

INDIA

Threatened Jaina Heritage Route in Jharkhand and West Bengal

Buddhism and Jainism are very old traditions in the old district of Hazaribagh which included Shikarbhum, Manbhum, Dalbhum and adjoining East Singhbhum. The Jain heritage was more obvious in the three latter areas, while Buddhism was exclusively of Shikarbhum (Hazaribagh). The Lord Buddha was worshipped in Hazaribagh and the Upper Damodar Valley as Mahadeva. We still find names associated with Buddhism throughout the district as well as the physical presence of Buddhism in Buddhist sacred symbols found throughout the sacred village painting traditions of the great marriage mural art of *Khovar*, and the harvest mural art of *Sohrai*, for which Hazaribagh is justly famous.

In the Lower Damodar Valley there is the problem of destruction of ancient Jain temples in the score from flooding in dams such as the Panchet Dam on the river Damodar (1969), without recording over 20 temples and Chandil Dam on the river Suvarnarekha, (1985) without recording over 20 temples or more (Mitra 1969). The Chandil Dam alone drowned over a hundred villages in the birth-land of Vikramaditya the great Jain King, without archaeological salvage operations. Local villagers under the umbrella of the Aboriginal Society for Art and Recreation, Jamshedpur, managed to save scores of statues of *Tirthankaras*, and other granite and sand-stone statuary from Ichagarh, Dulmi, and a few adjoining villages, which are preserved in a small museum built by the Irrigation Department near the Chandil Dam. Chandil was also found to be a major Palaeolithic site (Ghosh 1970). This is an area of immense cultural and archaeological importance that has wilfully been flooded without any proper scientific examination. Hundreds of statues have reportedly disappeared from Ichagarh. The recurrent feature of destructive development is the lack of any investigation by the archaeological authorities.

The Maithon Dam on the Barakar river opposite Panchet must have similarly submerged several major temple sites. This dam is on the Barakar river that comes to Hazaribagh via the Tilaya Dam, along the old Pilgrim route from Pawapuri with Santal Parganas to the east and Shahabad to the West. It meets the Grand Trunk road at Asansol and continues south to Orissa and Singhbhum. We do not know how many Jain sites were submerged in the Tilaya Dam near Hazaribagh.

Similarly, no-one can guess how many such sites have been destroyed by submergence under the waters of the seven big dams made by the Damodar Valley Corporation *Tilaya Dam*, *Konar Dam*, *Patratu Dam*, *Maithon Dam*, *Lalpania Dam*, and *Panchet Dam*, *Tenughat Dam*, *Durgapur Barrage*. Some 8400 dams have additionally obviously had their impact on the watershed of the Damodar river. There are no figures of antiquities lost in the Icha Dam (West Bengal) which flooded eighty-seven villages in the Jaina heartland.

Along with dam flooding, archaeological and religious heritage has been devastated as a result of vast underground and opencast coal mining, that has set fire to the underground coal in the lower Damodar where huge underground flooded areas have been created by decades of old mine fires. Particularly impacted are the Jaina temples of the lower Damodar in Bokaro and Dhanban and along the Gowai, Kasai, Kangsabati, and Suvarnarekha rivers in Manbhum, Saraikeela Kharsawan, Purulia, and Singhbhum districts. This has been an enormous loss to the religious and cultural heritage of the community.

Presently the entire upper valley of the Damodar river in the North Karanpura Valley is under threat from the big dams for

Super Thermal Power Projects (STPPs). Also, more than seventy opencast coal mines will destroy over two hundred villages and the Buddhist heritage of the valley. This includes a rich treasure of megalith sites, the Mauryan Period Buddhist sites, prehistoric rockart sites, and palaeo-archaeological sites. Both UNESCO and ICOMOS are aware of the matter and it has been published in the 2001–2002, 2002–2003 *Heritage at Risk* Reports.

The mining operations have been in their first stage since 1986 and already five mines have started and five more cleared, as well as two big dams and two STPPs. But there is still time if a strong international appeal is mounted.

The Jain and Buddhist heritage of Jharkhand and neighbouring West Bengal has been wilfully destroyed by so-called development projects such as big dams and mining in modern India. This heritage constitutes the most flawless traditions of sculpture found anywhere in the country. This is an interesting area of study for ethnographers for the Bhumij culture of Manbhum in Jharkhand in contact with Santal culture in Bengal during the revival of Jainism and Buddhism during the Pala Period 9th–12th centuries. The two great religions of India, Jainism and Buddhism were founded in the Damodar Valley which became the site of India's first great industrial model project (DVC) in 1947.

We may remember that in the light of the new district boundaries recently made between Jharkhand and West Bengal, the Purulia sites are now not in the Jharkhand district and so this state may care less for them, although they culturally belong to the ancient culture in Jharkhand. The same may be said of West Bengal in regard to Jaina sites just across the border in Jharkhand.

We may be reminded that in an age-old civilisation like India, there are only 10,000 protected heritage properties listed, compared with 500,000 such buildings protected by law in the United Kingdom, and over a million listed heritage sites in the USA which has over 2200 towns with heritage legislation. The only hope of bringing to light the wanton destruction of Jaina heritage sites in Jharkhand and West Bengal is an internationally-backed campaign.

