



## **HISTORICITY OF SHIVALINGAS CARVED INTO THE RIVER AND RIVULETS OF CHHOTANAGPUR PLATEAU OF JHARKHAND**

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### **ABSTRACT**

*During the course of archeological exploration in various areas of Chhotanagpur Plateau of Jharkhand, it has been observed that many Shivalingas/yonipithas carved on the rock surfaces and on rock boulders lying in the riverbed of Damodar, South Koel, Subarnrekha and other local rivulets. Some of the places has evidence of inscriptions which indicates the historicity of such religious activities. These Shivalingas/yonipithas are visible in autumn and summer seasons (February to May), while during the monsoon/rainy season remain submerged in water. It is worth mentioning that such religious activities representing a unique cultural significance in historical context. It is associated with the faith and beliefs of the past societies. Such examples will helpful to analyses the pilgrimage route as well as other activities of Shaiva sects and their followers in the region. The present paper attempts to study these significant religious-cultural activities which is linked with a wider network of Shaiva ideology in the region.*

**Keywords:** Shaivism, Kaithi Script, Nagvanshi rulers, Sahasralinga(Karnataka), Kawardha, Shmashana Adhipati, Shmashanavasin



## INTRODUCTION

Chhotanagpur Plateau area of Jharkhand was the region of various cultural activities in the historical context but very little known about its cultural past. This is only due to the limited work has been done so far as the history and archaeology of the area is concerned. The present paper is based on the survey of river and rivulets located in the Chhotanagpur plateau area. During the archaeological investigation in the different areas an interesting finding have been observed that many *Shivalingas/yonipithas* carved over the rock boulders or on Stone surfaces lying in the rivers and streams or on the river banks. The remains of *Shivalingas* can be seen at many places along with inscription whereas at some places only *yonipitha* is present *Shivalinga* has been taken out. Such activities were seen in the major rivers i.e. Damodar, South Koel, Subarnrekha and other rivulets and water streams in the Jharkhand. Apart from religious faith and beliefs, their inherent purpose is also related to many other aspects, which is elaborated next. Although this type of tradition is not very old because at some places inscriptions have also been found near the carved *Shivalingas*, from which we can estimate its antiquity, but it has its own special significance in the context of cultural religious tradition. The present paper will elaborate the significance and historicity of such traditions and its association with expansion and long existence of Shaiva ideology in the Chhotanagpur area of Jharkhand.

**The Study Area:** A total Nine locations have yielded evidence of *Shivalingas* carved in the different river and rivulets in the Chhotanagpur plateau of Jharkhand. The detail of each site is given in the Table No.01.

**Table No. 01: Distribution of The Sites in Different Localities of Jharkhand**

Sl No.	Name of the River	Location of the Site (Lat. & Long.)	Remains	Remarks
01.	Subarnrekha River	Chutiya, Ranchi 23° 20' 27" N 85° 21' 34" E	Carved <i>Shivalingas</i> (21 Nos)	The Site is Located at the Confluence of Subarnrekha and Harmu river. Three <i>kaithi</i> characters are engraved near by a Carved <i>Shivalinga</i> .
02.	Bhur River	Thakurgaon, Ranchi 23° 30' 49" N 85° 8' 20" E	Carved <i>Shivalingas</i> (06 Nos)	A crematorium ground is nearby the site.
03.	Ekaisi Nala	Thakurgaon, Ranchi 23° 30' 30" N 85° 9' 13" E	Carved <i>Shivalingas</i> (02 Nos)	A crematorium ground is nearby the site.
04.	South Koyal River	Jingi (Jonjro) Lohardaga 23° 28' 38" N 84° 50' 13" E	Carved <i>Shivalingas</i> (14 Nos)	Two <i>kaithi</i> Inscriptions along with two game board & a pair of Foot print depiction
05.	Ghaghra River	Devaki, Gumla 23° 16' 48" N 84° 31' 55" E	Carved <i>Shivalinga</i> (01 Nos)	The <i>Shivalinga</i> and <i>Yonipitha</i> is almost weathered.
06.	South Koyal River	Nagfeni, Gumla 23° 6' 40" N 84° 40' 55" E	Carved <i>Shivalingas</i> (02 nos)	A crematorium ground is nearby the site.
07.	Gulaichi Rivulet	Navratangarh, Gumla 23° 7' 0" N 84° 46' 36" E	Carved <i>Shivalinga</i> (01 nos)	The site is located in the Navratangarh, the royal capital area of <i>Nagvanshi</i> rulers. Rock cut sculptures, <i>Shivalinga</i> and other engravings found in royal palace area of <i>Nagvanshi</i> rulers.
08.	Damodar River	Barni Ghat, Modidih Kumhari Bokaro 23° 42' 39" N 86° 15' 9" E	Carved <i>Shivalingas</i> (14 nos)	Multiple Carved <i>Shivalingas</i> & pair of footprints along with carved sculpture and engravings and a few other unfinished carvings.
09.	Joria Rivulet	Chechkadham (Checongarh) Bokaro 23° 42' 21" N 86° 16' 0" E	Carved <i>Shivalingas</i> (06 nos)	An inscription is engraved nearby carved <i>Shivalingas</i>

