LISTS
OF THE
ANTiquarian Remains
IN THE
BOMBAY PRESIDENCY
WITH AN APPENDIX OF INSCRIPTIONS FROM GUJARAT

compiled
FROM INFORMATION SUPPLIED BY
THE REVENUE, EDUCATIONAL, AND OTHER GOVERNMENT OFFICERS

by
archaeological Surveyor and Reporter to Government.

Bombay:
Printed by order of Government
at the Government Central Press.
1885.
PREFATORY NOTE.

The Lists of the Antiquarian Remains in the Bombay Presidency, Sindh and Berar contained in this volume have been prepared in compliance with the orders of the Government of India (Circular letter No. 34—1888 to 1897 of 12th November 1875). Owing to frequent interruptions they have been for a long time in the press, and are not of equal merit throughout. But in most cases the materials have been supplied by subordinate district officers, always hard-wrought, and but rarely with any very clear ideas what exactly should be entered and what omitted from their returns. These returns were mostly made in tabular form; but to have printed them in this form would have been a work of needless extra expense and bulk. In preparing the Lists from such returns I have had to deal with most untractable materials. A constantly recurring entry was, “The temple consists of stones placed one upon another.” Where two returns for the same place were available, their unsatisfactoriness became most palpable: one described a temple of Mailarlinga as 27½ feet long by 20 wide and the roof supported by 60 pillars; the other made it “85 feet long and 37 wide” with 96 pillars. A temple at Kacinelli is said in one return to be 31 feet by 16 and 11 high, with 20 columns; the other says it is 195 feet by 65 and 24 feet high, with 36 columns. Of a temple at Kalkeri it is said, “the temple is 66 feet long and 48 feet wide. The temple contains 361 stone pillars,” the narrator being seemingly unconscious that so many pillars would fill up the whole space and leave no floor area. A temple is described as “about 500 years old,” and yet in another place we are told it was built in 1530 A.D. Whatever else is omitted (and the position of the place was very frequently not given) we are generally told, even of temples six hundred years old, what they cost: “This temple” (at Hangal) “cost three lakhs of rupees in building,” says the writer, though evidently he knew nothing whatever about it. Fortunately some of the returns were creditable, and personal knowledge and references to the higher officers have supplied many details. The delays in carrying the Lists through the press has further enabled me to fill up blanks and add to the information contained in the returns.

The inscriptions given from various places are not critically edited, but are simply copied from the returns. Those in the Appendix from Girnar have been to some extent revised through the kindness of Colonel J. W. Watson; the Persian and Arabic series from Ahmadabadd and other places in Gujarat, however, have all been prepared by E. Rehatsek, Esq., from facsimiles made by the Archaeological Survey and forwarded to that scholar.

Some additions will doubtless have to be made to the Lists in the following pages, and some entries probably ought not to have been made; but it is believed they include nearly all that is at present known as deserving of any special notice. Of only a small proportion of these monuments is conservation or restoration desirable and possible; of very many of them an archaeological survey and delineation might be desirable, but even of these only a selection can be made.

The Government of India in a Resolution of the Home Department (Archaeology), under date Calcutta, the 26th November 1888, No. 3—168-33, gave the following orders:—
3. The Governor General in Council desires that each local Government will now, with as little delay as possible, take up the lists of ancient monuments for its province as given in Major Cole’s report for the year 1882-83, and, as regards Northern, Eastern and Central India, in communication with General Cunningham, and as regards Madras and Bombay, in communication with the Archæological Surveyor of Southern and Western India, prepare classified lists and a detailed report showing—

I. Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.

II. Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.

III. Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

4. The monuments in classes I and II should be further sub-divided, thus—

I (a) and II (a).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

In respect of classes I (a) and II (a), the report should show what arrangements it is proposed to make for the due carrying out of the necessary measures of conservation. Definite provision should be made for the proper custody and upkeep of each monument in these classes. The Government of India do not wish to interfere in the details of these arrangements, but they desire to be satisfied that each local Government has at its disposal the means for the intelligent and judicious treatment of any questions that may arise in connection with the preservation of buildings of such importance. The Governor General in Council considers that the cost of these measures is a legitimate charge upon the Public Works allotment of each province, but will be prepared to consider in very special cases whether any further assistance should be granted from Imperial funds.

In respect of classes I (b) and II (b), it should be reported what funds are available for their conservation; and whether the custodians can be induced to allow the inspection, direction, and control of Government officers in such matters. It may be advisable in some instances to offer small subsidies in view to securing the necessary amount of supervision, but this should only be proposed where the monument is one of primary importance and its due conservation cannot be otherwise secured. In general, it may be hoped that the local officers and the local Government will be able to induce those interested to take proper steps for maintaining the buildings in their charge.

5. If hereafter it should become apparent that the local Governments require advice or instructions with reference to the proper mode of preserving or treating any monument, the Government of India will be happy to arrange for procuring this from the best available authorities.

6. In the annual administration reports of each province full information should be given as to the measures of conservation carried out during the year and as to the condition of all monuments in classes I and II.

Without great trouble it was found practically impossible to comply fully with this order for the Bombay Presidency, but provisional lists were supplied in January 1884, pending the completion of the present volume.

Again in the Resolution of the Home Department (Archæology) No. 5—170-82 of 22nd August 1885, the Government of India minutes as follows:

“Lists of objects of antiquarian interest were called for with a view to the preparation of a general amalgamated list for the whole of India. As, however, the lists submitted by the several local Governments and Administrations have not been drawn up in any uniform
plan, it has been found impracticable to amalgamate them in a satisfactory manner, and it has accordingly been decided to abandon the attempt, especially as the preparation of a general list appears now to be unnecessary, in view of the instructions contained in Home Department Resolution of the 26th November 1883. Under the operation of these instructions, detailed and properly classified lists will be prepared of the ancient monuments which exist in the several provinces. The Governor General in Council is accordingly pleased to direct that all the lists received in manuscript be returned to the local Governments and Administrations concerned, as they may be found useful in the compilation of the lists to be prepared in accordance with the orders above cited.

"2. The Government of India will now wait until the local Governments and Administrations, in consultation with the newly constituted Archeological Department, can prepare classified lists for each province in Upper India and Bengal in accordance with the instructions contained in the Resolution of November 1883. These lists should be drawn up in the form* annexed to this Resolution.

"The lists for the Madras and Bombay Presidencies and for the Hyderabad Assigned Districts should be prepared under the direction of Dr. Burgess, and be edited by that officer.

"ORDER.—Ordered, that a copy of this Resolution be forwarded to local Governments and Administrations for information and guidance, manuscript lists being returned; and that a copy be forwarded to the Director General of the Archeological Survey of India for information.

"Also that a copy be forwarded to the Foreign Department, with a request that that Department will be good enough to consider whether similar lists might not with advantage be obtained from Native States."

The Lists now printed will render practicable the preparation of classified lists of monuments for conservation, whether in the tabular form now proposed or in that suggested in the former Resolution quoted above. The insertion, however, of a column calling for "any local history or tradition" may well be omitted: it has appeared in so many previous returns that its claim to a place may itself be regarded as traditional rather than important. But much local information as to the claimants, custody or present use and precise state of preservation will still have to be collected in order to render further lists worth publication. The present show how wealthy the Bombay Presidency is in Ancient Remains.

J. BURGESS,
Archæological Surveyor,
Western and Southern India.

Bharoch, 24th November 1885.

* Form referred to:—
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LISTS OF ANTIQUARIAN REMAINS
IN THE
BOMBAY PRESIDENCY.

I.—NORTH CANARA.¹

1. Gokarna, tālukā Kumta, (lat. 14° 32' N., long. 74° 23' E.) on the coast about 10 miles north of Kumta. The most famous tirtha or place of pilgrimage in this part of India(a). It contains several temples built probably about A.D. 1400. (1.) The temple of Mahābaleshvara. This has two courts, an outer and an inner, with corridors inside the walls for the accommodation of pilgrims and devotees. The temple itself consists of a mandapa and shrine, the latter surmounted by a low spire. Thousands of pilgrims flock to the annual fair held in the month of Māgha, which concludes with the drawing of a huge idol car elaborately carved.

Legend accounts for the origin of this tirtha in the following way: Śiva, pleased with the austerity of Rāvana, king of Lankā, allowed him to ask a boon, and he asked his Ātmalinga, which was granted. Rāvana was told that if he worshipped it for three successive years, he would be equal with Mahādeva, but he was not to set it down till he should reach his capital. Vishnu, alarmed at this, resolved to outwit him. While Rāvana was passing Gokarna, Vishnu hid the sun behind his weapon Sudarśana, at which Rāvana, supposing it to be sunset, went to the shore to perform his devotions. Seeing a boy tending a herd of cows he asked him to hold the linga till he should return. The boy, who was Gaṇapati in disguise, promised to hold it as long as he was able, and then to call out his name three times before placing it on the ground. No sooner was he gone, however, than the boy called his name thrice and set down the linga. Returning, the giant saw the trick that had been played him, and applied his utmost strength to pull it up, but in vain; so he called it Mahahaleśvara. He is said to have broken off four pieces and thrown them towards Murdeśvara, Ganwanteśvara, Dāresvara, and Shajéśvara, where there are also temples (see Buchanan's Mysore, &c). Annual allowances are paid to the temple.

(2.) The temple of Bhadrakāli in the east of the town is a small one in a courtyard, entered by a single doorway from the north. (3.) Temple of Vēṅkaṭaramana of black stone. (4.) Ahalyābāi’s temple built by the princess of Indor about a century ago. (5.) Koṭi-tirtha a large, dirty, oblong pond surrounded by a decaying flight of steps. (6.) Ballāla-tirtha near the beach.

¹ Compiled from Collector's return No. 2783 of 27th August 1879, and Educational Inspector's No. 1733 of 14th July 1879, and No. 4372 of 10th January 1880, and considerably enlarged from personal observation in March 1880.

² Places and inscriptions marked (a) seem to be of primary importance, and will be included in the Archaeological Survey; those marked (b) rank next in order, and as many of them will be examined as circumstances will allow. Inscriptions marked (c) are either small or much effaced.
Satārīnīga and Maṇīnīga are two hills close to Gokarna, and the Tāmraparnī is a small stream that falls into the sea here. In the vicinity there are some natural caverns in the laterite. There are no Jaina remains in Gokarna.

Inscriptions:—There are said to be several inscriptions: (1) in Narasimha’s temple; (2) in the house of Mūliman Timana Adi; (3) in Hire Kuppa Bhat’s house; (4) in the temple of Māruti; (5) in Vīghnēśvara Bhat’s house; (6) in temple of Śrī Tamra Gauri; (7) at the side of the door in the maṇḍapa of Mahābālēsvara temple; (8) in Vīthal’s temple.

Prasād Nārāyaṇa Bhat has a copper-plate.

2. Chaṇḍāwar, Honāwar Tālukā, about 5 miles south-east from Kumtā (lat. 14° 24’ N., long. 74° 33’ E.), is a deserted city, said to have been built by a king Sarpanmalika, by birth a cowherd, who rose to rank by magic. It passed from the possession of the Śvādi kings to that of the Muhammadans. The last Muhammadan prince dying without issue in A.D. 1686, it declined and is now deserted, and the stones are being carried away for building purposes.

3. Dhāresvar, Kumtā Tālukā, about 4½ miles S.S.E. of it (lat. 14° 22’ N., long. 74° 29’ E.). A temple in a courtyard 105 feet by 69. The temple is of black stone with sculptures on the walls. An allowance of Rs. 1,440 is made to it annually by Government.

Inscriptions:—Four stone tablets, from one of which it appears that it was founded by Rudroji Paṇḍit, son of Nāgoji, and built by Saṅappā.

4. Honāwar seems to have no remains of note. There is an old ruined fort, on the west side of which the Portuguese had their warehouses in early times. Basavarrājadurga to the north is said to have been built by the same king as built Chaṇḍāwar. The temple of Rāmalinga, about 1½ miles north of the town, is said to be two or three centuries old.

5. Haigudhā, a village about 12 miles from Honāwar: near it, on an island in the Sarāvati are some sacrificial kuṇḍas. The Haiga Brāhmaṇas are said to have come from the north at the invitation of a Bhārat king to perform a sacrifice for him here. Haiga in Old-Canarese means ‘sacrifice.’

6. Bāilūr, 12 miles south of Honāwar, (lat. 16° 8’ N., long. 74° 32’ E.), has a very old temple of Mārkaṇḍēsvara. The Nāysars who ruled over Bārkur repaired the old temple and made grants of land for its support. Some documents relating to this grant are said to exist dated Saka 1356 (A.D. 1434).

7. Murdesvār, 3 miles south of Bāilūr and 15 miles north of Bhatkal, has a temple on a promontory called Kandugiri, said to have been built by the Jaina rājjas or of Kaikuri (?). In Fasli 1221, Government arranged to grant an endowment of Rs. 1,440 annually.

Inscriptions:—There are at least thirty Viragals and inscriptions (one dated Saka 1336, and another Saka 1380) near this place. (1) About 150 yards west from the school is a Jaina one of 54 or more lines each of about 50 letters; (2) two miles N.E. from the Bangalow, at Basti Maki a ruined Jaina temple; (3) at the foot of a Kāju tree E. from the school is a Viragal with some lines of inscription; (4, 5) opposite the school in a small cell are two Viragals; (6) beside this at the foot of a tree is another; (7) at the left side of Arebhole basti is a fine slab, 5’ by 2’ 3’ in 64 lines; (8) another against the wall, 6’ 3’’ by 2’ 3’’, with at least 61 lines; (9) near the bridge a slab, much effaced; (10—28) a collection of beautifully carved stones at the same place, some Jaina and others Śaiva—all with inscriptions; (29, 30) two satī stones at the same place.
8. Bhatkal or Susagadi, about 24 miles south of Honâwar (lat. 15° 59' N.,
long. 74° 36'). Formerly it was called Manipur, and was an important place in
old Jaina times, during which very fine Bastis or temples were erected. They
usually consist of an agraśālā or hall, and a shrine with a dhvajastambha (a).

(1.) Khetapai-Nārāyaṇa-Devasthān is built of black stone, with a good deal
of sculpture on its walls. On the door-lintel is a figure of Śrī. On the base
of the temple, and on the inside of the court wall are numerous scenes, some quaint,
some indecent, said to be illustrative of the Rāmāyaṇa. The four pillars inside
are short and clumsy. The temple contains an image of Nārāyaṇa of black
basalt; it is partly in ruins: it measures about 34½ feet by 18 feet. The
base of the wall enclosing the courtyard is pretty entire. Two brick Tulasi
kundas stand by the sides of the entrance. The dhvajastambha, a fine fluted
column, is just outside the court, and is sculptured with effigies of the founder
and his family. To the north-west of it is a śilāśasanā. The temple enjoys an
endowment from Government.

(2.) Sāntappā Nāyaka Tirumal Devasthān is built entirely of black basalt,
according to an inscription in it in Saka 1477 by Sāntappā. It measures
about 32 feet by 16, is much after the plan of No. 1, with a sloping stone roof,
but not so richly carved.—The doors are elaborately sculptured; as is also the
inner base round the court. The dhvajastambha is about 18 feet high, but has
lost the top.

(3.) Narasimha Devasthān, built about Saka 1460, the date given in an
inscription. It measures about 38½ feet by 19, and has a small dhvajastambha
wanting the capital. It is supported by lands granted by the founder and by a
Government allowance.

(4.) Jōśi Śamkar-Nārāyaṇa Devasthān, is a plain temple built, according
to an inscription, in a.d. 1554. It consists of a saṁdhyāmandapa in front; about
32 feet by 13 over all, and behind it an agraśālā about 12 feet by 10. The roofs
are formed of slabs sloping down. The dhvajastambha is about 14 feet high
but has lost the top. It enjoys private grants and a Government allowance.

(5.) Cholēsvara-Devasthān is also of black basalt, two storeys in height, the
lower roofed with stone slabs, the upper with tiles. It has dwārāpālas at the
door jambs, standing on snakes and in front a canopy over the Nandi supported
on four pillars. There is also a good dhvajastambha and a small temple of
Ganeśa. Legend says, a king of Chōlamandala lost all his children by snake-
bite, and coming to the village of Hadili, his queen was delivered of a son,
which a snake immediately bit; but a Brāhmaṇa of the place skilled in the mantras
for curing snake-bite, forced the snake to suck back its own poison: whereupon the
child revived and the king erected this temple to commemorate the event.
On the jambs of the door are two short Tamil inscriptions.

(6.) Raghunāth-Devasthān is said to have been built by Balki, son of
Anantakini, about Saka 1512, Virodhi Samvatsara. The agraśālā is separated
from the shrine or temple proper by an open verandah or saṁdhyāmandapa. The
Vimāna is built somewhat like a Ratha or car, and is covered with carving: it is
a small temple in the Dravidian style. It is supported by private donations and
a Government endowment.

(7.) Lakārs Kamati Nārāyaṇa Devasthān, built about 330 years ago, is a
small stone temple out of repair. (8.) Adikē Nārāyaṇa Devasthān is similar to
the last, but more ruined; the eight dikpālas are represented on the roof, and Śrī on the lintel. The dhyājastrāmbha is a small one. (9.) Virūpāksha-Nārāyana Devasthān is a small temple like the last two, built in Śaka 1487 by Jivana Nāyaka. It is out of repair, but is said to enjoy a Government endowment. (10.) Veṅkataramaṇa is said to be about 300 years old, and resembles No. 6 above, being ornamented by sculptures. It is surrounded by a verandah called chandraśālā. The agraśālā is of brick. The car ceremony is celebrated every year, and has a good endowment and considerable land. (11.) Sirāle Samhulīṅga Devasthān is a modern temple built on the site of an older one. Legend accounts for its origin as for that of many others by the story of a man who accused his herd boy for milking his cow. The boy protested his innocence, but watched the cow, who went into a thicket and poured her milk upon a burrow. The owner, being informed of this, dug up the place and found a linga, over which he built a temple.

(12.) Jaṭṭapa Naikana Chandranātheśvara-Basti is the largest Jaina temple here. It stands in an open space not surrounded by a wall, and consists of an agraśālā, bhogamaṇḍapa and basti; the latter is of two storeys, the lower being of larger area than the one above. Each storey has three rooms, which are said to have contained images of Ava, Malli, Muniśvrata, Nama, Nemi, and Pārśva, but only fragments of them are left. The walls of the bhogamaṇḍapa on the west of the basti are pierced with beautiful windows; the agraśālā or shrine is of two storeys each of two rooms, which contained images of Vṛṣabha, Ajakasambha, Abhimanda, and Chandranātheśvara. There are also dvārapālas at the door. The total length is about 112 feet and breadth of the shrine 40, of the basti 50 feet. The dhyājastrāmbha is a very elegant pillar and stands on a platform about 14 feet square; the shaft is of a single block 21 feet in height, and is surmounted by a quadrangular capital. Behind the basti is a smaller pillar called Yakṣabhrahmakambha, the shaft of which is 19 feet in length. It stands on a platform with four smaller pillars at the corners, with lintels laid over them. Jaṭṭapa Nāyaka made over lands for the support of the temple, but they are said to have been confiscated by Tipu Sultan. This is the finest old temple at Bhaktal, and should be preserved: the villagers carry off the fine stone slabs at pleasure.

(13.) Pārśvanātheśvara-Basti is 58 feet long by 18 wide. According to an inscription it was built in Śaka 1465. The dhyājastrāmbha is a fine pillar on a lofty moulded base, and the small maṇḍapa atop contains a four-headed image.

(14.) Śanteśvara-Basti is somewhat like No. 12. Other remains of Jaina temples and inscriptions are said to exist. (15.) The Jumā Masjid is tile-roofed, but said to be very old. It enjoys a Government allowance of Rs. 400 a year.