The Jain sites of Jharkhand, West Bengal, and Orissa are crying out for a careful investigation by the international community as humanity's heritage. Most dates go back to the 8th–11th centuries, and those of the Pala Period, are very ancient sites millennia old. The following list gives the main sites already destroyed or neglected. Most of the destruction has been due to the large dams on the principal rivers of the region, and the dire neglect of the state authorities including the Archaeological Survey of India, although coal mines have destroyed equally vast areas in the same region, even before 1947. The total loss may only partially be reconstructed by referring to the oldest reports of British touring officials of the 19th century, generally the only reports available!

Threatened Sites

Arsa (Manbhum) Jain Temples

The Bengal List (p. 560) refers to a place called Arsa Karandi, about four miles southeast of Boram not far from the Kasai River which is famed as 'possessing ruins of temples' (ASI B.C.1903)

Anai

Three miles from Karcha, a few miles from Purulia, in the vicinity

MAP OF ARCHAEOLOGICAL SITES OF JAINA IMPORTANCE





Chandil Dam

of this village there are a number of ruins of brick-built temples; two Jain temples were noted by Block.

Balrampur (Purulia) Jain Temple

The village is situated 4 miles to the southeast of Purulia. It was just noted by Colonel Dalton in 1866 as having two colossal statues of Tirthankaras.

Barida (Manbhum)

6 miles Southwest of Telkupi, this site may or may not have escaped flooding in the Panchet Dam on the Damodar River. The plan of the temple conforms to early Jain design.

Bridhpur

Near Pakbira, this site has a number of Jain images which are worshipped in an annual festival. Some of the images have reportedly been removed by people.

Bilonjia (Manbhum) Jain Temples/Tanks

It is situated 2 miles south of Chehgaongadh, ie fort Chehgaongadh is eight miles south-west of Katras on the banks of the river Damodar. Ruins here are of sixteen Jain Temples representing a very large Jain establishment which was described by Beglar in his report for 1872–1873. The fort of Chehgaongadh, the so called *garh*, is 1/2 mile by 1/4 mile in area and calls for extensive archaeological excavation and investigation. It needs investigation in

view of flooding of 20 Jain temples in the Panchet Dam on the Damodar River in precisely this area which had a rich Bhumij tribal population. Carvings noted by Beglar was of very high workmanship comparable with Khajuraho and Udaypur. Rock-cut inscription reads *Srayaki Rachha bansidra* indicating Jain and Srawaki traditions.

Boram (new name Deulghat)(See Palma, Chhara, Pakbira)

This imposing site on the South bank of the Kangsabati River has numerous remains of Jaina temples, (nude male figures with Egyptian head-dresses according to F B Bradley Birt (*Chotanagpore* 1910, pp. 180–81), who places it on the Kosai river. Statues of *Trithankaras* wearing Gandharvan head-dresses. The sculptures are kept in a local Ashram and include *Risabhanatha*, *Chandraprabha*, and *Parsvanatha*. Closeby is another Jaina site named Ansa Karandi (Beglar 1878, p. 195). Several large stone statues have been found of *Risabhanatha*, *Chandraprabha*, *Parsvanatha*, *Uma-mahesvara*.

Bhavanipur

A few miles from Purulia and close to *Karcha*, this village has an image of Rishabanatha, *Padamvati-Dharanendra* (which is taken now as image of Shiv-Parvati). Beglar's list (1878) from Manbhum Jaina Sites includes the following:

- 1. Alwara (27 Jaina bronzes collected from Alwara were taken to the Patna Museum) (Saraswati 1975; Gupta 1965, pp. 160–161);
- 2. Bhatbinor, 3. Tugri, 4. Chehgaongarh, 5. Darika
Extra sites include: 1. Bilonjia (Two Large Jain temples); 2. Jarakhpur; and 3. Dulmi

Chandil (Singhbhum)

Two *Tirthankara* figures and a *Narasimha* figure remain in Chandil. One of the *Tirthankara* is *Adinatha*. Near the bridge over the *Suvarnarekha* there is a temple ruin which yielded at least one inscription and a number of sculptures (Chakrabarti 1993), the date assigned to the early Pala period (8th–9th cent. A.D.).

Chandankiari

A few miles from Purulia, head of the Manbhum district, a larger number of Jain antiquities were found. The collection of Jain *Tirthankara* images in Patna Museum are from this place. It is one of the finest collections of Jain antiquities in India. The sculpture in stone is exquisite and superb. They are dated to late Pala period (11th century). There are two other villages within five miles of Chandankiari *Kumhri* and *Kumardaga* where there are also some old Jain images.

Charra (Purulia) (See Palma, Pakbira, Boram)

Situated on the Kosai river, four miles northeast of Purulia on the road to Barakar. Beglar visited the site in 1872–73 and noted numerous Jain temples very elaborately carved, broken images, and votive *Chaitya*. According to the District Gazetteer originally as many as seven temples had stood over here. Five large *Tirthankara* statues have been found here. A ten-armed statue was found here by A Sastri in 1918. The site has also been noted by R D Bannerjee (1933, pp. 145–146) as having two temples of 50 feet high. Five large *Tirthankara* statues were found here. Two miles to the north another Jaina site, Gholamara, has been noted.

