Deogarh shrines. We do have a Candella minister
in one record who claims to have constructed the fort as well as
a flight of steps but it is not clear if he did so in his private
or official capacity. Financing of the construction of fort
involved fabulous funds. With Jainism we can walk on surer ground
having numerous records to help us on the point. The whole of their huge holy complex owned absolutely to the faith and finances poured forth by pilgrims.

2.5: EX-EL: Madanpur: If name is any indication, the town was fathered by king Madanavarman. But an inscription of earlier period found at the place proves its prior existence (Archaeological Survey Report: 1903). Obviously, Madanavarman only renamed it.

Situated south-west of Mehroni at a distance of 36 kms, the original town of Madanpur stood to the north of the present one now dotted with Jaina temples. Collectively spoken of as Pandamari, being five in number, the temples offer us nothing save a few icons of ancient times. Walking a little further north we come upon three Jaina temples known to be the oldest at the place. One of them has an inscribed pedestal with fish-symbol bearing the date v.s. 1212. Another preserves icons of Adinatha, Gommateshvara, and Sambhevanatha and a long record. The latter is dated v.s. 1206 and mentions Madanpur. Further, north-east to this trio, we have two more temples.

Brahmanical monuments of Madanpur lie to the north-west of a large sheet of water. Their dedication to Visnu and Siva seems beyond question as Cunningham saw a colossal board and a life-size bull lying close by (Archaeological Survey Report: 1903). Of the two, the smaller one has the record referring to the name Jejakabhukti-mandala and victory of the Cahamana king Prthviraja
over Paramardi in V.S. 1239. Curiously enough, the temples are called "Alha's Kachahari". A chief Alhana Deva does figure in another inscription of the temple, though we cannot be sure of his being identical with the hero in tradition. The temples make a sorry spectacle since nothing survives save their mandapas.

A little to the north-east we have one more Saiva shrine housing a ten-armed Siva and ten-armed Camunda.

2.542: Siyadoni of bygone times, the village is situated in latitude 24°50'N and longitude 76°23' as a distance of 18 kms. west-north-west of Lalitpur.

An early-medieval centre of industry and trade, it also served as seat of a Pratihara governor at least for four generations as is attested by the solitary stones inscription found here (Epigraphia Indica: 1092). The lengthy record is indeed a rare document demonstrating, as it does, the economic role and role of the temples in town life. Hardly any professional class of the town is missing in the record that remains a sort of memorial, containing twenty-seven donations made over the decades by traders and artisans providing for the requisite materials of worship in the temples, named in each case.

The second part of the inscription opens with an invocation to Lord Ganessa and a certain Damodara is said to have founded a temple of Murari now identified with a ruined structure at the neighbouring village Satagato.
2.5: X KATRA DISTRICT

2.5: X-a Ajaygadh: Difficult of access and destitute of inhabitants, this hill-fort is located 31 kms. west of Patna. The original name figuring in its records is 'Jayajana Surjaga' (Archaeological Survey Report: 1903) verily a city of victory.

Even while climbs one can not miss the crude carvings on the wall beside the path. The deities depicted include Hammuna, Surya, Durga, and panels containing twenty-four jinas and septa-matrikas. Near the Northern gate two large bodies of water bearing the name Ganga-Yamuna greet our eye. Another tank Shresswara is situated to the north-east. Scores of sculptures are filled here, of which the only notable being that of Sresswari Vishnu.

At the southern end is Paramala tal. The chief temple complex of Ajaygadh was constructed here earning the curious local appellation "Chandeli Mahal". All the shrines here face west. Two of them have Lord Siva as the presiding god and the other two have Visnu. Shorn sadly of much of their majesty and magnificence, these temples consist only of their mandapas and sanctums.

Ajaygadh is rich in rock-cut sculptures. Those executed near Tarhaoni Gate represent Astasaktis, seven standing, the eighth standing. They are rudely rendered with names inscribed below. Here we also have the record of Bhajevarman. Among
other sculptures, reference could be made to some Jinas, a cow suckling her young one, the goddess Sasthi holding a child and flanked by the pigs. Symbols of palm, seven in number, need particular note.

2.5: X-b: Dilhaganj: Approachable from Saleha in Pabai tehsil, the village stands on the banks of river Sidha. Appropriately enough, a temple of Siddhanatha Siva attracts our eye to a hill towering the town. Pandaraiha in plan and elevation, the shrine with a sikhara a surviving, has also a mandapa, an antarala and a gopura as its organic parts.