16.) Sultan Palle Masjid is about 200 years old. The buildings here have all sloping roofs.

Inscriptions: — (1) At Jaṭṭapa Nāyakana Chandranātha Basti, on the east side, 7' 0" by 3' 13¼", containing 70 lines; (2) beside the first, 7' 11½" by 3' 6", in 79 lines; the back of this stone is also covered by an inscription in 63 lines, dated Śaka 1479, Nala Saṅvatsara; (3) in the south-east corner of the court is another also bearing Jaina symbols, 6' 0" by 2' 6¼"; (4) at Pārśvanātha basti, a slab 5' 9½" by 2' 5¼", Śaka 1468, Viśṇuvasu Saṅvatsara; (5) another at the same place; (6) inside the porch 5' 9½" by 2' 4½", Śaka 1465, Pravas Saṅvatsara; (7, 8) behind the same temple, sunk into the earth, one 1' 10½" broad and the other
1' 9".—the inscriptions faintly traceable; (9) in the court of Śāntēsvāra temple a fine carved Viraḳhanatreplā, 6' 1' by 2' 8", with a good deal of inscription upon it, Śaka 1465; (10) a small damaged one beside it, 3' 1" by 1' 10"; (11) near the same place deeply sunk in the earth are two large slabs, which should be preserved; (12) in the court of Khetapai Nārāyana temple is one 6' 6" by 2' 7\frac{1}{4}" Śaka 1468, Vīśvivarāma Sāmvatsara; (13) behind the same is one of Śaka 1489, Kshaya Sāmvatsara; (14) outside the court of Jośi Sānkara Nārāyana's temple and sunk deep in the earth is a slab 3 feet wide, which should be cared for; (15) at Santappa Nāyaka's temple is a slab, with a grahastha bearing an umbrella in the centre, to the right a rākṣasa or demon, and to the left a cow and calf, 4' 9" by 2' 9", Śaka 1478, Rājatśhī Samvatsara; (16) in Murgopinātha Krishnadeva's temple is an old slab with linga at the top; (17) another close by is broken and buried; (18) at Chatturmuṇaku basti (now wholly carried away by the villagers) in a jambul bush is a fine large śāsanam with Jain symbols, 5' 10" by 2' 8"; (19) another close beside it, 6' 9" by 2' 4\frac{1}{4}"; (20) at Lakars Kamati Lakṣmī Nārāyana temple, 6' 9" by 2' 4\frac{1}{4}" of which 1' 9\frac{1}{4}" is covered with inscription partially effaced; (21) on a pillar on the right side of the entrance to Raghunātha's temple, 27 lines, Śaka 1512, Virodhī Samvatsara; (22) in a watercourse in the street 150 yards from the bangalow, a Jaina inscription, 4' 11" by 1' 10", ought to be removed to a place of safety; (23) on the door-jamb of Chōlēvara temple are two short Tamil inscriptions; (24) about a quarter of a mile behind the Dharmāsāla, one with Saiva emblems, 6'0" by 2' 5", 61 lines. And at Sunkadagoli, a mile E. from Bhatkal, is Rāmālinga Virabhadradeva temple, with two inscription slabs.

_Copper-plates:_—Four: (1) belonging to Virupākṣhadeva Jośi Śāṅkara Nārāyana temple; (2) to Paśupati Śambhu Linga temple; (3 and 4) not stated, —in Bhatkal.

9. Hāḍawalli, 11 miles E.N.E. from Bhatkal,—a Jaina basti and several inscriptions.

10. Gērsappe, Honāwar Tālukā, is about 15 miles east of Honāwar (lat. 14° 12' N., long. 74° 44' E.) A mile and a half east of the village and of Nāgankūrā, are extensive ruins called Nagarbastikērı. Among them is a Jaina temple called Chatturmuṇka-Basti, having four doors and a four-faced image in the centre. A small sum was expended by Government about 10 years ago in clearing away grass and bushes; the place is again overgrown. It has been a fine large cruciform temple, 63' 8" from door to door inside, the shrine is 22' 9" square inside and 24' 11" outside; the walls are all thin. There are four thick round pillars with square bases in each hall with the overhanging brackets of the southern style. The dwārapālas cut on slabs on each side the doors both of the mandapa and of the shrine have high mukutas and each holds a club and a snake. The temple is built of grey granite, but the roof of the verandah, the stones of the sikhara, the slabs of the floor, &c., were carried off some 15 years ago, it is said, by a Māmlatadar at Honāwar who was building a temple there. Inscription slabs, &c., were also carried off by road contractors and others to make culverts, &c.

The other temples here are all of laterite, and are only of interest on account of the images and inscriptions which have still escaped the spoilers. The temple of Vardhamāna Śvāmi, now deserted, still contains a fine black stone image of the Tīrthankara, almost perfect. Across the foot-path from it is the temple of Nemi, also deserted, but with a fine large image on a circular āsana, the back of
which is composed of three pieces neatly jointed and elaborately carved. Round the edge of the dśavā are two ślokas in Canarese letters. In Pārśvanātha’s temple many images have been collected from other shrines,—one of them is cast of an alloy of five metals. To the west of it is a large stone building with long stone beams, and in a corner of it are nearly a dozen neglected figures of standing Digambara Jinas huddled together. Kadē basti wants the roof and contains a neglected black stone figure of Pārśvanātha 4’ 4½” high, with the śeshphapanā beautifully carved. And at Virabhadrā deval, a large tree has grown up on what was once the back wall of the shrine, where is a fine image of Virabhadrā with arrow, sword, shield, and bow, and wearing high wooden sandals, kadāva. Many of these images are well worth preserving and should be removed to a place of safety, before they are destroyed.

Inscriptions, &c.:—At Varadhāmānswāmi temple (1) a slab 6’ 3” by 2’ 5” with a Jina at the top, two worshippers, and cow and calf, under which is a long inscription; (2) another with a Jina and attendants above, in the second line two male worshippers on each side a cross-legged table, and in the third compartment below, two female worshippers on each side a similar table. The stone measures 4’ 8” by 2’ 2½”; (3) a slab 5’ 2” by 2’ 2” with, first, a Jina in a temple, next, below a male seated, a table, two females squatting and one standing, and third, three females, a temple and female image, and three females, below which are 6½ lines of inscription; (4) behind the temple and sunk in the earth is a small stone about a foot broad and an inscription partially effaced. In the east corner of the area round Pārśvanātha’s temple are three carved stones similar to those described above but much weathered; (5) one 7’ 2” by 2’ 3½” with an inscription a good deal obliterated; (6) outside the the wall of Kadē basti is an inscription slab 4’ 3” above ground and 2’ 5” broad; (7) in the south-west corner of Trimalla Devasthān, a Vaishnava temple, is a slab 5’ 6” by 2’ 3”, with a man in a robe and carrying a vessel, and the cow and calf beside him: The inscription is covered with lichen but very distinct.

Between 5 and 6 miles up the Ghāṭ from Gērsappe there is an Old-Canarese inscription stone standing at a corner of the road.

11. Bilgi, Siddāpur Tālukā, about 8 miles from Siddāpur (lat. 14° 22’ N., long. 74° 52’ E.) It was formerly known by the name of Śvetapur, and is said to have been founded by a son of Narasimha, a Jaina prince, who ruled at Hoṣṭhr (near Siddhāpur) about Śaka 1515. (1) The Jain basti of Pārśvanātha is said to have been built by the founder of the town and afterwards extended by a Jaina prince, Ghaṇtevadia, the son of Rāghaparājā in Śaka 1573, when images of Neminātha, Pārśvanātha and Varadhāmāna were consecrated. It is in the Dravidian style: the shrine walls are formed of slabs the whole height of the walls, with square pillars at the corners and in the middle to give them support. The upper part of the walls of the maṇḍapa are formed in the same way, set on a carved screen wall. The outer maṇḍapa has four round black stone pillars somewhat of the style of those at Belgaum; at each side of this maṇḍapa is a small shrine. From the two Siddāśasanās still standing it appears that a grant was made of the revenues of 9 villages amounting to Rs. 1,772-7-8, and lands yielding 300 khandis of rice were allotted to it. It has a flat roof supported by carved basalt pillars.

Inscriptions, &c.:—(1) At Virūpākṣa temple to the right of the entrance is a slab 5’ 10” by 3’ 1” with a linga at the top attended by a female on the left
with _damru_ and bell, and with cow and calf to the right, the usual figures of sun, moon and _katar_ above. The inscription is in 42 lines dated _Saka_ 1493 (in words) _Pramodhi_ Saṅvatsara. (2) Inside the door of _Parsvanatha_ basti are two large slabs with the usual Jaina symbol, and in excellent preservation, one measures 6' 9" by 2' 6" in 78½ lines, _Saka_ 1510, _Sarvajita_ Saṅvatsara; (3) the other 6' 10" by 2' 7" in 84½ lines, _Saka_ 1550, _Nandana_ Saṅvatsara. (4) On the other side of the road at a temple of Hanumān is a smaller inscription much defaced.

At Bidarkanni on the road from Bilgi to Siddhāpur, and a quarter of a mile east of the village, a little south from the road, is a group of 15 carved stones (two of them broken), some of them very tall and covered with carving of worship, festivity, and war. Near a small basti a little to the south-east from these are two more; and in the mud wall of the basti are four with _linga_ emblems at the top, a fifth is a little way off in front on a small platform, and a sixth at the foot of a tree close to the basti.

12. _Ittige, Siddhāpur_ Tālukā, 3 miles west of Bilgi. Temple of _Rāmeśvara_, a building of the usual modern construction, enjoys an annual cash allowance of Rs. 1,000. This is a place of considerable repute, and has a large annual fair attended by numerous devotees.

13. _Siddhāpur_. _Inscriptions, &c._—A mile west from the town at _Hosur_ at a small rude temple near the wayside are two carved stones: two more stand about a dozen yards west of it, one of them very elaborately carved; at the bottom is a man carried in a litter, with traces of inscription, and a fifth stands close to the road leading to _Jog_. At the temple of _Ganapati_ in Siddhāpur is a Canarese inscription, 5' 6" by 2' 10", in 43 lines, dated _Saka_ 1574, _Khara_ Saṅvatsara. And at Rameśvara, the side of an old temple in the jungle 1½ miles N.E. from the town are two carved slabs, one 4' 7" by 2' 10", with short inscriptions much obliterated.

14. _Banawasī, tālukā_ Sirsi, and about 15 miles E. by S. from it, (lat. 14° 32' E., long. 75° 5' N.), on the river Varadā, a very ancient place, mentioned in the Baudhā records as a place of note in the 3rd century B.C. and by _Ptolemy_, the geographer, in the 2nd century A.D. It had also the name of _Jayantipura_. (1.) The temple of _Madhukēśvara_ is attributed to the mythic architect _Jakhanāchārya_. It is in a courtyard containing also smaller temples to _Ganapati_, _Narasimha_, _Kadambēśvara_, &c. The temple is of considerable size and ornamented with sculptures, with a short Dravidian spire. The large _Nandi_ in front is under a canopy or outer _māndapa_ supported by four pillars. A king of _Sondā_, about 250 years ago, is said to have found it surrounded by forest, and to have assigned lands for its maintenance and instituted the car ceremony. A fine stone _māndapa_ was presented, according to an _inscription_, by _Raghurāja_, king of _Śvādi_: the date is obliterated, but it was in the _Vibhava_ Saṅvatsara,—probably _Saka_ 1550. An annual allowance of Rs. 4,000 is paid by Government. The place is one of great repute among the _Smārtta_ Brāhmans. It was the old capital of the _Kādambas_, whose power was restored if not founded by _Mayūravarmā_ who formed an alliance with the _Chālukya_ kings, perhaps in the 5th century A.D. In the 11th and 12th centuries they were feudatories of the _Kalyāna_ _Chālukyas_. The succession of the different chiefs, however, has not yet been clearly made out, and it is possible there were two or three branches of the family. The examination of more of their inscriptions would probably clear this up and throw light on the history of the district. In 1075 the province was under _Udayāditya_ the general of _Bhuvaṇaikamalla_. He was
displaced in 1076 by Vikramáditya, who gave the province to his brother Jayasimha, who soon after rebelled, and the district was bestowed on Barmadéva. When the Kalachuryas, in 1157, rose against the Chálukyas the latter maintained himself at this place.

Inscriptions:—Four are on stones set upright in the ground right and left of the portico of the great temple, and four lean against the enclosing wall: (1) on the left is one of the Chálukya king Vibhu-Vikramadhavala-Peramádideva, and a Kádamba chieftain,—33 lines only are above ground (a); (2) of the time of Vira-Bukkaráya of Anégundi, Saka 1290; this is also partly buried (a); (3) of the Kádamba chieftain Kirttivarmadeva, Saka 990; (4) to the right of the temple an inscription of 37 lines of about 25 large but scarcely legible letters (a); (5) against the northern wall of the court an inscription of Sadásivadevaráya of Vidyánagari, Saka 1474; (6) against the same wall, another inscription of the same king; (7) near the east wall, one of 22 lines, each of about 23 letters, not easily read; (8) against the same wall, an inscription very much defaced; (9) in one of the smaller shrines in the court is a handsomely carved cot, litter, or throne, and on it is an inscription of Raghunátha Náyaka of Sóná (Saka 1550); (10) on a pillar in the Nándi mandapa; (11) on a pillar to the right of the entrance of the small temple of Trimalladeva in 49 lines. And (12) on a slab carved with a five-headed snake (Nágendra) in a little modern shrine on the east side of the court of the great temple is a Páli inscription. It begins at the top of the left side of the slab with the words Sidham Ráño Hárítiputasa and a line and a half are on the right side of the slab (a). This is an early Ándhra inscription, and is dated in the 12th year of the century of Sátakarni Hárítiputa. Careful search at Banavási might lead to other discoveries.

Nine miles east from Banavási, and 6 south-west from Tiliwalji is Anawáti (lat. 14° 35' N., long. 75° 13' E.), where is a fine temple of Káitabheśvara with 16 pillars in the great mandapa and 22 on the screen wall, and the following—

Inscriptions:—(1) On the right of the god in the temple of Káitabheśvara, dated Saka 1152 (b); (2) on a pillar in the Madhyaranga of the same temple, Saka 1163 (b); (3) on another pillar in, the same temple, Saka 1163 (b); (4) on another pillar, dated Saka 1171 (b); two of these cover two sides of the bases of the columns; (5, 6) two on the edge of the Madhyaranga—one much effaced, Saka 992; (7) another on the opposite side; (8) on the lintel of the antichamber of a small temple of Párvati. Outside to the south are two Viragals, the inscriptions much effaced.

And at the neighbouring village of Kumbur about a mile from Anawáti, there are, 1st, at the sluice of the tálão, four Viragals in front of a small ruined temple; behind the sluice two more and a long slab carved with mythological figures and worth preserving; built into the sluice itself is a śildisasanam in much older characters than usual (a). 2nd, on the way from the tank to the village Pipal tree are a sati stone and another on the left side of the road nearly buried. 3rd, at the tree—(1) a thick stone with an elephant on it and five lines of inscription; (2) a sati stone with a short inscription, faintly cut; (3) a Viragal, with three females, the middle one on a couch, below them

four dancing or flying off with a man, and a man on horseback fighting with one on foot, one slain, and a fourth with hands clasped; (4) another with Linga above, next a Devi and attendants, and below a fight, and with 16 lines of inscription. 4th, at an old Jaina basti, are four stones all partially weathered and one of the two largest split; each has a Jina with two chaurs and sun and moon at the top; the two large ones have long inscriptions; inside is a section of an inscription partially effaced by grinding kebar on it:—there are also four black stone Jinas, one with a short inscription on the base. 5th, at Isvaradeva’s temple is (1) a sort of double Viragatal, there being two compartments across and three vertically with 11 lines of inscription; (2) inside on the base of a pillar is one of 14 lines (the roof has an elaborately carved slab over the central area with Siva in the Tāṇḍava attitude in the centre and the 8 Dikpālas on the sides. In the left aisle of the mandapa, on a long vedī are the Saptamātris with Gaṇapati and Śiva, also a spirited Mahishāsura to the right of the shrine door, in which she has got the Asura by the arm and has made a great gash in his side with a broad pointed spear); (3) outside to the right is a stone with a kālaśa on it and 4 lines of inscription; and (4) a split šīlaśāsanam. 6th, at Mailardeva’s temple is a thick slab with an elephant and 5 lines of inscription.

15. Sondā in Sirsi Talukā (lat. 14°44’ N., long. 74°52’ E.). (1) Three miles west of the Sondā station is the temple of Trivikrama said to be about 400 years old. It consists of one central room with surrounding verandahs. The central room is in the shape of a car with four wheels (two of which are broken), drawn by two elephants. It has a tall dhevaṣṭambha in front. Tradition says that one of the eight monks of the Udapi matha in South Canara, called Waddirāja Śvāmi, of great repute for his austerity, was aided by a spirit named Nārāyana-Bhūt, who removed this temple entire from Bhadrikāśrama to Sondā, and the monk installed Trivikramadeva therein. A car festival is celebrated every year: the temple is also endowed. (2) At Huṇasehond, half a mile from the Sondā station, is Kālmath or Rājendramath, a Lingāyat monastery, founded some three or four hundred years ago by the Sondā rājas. It is constructed with very large stone slabs.

16. Uḷavī, Supā Petā (lat. 15°0’ N., long. 74°34’ E.) The temple of Basavesvāra is built of laterite in a court surrounded by a high wall. It is of no architectural pretensions, but is of great repute among the Lingāyats, and the original building is said to be of great antiquity. In front of it is a tall handsome granite dhevaṣṭambha, and outside, in a hollow beneath the outer wall, is a large cistern with a perennial supply of water. This was the principal place of devotion for the Lingāyat rājas of Sondā, who were usually buried here. Traces of old buildings and caves, said to have been occupied by Lingāyat devotees, are still pointed out.

17. Supā, talukā Haliyāl (lat. 15°16’ N., long. 74°34’ E.), about 60 miles from Cārwār, has a temple of Rāmalīṅga built on an island at the confluence of the Kālinadi and the Ujali or Pāndri. It is supposed to be about 700 years old, and is not in good repair though it enjoys an allowance of Rs. 600 per annum.

The two following places are given on the authority of Mr. Hope’s map in the Architecture of Mysore and Dharwar:—

Kiruwattī, Yellāpur Tālkūkā, (lat. 15°4’ N., long. 74°54’ E.) The temple of Kiruwattī is “nearly identical in style with that of Haralhallī” and probably belongs to the same age. “If anything, the details of the Kiruwattī temple
are sharper and better, and this would indicate a somewhat greater age; but the difference of locality and stone may account for this;"—we want more information about this temple; it is not mentioned in the returns.\footnote{1}

Inscription of the Western Chālukya king Vikramāditya-Tribhuvanamalla, dated in the 24th year of his reign, the Pramāthi Samīvatsara (i.e., Śaka 1021), the day of the full moon in Jyaishṭha at the time of a lunar eclipse (a).

'Mungoor,' (lat. 14° 59'3" N., long. 75° 6' E.) 13 miles E.S.E. from Kiruwatti. The temple of Mungoor is "interesting as illustrating a mode of roofing common in Northern and Eastern India. Most of the temples in Orissa have this form of roof over their porches. It is different from the storeyed roofs of the southern style, having no appearance of cells or dwellings, and affords great play of light and shade. Where used with numerous breaks, as in this case, it is as effective a mode of roofing as any to be found elsewhere, especially in India. The pillars of the porch are sharply and effectively modelled, and of sufficient strength to bear the heavy roof they support. The porch has a cell of its own on the left, and is detached from the principal temple on the right" (Arch., Mysore and Dharwar, Phot. No. 46).\footnote{2}

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\footnote{1}{Two photographs are given in Arch. of Mys. and Dharw. Nos. 36 and 37.}
\footnote{2}{No such temples are known to exist at Kiruwatti and Mundagod; some other places of similar names must be meant;—but where?}
II.—DHĀRWĀD ZILLA.  

