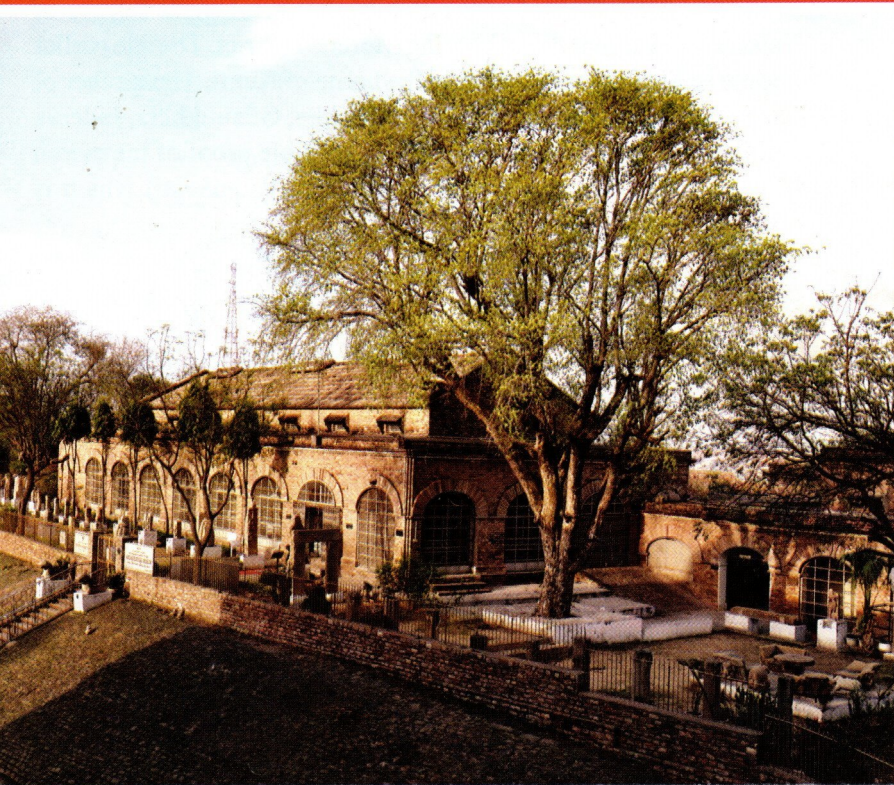




एक कदम स्वच्छता की ओर

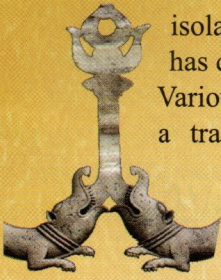
ARCHAEOLOGICAL MUSEUM

GWALIOR FORT



Archaeological Survey of India

BRIEF HISTORY



The beautiful Gwalior fort standing in majestic isolation, 28 m above the surrounding plain-lands has quaint fables regarding its historic antecedents. Variousy known as Gopachala, Gopagiri, Gopadri; a tradition narrates of king of the Kachhappa dyanasty, Suraj Sen being cured of his leprosy on being directed to use the water of a nearby pond, by a sage known as Gwalip, after whose name the then small town took its name. The grateful king built the fort and enlarged the water-body for benefit of the population as desired by the hermit.

The region around Gwalior, however antedates all known legends way back to the prehistoric times when man roamed the jungles and ravines armed with stone tipped weapons, painted the rock shelters in which they used to huddle together in winter and during rains as at Gupteshwar, datable to Upper Pleistocene times. Evidence of human settlement more than 3000 years ago had come to light in the course of excavation by Archaeological Survey of India at Kutwar in the neighboring Morena District. The site earlier known as Kuntalpur is famed as the home of Kunti, The mother of Pandavas. Kutwar along with such sites like; Gilaulikhera, Jaderua and Pawaya in the neighborhood give credible proof of the march of civilization. Modern Pawaya, (Ancient Padmavati) which is about 68 Km South-west of Gwalior, was at one time the capital of the kingdom which included a major part of the present Gwalior district. Later, the Nagas appear to have been displaced in this region by the Kushanas who were leading political power at the time in the north. Kushans were replaced by the Nagas again. During Gupta period (4th-5th CE) also this region had its share of glory as evidenced by a number of carved sculptures and architectural remains discovered at Pawaya. Few terracotta objects mainly miniature human broken figurines are displayed in this





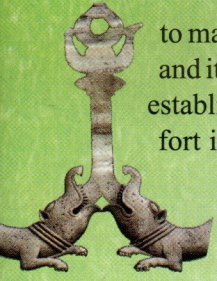
museum. After Guptas, Hunas loomed large on the landscape of north India. The first written evidence at Gwalior fort is the inscription of Huna ruler Mihirkula, which gives an account of erection of a Sun temple by one of his *matricheta*.

