

Archeology and History : Before the Rule of Giddour (Chandelas)

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Key Words : Archeology, Real history, Jamui, Pala rules

INTRODUCTION

Infact regional history serves as a firm base in the pyramid of history and in writing history we can't construct the real history of a country without knowing its political, religious and economic importance. The history of Giddour rule of Jamui district in modern Bihar between 1st century and 11th century is dark but due to recent researches, discovery and writings we have found the relies and history of this dark period. Before the Chandela rulers of Bihar's Giddour rule (Jamui) there was the rule of some rulers over there also. In this article I have to say that there was the rule of Pala rulers before the rule of Giddour rule and we have ample evidence regarding this fact. Even today in the district of Jamui in Bihar come across the remnants of 'Inpaigarh' to the orth of the head quarter of Jamui along the road of Khaira. The wide boundary wall which surrounds this 'Inpaigarh' is a living testimony to the glorious past of ancient history. This fort was surrounded by water filled wide trench. As soon as we enter into this fort through eastern gat (main gate) we find a high mound to the left (south east) and just to its west we find huge remnants which point towards its glorious past. Today this very high mound is called 'garh' or 'fort' by the people infact it was a Buddha Stupa. The large land forms of ruins beside it is called Kothariya. In the ruins of this stupa and in the whole of village Inpai there are found abundant statues. It is said that the Pal king Indradumn or Indradamn was the ruler of this fort. Having the feeling of ill omen Pala king Indradumn and his wife left this fort and went somewhere. After that this are came under his seven Nigoriawha was defeated

by Chandel Rajput king of 'Wordi' Veer Vikarm and established Chandela rule here. This very kingdom is known as Giddhour Raj till date.

Inpaigarh of Pal ruler Indradumn has been the cynosure to archaeologists and historians for its important ruins. On 16th March 1881 the famous traveler and historian Buchanan in 1872 Begler, in 1903 T. Bloch in 1871 Cunningham etc. had visited this place. Before them in 1773 the expert of geography and history Rennel also arrived here. According to all these historians the king of this fort Indradumn was the last Hindu king whose capital was Indrapur or Indraprastha.¹ This place is called 'Indapai' or Inpai by common people today. Therefore the present Indpai or Inpai was called Indraprastha in ancient time. The ruling period of Indradumn was 12th century.² The details of Pal rulers Indradumn are not mentioned in history but there is evidence that his predecessor Madan Pal ruled over southern Bihar Patna and Munger that is the area of Magadh. According to the edicts on the statue of Vishnu found here in Jainagar (Lakhisarai). Munger had been taken over from Gaharwar in 1154. After his decedants Govindpal in and around Munger it is said that there was the rule of local Pala rulers. So Indradumn Pal made Indpai (Indraprastha or Indrapuri) the capital and ruled over here. This place belonged to Magadh also. It was a safe place because it was surrounded by hills and forests. Some historians say that after leaving Indpai, Indradumn built a fort in Jainagar (Rajouna) near Lakhisarai. According to some other historians having heard the future attack of Ikhtiyar Khilji Indradumn fled from Rajouna and settled in Inpai. In Munger Gazetteer Dr. P.C. Roy Choudhary mentioned

the connection of king Indradumn to Orain village and Orain hill near kiul, Undoubtedly this hill and the village Orain located here was an important Buddhist monastery. Being a Buddhist it is not unnatural that Indradumn was related to this place. In this reference the statement of Dr. Choudhary is worth reading "Running out of the northern base of Uren hills is a small flat and somewhat rocky spur, on the northern extremity of which is situated the village of Uren. Occupying the north eastern portion of this spur and adjoining the base of hill is a terraced area to broken bricks, fragments of Buddhist statues and hewn stones, locally known as the fort of Indradumna. Indradamn or Indradumna was the reigning king of Magadh at the time of Muhammadan invasion."³ But Buchhan says that Indradumn was an important Rajput king. After fleeing from Inpai fort he built his fort⁴ at Jainagar near Lakhisarai. Indradumna whether went to Jainagar (Rajoun) from Inpai or from Inpai to Jainagar in both these incidents the popular legend is that during taking her bath the queen saw the lotus or lotus leaves sinking into water and so abandoned the fort. Rajouna where Ashokdham has become a pilgrim centre for the heard the same legend from the people of both these places. The legend does not prove whether he went to Jainagar from Inpai or to Inpai from Jainagar. But according to the legend and historians this is proved that both Indradumna was the same. In fact due to the fear of Muslim invasion Indradumn abandoned the fort. This would be proved by the excavation of its mounds or some articles or other archaeological evidences as to which one was the predecessor Inpai or Jainagar. But on the basis of Buchnans above statement Inpaigarh can be held as predecessor. After the invasion of Khilji's king Indradumn left the main royal palace of Inpai and went to Jainagar under his own boundary of kingdom. There was as circuit house its armies lived here. So he felt it safe to live here. This is also mentioned that Jainagar belonged to the jagir of Indradumna and therefore he is called 'Fendatory chief of Jainagar.'⁵ Many historians mentioned that in the long run by the instruction of Makhdum Noor⁶ (chief warrior of Bakhtiyar Khilji) the muslims destroyed the fort of Jainagar⁷ from where he fled to Vaidyanathdham (Devghar) and thereafter to Jagannath⁸ Puri. So it seems reasonable that due to the terror of Muslims he fled from Inpai and built a fort in Jainagar. According to P.C. Roy Choudhary "Tradition states that there was a fort on the hill built by Indradumna the last Hindu king of Magadh and that he buried his