2.5: X-c: Yohandra: Set in picturesque surroundings with beautiful backdrop of hills, the village is situated 47 kms. south of Ranna town. Not a single shrine survives now but judging from the number of sculptures and architectural members littered in the lanes and by-lanes as well as vicinity of the village, a dozen or so must have dotted the site in times long past. Sorry becomes the spectacle when one comes upon beautiful pieces being trodden upon by the passers-by with utmost indifference and insensibility to their artistic importance or historic worth. A few fortunate ones have the honour to be huddled together under trees exposed to the elements all through the year.

The largest of collections is dumped inside a dark and dingy cell, hurriedly planned and clumsily constructed near a tank. Meriting mention the representations here are yogasana visnu,
alingesana Uma-Mahes, Vamana and Ganesa. Door-jambs bearing river-goddesses and door lintels preserving Visnu and Siva in their lelatabimbas speak of several temples having been here.

Lying half-buried under earth in a by-lane is a massive but excellent icon of a Jina. Beneath a Neem tree on a raised platform sit several yaksa-pairs and other worthies.

To the east of the village inside a Vadirpanthi-baoli, some more Jaina relics have been built into the wall. Remarkable among these are a carving of Yaksi Ambika and another of firthabhakara Parasvanatha. Hard by stand some Vadirpanthi temples. Peeping out from their walls we see Brahma, Sarasvati and Trivikrama. No record of any period is known to have been recovered from here.

2.5.1x-d: Machne: Secluded, serene and sylvan in surrounding, Machne is well-known for the temples of Parvati and Gomukhaka Debodav, monumental memorials left by the Gupta architects and artists.

The Parvati temple is earlier of the two consisting originally of two stories, it retains now only the lower one. The sanctum is empty but has a highly ornate doorway. A covered pradaksina patha was unusual among the features of this temple. A few of the relics removed to the courtyard include a square pillar-base or capital with bold carving of four Visnu avatars,
a caturmukha-nidra linga and an image of sukhasana Ganesa. Earlier a door-lintel with Laksmi in lalatabimba was found here.

The Caturmukha Nekhadeva is one of the earliest sikhara temples of Northern India. We simply wonder at its successful resistance to onslaughts of elements over the ages. In itself, this well state of preservation is a tribute to the makers of this majestic edifice (Fig. 2.41). The Mukha-linga occupying its garbha-grha will defy description. Boundless in beauty and matchless in grace, the piece is one of the finest products of Gupta genius (Fig. 2.42). The sikhara, though heavy and mighty, is curvilinear in design carved all over with caitya-window theme.

The authorship of the temples is difficult to ascertain. The twin inscriptions of Vakataka feudatory Vyaghradeva of Udachakalpa line found here hardly help in the matter. The endowment made for the maintenance of these temples is also missing. Most probably some local noble financed their erection as well as ornamentation. At present Nechna enjoys the prestige of being a place of pilgrimage for the people around who come especially to do obeisance to the Caturmukha Shankara...

2.5 XI SAGAR DISTRICT

2.5 XI-a: Abchand: About 30 kms. west of Sagar town on Jabalpur Road beside the bank of river Gadheri. Abchand has a large legacy
of prehistoric art. High above in hills the caves contain numerous paintings going back to the days before the dawn of history. To quote K.D. Bajpai (1977). The Paintings can be called prehistoric in the sense that even in historical periods, some of the aboriginal authors of them have been leading a sort of prehistoric life. Of immense interest for us are some religious symbols such as Tree with sun and star, Cross, Vajra, Svastika, Hand-palm and Cakra (Fig. 2.43).

2.5.3.2: Sripur: This is a new discovery made in course of explorations undertaken for the present work. The village has hardly any inhabitants. It is absolutely abandoned. Here stands a tatteringly temple, silent and solitary witness to a bygone period of glory and greatness. About 25 kms. north of Bina Railway junction, it was raised right on the bank of river Naren. Built entirely of buff coloured sandstone, and badly ruined beyond possibility of reconstruction, only part of its gateway, garbha-griha and alakhara survive. Wild trees have shot through its walls and floors and the end of its existence is merely a question of time, unless the Archaeology Department awakes to its importance coming for rescue and relief (Fig. 2.44).

Though the sanctum is destitute of its presiding deity, its Vaisnava dedication seems certain on the basis of a bold representation of Goverdhanachari Krishna occupying a pilastered niche of the outer wall (Fig. 2.45). Among other art-relics, representations of Visnu, Kartikeya, Mahisamardini
and Siva within a caityagavaksa are worthy of mention. A Sati-
pillar record does survive near at hand but it cannot provide
any clue to the date of this temple. On grounds of style and
architecture, its tentative period could be eleventh century A.D.

