

TEMPLE ARCHITECTURE OF JHARKHAND



प्रत्नकीर्तिमपावृणु

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ARCHAEOLOGICAL SURVEY OF INDIA RANCHI CIRCLE

India has a rich and varied cultural heritage and natural treasures of exceptional value. Archaeological Survey of India (ASI), one of the oldest academic organisations in India is widely acknowledged for its technical expertise in conserving monuments. It has been entrusted with the responsibility of protecting monuments and sites, which range from the prehistoric to the medieval period.

ASI, over a passage of time, has extended its activities to include exploration/excavations, development of museums, temples and expeditions. In fact since 1972, the department has been involved in administering the Antiquities and Art Treasures Act, through prevention of smuggling and fraudulent dealings in antiques.

As of today, 17 ancient monuments in India have been declared as World Heritage Sites and inscribed as cultural property of mankind by the UNESCO.

The main objective of the ASI, is to explore, find out and protect India's PAST:Pratnakirttimapavranu.

TEMPLE ARCHITECTURE OF JHARKHAND

Human race is an integral part of nature, and man has accommodated himself within it. The natural calamities like fire, flood, rain, earthquake, etc. has created a fear in the minds of the primitive men. So they admired the power of the nature as a God or super natural spirit, from which the belief and thus the totem symbol worship came into existence. Generally it has got a set-up of beliefs and practices and then the existence of the religion got enforced. As abode of this super spirit, the Devalaya or Temples came into existence.

Devalaya or temple is the place of the God. In Hindu tradition, devotees build the temple as a mark of dedication in order to secure merit in this world and the next. The temple is not a mere house of prayer, but it's a "Vastupurusa"

Unlike other States the present Jharkhand has several groups of temples, which spread its religious aroma and signified its beauty through stones in geometric and non-geometric carvings, which are indeed a milestone for Jharkhand architectural scenario.

The development of temple architecture in Jharkhand has three phases which can be divided into three broad groups, i.e., Nagara, Bengal or Hindu Mughal, and indigenous horizontal tier systems.

From historical fact, the dynasties like the Nagavanshi, the Cheras, the Rajputs of Singhbhum, the Dhol Rajputs of Ghatsila, and Rajputs of Manbhum, and some feudal lords constructed temples for the public and private worship. However, the neighbouring states like Orissa and Bengal had its own temple architectural tradition; so in many ways, the temples of Jharkhand have been influenced by these architectural styles.

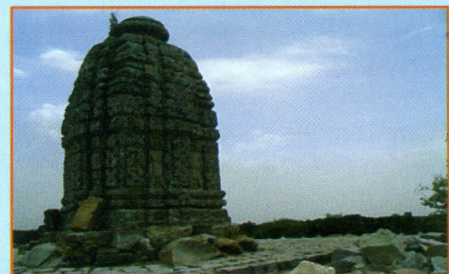
The temples of Jharkhand have been functioning as religious institutions from yore. The group of temples at Maluti in east; Baba Baidyanath group of temples, Deoghar in North; group of temples at Doisagarh in west and Lord Jagannath temple in Jagannath Pahadi, Ranchi has bestowed religious movement in different sectarian points of views.

The first group of temples has followed Orissan style of architecture; basically, the temples of Jharkhand have the main shrine or deul without Mukha Mandapa. The typical curvilinear sikhara are succeeding with Bhumi-Amlakas. The Rath's projections are prominent and the exterior wall is carved with geometrical design of Chaitya window motif, Bhumi Amlakas, etc., whereas the interior is quite plain in nature.



**HARADIH GROUP OF TEMPLES
HARADIH, BUNDU, RANCHI**

The Haradih group of Temples (Dist. Ranchi). The group of temple is situated 15 KM east of Bundu, beside the river Kanchi. This group of temples belongs to 9th-10th Centuries AD. Possibly these temples in Jharkhand closely resemble the evolved group of Orissan temple architecture. These temples are made out of basalt stone. Big temples have niches specified for Parivara Devata; presently only two temples have survived whereas others are in ruins.



**ANCIENT SHIVA TEMPLE
KHEKPARTA, LOHARDAGA**

The Khekparta Temple (Distt. Lohardaga) is a pancharatha type, dedicated to Lord Shiva. It has medium height with typical Orissan rekha-deul style decorated with chaitya window or "bhu motif" as described in Orissan architectural canon.



