

# हाड़ोती के केन्द्रीय संरक्षित स्मारक

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भारतीय पुरातत्व सर्वेक्षण  
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प्रत्यक्षीर्तमयावृणु

## हाड़ीती के केन्द्रीय संरक्षित स्मारक

राजस्थान का दक्षिण-पूर्वी भाग, जिसके अन्तर्गत कोटा, बुन्दी, झालावाड़ तथा कुछ भाग सवाई माधोपुर एवं पिलीग्रमड जिलों का सम्मिलित है, हाड़ीती क्षेत्र के नाम से जाना जाता है। चौदहवीं शताब्दी के पश्चात इस क्षेत्र पर हाड़ा राजपूतों का शासन रहा। प्राचीन समय से ही हाड़ीती अपनी समृद्ध सांस्कृतिक धरोहर के लिए प्रसिद्ध है। यहाँ स्थित अनेक किले, मंदिरे एवं महल इस क्षेत्र के गौरवशाली अतीत के परिचायक हैं। हाड़ीती में भारतीय पुरातत्व सर्वेक्षण द्वारा घोषित केन्द्रीय संरक्षित स्मारकों का संक्षिप्त वर्णन नीचे दिया गया है :-

### जिला बारां

**अटल के मन्दिर अवशेष** : प्राचीन स्थल अटल अथवा गणेशगंज यहाँ बिखरे वास्तु एवं शिल्प अवशेषों के लिये प्रसिद्ध है। मन्दिर अवशेषों के समूह में सबसे प्रमुख गजमंज मन्दिर के नाम से जाना जाता है जो धीरजिज योजना में गर्भगृह, अन्तराल, अर्धमण्डप एवं मुख्यमण्डप युक्त हैं। वास्तु खण्डों का विशाल ढेर इस मन्दिर की भव्यता का साक्षी है। अटल के मन्दिर प्रतिहास कालीन वास्तु एवं मूर्ति कला से प्रभावित हैं, जिनका निर्माण काल 10वीं शताब्दी ई. माना जा सकता है। अन्य मन्दिरों में पनिहारी, चनिहारी, सरदेव माता, मड़िया तथा शिव को समर्पित फूलदेकरा, विष्णु एवं महिषासुर मर्दिनी हैं। विष्णु को समर्पित मड़िया मन्दिर विशेष महत्व का है। प्राकार से घिरा यह मन्दिर गर्भगृह, अन्तराल, मण्डप एवं मुख्यमण्डप युक्त है। अटल तत्कालीन समय में जैन सम्प्रदाय का भी प्रमुख केन्द्र रहा है। यहाँ स्थित जैन मन्दिर नगदेव के नाम से प्रसिद्ध है, जहाँ जैन तीर्थंकर की विशाल प्रतिमा आज भी सुरक्षित है।

**यूप स्तम्भ (बड़वा)** : बड़वा राजस्थान के उन चार स्थानों में से एक है जहाँ से तीसरी शताब्दी ई. के अभिलेख युक्त प्रस्तर स्तम्भ मिलते हैं जो तत्कालीन समय में वैदिक युद्ध के साक्षी हैं। बड़वा से प्राप्त स्तंभों पर उत्कीर्ण लेख से ज्ञात होता है कि विक्रम सं. 295 (238 ई.) में फाल्गुन मास की पंचम तिथि को मीखरी नरेश महारोनापति के पुत्र बलभद्र एवं सोमदेव द्वारा यहाँ शिरल बड़ा का आयोजन किया गया था। प्रत्येक युद्ध की समाप्ति के बाद यूप स्तम्भ स्थापित किये जाते थे। बड़वा से प्राप्त पाँच यूप स्तम्भों में से चार राजकीय संबाहाल्य कोटा में स्थानान्तरित कर दिये गये हैं तथा एक स्तंभ आज भी मूल स्थान बड़वा में स्थित है।

**प्राचीन अवशेष (कृष्णविलास)** : जिला मुख्यालय बारां से उत्तर-पश्चिम में विलारी नदी के किनारे घने जंगल में लगभग तीन वर्ग कि.मी. के क्षेत्र में अनेक मन्दिरों एवं प्राचीन किले के अवशेष बिखरे पड़े हैं। इस स्थल को प्राचीन समय में विलास के नाम से भी जाना जाता था। यहाँ बिखरे अनेक जैन एवं हिन्दू मन्दिरों के अवशेषों के आधार पर यह

