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The Archaeological findings around Ruins Temple's of Kalachuri Period of Rewa District of Madhya Pradesh, India

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Abstract

The paper focuses on exploration of"Gurhtahisil" situated in Rewa district in the state of Madhya Pradesh (India).During our exploration our team made new discoveries related art objects belongs Kalachuri of Baghelkhand. The present reserah work is basically based on field-survey and also gathers materials like quantitative approach of earlier archeology reports gathered from local history department and also deals with documentation of artifacts & architectural building newly discovered around this site. During our exploration we have discovered & documented large numbers of artefacts like massive boulder of sandstone quarry containing wedge marks, broken pieces of sculptures, sculpture of *Aspra* and *Nagriha*panels. Here we also discovered one massive size idol Ganeshawhich is two kilometer away known massive idol of a Siva which is locally called as Bheerav. Today this site known for ruins of Siva temples, around it's our team made here new discovery related to Kalachuri art remains.

Keywords

Archaeology, Exploration, Material remains, Antiquity, Artefacts, geo-coordinate

Introduction

Kalchuri kingLaksmanaraja II was great follows Sivavite, in his reign he invited Siva teacher Prasantasiva, credit for building a Siva temple at Gurgi close to the built by KalchurikingYuvrajadeva I(915-945) and installed images of Uma, Uma-Mahaesvara, Karttikeya, Ganapati and Sarasvati (Singh, 2002, p. 8). Yuvaraja I was Sivavite follower and helped the Sivanism ascetics in preaching their doctrine in his territory (Sen, Ancient Indian

History and Civilization, 1999, p. 315). The renowned ascetic Durvasa founded Siva *matha*(monastery)known as *Golakimatha* in Dahala-mandala (Sen, Ancient Indian History and Civilization, 1999, p. 315).Yuvaraja also credit for building Siva temples like Chandreh (modern temple now known as Chandrahe in Sidhi district located 46 killometer south of Rewa) and temples ofGurgi (located in Gurh tehsil of Rewa) (Sen, Ancient Indian History and Civilization, 1999, p. 315). His consort Nohala founded temple of Siva at Bilhari (located in Jabalpur district) and granted seven villages for its maintenance (Sen, Ancient Indian History and Civilization, 1999). The paper based on exploration in Gurhtehisil (located in Rewa district of Madhya-Pradesh India) which known for ancient archaeology site Gurgi .This paperalsofocuses on field survey for new discoveries & documentation & recoding of art objects discovered by our team here.The paper mainly give erudite study of masterpieces art-sculpture found here especially Sivas temple remains which also include earlier discovered masterpieces sculptures like Har-Gauri, (also called Har-GauriorSiva-Parvati,nowthis sculpture displayed at public park known as Padmahar Park) beautifully exquisite Torana(which presently gifted to Rewa king) and Bhairava Baba sculpture (monolithic big size image of Sivageo-coordinate 24.45432, 81.51049, elevation375.0mtrs). And also tried to put light on ancient living Sivavite temple of Kashtaharnath (geo-coordinate 24.50826, 81.50228 elevation 375.0mtrs)and whole area was about risk-takingadventure as most of temple structures, art piece sculpture which are documented by our todaysit isbelongs individual society especially of this village.

Historical-geography of Baghelkhand

The map of India by Raychaudhuri (1927) clearly represent Chedi kingdom basically the Baghelkhand area of Rewa. The Chedi kingdom especially region of Baghelkhand area of Rewa found in literary sources to be mentioned connected with trade-route relationship with Vatsa (northern bank of the Yamuna and mainly identified area Parayagraj and its capital was Kausambi) *mahajanpada*.The source of Mahabharata describe Chedimahajanpada encircling the Kurus and lay near the Yamuna along with Ken river (Raychaudhuri, 1927, p. 81). The literary source like Mahabharata (part of *Itihasa* epic of Hindu) and Buddhist text Chetiya-Jataka tells that Suktimati (for Suktimati term mentioned Shotthivati in Buddhist text) was capital of Chedi kingdom (Bhattacharyya, 2010, p. 125). Many scholars especially like Dilip Kumar Chakrabarti