Deulbhira (Manbhum)

The site is on the bank of a small stream called the Hara; this is near Para. Remains of a temple and sculptures have been found, including a *Tirthankara* figure (height 79 cm), Uma-Masvara (height 95cm), a bull under the ten-armed Mahesvara and lion under the two-armed Uma, and an interesting figure of a goddess with four arms, the upper right and lower right respectively holding rosary and in blessing (*abhaya mudra*) and upper left and lower left respectively holding a lotus and lion below lotus (*Kamen-dalu*).

Darika

3 miles south-west of Chechgaongarh, there are old ruins, tanks, mounds, and cells. Beglar had noted a Jaina statue of black basalt.

Dulmi (Singhbhum)

On the north bank of the *Suvarnarakha* river, it was first noted by Colonel Dalton in 1855, and visited by Beglar in 1872–73. It has *Chhatra* or umbrella with two stone columns supporting a triple umbrella. Beglar dates the ruins to the 10th century. Beglar also noted *Bhumiya* megalith graves near the place. This place requires investigation to see if it was submerged by the Panchet Dam on the Damodar River. Beglar assigns the date of the earlier Jain ruins to the 10th century, followed by Hindu in the 11th–12th centuries.



Chandil, salvaged *Tirthankara* figures





Dulmi, Jain ruins



Dulmi, broken relics from Jain ruins

Two miles north-east of Sufaran. Beglar (1878) noted here a group of Jain temples under a Karam tree (*Adina Cordifolia*). The largest temple consisted of a sanctum, antarala, ardhmandapa, mahamandapa, and so on. There may have been a portico. The site requires investigation if it is one of the 20 Jain temples flooded by the Panchet Dam referred to as Telkupi Jain temple complex on the South bank of Damodar River.

According to Beglar "The temple was once a very fine and large one, and had four subordinate temples near the four corners, of which two still exist." The tower had collapsed and in the shrine Beglar noted a Jain image three feet high with the figure of an antelope on the pedestal. It was being worshipped by the locals as Araniyanatha or 'forest god'. It is held sacred like the Tree God for females desiring offspring, who give it offerings. Beglar thought that many other Jain temples existed nearby. Little over a hundred yards away are two tanks known as Jora-pokhar on the banks of which was found a bas relief of elephant and rider.

Deoli (near Dutree)

When Beglar visited Deoli in 1876 he noted at Suisa a group of Jain temples.

Gholamara (Purulia)

A Jain site two miles north-west of Chhara which itself is four miles north-east of Purulia.

Guhiapal (East Singhbhum)

80 km southeast of Jamshedpur and near Block Baharangora is Guhiapal, an archaeological site of Jain importance, currently being excavated by the Archaeological Survey of India. At four specific sites in the region, Jain images and structures of the 10th-11th centuries have been brought to light, and similar artefacts were also traced to the nearby villages of Barnipal, Jarapal, and Balijhuri. Baharangora is not far from the Suvarnarekha river as it flows into Bengal.

Ichagarh (Saraikela Kharsawan)

Hundreds of 9th-11th centuries (Pala Period) Jain statuary are languishing in this area. The village and its heritage places are submerged in the Chandil dam which is nearby. Hundreds of large statues have already disappeared. It is from here the Aboriginal



Dulmi, Jain temple

Society for Art in Jamshedpur collected the pieces which are preserved in the Patkum Museum. Some statues have been kept at the Tribal Welfare Research Institute Museum, Ranchi.

Jain site of importance. Part of relics submerged under the waters of Chandil Dam on the Suvernarekha River in East Singhbhum. This site is one of over 20 temple sites and 84 villages submerged by the waters of the Chandil Dam.

Itkhouri (Chatra district) (see also Sidpa below)

Itkhouri is a place strong in Buddhist Pali tradition as It-Khoi has been interpreted as *it-khoi*, meaning here the parting (khoi=loss) took place when Prince Siddhartha parted from his mother Mahamaya. It is directly on the pilgrim route from Varanasi to Hazaribagh, ten miles from Chauparan on the G.T.Road, and an equal distance from *Chatra*, an ancient Buddhist site where the Lord sat under the umbrella (*Chhatra*)

Itkhouri is situated on the Mohania river down which Prince Siddhartha wandered to the Gaya plain where he attained final enlightenment or *Nirvana*.

At the instance of INTACH, Hazaribagh Chapter's drawing attention to the site in 1994, a museum has been built to contain the thousands of pieces of red sandstone sculptures dated to the

Pala period (9th -12th centuries). Excavation will undoubtedly reveal earlier relics to the Mauryan period. There seems a stylistic hunt of Jaina statuary, Uma-Mahesvari is also found; along with Surya.

Black basalt images of Surya, Shiv-Parvati, Nandi, and stupa with Buddha and Bodhisattvas have also been found at the site which have become the focal point of the Mahakali Hindu temple constructed at this place. Some of the sculpture in black stone from Rajmahal is obviously Jaina of Pala Period (8th-11th centuries)

Icha Dam

The Icha Dam which is contemporaneous with Chandil Dam in the so called Suvernarekha Multipurpose Irrigation Project, flooded an unknown number of Jaina sacred sites in the West Bengal region. We only know that it drowned eighty-seven villages. All this is rather disconcerting, to say the least.

