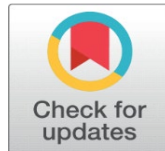
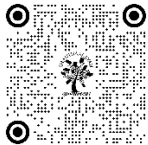


INTEGRATING URBANISM AND RELIGIOUS ARCHITECTURE: THE KACHCHHAPAGHATA TEMPLES OF GOPAKSHETRA (10TH-12TH CENTURY AD)

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ABSTRACT

This study explores the evolving progression of temple architecture in the Gopakshetra region during the 10th and 12th centuries AD and its significant influence on the urban landscape of that time. This study examines the modifications adopted by temple builders when responding to evolving parameters and functions. It provides useful insights that can be used to inform current urban transformation initiatives. During this historical period, temples emerged as versatile centers, serving not only as sites of religious worship but also as centers for cultural activities, education, and communal gatherings. They played crucial roles in influencing the social structure and physical layout of historical urban regions. Temple architecture and its purposes underwent changes as urban centers grew and societal needs developed. This study examines several temple placements, temple's social influence, inscriptions, and architectural elements to demonstrate the evolution of temples over time and their coexistence with the evolving urban environment. The text emphasizes the ability of temples to adjust and meet changing rituals, societal needs, and urban expansion while still maintaining their historical importance. The major findings shed light on the seamless integration of temples in Gopakshetra with their evolving urban setting.

Keywords: Gopakshetra, Temple Architecture, Culture, Society, Urban Landscape

1. INTRODUCTION

In the context of the Gopakshetra region's history, temples took on several functions, serving as centres for social, educational, and cultural events in addition to shrines. In ancient urban regions, they were essential in forming the social structure and geographic arrangement. Temple architecture and functions changed dramatically to meet these shifts while maintaining its historical value as urban centres grew and society expectations changed. It is noteworthy that changes to customs or rituals may trigger this evolution. According to Stella Kramrisch, the temple is a place where aesthetic concerns and ceremonial dynamics meet in response to Hindu religious traditions. Whatever the degree to which these

representations follow or depart from accepted Indian architectural conventions, the complex relationship between the particular geographical and socio-cultural setting of a temple and its architectural representation is one that requires careful attention. It is a big project to try to investigate every aspect and subtlety of this complex relationship in one study project. The present study starts a concentrated analysis of particular important components that are essential to a sophisticated understanding of temple architectural forms. These realizations are quite pertinent to the field of architecture, where the combination of context, location, and architectural expression is very important. The current study into the formal examination of the Temples of Gopakshetra provided the impetus for this one. Understanding the formal design of early Indian temples requires investigating the temple architecture's historical development and its mutually beneficial relationship with the always changing urban setting.

2. AIM

To study the dynamic evolution of temple architecture in the Gopakshetra region during the 10th-12th centuries AD and its profound influence on the urban landscape of that era.

3. OBJECTIVES

- To analyse the development of temple structures in Gopakshetra during the 10th -12th centuries AD.
- To examine the symbiotic relationship between temple architecture and the changing urban milieu.
- To identify how temples accommodated with evolving rituals, societal demands, and urban growth.

4. METHODOLOGY

- Historical Chronology and Comprehensive analysis of archaeological findings related to temple architecture from the 10th-12th centuries AD.
- A comparative study of architectural features and its changes in temple structures over time.
- Analysis of temple adaptations in response to or shaping urban growth and societal changes due to temples in question.

5. GOPAKSHETRA

Over the course of documented history, Gopakshetra has emerged as a prominent hub for the construction of numerous temples. Encompassing regions within present-day Madhya Pradesh, including Gwalior, Bhind, Morena, Shivpuri, Sheopur, Ashoknagar, Datia, and parts of Guna district, this territory bears testimony to a rich cultural legacy. It's important to note that various authors and scholars have referred to this region as Gopakshetra or Gopachal. Michael D Willis underscores that many of the current administrative divisions are vestiges of the colonial era and do not necessarily align with the region's deeply rooted linguistic and cultural geography. He emphasizes the need to transcend the existing borders and conduct a survey of Gopakshetra, taking into account its ancient boundaries.