view that Suktimati (especially identified site Itahanearriver Beehar) located is modern city of Rewa (Hansen, 2000, p. 387). The Kalachuris of Tripuri dynasty, also known as the Kalachuris of Chedi (also term as Dahala-mandala) established their kingdom in Rewa in 6th -12th A.D. and their capital was Tripuri which is today known as village of Tewar located in Jabalpur district of Madhya-Pradesh (Sen, Ancient Indian History and Civilization, 1999, p. 314). The Kalachuri dynasty of Tripuri, ruled over core-territory included the historical Chedi and made stronghold at fortress city of Kalinjar located in Banda district of Uttar-Pradesh. Region of Baghelkhand got its current political-geography name in 14thA.D. Century under the Baghela-Rajputs dynasty (Pathak, 1980, p. 2). The region of Baghelkhand covers metropolitan cities like Rewa, Satna, Shahdol, Sidhi, Singrauli belonging state Madhy-Pradesh and Satna, Parayagraj, Chitrakoot areas state of Uttar-Pradesh (Pathak, 1980, p. 2). We could say that Baghelkhand mainly located in northeastern regions of Madhy-Pradesh and a small area of southeastern Uttar-Pradesh. Geographically Baghelkhand is bounded by the Indo-Gangetic valley in the north and east, Bundelkhand in the west and the Vindhya-range in south.

Trading highway of Kalachuri of Rewa

ChediMahajanpada of Kalachuri (or Dahala-Mandala) comprised into two parts (a) northern part included the district of Jabalpore on the upper Narmada and parts of Rewa and Panna, control by northern capital Tripuri (b) in southern area include Karala with its capital at Ratnapura roughly the district of Bilaspur (Chaurasia, 2002, p. 214). Here ancient trade route emanating from between Mirzapur and Kausambi climbed the Vindhyas in their own ways and met near Rewa, where the early historic site of Itaha (Olivelleedt, 2006, p. 24). From Itaha the main trade-route connected through Bharhut and Kakrehat (near Rupanath, a site of Asokan edicts) to reach Tripuri which was connected to both south & west, the southern one passing through the Balaghat area to reach PauniBanganga. The ancient Chakia-Araura trade-route connected trading highways alignment to Mirzapur from Rewa through links trade-route of Adhwa-Manigarha area (Olivelleedt, 2006, p. 23). The renowned trade-route was Paragraj connected to Mau-Shankargarh and there the route was joined by Kausambi, with the joined route going to climb the Vindhyan scarp either at SohagiGhat and BaldahaGhat to reach the Beehar-valley alignment to Rewa (Olivelleedt, 2006, p. 23). In this route exploration was proceed from 1998, tried to

trace early historic Deccan trade-route through Rewa up to Bharhut, along with network of Parayagraj and Kausambi and then ascend the Vindhyan scarp at Sohagi-Ghat and BaldahaGhat (Raven, SitaPiears & Ellen M., 2011, pp. Vol III, 180). This exploration brought to light trade-route of Deccan which speculated went down from the Vindhyas to Mirzapur-Banaras through trade-network of Rewa and list out eighty important archaeology sites showing evidences of multiple trade-routes approximately dated from the 3rdCentury B.C. up to the 12th Century A.D (Raven, SitaPiears & Ellen M., 2011).

Previous Work

The Gurgi site lies in an open plain to the east of Rewa, first time it was reported by Alexander Cunningham. The ruins of '*Gurgaj'* (Gurgi) clearly show ruins of Siva temple which consist beautiful *Torana*(it was gifted to Rewa Maharaja which is removed from the site andnow keptRewa fort).The temples at Bandogarh (district Shahdol), dating from the 8th and early 9th centuries and early 9th centuries and belonging to the Pratihara genre, do reveal certain regional Kalachuri traits, which blossomed further in the Vaidyanatha temple at Baijnath (district Rewa) and the ruined temple at Banika(district Sagar), both assignable to the 9thCentury A.D. (Deva, 1969, p. 50). The dilapidated Siva temple at Masaun (districtRewa) just looks replica of the temple Chandrahe (Deva, 1969, p. 51). It is interesting to note here that nearly a several brick temples of like date and with a similar plan & style have found in contiguous region of the Gangetic valley in the district of Fatehpur and Kanpur (located in Uttar-Pradesh) and indicate a wide popularity of the circular temple type (Deva, 1969, p. 51).