1.—KOD TALUKA.

1. Mēdūr village, 14 miles south-east from Kōḍ or (?) 10 miles south-east from Raṭṭighalli, has a temple of the goddess Nilamma.

Inscriptions:—(1) On the south of the shrine of Nilamma at the temple of Basappa, dated Saka 967 (a); (2) on the north of the same shrine, Saka 969; (3) a Viragal in the temple of Billesvara, near the temple of Basappa, Saka 1186 (b).

2. Kōḍ, the chief town of the tālukā, (lat. 14° 32' N., long. 75° 30' E.).

Inscription:—In the temple of Hanumān is an old Canarese one.

3. Nidanēgal, 3½ miles north-west from Madak and 11 miles south from Kōḍ (lat. 14° 28' N., long. 75° 27'E.). The temple of Kālesvara here is regarded as 500 or 600 years old, and is like those ascribed to Yakkanāchārya. It contains two images of Basava and one of Kālesvar.

Inscriptions:—Near the temple are 15 carved stones, some (?) with inscriptions.

4. Kodamoggi, 1 mile S. W. from Māsur. Temples of Siddharāmešvar and Bayala.

Inscriptions:—(1) In the temple of Siddharāmeśvara, Saka 1012 (b); (2) in front of the same temple, Saka........; (3) in front of (the god, or temple of) Bayala Basappa, Saka 1080 (c).

5. Warāha, 2 miles W.N.W. of Nidanēgal, and 7 miles W. from Māsur, has a temple of Kālesvara.

Inscriptions:—A Viragal at the temple of Kālesvara, Saka 1210 (c); (2) a Māstikāl in the land belonging to Mallārappa Dēsāyi, Saka 1385 (c).

6. Chhaparadahalli, 2 miles S.W. of Raṭṭighalli, has a temple of Hanumān said to be very old.

There is an inscription slab outside the village to the north.

7. Kanaviṣidhagēri or Pura, (?) 2½ miles S. of Raṭṭighalli; temple of Kanavi Siddheśvar.

Inscriptions:—(1) On one of a row of stones on the south of the temple of Siddhappa, Saka 1030; (2) in the temple of Siddhappa, Saka 1074 (b); (3) on a pillar in the temple of Siddhappa, Saka 1191 (b); (4) on a pillar in the temple of Siddhappa, Saka 1187 (b).

8. Raṭṭighalli, 10 miles S.S.E. from Kōḍ on the Chōardi River (lat. 14° 25' N., long. 75° 35' E.). Temple of Kadaṃbeśvar in the Yakkanāchārya style, built about 700 years ago. It is built of sculptured slabs, and has three domes supported by 36 pillars (a).

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1 From the returns of Messrs. Wiltshire and Anding, accompanying Revenue Commissioner's letter No. 2808 of 29th September 1877. Much valuable information as to inscriptions has been supplied by J. F. Fleet, Esq., Bo. C.S., M.R.A.S., while passing through the press. Additions have also been made from personal observation in March and April 1880.
Inscriptions:—(1) In the temple of Kadambesvara, on the right of the god, Saka 1096 (a); (2) in the same temple, on the left of the god, Saka 1160 (a); (3) in the same temple, on a pillar in the madhyaranga, Saka 1160 (a); (4) in the same temple, on another pillar, Saka 1220 (b); (5) on the right hand as you enter the gate of the fort, Saka 1460 (b); (6) another on the right hand as you enter the gate of the fort, Saka 1479 (b); (7) on the left hand as you enter the village gateway, Saka 1472 (c).

9. Hirê-Kerûr, 7 miles S.S.W. of Kod (lat. 14° 28’ N., long. 74° 27’ E.), has a large tank ascribed to Janamèjaya (whom the return places in the 10th century A.D.). An inscribed slab near the temple of Visaparihareswar is said to give some account of its construction. There is a copper-plate with one Chandi-Sivbasapa. The temples of Visapariharesvar (who is reputed to cure snake-bites), of Varahakalesvar, and of Durgâ are returned as of no antiquarian note.

Inscriptions:—(1) In the burial ground, Saka 984 (a); (2) at the temple of Tóta Virabhadrâ, Saka 987 (b); (3) at the same temple, Saka 1021 (b); (4) in front of the door of the same temple, Saka 1094 (c); (5) standing near the eastern wall of the same temple, Rudhirêgîrâ (c); (6) standing to the west of the Gajalakshmi stone on the north of the garden-land of Kâlappa-Sânbhoga on the bank of the tank, Saka 1031 or 1053 (a); (7) on a stone to the east of a Gajalakshmi stone on the bank of the tank, Saka 1016 (c); (8) on a stone to the south of the said Gajalakshmi stone, Saka 1025 (c); (9) on a stone lying on the bank of the tank, Saka 1023; (10) near the house of Anâgi-Ningâna on the east of the mosque near the village gate, Saka 1065 (b); (11) on a stone in the burning ground near the tank near the house of Sarâyadava in the street, Saka 997 to 1045 (a).


Inscriptions:—(1) In the pâvâli or open place in the temple of Mallappa, Saka 1164 (c); (2) on the south wall in the temple of Mallamma on the road, on the west of the village, Prabhava (c).

11. Bâlambid, 13 miles N.W. of Hirê-Kerûr, has a temple of Vishapariharèsvar and Basava, in the Jakhanâchârâya style, said to be 300 years old; but part of the stones have been used to build the Hirê-Kerûr tank.

Inscriptions:—(1) On the left of the god in the temple of Visapariharesvara, Saka 979 (a); (2) in the same temple, Saka 1001 (a); (3) on the south of the door of the same temple, Saka 1009 (b); (4) at the same temple, Saka 1040 (c); (5) at the same temple, Saka 1150.

12. Chik-Kerûr, 12½ miles W. from Kod.

Inscriptions:—(1) On the bank of the tank called Hirikere, Saka 1016 (a); (2) at the temple of Bhanesvara on the bank of the tank, Saka 1023 (b); (3) on the bank of the tank, Saka 1035 (b); (4) at the temple of Hanumanta, Saka 1023 (b); (5) in front of the temple of Banaâmnâri, Saka 975 (b); a Viragal in the village gateway, Saka 1144 (c); (7) a Viragal near the village gate, Saka 999 (c); (8) lying on an anthill in the field of Kânibâdya Yagarâru, Saka 1047; (9) on one of a row of stones in a ditch at the end of the Agalapanâvu, Saka 1051 (b).

13. Sitikond, 2 miles S.E. from Chik-Kerûr.

Inscriptions:—On the edge of a paddy field to the east of the tank, dated Saka 970 (a); and a Viragal or a sati stone just below the preceding (c).
14. Chin-Mulgund, 6 miles N.N.W. from Kōḍ. To the N.E. of this village is a temple to Chikeshvar, ‘in the Jaina style,’ of black granite. The walls are carved with figures and the roof supported on 44 columns. On a small hillock to the east of the village is a swayambhu linga called Siddhesvar. At some distance to the left of it is a cave, which is said to lead underground to a fabulous distance. The village is said to have been the hermitage of Machakandarāya, from whom the village was called Mulgund (l); also that gold dust is found in the neighbouring hills, and therefore it is called Chin-Mulgund.

Inscriptions:—(1) On the left side of the central door of the temple of Chikeshvar is an inscription in 18 lines, each containing about 25 letters in old Canarese characters; (2) lying outside the temple of Iśvara outside the village, saka 1165 (b).


Inscriptions:—(1) In the temple of Basappa, Saka 1022 (b); (2) in the same temple, Saka 1066 (b); (3) a Viragal in the same temple, Saka 1141; (4) in the temple of Sūmanātha, on the right of the god, about Saka 1090 (b).

16. Arlekatī, 5 miles N. of Kōḍ. There are three inscriptions in the village in Old-Canarese characters.

17. Siḍenur, 4 miles N. of Arlekatī;—temple and inscription slab.

18. Taḍas, 3 miles N.W. of Arlekatī (lat. 14° 37’ N., long. 75° 28’ E). There are four inscriptions in this village on the band of the tank, two of them very weather-worn.

19. Bomihatī, 9 miles N.E. from Kōḍ; an inscription in the field of Kallideva, dated Saka 1236.

20. Hamsabhāvi, 7 miles N.W. from Kōḍ; a Viragal on the bank of the tank, Saka 1128 (b).

21. Odenpur (Vadepur), 2 miles E. from Chin-Mulgund;—to the north of the village is a silasādana dated Saka 1422 Dandubhi Śrīningsara, Kārtikā Śuddha 12th, Śrīmārā, granting Maypur to the Śaṅkāyats as an atonement made by Śaṅkāya-Kuntayavadar Kenōsamaknayak (?) for the murder of a woman named Kapite.

22. Muttur, 3 miles W. of Taḍas; a temple of Śiva ‘in the Jaina style,’ about 30 feet long by 15 wide, with a small shrine. It is of black granite, and the walls are carved with numerous figures; but it has been repaired with brick. The roof is supported by 32 pillars. The Gauravas are supported by nāman lands.

In front of the temple are 11 stones, one of which bears an inscription dated Saka 1304. It is a Viragal.

23. Hirēhalli, 4 miles N.W. of Muttur and 5 miles S.W. of Kāginelli;—old temple and an inscription slab.

24. Kāginelli, 13 miles N.N.W. from Kōḍ and 11 miles N.E. from Tiliwallī (lat. 14° 41’ N., long. 75° 25’ E.). In the same enclosure are two very plain stone temples dedicated to Adikēsava and Lakṣmiṇarasiṁha. The former measures 66 feet long, by 23 wide, with 12 columns in the outer open mandapa. That of Narasiṁha has a wooden-pillared front mandapa. The temples are said to have been built by two persons named Kondapa and Venkapa. Kanakdāsa, the
Canarese poet, is said to have brought the image of Ādikeśava from the village of Bad near Baṅkāpur. He was a devotee, obtained the village of Dasanakop and much land in adjoining villages as an indān from the Bijayanagar kings. The priests are both Lingāyats and Brāhmaṇas, and have an allowance of Rs. 494 for the celebration of the car festival. In the court is a shrine of Bhandārīgiri Svāmī, into which are built four finely carved old pillars; other fragments lie about with excellent carving on them. There is a slab at the temple of Kalahasteśvara carved with figures of Śiva and Pārvatī and small ones of Gānpati and Kārtika Svāmī, in entire relief: in the same temple the pillars are carved with figures and festoons, the outer wall of the manḍapa is of mud and small stones, the śikhara however is old.

Inscriptions:—(1) On the east of the temple of Kalahasteśvara on the north of the village, sunk in the earth, 6' 10" above ground by 3' 9½", Śaka 1042 (b); (2) a Viragal at the same temple, Śaka 1204 (l); (3) on the dhvajastambha at the same place; (4) one nearly quite covered, in front of the same; (5) on the north side of the temple of Virabhadrā at the same place are three stones sunk deep in the earth; (6) about twenty yards S.E. from Someśvara's temple, one over 6' high by 3' 2" broad, in good preservation except where the villagers have been sharpening their knives, &c., on the edge of it; (7) between this and the temple is another entirely sunk in the earth:—it should be removed and preserved; (8) west from the same a Viragal, 2' 1" broad and inscription deeply sunk in the earth; (9) at Sangamesvara's shrine is an inscription sunk in a mud platform—not very legible; (10) on three finely carved old pillars in the shrine of Bandārīgiri Svāmī at Lakshmi Nārāyaṇa's temple are five short inscriptions.

25. Ingalgondi, 8 miles S. from Kōḍ (7). Inscription at the temple of Kal-leśvar on the bank of the tank, dated Śaka 971 (a); and a Māstikāl on the edge of a small tank in the temple, Bākhudhānya (c).

26. Nāgawand, 9 miles S. by E. from Raṭṭihalli; inscription on the bank of the tank, Śaka 1042.

27. Hallur on the Tungabhadrā, 10 miles S.E. of Raṭṭihalli (lat. 14° 21' N., long. 75° 41' E.), has a temple and an inscription.

28. Bhairavanpad. This village was the northern limit of Hallur, formerly called Sindhu nagara, the capital of the Sindhu Ballāla dynasty, whose kula devata is said to have been Bhairava. The great temple was ruined by Tipu Sultan; and the present one built by the Svāmī of Kudalgi, to whom the village was granted by Hanmant Gauda, Paliga of Havanur.

Hallur, Harihar, Hampi and Śrī Sāila are considered holy places, and the scenery on the Tungabhadrā at them is said to be fine.

To the west of the village is an inscription of the Sindhu Ballāla kings.

29. Kukigeri or Kirgeri, 9 miles E. of Raṭṭihalli;—temple of Hanumān built by one Kōṇappā Sunkad, a Collector of Customs, who grew rich, about 300 years ago. The roof is supported by 16 pillars.

30. Sāṭēnhalli, 10 miles W.N.W. of Kōḍ and 8 miles S.E. from Tiliwalli (lat. 14° 35' N., long. 75° 29' E.) Temple of Rāmalinga.

Inscriptions:—(1) On the south of the temple of Rāmalinga, Śaka 1036; 2) on one of a row of stones on the south of the temple of Rāmalinga, Śaka (125); (3) a Viragal at the temple of Rāmalinga, Śaka 1125 (l); (4) in front of
the temple Kallappa on the bank of the Chikkönati tank, a quarter of a kos from the village, Saka 1064; (5) near the temple of Harihara, Saka 1125 (b); (6) a Viragal in a row of stones outside the village, Saka 1125 (b); (7) in the temple of Nārāyana, Saka 1162 (b); (8) standing against the wall on the east of the temple of Hanumanta, Saka 1502.

31. Kachivi, 5 miles S. by E. from Tiliwallī.

Inscriptions:—(1) A Viragal in front of the temple of Rāmeśvara, Saka 1176 (c); (2) on the south front of the temple of Gaṇappa, Saka 1673 (c).

32. Yammiganur, 7 miles S. from Tiliwallī.

Inscriptions:—(1) At the temple of Parameśvara, Saka 1070 (b); (2) a Viragal lying on the left of the temple of Parameśvara outside the village, Saka 1095 (b); (3) a Viragal at the temple of Basavaṇṇa outside the village, Saka 1098 (b).

33. Kadur, 3 miles E. of Raṭṭihalī:—temple and inscription.

34. Madak, 12 miles south from Kōl (lat. 14° 22' N., long. 75° 29' E.) on the borders of Maisur, has a large artificial tank, of which the following account is supplied by Lieutenant-Colonel Playfair, R.E.¹

"The so-called Madak Tank is a legacy to us from the ancient rulers of that part of the country. It was probably a work of the Anagundi kings, who appear to have been great tank-builders; at any rate, they have the credit of most of the fine tanks with which the southern part of the Dharwad Collectorate is dotted. In this particular case they failed from errors of construction. The site selected was, apparently, very favourable one: a considerable river, after passing through an extensive plain, entered a gorge in the hills of no great breadth, which it was comparatively easy to close. This they did, and on a magnificent scale, by an earthen dam, about 800 feet thick at the base and 100 feet in height. The hills in the neighbourhood still present clear traces of the vast excavations for material, and of the roads by which it was brought to the site, while a fort of considerable pretension on a hill commanding the tank is styled by tradition to have been erected for the protection of the work-people. Not content with the mass of earth thrown up, as an additional precaution they faced it, particularly at the point where it crossed the river, with enormous blocks of stone. The sluices were conceived on a similar magnificent scale. The same principle was adopted as is general throughout the Collectorate, viz., a rectangular masonry channel through the dam, closed with a perforated stone fitted with a wooden stopper; but the tank being large these sluices were in proportion, and where in ordinary practice small stone pillars would carry the platform over the stopper, here the supports formed of a single stone weighed about 20 tons each. To the upper sluice a tradition of human sacrifice is attached; it runs as follows: Being the crowning point or finishing touch to this great work, the king and all his courtiers had assembled to witness the erection of the first of the above mentioned monolith pillars, but all the efforts of the workmen were in vain. Day after day passed, still the pillar was obdurate. A rumour became current that the goddess was angry, and that nothing save a human sacrifice would appease her. The beautiful Lakshmi, the virgin daughter of the chief Waddar (or tank-digger)

¹ Return of the Superintending Engineer for Irrigation No. 4829; Poona, 27th October 1879.
then stepped forward and offered herself, which the brutes accepted, and she was buried alive below the site of the stone, which was then erected without further trouble. I mention this anecdote as curious, and because I believe it founded on fact. The sluice is now a temple, and I have been informed that it became so in consequence of this sacrifice.

"The tank was finished and gradually filled, when to the utter discomfort of its constructors it burst, not through the valley they had so carefully closed, but through the hill side itself. It is difficult now to ascertain the exact cause. Tradition says that there was a third sluice on the hill where the breach now is; if so, it must have been the waste weir, and utterly insufficient for its purpose as the native weirs generally are. The river in flood, of course, after filling the tank sought an outlet and found it here, but being too small blew it up, and a vast body of water passed over the saddle of the hill in a deep groove with a fall down to the old bed of the river of nearly 100 feet. The result was a chasm which looks as fresh now almost as the day it was made, with sides nearly perpendicular and as if cut with a knife. As the water decreased in volume and fall, and the strata to be cut through became harder, the erosion ceased and a certain quantity of water remained in the tank. Its surplus escapes now over the point where the cutting of the water ceased, and forms a pretty little water-fall. Such is the state we found it in, still, in comparison with the other tanks in the Collectorate, a very large one. The original builders appear, however, to have been thoroughly disheartened, and to have taken no steps to utilize the smaller quantity of stored up water yet left them. They abandoned the whole undertaking, and to our day the unfinished channels and the dam with all its appendages remained overgrown with jungle, the haunt of various wild animals, the main sluice on account of its vast monoliths being still a show place, and the upper one as before mentioned a temple.

"As may be supposed, after the English gained possession of the country, and the value of the irrigation from other tanks became known, the large area of water still held up by this ruined work was looked at covetously, and various schemes were suggested for its utilization; there were difficulties in the way, however, viz.:—(1). The lowest of the old native sluices which offered the only channel for drawing water through the enormously thick dam was left, when the breach occurred, just too high above the surface of the tank to be of any value:—(2). Any proposition to dam up the chasm where the outlet now is, and so raise the level of the tank sufficiently to use the old sluices, was met not only by the great expense inherent to it, but by the opposition of the Mysore villagers, whose lands lay on the margin of the tank, and would be swamped by any rise in its level; for I omitted to state that the boundary between the Bombay Presidency and Mysore runs along the top of the old dam, so that the tank itself is in Mysore, while the lands below it are in Bombay.

"Owing to the above named difficulties nothing was done until I took the matter in hand when Executive Engineer, Dhârwâd. After long consideration, and abandoning, owing to its difficulty, the plan I first entertained of drawing the water off by a channel through the breach, it occurred to me that if a culvert could be laid below the old sluice the tank could be successfully tapped. This was done under my own immediate supervision, and was a very interesting piece of work, not unattended with danger. The old native sluice had first to be cleared out, as it was filled up with dirt, the accumulation of centuries. Clear-
MADAK TANK WORKS

Plan showing the Tank and Dam with the line of the Culvert and the Waterfall.

Scale 1200 feet to 1 Inch.

Accompaniment to Letter No. 1940 dated 14th Sept. 1879.