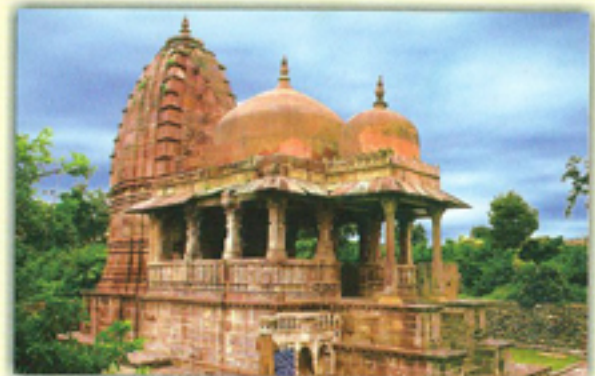
प्रमाणित होता है कि कृष्णविलास 9-10वीं शताब्दी ई. में धार्मिक आस्था का प्रसिद्ध केन्द्र रहा है। हिन्दू मन्दिरों में अधिकतम विष्णु को समर्पित हैं। मुख्य विष्णु मन्दिर, जिसे चारखम्बा के नाम से भी जाना जाता है, से

विष्णु की वि.सं. 1178 (1121 ई.) की मूर्ति प्राप्त हुई है। यह मन्दिर उंचे चबूतरे के मध्य में स्थित है जो शहतीर युक्त चार स्तम्भों पर आधारित है एवं चारों ओरों पर एक-एक लघु मन्दिर है जबकि एक अन्य लघु मन्दिर मुख्य मन्दिर के पीछे स्थित है। यहाँ से



प्राप्त मूर्तिशिल्पों में विष्णु के विभिन्न अवतार युक्त फलक, बांगूरीयुक्त कृष्ण एवं शेषशायी विष्णु की मूर्तियाँ प्रमुख हैं। कृष्णविलास स्थित अनेक भव्य जैन मन्दिरों के अवशेषों से यह प्रमाणित होता है कि यह क्षेत्र तत्कालीन समय जैन सम्प्रदाय का भी प्रमुख केन्द्र रहा है। जिन्दिताधारा द्वारा 1218 ई. में रचित प्रशस्ति में भी इस स्थान का उल्लेख मिलता है। कहा जाता है कि जब विलास के शासक भीमशाह ने अपनी पुत्री का विवाह लगभगभीर के गवर्नर के साथ करने से मना कर दिया तो उसने वहाँ के मन्दिरों को ध्वस्त कर दिया। इस युद्ध में भीमशाह मारा गया एवं उसकी पुत्री ने विलारती नदी में कूद कर अपनी जान दे दी। यह स्थान आज भी कन्यादेह के नाम से प्रसिद्ध है।

**प्राचीन मन्दिर, मूर्तियाँ एवं अभिलेख (शेरगढ़)** : परवन नदी के किनारे स्थित शेरगढ़ का वर्तमान नाम सम्भवतया सूरवंश के शासक शेरशाह सूरी के मातवा अभियान के अन्तर्गत इस स्थान पर अपना आधिपत्य स्थापित करने के पश्चात् पड़ा। शेरगढ़ का प्राचीन नाम कोषधरान (कोष बड़ाने वाला) था। यहाँ से प्राप्त अभिलेख के अनुसार सन 780 ई. में शेरगढ़ पर सम्पन्न देवदत्त शासन करता था जिसने यहाँ बौद्ध मन्दिर एवं विहार का निर्माण करवाया। 11-12वीं शताब्दी ई. में शेरगढ़ स्थित सोमनाथ मन्दिर मुख्य पूजास्थल के रूप में जाना जाता था। 11वीं शताब्दी में निर्मित



