

Glimpses of History of Archaeological Remains of Indas under the district of Bankura, West Bengal, India An Effort to Reach the Essentials.

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Abstract - Indas involves a pure historical importance mingled with a rich religious significance. The Eastern part of the present Bankura with its huge proportion, was the chief constituent of the state mallabhum in the middle age. Like many other places that were once full of archaeological creations, our dear Indas also stands quite distinct with its rich ancient Architectural and scriptural instances. No wonder, the growth of Indas with its multilayered Historical perspectives and ample Archaeological possibilities inspires us to know more and more.

This is my utmost and humbly effort to highlight on Glimpses of History of Archaeological Remains of Indas under the district of Bankura, West Bengal, India An Effort to Reach the Essentials.

Keywords - Glimpses, Bankura, Indas

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INTRODUCTION

The root of History lies embedded in the soil of the Ancient and Indas is no exception in this regard. Many stories are untold yet and many things are undiscovered.

Having a Border-Zone existence shared between the two prominent districts of noticeable excellence named Bankura and Burdwan, Indas involves a pure historical importance mingled with a rich religious significance interestingly. We have all these but considerably neglected and our attempt to make them have due expression is just relevant here.

HISTORICAL CONTENT AND INDAS

The Eastern part of the present Bankura with its huge proportion, was the chief constituent of the state mallabhum in the middle age. Following the collapse of 'Kotatobi' state in the 12th century a few Sardar dominated provinces came into being and Pradyumnapur or Padumpur was one of them.

The King of Padumpur was Nrisinghadev and the village of Jyatbehar was a 'Gader state' of Indas under his reign. A pleased Nrisinghadev trusted one Adimalla or Raghunathmalla and handed six such villages over. Now, this Adimalla successfully suppressed the rebellion of another local King Pratapnarayan and was gifted the very Jyatbehar. As the proof of History goes, this Adimalla was the first king of Malladynasty with their pivotal functional centre in Bishnupur. Later, the

fourth King Kalu Malla defeated the King Indra Singha of Indas in around 733 B.C and took over Indas.

THE CONTROVERTIAL TWIST

Based on a popular disparity of opinions it is known that towards the end of the 8th century the 8th king of Padumpur Surasanda Randel re-occupied Indas and his reigning tenure was between 775 to 795 b.c. However, the last surviving king of this Randels was Jagat Randel (994 to 1007 b.c)

THE POPULAR PUBLIC VIEW

According to a public rumour it was the Rajput king Suchand Singh, hailing from Burdwan, who occupied Indas but failed to keep it up once attacked by king Ramdhan Chowdhury of Patitgarh. Then, Narayan Chowdhury king of the same flag set up a forte at Mahespur and was entitle as 'Roy'. Gradually supremacy faced the challenge of Jagatmalla, the 19th king of the malla dynasty. It is said the Indas was his preferred capital.

INDAS IN THE BRITISH PERIOD

The British administrators had to face difficulties here since the time of their invasion. The British writer 'Grunt' has deleterately called the malla dynasty as a land of plundering in his 'Analysis of the Finances of Bengal' and even the survey reports finalised by Mr. Gastrell also refer to this prevalent matter. Things like poverty, Famine, Epidemic and

lack of agricultural production were the major concerns. Tendency for criminal offences increased and even got registered at 'Indas munsef court'. This notable court was situated just in the west of 'Rathgar' of 'Barakuthi' (The Big shell) at Indas. Later, this court was transplanted to Kotulpur and yet later to Bishnupur. The lower court of Bishnupur is the present name of this court. The sub-register office of Indas has got a reference in Deed no. 3322 dt. 10.12.1902, Book no. 1 vol. 40, page 114-115 (Source-Indas Savyata Sanskritir Ruprekha, Dr. Prasenjit Sarkar).

INDAS IN THE REALM OF MALLAS

Following the Royal Entitling Rituals of Bishnupur malla kings Kumars or Babus were enforced to unfold their rulling cloth in places like Raipur, Jamkuri and our own Indas. The 4th son of King Chaitanya Singhadeb kehtramohon (2nd) got the Zamindari at Indas and started to permanently live there. Though the kingship of 2nd Birsingha (1656-1677 b.c) was a glorious one almost in every aspect, he was also a notorious one as he did not spare even his three children. Durjyan Singha, one of his surviving sons, came to Indas to ensure a safe shelter during this period.

The foreign invasions from impetuous races of Turkey, Afghan or Pathan had a devastating impact on the Eastern portion of Bankura district. The wreckage at different temples of Indas bear a testimony to that. However, Mr. Christopher Kitting one of the East India company experts, helped king Chaintnyadeb restore Indas and was entrusted the Zamindari here a new.

TEJCHAND, HIS INDIGENOUS ATTACK

Maharaj Tejchand of Burdwan was one such native invader who could not help being aggressive to establish his rulling authority over the land of the mallas.

The centre of malla strength Bishnupur came under a sudden jolt but Indas was there to do justice to the malla existence in all ways possible.