Figure 1

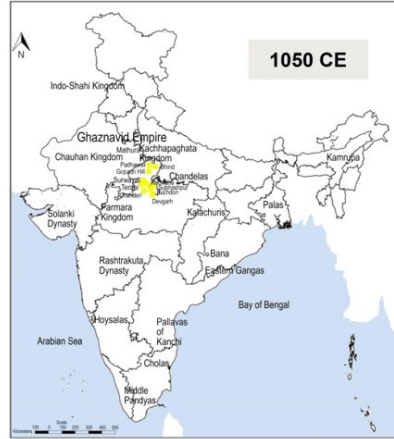


Figure 1 Map Showing Ancient Dynasties of India (Early Medieval Age)

Figure 2



Figure 2 Map Showing Ancient Centres and Regions in Central India (Early Medieval Age)

Source Michael D Willis, Temples of Gopakshetra

Figure 3

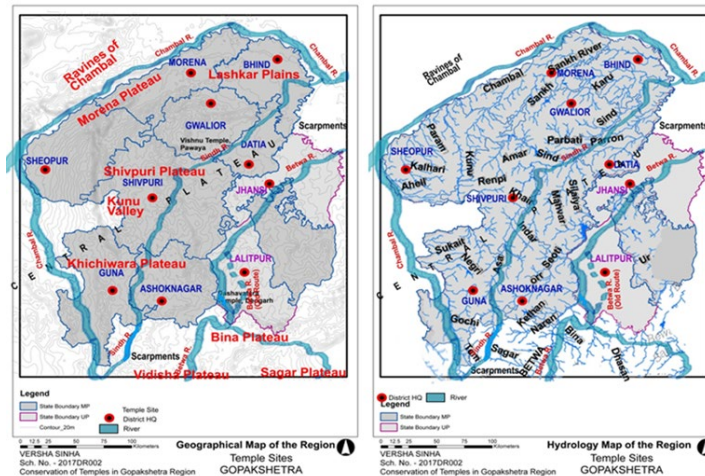


Figure 3 Maps Showing the Chambal River and its Tributaries in the Present State and District Boundaries

The River Chambal assumes a paramount role in distinguishing Gopakshetra from its neighbouring regions, which were once part of ancient Carnavati. With its intricate network of tributaries and labyrinthine ravines, this mighty river acts as a formidable natural barrier, effectively deterring travellers and potential invaders. The Chambal functions as a robust defense for those approaching from the north, west, or south, effectively transforming Gopakshetra into a well-protected fortress.

This geographical disposition has significantly contributed to the preservation of monuments and the cultivation of a distinct regional identity. The prominent urban centres, towns, and villages within Gopakshetra were Gopachal/Gopagiri/Gopakshetra, Sihoniya, Batesar, Naresar, Padhavali, Mitaoli, Surwaya, Kadwaya, Ainti, and Thubon. These centers are presently under the cities of Gwalior, Morena, Shivpuri, Ashoknagar, Guna, Sheopur, Datia, and Bhind. Gopachala, mentioned in epigraphical documents and literature, refers to a mound in the vicinity of modern Gwalior. It comprises the northern section of the expansive Vindhya Range, historically considered one of Bharatavarsha's kula parvata. The rock of Gopadri, described as 'the unique abode of marvel' in a tenth-century inscription, rises abruptly from the plain, featuring sheer cliffs of up to one hundred meters.

It wasn't until the sixth century AD that this rock began to be adorned with an increasing number of temples, palaces, and rock-cut images. Gwalior, a formidable fort, was fervently contested by the major historical rulers of northern India. However, Gopadri was not the sole significant settlement in Gopakshetra, with other towns like Simhapaniya (modern Sihoniya), Nalesvara (modern Naresar), and Padhavali (modern Paroli) preserving over fifty temples between them.