लक्ष्मीनारायण मन्दिर आज भी सुरक्षित है। यह मन्दिर धीरजिज योजना में गर्भगृह, मण्डप एवं मुख्यमण्डप युक्त है। इस मन्दिर से प्राप्त एक अभिलेख में धार के परमार शासक वाकपति से नरवर्मन तक वंशावली उत्कीर्ण है। 1208 ई. में एक अन्य अभिलेख में किरीती शिव भक्त द्वारा यहाँ तालाब के निर्माण का वर्णन है। शेरगढ़ में जैन धर्म भी तत्कालीन समय में अपनी पराकाष्ठा पर था। झाला हवेली के पार्श्व में 12वीं शताब्दी की तीन विशाल खड़ी जैन प्रतिमाएँ इस तथ्य को प्रमाणित करती हैं। देवपालन द्वारा शान्तिनाथ, कुन्दनाथ एवं अरहनाथ की मूर्तियाँ स्थापित करने का वर्णन भी मिलता है। वि.सं. 1162 (1105 ई.) के अभिलेख में यहाँ स्थित नये पैल्य में जैन तीर्थंकर नेमीनाथ से सम्बन्धित भव्य आयोजन का विवरण मिलता है।

### जिला बुंदी

महल स्थित हाड़ीती स्कूल की चित्रशाला: हाड़ीती क्षेत्र में स्थित बुंदी अपने भित्तिचित्रों के लिये विश्व प्रसिद्ध है। पहाड़ी पर स्थित छतरमहल एवं उनेड़महल में पहुँचने हेतु दो द्वार हैं, जहाँ तक दलान युक्त रास्ते से पहुँचा जा सकता है। इनमें 18-19वीं शताब्दी ई. में सुन्दर एवं आकर्षक भित्तिचित्र उकेरे गये हैं। छतरमहल का निर्माण

राव छत्रशाल ( 1658-81 ई.) ने करवाया लेकिन इन महलों में भित्तिचित्र बाद में उकेरे गये। इन भित्तिचित्रों को नीले एवं हरे रंग से उकेरा गया है। इनमें धार्मिक चित्रों के अतिरिक्त संगीत, शिकार एवं शासकीय शोभायात्राओं से सम्बन्धित विषय भी सम्मिलित हैं।

**प्राचीन टीला (केशवराय पाटन) :** कोटा शहर से लगभग 15 कि.मी. उत्तर-पश्चिम में चम्बल नदी के किनारे स्थित केशवराय पाटन, जिसका प्राचीन नाम आधमनगर, आधम पक्कन या पाटन था, का प्राचीन इतिहास में एक महत्वपूर्ण स्थान रहा है। यहाँ स्थित विशाल टीलों का एक बहुत बड़ा भाग, जो चम्बल के बहाव से नष्ट हो चुका है, इस स्थान की महत्ता को दर्शाता है। यह स्थान मधुरा से उज्जैन जाने वाले प्राचीन व्यापारिक मार्ग पर स्थित है। इस प्राचीन टीले का एक बहुत बड़ा भाग आज भी आबाद है। यहाँ स्थित केशवराय जी का मन्दिर जिसके कारण इस स्थान का नाम केशवराय पाटन पड़ा, आज भी इस स्थान के अतीत का साक्ष्य है।

#### जिला झालावाड़

**बौद्ध गुफाएँ एवं स्तम्भ (विनायका) :** विनायका गाँव के उत्तर में लेटेराइट पहाड़ी पर पूर्व से पश्चिम दिशा की ओर बौद्ध गुफाएँ खोदी गई हैं जिनमें सामान्यतः विहार के साथ ही स्तूप भी निर्मित हैं। यहाँ का मुख्य आकर्षण स्तूपकार विहार है जिसके ऊपरी भाग में परम्परागत चैत्यगुप्त एवं चैत्य गवाक्ष बनाये गये हैं। एक अन्य गुफा, जिसमें दो ओर से कक्षों की कतार तथा बीच में खुला आँगन है, के पीछे एक बन्द शिवारा है

जिसकी छत मेहराब युक्त है तथा बीच के दरवाजे के दोनों ओर एक-एक कक्ष निर्मित हैं। इन सभी गुफाओं की छत सपाट है तथा एक गुफा को मंजिली है।

**जिरंजनी गुफा :** यह गुफा डग कस्बे के दक्षिण में जिरंजनी शिव



मठ के समीप स्थित है। यह एक छोटा कक्ष है जिसकी माप 3.50 x 3.50 मी. है तथा उत्तरी दिशा में प्रवेश द्वार है। गुफा का अन्दरूनी भाग अलंकरण विहीन है, जिसकी सपाट छत दो खम्भों पर आधारित है। शैलीगत विशेषताओं के आधार पर इस गुफा का कालक्रम लगभग 9वीं-10वीं शताब्दी ई. के लगभग रखा जा सकता है।