Previously, some of the sites of these river shrines have been studied by a few researchers and mentioned about it in their publications. The site of Jingi (Jonjro) in the South Koel river was reported and a brief description of the site published by the Smt. Poonam Vind, Assistant Archaeologist of Ranchi Circle of Archaeological Survey of India in 2017. Carved *Shivalingas* at Ekkiso Mahadev in Thakurgaon Ranchi and Ekasi Mahadev in Chutiya Ranchi have been studied by Dr. Himanshu Shekhar under a project of BORI and published the brief data related to it. Another important study of these shrines have been brought to light by J.D. Beglar while exploring and studying the antiquarian remains of Checongarh located on the river bank of Damodar River in Bokaro. Besides, during archaeological exploration of these sites and in various other areas of the Jharkhand similar findings of carved *Shivalingas* into the riverbed rocks gives an insight about such tradition which need more attention.

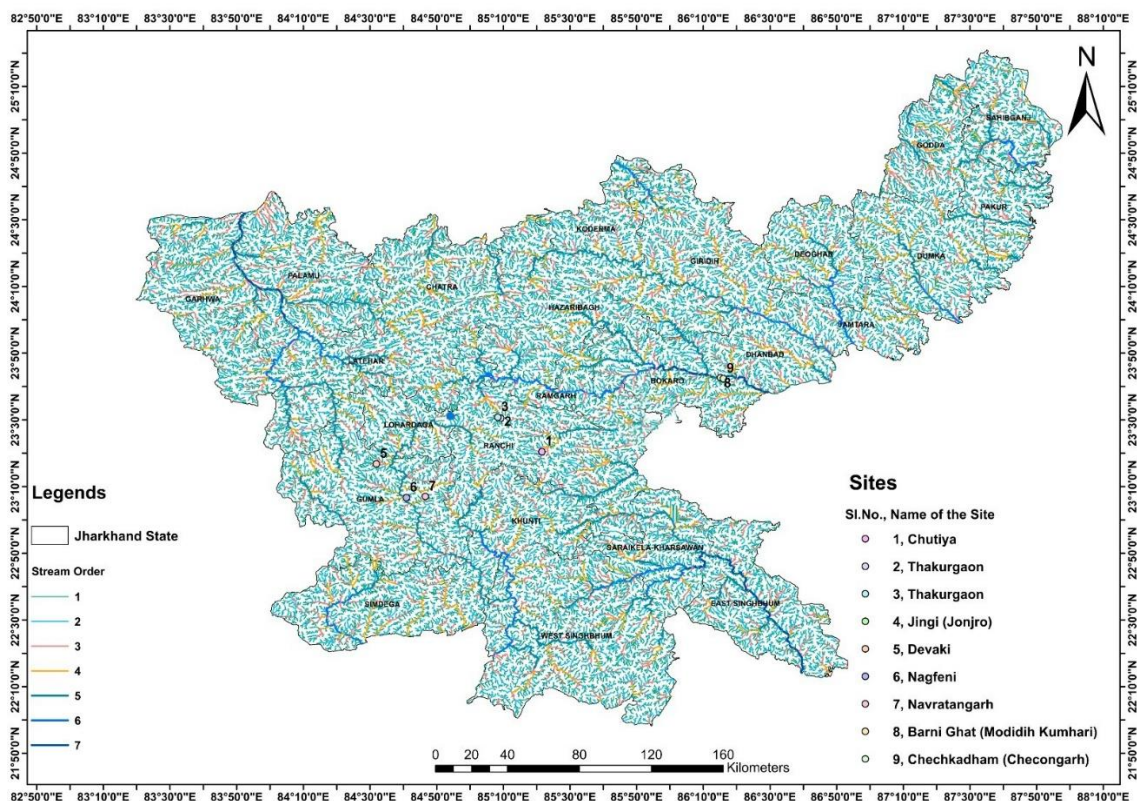


Fig. 01: Distribution of The Sites in Different Localities of Jharkhand



## DESCRIPTION OF THE SITES

**01.Ekkiso Mahadeo, Chutia Ranchi:** The Site is Located at a distance of 7 kms from Ranchi Railway station in the east direction on the confluence of Subarnrekha and its minor tributary Harmu river. The place is known as Ekkiso Mahadeo because there are 21 *yonipithas/Shivalingas* carved in the riverbed rocks here in the river. The site is earlier reported (Sekhar:2023). A total 20 nos. of *yonipithas/Shivalingas* carved on the rock surfaces and on rock boulders in the Subarnrekha and Harmu River and another *Shivalinga* enshrined in a temple nearby the left bank of the river. At some places *Shivalingam* has been taken out or destroyed or weathered only *Yonipitha* is present. The carved *Shivalingas* have been observed in two different localities in the river area. One major locality, where 17 nos. of *Shivalinga* carved on the granitic rock surfaces in the confluence area of Subarnrekha and Harmu river and another is nearby a bridge over Subarnrekha river (near cremation area) nearer