Jharia (Manbhum)

This region was probably the worst affected by the coal mining begun in 1903. It contains forts, buildings, and primitive burial mounds whose antiquity was noted by Beglar in 1872-73. Beglar noted that the name Jharkhand given by the Mughals to Kukrah (Chotanagpur) was an extension of Jharia-garh (Jharia Fort) to Jhar-Khand (Forest-neck, a sacred term used by the tribes, i.e. Bundel-Khand). The Khand is the ritual portion of the neck taken by the tribal priest from an animal killed in the animal hunt. Jharia has the remains of a Bhumij cemetery. This was originally a predominantly tribal area.

Karcha

This village is six miles from Purulia. There are many Jain statues and five mounds which require excavation. Other nearby Jain temple sites include Kumhri and Kumardaga, and two in Purulia town (Beglar 1878).

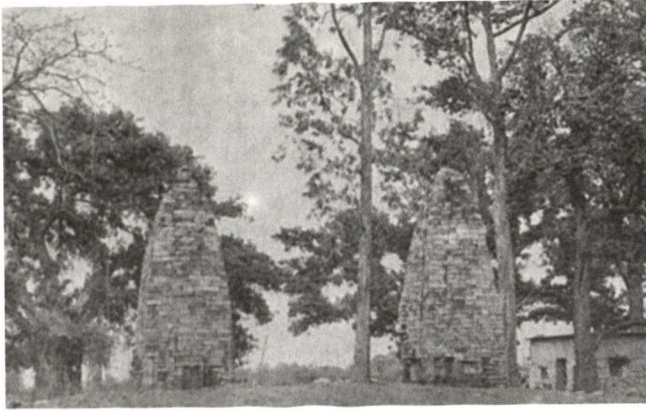
Kolhua Pahar (Chatra)

Some images cut into the rock on the stone of the western approaches of the hill have been described as of the Buddha by Dey. Kolhua Hill is situated six miles south-west of Hunterganj overlooking the valley of the Lilanjana River in the old Hazaribagh district bordering Magadh district and not over 60 km from Bodhgaya, the site of Lord Buddha's enlightenment..

A Buddhist Image found here by Aurel Stein is supposed to be the only Buddhist monument seen by him on the hill (D. R. Patil, Antiquarian Remains, p. 217).

Kolhua Hill is famed for its Jaina shrines rock-cut temples, Temple of Parasvanatha, (Jain) rock-cut sculptures of Jaina *Tirthankaras*, etc. It is a major Jain site of pilgrimage today but large quantities of Jaina stone antiquities have been the object of a thriving illegal trade for several decades with no effort to control the wanton loot going on. This has been typical of the open destruction of nearly all Jaina sites.

As per inscriptions found at the site it would be dated to the 7th or 8th Cent. A.D. Stein found reference to Kolhua in a Jain work called *Sri Tirtha-mala Amolakaranta* published in Hindi in 1983



General view of Jain temple at Pakbira

by Rana Narayan Pal of Calcutta. According to the map given in this work the hill is mentioned as *Bhaddalapura-a-nagara* where it is stated the 10th Tirthankara Sitala-Swami was born. There are remains of a stone hill fort whose entrance faces to the west.

According to Bloch who visited the site in 1903 there were remains of two Temples in the village with ancient Jain statues, one having a figure wearing a crown, with a many-hooded cobra over the head. It probably represented Parasvanatha.

Khalbir-sthana (Purulia)

This is an interesting Jain site where numerous votive Chaityas and the ruins of at least two temples in the nearby *Saal* jungles are to be found, one Saivite with the *Linga in situ* (Beglar 1878, p. 195).

Patkum (Important Site)

Patkum adjoins the Pabanpur Jain site in pargana Manbhum attributed to the descendents of the legendary King Vikramaditya, which region was drowned in the Chandil dam (1985) on the river Suvarnarekha. As many as over twenty Jain temples were submerged by the Chandil Dam. There had never been adequate archaeological survey in or any salvage operations, and all we know of them is from reports left by early British visitors such as Beglar, Bloch, Hunter, and so on.

Patkum has become the site of a museum (established 1992) under the aegis of the Singhbhum Archaeology Preservation and Promotion Committee, of unique Jain relics from the valley of the Suvarnarekha river, submerged by the Chandil Dam which destroyed over one hundred villages and attendant Jain temples and statuary. The salvage by a concerned group of activists managed to bring about 150 large and small statues of Jain Tirthanaras and stone columns carved in granite and sandstone to the Patkum museum situated at a knoll just near the Dam. The Irrigation Department constructed a small museum here. Some pieces were taken to the Tribal Research Institute in Ranchi, it is reported. Jain heritage at Ichagarh, Dulmi and adjoining villages are facing the rising waters of the Dam.

The remaining area requires extensive examination. Had investigation and highlighting of the Jain cultural heritage been done earlier it would have been a serious impediment to the Dam work begun in 1982 and avoided flooding of scores of villages and Jain

sites and huge displacement of tribals of the area. No proper Archaeological survey was done before building the dam. Archaeological salvage is not used as a mandatory clearance for such destructive projects as big dams or mines. The negligence both of the Archaeological Survey of India and of individual scholars is brought to light along with India's policy of protecting non-Hindu sacred sites such as Jain and Buddhist sites of World Heritage.