**बौद्ध गुफाएँ (इधियागोड) :** पंचपहाड़ से विनायका जाने हुये पमाहिया गाँव के 3 कि.मी. दक्षिण में हाथीगोड की पहाड़ी के नाम से प्रसिद्ध पहाड़ी पर बौद्ध धर्म से सम्बन्धित पाँच गुफाएँ स्थित हैं। इनमें एक गुफा की छत मेहराबयुक्त है तथा कुछ दूरी पर चौकोर चबूतर पर स्तूप निर्मित है। ये गुफाएँ 7-8वीं शताब्दी में बौद्ध भिक्षुओं के निवास एवं पूजा हेतु बनाई गयी थीं।

**बौद्ध गुफाएँ, स्तम्भ एवं मूर्तियाँ (कोल्ची) :** कैसरा गाँव के पश्चिम में स्थित कोल्ची गाँव के दक्षिण-पश्चिम में पहाड़ी पर लेटेराइट चट्टान को काटकर बनायी गयी लगभग 50 गुफाएँ बौद्ध संप्रदाय से संबंधित हैं, जो पहाड़ी के दक्षिण-पश्चिम एवं पूर्वी दिशा में स्थित हैं। वातावरण के प्रभाव से इन गुफाओं को काफी क्षति पहुँची है। गुफाओं के अलावा यहाँ चट्टान को काटकर स्तूप भी बनाये गये हैं। जो अपने आकार प्रकार में विशिष्ट है। स्तूप योजना में वर्गाकार चबूतरे के दोनों किनारों पर मोलिंडम है तथा ऊपर बेलनाकार भाग है। इसकी चारों दिशाओं में चैत्य

गवाक्षों में बुद्ध की मूर्तियाँ उत्कीर्ण हैं। इसका ऊपरी भाग अण्डाकार एवं सादा है। बोधिसत्व मूर्तियों के अभाव में ये गुफाएँ बौद्ध धर्म की हीनवान शाखा से प्रभावित सिद्धती है। इस समूह में मात्र एक चैत्यगुह है, जिसके अन्दरूनी भाग में स्तूप है तथा ध्यान मुद्रा में बुद्ध की मूर्ति उकेरी गयी है। इसके साथ ही सभामण्डप के चैत्य गवाक्ष में एक अन्य ध्यान मुद्रा में बुद्ध की मूर्ति भी स्थापित है। उत्तर एवं पूर्वी भाग में स्थित अधिकतर गुफाओं की सम्य के प्रवाह से काफी क्षति हुई है।

**प्राचीन अवशेष (पुधलिया) :** सुरक्षा दीवार से गिरे प्राचीन अवशेष पहाड़ी के ऊपर स्थित हैं, जिनके निर्माण में मुख्यतः लेटेराइट पत्थर का प्रयोग किया गया है। 2 मी. चौड़ी सुरक्षा दीवार में पूर्व की ओर से प्रवेश हेतु एक छोटा दरवाजा है। सुरक्षा दीवार के साथ-साथ 3x3 मी. चौड़े कक्ष निर्मित हैं तथा बाहरी भाग में एक बावड़ी बनी हुई है।

**प्राचीन अवशेष (डल सागर) :** यहाँ स्थित तीन पत्थर के चबूतरे, जिनमें दो आयताकार तथा तीसरा षटकोणीय है, के ऊपर अभिलेखयुक्त शिलापट्ट है। एक पट्ट पर संस्कृत भाषा की देवनागरी लिपि में ग्यारह पंक्तियों का लेख उत्कीर्ण है, जबकि दूसरे पट्ट पर चार पंक्तियों का लेख है। तीसरे अभिलेख में गोपाल सिंह नाम उत्कीर्ण है। ये स्मारक 17वीं शताब्दी में रायियों द्वारा सती होने के उपलक्ष में निर्मित हैं।

**प्राचीन मंदिर चन्द्रभागा (झालरापाटन) :** राजस्थान के प्राचीन मंदिरों में एक झालरापाटन स्थित शीतलेश्वर महादेव मंदिर का निर्माण वि. सं. 746 (689 ई.) में देव के भाई वापक द्वारा करवाया गया। क्षैतिज योजना में यह मंदिर गर्भगृह, अन्तराल एवं मण्डप युक्त है, जो 26 अलंकृत प्रस्तर-स्तम्भों पर आधारित है।