Padmavati, once the capital of the Naga monarchs in the first three centuries AD, stood south of Gwalior at the confluence of the Sindhu and Parvati rivers. Over time, Padmavati was surpassed by the strategically positioned Nalapura (modern Narwar) by the eleventh century. Nalapura became the capital of the Yajvapala kings in the thirteenth century, signifying the shifting fortunes of ancient cities. Unfortunately, little remains of Padmavati and Nalapura, as their temples fell victim to the iconoclastic zeal of Sikandar Lodi in the 15th century.

Shivpuri, or Sipri, not far from Narwar, bears inscriptions and sculptures that indicate temple construction in the 8th and 9th centuries, despite being predominantly recognised as a 19th-century Maratha settlement. An even earlier reference to the city under the name Mahesvarapura is provided by the Chinese pilgrim Xuan Zang. To the southeast of Shivpuri lies Rannod, known as ancient Aranipadra, notable for its eleventh-century monastic building affiliated with Saiva Siddhanta ascetics. Affiliated monasteries with accompanying temples can be found in close proximity at Surwaya (ancient Sarasvatipattana), Terahi (ancient Terambi), and Kadwaha (ancient Kadambaguha).

6. HISTORICAL CHRONOLOGY

A comprehensive timeline, informed by the amalgamation of these historical strata, is constructed to identify the convergence of temple architectural styles, dynastic eras, and ancient periods. This timeline underscores the historical epoch of the region once denominated Gopakshetra. Through the examination of prehistoric and historic epigraphical records, it is evident that this region has maintained a continuous legacy of human habitation and cultural development since the earliest civilizations.

Figure 4

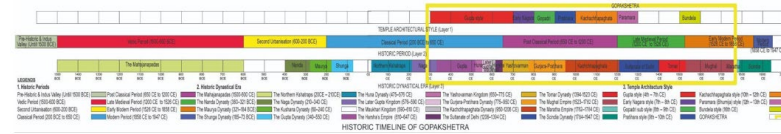


Figure 4 Historic Timeline of Gopakshetra

7. TEMPLES OF NORTH INDIA

The profound conviction in the unity and connectivity of all things is a prominent subject in the field of North Indian Hindu temple construction. The intricate designs of these temples emphasize geometric accuracy and adherence to a square grid, producing flawless shapes like circles and squares. According to historian Susan Lewandowski, there is an underlying principle that reflects Hindu beliefs in the essence of a Hindu temple: that the parts symbolize and simultaneously become the universal whole, producing an organism of recurring cells.

The garbhagriha, or womb-chamber, at the centre of a Hindu temple serves as the major sanctum and contains the main deity's image in a straightforward empty cell.

The chamber frequently has an open area where rites and prayers can be said, usually in a clockwise direction. There are frequently many buildings and an area surrounding this centre chamber. On the exterior of the garbhagriha over its top stands a tower-like Shikhar. These temples are classified according to the typology of their shikhar, and each has distinct elements:

- 1) **Flat Shikhar:** Usually having a flat roof, these temples feature three enclosed walls with one side left open. Chajjas, or projecting eaves, on some may enhance the architectural composition.
- 2) **Latina:** Latina temples feature a simple Shikhar style characterized by a square base and walls that curve inward, culminating in a pointed top.
- 3) **Bhumija:** Bhumija temples, which were prevalent in the Malwa region under the Parmara dynasty, have their roots in Latin architecture. These temples are characterized by a central spire in the Latin style, accompanied by smaller spires on the four corners. The overall structure of the temple tapers upwards and is intricately decorated with both horizontal and vertical carvings.
- 4) **Phamsana:** Phamsana temples are distinguished by their wide and low structure, consisting of several slabs that slope upwards in a straight incline and meet at a single point above the midpoint of the temple.
- 5) **Samvarna:** These temples are characterized by a pyramidal roof that has tiered, "Bell-Shaped" decorations. These decorations are usually seen on the mandapas, which include ardha, mukh, or maha mandapas.