Executive Engineer for Irrigation B.C.D.
ing was commenced on both sides not without the opposition of the Mysore people, who at first drove the workmen off, and objected to anything being done on their side. When the two parties of workmen had approached each other to within 100 feet, all progress was stopped owing to the stones that supported the roof being found to have fallen in. The sluice appears to have been originally laid on the rocky surface of the valley, then roofed with enormous stones, and the dam built over it. The weight of the 100 feet of earth above had, however, been too great for the covering to bear. The further clearing, then, became a matter of a great danger. The air was almost unbreathable, as I have many times myself experienced. When trying to devise a plan for getting on, and in the absence of any miners or men at all skilled in tunnelling, the only plan appeared to be to gently dig over the broken stones and trust to find sounder ones beyond, and thus again get a roof over our heads. This turned out to be the case. Only a few of the covering stones had fallen in, and the earth above them was sufficiently consolidated by time to allow of a passage being dug over. In this way the two parties at length joined, and the old subterranean gallery was opened from end to end (800 feet in all), and the draught through them made the air pleasant enough.

"The culvert below the floor of the old work was then proceeded with, the latter acting as a ventilator as well as roof till the new tunnel was arched in. All went on well enough till towards the centre, where rock of very hardest nature was met with, which could, as it were, be only scraped away by our tools. Blasting was out of the question with such a rickety mass of old masonry above, and the remaining work was literally taken out in powder.

"The rayats, who had watched our efforts with interest not unmixed with grave doubts as to the water-goddess who had frustrated the original builder, ever allowing any one else to succeed, are now contentedly irrigating their lands with the plentiful stream issuing from the new culvert. A considerable length of canal has been made and more is making, and a very fine expanse of garden land is in course of creation. The sketches annexed (Plates I and II) sufficiently illustrate the work without requiring further description. The key to the whole was the tapping the long imprisoned water by the low level tunnel, which, though an insignificant work in England, was not so in that far off corner of the Bombay Presidency, with no means or appliances but the unskilled cooly with his pawrah."

About four hundred years ago the Pātīl of Māsur, whose family lived at Pura Tarkeri in the Simga Tālukā, had a beautiful daughter called Kenchāvā, whom the king of Anegundi wished to marry; but she objected to him as a Kshatriya, and fled. The Tungabhadrā River made way for her. Her parents wished to marry her to the Pātīl of Isūr, Sīkhpura Tālukā, and set out to...

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1 References to Plate II:—a, a, represent the wooden rods furnished with wooden stopple at c, which opened or closed the irrigation outlets at d, d, d, on the top of the old native sluices. These rods would be drawn up or shut down by the natives standing on the stone roof above.

b, b represent enormous stone pillars carrying the stone roof on which the natives would stand to open the old sluice.

E, E, E, entrance to old native sluice. These entrances, according to the native fashion of irrigation, would be kept closed till the water was low in the tank; till then the irrigation would be effected by means of staff and stopple.
celebrate the marriage; but passing a temple which stood where now the Madak tank is, she entered it and devoted herself to the god. Her sister was married to the Isur Pritil, and the Aneundy king made the tank, when the temple was submerged. The rain-fall was so abundant the year that the tank was built, that it was watched lest it should burst. The Talavar on guard became possessed of Kenchavá, who told him to inform Mallangauda of Masur, that she would not remain any longer where she was, unless a woman in the ninth month of pregnancy were sacrificed to her. The Talavar said he was afraid to leave the tank, for if it burst while he was away the Pritil would punish him. Kenchavá, however, promised that the embankment should not break, but if he were long in returning the water would burst through the hills but not through the hand. The Pritil, annoyed at the man leaving his post, had him tied up and punished, and did not offer the sacrifice. Kenchavá consequently broke through the hill and the embankment as well.

Legend further says that poor people used to go to the tank and beg for a loan of nose- and ear-rings to use at marriage ceremonies, and found them on the bank. Once, a man without returning the ornaments went and called Kenchavá by name, to which she answered. He exclaimed, "Why, they say you are dead, and yet here you answer me." Since then she has been mute.

Twelve years ago a fisherman's tackle got entangled in the roof of the submerged temple. Diving down to disentangle it, he entered the temple and saw a golden image of Kenchavá. She warned him that if he revealed to anyone that she was alive, he would burst a blood-vessel and die. He asked her how he would get away, whereon she pushed him up to the surface. Two years after he went to Harihar and divulged the secret, but died from the bursting of a blood-vessel.

In times of drought the heads of the temples in Sikharpur Taluká, Maisur, come to this tank with a tali or round piece of gold and a nose-ring, which they obtain from the Pritil of Masur. They place food on a small raft, and pushing it off into the tank pray to Kenchavá for rain.

2.—Ranibennur Taluka.

35. Kadarmandaligi, 9 miles W. of Ranibennur (lat. 14° 38' N., long. 75° 35' E.). There is a temple of Maruti Kantesa in the village. The image is said to have been established by Janaméjaya (a).

Inscriptions:—(1) On the dhvajstambha of the temple of Hanumanta, Saka 1498; and (2) another weather-worn in a field.

36. Asundí, 5 miles W. of Ranibennur.

Inscriptions:—(1) At the temple of Kalleśvar, outside the village, dated Saka 1034 (b); (2) near the same temple, Saka 1065; (3) another much obliterated.

37. Ukund, 3 miles S. of Kadarmandaligi. At the temple of Kåleśvar is an old Canarese inscription slab 5 feet high by 24 broad. Saunkara Ningapa Bajar has a copper-plate grant.

38. Harógop, 8 miles from Ranibennur (lat. 14° 29' N., long. 75° 38' E.) Inscription of 12 lines, much effaced, near the temple of Hanumán.

Inscriptions:—(1) On the south of the temple of Kalleśvara, Śaka 955 (b); (2) again on the south of the same temple, Śaka 1124 (b); (3) on the lamp-pillar (dipada kambha) at the same temple, Śaka 1031 (c); (4) a Viragal below the tank, Śaka 1206.

40. Rānībennūr (lat. 14° 37' N., long. 75° 42' E.). The Dargah of Hazrat Jamal Shāh Wali was rebuilt about 30 years ago by Amīn Shāh Husainī alias Kamalshāh Husain at a cost, it is said, of only Rs. 5,000. The roof is supported by 40 stone pillars and numerous wooden ones. Jamal Shāh is said to have led in one halter a mouse, a cat, a dog, a stag, a snake, and a mungoose, one not molesting another; and he wore bangles up to his elbows. These were among his titles to sanctity. There is a great scene at the Dargah during Muharram.

Inscriptions:—One near the Dīpmāḷa pillar at the temple of Siddheśvara is dated Śaka 1411 Sadharana, Jyesṭha Vadya 5th, and contains the names of some of the Bijyanagar kings.

Harihar is 14 miles south-east from Rānībennūr (see P. S. and O. C. Inscriptions Nos. 17, 22, 116-135).

41. Hirē Bidari, 8 miles north of Harihar on the Tungabhadrā, has an old temple and three inscriptions, one dated Śaka 1205, in 50 lines.

42. Guddagudāpur or Devargad, 6 miles north of Rānībennūr. Temple of Mailaralinya or Khaṇḍobā of great celebrity in all the surrounding districts. It is built of black stone, polished; the roof is supported by 20 pillars, of which 4 are round and the rest square. The outer walls are ornamented with carved figures, but the spire is of brick. There is a great annual fair on the 9th of Ashina Buddha, when self-torture is practised by devotees, &c., to the present time. The temple is supported by inām lands. Near it is a temple to Khaṇḍobā's wife Malasābā, or Gagī Mahāwā, and six (?) other minor temples.

43. Chaudadāmpur, or Pura, 13 miles north of Rānībennūr (lat. 14° 47' N., long. 76° 43' N.) Temple of Mukteśvara of black stone (a). The temple here is "less graceful than that at Dambal, but it is fine, bold temple of the same age and style, with all its details more completely finished than they are in that example. As a design, its principal defects are the form of its dome, and the insignificance of its crowning member (the kalaśa), which is much too small for its position. In these respects it forms a very marked contrast with the Dambal example, where these parts are in as perfect proportion to the other part of the design as in any example" in the country.

Inscriptions:—(1) In the temple of Mukteśvar is a very short but important inscription, dated Śaka 821, Siddhārthi (a); (2) an old Canarese inscription of king Vikramaditya Tribhuvanamalla (A.D. 1076-1127) (b); (3) in the same temple a stone slab with three inscriptions dated Śaka 1181, 1148 and 1184 (b); (4) in the temple of Isvara on the bank of the Tungabhadrā an inscription of the great chieftain Vikramaditya of the lineage of Chandragupta, dated Śaka 1113, at the time of a solar eclipse at the new moon of Mārgaśīrśha (b); (5) a slab, also bearing three Yādava inscriptions dated Śaka 1185, 1185 and 1164

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1 Fergusson, Arch. of Dhar. and Mys., Ph. 39, p. 57.
(b); (6) one dated Šaka 1186 (at the back of No. 1?); (7) another, Šaka 1213;
(8) behind the image of Virabhadra in the temple of Gopādevamunī, Šaka 1184.

44. Heggērī, 4 miles S. W. from Hallur, which is 23 miles S. from Rāṇibennūr.

Inscription:—In front of the temple of Kallapa in the field of Sivaṇṇa,
about Šaka 1104 (b).

45. Hīrē Kabbār, 3 miles W. by N. from Hallur.

Inscription:—In the field of Baḍagunḍa, Šaka 1094.

46. Anîvērī, 12 miles S. by E. from Rāṇibennūr.

Inscription:—In an open space in the temple of Kallapa, Šaka 1104.

47. Bidarakundī, (? 10 miles S. W. from Rāṇibennūr.

Inscription:—In the temple of Saṅgaṃeśvarā, Šaka 954 (b).

48. Byāḍige, 12 miles N. W. from Rāṇibennūr.

Inscriptions:—(1) In front of the temple of Rāmeśvarā in the fort, Šaka
1014 (b); (2) on the left of the same temple, Šaka 1542.

49. Hūlīhalli, 3 miles W. by N. from Rāṇibennūr.

Inscriptions:—(1) On the south of the temple of Kalleśvarā in the fort,
Šaka 1065; (2) on the right of the temple of Rāmeśvarā outside the village,
Šaka 1104.

3.—Karajagi Taluka.

50. Haralahalli on the Tungabhadrā, 3 miles east of Guttal (lat. 14° 50' N.,
long. 75° 44' E.) Temples of Someśvarā of black stone and of Kalleśvarā, and
three inscriptions (a) of 94, 110, and 76 lines respectively.

51. Guttal (lat. 14° 50' N., long. 75° 41½' E.) Temple of Chudaśekhara of
black stone (a), and two inscriptions, one of 95 lines the other of 24.

52. Galaganāth, 6 miles north of Haralahalli, and 20 E. by N. from Karajagi,
on the Tungabhadrā. The temple of Gārgēśvar to the north of the
village is of black granite, about 80 feet by 40, with 4 pillars supporting the
roof, the walls carved with mythological figures (a).

Inscriptions:—(1) A Vīrāgal standing on the right of the god in the temple
of Hanumanta in the village, Šaka 933 (a); (2) in the temple of Galagesvara
Šaka 1069; (3) in the enclosure of the temple of Gargesvara (?=Galagesvara),
Šaka 1002 (a).

53. Kanawalli, 8 miles west by south from Guttal (lat. 14° 48' N., long.
75° 35' E.) Old temple of Paramesvara, built of stone and brick, the spire
destroyed, contains also images of other dévas. It is considered as very old and is
about 50 feet by 17, with 4 pillars. Temple of Bhogēśa is a similar structure.

Inscriptions:—Three of 24, 16 and 70 lines respectively.

54. Havērī, 6 miles S. W. of Karajagi (lat. 14° 47' N., long. 75° 27' E.);
Maṭh (or monastery) of Rāghavendrā Śvāmi, and old temple of Kalappa.
Four inscriptions—one, broken, of 63 lines, and the others of 58, 18 and 48 lines
respectively.

Inscriptions:—(1) Near the maṭapa on the north of the temple of Halēvūra
Basavāṇṇa, Šaka 1056 (a); (2) near the same temple, Šaka 1079 (b); and other
two.
55. Kotur, 3 miles west from Karajagi:—Temple of Basavanna in the Jakanâchârya style with 12 pillars. Two inscriptions.

56. Devagiri, 6 miles west by south of Karajagi and 4 miles N.W. from Hârê (lat. 14° 51' N., long. 75° 26' E.) Temples of Hanumân, Basavanna, and Ellavâ or Yellamâ, one attributed to Jakhanâchârya (a ?). In the last is an inscription dated “Saka 1400, Vilambi Sâmîvatsara, Ashâdeepa Suddha, Monday.” Three sets of copper-plates found here are published in the Indian Antiquary, vol. VII, pp. 33, 35, 37 (see also Pâli, Sanskrit and old Canarese Inscri. Nos. 1, 3, and 4).

57. Dêvihosûr, 4½ S.W. of Devagiri (lat. 14° 48' N., long. 75° 24' E.) Inscriptions:—An ordinary village temple of Bânaôankar to the north of the village contains four inscription slabs. In the temple of Bhogesvara are two, one of about 20 lines and the other of 11. In the temple of Basavanna is one. An eighth inscription is on the band of the tank to the east of the village. A ninth is in a field. And two inscriptions are by “the dunghill in the compound of one Kajaniwalla.”

58. Didôgur, 4 miles south-west of Dêvihosûr. Six inscriptions in the temple of Hanumân, one in Pujar Bandiya’s compound, and an eighth on the waste-weir of the talâv.

59. Saôngur, 2 miles north of Didôgur, on the Varadâ. A small temple of Îswara, with a roof supported by 2 octagonal columns; the outer walls carved with mythological subjects.
Inscriptions:—Four in the village.

60. Karajagi:—stone temple of the Jakhanâchârya style (a ?).

61. “Agree,” 4 miles N.E. from Haveri:—Old temple of the Jakhanâchârya class (a ?).

62. Mallûr, 12 miles south of Karajagi:—Temple of Virabhadrâ in the Jakhanâchârya style, and three inscriptions.

4. HANGAL TALUKA.

63. Kallukeri, 6 miles N. by E. of Tiliwalli (lat. 14° 42' N., long. 75° 19' E.) (1) Temple of Basavesvãra, a Lingâyat shrine 69 feet by 48 in the Jain style, with beautiful images and walls ornamented with carving. (2) Temples of Lakshmî, Someśvâra and Sarasvatî, ascribed to Jakhanâchârya, but plain.
Inscriptions:—Seven outside to the east of the temple of Basavesvâra, varying in size from 6' by 3' to 3' by 1½'.

64. Herûr, 7 miles N. by E. from Tiliwalli:—A Virâgal at the temple of Basappa near the tank, Saka 1079 (c).

65. Hirê Bâšûr, 4 miles S.E. of Kallukéri. There is a cave in a rising ground near the village and said to go a fabulous distance underground.
Inscriptions:—One in front of the temple of Visvesvâra, 4½ feet by 1½ feet; another standing in front of the temple of Hanumân, 3 feet by 1½ feet.

66. Tiliwalli, 12 miles S.E. from Hângal (lat. 14° 37' N., long. 75° 18' E.) The temple of Sântesvâra in the middle of the village, about 75 feet long by 57 in breadth, with 44 columns inside,—partly ruinous, is a fine specimen of a Brahmanical temple in the Châlukya style, with much mythological carving.
Dikpalas, &c. The roof is supported by highly polished stone pillars and has a fine carved lotus (a). (2) Temple of Sankoli Basappa.

Inscriptions:—(1) One on a pillar inside the temple of Sântesvar of 13 lines; (2) one, 7 ft. by 3 ft. outside the temple on the south of the Yâdava king Simhapada, dated Saka 1160, Thursday, 3rd Phâlguna Sudha (P. S. and O. C. Inscriptions No. 112); (3) one Viragal near the south door; (4) at the temple of Basaveshvar in front of the Churachi Math, Saka 975 (b); (5-7) three—each 5 feet high—at the west wall of Churachi Ayya's Math, two of them illegible and the third damaged; (8) one, much obliterated, at the east gate of the town, 5 feet by 2½ feet; (9) one behind the Kalyana Math, 2' 6'' by 1' 10''; (10, 11) an inscription and a Viragal behind the Kala Math—one 4' 2'' by 1' 8'' and one 3' by 1' 10''; (12) a Viragal on the right of the temple of Ishvara, Saka 1160 (c); (13) one on the four sides of a dipnâla lying at the foot of the Pipal tree; (14) one built into the coping of the wall of the new sluice in the band (this ought to be removed); (15, 16) at the temple of Basavanâna are two Viragalas.

67. Kyasanur, 7 miles S.S.W. from Hângal.

Inscriptions:—(1) On the road, on the north of the village, Saka 1054 (b); (2) a Viragal on a mound on the same road, Saka 1163; (3) a Viragal among a row of stones on the same road, Saka 1098; (4) in a row of stones (b at the same place) Saka 867 in words:—this is an important inscription, and should be photographed (a). There is also one inscription in the village 1½ feet square, and two others outside.

68. Bâlehalli, 6 miles S.W. of Hângal, close to Siragud.

Inscriptions:—(1) In front of the temple of Mailâradeva, Saka 1066 (b); (2) in front of the temple of Mallikârjuna, Saka 1070 (b); (3) a Viragal at the same place, Saka 998 (b). There are altogether eleven inscriptions in the village and one in Survey No. 136.

69. Hângal (lat. 14° 45' N., long. 75° 11' E.), the ancient Pâñungal, Temple of Târakeśvar belonging to the Smârttas: a very large and elegant one built of black granite, and the walls carved with mythological sculptures (a). Tradition ascribes it to Vâra Ballâla (about A. D. 1192-1211). "The roof of the temple has been thoroughly church-wardened in modern times, and so covered with plaster that it is impossible to say what its original form may have been; but, as Colonel M. Taylor remarks, 'it serves to protect the interior, which is in perfect preservation. In one part of the temple (the sabhâ mahâdâpa) is the celebrated Padma or lotus of Hângal, a solid octagon stone, nearly thirty feet in diameter, carved in the form of a lotus flower, and supported by eight rightly sculptured columns. It seems impossible to account for the manner in which this great mass of rock was lifted up and placed in its present position.' The roof of the porch is supported by 108 (?) pillars, with the lotus dome in the centre. The doorway of the detached temple, though similar in design to those of the temple at Lakkundi, shows a strong tendency towards the border style of decoration which was employed by the Ballâla architects at Halabid and elsewhere." For plan and elevation of the temple see Ind. Ant., vol. V., p. 179.

The temple of Bileśvar, half a mile to the south of Hângal, said to be 500 years old, contains some carving.

Inscriptions. There are several inscriptions and memorial stones about Hângal. Among the latter is one of the western Châlukya king Vikramâditya

1 Fergusson, Arch. Dhar. and Mys., Ph. 24 to 44, and p. 59.
Tribhuvanamalla dated Śaka 1035; two of king Nārāṇa-Taila; one in the temple of Tārakēśvara of the time of the Hoysala king Bālāla and the Kadamba Kāmadeva, Śaka 1118; also another of Kāna (P. S. and O. C. Insca. Nos. 103-107; see also Ind. Ant., vol. IV., p. 205). (1) On a dunghill in front of the temple of Mailārādava, Khara (b); (2) a Viragal in the temple of Tārakēśvara, Nāla (b); (3) on the left hand in the door of the temple of Tārakēśvara, Śaka 1101 (b); (4) in the temple of Iśvara inside the fort, Śaka 1111 (b); (5) at he Būdhamatā, Śaka 1097 (b).