From ancient history Rewa seems to important trading Metropolitan cityChediMahajapada one of the Sola Mahajanpadas. The site Itaha, city is identified Suktimati, the capital city of Chedi kingdom.Prthvirajavijaya refers to the term Kalachuri, later records refer them as Haihayas. After death of Harsha, northern India became the political chess-board and several chiefs played their role (Rahman, 1980, p. 1). The more prominent among these were the Chandellas in Bundelkhand, Gujara-Pratiharas in Kanuja and Kalachuris in Dhalamandala whose capital was Tripuri (Rahman, 1980, p. 1). Of the early history of Rewa prior to the occupation of the Baghels, who still hold the country, nothing whatever is known. Several existing inscriptions, however, show that it must have formed part of the dominions of the Kalachuri kings of Chedi

for at least two centuries before the conquest of the Baghelas (Alexander, 1885, pp. Vol XXI, 153).The Kalachuri temples of the tenth century generally are available on square-orthogonal plan, the exceptions being the Chandreh and Masaon temples (Deva, 1969, p. 50). It is emphasized by their titles like Parasmamahesvara, etc. So it is possible early Kalachuri built numbers templededicatedto their*Isht-Devta* (tutelary deity) lord Siva, but these architectural structures not have their remains. A standing image of Hara-Gauri and Toranawasto be built by Yuvarajadeva I or by the Siva guru Prasantasiva who flourished during the reign of Laksmanaraja II. Gurgi was reputed for the worship of Siva as Somanatha, who is reverentially referred in the Gurgi stone inscription of Kokalladeva II.

Case-Study (Gurgi)

Gurhtehsil located on the bank of river Bichia, located inRewa district, was a profile center of Kalachuri temples of Gurgi(also called Gurgaj in ancient time), of which fragmentary remains alone have come to light. Noteworthy among these is the famous *Torana*, embellished with exquisite statuary and narrative friezes depicting Shiva's wedding and a colossal image of Siva-Parvati (Deva, 1969, p. 50).

The Chandrahe of Sidhi district was obviously the principal cult-image of a magnificent Shaiva temple and the former must have formed the ornamental entrance to the same or another equally grand Shaiva temple, assignable to the latter half of the 10^{th} century (Deva, 1969, p. 50).But few Kalachuri architectural remains still shows that early Kalachuri were followers of Sivanism, one of site is Gurhgi in Rewa which was started flourished circa 8^{th}-12^{th} century A.D. built masterpiece of art and architecture. The site of Gurgi was first reported by British archaeologist Alexander Cunningham. The Gurgi temple mound lies at some distance from the fort, and Cunningham found it to be "a mere confused mass of rough stones", the whole of the cut stones being carried away to Rewa for constructional purposes (Chakrabarti D. K., 2005, p. 80).

The sites of two large temples were marked by pits and overturned colossal images. In fact, colossal images seem to be a distinct feature of Gurgi: Cunningham writes of a four-armed goddess, 9ft 3 inches high and 4ft 7 inches broad, seated on a lion. He found a still larger image of Har-Parvati (Chakrabarti D. K., 2005, p. 80).The general archaeological significance of the

