

DEOGARH

LALITPUR



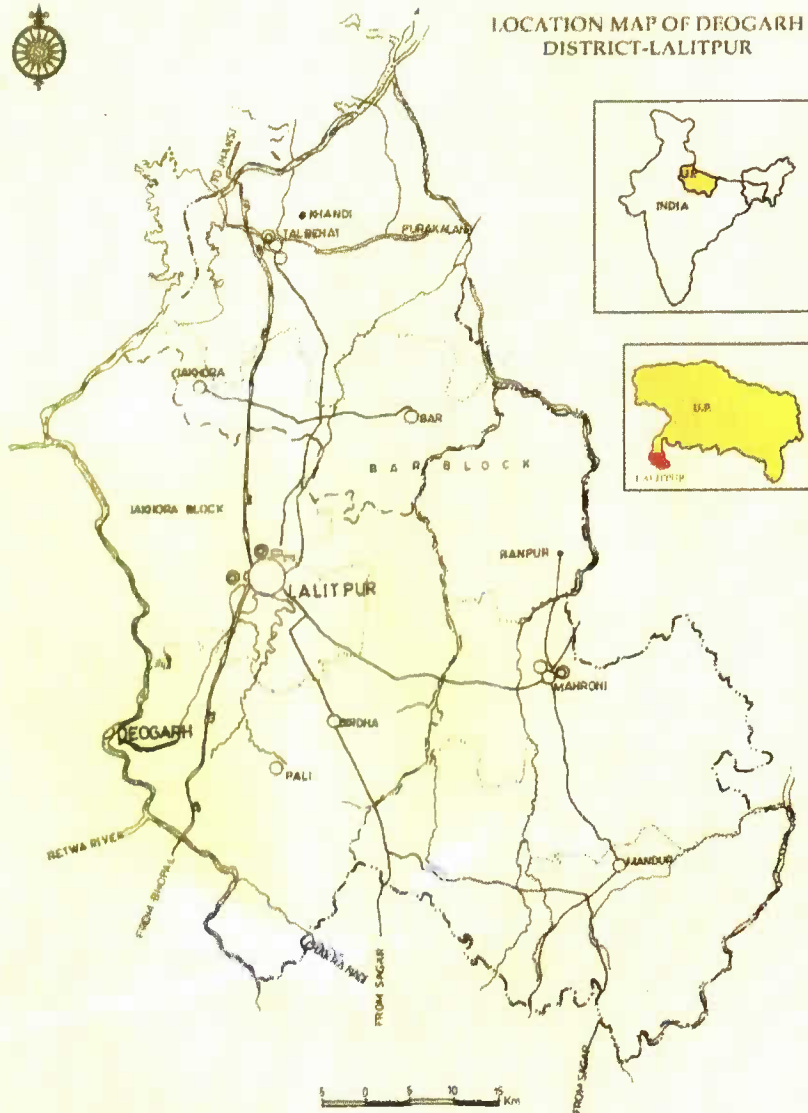
प्रत्यक्षं विदुः

ARCHAEOLOGICAL SURVEY OF INDIA

JHANSI CIRCLE



LOCATION MAP OF DEOGARH DISTRICT-LALITPUR



DEOGARH

Deogarh (Lat. 24° 32' N and Log. 78° 15') is located on the right bank of river Betwa in District Lalitpur of Uttar Pradesh. It is 33 km. from Lalitpur, 235 km. from Gwalior and 125 km. from Jhansi. The nearest railway station Jakhlon, located at a distance of 12 km from Deogarh, but Lalitpur is the main station where most of trains stops. A well-maintained Jaina Dharamshala and a Guest House of Uttar Pradesh Tourism Department is available for the visitors over here.

Deogarh in Bundelkhand region served as a military and trade corridor between North India and the Deccan, thus, was associated with extensive cultural intermingling. During ancient times, Deogarh had communication with Pawaya in the north and with Eran, Bhilsa, Udaigiri and Sanchi in the south, with Ujjain and Bagh in the west and south-west and again through Jhansi, Kanpur, Allahabad, Benaras and Pataliputra. Deogarh, a renowned art-centre in north India for its Hindu and Jaina temples and sculptures was interlinked with neighbouring temple-sites like Dudhai, Chandpur etc. during early medieval period.