2.5: XI-d: Bhargad. About 10 kms. west of Sagar town the village
is known for its painted rock-shelters. Bearing upon our theme
we have here Buddhist symbols Nandipada and Tri-ratna (Fig. 2.43).

2.5: XI-d: Bhargad. The village is a new discovery 25 kms. off
Bina town. None of the shrines has survived. Only a few sculpt-
ures lie huddled on a platform in the heart of the village.
Identifiable among them are Naras Ganesa, Visnu, Brahma with
his consort and riding his mount. A curious carving is that of
Lakulisa, the Benag sait (Fig. 2.46). In the absence of
inscription, the antiquities could be assigned to the end of
early-medieval age on the basis of style.

2.5: XI-e: Bran. Located in latitude 24.6°N. and longitude 78.15°E
on the bank of the river Bina, Bran lies 50 kms. north-west of
Sagar town. It is the oldest inhabited among all historical
places of the district. Airikina of yore, it commenced its career
in history as a large chalcolithic settlement, sometime in the
second millennium before Christ. Excavations revealed an earthen
citadel wall that protected the township in those days. A big
hoard of punch-marked coins—3268 in number—also came to very
light. Of immense interest are the inscribed earthen seals ni
assignable to early centuries of Christian era. One bearing a figure of Gajesvarani has the legend Airikina Gomika Visayadikara and the second has Mahadevanayaka Simhanandi.

In historic times it had the honour to become 'Svabhoga-ganaga' of Samudragupta, of whom it preserved the only record, other than Allahabad presenti (R.B. Pandey 1962). Majority of the monuments were made during the Gupta period and stand upon some high ground near the river. The ruins testify to the existence of numerous Vaishnava temples having graced the complex but nothing survives of them now save the lower courses of sanctums and four columns. The solitary surviving shrine has a massive and eightieth figure of the Lord, close by stands the colossal bear bearing the record of Huna king Toramana (R.B. Pandey 1962). Facing the temple has been planted the towering pillar of Buddha Gupta with the figure of Sadashvamda crowning it. Among the relics still remaining, here is an icon of Nrsimha.

Of breathtaking beauty are two images representing Varaha and Nrsimha now in the collection of Sir H.S. Gaur. Archaeological Survey, Sagar. The former is inscribed showing its dedication by two devotees - Mahavanshada and Varahadatta.

The earliest among brahmi inscriptions comes from a Sakat chief Vishnavarman and is incised on a stone pillar memorial now lying under a tree near Sahijpur. Interestingly, this very pillar was chosen later to receive the earliest record of Sati
in the world when Coperaja, the faithful feudatory friend of Bhramiputra fell fighting here.

2.5:XI-f: Mahuta: This also is a new site. It is actually an island having a lovely location causing cleavage in the river Betwa. It is 10 kms. west of Bina town commanding a wide view.

The place is littered with icons and architectural members constituting temples in times past. Noteworthy among them is a stone slab carved in all four faces with Siva deities. Ganesa and Kamadeva are easily recognisable. A couple of door lintels contain Visnu and Siva in their Lalatabimbas, Navagrahas and Mahisasamardini also make an appearance. The material is roughly assignable to the end of twelfth century A.D.

2.5:XI-g: Nandi Bagara: It is a small station between Bina and Vindisha on the Central Railway. A couple of yards from the station, a tall but skeletal Siva shrine is visible of which the sanctum, sikharas and mandapa survive though in bad shape. Facing the temple, a Nandi may be noticed. All around lie numerous relics broken away from the parent structure.

2.5:XI-h: Natayaoli: Lying 22 kms. west of Sagar, the village has a hill in its vicinity which is notable for its painted cave-shelters. The Siddha-Baba cave has paintings bearing upon our theme.
2.5:XI-1: **Tahli**: About 39 kms. from Sagar, the town has an early-medieval temple of Surya. Absolutely ruined, no idea can get of its shape or size. However, the town did yield Brahmanical sculptures such as Surya, Harihara, Vaisnavi, Lakshmi-Narayana, Uma-Vishnu, Naga-pair, and Ganga-Yamuna (I.A.R. 1959-60).

In addition to the sites, covered above, Sagar district has many more. Pali, Pithoria, Deori, Piparia, Bina, and Bada Narha are a few more among them needing notice. The lithic record of Kalmuri king Sankaragana was found at Sagar town itself.