Rewa area extends to include a number of major temple sites of the tenth-twelfth centuries AD, the most important of which must be the temple complex and mound near the village of Gurgi-Mehsaun (Chakrabarti D. K., 2005, p. 80).The great mound of temple ruins, called Gurgaj, is about 1,200 feet square, and from 10 to 15 feet in height (Alexander, 1885, pp. XXI,151).The remains comprise a large fort known as Rehuta and a mound with temple ruins (Chakrabarti D. K., 2005, p. 80). The fort which, according to Cunningham, may date from eleventh century has numerous stone wells and mounds of stone ruins (Chakrabarti D. K., 2005, p. 80). The links of Kalachuri rule in Rewa could be traced from epi-graphical records of Bandhogarh hill fort (Chakrabarti D. K., 2005, p. 80). The inscriptional record of Bandhogarh has been studied by These records are in form of three rock-edicts of Kalachuri dynasty of Tripuri and basically state the rock-cut images of rock-edicts of the Kalachuri dynasty of Tripuri and basically state that the rock-cut images of fish, boar and tortoise, which are three incarnations of Vishnu and can still be observed here, were caused to be carved by Gollaka or Gauda, the minister of the king Yuvarajadeva (Chakrabarti D. K., 2005, p. 80).This hill-fort is also considered the ancestral place of the royal of Rewa which belongs to Baghela clan of Rajputs. The Baghelas were given this fort as a dowry by the Kalachuris of Ratanpur in the thirteenth century (Chakrabarti D. K., 2005, p. 80).

Our Exploration

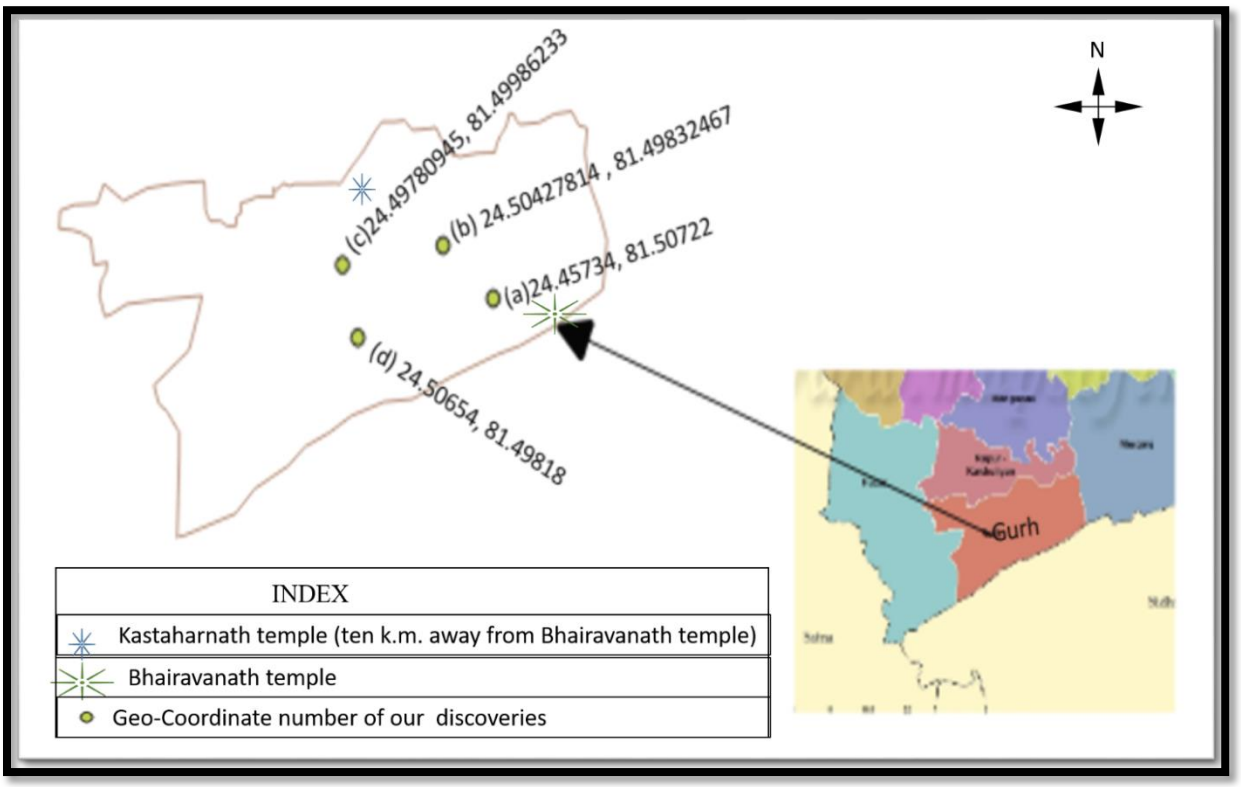
This site tells the ancient art heritage of Chedi kingdom or Baghel kingdom of Kalachuri. The paper based discoveries of archaeology materials in Gurhtahisil of Rewa.From this site, ample numbers of sculptures were documented which are now kept in the Archaeological Museum of Rewa and Allahabad museum in Parayagraj. After exploration this site we discovered new findings related remains of Kalachuri art remains which are masterpieces located into the deep isolated forest of the village.