The predominance of Brahmanical temples and God pictures alongside stupas in these temples marks a significant advancement in religious architecture. Narratives from the Puranas started to be incorporated into the visual representation of the Brahmanical faith. Each temple is devoted to a certain principal god and can be divided into three main categories: Sarvatobhadra (accessible from all sides), Nirandhara (with pradikshinapatha), and Sandhara (without pradikshinapatha). The tallest towers are positioned above the sanctum

sanctorum, which is the central area where the god sits in Nagara-style temples in North India. This area is normally open on one side for darsana.

8. TEMPLES OF GOPAKSHETRA UNDER KACHACHHAPAGHATA RULE (10TH – 12TH CENTURY AD)

The major temples of this region built between 10th to 12 th centuries are -

- The group of temples at Kadwaha, Ashok Nagar, M.P
- The group of temples at Thubon, Chanderi, Guna, M.P
- Group of Shiva Temples and Math, Surwaya, Shivpuri, M.P.
- Kakanmath Shiva Temple, Suhaniya, Morena, M.P
- Shiva temple, Padhawali, Morena, M.P
- Sahastra Bahu Temples, Fort, Gwalior, M.P
- The group of temples at Batesar, Morena, M.P
- The group of temples at Naresar, Morena, M.P
- The group of temples at Ainti, Morena, M.P
- The group of temples at Mitaoli, Morena, M.P

As societal beliefs changed, so did temple architecture. As the importance of the deity worship rose, temples, for example, included enlarged sanctum sanctorum (garbhagriha) to accommodate more worshippers. For ceremonies and community meetings, elaborate mandapas (halls) were constructed. The temples in Gopakshetra display a wide range of permutations and combinations including various wall systems, planar geometries, and roof designs. These temples' research reveals three stages of art and architectural activity.

1) Phase 1: 10th Century - Introduction of Simplistic Layouts

The initial construction phase commenced during the mid-10th century AD, marked by the establishment of temples at Thubon, Batesar, Naresar, and Kadwaha, among other locations. These temples were relatively modest in size and exhibited minimal, if any, decorative elements. During the 10th century, temples primarily functioned as spiritual sanctuaries, dedicated to religious worship, rituals, and communal gatherings. Their architectural design was characterized by simplicity, often adopting square or rectangular layouts. The emphasis was placed on functionality, with elevation designs featuring limited ornamentation, highlighting the core architectural features.

2) Phase 2: 11th Century - Emergence of Mandapika Style and Diverse Functions

The second phase, which lasted from about 1000 to 1050 AD, was a time of a lot of action and experimentation in building temples, especially when the Kachchhapaghata were involved. The Kachchhapaghata did a lot of artistic work, as shown by the temple ruins in Shivpuri, Guna, Morena, Ainti, and other places. In the 11th century, churches changed a lot. They became hubs for many different activities. Besides their religious duties, they started hosting a wide range of social and artistic events, becoming an important part of community life. The acceptance of the Mandapika style, which is known for its intricately carved pillars and facades, showed how things had changed. The temple's layout got more complicated as it added mandapas and gardens, and the designs on the sides got fancier, with Shikhars rising up.

3) Phase 3: 12th Century - Culmination of Aesthetic and Multifunctional Excellence

The Kachchhapaghatas built some of the most beautiful temples during the third phase, which lasted from 1050 to 1150 AD. During this time, popular styles reached their peak. The group of temples, which included Kakanmath at Suhania (Morena), Kadwaha (Ashok Nagar), Thubon (Guna), Mitaoli (Morena), and Gwalior, fought with temples built in Central India with the help of other powerful rulers. Temple design, on the other hand, started to get less beautiful around the 12th century. During this time, temples were built at Thubon (Ashok Nagar) and other places. During this century, churches kept their religious significance while also becoming more multifunctional hubs. They were lively centres for many social and cultural events and were very much a part of community life. The plans for these buildings were very complicated, with many mandapas, courtyards, and other architectural features that were very carefully thought out. The elevation designs showed tall Shikhars with lots of small, detailed decorations on them.