The Pratihara dynasty came into prominence in the second quarter of the eighth century CE by the successful resistance it offered under Nagabhata I to the Arabs. The Gwalior inscription of Mihir Bhoj, describes him as the image of Narayana for having crushed the large armies of the powerful *mlechchha* king. Mihir Bhoj has left indelible mark on the history of Gwalior in the shape of two inscriptions dated 875 and 876 CE, which is a mine of information regarding local administration. The inscription, inscribed on the wall of rock-cut Chaturbhuj temple made by same ruler, occupies a unique place in the human civilization as it is the earliest extant recorded use of Zero '0' in numeral form in

stone. Towards the end of the tenth century CE, the Rajput Kachhawaha dynasty captured the region from the Pratiharas. The famous Sas-Bahu (Sahastrabahu) temple was built during Kachhawaha ruler Mahipal. The temple is dedicated to Vishnu and bears a Sanskrit inscription which mentions its erection in 1093 CE. The Kachhawaha rule was supplanted by another line of Pratihara's who retained it until 1231 CE, when Illutmish took the fort after a prolonged struggle.

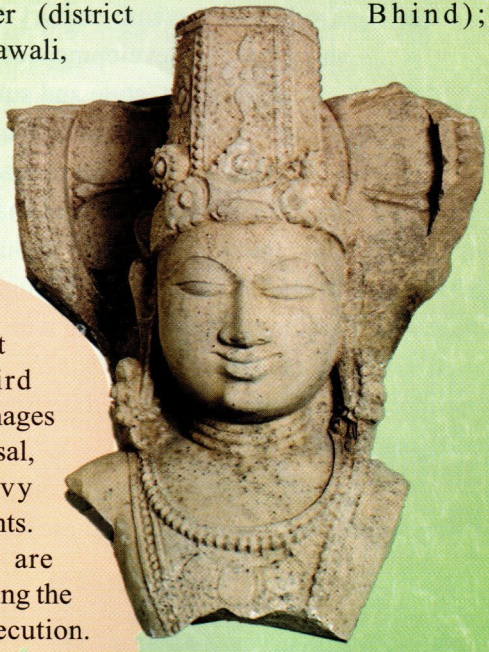
At the end of fourteenth century this fort was seized by Tomar Rajputs who raised Gwalior to great eminence. Raja Man Singh the great king of this line was the great connoisseur of music and his munificent patronage to musician brought into existence the Gwalior School of music known as '*Gwalior Gharana*.' Baiju Bawra and Tansen were two famous singers of this Gharana and later Tansen hailed to Akbar's court. In 1516 CE Ibrahim Lodi captured the fort but afterwards; it went into the possession of Mughals. Mughal emperor Babar was very impressed to see Man Mahal and Gwalior fort and described it as 'Pearl in the necklace of the forts of hind'. Sikh *Guru* Hargovind Singh was also kept as a prisoner here during emperor Jahagir's reign for two years but was later released. Through the efforts of the *Guru*, fifty-two Hindu kings were also released by the emperor. A Gurudwara called 'Data Band Chod' is built by Sikh community at the fort to commemorate this incident of the sixth *Guru*.

ARCHAEOLOGICAL MUSEUM



To preserve the mosaic of cultural heritage and also to make people aware about the glorious past of Gwalior and its adjoining region, an Archaeological Museum was established in 1993 by Archaeological Survey of India on fort in the old *jail* and hospital buildings of the British Period. The main building of the museum is located in Hospital building comprises a big hall, a room adjacent to it and two verandahas one in front and another is on the rear side numbered, 1, 2,

4, and 3 respectively. Displayed sculptures in these galleries are ranging from first Century BCE to seventeenth century CE. All these sculptures show different traditions and styles of art. Which have been collected from Gwalior and its adjoining places, in which the main sites are Amrol, Pawaya (district Gwalior); Kherat, Ater (district Bhind); Naresar, Batesar, Mitawali, Padhawali, Sihonia (district Morena) and Terahi, Surwaya (district Shivpuri).



