

KATNI

(423) JOGIA BABA KA STHAN, DITHWARA

Originally this was a brick temple built during the Gupta period of which only platform can be seen. The sculptures of Balram, four armed Vishnu, upper portion of another Vishnu figure and Saraswati figure were found from the central part of this platform.

After the theft of Vishnu and Saraswati figures, rests of the figures are displayed in Rani Durgavati museum. Probably these sculptures were kept in the sanctum of this temple, which was probably built in 7th-8th century A.D. during the post Gupta period.

*(424) PAINTED ROCK SHELTERS, JHINGHARI

These 14 Rock Shelters, bearing the paintings of prehistoric period are unique and bear the paintings of prehistoric social group, figures of animals like Cow, Dog, Elephants, Sheep, Deer, Pig, Rows of warriors, and man with bow and Arrow and other aspects of the daily life of stone-age man. Some religious symbols like trees with flowers and Alpana are also depicted in these paintings. Three figures of decorative palms exemplify the knowledge of people about astrology mineral colours have been used in the making of these painting. These can safely be dated as in between 10,000 to 4,000 BC. Some paintings are Historical.

(425) KALI MATA, KARITALAI

This east facing small rectangular temple is historically very important and has been built in the village by reusing the ancient architectural fragments. The sculptures of Kalachuri period are fixed on the walls of this temple. The roof of this unplastered small temple of flat and with out any ornamentation. A thirteen line inscription of King Lakshmanaraj, the early Kalachuri ruler is fixed on the northern outer wall of this temple, having the date Kalachuri 593 (year 841-42). Nearby another five line inscription is also fixed, which denotes Samvat 1981. Here the two sculptures of four-armed Vishnu, Yogasan and four armed Shiva, Naga, Tirthankaras and various sculptures of Kalachuri period can be seen.

(426) VIJAYRAGHAVGARH FORT, VIJAYRAGHAVGARH

This fort has been built in the first half of 19th century by king Prayag Das of Vijayraghavgarh Riyasat. Britishers captured this fort from Sarju Das, son of Prayag Das, after his defeat in the revolt of 1857. The fortification walls is rectangular having square bastions on all the four corners. The fort is surrounded by moat, *kachahari*, *hamam*, Amphitheater. Temple and *baodi* are built inside the fort. The walls and ceiling of amphitheatre are beautifully decorated with colored paintings. The fort has been built by using thin bricks, stones and lime mortar in between.

The architecture of this fort is plan and without decoration but the architectural fragments consists of old square columns, door frame, round column of ruined temples, collected from Kari Talai, have been used in the construction of palaces.

An inscription of 10th-11th century belonging to Kalachuri period, can be seen in the *varandah* of Kachahari Mahal, which of archaeological importance.

(430) GROUP OF TEMPLES, BILHARI



There is a group of three temples behind the Government Higher Secondary School at village Bilhari. The architecture of these temples is different from each other. However, the temples are built on high platforms. The ground plan consists of plinth, *jangha* and *shikhar*. Temple No. 1 and two are square, whereas *garbha-griha* of temple No. 3 is circular. The *shikhar* of temple No. 1 is dome-shaped. The *shikhars* of temple No. 2 and 3 are of Bundela style. On the *shikhar* there is *amalak* and all other features specific to this style. There is a scheme of *chhajja* based on brackets at the joint of *jangha* and *shikhar*. There are *dwar torans* of Kalachuri period temples on the gates of all three temples. The gate of temple No1 has a *toran dwar* of a Jain temple and the gates of temple No2 and 3 have that of Hindu temples. At present, the *garbha-grihas* of these temples are devoid of idols.

On the basis of architecture, the temples may be assigned to the 18th century A.D.

*(433) RUINED SHIVA TEMPLE (KAM KADALA KA MAHAL), BILHARI



The monument is situated about 12 km from Katni on Katni-Devgaon road.

The ruined temple lies about two km from village Bilhari at Patpare. It is also called Kandala ka Mahal. Legend has mentioned its ancient name Pushpavati where a singer named Maghawanal lived. Then the king Govind Ram was angry with him and expelled him from the kingdom. The singer started living in the city of Raja Kamsen. The king appointed him as singer in his court. The singer fell in love with a Ganika named

Kandala. He married her and with the help of the king of Ujjayani returned to Pushpavati. He built a palace for his beloved Kandala and the vestiges belong to that palace.

However, the archeological evidences show that it was a Shiva temple. At present only eight pillars of *maha-mandpa* and the *shahatirs* on them are in their original shape. The *garbha-griha* is totally ruined and a heap of rubbles lie at its place.

Architectural remains of the temple are scattered around. A couple of instrumentalists carved on a corner of the central pillar and *shahatir* are a fine example of craftsmanship. The *shahatirs* are decorated with floral and leaf patterns. The original plan of the temple can be known by removing the architectural members heaped at the site of *garbha-griha*. On the basis of iconography and archaeological evidences the temple may be ascribed to 10-11th century A.D.