9. EVOLUTION OF TEMPLES

It is interesting to look at how the temples built in Gopakshetra between the 10th and 12th centuries AD transformed over time in terms of architecture and art. During this time, the temples in the area changed from simple buildings to ones with lots of details. They went from being plain and short to tall and staggered with carvings all over the exterior surface. Variations in religious beliefs, progress in ancient temple construction techniques, and a focus on aesthetics were some of the things that led to its transformation. With more attention paid to proportion and symmetry, temples changed from places of worship to bustling art hubs with intricate carvings and sculptures. These temples were very important for bringing people together. At that time in past, they were the pinnacle of architectural beauty and significant places for rituals and spiritual expression. They represent the culture and regional identity of Gopakshetra today.

Figure 5

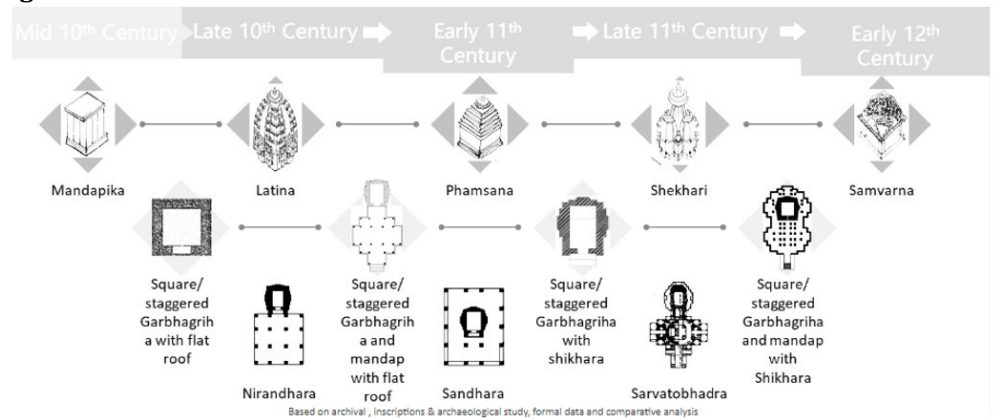
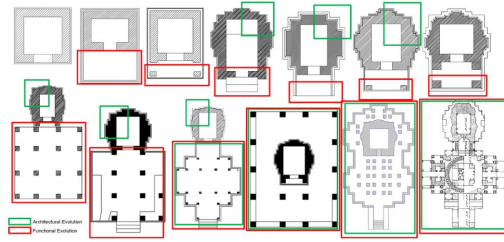


Figure 5 Progressive Development of Temples in Gopakshetra, 10th-12th Centuries AD

Functions, plan form, elevation, aesthetics, sculptures, and maybe rituals of the Gopakshetra temples underwent significant alterations between the 10th and the 12th century AD. These changes were intimately associated with the changing urban centres of the region.

Figure 6**Figure 6** Evolution Factors in the Temples of Gopakshetra, 10th-12th Centuries AD

10. SYMBIOTIC RELATIONSHIP BETWEEN TEMPLES AND URBAN LANDSCAPE

In historical North India, the symbiotic relationship between temple development, the changing socio-cultural environment, and urban transformation occurred between the 10th and 12th centuries. This process was dynamic and interconnected, and it had a significant impact on the development of cities and the cultural landscape. These aspects need to be analyzed in order to investigate the symbiotic relationship successfully. They are:

- 1) **Cultural and Religious Nexus:** Temples, which are both places of worship and the homes of Gods, are widely dispersed throughout India. According to George Michell, "The Hindu temple is intended to facilitate interaction between man and the gods." They vary in a broad range of forms and dimensions, are found in a number of places, and are made from an assortment of materials, but they all have the same function: to offer a serene setting where people can assemble and pray to God. In India, a temple is a deity's representational home, throne, and incarnation. Hindu temples, in particular, are buildings that use symbolism to symbolize the philosophy and beliefs of Hinduism, bringing together humans and Gods. Temples served as centres for learning, culture, and religion at this time. In addition to being temples of worship, they also served as hubs for social interaction, the arts, and education. As the sociocultural environment changed, temples adapted to these different roles. Temples in Gopakshetra seems to follow the same principle, the temples are of different sect and thus the carving on the temple depends on the deity to which the temple is adorned to.

Figure 7**Figure 7** Evolution of Spaces as per Functional Requirements

Figure 8



Figure 8 Temple as Educational and Cultural Centre

- 2) **Urban Growth and Temple Construction:** At this time in history, civilization was growing all over the ancient India. As towns and urban centres grew, so did the demand for sacred spaces. When urban centres were growing, temple expansion typically followed suit, with temples emerging as significant monuments. In Gopakshetra, there is a pattern that the temples in the urban centre are prominent, i.e. the layout is bigger, the carvings evolved, and the elevation is more advanced, which can be explained through the comparative study of temples of both parts.
- 3) **Social Fabric and Community Integration:** Temples played a crucial role in the development of social systems in cultures. They provided spaces for gatherings, cultural activities, and neighbourhood activities. There is not much inscriptions about this but the temples themselves are the living proof of it.
- 4) **Architectural Adaptations:** The majority of Hindu temples were built as either a house or a palace. A temple with a house motif is a simple structure that serves as the home of the gods. In the Bhakti school of Hinduism, which is a hosting tradition in which devotees call on, attend to, and connect with God, temples are venues of puja. A person may only practise Jap, meditation, yoga, or contemplation at the temple. The form and purpose of the architectural components of a Hindu temple are intended to serve as a space that serves as a conduit between man and the divine, facilitating man's ascent to spiritual knowledge and truth as well as his freedom, or moksha. The fundamental ideas or design principles of Hindu temples in India are laid forth in treaties like the Shilpa Shastras and Vastu Sastras.
- 5) **Influence on Urban Layouts:** The presence of temples frequently has an impact on the design of metropolitan areas. To stress their significance in the urban setting, temples were intentionally positioned close to streets, markets, and residential areas. Temples had occasionally served as the centre of urban life. While some temples were built in rural areas to encourage growth, others were built amidst woodland or natural settings to foster a tranquil and serene atmosphere. The impact that temples have had on the urban design of Indian communities since the Middle Ages is a complex and multidimensional phenomenon. The principles outlined in important works like the Samranganasutradhara, Arthashastra, Vastu Shastra, Manasara, and related medieval literature carefully direct this effect. Temples, operating as key components, have a significant impact

on how urban centres are laid out, affecting aspects of architecture, culture, spirituality, and practicality. Through a comprehensive analysis it is identified that the temples in Gopakshetra impact urban fabric in these ways –

- Temples act as centralised focal points
- Temples lead to segregation of zones
- Temples and temple complexes follow centralised layout
- Temples hold religious, cultural and spiritual identity
- Temples influence economic and commercial activity
- Temple architectural may influence architecture of commons and aesthetic.

6) Economic and Trade Factors: The economic prosperity of a region, driven by trade and commerce, often led to substantial donations to temples by wealthy traders and merchants, further enriching temple resources. Principles governing taxation and economic policies, as encapsulated in the Arthashastra, influenced the financial health of temples. Additionally, temples facilitated commerce and trade. In urban areas, pilgrimage sites attracted worshippers, businesspeople, and craftspeople, fostering commerce and social interaction. A complex and varied topic, the delicate and symbiotic interaction between temples and economic and trade aspects in medieval Indian towns has its roots in both practical considerations and guiding medieval scriptures. The temple centres, present in the villages, towns, and urban areas were aligned and connected in a route (Figure no. 7 & 8). The following were the factors that impacted temples in Gopakshetra:

- Strategic positioning of temples – In the centre of the town.
- Nodes of trade routes – On the trade routes.
- Temples as economic hubs – They were landowners and in agriculture.
- Rituals and economic transactions – Grants, donations, development in the complex.
- Proximity to marketplaces – In the marketplace.
- Festivals and fairs – Inscriptions of Deepavali celebration.