At the temple of Hanumānādeva at Hālekoṭi (close to Hāngal on the west side), is an inscription 3 feet by 2 feet, that would repay examination (a). Near this is a small temple with some curious and interesting sculptures of Nāga men and women, &c. (Ind. Ant., vol. IV., p. 205).

70. Hāvanage, 7½ miles S. E. from Hāngal and 1 mile S. of Bālambrīda.

Inscriptions:—(1) On the south side of the temple of Rāmeśvara, Śaka 948 (b); (2) at the same place, Śaka 1039 (a); (3) at the same place, Śaka 1053 (b); and four others.

71. Chikanagi, 2½ miles west of Hāngal. Temple of Amṛtilīṅga belonging to the Smārttaśa said to be 500 years old. The pillars and walls of the temple are carved.

Inscriptions:—Four outside the temple.

72. Rāmatirtha, 3 miles north of Hāngal.

Inscriptions:—There are four near the temple of Rāmāliṅga.

73. Yakawatī, ½ mile S. from Nīdaśingi. Temple of Rāmeśvara, with carvings on each side the door. Old Jaina temple with carvings on the walls and an unfinished image.

Inscriptions.—(1) One on the south side outside the temple of Rāmeśvara, Śaka 1057 (a); (2) on the right of the god in the temple of Rāmāliṅga (per = Rāmeśvara), Śaka 1070 (b); (3) in the yard of the house of Yelegār Karibasappa, Śaka 1010; (4) a Viragal in the same yard, Śaka 1057 (b); (5) near the temple of Maleśvara, Śaka 1035 (b); (6) a Viragal in the Dēśī's field, outside the village, Śaka 1065 (b); (7) a Viragal in a field on the east of the village, Śaka 1065 (b); (8) on a stone at the place called Sūladamaṭṭi on the east of the village, Rudhirāḍgārī.

74. Yelawāla, 9 miles N. from Hāngal.

Inscription:—On the east of the temple of Dyāmaṇava, Śaka 1326 (c).

75. Belwaṭṭi, 8 miles N.N.E. of Hāngal (lat. 14° 51' N., long. 75° 15' E.), said to be the side of an old city, Līlāvatī. Temple of Gokalesvar-Sīva is a large one built of black stone, the walls covered with sculpture.

Inscriptions:—Four to the west of the temple and one to the north; one in Revenue Survey field No. 23, and two, in No. 14, covered with prickly pear.

76. Kudala, 12 miles N.E. of Hāngal, at junction of the Darma and Varadā Rivers (lat. 14° 50' N., long. 75° 22' E.) Old temple of Saṅgameśvara, where a large annual fair is held.

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1 Nos. 4 and 5 are said to be at Hāngal in the Gadag Talukā; but I cannot find any such place.
Inscription.—One to the east of the temple.

77. Nerêgal, 2 miles S.W. of Kudala, and 14 miles N. E. from Hângal. A very old temple of Sarveśvara, the roof supported by 24 round polished pillars (a).

Inscriptions:—(1) On the south side of the temple of Sarveśvara, Śaka 999 (a); (2) on a beam (?) in the western side of the Madhyarânga of the same temple, Śaka 1047 (b); (3) on another beam (?) in the same place, Śaka 1052; (4) another outside the temple; (5) on a broken stone on the wall of the sluice of the tank, Śaka 1108; (6) at the temple of Basappa, Śaka 1195 (b); (7) a Viragal below a neem tree on the bank of the tank, Śaka 1021 (b); (8) a Viragal on the shrine of the tank, Śaka 1072 (b).

78. Bâlambida, 8 miles east of Hângal (lat. 14° 46' N., long. 75° 17' E.) Temples of Râmeśvara and Kallameśvara, the latter with sculptures both inside and out and measuring 30ft. by 22ft.

Inscriptions:—(1) On the south of the temple of Râmeśvara on the north of the village, Śaka 1039 (b); (2) on the north of the same temple; (3) in front of the temple of Kallameśvara, Śaka 1041 (b); (4) in front of the same temple, Śaka 1087 (a).

79. Yeḷḷur, 6 miles N. by E. from Hângal and 2 miles E. of Husanâbâd.

Inscription:—(1) In the temple of Kallapa on the tank, Śaka............(a); (2) an inscription in the village dated Vikrama Śaka 250 (A. D. 1248).

80. Belgal, 2 miles south of Belwaṭṭi. On the dam of the large tank to the east of the village are two inscriptions, and a third is near the waste-weir.

81. Kargudrikop, 5 miles N. E. from Hângal.

Inscriptions:—(1) On the south of the temple of Nārâyaṇa on the west of the village, a well-preserved Kâdaṁba inscription, giving the whole genealogy, dated Śaka 1030 (a); (2) on a stone with the image of Bramhadeva on it, in front of the basti, Śaka 1198.

82. Âdur, 10 miles E. from Hângal.

Inscriptions:—(1) In the field of Mulla, on the south of the village, Śaka 956 (b); (2) on the south side of the temple of Kalleśvara on the east of the village, Śaka 966 (b).

83. Âlur, 5 miles S.E. from Hângal;—a stone temple (a).

Inscriptions:—(1) On the right of the god, in the temple of Kalleśvara, Śaka 1069 (b); (2) in the temple of Kallameśvara (= Kalleśvara), Śaka 1191 (b); (3) in the temple of Kâmeśvara (=? Kalleśvara), on the side of a stele, Durmukha (b); (4) Viragal in the chief gateway of the temple of Kâmeśvara, Vilambi (b); (5) a stone lying in the corner of the tank, Śaka 1037.

84. Araḷēśvar, 5 miles N. E. from Hângal;—a stone temple (a).

Inscriptions:—(1) On a pillar on the south side of the god in the temple of Kâdaṁbēśvara, Śaka 998 (a); (2) on the Makaratōraṇa of the same temple, Śaka 1010 (b); (3) on a pillar in front of the principal gate of the same temple, Khara Samvatsara (b).

85. Bâlur, 3 miles S. E. from Hângal.
Inscriptions:—(1) On the south of the temple of Rāmalinga on the east of the village, Śaka 1047 (b); (2) a Viragal near the tank on the south of the village, Śaka 1164.

86. Gejjihalli, 2 miles S. from Hāngal.
Inscriptions:—(1) In the temple of Basaveśvara on the right of the god, Śaka 1025 (b); (2) in the same temple, on the left of the god, Śaka 1025 (b).

87. Guḍugudi, 5 miles N. W. from Hāngal.
Inscriptions:—(1) On the south side of the temple of Kallapa, Śaka 960 (b); (2) in the same place, Śaka 994 (b).

88. Hirûr appears to be 3 miles S. W. from Hāngal close to "Seewully."
Inscription:—In the temple of Sañgana Basaveśvara, on the left of the god, Śaka 940 (a).

89. Kanchinegalūr, 7 miles N. E. from Hāngal.
Inscription:—On a mound of earth, Śaka 1027 (c).

90. Kannēśvar, 10 miles S. E. from Hāngal, and 5 miles N. of Tiliwalli.
Inscriptions:—(1) In front of the temple of Kannapa, Śaka 927 (a); (2) at the same place, Śaka 1067 (b).

91. Kuntanahalli, 2 miles N. E. from Hāngal.
Inscription:—In front of the temple of Basappa, Śaka 1069.

92. Makara-walli, 11 miles S. by E. from Hāngal.
Inscription:—On a pillar called Garūḍa kamba at the tank, Śaka 1321.

93. Mantige, 6 miles S. E. from Hāngal.
Inscription:—At..............................Śaka 1087 (b).

94. Mūdrūr, 8 miles S. from Hāngal.
Inscriptions:—(1) In the temple of Mallikārjuna outside the village, Śaka 1059 (b); (2) a Viragal in front of the temple of Brahma, Śaka 1048.

95. Nidaṃgini, 10 miles N. from Hāngal.
Inscriptions:—(1) At the Hiri-Mattha on the west of the village, Śaka 1031 (b); (2) at the same place, Śaka 1032.

96. Saṃgûr 14 miles E. by N. from Hāngal.
Inscriptions:—(1) On the right of the temple of Virabhada, Śaka 1086 (b); (2) on the left hand, in front of the temple of Virabhada, Śaka 1334 (b); (3) a Viragal on the bank of the ditch of the fort, Śaka 1156; (4) in the same locality, Śaka 1186 (b); (5) in the same place, only a fragment (c).

97. Sāsāngi, probably "Sumusgēe," 10 miles S. W. from Hāngal;—or perhaps "Sawasgymi," 4 miles from N. E. from Hāngal.
Inscription:—On the south side of the temple of Kalasvarā, Śaka 1046.

98. Sirgôd, 7½ miles S. by W. from Hāngal.
Inscriptions:—(1) A Viragal in front of the temple of Kallēśvara, Śaka 1065; (2) at the temple of ḳĪsvara, Śaka 1109.

99. Mulgund, 8 miles S. E. from Hāngal.
Inscription:—On the south of the temple of Kalasvarā, Śaka 1037 (b).
100. Village uncertain: a Hirur; Inscriptions:—In the inám land of Kari-Mohadin, Śaka 946; and in the temple of Hāvali-Hanumanta, Śaka 1043 and Śaka 1071.

5.—Siggaum or Bankapur Taluka.

101. Śābalur, (2) 8 miles west of Bankāpur and 7 miles east of Mundagod (lat. 14° 57' N., long. 75° 12'.). Temple of Īśvara.
Inscriptions:—(1) At the temple of Īśvara on the north of the village, Śaka 1033 (b); (2) at the same temple, Śaka 1037.

102. Hunagund, 3 miles S.S.E. from Śābalur. A broken inscription.

103. Nidagundi, 5 miles west of Bankāpur.
Inscriptions:—(1) In the court of the house Andānigouda, 3 ft. by 2 ft.; (2) in the field Survey No. 57, 3' by 1' 9"; (3) in Survey No. 58, 4' 9" by 2'; (4) in the same, 4 ft. by 1' 1/4 ft.; (5) in Survey No. 84, 2 ft. by 1' 1/2 ft.

104. Bankāpur (lat. 14° 55', long. 75° 20'). Fine, large old temple of Rangaśvāmi, usually called Arvattukambhada-basti or temple of the sixty columns, partially ruined, and a good deal buried in rubbish (c). It is built of polished stone, and the walls are covered with figures. The roof has an octagonal dome in the centre. The form of the pillars, and more so the encircling wall which surrounds them, are simple and uniform to a degree very seldom found in buildings of this class in this part of the country. Except the form of the cornice, the whole looks exceptional, and partakes more of the northern style than of the wild exuberance of the south. It may be remembered, perhaps, that when king Firuz Shah Bahmani invaded the Bijayanagar dominions in 1406, he demanded the daughter of the rāja of that kingdom in marriage, with the fort of Bankāpur as a dowry; and eventually, when Bijayanagar had been reduced to sore straits obtained both. Bankāpur had previously belonged exclusively to the Hindus, and on account of the rich districts dependent upon it, and its valuable local produce, was a much-desired possession. It was, therefore, surrendered only under circumstances of great distress. Henceforward, it continued subject to the Muhammadans, and was dependent upon Belgaum. All the carved work of this exquisite temple was smashed by workmen and engineers connected with some cotton presses established here about 18 years ago.

The temple of Siddheśvar is smaller and not so old. It is built of black stone with three doors on the east side, and has some carved figures on the walls. The roof is supported by eight pillars. Inám lands belong to the temple, and the Dēsāi of Handiganur supports the priest and executes the repairs.
Inscriptions.—(1.) Leaning against a wall to the right of the east entrance to the fort is a large śilāsāna of 59 lines, each of about 37 letters, in old Canarese. For the most part it is in fine order; but the 4th line has been deliberately cut out and almost entirely obliterated, and there are fissures in the tablet, which would probably result in its falling to pieces if an attempt were made to remove it to a safer place of custody. The emblems at the top of the tablet have been wilfully defaced; but traces of them can be made out. The inscription is dated Śaka

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1 See ante North Canara.  
2 Ferguson, Arch. Dhar. and Mys., Ph. 47.
977 (A.D. 1055-56), while the Chālukya king Gaṅgāpērmanadi Vikramādityadeva, —the son of Tralokoyamalladeva, the supreme lord of the city of Kuvalañlapura the lord of Nandagiri, he whose crest was an infuriated elephant,—was ruling the Gaṅgavatit ninety-six thousand and the Banavasi twelve thousand, and while the great chieftain, the glory of the family of the Kādamba emperor Mayūravarmanā was governing the Banavasi twelve thousand as his subordinate. It records a grant of land to a Jainam temple by Harikesaradeva, his wife Sāchchhadadevi, the assemblage of the five religious colleges of Bankāpur, the guild of the Nagara, mahajana and, 'The Sixteen.' (a)

(2, 3.) On the wall to the left of the south entrance to the shrine of the Arvattukanabhada-basti of Nagaresvar are short and very well preserved old Canarese inscriptions: the one apparently a repetition of part of No. 1; the other is not dated and "consists of six lines of poetry, each line containing about 23 letters, and 2 letters over in the 7th line. The verses are in praise of a certain Sinha or Siṅga." (4-7.) In the interior of the same temple there are three inscriptions let into the wall on the right of the shrine door, and one on the left. No. 4, the uppermost on the right, contains 39 lines of about 12 letters each, recording a grant to the god Narakesvaradeva in the 12th year of the Chālukya king Bhūlakamalla or Someśvaradeva II. (Saka 1069). No. 5, under it, is of 16 lines of about 23 letters each, and records another grant made the same year by a private person. No. 6, the lowest, has 12 lines of about 23 letters each, and records a grant made by an official in the reign of Tribhuvanamalla (Vikramaditya II., Saka 1013). No. 7, on the left, has 37 lines of about 16 letters each, and records a grant to the Jain temple of Kūriya-Bankāpur in the 45th year of king Vikrama (Saka 1042).

105. Munawalli, 1 mile N.W. from Bankāpur.  
Inscriptions: —Two in the village, and a third in a field near by.

106. Huralikop, 6 miles east of Bankāpur.  
Inscriptions: —(1) In front of the temple of Ikṣvara, 5' by 1' 4"; (2) in the land of Desā, 2' ft. by 1½; (3) between the boundary marks of Nos. 73 and 74, 2' ft. by 2'; (4) in Survey No. 127, 2½ ft. by 1.

Inscriptions: —(1) In front of the door of the temple of Basappa, near the tank, dated Saka 1043 (b); (2-5) in front of the temple of Kalmesvara are four slabs all in Devanāgari characters and measuring respectively 4 ft. by 2, 2½ by 1¾, 3' 9" by 2', and 2' 9" by 2'; (6) near Baskankathi Honda, one 5' by 2; (7) to the north of the fence round the Jogi Honda, 2½ by 1; (8, 9) to the south of the Hirekeri tank in the land of Hire Math are two, 2½ ft. square, and 1 ft. square, in effaced Devanāgari characters; (10) on the Rawatinkatam Honda is another in the same characters, also effaced.

108. Holottur, 2½ miles east of Nīdagundī.  
Inscriptions: —(1) In Survey No. 1, 4 ft. by 2; (2-4) three more slabs in the same place, 3½ by 1¾, 9½ by 3', and 7½ by 3½; (5) in Survey No. 55, 2½ ft. by 1; (6) in Survey No. 56, 7 ft. by 2.

1 Meadows Taylor in ibid, p. 60.  

Inscriptions:—(1) In the Jaina basti, Saka 1044 (b); (2) on the tank near the temple of Kontësvâra, Saka 1046 (b); (3) in front of the temple of Virabhâdra, 5' 8" by 2' 4"; (4) in the house of Parvateva kom Solabangauda are three slabs, 5' by 24", 5' by 1', and 5' by 12'; (7, 8) in front of the temple of Kâlmesâra two slabs 5' 3' by 2' 8" and 3' 3" by 2'; (9) in the temple, 5' 4" by 3'.

110. Vanaẖalli, 2 miles N.W. of Siggañw.

Inscription:—One, 5 by 2' 4" in front of the temple of Îśvâra.

111. Manakaṭṭi, 4 miles north of Siggañw. Temple of Solabeśvara.

Inscriptions:—Three on the pillars of the temple.


Inscriptions:—(1) In front of the temple of Kalappa, 5' 6" by 2' 3", much obliterated; (2) in Hire-Maṭh, 6½ ft. by 1½; (3) in Korana Math, 6½ by 1.

113. Ulgûr, 7 miles N.E. of Siggañw (lat. 15° 4' N., long. 75° 21' E.).

Inscriptions:—(1) Near the well called Kapilabâvi, Saka 1044 (29) in the temple of Siddhaḷingadesa, eight legible inscriptions in old Canarese characters, measuring 2' by 1' 3", 4' by 2', 3' by 2', 2' by 2', 2' 6" by 2', 2' by 3' by 2' 3", and 3' by 2' 6" respectively.


Inscriptions:—(1) On the wall of the temple, 2' by 1; (2) in front of the temple, 2' 6" by 1' 9".

115. Mantravâdi, 4 miles east of Siggañw.

Inscriptions:—(1) In front of the temple of Hanumân, 5 ft. by 3'; (2) near the east gate of the village, 4' 9" by 2'; (3) in the court of the house of Râmana Bhandâri, 1½ by 1—mostly illegible.

116. Hûvina-Sigâlì, 14 miles east of Siggañw (lat. 15° 2' N., long. 75° 30' E.).

Inscription:—In front of the temple of Hamumân are two.

117. Kalas, 5 miles W.S.W. of Lakshmesâvar, (lat. 15° 5' N., long. 75° 23' E.)

Inscriptions:—(1) In front of the temple of Nârayanadeva, 4' 6" by 2' 2'; (2) in front of the house of Ayyanagouda bin Siddhangouda, 4' 6" by 2' 1'; (3) at the house of Konerirao Bagal, 7' by 3' 3'; (4) at the same place, 4 ft. by 2½; (5) near a house used by Râmana bin Koteppa Malali, for cotton ginning, 2' by 2' 4"—all legible.

118. Kalyân, 4 miles south from Siggañw.

Inscription on a stone on the south step of the tomb of Pir Pâdshâh, Saka 947.

6.—JAGHIES OF SIRHATTI, LAKSHMESVAR, SAVANUR AND JAMKHANDI.

119. Lakshmesâvar (a), 21 miles N.E. of Siggañw and 20 miles north of Karajagi (lat. 15° 7', long. 75° 21'), the ancient Pulikeri contains a group of extremely interesting temples, but "so completely ruined that it is almost impossible to make out their history with anything like certainty." One of them "is of the great age contemporary with the temples of Harahalli and
Kiruwaṭṭi... and belonging, therefore, most probably, to the thirteenth century.  

The principal temples are (1) that of Someśvaradeva in the south of the town, built of black granite and white stone, and is of very considerable size. Instead of the invariable liṅga, it contains an image of Śiva riding on Nandi, with Pārvatī behind him. The walls inside and out are decorated with numerous figures,—much of the carving is regarded as illustrative of the Mahābhārata. In the mandapa are four lines of columns supporting the roof, the central compartment of which is beautifully carved. It measures about 80' by 42'. To the west of the temple is a beautiful stone well with an inscription in a small room belonging to it. (2.) The temple of Śrī Lakshmīlīṅga in the west of the town is also a large one, and the walls are sculptured with mythological figures; near it is a tank. (3.) Saṅkhabasti, an old Jaina temple in the middle of the town, recently repaired with brick. The roof is supported by 36 pillars. (4.) Hala-basti, a smaller Jaina temple. (5.) The temple of Kodivellāmā. Beautifully carved stones abound in walls, drains, &c. The Māmlatdār has saved such as attracted his attention, and built them up in a pile in the court of the Kacheri.