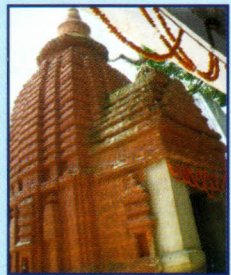
**ASTHABHUJA DURGA TEMPLE
DEORI, RANCHI**

The Durga temple of Deori (Distt. Ranchi) is another important Orissan style temple, partly damaged. It is of panchratha in plan and elevation has succeeded with Bhumi- Amlaka and chaitya Window motif design. The temple presiding deity is "Asthabhuja" Durga, carved in well plasticity. This temple is belonging to 11th-12th Centuries AD.



**UUP CHUTIA TEMPLE
NIRSA, DHANBAD**

The Upp Chutia Group of temples, Nirsa (Distt. Dhanbad) has resemblance with Orissan style. Out of this group of temples, two temples are in good preserved condition. All these temples are made out of stone. The exterior design, curvilinear sikhara and pancharatha plan signify Orissan style. The temples were built during 11th-13th Centuries AD.



**MAHADANI SHIVA TEMPLE
BEDO, RANCHI**

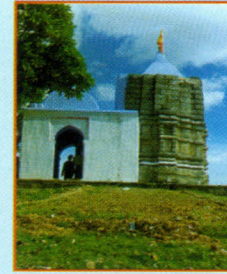
The Mahadani Shiva Temple, Bedo (Distt. Ranchi) is another Orissan rekha deul of pancharatha style with small porch. The five Bhumi Amlakas in Kanikapaga are succeeding to complete curvilinear sikhara. The antarala passage is converted as mukha mandapa with slight modification, and its sikhara is following the pedha deul style. This temple is made out of laterite stone blocks.

The Tanginath Temple remains (Distt. Gumla) are preserved upto Bado portion, Its architectural features like door jams, moulded lower jangha and upper jangha signify the Orissan architectural style. The door jam is decorated with floral



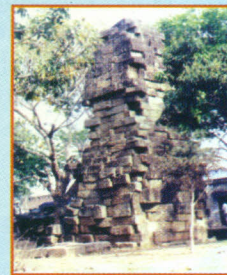
**TANGINATH TEMPLE
GUMLA**

decoration and the lintel has Ganesh figure; both the sides of door jam Ganga and Yamuna figures are carved in well plasticity. The temple and its surrounding antiques are dated back to 7th-12th Centuries AD.



**AKHILESHWAR TEMPLE
LOHARDAGA**

The main shrine of **Bhandra Temple**, Bhandra (Distt. Lohardaga) is in Orissan style consisting of high plinth. The Amlaka is missing. The shrine contains a huge Shiva linga of black stone. There are images of Ganga, Yamuna and one of Narasimha. The plasticity, grace and beauty of these river Goddesses are superb and can be dated to 11th-12th Centuries AD.



**JHINJHINI PAHADI TEMPLE
DHANBAD**

The Jhinjhini Pahadi Temple (Distt. Dhanbad) is another Shiva temple which has curvilinear sikhara type. As Ashlar masonry is used in this temple, the veneering wall may have fallen from its original super structure. The temple entrance is of beautiful design. The architectural style and associated material signify that this temple is dated back to 11th - 12th Centuries AD.

The second group of Temples is marked with terracotta plaque decorated profusely of lime surkhi. These have close resemblance with Bengal group of temples and Medieval Mughal architecture style in Jharkhand. The most of Medieval temples came under this group.



**TERRACOTTA TEMPLE
MALUTI, DUMKA**

The Maluti group of Temples (Distt. Dumka) fall under the Sikaripara block. The temples are constructed in different styles with Bengal terracotta plaque decoration and moulded bricks. The existing earliest temple bears the date Saka era 1642 (corresponding 1720 AD). The Moulikha temple belongs to the group of Bengal style temples of Ek-Bangla "Chala", like a typical Indian hut. There are 72 temples moulded in terracotta plaque, decorated with the episodes of Ramayana, Mahabharata, Bhagavata and the songs of lokogatha.



**SHYAMSUNDERPUR TEMPLE
CHAKULIA, E. SINGHBHUM**

Shyamsunderpur Temple, Chakulia (Distt. East. Singhbhum) is another Bengal Ratna style terracotta temple. The wide frontal wall is used as canvas for depicting Krishna Charita, Rasalila and related Gods and Goddesses figurines. This temple was built by Dalbhumgarh dynasty in the 17th -18th centuries AD.