2.5:XII: **Jodhpur-Hantia**

2.5:XII-a: **Jodhpur**: About 9 kms. off Palera, a village on Chhatargarh-Tikamgarh road, it is a new site from where some tirthankara images were recovered. Remarkable among these are two representations of Gajakesa Adinatha with a caubisi in parikara, and an icon of Neminatha. About a km. away on a hillock is located in a shrine known as Caturbhuj temple. Here the relics include representation of Yogasana Visnu, Ravanamgrahamurti of Siva and a four-armed Visnu.

2.5:XII-b: **Kundeshvara**: At a distance of 8 kms. from Tikamgarh on Lalitpur road, the place is now a pilgrimage centre. K.D. Bajpai discovered here sculptures representing Saptamatrikas, Surya, Harihara, and Vism of the Candella times (I.A.R. 1963-64). An inscribed tirthankara icon was also recoved of the
year 1196. A small collection of antiquities is housed in Papat museum here, named in memory of the artist who carved a good many of the icons inside.

2.5:C: Tympanum: About 5 kms. to the north-west of Budaur, the place is also a new discovery. Relics lie littered in the village. A Hanumana temple on the bank of river Sandali has number of icons, notable being Uma-Mahesa, Ganesa, and Laksmi. In Mata-Mandira are accommodated Vismu and his incarnations. Some more are housed inside a Saiva shrine outside the village. The material is datable to eleventh century A.D.

2.5:E: Eschaka: Famous for its sun-temple the village is situated on Tumagiri-Bawari road very near to village Bawari. The temple stands outside the village on a jagati facing west. Consisting of a mandapa, an antarala and a garbhagruha, it possesses beautiful curvilinear sikhara which is perfectly preserved with all its crowning members (Fig. 2.47). The sanctum, as also the sikhara, are pancaratha in plan as well as elevation. The sikhara is ornamented all over with caitya window motif. The door-frame of sanctum is profusely ornamented. Sculptural bands bedeck the jangha in which are present the figures of Skanda, Kubera, Baliarana, Parashurama, Ganasa, and Varaha. In well state of preservation, the temple has been placed in Pratihara period.

Some very interesting facts come into focus from the brief and hurried survey done above of the religious remains in
the realms of our study. Buddhist monuments are few and far
between for the ancient as well as early-medieval period. As
regards the period immediately preceding and following the
Christian era, we should remember that Mahastupas of Sanchi and
Bharhut stood hard by the Bundelkhand boundaries, absorbing much
of its fervour and faith and new centres had no chance to survive
in their vicinity. As for the early-medieval period we have some
isolated pockets of Buddhism when it was well on the way to decline.

Most of the sites show coexistence of Brahmanism and
Jainism. Numberwise the appeal of Jainism may have been narrow
but even these handful of followers held on to their faith and
the sect fared better than Buddhism. The reasons are worth
investigating.

A good number of inscriptions, antiquities and edifices cannot
be attributed to royal patronage. They owe their fashioning and
financing to the lay faithfuls who must have prospered to an
unprecedented scale to incur the expenditure. For Jainism we
have profuse epigraphic evidence, at least, from Deogarh but
for Brahmanism we possess hardly any. Of one thing we could be
pretty sure. Trading class was not Jaina invariably and Sitadoni
stone record speaks volumes on the point.

A considerable section of society must have belonged
to the class of artists and architects in early-medieval period.
It must have been a new class since the number required earlier
was much less in comparison if we go by the available archaeological remains. There was no differentiation among the sculptors and architects on the basis of sects. The artist used to be master of the iconographic texts, be they Jain, Buddhist or Brahmanical. At Khajuraho such is the likeness among temples and their ornamentation that telling a Jain temple from a Brahmanical one, solely on the basis of outer facades, is well-nigh impossible.

2.6 URBANIZATION AND URBAN STUDIES IN BUNDELKHAND

Being predominantly agricultural the progress of urbanization in Bundelkhand could not make much headway. In fact, leaving Jhansi and a few more centres, no settlement in worthy of being termed as truly "urban". They are sordid and have acquired significance merely as service centres administrative headquarters of fort towns of erstwhile feudal chiefs. None of them bears the stamp of modern urban function.

In all, there are at present 30 towns in Bundelkhand of which 20 are in U.P. and 10 in M.P. Jhansi group of towns is of some significance. Jhansi is the largest city of the region with a big cantonment and railway workshop. The city bears an unattractive look, which was built by Sir Singh Deo. The famous historic fort constitutes the nucleus around which the settlement of Orchha towards the closing years of the century grew. The fort and the township were ranged by Moghul
armies in 1602. The city of Jhansi practically owes its
development as a large town to Malhar Krishna Rao, one of the
Maratha generals of Nuru Shankar of Malwa, whose troops has
marched on the way up north to Orchha in A.D. 1742-43.