The Kala Masjīd 65' by 35' is noted for its chains cut out of stone and beautiful traceries, which are copied as excellent patterns by silversmiths, &c. It is one of the prettiest mosques in the peninsula. It was built in 1617 A.D.

Inscriptions.—These are numerous. Twenty-nine have been collected by the Māmlatdār in front of the Kacherī. Two are at the temple of Lakshmīlīṅga; three in that of Someśvara; one near the Dēsāi's well; six at the Saṅkhabasti; two near the Agarkatta Agaśi have been removed to the Kacherī; one near the Saṅkhatūrthi; one near the Sahasralīṅga temple; and three Persian and Arabic ones are in the mosques. The dates read on some of them are Śaka 1354, "Chālukya Vikrama Saṁvatsara Sarvajita;" Śaka 1168 (a Yādava inscription); the tenth year of Jagadēkamalla, Prabhata Saṁvatsara, Thursday, 12th Ashāṅga Suddha (P. S. and O. C. Ins. No. 97); two in Śaka 890, Viṅkha Saṁvatsara; two of Sādāśivārya of Bijayanagar (A.D. 1542-1564); one dated Śaka 1469, Pāḷaṅga Saṁvatsara; a Virakal of Śaka 1000, Kaliyukta Saṁvatsara Sōbhakritu Saṁvatsara, Śaka 48; in the reign of Tribhuvanamalla, Bhānu Saṁvatsara, Śaka 27; in the reign of the Yādava king of Śimhāna (A.D. 1132-1169); Viḷambi Saṁvatsara 1460; and one contains the Chālukya genealogy to Jagadēkamalla, "the elder brother (?) of Bijāla."

120. Sirhāṭtī (a), 10 miles N.E. of Lakshmeśvar (lat. 15°14', long. 75°39').

"The palace at Sirhāṭtī is, though less magnificent (than that at Bijayanagar), a much more favourable specimen of the style. It is built in stone, and both artistically and constructively is well proportioned and elegant. Though the windows are pointed there are probably no real arches in the building; and the sculptures, though sufficient to authenticate its Hindu origin, are kept so subdued as not to interfere with its Muhammadan outline. It is easy to see that the building is a direct copy of one of the palaces of Bijāpur, most probably the Ashar Mubārak, of which it is, in fact, little more than a reduced repetition; but it is copied with a degree of taste seldom found in such examples, and therefore more than usually pleasing."
121. Kundgol (a) Jamkhandi, 20 miles S.E. from Dhârwâd (lat. 15° 15', long. 75° 19'). There is a fine old temple, more within the limits of the village of Par than Kundgol; it is built without lime, of highly polished stones, which are dovetailed into one another. The carvings and images on the pillars and roof are well cut, but have been injured by Muhammadans. It was repaired by a former chief in 1808-9, and dedicated to Siva and Pârvatî.

7.—Hubballi Taluka.

122. Chikka-narti, 19 miles east of Sîrhaṭṭi (lat. 15° 17', long. 75° 22') (on the Benhihallâ). Temple of Kalameśvara, in which is a stone inscription.

123. Yerguppi, 1 mile north of Chikka-narti. Temple of Nârâyana, in which is an inscription similar to that at Chikka-narti.

124. Chabbi, 8 miles south of Hubballi (lat. 15° 13', long. 75° 13'). The old name of the village is said to have been Sobhanpur, and it is said to have been in early times the capital of a Jaina prince, when it had seven Bastis of which only one is now left in the middle of the village. The Bijyanagar kings are said to have improved the place and Krishna Râya (A.D. 1509-1529) is said to have resided here and built the fort as well as that at Hubballi. The Muhammadans ceded it to the Nawâb of Savanur. In later times it was an arsenal of the Pëshwâs. On the south side of the tank is a small but very old temple of Malikârjuna; and in the north-east of the village is a plain temple of Nettagolla Basavanna.

Inscriptions.—In the middle of the fort is an old well bearing an inscription and there is another near the temple of Kâlkâdevi.

125. Hubballi (lat. 15° 20', long. 75° 12'). In Râyara-Hubballi or old town is the temple of Bhavânisâŋkar, and in the same area are three others to Nârâyana, Bhavânisâṅkar and Ganapati, with carved figures on the walls (a). The temple of Hanumân bears a close resemblance in style to that of Bhavânisâṅkara, with 24 columns. A photograph (ph. 53) of a ruined Jaina temple is given in the Architecture of Dharwar and Mysore.

Inscriptions.—One in front of the temple of Bhavânisâṅkara.

126. Uṅkal, 3 miles N. W. from Hubballi. The temple of Chaṇḍra Kâleśvara to the south of the village is built of black granite; the walls are carved with mythological figures, but it is almost deserted (a).

The temple of Kalameśvara is in the modern style.

Inscriptions.—One stands in front of the temple of Chaṇḍra Kâleśvara and about 100 yards from the school-house. Near Bahiredevarkop, by the side of the main road, on the band of a tank, is another.

127. Amargal, 2 miles N. W. of Uṅkal. Temple of Saṅkarâlinga in the middle of the village, built of black and light-coloured granite; partly in ruins. The walls and pillars are carved with figures of gods, &c. The expenses are defrayed from inâm lands.

Inscription.—In front of the temple is a broken and defaced inscription slab.

128. Bêhaṭṭi, 8 miles N. E. from Hubballi (lat. 15° 27', long. 75° 16'). Temple of Virabhadrâ about 200 years old, of hewn stone (a).
Inscriptions:—One at the temple of Rámaliṅga; one in the Kambhalli Math; one near the well of Dhumakawa; and a fourth near the Charanti Math. One Bengeri Basappa possesses a copper-plate grant.

129. Sulla:—Temple of Kalmesāvar is a large building.
Inscriptions:—One on the Hubballi road is partly buried in the ground; another stands in front of the house of Rudrappa Gauda; and there is a third.

8.—Kalghatgi Taluka.

130. Belwantra, 3 miles south of Kalghatgi.
Inscriptions:—There are two inscriptions, one to the north of the village and between it and the tank; the other is to the west of the village.

Inscriptions:—There are two near the temple, said to be much obliterated.

132. Mirākotā, 7 miles N.E. of Kalghatgi (lat. 15° 14', long. 75° 7'). Old temple of Rāmeśvara, built of black stone.
Inscriptions:—There is one stone in the temple.

133. Chalmati, 2 miles north of Miṣṭikotā. Temple of Budangudda Bassappa outside the village. "About 1½ miles from the village is a den called Ajavankatti, much visited."

9.—Dharwad Taluka.

134. Managundi:—Temples of Siddhalinga, partly in ruins, and of Kalmeśvara, small temple; both of black stone.
Inscriptions:—One in each temple.

135. Narendra, 4½ miles N.W. of Dhārwād (lat. 15° 30', long. 75° 3'). Temple of Śaṅkaralingadeva, rebuilt by the villagers.
Inscription:—A Kadamba stone tablet, on a mound between the road and the village (a).

136. Madanabhāvī, 14 miles from Dhārwād (lat. 15° 35', long. 74° 55'). Temples of Rāmaliṅgadeva in ruins, and of Kallapa, small.
Inscriptions:—One in each temple.

137. Bhaṅvihāl, 3 miles east from Madanbhāvī near Garag. Old temple of Siddheśvara, built of black stone, with 22 square pillar. It has inām lands.
Inscription:—One.

138. Bokyāpur, 1 mile N.S.E. from Bhaṅvihāl. Temple of Vīrabhadradeva built of black stone.
Inscription:—One.

139. Aminbhāvī, 7 miles N.E. from Dhārwād. Old Jaina basti of Neminātha to the north of the village is of very considerable size—above 40 yards
in length,—with numerous pillars(a). Temple of Malikärjunādeva, of black stone, is mostly in ruins. Temple of Kalmeśvarādeva. Both small.

Inscriptions:—Three, one in each temple; also (4) near an old well on the south of the Dēsāyî's Wādā, Saka 488 and 1035 (b); (5) near the house of a barber, Saka 1469.

140. Kāurdapur, 7 miles W.N.W. of Dhārwād, near Hubballi. A Lingāyat temple dedicated to Vīrabhatīra, Somesvara, and Siddhalīṅga, of black stone, with a central mandapa and three shrines on different sides of it. The roof is supported by 12 pillars.

141. Hubballi, 8 miles east by north from Dhārwād and 5 miles from Byahaṭṭi (lat. 15° 28', long. 75° 12'). Temple of Saṁbhuliṅga, to the south of the village in the Jaina style of architecture, about 57 feet long. Temple of Changalovadevi in ruins.

Inscription:—In the temple of Saṁbhuliṅga is an inscription dated Saka 1166, Krodhana Samvatsara, Bhūdrapada Suddha 8th.

142. Dēvara Hubballi:—a Jakhanāchārya temple (a ?).

10.—NAWALGUND TALUKA AND RAMADURG JAGHĪR.


144. Annigēri, 10 miles S.S.E. from Nawalgund (lat. 15° 25', long. 75° 29'). The celebrated temple of Amrīṭēśa is in the middle of the town, built of black stone, of considerable size, and the roof supported by about 76 pillars. The walls are carved with mythological sculptures said to be of some interest. Nothing is known by the natives of its age: they ascribe it to Jakhanāchārya (a). There is a great festival in Mārgaśirsha.

Inscriptions:—(1) In the Bastī, Saka 998 (b); (2) near a well close to the south wall of the temple of Mailāra, Saka 1019; (3) near the temple of Puradappa on the east of the village, Saka 1106; (4) in the temple of Amrīteśvara, Saka 1079; (5) in the temple of Amrīteśvara, Saka 1122 (c); (6) in the temple of Amrīteśvara, Saka 1124: this inscription is very long (b); (7) on a pillar in the door or gateway on the south of the temple of Amrīteśvara, Saka 1129 (b); (8) on the east of the same gateway of the same temple, Saka 1130; (9) on the west of the same gateway of the same temple, Saka 1111; this is rather a long inscription (b); (10) in the yard in front of the temple of Banada-Sānkarī, Saka 1108; (11) in front of the door of the temple of Banada-Sānkarī, Saka 1084 (b); (12) on the left hand in the gate of the temple of Hiri-Hanumanta, Saka 1079; (13) in front of the temple of Basappa on the south of the Hubli Gate, Saka 1094; (15) on a pillar in the temple of Gachchhina-Basappa, Saka 1119; (16) on the south of the temple of Gachchhina-Basappa near the Kotwāl's Chāvī, Saka 1461 (b).

145. Tuppada-Kuraḥattī, 9 miles north-east from Annigēri (lat. 15° 32', long. 75° 33').

146. Nāvalī, 8 miles east from Nawalgund and 1 mile west from Tuppada-Kuraḥattī. Temple of Kalmeśvarādeva.

Inscription.—One.
147. Nargund, 11 miles north from Nawalgund (lat. 15° 33', long. 75° 25'). Large temple of Śankaralinga, and smaller one of Mahābaleshvara, built of black stone (a?) and inscriptions.

148. Dandapur, 2 miles west of Nargund. Temple of Venkatesha, built by Rāmarāo, chief of Nargund, in a.p. 1706, in imitation, it is said, of the temple at Tirupati. It is a large temple with five spires, and is built of granite and brick. On the south side is a corridor 338 feet long, built by Dādāji Rāo Appā Sāheb of Nargund about 50 years ago. A great festival is held in the month of Aśvina. Temple of Dandeśvara, an old temple of considerable size, attributed to Jakhanāchārya; built of black stone and with figures of the dēvas on the outer walls (a).

149. Konnur, on the Malaprabha, 12 miles of Nargund (lat. 15° 51½', long. 75° 34'). Temples of Parameswara-deva, and of Rameshvara, the latter a very large one, both built of black stone. More information desirable.

11.—Gadag Taluka.

150. Nelgund, 4 miles S.E. from Bentur, and 12 miles S.W. from Gadag. Temple of Nārāyaṇa, built of polished stone, with a large mandapa in front. The 22 pillars supporting the roof are round and highly carved, and mythological sculptures adorn the walls.

_Inscription:_ —On the east of the north gate of the village, Śaka 966 (b).

151. Mulgund, 2½ miles S.E. of Nilgund (lat. 15° 16', long. 75° 35'). (1.) Large Lingayatri temple of Siddheśvara, built of black stone, with figures carved on the wall-bases of the front portion. (2.) Temple of Nagaresha, a very plain building. (3.) Jaina Basti of Chandranathā,—the shrine walls outside only worth attention. (4.) Basti of Pārśvanātha—both small.

_Inscriptions:_ —Two in the temple of Nagaresvara, of which one is a grant by Bappadeva, ruling at Mulgund, to the god. (1) In front of the door of the temple of Nagaresvara, Śaka 984 (b); (2) in the wall outside on the left of the same temple, Śaka... (b); (3) a third at the temple of Chandranātha is dated Śaka 1197 Yeva Sanivatsara, records the death of Bhamaṭṭi, wife of Madarasaru ruling at Mulgund; (4) a fourth on a pillar in the same temple, dated Śaka 1597; (5) another, dated Śaka 825 belonging to the Raṣhtrakūṭa king Kṛṣṇa Vallabha, is given _J. B. B. E. A. S._, vol. X., p. 190. Behind this temple is a very large rock on which is unfinished carving of a figure 25 feet long, and an inscription partially effaced; also a slab with a short inscription; (6) in the wall of a Jaina Basti, Śaka, 824, see _J. B. B. E. A. S._, vol X., page 167 (a); (7) in the Jaina Basti, Śaka 975 (b); (8) in the Hiri-Basti, Śaka 1197; (9) on a pillar in the same Hiri-Basti, Śaka......; (10) in the wall of the house of Gana-chārya, Śaka 1092; (11) two (effaced) at the temple of Peti-Basappa, Śaka 1129; (12) on a pillar in the Matha of Andānasāmi, Śaka 1146; (13) on another pillar in the same Matha, Śaka 1146; (14) at the door of Kāla Bhairava’s temple is a stone with 7½ lines of inscription, and another carved one, a huge Bhairava inside; (15) at the temple of Kumbesvara is a stone sunk in the earth and inscription on it; (16) in the court of the temple of Siddheśvar, to the left of the entrance on a narrow stone, rudely cut; (17) at the descent to a dry _talāv_ is part of an old, distinctly cut, inscription half-buried.

152. Soraṭur, 2 miles E.N.E. from Sirhāṭṭi, and 6 miles E.S.E. from Mulgund.
Inscriptions:—(1) On the left of the god in the temple of Virabhadr, Śaka 873 (a); (2) in the Jaina Basti, Śaka 993 (b); (3) in the temple of Īśvara, Śaka 1013 (b); (4) at the temple of Malleśvara, Śaka 1029 (b).

153. Hosur, 4 miles E.N.E. from Mulgund. Temple of Kallavasavēṣu is old, with sculptures on its walls. There are also three other old temples in the village rapidly falling into decay.

Inscriptions:—One, dated Śaka 1129, Prabhava Saṁvatsara, records a grant by Yādava Ballāla Naṭāyaṇa-deva. There are also others.

154. Yaliśirūr, 13 miles S. from Gadag and N. by W. from Sōratūr.

Inscriptions:—(1) At the temple of Īśvara on the east of the village, Śaka 1031; (2) in the north wall of the temple of Īśvara, Śaka 1039; (3) at the temple of Īśvara, Śaka 1066; (4) near the temple of Hunumanta at the gate of the village, Śaka 1037.

155. Kurtaḵoṭi, 6 miles north of Mulgund and 10 miles W. by S. from Gadag.

Inscriptions:—(1) In front of the temple of Keri-Basappa, Śaka 1004; (2) in the temple of Virūpākṣha, Śaka 1009; (3) on the right of the temple of Saṁkaralinga, Śaka 1054; (4) on the left of the temple of Saṁkaralinga on the bank of the tank, Śaka 1060; (5) near the temple of Īvareśvara in front of the house of Rāyanagauḍa, Śaka 1166.

156. Nāgāmve, 5 miles S. by E. of Gadag.

Inscriptions:—(1) On a pillar in the temple of Mahābalesvara, Śaka 1129 (b); (2) on another pillar in the same temple, Śaka 1133 and 1136 (b); (3) on another pillar in the same temple, Śaka 1177 (a); (4) on another pillar in the same temple, Śaka .... (c).

157. Gadag or Gaddak, anciently Kratuka, 13 miles east of Amņāgeri and 6 miles W.N.W. of Lakkundī (lat. 15° 25', long. 75° 41'). Temple of Trikūṭesvara-deva in the fort, ascribed to Jakhanāchārya. The approach to the temple is of considerable length, with large square rooms on each side now used as dwellings. It is probably one of the oldest in the district, and is regarded by Mr. Fergusson as "one of the most complete illustrations of the Chālukya style of architecture." The sanctuary is star-shaped in plan, and the śikhara or spire "goes up with a straight outline to a terminal, which unfortunately has either never been completed or has since been destroyed. The only point in which this example differs from others of the style, is that the division into storeys is more distinctly marked than usual. This may arise from its being built among temples of the Dravidian style; but even these markings are so subdued as not to interfere with the general outline." And he adds, "from the style of the architecture we can have little hesitation in ascribing the building we now see to the end of the tenth century (978), when, in all probability, it was rebuilt rather than restored. The assertion that it is the most perfect in India, is equivalent to asserting that it is the oldest—deterioration and decline being the two steady concomitants of the style from the time we first meet it to the present day."

"It is not very large," says Colonel Meadows Taylor, "but the design is original, and the effect more harmonious and elegant, perhaps, than any other in the country: the gradual tapering of the Sanctum to a truncated top being managed in a peculiar but ingenious fashion by a beautifully arranged series of courses and gradations." It is at this temple that Vīra Ballāla "commemorated
by an inscription the victory obtained by his general Bomma over Ballamadēva Yādava of Dēvagiri, capturing sixty elephants and destroying ‘the ships of the southern country.’ Another inscription on the temple records its restoration, in Saka 900 (A. D. 978), by a prince of the Chālukyas; but the Brāhmans claim for it a far greater antiquity extending back into the silver age, the edifice having, as they allege, been originally constructed of precious metals."

"It is impossible to describe the exquisite finish of the pillars of the interior of this temple [the smaller temple of Sarasvati], which are of black hornblende or green-stone, nor to estimate how they were completed in their present condition without they were turned in a lathe; yet there can be little doubt that these pillars, which support the roof and body of the temple, were, in fact, set up originally as rough masses of rock and afterwards carved into their present forms. The only temple which is, perhaps, superior to this in internal decoration was erected at the small village of Ittagi in the territory of His Highness the Nizam," about 22 miles to the east, "and doubtless belonged to the same era of architecture. In this, as in the temple at Gadag, the carving on some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer, and the patterns to this day are copied by goldsmiths, who take casts and moulds from them, but fail in representing the sharpness and finish of the original. By what tools this very hard, tough stone could have been wrought and polished as it is, is not at all intelligible at the present day; nor indeed from whence the large clocks of green-stone rock were brought; and in popular estimation nothing short of the miraculous creation of these temples, of which there are many legends, suffices to account for them." The exterior of the building is covered with mythological sculptures.

(2.) The large temple of Viranārāyana is in the middle of the town of Gadag. It is also of black hornblende,—probably not of great age, perhaps of the 13th or 14th century,—and is chiefly remarkable for a large and lofty gateway in the eastern wall of the courtyard, built in the style of Southern India. It is over 100 feet high (upper part of brick) and richly decorated, some curious carvings, supposed to be remains of some previous structure, having been built into it.

(3.) The temple of Someśvara now used as a school has a very fine cast door; the base and what remains of the śikhara is also exceedingly rich. (4.) Temple of Īśvara, close by, is plain below but richly carved above.