to Sureshwar Mahadeo temple. A three letters also engraved nearby a carved *Shivalinga* in the riverbed of Subarnrekha in *kaithi* Characters (reads: *su ba na = Suban*) which is more commonly used during late medieval period in the area of Jharkhand and Bihar. The temple located on the left bank of the Subarnrekha river known as Ekkiso Mahadeo temple is built by *Nagvanshi* rulers during late medieval period. Presently temple has been modified and renovated but the antiquity of the site can also be partially ascertained from stone blocks used in the stepped *Ghat* along the river bank leading to the temple and structural remains of the original temple visible inside the modern temple.



**Fig.02:** Carved yonipithas/shivalingas at Ekkiso Mahadeo (Subarnrekha River) Chutiya, Ranchi

**02. Ekaisi Mahadeo, Thakurgaon, Ranchi:** The Ekkaishi Mahadeo temple is located 4 km west from Thakurgaon road or 3 kms northeast from Hatma village located in Burmu block of Ranchi district in Jharkhand, India. It is situated at a distance of 11 km from block headquarter Burmu and about 29 kms northwest direction from Ranchi district the capital city of Jharkhand. The site is earlier reported (Sekhar:2023). The famous Shaiva shrine is situated on the Bhoor River locally known as *Ekkaishi Mahadev Mandir*. There is available evidence of only 06 nos. of *Shivalingas* carved into the riverbed rocks and a new temple has been built over one of these *Shivalingas*. During the investigation of these remains it is observed that rocks were extracted from the river area and the signs of rock extraction is visible there in the river. It might possible that due to the rock extraction some of the *Shivalingas* were destroyed. It is also possible that some of the *Shivalingas* were damaged during the construction of the new temple, as one *Shivalinga* is seen partially buried near the foundation of the temple. There is no any inscription recorded at the site but typologically belongs to the late medieval period

and associated with *Nagvanshi* rulers. A cremation ground is also located close to river at north eastern direction of the site.