The defensive spot with river frontage and raised
surface appears to have been the most important site for the
urban nucleus of Lalitpur. It is bounded by river Shahjad on
the east and Biana nala on the north. The crossing of the river
Shahjad by Jhansi-Sagar road at Lalitpur has led to convergence
of several minor roads to this place.

The town of Lalitpur is surrounded by ill-drained,
lowlying tracts on its northern eastern and southern sides
owing to the presence of Biana nala and the Shahjad. As such
the middle class residential area have developed in the form of
a compact block just around the business zone and, thus, a well
marked core is formed. The widely spaced government bungalows
occupy the raised sites in north-western sector. The other
spacious and good looking building which are more recent in
origin, have followed the roads leading to Jalhlon and the
railway station. The poor class residence are chiefly located
either close to or beyond the Biana nala in the north and at
the cut skirts of the middle class residential block in the east.

In Jalaun district Urai being the district headquarters,
is the biggest town. Konch, Kalpi (Fig. 2-42) and Jalaun are
tahsil headquarters and rural service centres.

Banda has four towns namely, Banda, Chitrakut, Manikpur and Rajapur. While in Hamirpur district, Charthari, Hamirpur, Rath and Mahoba are mostly the seats of several ancient dynasties.

In M.P. district headquarters such as Datia, Tikamgarh, Chhatarpur and Senna are the chief towns. These fort towns were the headquarters or the capital of former feudal states. In addition to district and tahsil centres, there are a large number of smaller service centres i.e. places of weekly markets. For much of central and western Bundelkhand Jhansi wield the maximum influence as a regional capital.

In Bundelkhand region the famous place are Chitrakut-Dham. The siting of Chitrakut Dham has been on the religious ground. The town has grown on the western bank of the Narmada (locally the Nandakini Ganga) close to the fort of the Kante hills. The place has been highly sanctified with the association of Rama (Fig. 2.49).

2.7

Notwithstanding the fact that the local population overwhelmingly depends on agriculture for its sustenance; Bundelkhand is one of the most under-developed regions of India with traditional and rudimentary forms of cultivation oriented of rain tanks.
to production of cereals. Some of the causes of backwardness may be attributed to unfavourable physical conditions as a result of which only 46% of the total reported area is under effective cultivation. Much of the regional backwardness is further perpetuated by inefficient and traditional methods of farming. Of the grass area available for cultivation about 92.6% is given to food crops. Only 14.3% of the gross cropped area is irrigated. Owing to diversification of relief, climate and soils there is no specialization in the cropping pattern to any considerable degree. Sometimes as many as 27 different crops may be grown in the year.

2.7:
2.7.1: *Cereals and Millets:* Cereals and millets are grown over 62% of the gross cropped area; whereas pulses occupy 27.4%, fruits and vegetables 0.3% and other 3.1%. Among the non-food crops, oilseeds, the most important, are grown over 4.5% while 1.5% of area is sown by fibres and spices, etc.

Among the cereals, wheat is the chief rabi crop and is grown over 24.6% of the net cropped area. About 2/3 of wheat comes from irrigated tracts of loamy soils of northern Bundelkhand which produce the pusa or the white variety. However, the most popular variety of wheat grown is the drought-resistant kathia (red brown). Rice is sown over 6.0% of the gross cropped area and except in Banda and Tākamgarh district. Where irrigation is plentiful either from canals or from tanks, it does not form
an important crop anywhere else. Barley, in contrast, is widely diffused because it is more adaptable than wheat.

Jowar and bajra are the chief millets of the region and are grown in kharif season entirely as un-irrigated crops. Bajra, owing to its requirement of well-drained sandy loams; is confined to Jalaun district. Jowar like barley however, is more dependent on account of its natural adaptability.

One of the significant of the cropping pattern is the system of mixed sowing of seeds used as a device to ensure the crops associations are wheat and gram (Sirra), wheat and barley (gojaj) gram and barley (Bejhar) and jowar or bajra and arhar. The popularity of mixed sowing may be judged from the fact that their combined area is about nine times the area of wheat, seven times of gram and twenty times of barley. Most of the mixed crops tend to include a leguminous crop (Canons of India 1951) (Fig. 2.1.422).

The cropping pattern may be exemplified by a village named Malahr which is located along the Mahoba-Chhatarpur road in the Kan talabal of Chansi district (Fig. 2.5).