Inscriptions:—(1.) In the Kacheri are some copper-plate grants. (2.) At the temple of Trikuṭēśvara are nine inscriptions: (1) except in one or two places is in good preservation and consists of 50 lines; it is dated Saka 1135, Angirasa Samvatsara, under the Yādava Singhanadeva (b); (2) is of the Hoysala king Viraballāla reigning at Lokkigundi now Lakkūndi, and dated Saka 1115. It is in 56 lines, extremely well preserved, and has been copied and translated by J. F. Fleet, Esq., C.S. (Ind. Ant., vol. II., pp. 298-ff (b); (3) contains 32 lines, chipped in places, but fairly well preserved. It is a grant of the great chieftain Sābhana or Sobhana under Āhavamalladeva in Saka 984 (b); (4) consists of 45 lines, with many flaws in the tablet; it is dated in the 25th year of king Tribhuvanamalladeva, i.e., Saka 1023. These four inscriptions (and 3 others) stand up against the back wall of the temple (b); (5) was found by Mr. Fleet lying on the edge of a small tank outside the temple enclosure, and placed against the outer side.
of the north wall of the temple court. It consists of 57 lines, and records a
grant in Saka 1121, the Siddhārthi Saṅvatsara by the chieftain Rāyadeva under
the Hoysala king Viraballādeva (b); (6) is half-buried in the back wall of a
house adjoining the southern or back wall of the temple court; it is in tolerably
good preservation, and belongs to the time of Sankamadeva of the Kalachuri
family (Saka 1098 to 1104) (b); (7) against the back wall of the temple is in
Nāgarī characters, but is broken about the 20th line. The top of another lies on
the ground (b); (8) also in the same place, is of the time of Trilokvatamalladeva
(b). These inscriptions are worth removing, cleaning, and translating;
(9) stands just inside the western gateway of the temple court. It consists of
14 lines, and is dated Saka 1461, in the reign of Achutamahārāya (A.D. 1529-
1542); (10) is a very short one, which perhaps has the name of the builder,
on the outside of the Garbha-graha or shrine, in an angle; (11) leans
against the western wall of the temple of the nārayana-deva, and
is a very long one of 72 or 73 lines each of about 63 letters, much worn away;
(12) stands against the eastern wall; has Kṛṣṇa and the Gopis at the top;
and consists of 69 lines each of about 42 letters, partly worn in the centre;
(13) on a stone built into the lower part of the compound wall behind the
temple of Vira Nārāyaṇa, Saka 959 (b); (14) on another stone in the same wall,
higher up and further to the south, short, and partially effaced; (15) on the roof
of a room in or at the same temple, Saka 1020 (b); (16) at the same temple, Saka
1461; (17) in the enclosure to the north of the same temple, Saka 1022 (c);
(18) at the temple of Narasiṁha, on the south of the temple of Vira-Nārāyaṇa,
Saka 1461; (19) at the small dharmaśālā east of the southern gateway behind
the temple of Narasiṁha, on the bases of two pillars (some lines have been
hewn out), Saka 1046; (20) four lines on a pilaster in the old gateway between
the temple of Trilokvatamalladeva and the street; (21) one in Devanāgarī lying on its
face on the margin of the talav.

158. Narsāpur, 2 miles N.E. from Gadag. Of the temple here, two
windows of somewhat peculiar design are represented in the Architecture of
Dharwar and Mysore (Ph. 50 and 51). “Though designed to let in a subdued
light,” says Mr. Fergusson, “their real interest lies in the bassi-relievì with which
they are adorned.” They seem to be representations from the Rāmdāraya
and Mahābhārata respectively, and analogous to the elaborate sculptures on each
side of the base to the porch in the Kailāsa temple of Elūrā. “Whatever their
story may be,” to resume our quotation, “they are five examples of the mode in
which the Hindu sculptors of the thirteenth century represented life in action:
conventional, and, of course, not without many defects, but free from any great
extravagance, and telling, with sufficient distinctness to those familiar with the
myth, the tale they are intended to commemorate.

“The mode in which the bas-reliefes are separated from one another is very
skilful—a dark line admitting light into the interior. But the way of breaking
its monotony by medallions at intervals gives a sparkling effect to the whole in
a manner singularly pleasing” (ib., p. 61).

Inscription:—Of the Kalachurya king Somešvara or Sūrideva, the 7th year
of his reign, the Vijaya Saṅvatsara, Saka 1095. (P. S. & O. C. Insce. No. 101.)

1 For Nos. 1, 2, and 5 of these inscriptions see P. S. and O. C. Insce. Nos. 98 to 100.
2 The above details are partly drawn from an account by Mr. Fleet, Ind. Ant., vol. II, pp.
296 ff., and added to on the spot.
159. Baṭṭagēri, 2 miles N.E. from Gadag.


160. Sirūr, 4 miles S.E. from Gadag.

Inscriptions: — (1) Near the south gate of the temple of Toranagalla-Brahmadeva, Saka 962 (a); (2) on a pillar in the same temple, Saka 964 (b); (3) at the gate called Kuruvgalagāsi, Saka 970 (a); (4) in front of the door or gate of the temple of Maligī-Īśvasar, Saka 1195 (c).

161. Hombal, 7 miles N.W. from Gadag.

Inscriptions: — (1) In the temple of Īśvara, Saka 971 (b); (2) on the south of the well near the temple of Bhogešalīṅga, Saka 1037.

162. Huyūlgol, 6 miles north from Gadag.

Inscriptions: — There are seven in the village: one in the temple of Rāmalinga, one in that of Kalamesvara, four in that of Mārunī, and one near the Chauki.

163. Lakkundī, 7 miles E.S.E. from Gadag (lat. 15° 23' long. 75° 47').

Lakkundī is noted not only for its beautiful temples, of which there are upwards of fifty of various degrees of size and beauty, but also for its wells such as that of Chabiri-bhāṅivī in the Jakhanačārīya or Hemādpanti style, and other architectural remains. The principal temples are those of (1) Viśvanāth, a double temple — the smaller one facing the other, partially ruined, but exquisitely rich in carving, the north door, north side and back of the shrine and a sort of attached polygonal pillar between the shrine and mandapa on the outside are pretty entire, and the finest specimens of Hindu decorative work in India perhaps (a); (2) Malikārjuna; (3) Halagund Basavanna; (4) Śrī Virūpāksha, now the principal village temple, plain and half ruined; (5) Lakṣmi-Nārāyaṇa — the spire only entire, but interesting; (6) Śrīmaṇīkēśvara, at the Musukina-bhāṅivī, has three shrines, of which only one is occupied; the upper parts of the building are destroyed; (7) Viṛabhadra — with two doors in front, and sloping eaves; (8) Nanarāstrāva has four pillars in the madhyavārīga with square bases, neatly carved; in the mandapa are 16 pillars of four distinct patterns — one being formed of eight slender round shafts clubbed together (a); (9) Sōmeśvara, a small, neat, deserted temple, west from the fort; (10) Nīlaṇkaṭēśvara — in ruins, — the outer walls of the shrine sculptured; (11) Kumbhārgiri-īśvara or Nādayadeva is now built all round; it has three shrines with carved doors, and four pillars with curiously sculptured bracket capitals; (12) Nāgārdēvara has lost the spire and upper portions; it has been finished with great care and elaboration of detail, but not overloaded with ornament; inside the shrine is a curious image of a Nāga, which appears to have been carved on the back of a Jina's throne (a); like almost all the others, however, it has Gaja Lakṣmi on the door lintel; (13) a Jaina basti, of which the sikhara is entire, preserving round the top of the walls from where it rises, the old forms found at the "Seven Pagodas" and other buildings of the 8th century, and interesting on this account (a); (14) beside it is another of which the spire is destroyed. There are also many smaller temples. "These temples at Lakkundī," says Meadows Taylor, "suffered severely in the invasion of the Chola king about A.D. 1000, when those at Lakṣmesvar, the Chālukya capital, were destroyed, but afterwards rebuilt; and the feuds between the Brāhmans and Lingāyats contributed to their injury."
"Our knowledge of the early Jain architecture of the Dekkhān," Mr. Ferguson remarks, "is far too limited to enable us to pronounce a competent opinion as to the age of the temple in Lakkundi......The building also presents a curious mixture of the southern and northern styles of architecture, which may either arise from its being a very early example, when the Jain architects were feeling their way in building in this country, or from its being a recent specimen, when the two styles were being amalgamated. From the style, as well as from what is known of history, I should feel inclined to place the building after the Chōla incursion (A. D. 1000). My impression is that it belongs to the eleventh century.

"The doorway leading into the porch with its straight-lined cornices, and the windows in the Vimāna, or tower, with its trefoil canopy and the Sikhara inside it, are clearly modern features, either just imported, or adhered to through long years of severance. These, however, are cunningly mixed with southern details in the upper part of the building.

"The sculpture and architectural details of this temple are of much more minute delicacy of finish than those of the temples of," Dambal and Chaudadāmpur, "but are neither so rich nor so freely drawn as in those of the temples of Halabid and Belur. On the other hand, something may be owing to the temple having been originally erected by the Jainas for their own religion, and its style may consequent be imported, while those dedicated to Śiva may be more indigenous. These, however, are questions which can only be settled on the spot by those who will take the trouble to learn all the variations through which the style passed during the time it was practised in that country."

All the temples here are being rapidly destroyed by trees on the roofs, and by the materials and sculptures being carried off for building purposes.

Inscriptions:—These are numerous: (1) one near Kannur Bhānvi, dated Saka 790, is used by dhobis to beat their clothes upon; (2) on the left of the god in the door of the Jaina Basti, Saka 1094; (3) one in a field belonging to Madivalaya Patri; (4) in the temple of Someśvara in the garden land of the Patriyavara on the west of the fort, Saka 1040; (5, 6) a little to the south are two Jaina slabs, the inscriptions on which are nearly obliterated; (7) on the north of the same temple of Someśvara, Saka 1097 (b); (8) in the temple of Viśnunātha, dated Saka 790; (9) four lines on a beam in the madhyavānga of the temple of Nanneśvara near Hire-Math, Saka 1108; (10) on the base of a pillar in the same—one line on three sides; (11) sunk in the earth, north of the same temple, a slab with an apparently legible inscription—(should be removed to a place of safety); (12) in field No. 13, Revenue Survey; (13-15) three in the temple of Malikārjuna; (16) near the temple of Hanumān in the bāzār—much defaced; (17) on a beam in the east part of the madhyavānga in the temple of Chandramaulesvara in the fort, Saka 1106; (18, 19) on two more beams in the same place, Saka 1106; (20) lying under a tamarind tree on the north of the Fort, Saka 1038; (21) in the temple of Nāgardeva in the village, Saka 1042; (22) under a neem tree on the spot on which a potter attending on the god Manikesvara lived, Saka 1045 (c); (23) on a beam in the madhyavānga of the temple of......Saka 1096; (24) at the temple of Mānikesvara near the well called Musukinabhānvi near some garden land outside the village, 21 lines on the bases of two pillars in the porch, Saka 1163; (25) on a stone called Samadhikallu at Kāśi-Viśnunātha, Saka 1120; (26, 27)...
two large slabs built into the left wall in the temple of Virabhadrā; (28) built, face downwards into a wall facing the well in the fort; (29) on the porch of the same well; (30) near the temple of Īśvara in the fort; (31) near the Vrindāvana of Amanma Pauṭra Govindappa; (32) one in the temple of Ganesā near the school-house; (33) to the east of the fort under a tamarind tree in Rev. Sur. No. 275; (34) two lines on a stone outside the temple of Virabhadrā; (35) at the door of the temple of Gokerneśvara—partly peeled off.

164. Doni, 7 miles south of Lakkuṇḍi and 3½ miles west from Dambal.

Inscriptions.—

165. Dambal, 13 miles S.E. from Gadag and 16 south-west from Ittagi (lat. 15°18', long. 75°50'). Temples of Someśvara and Doḍḍa Basappa are outside the town, and both much injured. The latter "has the merit," Mr. Ferguson notes, "of presenting us with the form of one of the vimānas of the style in a very complete state of preservation. It never, however, was entirely finished, all the smaller string courses of the roof being still left in block, though the effect of this is as sparkling as if they had been finished to the extent originally intended. Assuming it to be finished it would not be easy to point to a more graceful form of roof for the cells of a temple, and at first sight it may, of course, appear somewhat strange and outra, but with a little familiarity its form gains rapidly on the judgment of the architectural critic." ¹

Tatādāsvāmi Math is a large modern building of black stone, outside the town, on the Gadag Mundargi road. Over the tomb of Tatādāsvāmi is a stone lotos, a specimen of good workmanship of its kind. The pillars are known in imitation of the turned ones of older times, and the door is carved with a pattern in very low relief. A door into a side cloister was brought from Lakkuṇḍi about 10 years ago and inserted here, the Lakṣmi being hewn into a liṇga and the elephants left! The head of the math is Andanisvāmi, and under it are mathas in most of the villages near Dambal, all possessed of lands.

Inscriptions:—(1) At the temple of Doḍḍa Basavaṇṇa outside the village is an inscription of Someśvara Tribhuvanamallā dated Saka 1106, Krāḍha Śaṅvatsara (P. S. and O. C. Ins. No. 102); (2) on the left of the small Basti in the fort, in excellent preservation, 45 lines, Saka 1017 (a); (3) two on the pillars at the entrance of the temple of Kāleśvara; (4) a fine one has been built into the wall of the well close by and nearly buried.

166. Alawandi, 8 miles E. by N. from Mundargi.

Inscriptions:—(1) On the right of the image in the temple of Īśvara, dated Saka 960 (b); (2) on the same position, Saka 1124 (b); (3) near the Hāde belonging to Venkaṇagunḍa, Saka 983 (b).

Ittīge: the temple referred to above (No. 157) (a), with an inscription in the temple of Mādeśa Nyiṅga in the fort, dated Saka 1034.

Kukkanur, 4 miles N. by E. from Ittīge (a).

Inscriptions:—(1) In the temple of Nava-Siddha, within the western wall of the enclosure of the temple of Mahamāyi, Saka 92—(third numeral obliterated) (a); (2) in the same temple of Nava-Siddha; this is a much longer inscription than No. 1; bottom of stone containing the date is said to be broken away (b); (3) in the temple of Mahamāyi, Saka 1071 (b); (4) on the left of the god in the

¹ Arch., Dhar. and Mys., p. 57.
temple of Mahammāyi, Śaka 1100 (b); (5) on the right hand, outside the gate of the temple of Mahammāyi, Śaka 1078 (b); (6) on the right hand of the god in the temple of Kalleśvara on the west of the village, Śaka 1049 (b); (7) on the left of the god in the temple of Mallikārjuna, Śaka 1085 (b); (8) on the right of the god in the same temple, Śaka 1092 (b).

167. Kotawummachigī, 15 miles N.E. from Gadag (lat. 15° 32′, long. 75° 50′).
Inscriptions: — (1) On the left of the god in the temple of Somappa, Śaka 1034; (2) in the same temple, Śaka 1064.

168. Allur, 14 miles S. E. from Gadag.
Inscriptions: — (1) At the temple of Īśvara in which a potter lives, Śaka 982 (a); (2) at the same temple of Īśvara, Śaka 1044. This is much longer than No. 1; (3) on the right of the god in the temple of Virabhadra, Śaka 1013 and 1043 (a); (4) on the right hand in entering the door of the fort, Śaka 989.

169. Asundi, 3 miles W. by S. from Gadag.
Inscriptions: — (1) At the temple of Bommappa, outside the village, Śaka 949 (b); (2) at the temple of Hanumanta, outside the village, Śaka 975 (b).

170. Balaganur, 14 miles N. from Gadag.
Inscription:— Behind the wall of the temple of Virabhadra, Śaka 1014.

171. Baradur, 2 miles S.E. from Gadag.
Inscription:— In the temple of Bharatesvara, Śaka 954 (b).

172. Gavaranad, 12 miles N. from Gadag.
Inscription:— In front of the temple of Nārāyaṇa on the south of the village gateway, Śaka 994 (b).

173. Mewundi, 18 miles S. E. from Gadag.
Inscription:— On the right of the image in the door of the temple of Venkataramana, Śaka 1188 (b).

174. Kakod, on the Tungabhadra, 1½ miles from Hesarur.
Inscription:— In the court of the temple of Māruti, of 32½ lines, mostly in good preservation.

12. — Ron Taluka.

175. Abbigeri, 3 miles north from Umachigī, and 7 miles south from Ron. Temples of Īśvaradeva and Jotalingadeva, of black stone.
Inscriptions:— One in each of the temples.

176. Narēgal, 4 miles east from Abbigeri (lat. 15° 34′, long. 75° 32′). The temples of Tripurāntakāśvara, Somēśvaradeva, Kalēśvaradeva, and Chandramalleśvaradeva, are all built of black stone (a ?), but the last is a ruin. In the hamlet of Kadikop is also a temple of Molle Brahmadeva of black stone.
Inscriptions:— (1) Built into the wall of the portico of the temple of Kalēśvaradeva is an inscription in 58 lines of Permadideva I. of the Sindava family subordinate to Vikramāditya V. (A.D. 1076-1127), but commemorating a grant of Śaka 872 (A.D. 950) J. B. B. R. A. S., vol. X., pp. 224) (b); (2) another inscription in 47½ lines, built into the wall, inside the temple of Tripurāntakadeva; it belongs to the same chief under king Jagadekamalla.
deva II. (A.D. 1138-1150) and also commemorates a grant made in Śaka 872 (ibid, pp. 239) (b); (3) in front of the temple of Hanumanta to the west of the fort, Śaka 966 (b); (4) near a well with a flight of steps, Śaka 1022 (b); (5) lying on a dunghill in the yard of the Tadālavaru, Śaka 1026 (b); (6) a Viragal near the preceding, Śaka 1119 (c); (7) a broken Viragal near the village gateway, Śaka 1212 (c).


Inscriptions:—One in each temple.

178. Nidagundi, 6 miles N.N.E. from Narēgal, and 9 miles E.S.E. from Ron. Temples of Rāmalingadeva, Dasameśvaradeva, Kalmathadeva, and Nārāyanadeva, of black stone, but small sized (a).

Inscriptions:—One in the temple of Dasameśvara; another in that of Kalmatha dated Śaka 1096; and a third in that of Nārāyanā.

179. Ron, 20 miles N.N.E. from Gadag (lat. 15° 41½', long. 75° 48'). Some seven small temples of black stone. Details wanting.

Inscription:—One in the temple of Chameśvaradeva in front of the house of the Gireḍi, dated Śaka 1102 (b).

180. Savadi, 5 miles S.W. from Ron. The temple of Brahmadeva is a large one built of stone, said to have been brought from Bādāmi. The roof is supported by numerous carved pillars, and there are sculptures on the outer walls (a).

Inscriptions:—One in the temple of Brahmadeva and another in that of Nārāyanadeva.

181. Kodikop, 1 mile W. of Narēgal.

Inscriptions:—(1) Built into the wall on the right of the door of the temple of Mollé Brahmadeva at Kodikoppa, of which 29 lines are legible and the rest effaced; it is of the time of Āchugideva II., the father of Permachideva I., who was subordinate to king Vikramadeva V., and records a grant made in the 45th year of that king's reign, Śaka 1044 (No. 3 of Mr. Fleet's Sinda inscriptions in J. B. B. R. A. S., vol. X.) (b); (2) another on the left of the same door, in 37 lines, of Permachideva I., made in the 7th year of king Jagadekamalladeva II., Śaka 1066 (No. 4 of ditto, ibid, pp. 247-238) (b).