**CHITTESWARA TEMPLE
KAYATHA, HAZARIBAGH**

The Chitteswara Temple at Kayatha (Distt Hazaribagh) is a culmination of Hindu and Mughal architecture. The main shrine appears to be of Bengal style and bears the influence of Mughal plaster, and corridors with arches make sure to conclude the dating of this temple to be of 17th century.

Doisagarh group of Temples is greatly influenced by Mughal architecture. The most significant temple of this group is Kapilnath temple (Basukinath



**PANCHMATH
NAGAR, GUMLA**

temple). The temple has three storeys; the sikhara part is tomb like structure. The temple has pillared varandah with room.



**NAM NAGAR TEMPLE
NAM NAGAR, GUMLA**

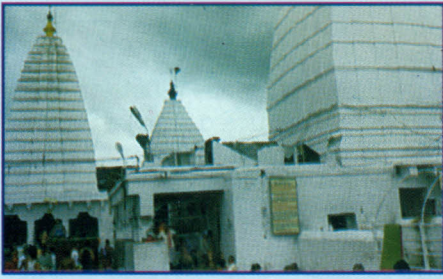
Nam Nagar Temple is of flat roof with pillared varandah, The sanctum exterior niches has carved Ganesha figure. Few other temples like panchmath shiva temple is of Hindu-Mughal architecture. Besides the sanctum, there are two small chambers, used for store purposes. The wall is plain lime surkhi plaster; sikhara is conical tomb like structure and frontal roof has two small tombs like structure which resembles a mosque.



**CHUTIA TEMPLE
RANCHI**

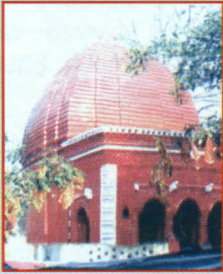
The Chutia Temple which is very close to Ranchi city, is another example of Hindu-Mughal architecture. Raja Pratap Roy built this temple in the year 1727. This two storey temple is for worshipping lord Krishna and Rama respectively. This temple is made out of stone.

The third group of monuments is indigenously developed, slightly pyramidal with tier system. This group of temple is spread specifically in north Jharkhand. This group consists of the Baba Baidyanath temples group, Deogarh; the Basukinath group of temples, Jarmundi; Pandra group of temples, Nirsa; Dhani Shiva temple, Dumka; and Liloristhan temple, Katras. This temple group has Nagara style; the elevation is slightly pyramidal with finial, The plan is of slightly cruciform due to Rath's projection.



**BABA BAIDYANATH GROUP OF TEMPLES
DEOGARH**

The Baba Baidyanath group of Temples has pyramidal tier sikhara with flat roofed mukha mandapa. These entire temples are built out of stone during the 16th-19th Centuries AD. The temple of Baidyanath is dedicated to the Lord Shiva. A separate two storeyed building is for Musicans. On the east side of the northern Varanda of the temple is a masonry vat, into which flow the water and milk used for the abluion of the lingam.



**LILORI STHAN TEMPLE
KATRAS, DHANBAD**



**PANDRA GROUP OF
TEMPLES
NIRSA, DHANBAD**

The Shiva Temple at Dhauni is known as Sumeswaranath dham, but is has a group of three temples. In the main shrine at the centre of sanctum, the small linga on the flat surface is fitted in a Yonipith. Besides the linga, there is a Yakshini image of brass. In architectural features, the sikhara is the pyramidal with horizontal rekhas or on tier. The main temple is built of small sized bricks (Lakhori bricks) with lime mortar.

Baba Kapileswar Dham, Pandra (distt. Dhanbad) group of temples are in slight curvilinear sikhra in Bengal style with Horizontal tier. These temples are built of stone in 12th-13th Centuries AD.

The Liloristhan Temple (Distt. Dhanbad) is also horizontal tier system with slightly evolved Raths in pancharatha, whereas the Mukha Mandapa has flat roof with ornamental pillar and multiple curvilinear arches.

Apart from the above three groups of temples, the post British period also followed the same Nagara style architecture. Last but not least, in the modern India, Jharkhand has a stone temple - Naulekha temple- at Deogarh which is artistically and architecturally very important.

However, apart from tribal culture Jharkhand is a vast land for art and architecture as it had spread religious values since 7th-8th Centuries AD.