Figure 9

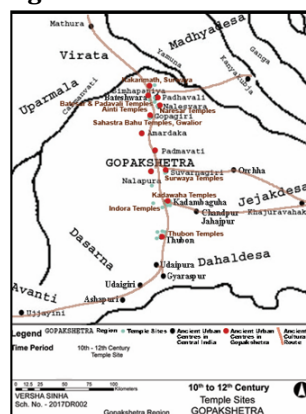
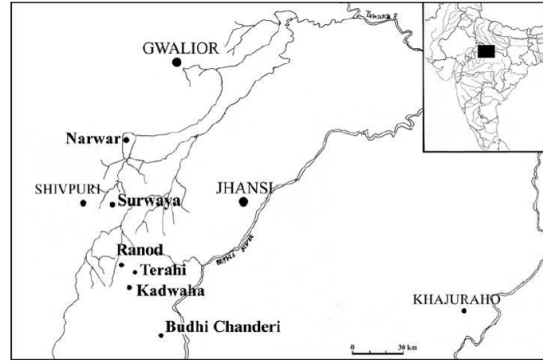


Figure 9 Map of Trade Routes

Figure 10**Figure 10** Map of River Routes

- 7) Cultural Synthesis and Artistic Flourishing:** Numerous cultural and regional influences interacted in Gopakshetra in ancient northern India to form a synthesis of cultures. With the fusion of numerous regional architectural styles, temples developed into venues for artistic expression, adding to the heritage of a rich and diversified architecture. A complex and dynamic phenomenon can be seen in the complicated interplay of temples, cultural fusion, and artistic blossoming in the context of medieval Indian towns.
- 8) Preservation of Heritage and Urban Continuity:** Major factors preserving cultural legacy in urban environments are the ongoing practice of temple worship and the preservation of cultural customs throughout many generations. These temples have functioned as sort of living archives, holding historical and cultural customs.

Complex socio-cultural dynamics of the time are exemplified in the dynamic interaction of temples, cultural fusion, and creative blooming in early medieval Indian villages. Temples positioned thoughtfully along commercial routes served as centers for the interchange of artistic and cultural ideas, resulting in a lively fusion of many traditions. Under the patronage of the arts in temple complexes, a diverse range of art forms flourished and eventually added to the rich cultural legacy of medieval India. The basis of this deep connection, which demonstrates the amazing synergy between the spiritual, cultural, and artistic elements of these metropolitan contexts, is the basic concepts of medieval writings. The complex socioeconomic dynamics of the time are metaphorically represented by the intricate relationships between medieval Indian towns and trade, economics, and temples. Economic drivers, temples at the crossroads of trade routes brought together pilgrims, artisans, and traders. Trade promoted trade, and trade in turn affected temple patronage and riches. Their markets, endowments, and rituals generated commerce. This dynamic and comprehensive connection is based on the ideas presented in medieval literature, which represent the coexistence of the holy and the profane and finally resulted in urban landscapes that flourished on a spiritual and physical level.

11. TRANSFORMATION OF THE URBAN AREA AND TEMPLES:

The functions, plan shape, elevation, aesthetics, carvings, and rituals of the temple evolved significantly in response to the changes in the dynamics of urban life at Gopakshetra. With the expansion of metropolitan areas, temples became multifunctional hubs reflecting the different demands and goals of people. Temples

were essential in establishing the shifting urban and cultural environment, which in turn brought about the cultural and sociological upheaval of the urban centres.