Fig.03: Carved *Shivalingas* in the Bhur River at Ekaisi Mahadeo, Thakurgaon, Ranchi

**03. Ekaisi Nalah, Thakurgaon, Ranchi:** This site is located on the bank of a small water stream nearby a cremation ground (300 metres on the left side from the metallic road) about 3 kilometres before on the way to Ekaisi Mahadev Temple, situated near the Bhur River. The small water stream flows near by the site locally known as Ekaisi *nalah* and the dead are cremated here. Two carved *Shivalingas* were noticed on the granitic rock surface, left to the water stream. The southern area of the water stream is an elevated area comprising granitic blocks, rock surfaces and relatively less vegetation trees and bushes. The site is surrounded by agricultural land. Presently, the water stream looks very shallow. The flow and stagnation of water is not visible much but when moving towards the site from the main road, relatively more slopes are seen which is quite suggestive that the water stream carries more water during earlier time than present. A small bridge like structure has been built further south east of the site to flow of water during rainy season.



Fig.04: Carved *Shivalingas* at Ekaisi Nalah, Thakurgaon, Ranchi.

**04. Carved *Shivalingas* in South Koel river at Jingi (Jonjro):** The site is located 8 kms from the Kuru block of lohardaga and 67 kms from Ranchi via NH39. The site can also be approachable (approx. 63 kms) through Ranchi- Bedo- Lohardaga Road (via NH 43 &143AG) and from Chatti to Nagjua-Kairo-Eradon-Jingi link road which further connects to NH 39. The carved *Shivalingas* into the riverbed rocks in the South Koel river is 2 kms southwest from the village Jingi. The locality is in the Jonjro, a small village near to Jingi Village. A total 17 nos. of *Shivalingas* carved on the boulders and rock surfaces within the river. Besides, two *kaithi* inscriptions the first one is consisting two lines and another of four lines This is the unique finding within the area of South Koel river. Besides, a pair of footprints and two game boards have also depicted near by the inscriptions.

***Kaithi* Inscriptions from *Jingi*:** The first inscription reads:

स(श)तरंज सि(सी)खते है इतै० खेलत जाऐही नौर  
ता सोचत रजवाज जग० जिति सकत नहि और  
(*S(sh)taranja sikhte hai ittai khelat jayehi naur*  
*ta sochat rajvaj jag jiti sakat nahi aur*)

(This inscription appears to be a riddle, which talks about someone learning and mastering the game of chess, and becoming so adept at it that no one could defeat him.) It is also noteworthy to mention that a game board has depicted near by the inscription. The inscription is datable to 18<sup>th</sup> Cen. CE)

The second inscription reads:

संवत् {{(१८३९)?}} स्वस्ति सुदी.. ... तिथि दस..

.....जुगल साव सग बिटन

.....हीरा साह कोन

(*Samvat {(1839)?} swasti sudi.. ... tithi das.*

.....*jugal sav sag bitan*

..... *hira sah kon*)

(The inscription has mention of date i.e. 1839 *Samvat (vikram)* (1839-57= 1782 CE) and *tithi* 10<sup>th</sup> day of a month. It refers three individuals Jugal Saw, Bitan and Hira Sav(sah). The inscription has total four lines. Only three lines are partially readable, whereas rest part is illegible to read.)

The site is earlier reported (Vind:2017; Mishra:2025). The site is archaeologically significant in terms of such religious representation inside the river area. The carving is not concentrated at one place but located in the three separate locations (west to east direction) with a shorter distance within the river. Typologically, the carved *shivalingas* are different in their shape and sizes. It appears that the *Shivalingas* not carved together at one time but belongs to different periods. On the basis of the *kaithi* inscription found engraved near by a *Shivalinga* one can assume the possible date of the such carvings goes up to 16<sup>th</sup> -17<sup>th</sup> cen. CE.



Fig.05: Carved *Shivalingas* along with Inscription at Jingi(Jonjro)South Koel River, Lohardaga Ranchi

**05. Devaki, Ghaghra, Gumla:** Devaki Temple is situated on the bank of river Ghag (or Ghaghra) in Ghaghra block of Gumla district on the Ghaghara –Netarhat road (NH 143A). There is a modern temple within an ancient Shivlinga is installed. An engraved *Shivlinga* is also noticed on the low profile rocky outcrop nearby the temple which is worshiped as footprint of Lord Shiva. The *Shivalinga* is almost weathered and *Yonipitha* is partially visible.