2.7.11 Irrigation : Stabilization of agriculture in Bundelkhand has been achieved through fighting back an almost lost battle against the recurrence of droughts; scarcitys and faminos, for which the region had been ill-reputed. The earliest attempts at
providing irrigation by tanks were made by Chandel and Bundela chiefs. In fact many of the tanks in Bundelkhand are older than the date (Samvat: 1604) inscribed at the Katapura rock (Season and Crop Reports of U.P. and M.P. 1959-64). However, the real credit for large scale irrigation works (canals) goes to the British who succeeded in constructing the Betwa, Dhasan, Ken and other protective canals. In the post-Independence period completion of Betacilla, Labpur, Saprar dams etc., by M.P. Government at a cost of more than Rs. 7.5 crores, was another commendable landmarks in agricultural stabilization. In M.P. Bundelkhand, however, little could be done, owing to repeated political changes and limited financial resources and out of six minor projects submitted to the Planning Commission only two, namely, Nandanwara and Arignaj, were executed.

2.7:III: Industrial Image: Bundelkhand is industrially undeveloped. The region lacks not only in basic raw material and infrastructure but also in entrepreneurship- the three pre-requisites for industrialization. These limitations have further deprived the region even of the industries ancillary to agriculture.

The region has no large-scale industrial establishment. Industrial structure comprises largely of house-hold and small-scale industries amongst which saw-milling and wood works, charcoal making cotton (handloom) and leather goods, flour and oil milling are important not so much from the point of returns
as in terms of their extreme dispersal and rural employment. Most of the raw materials are either purchased from Paniyur and Man Paniyur towns or brought from elsewhere. The industry has shown remarkable progress in recent years.

Apart from the above, the region also has got a few other industries; i.e. lacquerware articles, soft-stone-work and brassware works of Chaterpur. Diamond cutting and polishing is a significant industry in Panna district. In addition to these, forests also have industrial prospects producing timber, lac, gum, honey, catechu, various edible fruits and roots also.

2.7 IV: DIFFICULTY AND PROBLEMS: The difficult terrain, along with its cumulative effects on the economy, has hindered the development of the means of transport and communications in the region, especially in Panna, Ajaigarh and Bijawar where pack animals are the only important means of moving commodities. There is much scope for development of all-weather motorable roads in the whole region in order to break the geographical isolation of the region.

2.8 ELEVATION

By the large, Madelkhana is a distinct geographical region of India. It has its basis not only in the structural unity, geomorphic homogeneity and climatic uniformity, but also in the common history, economy and society of the people. How-
ever this over all homogeneity, who subjected to more thorough scrutiny permits further subdivisions into several units on the basis of their physical, social and economic distinctiveness. In no case does the variety of sub-units impair the fundamental unity of the region.

In the scheme that follows, Bundelkhand has been divided into two regions of first order, six regions of second order and 14 third order regions (Fig. 2.51). The fundamental principle on which the regions of the first order are determined is that of general relief while the regions of the second order, considered on the basis of principle of interfluves and relief. In the region of third order, factor of local significance, such as characteristics of soil and vegetation, cropping intensity, and socio-cultural aspects have been associated.

2.8.1 Regions

(i) 2a: Bundelkhand plain

(a) Raviya Belt

(i) Yamuna Raviya Tract - west
(ii) Yamuna Raviya Tract - east
(iii) Betwa Raviya Tract

(b) Sarna plain:

(i) Sarsa-Bahuja Tract

(ii) Bahuja-Betwa Tract

(c) Ramghat Plain:

(i) Sutari Basin

(ii) Rith Tract

(iii) Mandaha-Maundi Tract
(d) Banda Plain:
   (i) Banda-plain west
   (ii) Banda plain east

   (iii) 30: Bundelkhand upland:
      (e) Bundelkhand Gneissic Region
           (i) Bundelkhand Gneissic penneplain
           (ii) Bundelkhand Gneissic plateau

      (f) Bundelkhand- Vindhyan-Plateau
           (i) Vindhyan Hill Ranges
           (ii) Banda (Chitrakut) Plateau.

2.6.1 (1) 29; Bundelkhand Plain

The Bundelkhand plain, often termed as trans-Yamuna plain, is low-lying, a dented tract the Yamuna making its northern base. The region suffers from imperfect drainage in the central part which is often inundated during the rainy season.