At the time, Gopakshetra had a lot of artistic and cultural diversity, which could be seen in the temples' complex designs. These multifunctional places not only helped urban fabric adapt to changes, but they also made the region more lively and cohesive.

Figure 11



Figure 11 Temple Transformation

In Gopakshetra, this occurrence did happen, but it also changed the way urban regions were set up and how people lived in them. These factors, which have had an on-going effect on the urban area and the other way around, show how complex the link is between temples and the growth of cities.

Table 1

Table 1 Factors Impacting the Urban Region and Temples		
Factors Impacting the Urban Region and Temples		
Influence of Temples on Urban Continuity	Urban Continuity on Temples	Inferences
Strategic Temple Placement	Economic Prosperity: Urban Expansion	Yes
Economic Vitality	Adaptive Temple Practice	Yes
Cultural and Artistic Hub		Yes
Urban Planning Principles		Yes
Preservation of Cultural Heritage		Yes
Vice Versa Influence		Yes
Urban Convergence		Yes

Variations were made to the architectural layout and function of the temple complex because of it. These modifications transformed temples from straightforward prayer halls into multipurpose centres of culture and religion, symbolizing the vibrant religious and cultural environment that defined ancient and medieval India. In the framework of medieval Indian towns, the interaction between temples, urban continuity, and their mutual influence reflects a varied and dynamic phenomenon. With due consideration for the strategic placement of temples, their functions and rituals, the influence of artistic expressions, and the guiding principles enshrined in medieval texts.

The decline of several Gopakshetra temple sites, which were constructed between the 10th and 12th centuries AD, is indication of the historical growth of urban centres. I believe that the temples can evolve only in two ways, either they turn into a Relic Urban Landscape or a Historic Urban Landscape. These two outcomes are bound by theoretical framework established through rational studies. In this region of Gopakshetra, although the continuity is disrupted, resulting in many temples no longer serving their original purpose but then also these temples retain their status as religious heritage. For some reasons or other a significant number of them are in ruins. Consequently, they contribute to the formation of Relic Urban Landscape. The Archaeological Survey of India (ASI) has designated these locations

as monuments, and they showcase the ever-changing character of urban centres and the passage of time. Economic crises, environmental problems, change in the patronage, historic events, cultural changes, and religious influences are only a few of the causes of these majestic temple's regions' disintegration. The idea behind a "Relic Urban Landscape" is to preserve and integrate historically significant urban regions into modern contexts together with tangible historical artefacts. Gopakshetra, a district in central India, is a prime example of a relic urban environment due to the outstanding preservation of its historic structures and temples, which date back to the early medieval ages. In a way, they show a beautiful past and restricted development, even though they still appear magnificent individually and their setting.

12. CONCLUSION

To conclude, it can be said that between the 10th and 12th centuries AD, there were big changes in the art and architecture of Gopakshetra temples and temple buildings. As religious activity evolved, construction techniques enhanced, and magnificence became more significant, temples that started out simple grew into more complex and aesthetic forms. With their intricate carvings and focus on balance and proportion, these temples grew into thriving places of prayer and culture. These temples were very important for promoting harmony between different cultures because they had a lot of different kinds of art, building, rituals, and spiritual expression. They also showed the unique culture of Gopakshetra.

Between the 10th and 12th centuries, major changes in the functions, plan shapes, elevations, looks, and designs of temples were closely linked to the growth of cities in the area. The growth of temples, changes in society and culture, and urbanization all happened at the same time, which had a effect on the culture of the historical area of Gopakshetra in northern India.

These temples of Gopakshetra were built between the 10th and 12th centuries during the rule of the Kachchhapaghata, which are now heritage sites after being significant parts of urban centres and their development in the past. This change makes the contemporary emphasis on protecting cultural assets stand out and shows how closely history, culture, and urban development are linked. We can learn about the history and urban development of the area through these temples and their surroundings, which are basically relics of the cityscape and connect us to the glorious past.

CONFLICT OF INTERESTS

None.

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None.

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