On the opposite bank of the river some architectural members, a decorated door jamb etc. A mound consisting of burnt brick structures (Brick Size 32x20x7) has also been there which is possible indication of a small Shaiva monastery. Presently the ancient mound is leveled and a new temple built on top of it. The presence of two miniature *amalakas* and two Nandi image at the place, is seems to be related to the ancient Shiva sect and belongs to 11<sup>th</sup> century CE to 12<sup>th</sup> CE.



Fig.06: Carved *Shivalinga* at Ghag River Bank, Devaki, Gumla

**06. Nagfeni, Gumla:** Nagfeni is a small Village under Sisai Block in Gumla District of Jharkhand. It is located 33 kms towards North from District headquarters Gumla and 69 KM south west from State capital Ranchi. Nagfeni is located on the bank of South Koel river. The river passes through a series of rocky boulders and stony surfaces in this area. The portion of the river passing through the Nagfeni area is locally known as Nagfeni River, because a small granitic rocky outcrop located on the left bank of the river forms the shape of a snake's hood.

Evidence of finely carved *Yonipitha* has been found in the Ambaghagh area of Nagfeni, which was carved on a large rock surface in the river area, near the right bank of the river. Another important carved *Shivalinga* was observed in a modern temple on the right bank of

the river known as Lord *Jagannath* temple which is located approximately 200 mts. north from Ambaghagh area. The symbol of an eight-petalled lotus (*ashtadal kamal*) is also engraved on the *yonipitha*, in which the *Shivalinga* is installed. It seems that the *Shivalinga* is carved on a rock surface and later a temple built over it. The present temple is under ongoing construction. The modern temple is built over a small elevated mound which is the part of old ruined temple as some brick bats and some architectural members were also noticed around the modern temple structure. It is also noteworthy to mention that some late medieval structures are present near by a hillock. The structural activities are similar to those structures which is found nearby the area Navratangarh (also known as Doisaragarh), the capital city of the great *Nagvanshi* dynasty of Chhotanagpur. In the Nagpheni area a number of monuments belongs to Nagvanshi rulers can also be seen.



Fig.07: carved *Yonipitha* at Ambaghagh, South Koel River, Nagpheni, Gumla

**07. Navratangarh, Gumla:** Navratnagarh is situated about 15 km away from the tehsil headquarter of Sisai and is about 45 Km away from the district headquarter Gumla. It is about 75 km away towards west from Ranchi, the state capital of Jharkhand. The site along with some other localities in this area is popularly known as Navratnagarh (Doisa Nagar). It was capital of Nagavanshi ruler of Jharkhand during late medieval period (mid-17<sup>th</sup> century C.E.). A large number of structures i.e. royal place, court, stepwells, temples and other structures were built by Nagvanshi rulers during late medieval period in and around Navratangarh. These all math, temples and palaces are built of dressed stone and burnt bricks bonded by lime mortar. Its architecture reflects late Mughal style as well an impression of Rajput and local

architecture style too. The temple architecture having influence of provincial temple style of Odisha and Bengal. Apart from that rock cut *Shivalinga* with *Yonipitha* and monolithic rock cut Sculpture of Lord *Ganesha* were also carved on a few granitic rock boulders located in the premises of royal area of Nagvanshi rulers at Navratangarh. A big size labyrinth and some other engravings of human and animals have also been observed in and around the royal palace of Navratangarh.

A small rivulet locally known as *Gulaichi* nala flowing behind the Kapilnath temple located northwest to the Royal area of Navratangarh has yielded a carved *Shivalinga* with *Yonipitha* on a granitic rock boulder inside the stream. The place is locally known at *mahadevtuku*. The evidence of such activities can be dated roughly around 18<sup>th</sup> cen. CE or later period. The tradition of carved Shivalingas in the river and small streams in the area shows popularity of Shaivism among the people of the area and by the time of Nagvanshi rulers religious activities related to both sects Vaishnavism and Shaivism reached on heights. A good number of temple, monasteries, stepwell, and waterbodies etc. were built in the area by Nagvanshi kings.



Fig.08: Carved *Shivalinga* with *Yonipitha* at *Gulaichi* rivulet, Navratangarh Gumla.

