

NEEMUCH

(389) DHABA MATA TEMPLE, NAYAGAON



The Dhaba Mata temple is situated in the interior at a distance of one km north from the main road near Nayagaon on Jawad-Nayagaon road.

Originally, the temple belongs to Paramara period. The villagers here renovated it. Some portion of the temple's Mahapeeth is in its original shape. The pillars of Paramara period temple have been used in *sabhamandapa*.

(391) PANCHDEVAL TEMPLE, JEERAN



This temple is built on the bank of Jeeran pond in the 8th – 9th century. There are remains of some smaller temples near Panchdeval temple. These were the centres of the Tantric-cult. Panchdeval is the heritage of the *guhila* architecture which might have been initiated by some *guhila* ruler.

The four pillars of the *sabhamandapa* of the temple were donated in 1053 & 1065 A.D. by Guhula Mahasamant Vigrhal. This was destroyed during the muslim invasion and was renovated in Samvat 1608 by Maharaja Jagat Singh I. This is informed by an inscription engraved in the *garbha griha*. Made of sand stones, this temple was basically dedicated to lord Shiva which is

proved by the image of Shiva engraved on the forehead of the temple.

The door branches, *jagat pithika*, *mih jadya kumbha*, *karnika* & its upper portions are original. During destruction its *shikhar* and *sabhamandapa* were demolished. In the middle portion of the temple are the big statues of the *asht-dikkpalas*.

There is an idol of Narsimha too. During reconstruction many images were placed on the *shikhar* such as the Virat Vishnus with 20 hands, (Sheshshayi Vishnu), Saptmatrikas, Harihar Pitamaha etc.

At present there is a Panchmukhi Shivalinga placed in the *garbha griha*. In the *antral*, images of the Garuda seated Laxminarayan and Parvati are kept. There is an invaluable image of Garuda in the *sabha mandapa* with an inscription engraved in its lower part which informs that this was constructed by Raghava the son of Pandit Ralha. This belongs to the Paramara age.

(393) SHIVA TEMPLE NO. 1



On the south west of the village there is the first temple, which is constructed with the materials and remains of the temples of the Rajput age. This is a Shiva temple too. The door branches of the *garbha griha* are artistic. On the forehead of the temple, the images of Shiva and on its left and right side images of Vishnu and Shiva are engraved. On the right side of the door branches Makar Vahini Yamuna and Shiva (Capri-seated) holding *akshamal*, trident, *khatvanga* & *kalash* are engraved. On the left, Kurm Vahini (turtle seated) Ganga and Shiva along with bull, trident, snake and *kalash* are engraved. Below the right door branch Kuber and below the left door branch Ganesha are engraved. There are two inscriptions in the temple engraved by the *sutradhars*. There are walls on both the left and right side of *sabha mandapa*. Outside the Mandovar, towards right, there is a Chamunda with 16 arms, Vishnu in the back and a dancing Shiva with 14 arms on the left are engraved. There are very important sculptures in terms of the science of sculpture making.

(394) SHIVA TEMPLE NO. 2



Towards the northwest corner of Barukheda, there is a big temple of Shiva made of sand stone and built on a platform by a mixture of black rock and lime stone. It has a half damaged *shikhara*. The *sabha mandapa* outside the *garbha griha* is completely destroyed. On the *uttaranga* of the *garbha griha*, images of musicians on the right, Ganesh in the center and four devotees on the left are engraved. Out of the four devotees, 2 are meditating and the third one is depicted as holding the ear of the 4th devotee. Parvati is shown in the last *rathika*. Below the door-branches there are *nayikas* with folded hands, and whisk wielder lady are engraved. On the right of the *antara* there is Ganesh and Bhairava on the left are engraved. This is an east-facing temple, which might have been built during the 16th-17th century.

(395) SHIVA TEMPLE NO. 4



Towards the south of Barukheda there is a deserted Shiva temple. Its *jagati* is broken. This *saptarathi*, *swastik-shaped*, east facing temple has tall *shikhars* and *uru*. The *sabha mandapa* has doors in the right, left and front side. It is informed by an inscription engraved in the dome of *sabha mandapa* that the temple was constructed in the Samvat 1624. Due to its 20 feet height and damages caused by rains, the inscription has become hazy. The artisans of the temple had engraved their names at many places in the temple such as *sutradhar sankat*, *nathu*, *soma*, *mota*, *peetha* etc. The Shivalinga & the water lines have been damaged by public/people.

*(396) SHIVA TEMPLE (MANDARI), JEERAN



This small temple is of Sarvatobhadra style with entrances from all four sides. This temple of square plan has *kumbha*, *kalash* and *kapotika sanghat* of *vedibandh* in the exterior plan. Its upper walls are plain and the *vitan* is decorated. On the basis of style it can be dated to 13th century.

*(397) FORT, JEERAN



Jeeran fort is built on a large Chalcolithic settlement. Possibly, it had four walls out of which, the last and the highest exists today. It had 10 turrets but its eastern wall was broken by the British during the 1857 revolt. The Cheetakheda door is in the west which has stables on its right and left. There was a small entrance towards the south, which, probably, was used to lift water. There was no entrance in the north where there is a Ganesh temple in the walls.

In the east south corner of the fort is the grave of Lalshah who assumed the seat in 1813. There is a newly constructed grave in front of it and there are two heaps of stones under the tamarind trees a little ahead. The local people believe them to be of a Rajput and his associate. There are remains of a quadrangle building in the middle, which might have been the residence of the police chief of the Jeeran post.

Since we do not find any inscription in this fort, there is no information about its construction. It seems to have been built in the 15th- 16th century. The villagers say that it was built by Amer Raoji, who, while returning to Amer took the gates of the fort to Amer along with him. Since the gates could not be adjusted in Amer, they are still lying there.

(398) CHHATRI OF BHANU TIKET, JEERAN



According to G.S. Ojha, this chhatra, in front of the Panchdeval temple, is made of the remains of the temples of the Guhillas. (History of Pratapgarh state, page 114). Rested on four ancient pillars, the *kalash* of this Chhatra is made of bricks on which there is a *Semal* tree erected. There are images of the Guhila period in the chhatra out of which the main idols are of keechak vadh, Maithun etc. This chhatra, 4.86 meter in length and width, is 13 metres tall. There are 19 inscriptions engraved on the pillars of this chhatra which belong to the 17th century A.D. Yet, none of them proves that this chhatra belongs to Bhanu. The inscription having the name of Bhanu published in

the book of Ojha is not found here.