INDAS, ITS PRESENT SCENARIO

Perimeterred between the North Latitude of 23^o15' – 23^o30'15" and the East Longitude of 87^o30'15" – 87^o44" and with the presence of mythologically sacred rivers of Damodar and Darakeswar, it shares its boundary with Burdwan to the North and with Kotulpur to the South. The physical area is about 255.10 squire kms with noteworthy number of villages, GPs and mouzas. The population counts as many as 169783 (census 2011) and duly categorized into leading sections of the society.

With a slightly nature made soil variation, the production of the land is largely relied on the alluvial plains. The different soils are found in different parts of the block and offer a moisturing weather like lower Gangetic Coast amidst the palpable dryness Bankura

is tagged with. In brief, it is a developed block with many promises to keep.

THE ESSENCE OF ARCHAEOLOGY THE BEGINNING

Like many other places that were once full of archaeological creations, our dear Indas also stands quite distinct with its rich ancient Architectural and scriptural instances. It was in persuit of rich huge possibility that a number of renowned experts have tried to unscramble the truth behind those wonderful temples, monuments or mosques that have now been reduced to only relics and debris. Interestingly, some of the are still on their feet and have been unwaveringly carrying that golden tradition of their glorious past. However let us embark on our ship of time and fantasy that will keep on voyaging across the eventful ocean of the past and reinvigorating those never-to-come days

THE VILLAGE OF SOMSAR, A SHINING STAR OF TEMPLES

Situated on the bank of the holy Damodar this village enjoys the status of being blessed by the Lord Shiva or Someswar that also refers to its name. It is also known for being the birth place of the 12th Adhyakshya (Chief) of the world famous Ramakrishna Math and Mission- Swami Bhutesarandaji Maharaj. In fact it was Swami Gahananandji Maharaj who paved the way for the making of the temple here in the name of their Guru Sri Ramakrishna (4th Dec, 1998). It was an auspicious occasion made more prominent with the crowd of the devotee devotees from across the villages as well as the towns.

Two famous temples dedicated to the deity of Lord Shiva Captivate our attention here. Hands of the Mukherjees (centemporary pious family) before their being, they are absolutely awe-inspiring. The Lord Basudev and that natural meeting-point of River Sali and Damodar deserve a special mention.

TEMPLES AT SAHASPUR

Sahaspur also begs our attention by offering a rich heritage with its Temples that speak for their architectural and scuiptural excellence. The famous deity of Bunoshiva Linga was placed in a temple set up with the patronizing favour of Late Harihar Mitra. A pucca temple made of bricks, it has given way to a sort of controversy as to ascertaining its actual formation period (If Bengali Sakabda 1764 or not). Again.

A worth-observing Rasmancha or the stage for the worship of Lord Krishna was founded by Sri Ananda Chandra Dey who was a popular man of divine knowledge. The Radhadamodar Temple of the then deys (a weavers' family) is said to the constructed

some where between the first and last quarter of the twentieth century.

REFERENCE OF BUDDHISM, BEHARS ON THE GO

The influence of ancient Buddhism of Indian cultural ambience can hardly be overpraised. Yes, all the ages coming from Sens, Pals or Guptas had an obvious impact of this religion. The Buddhists' Educational centres were known as Behar or Bihar and no wonder, Kaluroy temple, Chandroy Temple at Behar village of Indas bear ample testimony to it. The remnants of Khatnagar Temples repeat the same story. However, the temples of Lord Shiva and those of Lord Bishnu were also in the vogue. The Muslim Traditions were found congregated in their mosques and Idgas for which, however, we have tried to highlight some where else.

HARIPUR AND KRISHNABATI

Around 1749, a man of culture Sri Gadadhar Das effected the making of Navaratra Temples, Pucca Temples of mighty status and many stone-based worshipping place at Krishnabati. The Temple in the name of 'Bankura Roy' at Haripur Panditpara was 'Dalan Mandir' and the presiding Lord Dharmaraj was made with exotic black stones. All these temples are minimised to their ramshackle state but their artistic glamour can yet be perceived if scrutinized properly.

A GREAT FLOW OF ART

The Radhamadhab Temple of Sarkarpara was an East-facing pucca temple resulting from an amaigamated work of Terrakota artistry and Burnt soil. Built in 1718, it boasts of having 16'8" by length / width and 30 feet as its enviable height.

THE NARAYAN SILA

A spacious Dalanmandir for reverence of the Lord Bishnu in the form of a "Narayan Sila" was supposed to be built towards the end of the 8th century. However, it was East-facing and favoured by Sri Trilochon Rakshit, a man with religious fervency.

THE TERRAKOTA TEMPLE OF "MYRAS" AND OTHERS

The myra temple of Terrakota design and dexterity worshipping Gopal, i.e. Lord Krishna, was also an East-facing pucca temple of considerable dimension. Aek Ratna (single pinnacled) temple at Khatnagar contained a mammoth stone (18x12) possibly of the Lord Kuber (Lord of Wealth). Again, a number of other temples were set up by the active help and partonizing effort on the part of the Zamindars of Kotulpur here at Khatnagar.