The region is divided into four units of second order and 10 of the third order. The northern most region is that of the Ravine Belt, about 2 to 3 kms. broad, developed along the main streams, especially along their lower reaches near their confluences with the Yamuna. This is a narrow belt of bad-land topography, dissected by innumerable gullies cutting into soft and erosive deposits. The ravines are notable for poor means of transportation and serve as ideal hide-outs for dacoits who strike
terror and endanger social security. As a consequence, the ravine zone is dotted with a large number of deserted villages and fields. Thus, the physical disability has caused social instability and insecurity. These ravines are more fully developed along the Chambal: the Narmada, the Sind and the Pahuj in the North-western part of the region. They are also found along the Betwa and the Ken. Based on their intensity we may designated them as the Yamuna Ravine Tract west, the Yamuna-Ravine Tract East and the Betwa-Ravines Tract. The Yamuna Ravine Tract west extends southward to incorporate the ravines of Sind and Pahuj and the Yamuna Ravine Tract East includes the ravines of the Ken. The ravines of the Betwa have been singled out for their distinctive character (Fig. 2.53).

As regards the land use pattern in the ravines, it is exemplified from the village Uncho situated to the east of the Pahuj (Guna district). The cropping pattern of the village includes chiefly the cereals, pulses and a few vegetables. The village enjoys the facility of canal irrigation from the kuthond branch of the Betwa canal system (Fig. 2.54).

The Guna plain covers the western tract between the the Sind and the Betwa. It is relatively a dry region with an average annual rainfall of 80 cm. Its soils (kabar, mar and paria) are fertile and respond well to irrigation. It is predominantly a gram-wheat-bajra region. The western part of this region is...
Sindh-Pahuj Tract is not only sandy but is also drier with meagre facility for irrigation. As a result, it is a dry farming tract. In the Jalaun plain proper namely the Pahuj-Betwa Tract, development of Kuthond and Hamirpur branches of Betwa canal has brought about considerable improvement in agriculture leading to dense population and fairly even distribution of settlement. Hamirpur-Chand branch of the central Railway has also ushered in economic developments.

The Hamirpur plain is neither as dry as the Jalaun plain nor as wet as the Banda plain; it is intermediate in situation as in climate. It is also one where black soils; which do not require much irrigation; are dominant. This region may be divided into three sub-units. The Nasi-basin is the northernmost area. It is an oblong depression subject to the annual inundation of the Ken caused by the impounding waters of the Yamuna. In fact, it represents an abandoned course of river Ken itself; now occupied by the stream. Annual silting of this entire area makes it highly fertile for robi crops.

Rest of the Hamirpur plain may be divided into Rath tract (western) and Juna-Shegarri tract (eastern). In the large measure both are similar. Soils are similar in both the regions as also the crop association of grain, wheat and Jowar. However, the surface relief and historic-cultural factors tend to cause differentiation. The surface relief of the eastern tract is
Hindustan being dotted with large number of hills crowned by forts and fortresses. It has indeed been traditional territory of the Bundelas with Mahoba as its regional capital. It is from this core area that the Bundelas extended their territory. The presence of a large number of tanks facilitates Casi's-cropping i.e. betel-culture, especially around Mahoba. The Path Tract on the other hand is more or less a plain country with grain farming as the dominant economic activity depending mainly on canal irrigation (Bhavan canal system). Besides, the Laundi tahsil of Chhatarpur district is well known for jowar cropping on black soils within the Bundelkhand Tract.

The Banda plain is roughly a triangular area bounded by the Ken in the west; the Yamuna Pavina Belt in north and Chitrakut plateau (Patka) in the southeast. River Baghain divides it into two parts; namely, the Banda plain west and the Banda plain east. The Banda plain west is, in fact, the so-called Ken-Baghain tract comprising most of Baheri and Banda tahsils and the northern half of the Buxar tahsil. It is covered by mar, kahar and other mixed kahar and pusa soils. It is one of the most fertile tracts of Bundelkhand aided by regular supplies of water from the Ken canal with the result that the cropping intensity of this area is the highest in the whole region. Rice is the first ranking crop with its predominance in kharif while wheat and gram dominate the agricultural scene in the rabi season. The sub-region is generally marked by absence of fallow
lands during the two main seasons as double cropping is practised almost everywhere.

The Banda plain east is marked by succession of narrow interfluvies formed by numerous deep channelled streams draining the Vindhyan tableland to the Yamuna. In the over drained and impoverished soils of the region rice does not form a part of the general cropping scheme as in the case of its western counterpart. Instead, bajra and gram assume greater significance.