treasure here" at Hasanpur. The hill situated close to the village of Jainagar a little to the south east of Lakhisarai." There is found ruins of a building made from brick and mortar. He writes " This place is said to have been under the strong hold of a Hindu chief of Magadh called Indradumn who according to local legend was defeated by a Muhammadan called Makhdum maulana Nur..... Indradumn has been identified with Indradumna the last of the Pala king who was conquered by the muhammadm invaders under Bakhtiyar Khilji."

Here it is worth mentioning that having reached khagoul (Danapur, Patna) Makhdum Maulana Nur died. On the basis of gazetteer in Khalgaul about half k.m to the north from the station there is a grave of Nur present there. Once again it is mentioned that after fleeing from Inpai king Indradumn took shelter in a small fort located in the small hilly area of Jainagar. The mounds present here in the east and west are regarded as the ruins of market place by Roy Choudhary. Northern mound is said to be stupa and the ruins of building in the southern mound is said to be the ruin of Buddhist monastery. To the west-southern part there is said to be 'atharah ganda' or seventy two ponds located there. It is also said that there was a treasury of Indradumn located near the northern mound which was closed by huge stone when he fled away after getting defeated. Throwing light on its reason Roy Choudhary wrote that one of the trusted warriors of the king who was awarded a high post wanted to marry his daughter. So getting angry he arrested him in the treasury and sealed it with huge stone. After that he fled to Orissa.⁹ He was attacked at the instruction of Nur when he was in that fort. From there having been completely defeated he marched towards Jagannath Puri¹⁰ because since the time of Devpal there was the huge gathering of Palas in Orissa. Buchnan says that after getting defeated and ousted from Saiyyed warriors of Shahabuddin Ghori he fled away to Vaidyanath dham and Jagannath Puri.¹¹ D.R. Patil says that king Indradumna was sefeated by muslims¹² in 1198 (AD). Among the causes of his fleeing away from Bihar the name of Bakhtiyar Khilji, Ikhtiyar Khilji and at some places Shahabuddin Ghori are mentioned.

The common readers may be illusioned due to different names. So it would be relevant to throw light on a matter happened in the past. In the battle of Terai Shahabuddin Ghori defeated Prithvi Raj and established his rule there in Delhi and thus there began the Muslim Rule in India. Muhammad Ghori gave the responsibility

of newly born Muslim Empire of India to his most trusted army chief Qutbuddin Aibak and returned back to his own capital Ghazani. Qutbuddin began to expand Muslim Empire. It was during this mission he sent a group of armies under the leadership of Ikhtiyar Khilji son of Bakhtiyar Khilji to win over Bengal and Bihar. The history says that cruel Khilji mercilessly massacred the Buddhist monks and destroyed the Buddhist monasteries and terrorized them. He left no stone unturned in destroying the empire of the then Pala kings of Bihar in order to establish Muslim supremacy. Till 1997 by spreading formidable terror he captured Bengal and Bihar in the long run and made them the part of Delhi sultanat. Being bewildered the last Hindu king of Pal dynasty Indradumna also fled away from his capital Indpai and thereafter to Jainagar and Orissa. It is known that Lavsen army chief of Devpal won over Assam and Orissa. So there was the rule of Palas from over Magadh, Bengal upto Orissa. Orissa had become the citadel of Palas. Therefore Indradumna being a safe place vexed by invasion of Khilji fled to Orissa via Devghar. In his book 'Glories of Magadha' J.N. Samadar wrote that Pala king Indradumna having reached Orissa built Jagannath¹³ Temple. Mr. Patil agrees to Samadar and said "It may be added here that the traditional founder of the temple Jagannath¹⁴ at Puri is believed to be a king named Indradumna and it is also likely that this great temple was built in about 1198 (AD). It is therefore quite possible as suggested by Samadar that the last Pala king fled to Orissa and built the temple at Puri. But Buchanan says that people do not accept king Indradumna as the builder of Jagannath temple¹⁵. From all these evidences it is crystal clear that the last Hindu king Indradumna's reigning period was 12th century. Buchanan's following lines give important information regarding his defeat and his reigning period- "Raja Indradumna was the last Hindu ruler of western and southern Munger who was driven out of Muhammadan invasion about the end of the 12th century.¹⁶ There is a controversy over Indradumna's religion. Dr. Patil says that people believe him to be a Buddhist but it is hard to believe¹⁷ because the ruins of Inpaigarh do not point towards it. But according to P.C Roy Choudhary king Indradumna was a Buddhist. He writes "Indradoun or Indradumna was reigning king of Magadh at the time of the muhammadan invasion and he is believed to have been one of the Pala dynasty which was Buddhist. The while appearance of the palace seems to justify the belief that the so called garh or fort was

originally a Buddhist monastery. Since 1971 the writer of these lines has been investigating ruins of this fort. In my opinion the view of P.C Roy Choudhary is correct that he was a Buddhist. The black statue of Batuk Bhairav has been found there which can be seen stone has also been found there. There has been bound such a huge shivlinga a pilgrim centre for the followers of lord Shiva. It is said that at both these places there were the statues Parvati which have been stolen.