Pandra (Manbhum)

Two miles behind Nirsha on the Grand Trunk road lies Pandra which has a large tank and Raja's palace, and temples of which one is a Jain temple. The Telkupi group of temples submerged in the Panchet Dam is not far off. This entire area which is the heartland of the Bhumij tribes who once inhabited the area has faced complete destruction through the age old coal mining and the more recent dams on the Damodar river.

Pabanpur (Manbhum) Jain Temple and Buddhist site (Important Site)

The village is located in Pargana Barabhum. The ruins contain highly artistic carvings. A miniature temple about two feet high containing representations of Jain Tirthankaras on the four sides was sent to the Indian Museum, Calcutta, for exhibition. Pabanpur requires inspection since Pabanpur adjoins the pargana of Patkum which has been submerged by the waters of the Suvarnarekha after the building of the Chandil Dam. The Pabanpur Temples are similar to the temples found at Dulmi and Telkupi attributed to Vikramaditya, the legendary ancestor of the Zamindars of Patkum. Nearby is the village of Bhula (meaning 'lost') up to which the ruins extend, and where there is a large burial ground attributed to the *Bhumiyas*. We may note that wherever extensive Jain sites have been found the burial grounds of the Bhumij and Bhuiya have been found, indicating a tribal population which were under influence of the Jain religion.

Pakbira (Purulia) Jain Temples (see Chhara, Boram, Palma)

In Barabhum pargana the village is situated a mile east of Pancha and 25 miles southeast of Purulia on the Kosai river. The ruins were first noted by R C Beavan in 1865. They were later described by Beglar. The temple had collapsed but there was a tin shed which contained images, mostly of Jain tirthankaras, noteworthy being a colossal naked figure 7 1/2 feet high representing a Jain tirthankara Sreyamsanatha, with the lotus symbol on its pedestal. The foundations of the temple showed it was large, containing a *sanctum* and full complex of complementary chambers. The Temple faced to the West.

There are several temples at Pakbira, nearly two dozen according to Beglar, all built of stone, which indicates a large presence of stone cutters (Lohar or Asur) who would have presumably at that time adhered to the Jain religion. The masonry is carefully cut sandstone without any form of bonding. At a place near Pakbira is a hill between Pakbira and Baramasia which contains a cemetery of the *Bhumiyas* who were then probably Jains, and numerous votive Chaityas and oblong round stone blocks. These *Bhumiyas* were then most likely influenced by Jain teaching.

The large stone images found here (height 2–28 m, width 38 cm) include those of Lord Mahavira, Lord Parsvanatha, Lord

Kunthunatha, Lord Neminatha, Lord Santinatha, and Lord Risabhanatha (10th century) and Lord Mahavira (9th century).

The Tirthankaras are in Karjotsaga yogi posture, on a double-petaled lotus, placed on a sapta-ratha (seven step) pedestal bordered by two bands in relief. The lanchana (Jain symbol) of the antelope, is shown in the centre of the pedestal. The miniature figures on the pedestal are the goat-headed deity Naigamesin who is the presiding deity of children. There are four female attendants performing anjali-mudra, similar to those found in the Mahabodi stupa sanctum floor at Bodhgaya. The Anjali-mudra is the offering of devotion to the Lord. At the base of the pedestal is a Kalasa (vase) on the left side and a linga (phallic emblem) on the right. The linga shows Hindu impact on Jain statuary. The same was also faced by the Buddhist statuary.

The figure of Risabhanatha standing on a double-petaled lotus in Karjotsaga yogi posture is an exquisite specimen; attendant female figures with Chauris (small size) flank the figure. The Tirthankaras are backed by forty-eight smaller tirthankara images, in twelve rows of two on either side.

Palma (Purulia) Jain Temples and Memorial Stones (see Pakhira, Chhara, Boram)

Palma village is situated on the bank of river Kosai a few miles from Purulia. It has a large mound of a Jain Temple with images of Jain Tirthankaras scattered about. One of the images was larger than lifesize but broken in two. At the feet of each idol are two smaller figures carrying *Chowries* looking up at the figure. The entire area requires examination and excavation. Hunter refers to larger than life stone *tirthankaras* scattered about. It is clear that there are remains here of numerous Jain temples and their relics.