सभामण्डप की छत को मूर्ति पट्टों से निर्मित किया गया था, जिनके उत्तरी भाग में दो पट्टिकाओं के अलावा अन्य अब उपलब्ध नहीं है। मंदिर का मूल शिखर भी अब उपलब्ध नहीं है। शिव को समर्पित इस मंदिर के ललाटबिम्ब में लकुलीश का अंकन है। यहाँ स्थित अन्य मंदिरों में दुर्गा मन्दिर, कलिका देवी मन्दिर, महादेव (लकुलीश), विष्णु एवं वराह मन्दिर मुख्य हैं। ये गुफाएँ 7-8 वीं शताब्दी में बौद्ध भिक्षुओं के निवास एवं पूजा हेतु बनाई गयी थीं।

## Centrally protected monuments at Hadoti

Hadoti region of Rajasthan comprises of Kota, Bundi, Jhalawar, Sawai Madhopur and a part of eastern Chittaurgarh. The entire region was ruled by Hada Rajputs, hence, it is known as Hadoti region. The history of the place starts with the advent of early man. The remains of forts, palaces and temples speak about the glorious past. A brief description of the centrally protected monuments of Hadoti is enumerated in the following paras :

### District Baran

**Ruins of Temples (Atru/Ganeshganj) :** Atru or Ganeshganj is an ancient site with architectural and sculptural fragments lying all around. Among the ruins of several temples only one is clearly recognizable. This temple was once large in size and dedicated to Siva known as Gadgach-ka-Mandir on the side of a large tank, Budhasagar. It consisted of a sanctum, an *antarala*, *ardhamandapa* and a porch. The temple remains attest influence of Pratihara art and on the basis of iconographic and architectural features, it may be ascribed to tenth-eleventh century AD. Another temple popularly known as Gadiya Mandir is also worth-mentioning. Dedicated to Vishnu and situated in a walled compound, it has sanctum, vestibule, hall and porch. The compound wall has many sculptural fragments set in it. Besides, the temples of Panihari, Chanihari, Sardevmata, Gadiya and Phuladevara dedicated to Siva, Mahisasurmardini and Vishnu assignable to same period are important among them. In the middle of village, there are ruins of Jain temple locally known as Nagdev Temple with huge seated image of Jain Tirthankara.

**Yupa Pillars (Badva) :** It is one of the four places in Rajasthan where such inscribed stone pillars were erected during the third century AD which signifies the revival of the Vedic religion. These Badva stone pillar inscriptions inform the performance of *triratna yajna* by Bala, Balvardhana and Somdeva, sons of Mahasenapati Bala of the Maukharis family on the fifth day of the bright half of Phalguna in VS 295 (AD 238). Each of them was erected after the completion of *yajna*. It is probable that these Maukharis owed allegiance to the Malava Republic. Four pillars have now been shifted to the Govt. museum, Kota and only one remains at the site.

**Ancient Structural Remains (Krishnavilas) :** Krishnavilas is standing in the heart of the jungle on the north-east of Baran on the bank of river Vilasi. The ancient ruins are scattered over an area of about three square kilometers. In early days the site was famous by the name of Valisa. It is an old place with the relics of many temples and old fort which belong to *circa* ninth-tenth century when it was a flourishing town. Most of the temples are dedicated to Vishnu. A ruined Vaishnava temple locally known as Charkhambha has yielded a Vishnu image dated VS 1178 (AD 1121). It has central shrine on the platform having four pillars with lintels. Four shrines are on the four sides and fifth one at the back of the central shrine. Among important Vaishnava sculptures carved out of red sandstone are numerous panels of ten avatars of Vishnu, Krishna with flute, magnificent image of reclining Vishnu, etc. Along with Vaishnavism, Jainism also seems to be popular at Krishnavilas as is evident from the old remains of Jaina temple. Jaina temple complex comprises of eight rooms on each side of *sabha-mandapa* with *ardhamandapa* and *antarala*. The *prasasti* of the Jainadattacharya written in AD 1218 also mentions about the place. It is said that a Muslim Governor of Ranthambhor has brought about the destruction of the town when Bhaimsasaha declined to allow his daughter to marry him. In the battle, Bhima Saha or Bhaimsasaha was killed and his daughter drowned here in a pool of Vilasi at a spot which ever since has been known as Kanyadeha.