These new discoveries record by us and deeply studied through literary references and also studied through critical scientific knowledge of art-material found at site, helped it traced it time & space dating around Kalachuri period (9^{th} A.D. to 12^{th} century A.D.).

The site has been studied through the quantitative approach of earlier archeology reports gathered from the local history department and field survey which focused on a geographical survey of the site and documentation of artifacts & architectural buildings newly discovered around the site

Discoveries

As we know iconographical feature of furiousBhairava holds Brahma's *Kapala* (head of Brahma) and have mount dog. But this Saivite sculpture shows four-armed sculpture-upper left hand holding *Trishul*, lower left hand holding *Rudraksh-Mala* (rosary), upper right hand holding a serpent with three tonguesg.During our visit to Bhairavanath temple, few kilometer away from it our team discovered large numbers of archaeological discoveries (artefacts& structures)which are well recorded &documented (Map 1, & Table 1).



Map 1: Our Exploration discoveries marked in map of Gurhtahisil, created through QGIS.

S.no.	**Material remains Documentation**	Latitude	Longitude	Elevation

		(Lat.)	(Lon.)	
(a)	Massive boulder of sandstone quarry, contain wedge marks	24.45734	81.50722	360.0mtrs
(b)	Large numbers of broken sculptures	24.50427814	81.49832467	330.0mtrs
(c)	Sculpture of *Aspra* and *Nagriha*panels, Dikpala Agni	24.49780945	81.49986233	332.0mtrs
(d)	Large number ruins of sculptures of Vishnu and near to it beautiful Siva temple	24.50654	81.49818	328.0mtrs

TABLE 1: TABLE 1: TABLE SHOWING LIST OF LABELS OF ARCHAEOLOGY DISCOVERIES (EXPLORED BY OUR TEAM) WHICH ARE SHOWN IN ABOVE MAP.

Description of Material objects discoveredmentioned in above Table

All discoveries which we explored, located few kilometer from idol Bhairava baba (Bhairavanath temple) is a Sivatite idol made up of single megalithic sandstone located on ridge area around it village people built up local Hanuman temple which contains unique EK-mukheSivalinga difficult to say its modern or old.The description of discoveries shown:

(a) Near Bhairava Baba temple few meter away near solarplant project, our team discovered large sandstone (24.45734, 81.50722) quarry which used for building this temple material use to bring from riverside. Around this stone quarry our team discovered one large sandstone boulder (Figure1,) which containswedgemarks (fig 2).

(b) Another site (24.50427814, 81.49832467)we found large numbers of ancient ruins of broken sculptures (fig 3) kept in one artificial platform built by villagers.

(c) Another important site (24.49780945, 81.49986233) our team discovered: plastered of Sculpture on artificial platform, sculptures - *Aspra* and *Navgriha*panels, and Dikpalasculptures like Agni (fig 4),& one unique doubtful sculpture seated in lotus-

posture (fig 5) which we have discussed with numbers historian that it may be represented Jain or Buddhist artefact.

(d) Around three kilometer from Gurh (24.50654, 81.49818) new site we discovered: large number ruins of sculptures of Vishnu (fig 6) and near to it our tem discovered beautiful Siva temple look similar to Chandrahe style.Few kilometer from this site we visited important site Mahaviran Hanuman temple (24.50826, 81.497) where our team discovered large number of ancient idols clustered around Mahviran Hanuman temple andaround hundred meters away fromthis temple, found astructure (belongs to medieval period) looking like canopy or dome shape.