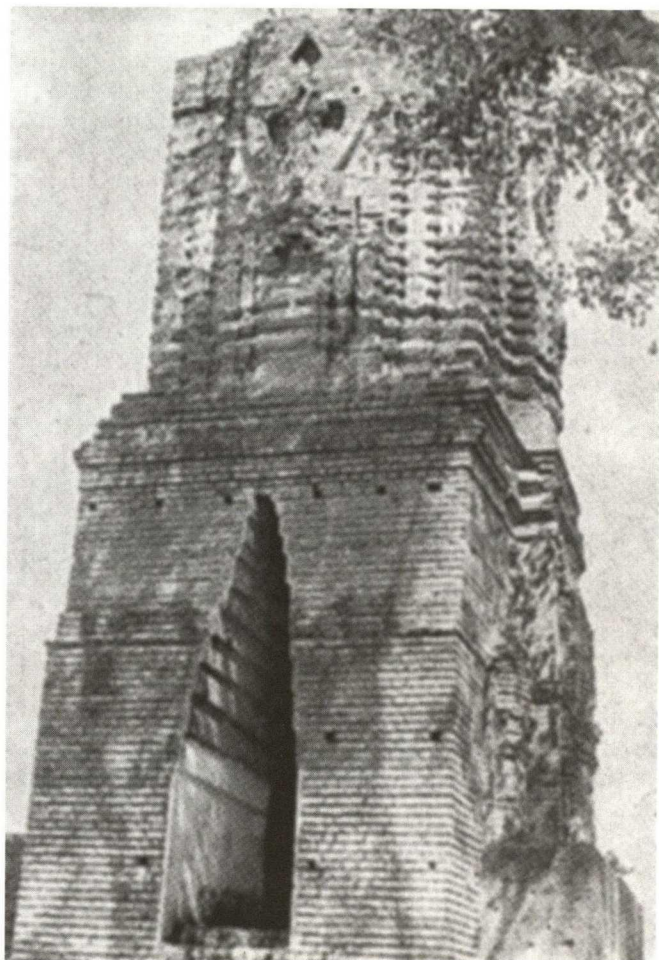
The temples are constructed of cut-stone and bricks, with quite a number of temples here, suggesting a Jain settlement nearby. Three colossal statues of Tirthankaras lay (two Agilnatha and one Satinatha) on the site when Block visited it in 1902. In 1937 Walsh reported the discovery of four memorial stones, which were moved to Patna Museum. The site requires fresh investigation. The Jina is pointed by a trefoil arch and surmounted by a curvilinear Sikahara of the Nagara older (Saraswati 1975, pp. 265–66)

Patamda (East Singhbhum)

At Bhula, six kilometres northeast of Patamda Block Office in East Singhbhum, many Jain sculptures were recovered in 1994 when canals were dug for the Suvarnarekha Multipurpose Project and Dam. 36 sculptures have been kept in front of Bhula Government Middle School at Bhula. The date of the sculptures is in the 9th–11th centuries (Pala Dynasty). The Patamda block is about 50 km north-east of Jamshedpur.

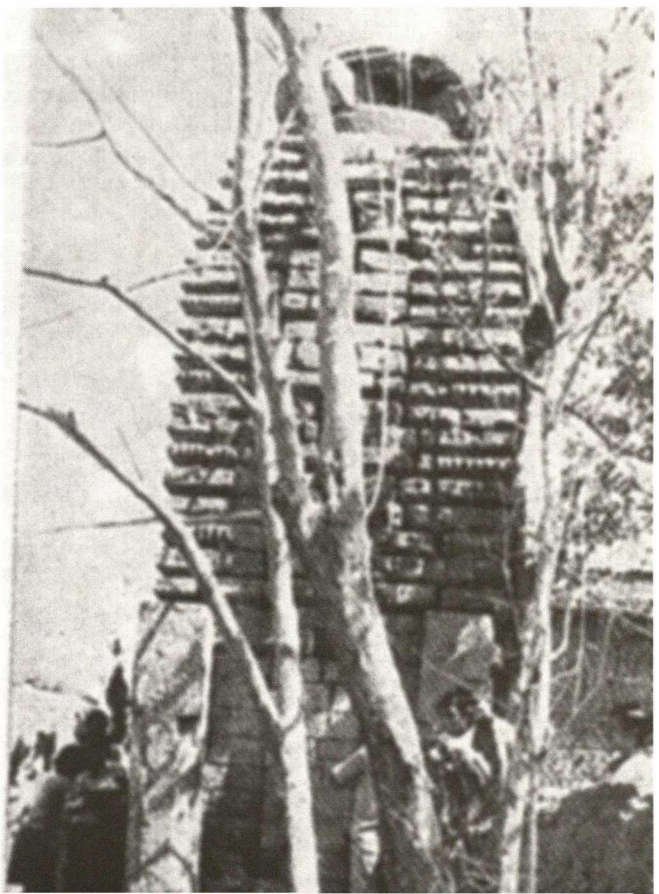
Parasnath Hill (Giridih district) Jain Temples

The Parasnath hill is now in Giridih district, formerly in Hazaribagh. Its height is 4481 feet. It is so named after Parasvanath, the 23rd Tirthankara of the Jains who attained Nirvana and died on the Hill. There is a group of Jain temples at Madhuban at the northern foot of the hill. Most temples on the hill have been constructed within the last few centuries. Beglar visited Parasnath but left no report of his impressions. No ancient religious monuments have been noted on the Hill beyond the 18th century. It is not presently threatened but is included as a major pilgrimage site of the Jains overlooking the Damodar river.



The early Jain temple at Para

The surviving Jain temple at Chhara



Ruam (Singhbhum)

This is an ancient Jaina site situated about two miles SW of Mahulia in Dalbhum area of the Singhbhum district. It was an important copper smelting centre and a former important settlement of Sravakas or Jains, with some old remains, tanks, and copper slag. O'Malley considers it to be an old Jaina *sravaka* settlement.

Ralibera (Manbhum)

Ralibera is near Anai-Jambal on Kangsabati River. Sculptures are in a mud hut in the school compound. They include Uma-Mahesvara on lotus with bull and lion *vimanas*; Risabhanatha height 1.32 m, width 63 cm with bull on pedestal below lotus.