The history of Deogarh can be traced back in a chronological order from Gupta period as an inscription of Nahar Ghati suggests. Though the history trace back to prehistoric period but the intermediate period from Prehistory to Gupta period is missing which is a subject to investigation of the area. During 9th century C.E. Deogarh was under the reign of Gurjar-Pratiharas. An inscription dated 862 C.E. engraved in Santinath temple is important in this regard. According to the inscription, this place was ruled by Vishnudeva who was once a *samanta* of Bhojdeva. According to another inscription of Vatsaraja, datable to 1097 C.E. Deogarh was under the patronage of Chandella rulers during the 11th century C.E. After Chandellas, Deogarh was governed by the Mughals, Marathas and the British.



Nara-Narayana



Couple with Child

sleeping on the seven-hooded cosmic serpent Sesha forming a canopy over him. Lakshmi, sitting at the feet of Vishnu is probably shampooing his right leg. In the upper portion, Brahma is seated on a full blown lotus.

Flanking him to the right side are the figures of Indra seated on Airavata and Kartikeya on peacock. Below the *anantasayi*, the panel shows six human figures, five males and one female standing in a row. The remains of a few more temples are visible around the main Dashavtar Temple with many architectural fragments. It indicate that there were many big temples present in the complex.



Varah Temple

VARAHA TEMPLE

Varaha temple, located in the south-west corner of the Deogarh Fort is now in ruined condition. The temple is datable to c. 7th century C.E. It stands on a

high *jagati* and preserves only a pillar of entrance porch and

door-frame of temple. The door frame of temple is comparatively small, there are two *nagri* inscription of *sanwat* 1550 engraved on the wall of *garbhagriha*. The dedicatory idol of Narsingh Varaha is now shifted in the sculpture-shed at Deogarh.

JAINA TEMPLES

Deogarh, a sacred pilgrimage place of Jainas, had received a great patronage under the Pratihara, Chandella and Kalchuri rulers. There is a group of about 32 Jaina temples, big or small, located



Large Jaina Temple

on an approximately 300 m high hillock along the fort-wall in the southern part of the Deogarh area. All these temples are dedicated to all 24 *tirthankaras*.

These temples are of Nagara style and belong to different periods ranging from 8th - 9th century C.E. to 16th- 17th century C.E. Amongst them, temple no.12 known as Santinath Temple deserves special mention and is worth remarkable for its richly carved doorway design and a gigantic figure of Santinath (5.40m) in *kayotsarga* posture placed inside the *garbha-griha*. Inscriptions notice on the temple walls and pillars datable from 862 C.E. to 1638 C.E. suggest that this temple was constructed in various stages. This is a *sandhara* type temple comprising a *garbha-griha* enclosed by circumbulatory passage, *antarala*, *maha-mandapa* and *ardhamandapa* on plan. The *maha-mandapa* and *ardhamandapa* seem to be later addition during 12th-13th century C.E.

VALLEYS (GHATIS)



Nahar Ghati southern side along the river Betwa. Raj Ghati, contains a rock-cut cave. On the left flank of its entrance, the cave is having two inscriptions datable to 1064 C.E. respectively. Besides, another inscription dated 1097 C.E. was engraved by Vatsaraja, a minister of Chandella king Kirtivarman.



Brahmi Rock Inscription

Another ghati known as Siddha-ki-Gufa (Siddha-Ghati) near the Raj Ghati contains many inscriptions from 1285 C.E. to 1751 C.E. There is an inscription of Gupta period (552 C.E.) which speaks about Suryavansi Swami Bhatt.



Kuraiya Bir Temple, Kuchdon

KURAIYA BIR TEMPLE, KUCHDON

Kuraiya Bir temple at Kuchdon is situated 4 km north-east of Deogarh. The temple is *pancharatha*

in plan consists of a square sanctum (*garbh-griha*). The *adhithana* is well developed and marked with *khura*, *kumbha*, *kalasa*, *kapotika* and a *pattika* decorated with foliage scrolls, *kirti-mukha*, bird-motifs, *makar-mukha* and other animals with their hind parts terminating into foliage patterns. On upper part of *adhithana*, a *pattika* just below the *bhadra*-niche have various decorative patterns including *kirti-mukha* and *kinnar-mithuna* while *vari-marga* is on the north.

