

STUDIOUS GLANCE ON HATTARSANG KUDAL SANGAM ARCHITECTURE AND SCULPTURE OF TEMPLE

Mr. Santosh B. Babare, Asst. Professor,
Dept. of History H.O.D. A.I.H.& Arch.
Savitribai Phule Mahila Mahavidyalaya,
Satara.

Introduction:

Ancient Indian Culture and history has important place in the history of the world. Temple Architecture and Sculpture is one of the important Archaeological Sources to study this culture, so Hattarsang Kudal Sangams architecture Sculpture has taken to search. It is located at South Solapur in Solapur dist. On the river bank of Sina and Bhima. Kudal is Kannada World which means to join.

Historical background:

In ancient times the region Solapur and Satara was known as Kuntal. It is depicted on inscription that Solapur was known as 'Sonnalige' later on it was changed as Sonlipure, Sonalpur, Sandalpur, Sholapur and at present Solapur. The history of Solapur can be known up to 3rd Century B.C. (300 B.C.) There were number of small states existed in South Central in this time. At the South of Godavari was a state named "Ashmak" including Beed and Ahamadnagar Dist. Later on Kuntal also involved in this state. Kuntal was at the South of Ashmak. Sometimes it was existed independent. If we observe the map of Solapur we can notice that the Sculpture basically exists in the river valleys at Bhima, Sina, Neera and in that Hattarsang Kudal Sangam is extreme Sculpture.

The Temples at Kudal:

There are two Shiva temples of medieval period known by the local names Revansiddheshwar and Sangameshwar. These temples located at river bank. The importance of this place was the people who were traveling from North to South or South to North were taking halt. We can not graph the human history of this area without this temple, beyond these medieval temples there is no history to this place. Out of two Shiv Temples one is Sangmeshwar temple local name, there is one inscription in the temples. Its period is mentioned A.D. 1018 it is in Marathi. According to Anand Kumbhar a specialist of inscription it is the first inscription in Marathi language. The inscription is not completely in Marathi but the 3rd line is written in

Marathi it is proudable to see the first ancient Marathi sentence here. The structure of sentence also delights to mind. “Vachi to Vijeya Hoiva” this coat line was writeten 300 years before “Dnyaneshwari”, this sentence can be compare with sentence structure of Dnyaneshwari” surrounding of this temple there are many inscription. But today only one inscription on is remained there is no relation in building a temple and inscription. In temple there are many things such as Garbhgrah, Antral, Sabha Mandap, Swargmandap etc. temple’s Shikhar is collapsed. In temple outside and inside there is no any sculpture or any inscription. Concept of (five) “Panchayatan” :

This temple is in five parts or sections but now all destroyed such type of temple we have at Dahitane (Akkalkot) and Pandharpur (Mangalwedha) highway. There are some fames temples such as Bhavareshwar’s Mahadev Temple etc. in Hindu religion we have different sects, such as Shaiv, Vaishnav, Shaktya, Sour, Ganpatya etc. but these all sects have some conspiracy between each other so because of that religion social environmental become, Polluted. Some religions persons such as ‘Shankarcharya’ suggested some good way to solve the conflict in all groups of religious.

Near Sangmeshwar Temple to west side the Harihareshwar temple is located. This temple is recognised as ‘Revansiddhashwar’ temple also. There is no any date period, as name of the king. But on the basis of writing style we can understand the period of temple belongs to 11th as 12th Century. On the basis of construction this temple belongs to later“Kalyanchalukya” in the period of sixth king Vikramadithya But such evidence we don’t have. The characteristics of the temple to there are Mukhmandap, Sabhamandap, Swargyandap, Antral, Duidal Gabhara etc. At present this temple lost number of things. Still we have same importance. When we enter in temple on one stone there is Laxmi icon carved. In front as this there is lattice windows. On other huge stone we have Nag icon. There is one icon of a lady dancer having five heads and one common body(Photo No.4). When we see this icon we remember Ajanta’s caves No.1 pillars sculpture. Second icon we see that is Krishna (Photo No.8) and Gopi icon. When we see swargmandap we remember heaven. There is huge elephant head. On that number of women’s are which are very beautiful with their dresses. At one side some people are playing different instrument. One side Vidyadhar (Photo No.7) holding garland wondering in the sky and feeling that he wanted to give this to his God. There is also Bhairava’s icon (Photo No.6) which is very

dangerous are he has his big eyes, on his neck there is Nag snake. All both side of this icon we have serpents. We see Garbhgrah. On the wall there is Ganesh icon. Important characteristic as this temple. There is dual Garbhgrah and only one Sabha Mandap. And there is one Shivling and another is Shrikrishna's icon and calf there is fluent in Krishnas hands and cow tat his feets. This sculpture has three bends. There is one more icon of Kalia Mardan. It is so beautiful. These is winding of Kalia and on the Kalia shree Krishna is dancing (Photo No.5). There is ball in his hands. Hari means lord Vishnu and Har means lord Shiv to combine shiv and vaishnav sects this bemple had constructed because god is one. This is the basic principle of the Temple. This temple was excavated by under the leadership of late professor Gajanan Bhide.

One of the rare Ling found in the remains near by the temple. The height of ling is around 117 cm. Its circumferences about 4 meters. The faces of lord Shiva carved on the ling they are covered with throne. We can see the snake clearly in the throne. There are thee icon in which icon of Shiva are carved. These are Trishul and Damru in the hands of Shiva. The faces of Shiva shows different expressions. There are 359 faces of Shiva carved on this Ling. These 359 and one mukhling total 360 Shiva Ling's are there. It indicates that if a devotee offers an Abhishek he gets the worship of the god throughout the year. Such kind of ling has never seen either India or in other countries.

Conclusion:

The temple at kudal is ancient and oldest in Solapur Dist. There is effect of "Hoyasal" empire. There are some temples of chalukya period. Today they are in distrust condition. These temples are the symbols and valuable jwels of our ancient culture. The mukhling at kudal is altimate and rare which shows us various froms of lord shiva in real sense. His ling is very important in the study of art and spiritual manner. We can focus on this shivling and other parts of temple if we study and excavate this place.

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