Suisa (Manbhum)

No archaeological vestiges left except a group of sculptures and the remains of a Bhumiya cemetery as noted by Beglar (1878). Jain statues include *Risabhanatha* height 1.45 m, width 63 cm; *Parsvanatha* height 1.10 m, width 60 cm standing on a lotus with snake below; female deity height 1.10 m, width 59 cm standing on a lotus, with lion on pedestal indicating association with Lord Mahavira. Other include *Santinatha* on lotus, with deer below; *Mahavira* on lotus, with lion below; *Malinatha*, other female deities.

Suisa

This place is not far from Deoli and was visited by Beglar in 1876 when he found under a banyan tree a collection of Jain images.

Singhbhum

We can find the route of Jainism going from Magadha via Hazaribagh (Shikarbhum) and Katras to Purulia (Manbhum) which was the route to Orissa where Jaina carvings are found in Khandagiri caves. This district is also mentioned as Safa by Huen Tsiang (7th century), as well as its capital was noted by Cunningham to be at Barabazar in Barabhum Pargana, while Herbert identifies it with the Dalmi near Patkum. This area was purely an aboriginal population and was personally converted by Lord Mahavira himself.

Tuisama (Purulia)

Here Beglar noted a lot of Jain temples (1878:195)

Telkupi (Manbhum)

A village on the south bank of river Damodar, seven miles south-east of Chelrama. Beglar, Bloch, Hunter all visited the site between 1872–1902, and it is described as “the finest and largest number of temples within a small space to be found in Chutia Nagpur” (Beglar 1878). According to Bradley-Birt (1903) these were ancient Jain temples appropriated by the Hindus and that some Jaina images of *Tirthankaras* are being worshipped in the temples as Hindu deities. Beglar also noted an image of the Sun-god (*Surya*).

Telkupi was important for being located on the trade/pilgrim route from Bihar to Orissa through Manbhum. Numerous mounds and tanks existed. Santals have a tradition of permitting a Santal girl promiscuous relations here once during her maidenhood at this place. It is said that King Vikramaditya used to come here for having oil put on his body before going to bathe at the Chhata Pokhar or Umbrella Tank at Dulmi 80 miles away. It is a link in the ancient tribal roots of Jainism in India. A most precious World Heritage site has been forever lost over here.

As in the report Chakrabarti et al (1993, p. 132) all 20 of the Telkupi group of Jaina temples on the South bank of the Damodar River were submerged under the waters of the DVC's Panchet Dam (1969) built 35 years ago on the Damodar River without any proper site recording or salvage operation. This conclusion was also the result of a study by Debala Mitra (1969), which noted in the Preface to her study that description of the temples was then largely posthumous because the entire area was already part of the Panchet Dam reservoir, which was the consequence of a big dam across the Damodar river near Panchet. She lists 26 temples of which her map of Telkupi Temples in the flooded area shows 20 out of 26 temples. In her report she lists a number of movable sculptures.

This bears a resemblance of over 20 Jaina temples under the waters of the Chandil Dam on the Suvernarekaha. And we do not know how much sacred heritage was lost in the nearby Maithon dam on the lower Barakar, the Konar dam on the Konar river, the Tilaya dam on the Upper Barakar, and the Lalpania dam on the Damodar river, and many, many other large dams and coal mines in the region. Now the attack of big dams, STTPs, and coal mines is on the Upper valley of river Damodar under the North Karanpura Coalfields Project (see ICOMOS *Heritage at Risk Reports* 2001/2002 – 2002/2003).

In the Upper Damodar Valley many rockart sites have iron slag in them. These sites have go back a long time to hunter-gatherer cultures (10-15,000 BC), but there may have been more recent markings by Jaina *sravakas*, which may be considered in view of the vast slag accumulations, and the great antiquity of the Jaina tribal culture in the remote past. The site of Isco is clearly a reference to copper mines (*ays=copper, Kho=mine*). Iron and copper remains have been found here also dating to earliest times (1500 BC).

More sites of Jaina heritage interest

The following sites are also of importance to Jain heritage:

- Manbhum & Purulia
- Jorakhpur
- Alwara
- Bhatnibor
- Dulmi
- Darika
- Kushjiri (Kashipur P.S.) (*Triratha* and *rekha* temple with richly carved stone figures)
- Ansar Karandi (near Boram) (Beglar 1878, p. 195)
- Pakhira (near Boram) (F.B. Bradley Birt)
- Para- (mounds)
- Garh-Jaipur
- Garh Panchet- (Fort of Panchet Hill)
- Ralibera- (across the river from Boram)

Updates

The stone/sand mining of rivers

One by one the hill rivers are being mined for stones and boulders at their sources. The forests on either side are stripped for several square kilometres around these areas. Additionally, the riverbeds are being dredged for sand. Special mention may be made for the following major rivers; Bokaro river at its source in Dhingura; Konar river near Gomia; Barakar river at its source below Lotia Dam (Tiger Pool).

Stone mining of Megaliths

Grave danger is posed to the stone mining rampantly on the increase throughout the Hazaribagh district. Major megalithic sites such as Banadag, Silvar, and other sites are in danger. Stone crushers are a big new business in Hazaribagh. The mining of Bawanbai Hill, a man-formed hill (2 km length, 1 km width, 325 ft height) has gouged out at least 20% of the hill on the east sides. If it is not contained, stone mining for commercial stone chips will completely wipe out the megaliths of the Hazaribagh District. All mining must be stopped subject to mandatory Ministry level archaeological clearance before mining which is not required in case of small mining projects currently.