The sculpture found from Mitawali belongs to Sunga and Kushana Period (first century BCE to third century CE). These images are life size and colossal, portrayed with heavy garments and ornaments. All these sculptures are partially executed, showing the various stages of execution. Harihara Balarama and Karttikeya are the main sculptures of this period.

A Buddha image of later Gupta period from Pawaya is very interesting. Its drapery seating posture and decoration of halo (*abhamandala*) is substantially similar to the preaching Buddha of Sarnath. Buddhist votive sealings dated to ninth century CE obtained from Chhoti Badauni in district Datia and a Kubera alternatively identifiable as Janbhala dated to tenth century CE from Padhawali in district Morena are the antiquities particular to Buddhism.

The sculptures found from Naresar, Batesar, Kherat, Ater, Ranod, Surwaya and Padhawali are mainly of Gurjara Pratihara



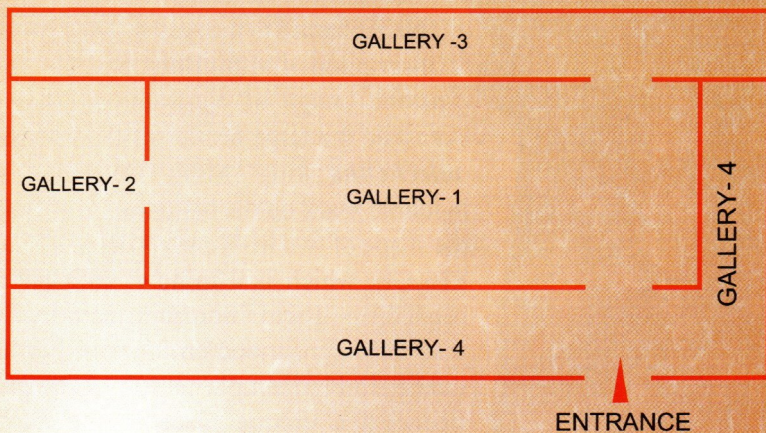
period (from seventh century CE to tenth century CE) show the later development of Gupta art in view of their sculptural art, style and subject. In these sculptures the rich art tradition of Gupta period has been kept alive up to maximum extent these sculptures are smaller in size, slim, slender and simple having natural attraction in execution. The main sculptures include Nataraja, Ekmukha Shivalinga, Mahapasupatinath, Shivalinga, Saptamatrikas, Vishnu, river goddess Ganga, Yamuna along with the doorjambes decorated with five *dwarashakhas*. The *tirthankara* Adinath, Parsvanath and architectural members with seated figures of the Jinas are symbolic of Jainism in the region.

The sculptures recovered from Sihonia clearly show the influence of later Pratihara art. In these sculptures original elements of Indian art can be seen in living and dynamic forms. They are really praiseworthy and have an important place in the contemporary art. The sculptures include the figures of various deities like *ashtadikpalas*, *surasundari*, dancers, *Vidyadharas*, male and female couples in embracing postures etc. They are executed



dynamically and their physical postures are very attractive. These figures are mostly in standing postures and their faces and bodies, especially of *apsaras* are shown with sinuous and sensuous grace.

The sculptures of Bhadoria rulers of 17th century CE found from Ater and displayed in Gallery no. 4 are main attraction. These sculptures are either in sitting or in standing postures gives a glimpse of the life style of Bhadoria kings beside the synthesis of Hindu and Mughal art which is an of-shoot of Mughal art encouraged by the local Bhadoria kings.



GALLERY LAYOUT PLAN

Message

- ✦ *Keep your monuments neat & clean.*
- ✦ *Save heritage for posterity*

Timings : 9 AM to 5 PM (Friday closed)

Entry Fee : 5/- (free entry upto 15 years)

For more information and suggestions, contact

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