FIGURE 1, SANDSTONE QUARRY, ARROW IN THIS IMAGE SHOWING PENCIL WHICH KEPT NEAR MASSIVE SIZE SANDSTONE FOR SCALING

Measurement details of chisseled marks on Sandstone (Geo-coordinate 24.45734, 81.50722)





Sandstone Quarry,(Geo-coordinate 24.45734, 81.50722)





FIGURE 2: DETAILED SCALING OF WEDGE MARKS

FIGURE 3: LARGE NUMBERS ANCIENT SCULPTURES ARTEFACTS OF KALACHURI PERIOD, (GEO-COORDINATE24.50427814, 81.49832467)



FIGURE 4, ONE UNIQUE DOUBTFUL IDOLSCULPTURE SEATED IN LOTUS-POSTURE AND ALONG WITH IT SHOWN DIKPALA SCULPTURES LIKE AGNI(24.49780945, 81.49986233)



FIGURE 5, MEASUREMENT OF IDOL WHICH SHOWN IN SEATED LOTUS-POSTURE(24.49780945, 81.49986233)



FIGURE 6: ANCIENT SCULPTURES BELONGING TO VAISHNAVITE CULT. (GEO-COORDINATE 24.50654, 8149818)

Other Discoveries & Future exploration for our studies

Another important findings here are famous temple of Kashtaharnathwhere villagers have plastered large numbers of ancient idols belonging to Kalachuri art.

Few kilometer away from Kastharnath temple our team discovered group of old temples belongs Kalachuri period which our team focus on it for future studies and look further around it.

Another important site Dhundeshwarnth temple (24.49713, 81.39253) renovated by villagers as per belive legend site belongs to Kalachuri dynasty. Temple still have old artefact belonging to Kalachuri art.

Few kilometer from Bhairarava Baba site opposite side of it near river side area around 2.5 half kilometer away is big Ganesha idol installed, made up same stone material (mobile was not working so could not locate geo-coordinate). This idol was massive in size and made up of sandstone clearly indicating belongs to Kalachuri art of Baghela.

Discussion & Possibility

Satna-Rewa-Parayagraj area was part of Baghelkhand trade route, that why Rewa developed art center of Sivavite. We already know that these artefacts became part of local temple built by villagers, out of which most them not recorded for their significance archaeology antiquity.

Fig 5: the idolshown male man seated in lotus-posture in *Dhyan-Mudra*, to identify this idol we discussed with large number art historian team as per archaeologistVijaykumarJadav (member INTACH) it *lanchana*represents Jain sect as it don't have any robe or drapery whereas art-historian Dr. D.P. Sharma (director of Bharat Kala Bhavan of Banaras Hindu University) view that *lanchana* are not visible and no marks of *Srivastra* on chest so may be it is Buddhist or Vishnu sculpture. Our team believe that it identitydifficult to identify but possibility is that idol belongs to Jain artefact because looking with other finding around thisidol we also discovered sculptures ofAspara, a *Dikpala* as Agni, and Navgriha panel which is could be commonly occurs

in Hindu or Jain site, so surely we can observed that represent no iconographic tools of Vashnavismbut idol represent usnis hairstyle, and long ears little bit visible, so surely this idol belong to Jain sect.

The Bhairavanath temple surely it was important temple for Kalachuri temple which is today known for Bhairava Baba idol installed in sleeping position on ground possible reason for itin ancient time when craftsman tried to make lift idol to stand straight weight of idol was too heavy that it was not easy to lift it.

Conclusion

Today Bhairavanath temple: massive idol is little-bit damage by masons who were working there to build temple for it, ordered by owner of Birla Company. In last our team like conclude that these discoveries will put light on masterpiece artefacts belonging to Kalachuri of Baghelkhand. Today this site is a home local village people and few temples only meant for village people. For future studies our team studies of these sites will focus on the basis of archaeo-geographic field survey of this area.

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