Destruction of Adivasi villages religio-cultural landscapes, and archaeological sites in the North Karanpura Valley, for mines, dams, and Super Thermal Power Stations

At the western end of the Valley a big dam is being built on the Garhi river, a tributary of the Damodar, which will submerge four Mesolithic rockart sites and a major Mauryan site. The dam will also disrupt the migratory route of wild animals from Palamau to the west. Wildlife includes tiger and elephant. Over the years there has been a steady 'wearing down' of the environment's capacity to support big game or large wild animals. The Tandwa Super Thermal Power Project land has been arbitrarily acquired from the villagers and the STTP will be built alongside the dam. Over a dozen villages will be lost along with cultural and archaeological sites. In Balumath ten villages are presently under orders of being removed to make way for new mines.

At the eastern end of the valley, 40 km distant, a similar plan is being put into force by a project to place a big dam on the Badam river and place a Super Thermal Power Station adjacent to it at Gondalpura. Both the rivers (Garhi and Badam) are tributaries of the Damodar. Several decades back an STTP and big dam was built not far downstream at Patratu on the Saphe river, another tributary of the Damodar built by Russians.

Bulu Imam
Convener, INTACH (Hazaribagh Chapter)

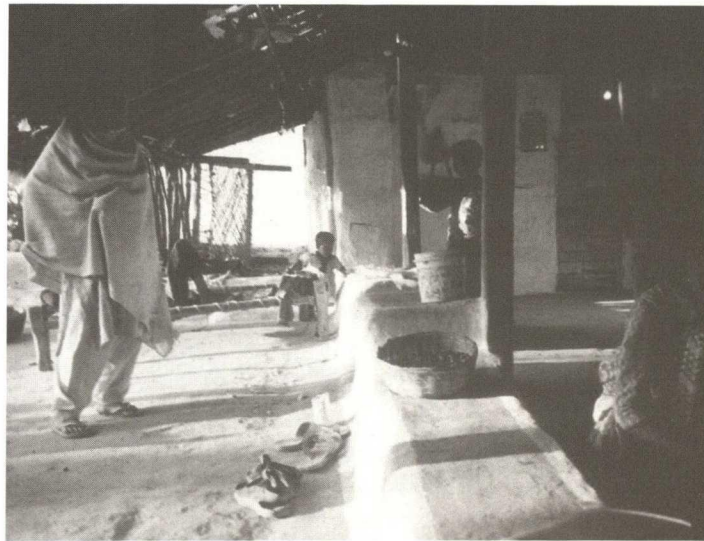
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Village of Biyanpura near Bhinbetka (Bhopal)

Bhinbetka has recently been inscribed in the World Heritage List of UNESCO. The site with wonderful rock paintings is situated in a remote area of the countryside. There are several villages nearby, barely influenced by 21st century life. One example is the village of Biyanpura (22° 56'16'', 77° 36'50''), which raises the serious question of what the cultural economic and social impact will be of an increase of tourism as a result of this World Heritage listing.

Michael Jansen
ICOMOS Germany



Views of Biyanpura



Merchants' houses (havelis) in the Shekhawati region, Northern India

The name of the Shekhawati region, situated in the desert zone between Delhi, Bikaner and Jaipur, is based upon the Rajput ruler Rai Shekaja, who founded a small principedom here in 1471. The Marwaris, the merchants of this province soon became very wealthy because of the favourable geographical position in the centre of important trade routes. This wealth was also reflected in the particularly opulent residential and shop buildings, the so-called *havelis*. After the decline of the caravan trade at the beginning of the 19th century the merchants moved their trade to the new metropolises Calcutta and Bombay, while their families remained in this region. With the money transferred to Shekhawati more fortification-like and richly decorated houses were erected.

In the period between 1750 and 1930 a great number of magnificent *havelis* were built, fitted with rich wooden and stone carvings and decorated with elaborate fresco paintings, both in the interiors as well as on the facades. The paintings, often covering every square centimetre of the walls, ceilings, columns and arches, deal with almost every topic which was important to people in that region: Apart from mythological scenes and traditional depictions of gods and saints, scenes from everyday life can be found. Especially the confrontation with the Western colonial power, its strange customs and technological achievements are often depicted, sometimes even explicitly as caricatures.

In the towns of this region (Jhunjhunun, Mandawa, Nawalgarh, Bissau, Churu, Dundlod, Fatehpur, Lakshamangarh, Nawalgarh, Ramgarh and Sikar) an abundance of *havelis* still exists. Although there are a few examples of beautifully restored *havelis* (in most cases serving as hotels or for other purposes), it is disturbing to see how many houses and their paintings are decaying. Entire streets can be found where every *haveli* is dilapidated.

The majority of these houses is still owned by the Marwari families, who, however, now live in the big cities or abroad. Many *havelis* are empty and are often plundered in search of antiques. Frescoes are cut from the walls, carved window frames and front doors are removed, and apparently entire sections of houses are demolished to be used again for new buildings. Frequently, frescoes on the facades have been painted over by advertisements or in the course of "repair work" have simply been plastered over. Countless posters for commercial and election purposes have also contributed to the poor state of the painted facades.

Gertraud Jonas
Edith Sassen



Havelis in the Shekhawati region