The author of these lines found a such stone statue of Uma Maheshwar in Inpai in which Uma (Parvati) sat on the thing of Maheshwar (Shiva) in Sukhasan Mudra. There is a vehicle of Maheshwar the bull under this right foot and there is a lion under the left foot of Uma. This very statue of Uma Maheshwar among other statues is rare and important because the exact set of Maheshwar has been shown in this statue. So Buchanan had found remains of shiva Temple at the outer side of the fort this is a rare statue.¹⁸ The Pala king must have been linked with Buddhist religion. Roy Choudhary has written in District Gazeteer Munger (Page 36) "The Pala king were earnest Buddhists ... according to tradition. The last Hindu ruler was Indradumna (Pal) who was reigning at the time of Muhammadan conquest... The Pala inscriptions also contain reference to the worship of Shiva". This makes it clear that like other Pala kings Indradumna despite a Buddhist was tolerant towards shaiva religion. At that time strength and tantra were preferred. The history says that barring one or two rulers all Pala kings were followers of Buddhism. They Patronised Buddhism when it was at decline in other parts of country. Being the follower and patron of Buddhism Pala kings were not religiously narrow minded. Raja Narayan Pal was the follower of Shaiva religion. He invited the Shaiva monks to his kingdom. During his reign Narayan Pala got built thousands of Shiva temples gave its management under Pashupat Acharyas. He gave villages in charity to them. Vighrahpal was also an auspicious Buddhist even than he gave away villagers¹⁹ in charity to the priests of Samveda and Brahman on the occasion of solar andeclipse after taking bath in the holy river Ganga so having been in the tradition of his ancestors king Indradumna being the Buddhist was liberal toward Shaiva and Hindu religion.

It was there he installed the small and big Shivlingas in Inpaigarh and Rajouna (Jaynagar, Lakhisarai). It is therefore there are found the statues of Uma Maheshwar. Mr. Patil may not have found the relics of Buddhism

here in the ruins of Inpaigarh but what so ever statues the writer of these lines has found here at the high mound (Stupa) they all are standing statue of Buddha made of black stone. The fact is that among most of the statues found here are of Buddhas. All these statues are preserved in Jamaui Museum. The king of Inpai built Shivatemple in Inpai besides Rajouna. Its ruins at the main gate of this fort towards the left in south direction is a living evidence to its identity. There is still installed a shivlinga of shiny black stone. Buchanan too mentioned the presence of this shivling. There fore recently there has been found a huge shivlinga of black stone in the ruins of one of the mound of Indradumna's fort. At present this has become popular as a pilgrim centre of for the devotees of Shiva. The edicts of Narayan Pal found in Bhagalpur (Headquarter Munger) proves that he honored religion of Shavia. In Jaimangalgarh (12 mile north to Begusarai) during Pala there has been found a statue of Uma Maheshwar in which proves that Pala kings gave abundant honour to Shaivas. So being the Buddhist Indradumna too gave honour to Brahmans their religion and Shaiva religion was justified. Many stone statues of Hindu deities belonging to Pala reign are found in Inpaigarh. All are of black stone. Besides Avlokiteshwar and Buddha the statues of deities like shiva Sun, Ganga, Sarswati Uma Maheshwar of Pala period are worth mention here. The statue of naag and naagin has also been found here. The maiden naag has three hoods and it's the upper portion of its body is of man. So it is surprising why Mr Patil has not mentioned the finding of Buddhist statues there in Inpaigarh.

Pala period was known for the development of art. Beautiful chaityas, temples and statues were built. The statues were built in Inpai also. The huge wide slabs of black stone are that there might live sculptors there.

Indradumna Pal was not famous locally but his fame spread up to Mithilanchal. There is a famous folktale regarding great and brave king Indradumna in Mithila. Shree Braj kishore Verma 'Narayan Pal'. It is an important extract from this book which runs "A village in Jamui Subdivision is situated four miles south and two miles north of Khaira. It contains the remains to Indradumna (called locally Indradoun) who is believed to have been the last of the Pala king". In this Inpai is named Indrapal. Indradumna was also known by many names like 'Ranpal' Roy Arindam Ranpal etc. are mentioned in this book. It is in this very book the names

of Indradumna's wife and son are mentioned for the first time. According to this book the names of his wife was Yasomati and his son's name was 'Googali Ranpal'. It is evident that popular impact of Indradumna the last Pala king remained there in Mithila. In this way the history of 12th Century and before Giddhour rule was very interesting important and glorious. The remains and history found here paves the direction of historical and cultural study of this region.

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