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**Old Temples, Statues and Inscriptions (Shergarh) :** Shergarh is supposed to have been named after its capture by Shershah of the Sur dynasty in course of his Malwa campaign. The ancient name of this town was Kosavardhana, "the increaser of treasury". An inscription found here refers to Samantia Devadatta who ruled in AD 790 and built a Buddhist temple and monastery here. Hindu rulers patronized Buddhism, Savidism and Jainism. The temple of Somnatha was the principal place of worship in tenth-eleventh century AD. The Lakshminarayana temple, consisting of a sanctum, antarala, mahamandapa and ardhmandapa is well preserved and is assignable to the eleventh century AD. An inscription in this temple narrates the genealogy of the Paramara kings of Dhar from Vakpati to Naravarman. An inscription of AD 1228 records that a devotee of Siva built here a water-house. Jainism also flourished here. There are three colossal Jaina images (twelfth century AD) behind the Jhala Haveli. An inscription of VS 1162 (AD 1105) reads how a great festival of the Jaina Tirthankara Neminath was celebrated at the new Chaitya. These images of Shantinatha, Kunthunatha and Arahanatha were installed by one Devapal.

### District Bundi

**Wall Paintings of Hadoti School in the Palace (Bundi) :** The palace is approached by a steep ramp leading to two gateways. Chhatra Mahal and

Umed Mahal are embellished with the murals of eighteenth-nineteenth century. Chhatra Mahal was built by Rao Chhatrasal or Satrasal (AD 1631-58) but the murals in the inches are of later date and depicts religious themes. Just adjacent to it is the Chitrashala. It



was built during the reign of Rao Umed Singh (AD 1748-79) and the paintings are executed during his period and Bishan Singh (AD 1773-1821). The themes depict are mainly religious, historical, musical and hunting scenes; love stories, court and processions; etc. in soft green and blue colours.

**Ancient Mound (Keshawrai Patan) :** The ancient mound is situated at a distance of about 15km north-east of Kota. The early names of this place were Asramanagara, Asramapakana and Pattana. The town is located on ancient trade route from Mathura-Ujjain. A large part of the ancient site has been washed away by river Chambal and remaining portion is presently occupied. The temple of Keshawraji located at the site renovated in later time speaks about the glory of this town. This mound revealed cultural materials dating from the early historical period.

### District Jhalawar

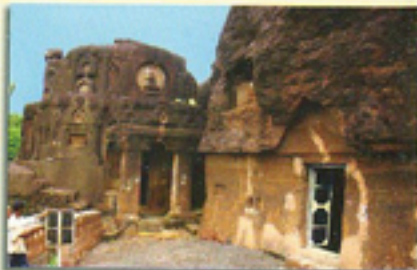
**Buddhist Caves and Pillars (Binnayaga) :** This complex of excavated caves to the east of village Binnayaga, Comprises nearly twenty caves cut in the south face of a laterite hillock which runs from east to west. Mostly they are monastic cells, smaller than those of Kohli. The most interesting excavation here is the stupa-shaped shrine. Its roof bears likeness to traditional chaitya-griha having chaitya windows. Another cave, that deserves attention, consists of two wings of an open courtyard. It has at the back a closed lobby with vaulted ceiling and a central door flanked by a cell on either side. The moulded pedestal against the back wall is now empty. All these caves have flat roofs and one of them is double storeyed.

**Caves of Niranjani (Dag) :** The cave at Niranjani is located south of the town near Niranjani Siva Math. It is a small cell measuring 3.50 x 3.80m hewn on the northern slope of lateritic hillock. The cave is entered through a narrow entrance from the north. The plain interior of the monastery has flat ceiling supported on two square pillars. It is datable to ninth-tenth century A.D.

**Buddhist Caves (Hathiagor) :** On way to Panchapahar from Binnayaga is the village Pagaria, where about 3 km south is a hillock named 'Hathiagor-ki-Pahadi'. This hillock has only five excavated caves of which one with vaulted roof measures 5 m x 5 m x 7 m. Some distance away is a stupa on a square pedestal.