**08. Barnighat, Bokaro:** Barnighat is located on the right bank of the Damodar river near Modidih village of Kumhari panchayat in Chandankiyari block of District Bokaro. It is situated at a distance of 2 kms from famous religious Chechkadham. The site is very lesser known to the researchers due to its remote locality. A large number of carved *Shivalingas*, footprints, carved figures of deities, engravings of human figures, *kaithi* letters, engravings of *Shankha* (conch), Chakra, Padma (Lotus) etc. have been observed on the rocky surfaces of the upper slope of the river area. During the rainy season, when the river floods, the *Shivlingas* get submerged in the water. The evidences of large scale of carved *Shivalingas* including other carvings and engravings indicates that religious and cultural activities were performed here on a large scale. The site is located in the close proximity to famous Chechkadham temple complex where a number of artefacts, temple remains including sculptural remains are lying in the temple premises.



Fig.09: *Shivalingas* carved into the riverbed rock at Barni ghat (Damodar river), Bokaro.

**09. Chechkadham, Bokaro:** The archaeological site of Chechkadham also known as Chechakeswar Dham is located about 14 kms from Bokaro steel city (on Bokaro-Dhanbad

road) in Kumhri Panchayat of Chandankyari Block in Bokaro district of Jharkhand. The archaeological importance of the site was previously noticed by J. D. Beglar during his tour in 1872-73 and published in 1878 (Beglar:1878). The site has yielded several artefacts i.e. architectural members, *Shivalingas*, *Yonipitha* etc. lying in the modern temple premises. A small rivulet located north eastern direction of the Chechkadham temple complex where the remains of carved *Shivalingas* were noticed on the rock surface. This small rivulet known as Joria is located approx. 100 mts. in east direction from the Chechakdham temple complex. The rivulet flows from the south and joins the Damodar River located about 500 mts north from the temple complex.

The most important finding from this place is an inscription near by the carved *Shivalingas*. This inscription is engraved on a flat and vertical surface of the rock, on the topmost surface of which several *Shivalingas* have been carved.

The inscription written in two lines in Sanskrit language and Nāgarī characters of about the 8<sup>th</sup> century CE.

Tentative reading:

- (1) Siddham (expressed in symbols) [Atharśō]lātala divita Aśa. chu[krā cha] . krita. trā
- (2) vividha vara vikara labdhabhird-dhanam-āśraya kimapi

(Records a verse related to seeking of wealth. Probably it records some proverb.)

Later, a modern Devanagari inscription has also engraved near by the old inscription. A modern temple was also constructed near by the carved *Shivalingas* and a few architectural members and a marble slab depicting pair of footprint along with inscription in Devanagari character is installed inside the modern temple. Further east from this modern temple another carved *yonipitha* was noticed, on the rock surface located towards water flow.



Fig.10: *Shivalingas* carved at Joriya rivulet, near Chechkadham Bokaro

## **CULTURAL TRADITION OF *SHIVALINGAS* CARVED INTO THE RIVERBED ROCKS**

It appears that there may have been a tradition of carved *Shivalingas* on the rocky boulders/rock surfaces into the riverbeds or on the banks of rivers and another water sources. Historically, we do not know when such religious cultural traditions began or in which ancient literature they are described. It is particularly noteworthy that a few places inscriptions have also been found engraved near the *Shivalingas* carved in the river bed or river bank and nearby streams, which reveal its possible association of particular cultural period but the historicity is still unrevealed as no inscriptions directly mentioned such cultural practices. Some inscriptional records have been found nearby the carved *Shivalingas* in some places in Jharkhand e.g. Chechkadham (Bokaro) and Jingi (Lohardaga) that suggest the time period of such tradition and cultural continuity from 8<sup>th</sup> Cen. CE to 19<sup>th</sup> Cen. CE.

## EXAMPLES FROM THE OTHER PARTS OF INDIA

We have some few examples of the same religious cultural activities from other parts of the India which is equally important and deserve attention for the study of such religious activities.