The *jangha* of the temple constructed on the principle of post-and-plank, carries a *latina-shikhara*. Its *jangha* shows a deep *bhadra*-niche crowned by an elaborate pediment and flanked by *ghata-pallawa* pilasters. Now only the west *bhadra*-niche bearing a Kartikeya image is preserved. Two armed Kartikeya is seated on peacock whose plumage is spread behind to serve as his *prabhawali*. In his left hand, which is mutilated, Kartikeya holds a spear (*shakti*) and feeds his vehicle with his right hand.

The *varandika* shows two recesses, the lower one is carved with the lotus creepers. On the crown of the sanctum sits a three-storey *latina-shikhara* raised on a tiny square chamber closed by lattices and proceeded by a pair of pilasters carrying a *suknasa* fronton on all the four sides.

The *mukha-mandapa* directly leads to *garbha-griha* and it has no *antarala*. North-south elongated *mukha-mandapa* rests on two front pillars and two back pilasters. Each front twelve-sided pillar rests on a *kumbhika* and carved with *ghata-pallawa*, well-and-chain motifs, etc.

The central portion of the *undambara* of the doorway is restored with plain stone block but at both ends mutilated lion figures are visible. The doorjambs are embellished with the river goddesses Ganga and Yamuna on left and right respectively attended by a *chhatra-dharini* female attendant and a divine *dwarpala* on outer side. Above the river goddesses the doorjambs are decorated with five *sakhas*, i.e. *patra-sakha*, *pramatha-sakha*, *stambha-sakha* and *bahya-sakha* embellished with semi-divine figures. At the *lalat-*

bimba, a flying figure of Garuna holding the tail of *naga-sakha* with both of his hands is flanked by garland bearing Vidyadharas, three on each side. Other *sakhas* are decorated with *kirit-mukha* and *patra-lata*, etc.

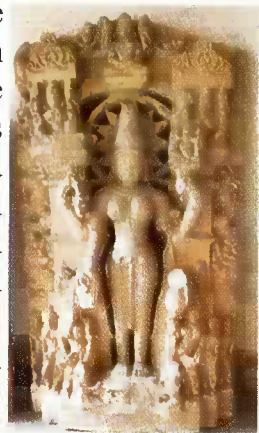
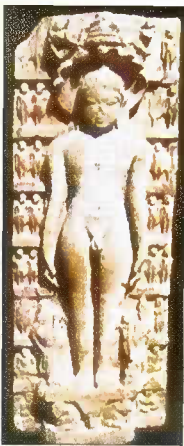
The *garbha-griha* rests on four pillars placed on four corners, supporting a plain ceiling of the *garbha-griha*. *Jaladhara*, in the center has provision of *vari-marga* opening in northern *bhadra*. The temple is stylistically datable to mid-eighths to ninth century.

OTHER TEMPLES

Besides Dasavatara temple, there are temples of Siva, Hanuman and Durga located in Deogarh village. Though the super-structure of these temples is modern yet the central figures are of historic value. In one such temple, a Chaturmukha Siva-linga is placed. In addition, two Hanuman temples are located near the Siva temple. In one case, the central figure is human-faced.

SCULPTURE SHED

The Archaeological Survey of India has constructed a sculpture-shed near the Dasavatara temple where in large number of sculpture and architectural members from the Dasavatara temple, Deogarh Brahmanical & Jaina temples at Dudhai and Chandpur are displayed. These sculptures date from 6th century C.E. to 11th-12th century C.E.



Our Duties Towards/Our Cultural Heritage

Dos

- Help in keeping the monuments clean.
- Help in maintaining the natural environment around the monuments.
- Help in preventing and avoiding any kind of destruction of a monument by any one. Report any such matter to the concerned staff.
- Keep distance while looking at any displayed or easily reachable antiquity and painting, etc.
- Help in protecting unprotected monuments, antiquities, etc.
- Help in creating cultural awareness among the masses.
- Help in maintaining the sanctity of the monuments.

Don'ts

- Don't litter or spoil any monument.
- Don't pluck flower, etc. from monument-garden.
- Don't paint, draw or whitewash any wall, etc. in and around the monuments.
- Don't touch any painting, etc. and neither throw nor divert any water, flash - lights and use ritual objects, etc. over them.
- Don't hamper or spoil the originality of any artefact/antiquity of an unprotected area/ monument.
- Don't underestimate the importance of any cultural heritage.

According to the Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act, 2010

PROTECTED AREA	Archaeological Site/monuments of National Importance.
PROHIBITED AREA	Construction activity not allowed
REGULATED AREA	Construction activity only after the permission of the National Monuments Authority (NMA)



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