FIVE PINNACLED (PANCHRATNA) TEMPLE AT AKUI

The Temple of Radhakanta Jiu or Krishna Temple at Akui Dakshinpara had a pancharatna (Five pinnacled) stone seated there. The temple was made and set up by Kanuram Das, a Dewan of Burdwan Maharaj Tilokchand and came into being in Bengali Sakabta 1686. It was an enormous temple of prodigious shape and size.

DONGALON AND PAHARPUR

The ancient mythical events of the divine playfulness of Lord Krishna and events of social happenings found apt expression at the hands of Terrakota artists on the walls of Radhballav Jiu Temple at Dongalon. It was built with makra stones.

By length and width was it 16 feet 8 inches whereas 30 feet was its height. It was however, made by the patrons of Roy family there.

The temple of Lord Sridhar (Saigram Sila) at Paharpur was a pancharatna temple of bricks and facing south. It was a temple that stood distinguished as having a staircas. Moreover, a few Shiva temples and 'Atchals' were there that claimed of having artistic arrangement and dynamism.

THE TEMPLE OF JAGALDEEP AND BETANOL

Jagaldeep village, beside the river Darakeswar, has an old temple of Terrakota Touch. The village of Betanol also offers Hindu temples and temples of Dharma Thakur. The Radhadamodar Bishnu temple and a shiva temple are really wonderful here in the village of Patraganti.

TEMPLE AT PANTRAI AND KALAGRAM

The temple of Dharamthakur at Sahispara and that of Bishnu at Pantrai are worth-noticing as they epitomize and unique scuptural substance. The Gangadhar shiva Temple of Kalagram, with a soaring height of almost 50 feet, is guessed to be the biggest temple compared at all the provinces in Bankura.

DIGHALGRAM AND MAA CHANDI

The Terrakota temple of Joychandi at Dighalgram and that of Mangal Chandi at Fatepur are also worth-mentioning. The decorated 'Aatchala' of the contemporary Niyogi family shelters the deity Joychandi there.

DEVI SIDDHESWARI

Devi Siddheswari is the presiding Goddess here at Dighalgram. She is seen placed on an altar encircled by 'three heads'. Aspur is a small village on the bank of Darokeswar, people of which are entrusted to form her deity every year. However, this Kali maa is

set for immersion every year only during the course of day time.

THE MOHAMMEDANS AND THEIR CULTURAL PROGRESS

Inferences drawn from the final report submitted after the completion of the 1951 census may reasonably indicate that the holy mohammedans tried to utilize the passage left between Burdwan and Indas to come into the district of Bankura. Their leaders seemed to go on with a pledge to convey the messages of the sacred Islam to the common people. However, according to the available reports found in different ways, they were found in large proportion in the subdivision of Bishnupur and both Indas and Kotulpur were their favourite zones. They were sunni and had a relation to their Hanifi sect.

[Source-census 1951, W.B, Hand books on Bankura by A. Mitra, Page XXV]

ARCHAEOLOGICAL SOUL OF MOSQUES

Existence of mosque at places like Rol and Belbadhi is a matter of study. Yes, the most popular and common prayer hall of the persons belonging to the religion of Islamic essence had a great archaeological and sculptural beauty. They were considerable different from the religion of the other people and offer us chances to introspect their subtle designs and symbolic patterns. A big room surrounded by three doors, it combined different chambers for different activities. From the seat of Imam (a salaried official) to the chamber of loud prayers from the Koran – everything came under one roof. The upper part of much marbled roof was guarded with three domes and are or two or even three minarets were erected vertically. The geometric designs and some flamboyant wavy decorations were done on them.

LITTLE MOSQUE, IDGA

Idga used to be an important alternative for giving vent to their own Adhan (loud prayers in the name of merciful 'Allaha')

It was a roofless but three side walled room and played a crucial role to practice Islamic religious rituals in remote places.

MOSQUE, ITS ADMINISTRATION

Unlike the patronizing propensity for the making of Hindu Temples, the mosques were a collective result or mohammedans in general working under the supervision of a managing committee, it was controlled by a central committee or a 'wakof'

SUCCESS STORY OF MAHAMMEDANS

The Mohammedans used to have an indelible belief on the merciful 'Allaha' and the Sunnis were hard-working followers of their Islamic principles. But, their religious

progress in provinces of Indas, Kotulpur and Bishnupur was liberally welcomed by the reigning Malla authority of the respective places. Apart from the apparent contradictions, there existed a harmony between the Hindus and the Muslims.

HISTORY, AN ELAN RIVER AND ARCHAEOLOGY GEMS INSIDE

The undulations of Time and its ever-changing caprices care a fig for our "ignoble strife of maddening crowd" and the uncanny undergrounds will ever tantalize us to tread the untrodden. No wonder, the growth of Indas with its multilayered Historical perspectives and ample Archaeological possibilities inspires us to know more and more. Tennyson's great hero 'Ulysees' did not want a dull monotonous life, rather he wanted to imbibe the spirit of endless journey and even ventured to voyage into a 'sunless sea' defying the onslaughts of 'scudding drifts'. Though not a match for much indomitable Zealotry, we can have the slightest of it and continue to unfold our past hoary traditions and glorious days of unspeakable joy. It is our responsibility to preserve the remnants with the help of the concerned authority and keep pace with the ongoing time.

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