2.8: (ii) Bundelkhand Upland: Bundelkhand upland stands in strong contrast to the plain on the basis of varied surface; presence or absence of waterbodies and variation in depth and texture of soils; the upland is broadly divided into two regions of second order, namely the Bundelkhand gneissic region and the Bundelkhand-Vindhyan plateau; being further divisible into two regions of third order each.

The Bundelkhand gneissic region, comprising much of Banda, Chhatarpur and Chhatarpur districts, represents the geological nucleus of the region and stands as an ancient massif of subdued relief. It appears to have been peneplanated at least twice in its geological history and has been encroached upon by recent alluvium in the North. In the west, south-west and south-east it is overlain by Vindhya and Bijewar rediments. With its intermediate locations between the plain in the North and the gneissic plateau in the south, the Bundelkhand Gneissic
peneplain partakes the characteristics of both. One may notice here and there crumbling dykes and isolated groups of granite and gneissic boulders half-buried under the alluvium. Most of the area covered by light black soils is devoted to grain farming especially jowar, wheat and gram. In the eastern part, namely, in Chhatarpur tahsil, the agricultural landscape changes and a high degree of crop diversification is introduced owing to diversified relief and availability or otherwise of irrigation by tanks. This is not the case with western part as the Betwa canal has given the farmers an opportunity to concentrate on wheat and rice as also on jowar which is mostly dependent on rain.

The village Bijoli located to the south of Jhansi city along the Jhansi-Jharsa railway, presents landscape pattern characterised by the cropping of wheat, barley, rice, maize, small millets, gram, urd, mung, vegetable etc. It is also marked by cultivable waste and fallow lands.

The pediplain Gneissic plateau is an area where massive gneisses and granites have been exposed at the surface with small patches of black soils formed in situ. These soils are generally deep in the depressions; excessive soil moisture during the wet season causes the growth of pernicious weed, the Kans. The landscape of this area is generally characterised by large chunks of rocky wastelands and undulating surface with a number of shallow water bodies. Tikamgarh tahsil is an exception in this agriculturally poor region because it has a good supply
of water from a large number of tanks which makes it an area of high cropping intensity (120%) with rice as the first ranking crop. In the eastern part of the region wheat and oil seeds (til) become more important than rice or wheat or jowar. As a whole the region presents a picture of social and economic diversity depending on various local factors. Villages are generally perched on rocky prominences around a small fort which stands nearby a tank of lake-natural or artificial, viz., village Delwara and Sethwara in Lalitpur tahsil.

The Bundelkhand-Vindhyanchal plateau is physio-geographically different from other regions. It is divided into two sub-regions. (1) The region of Vindhyanchal Hill Ranges forms the southern and south-eastern margin of the Bundelkhand region. It is a narrow belt of flat-topped hill ranges known as Ranna, Ajaigagh and Vindhyachal in different parts. The region terminates in steep scarps, both towards north and south. Although much of the area is overgrown with inferior jungles, yet there are also patches of reserved forest, specially in Lalitpur, Mehroni and Ajaigagh tahsils.

The Sanda or Chitrakut plateau lying south of the Sanda plain is a continuation of the Vindhyanchal hill ranges. This plateau is locally called as Ratba and includes within it the tableland north and south of the Vindhyachal range.
It may be emphasized once again that manyfold sub-division of Bundelkhand as outlined above, in order to highlight the sub-regional variation, is not intended to give an exaggerated picture of regional diversity and to impair the long-preserved overall unity. In fact there exists areal social, economic and emotional oneness in the whole of the Bundelkhand. Agriculture, the common vehicle of social and economic life of the people, is the real backbone of regional economy. Grazing-lumbering etc. are the only activities of some economic significance in much of the plateau region.

The backwardness of the region may be partly attributed to its political bifurcation into two different political units since the medieval times. This has brought about an economic imbalance in the region. This was not the state of affairs when the Bundelas in 14th and 15th centuries maintained their hegemony over the whole tract lying between the Yamuna in the north and the Vindhyas plateau in the south. The northern plain of Bundelkhand provided the food and the plateau region supplied mineral as well as timber from the forests. No wonder, therefore, that Bundelkhand remained for long a bulwark for the Tughluqs, who later on succeeded in capturing the plain area, comprising much of Jalaun, Hamirpur and Banda districts. This is a major historical event which wrecked the Bundelas not only economically but also politically. The British almost maintained the status-quo and
merged Jalaun, Jhansi, Hamirpur and Banda districts in the then North-west provinces. They allowed the feudal chiefs of continued to govern their petty states which satisfied their ego. Even after independence the region has remained mostly neglected.

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