### Sahasralinga on the Shalmala River in Karnataka

It is noteworthy to mention that such traditions have also been reported from Shalmala riverbed in Karnataka. The place is known as Sahasralinga located in the Sirsi in Uttara Kannada in Karnataka. The place regarded as holy place for worship of Lord Shiva. Thousands of carved *Shivalingas* alongwith *Yonipitha* and *Nandi* and other carved figures of devotees worshipping lord Shiva etc. have been found in Shalmala riverbed. A number of inscriptions have also been engraved near by the *Shivalingas*. It is said that these religious activity belongs to the time during King Sadashivarayavarman of the Sirsi/Vijayanagar region (circa 1678–1718 CE).



Fig. 11: Thousands of carved *Shivalingas* at Sahasralinga (Shalmala river), Sirsi, Karnataka.

(Photo Courtesy: <https://timesofindia.indiatimes.com/sahasralinga/articleshow/93303559>.)

### **Jaleshwar Mahadev Rajpurush Dongariya, Kabirdham (Kawardha) Chhattisgarh**

Another similar example of carved *Shivalingas* in a water source is from a place known as Jaleshwar Mahadev Rajpurush Dongariya, near Pandatarai in the Kabirdham (Kawardha) district of Chhattisgarh, where in the mid-1930s, a *Shivalinga* was observed in the river stones. There are two *Shivalingas* carved on a rocky boulder lying inside the river. Since then this place is considered a holy place of Lord Shiva and a fair is held at this place every year (since 1960) in the month of *Magha*.



Fig.12: Carved *Shivalingas* at Rajpurush Dongariya, Kabirdham (Kawardha), Chhattisgarh  
( Photo Courtesy: <https://joharcg.com/chhattisgarh/kawardha>)

### **DISCUSSION**

The tradition of carving *Shivalingas* in the riverine boulders or on riverbed rocks shows immense devotion and penance to lord Shiva and also part of nature integrated worship. As we know that ancient Indian society was deeply connected with religion and various religious custom and practices. The influence of religion can be visualized in every aspect of life. In this process, the foundations of many religious ideas and philosophical thoughts were laid, one of the important religious ideas of which belongs to the ancient Shaiva tradition. The spread



of the Shaiva ideology is apparent from various literary sources and an extensive database comprising epigraphical records, temple remains, sculptures and other structural remains and sources from different parts of the Indian subcontinent (for details see, Chattopadhyay:2013; Einoo 2009). The physical remains of Shaiva establishments and various religious cultural activities can also be observed particularly in the eastern India and Central India. In this context, the area of Chhotanagpur Plateau of Jharkhand is very significant that a number of Shaiva shrines, monastic establishments, rock-cut Shaiva temples and *Shivalingas* have been reported from different part of this region (Mishra:2026). The growth and development of Shaiva ideology in the Chhotanagpur plateau area of Jharkhand cannot be visualized in isolation but in wider perspective and in the context of its adjoining geographical niches specially in central India and the adjoining Mahanadi-Baitarni valleys of Chhattisgarh and Orissa including trans-Vindhyan plateau region and plain lands of south Bihar. In fact, from post Gupta period onwards, this region is very important in terms of religious and cultural establishments associated with the Shaiva ideology.

The tradition of carved *Shivalingas* in the riverbed rocks in the rivers of Chhotanagpur plateau area of Jharkhand is an important archaeological remains which indicates another aspect of cultural growth and development of Shaiva ideology in the region. The remains of carved *Shivalingas* have been documented from the major rivers (Damodar, South Koel, Subarnrekha) and some important subsidiary rivers (Harmu, Ghagh) and rivulets (Gulaichi, Joriya). The inscriptional data collected from the Joriya (Chechkadham, Bokaro) and from South Koel River, Jingi (Jonjro) shows that the continuity of such traditions seems belongs to 8<sup>th</sup> cen. CE to 19<sup>th</sup> cen. CE. Such tradition can be interpreted from many religious and cultural perspectives. But one of the important aspects is that while investigation of the sites, it is observed that some of the river sites where *Shivalingas* carved into the rocky riverbed have located a cremation ground (*Shmashana*) nearby, that gives a clue that it might be an ancient cremation place. It is noteworthy to mention that the lord Shiva is considered as *Shmashana Adhipati* (Lord of the Cremation Ground) or as *Shmashanavasin* (inhabitant of the cremation ground). However, a detailed study related to the subject matter is necessary for further research.



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