**Buddhist Caves, Pillars, Idols (Kolvi) :** Kolvi is a small village about three km to the west of Kaisara. The caves are located on the south-west of the village on the top of a hill. These rock-cut caves, excavated out of the

laterite hill, have suffered heavily from natural weathering. The peculiarity is the presence of stupa shaped shrines of novel design. They have base and top, cylindrical drum and an elongated dome. The absence of Bodhisattva figures suggests the



influence of Hinayana sect. Some of the caves have either an open or a pillared verandah, providing entrance to the cells. The complex has a singular chaitya-griha which again has a stupa shaped shrine inside with a colossal figure of seated Buddha in dhyana-mudra on a moulded pedestal. There is another buddha in dhyana-mudra inside an arched niche and a standing figure in the lower apartment near the assembly hall. In all, there are sixty-one rock-cut caves on the north, south and east of the hill, south-west of the village Kolvi. Most of the caves on the north and east have collapsed. However, these remains are of importance for their design and arrangement.

**Ancient Ruins (Dudhaliya) :** These ruins comprise of fortified structures located on the top of a small hillock. The structures were built of rectangular dressed lateritic stones. The outer fortification wall, about 2 m wide, is entered through a comparatively small gateway from the east. All along the fortification, there were small chambers which are 3.3 m in width. Outside the fortified area, there is a step-well.

**Ancient Ruins (Daisagar) :** These ruins consist of three structures, two being square and one hexagonal with inscribed memorial slabs bearing standing male and female figures. The inscribed slab bears eleven lined inscription in Nagari Character. The other slab fixed on the square structure bears four-lined illegible inscription in Nagari. The third inscription mentions name of one Shri Gopal Singh. These cenotaphs belong to the Ranis who became sati during the seventeenth century A.D.

**Old Temples near Chandrabhaga (Jhalrapatan) :** One of the earliest dated temples in Rajasthan known as the Sitaleswara Mahadeva temple was founded in V.S. 746 (A.D. 689) by one Vappak, the brother of Deva. The temple consists of a square garbhagriha, a vestibule and a pillared mandapa. The sanctum has prominent niche-shrines on the cardinal offsets. The original roof is no longer exists. The ceiling of the hall was

originally embellished with superbly carved panels, but all except two on the north side are missing. The podium-mouldings are bold and simple, the kalasa moulding being replaced by a band of lotus-scrolls. The pillars show vase-and-foliage motif. The temple is dedicated to Siva with Lakulisa shown in the *lalatabimba*. Among other temples at the site are the Kalika Devi temple, Mahadeva (Lakulisa) temple, the Vishnu temple and the Varaha temple.



#### District Kota

**Siva Temple and Gupta Inscriptions (Charchoma) :** This temple is located roughly twenty five km south-west of Kota. A four-faced Siva-linga is enshrined in the temple. On plan, it consists of a garbhagriha, an antarala and a sabhamandapa. The sabhamandapa is rectangular and has a flat roof. The temple was renovated during the nineteenth century A.D. In the temple premises, there are two Brahmi inscriptions with Gupta letters which refers the foundation of a stone temple with a linga. Stylistically, the temple seems to be ascribable to the Gupta period.

**Temple, Fortwall and Statues (Dara/Mukandara) :** The narrow hill-girt valley known as Dara Mukandara has two principal monuments. One is a small fortress, also called Shikargah of the late medieval period. It is entered through a large arched gateway from south-east and has double-storeyed structures. The lower storey has a *dalain* with a large water storage tank. At the back, there is a small shrine dedicated to Siva. In the courtyard, near the entrance is a step-well.

The other monument is a Gupta period stone temple called Bhim-ki-Chauri, erected on a jagati. The temple is approached by two lateral flights of six steps from north and south. Facing east, the temple has a unique plan comprising of a sanctum enclosed by heavy pillars and pilasters, preceded by a pillared *nandimandapa* of which only traces remain. The upper part of the sanctum pillars is adorned with floral and geometrical motifs. The temple has yielded interesting loose sculptures including a figure of Ganga and a child beating a flat metallic drum surrounded by rich scrolls besides architectural members of the typical Gupta period.

**Temple with inscriptions (Kanswa, Kota) :** The temple at Kanswa or Kanwasrama near Kota was the earliest centre of Saiva worship in the Hadoti region. Siva was worshipped here in the form of *chaturmukha linga*. Surviving remains of the ruined east-facing Siva temple are located on the bank of a

spring in the outskirts of the present day Kota. The temple, facing east, consists of a *pancharatha* sanctum, *kapili* walls, a rebuilt *gudhamandapa* and a pillared *mandapa*. The sanctum facade has an ornate *adhishthana* and bears on the upper part of the *jangha* (wall), *kapota*, cornice and ornate mouldings. An inscription of Sivagana dated, VS 795 (A.D. 738) occurs on its south *dhadra*.



The compound retains a number of bases and capitals stand in the forecourt east of the shrine. The temple was extensively renovated in later date.

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**Ancient Ruins (Dalsagar) :** These ruins consist of three structures, two being square and one hexagonal with inscribed memorial slabs bearing standing male and female figures. The inscribed slab bears eleven lined inscription in Nagari Character. The other slab fixed on the square structure bears four-lined illegible inscription in Nagari. The third inscription mentions name of one Shri Gopal Singh. These cenotaphs belong to the Ranis who became *sati* during the seventeenth century A.D.

**Old Temples near Chandrabhaga (Jhalrapatan) :** One of the earliest dated temples in Rajasthan known as the Sitalaswara Mahadeva temple was founded in V.S. 746 (A.D. 689) by one Vappak, the brother of Deva. The temple consists of a square garbhagriha, a vestibule and a pillared mandapa. The sanctum has prominent niche-shrines on the cardinal offsets. The original roof is no longer exists. The ceiling of the hall was

originally embellished with superbly carved panels, but all except two on the north side are missing. The podium-mouldings are bold and simple, the kalasa moulding being replaced by a band of lotus-scrolls. The pillars show vase-and-foilage motif. The temple is dedicated to Siva with Lakulisa shown in the *lalstambha*. Among other temples at the site are the Kalika Devi temple, Mahadeva (Lakulisa) temple, the Vishnu temple and the Varaha temple.



#### **District Kota**

**Siva Temple and Gupta Inscriptions (Charchoma) :** This temple is located roughly twenty five km south-west of Kota. A four-faced Siva-linga is enshrined in the temple. On plan, it consists of a garbhagriha, an antarala and a sabhamandapa. The sabhamandapa is rectangular and has a flat roof. The temple was renovated during the nineteenth century A.D. In the temple premises, there are two Brahmi inscriptions with Gupta letters which refers the foundation of a stone temple with a linga. Stylistically, the temple seems to be ascribable to the Gupta period.

**Temple, Fortwall and Statues (Dara/Mukandara) :** The narrow hill-girt valley known as Dara Mukandara has two principal monuments. One is a small fortress, also called Shikargah of the late medieval period. It is entered through a large arched gateway from south-east and has double-storied structures. The lower storey has a dalan with a large water storage tank. At the back, there is a small shrine dedicated to Siva. In the courtyard, near the entrance is a step-well.

The other monument is a Gupta period stone temple called Bhim-ki-Chauri, erected on a jagati. The temple is approached by two lateral flights of six steps from north and south. Facing east, the temple has a unique plan comprising of a sanctum enclosed by heavy pillars and pilasters, preceded by a pillared nandimandapa of which only traces remain. The upper part of the sanctum pillars is adorned with floral and geometrical motifs. The temple has yielded interesting loose sculptures including a figure of Ganga and a child beating a flat metallic drum surrounded by rich scrolls besides architectural members of the typical Gupta period.

**Temple with inscriptions (Kanswa, Kota) :** The temple at Kanswa or Kanwasrama near Kota was the earliest centre of Saiva worship in the Hadoti region. Siva was worshipped here in the form of *chaturmukha* linga. Surviving remains of the ruined east-facing Siva temple are located on the bank of a

spring in the outskirts of the present day Kota. The temple, facing east, consists of a *pancharatha* sanctum, *kapili* walls, a rebuilt *gudhamandapa* and a pillared *mandapa*. The sanctum facade has an ornate *adhishthana* and bears on the upper part of the *jangha* (wall), *kapota*, cornice and ornate mouldings. An inscription of Sivagana dated, VS 795 (A.D. 738) occurs on its south *bhadra*.



The compound retains a number of bases and capitals stand in the forecourt east of the shrine. The temple was extensively renovated in later date.