182. Sūdi, 9 miles E. by N. from Ron.

Inscriptions:—(1) On the left of the god in the temple of the two spires or kalaśas (Jōdu kalaśada gūḍi), Śaka 932; this is very short but important (a); (2) again on the left of the god in the same temple, Śaka 1052; (3) on the right of the god in the same temple; this is a long inscription, Śaka 981 (b); (4) in front of the temple of Mallikārjuna, about Śaka 990; (5) in a field outside the village, Śaka 991 (b); (7) again in a field outside the village, Śaka 1006 (b); (8) in the temple of Basavanā in the village, Śaka 1006 (b); (9) in the cowshed of Saṅkanur-Akkivaravva in the fort, Śaka 1102 (b).
III.—BELGAUM ZILLA.  

1. Taluka Belgaum.

1. Belgaum (15° 51'; 74° 35'). The fort to the east of the town is said to have been built in A. D. 1519. In its are Asad Khan's dargah or Masjid Safar, no longer used; and two Jain temples of the 12th or 13th century, described in the first Archaeological Report.

Inscriptions:—One, in Persian, in a recess to the north of the main gate, is dated A. H. 937 (A.D. 1530); another is over the entrance of the Masjid Safar—"in the time of Adil Ayam... who utterly uprooted the unbelievers from the country of the Dekhan;" an inscription in the south-east part of the fort relates to the rebuilding of a portion of the wall in A. D. 1043 (A.D. 1633-34); a fourth (of A.D. 1648) is built into the front wall of the library, which was formerly the Killedar's house; and a fifth, much effaced, is on the right side of the west gate. (See First Archaeological Survey Report.) Also there were formerly, somewhere in the fort, two Ratta tablets dated Saka 1126 or 1127, but they have been removed from Belgaum, and it is not known where they are now (Elliot, MS. Coll. vol. II., pp. 571 and 576; Jour. B. B. R. A. S., vol. X., p. 184).

2. Sundi, 9 miles W.N.W. from Belgaum; hill-fort of Mahapatgadh.

3. Kalivde, 17 miles W. from Belgaum; hill-fort of Kalanidhigadh.


5. Pargad, a hill-fort 32 miles W. by S. from Belgaum.

6. Chandagadh, 22 miles W. from Belgaum (15° 56'; 74° 15'). A temple of Rewajnatha, about 100 feet long by 38 wide.

Inscription:—A Persian one.

2. Sampgaum Taluka.

7. Sampgaum, 18 miles E.S.E. from Belgaum (15° 47'; 74° 50'). A small but beautiful mosque. (See First Archaeological Report.)

8. Belavadi, 12 miles S.E. from Sampgaum (15° 49'; 74° 59'). A very old temple of Virabhadradha, in what is locally known as the Jakhanacharya style; restored in the time of Kittur Desa.

Inscription:—A fragment of a Western Chalukya one, dated Saka 992.


10. Wakkund, 10 miles S.E. from Sampgaum: A large and fine old (Jaina) temple of Muktesvara, with a spacious pradakshina and fine carvings and ornamentation (a). Also smaller temples of Mallikarjuna and Renukas or Yellammas, old and in ruins.


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1 Compiled from return No. 2404 of 25th October 1879, and No. 2481 of 6th September 1880 the item of inscriptions has been supplied by Mr. J. F. Fleet, C.S.
12. Dégaũve, 3 miles S.W. from Kittûr. A small but very old temple, elaborately ornamented (a). Close to it is Dégalavalli which has another interesting temple.

**Inscriptions:** — Four Kadamba inscriptions: two of them dated Kaliyuga 4275 (A.D. 1174; *Jour. B. B. R. A. S.*, vol. IX., pp. 262, 266, 289, 294, 310).


**Inscription:** — In Canarese or Telugu of about the 15th century.

14. Kittûr, 14 miles S. from Sampgaum (15° 36'; 74° 51'). A small temple, not very old.


15. Bailûr, 4 miles S.W. from Kittûr.

**Inscription:** — A Kadamba grant, dated Kaliyuga 4282 (*idem*, p. 263).


**Inscriptions:** — Two of the Raṭṭa chieftains, one dated Śaka 1086 (*Ind. Ant.*, vol. IV, p. 116, and *Archaeological Report* for 1874).


**Inscriptions:** — A Western Chāluṅkya inscription of the time of Somēšvaradéva II., Śaka 997 (*Arch. Rep.*, 1874, and *Ind. Ant.*, vol. I., p. 141). A large fragment of another, but undecipherable one, lies uncared for in the village.

18. Hanśikēri, 4 miles N.W. from Sampgaum: An old plain Jaina temple, now known as the Śivâlaya and also as the temple of Brahmadéva.

**Inscription:** — A Raṭṭa tablet dated Śaka 1130 and 1178.

3. **Bidi Taluka.**

19. Talwârkop on the Malaprabhâ, 4 miles W. of Kâdarōli and 3 miles S.W. of Hubli. A small but very old temple of Saṁkaralingadéva in the bed of the river, ascribed to Jakhanāchârya.

20. Nandigâd, 20 miles S. from Belgaum (15° 33'; 74° 36'). 1½ miles of the town on a hill called Samērgad is an old plain temple of west Tatēśvara, ascribed to Jakhanāchârya. An old and typical Jaina temple in the jungle (a).


22. Golihâlli, 1 mile S. from Bidi: A small plain ruinous old Jakhanāchârya temple of Râma lingadéva; also similar temples of Siddhalingadéva and Kalmēśvara.

**Inscriptions:** — Two Kadamba grants, one dated Śaka 1082 (*J. B. B. R. A. S.*, vol. IX, pp. 263, 296), and the other Kaliyuga 4233.

23. Halsi, or Halasige, 23 miles S. from Belgaum (15° 32'; 74° 40'). A Vaishñava temple of Varâha-Narasînha, about 90 feet long by 54 wide, ascribed
to Jakhanâchārya. Another good-sized temple of Suvarnâsvra, out of repair. On a hill about 2 miles west from Halsi is a temple of Râmâsvra and a sacred pool (Bom. Sel. CXV., p. 2).

Inscriptions:—Two Kādañha inscriptions, dated Kaliyuga 4270 and 4272, (J. B. B. É. A. S., vol. IX., pp. 262, 278; see also P.S. à O.C. Insc., Nos. 2 and 5 to 10).

24. Kuñakumbi, 19 miles W. by N. from Khânâpur: A temple of Māhuilâdevi, about 97 feet by 54; a somewhat modern shrine, but of considerable sanctity as being at the source of the Malaprabhâ.


4.—Chikodi Taluka.

26. Nipani, 38 miles N. from Belgaum (16° 24'; 74° 26'). Fort built about the year 1210 Fasli.

27. Khardtâ, 6 miles S. from Chikodi: 1½ miles north of the village is the old temple of Ghâtâgî Basavâsvra.

Inscription:—On an arch.

28. Nipnâl, 24 miles S.E. from Chikodi. On a small hill to the west of the village is an old Vaishnavâ temple, of moderate dimensions, dedicated to Śrī Govindârâjâ.

29. Kabûr, 12 miles S.E. of Chikodi (16° 20'; 74° 47'). A very old temple of Iśvaradeva, about 120 feet long by 48 wide.

Inscriptions:—There is one, said to be illegible.

30. Yeûâr, an inâm village on the Krishnâ, 3 miles S.W. from Khêdrâpur (see Kolhâpur). A temple of Virabhadrâ, about 145 feet square. It is a modern temple on an old foundation (Bom. Sel. CXV., p. 69).

Inscriptions:—Two dated, respectively, Śaka 1752 and 1758.

31. Hukrârî, 25 miles N. from Belgaum (16° 13'; 74° 40'). Three old dargahs, the largest said to have been built about A.D. 1509, the second between 1547 and 1568, and the smallest about 1515. They are plain buildings of the sort, and now used as rest-houses (Bom. Sel. CXV. ii., pp. 28, 39, 41, 50).

32. Sankâsvra, 8 miles N.W. from Hukrârî. On the banks of the Hiranyakâtrâ is an old temple of Śaṅkarâlinga, about 82 feet by 48, built in the Jakhanâchârya style.

Inscriptions:—There are three, but they are said to be illegible.

5.—Athnî Taluka.

33. Athnî, 45 miles W. from Bijâpur (16° 44'; 75° 8'). Temples of Amritâsvra and Siddâsvra,—plain buildings,—and a mosque, all in one enclosure.

34. Kôkatnûr, 10 miles E.S.E. from Athnî (16° 42'; 75° 17'). An old plain Jainâ temple.

35. Nandagaum, 6 miles S.E. from Athnî. A fine old temple in ruins.


37. Kágwâd, 22 miles W. from Athnî (16° 41'; 74° 47'). A rock excavation and a Jainâ temple: a fine image in a cellar (Bom. Sel. CXV., p. 8): information wanted.
38. Śēḍbāl, 2½ miles east of Kāĝwād. Temples of Viśveśvara and Kalomesvara.

Inscription:—A Śilahāra inscription, dated Śaka 1078, not published (a).


40. Kanmadī, 23 miles N.E. from Athṇī: Temples of Mallikārjuna and Harideva, the latter said to be worth photographing (a).


42. Maṅgsūli, 15 miles W. of Athṇī (16° 44'; 74° 54'). A temple of Mārtanda.

43. Pārthanahalli, 4 miles N.N.E. from Athṇī. A temple of Pārthēśvara, built of black stone, out of repair.

44. Rāmaṭrīthā, 20 miles N.E. from Athṇī. A temple of Rāmēśvara, built of black stone, said to be worth photographing (a).

45. Kudchī, 20 miles S.W. from Athṇī. Two mosques or dargahs on the banks of the Kṛṣṇā, built of black stone.

46. Saptasāgarā, 10 miles S.W. from Athṇī, (16° 38'; 75° 1'). A temple of Kāśilinga, built of black stone.

47. Surpāli, 17 miles S.E. from Athṇī. An old Vaishnava temple of Narasiṃha.

6.—GOKAK TALUKA.


49. Kōṇṇūr, 5 miles up the river from Gökāk. A mile from the village is a group of old temples on each side the falls (see Arch. Rep., 1874, p. 6). Near the village are three groups of dolmens, and in the village is a ruined but very pretty old temple, of perhaps the 11th century.

Inscriptions:—(1) An inscription, much effaced, is in the temple of Mahāliṅgaśārā, at the falls. It is a Rāṭṭa inscription of about Śaka 1075 (Arch. Rep., vol. III, p. 103). (2) In the outskirts of the village is an inscription on a carved stone in a ruinous temple. (3) In a Jaina temple in the village is another Rāṭṭa inscription dated Śaka 1009 and 1043 (J. B. B. R. A. S., vol. X, pp. 179, 287; P. S. and O. C. Ins., No. 93).

50. Kalhāli, 7 miles N.N.E. from Gökāk (16° 17'; 74° 56'). An old Jaina basti with mouldings.


51. Ankalgi, 13 miles S.W. from Gökāk. A maṭha or monastery of Adivyappa Svāmi and a temple of Lakshmīdevi.

Inscription:—On the temple is a short one in Marāṭhi.

7.—PAMBHAGAD TALUKA.

52. Saundatti, 40 miles E. from Belgaum (15° 46'; 75° 11'). Temples of Ankuśēśvara, Purandēśvara, and Saṅkaralingadēva; also a Jaina temple; all plain and nowadays remarkable (see Arch. Rep., 1874).
Inscriptions:—(1) A Raṣṭa inscription at the temple of Ankuśēvara, dated Śaka 971 and 1010 (J. B. B. B. A. S., vol. X., pp. 172, 173); (2) another Raṣṭa tablet, a fragment in the same temple, dated Śaka 970; (3) at the left side of the Jaina temple, of the Rāṣṭrakūṭa king Kṛṣṇa and his Raṣṭa feudatory Prithvirāma, Śaka 797; also the West Chāluṭa-ya king Vikramaditya Tribhuvanamalla and his feudatory the Raṣṭa great chieftain Kārtavirya II. in the Dhūta Sāruvatsara, Śaka 1018 (published J. B. B. B. A. S., vol. X., pp. 170, 194; P. S. and O. C. Ins. No. 88); (4) an inscription of the Raṣṭa great chieftain Lakshmīdeva II., Śaka 1151. This stood in a street in the market, and has been placed for the sake of security against the outside wall of the Māmātdār’s Kachī (Arch. Rep., vol. II., pl. lxxii, p. 223, and vol. III., p. 107; P. S. and O. C. Ins. No. 89; J. B. B. B. A. S., vol. X., pp. 176, 260). (5) Another Raṣṭa inscription, now also in the Kachī, was found by Mr. J. F. Fleet, C.S., half-buried in the courtyard of the Jaina temple; it gives the genealogy of the family down to Kārtavirya II., the feudatory of Śomeśvaradeva II.; the date and details of the grant are broken away (Arch. Rep., vol. III., p. 114; and J. B. B. B. A. S., vol. X., p. 223). (6) There is another Raṣṭa inscription at the Jaina temple, dated Śaka 902 (J. B. B. B. A. S., vol. X).


54. Huli, 5 miles E. of Saundatti. A fine old temple of Paṅchaliṅga-deva and several others, beautifully carved but in ruins, outside the village (Arch. Rep., 1874).

Inscriptions:—On two pillars in the temple of Paṅchaliṅga-deva are short ones. Among the ruined temples are at least two others. One of them (?) is of Vikramaditya Tribhuvanamalla and the Kadaṁba chief Kama, dated Śaka 1011 (P. S. and O. C. Ins., No. 90). Others dated Śaka 1067 to 1449 have not been published.


Inscriptions:—(1) Against the wall of the temple of Paṅchaliṅga-deva is an inscription of the Yādava king Śīṅgaṇa of Dēvagiri, Śaka 1145 (Arch. Rep., vol. II., pl. lxxiv, and p. 233; vol. III., p. 116; and J. B. B. B. A. S., vol. XII., pp. 2, 11). (2) In the fort, at the temple of Udachayva, another Yādava inscription of Kandhara or Kṛṣṇa dated Śaka 1174.

56. Sogal, 15 miles N. W. from Saundatti: Temple of Śomeśvara.

Inscription:—One at the water-fall; a Raṣṭa inscription dated Śaka 902.

57. Murgōd, 15 miles N. W. from Saundatti. A temple of Mallikārjuna.

Inscription:—Vijayanagara of Sadāśivadēvarāya.


Inscription:—A fragment of a Raṣṭa tablet, dated Śaka 1168.

59. ...............? An old temple of Banaśaṅkarā and Virabhada, half buried underground.

Inscription:—At the temple of Banaśaṅkarā a Western Chāluṭa inscription dated Śaka 1015.
IV.—KALÅDGI ZILLA.¹

1.—BADAMI TALUKA.

1. Badâmi, 24 miles S.S.E. from Kalådgi (15° 55′; 75° 45′). Three Brahmanical caves of the 6th century, and a Jaina one, with much sculpture and some fragments of painting, in good preservation. Also many old temples, a dargah, mosques, &c. (see Arch. Sur. Report, 1874, and Cave Temples, 1880).

Inscriptions:—(1) One in the largest cave, No. 3, of Saka 500; (2) three in Canarese on pillars in cave 3, one dated Saka 1446; (3) an old Canarese one of soon after Saka 500 outside the cave, and some names of the 6th or 7th century; (4) an inscription of the time of Sadâsivarâya of Vijayanagara (Saka 1465) on the porch of a temple to the north of the town. (See First Arch. Rep., pp. 22-27, and Third, pp. 119-121; P. S. and O. C. Ins. No. 38 to 49; and Ind. Ant.).

2. Nandikesvara, 4 miles E. from Badâmi. Temple of Mahâkâneśvara among the hills in a quadrangular courtyard, in which are also several smaller ones.

Inscriptions:—A large stone pillar lying in front of the temple is inscribed on all four sides in old Canarese characters: others in the porch, and one inside dated Saka 856 (P. S. and O. C. Ins. Nos. 50, 51, 52).


Inscription:—A Vijayanagar inscription of Achyutarâya, dated Saka 1455 (Ind. Ant., vol. V., p. 19); and others.

4. Paṭṭadakal, 9 miles E. from Badâmi (15° 57′; 75° 52′). Several old temples, both Brahmanical and Jaina, dating from the 7th or 8th century (Rep., Arch. Sur., 1874).

Several of the temples at Paṭṭadakal “are very pure examples of the Dravidian style of architecture: they are all square pyramids divided into distinct storeys, and each storey ornamented with cells alternately oblong and square. Their style of ornamentation is also very much coarser than that of the Châlukya style, and differs very much in character. The domical termination of the spires is also different, and much less graceful, and the overhanging cornices of double curvature are much more prominent and important.”

These Dravidian temples “are wanting in all that elegance of form and detail which is so characteristic of the Châlukya style, but are not without a purpose-like boldness of form expressive of stability and a certain amount of grandeur; though this is, of course, more easily observed in the larger examples in the south of India than it is in those at Paṭṭadakal. If, on the other hand, we compare it with the more modern temples, such as those at Hampi and Maisur, it will be seen how much the form lost by the gradually growing steepness of outline and attenuation of details. The modern forms are not without a certain degree of elegance which is wanting in the more ancient; but in all the higher characteristics of design, the older are by far the finest examples.”

¹ From return of the Acting Educational Inspector, No. 2770 of 12th October 1878, but extending only to the talukâs of Bågalkot, Bâdami and Hunagund.
Besides these the village of Paṭṭadakal possesses a group of temples, "not remarkable for their size or architectural beauty, but interesting because they exhibit the two principal styles of Indian architecture in absolute juxta-position" (Arch. of Dhar. and Mys, pp. 63, 64). The temple of Pāṇātha is of the northern style, and is probably rather older than that of Virūpākṣha, which dates from the early part of the 8th century.

Inscriptions:—Seventeen have been collected here, and there are probably more (P. S. and O. C. Ins. Nos. 53 to 69; First Arch. Rep., pls. xli to xliv; Second, p. 241; Third, pp. 121—127; Ind. Ant., vol. V., p. 174, &c.).

5. Bēlūr, 7 miles S.S.E. from Bādāmi (15° 51'; 75° 49'). Temple of Nārāyana in the fort.

Inscription:—Of Jayasimha Jagadēkamalla and his elder sister Akkādevī, Śaka 944, 5 ft. 1½ in. by 1 ft. 9¼ in. (P. S. and O. C. Ins. No. 70).

6. Tōlachgud, 4 miles S. E. from Bādāmi (15° 53'; 75° 48'). Temple of Bana-Śamkādevi.

Inscription:—Of Achyutarāya of Vijayanagara, Śaka 1455 (P. S. and O. C. Ins. No. 72).

7. Kaṭṭagērī, 11 miles N. from Bādāmi (16° 5'; 75° 43').

Inscription:—Of the 21st year of Vikramaditya Tribhuvanamalla (Śaka 1018), on a stone at the top of the steps at the N. end of a small tank under the wall of the fort, 1 ft. 6½ in. by 1 ft. 4 in. (P. S. and O. C. Ins. No. 71; Ind. Ant., vol. VI., p. 137).

2.—Hunagund Taluka.

8. Aiholē, 15 miles E. S. E. from Bādāmi (16° 50'; 75° 57'). Near the village is a Brahmanical cave called Rāvanphadi, and to the east is a Jaina one known as Menābasti. On the hill above this cave are many dolmens; also, nearer the other cave the ruins of an old temple called Megnut, of the 7th century. In the village is an old Vaishnava temple remarkable as "the only known example of its class as a structural building, though there are numerous instances at Kārlē, Elurā, Ajiñtā, and elsewhere of similar edifices. These, however, are all cut in the rock, and, consequently, have no exterior except the façades. It has always, therefore, been a great problem to know how the structural prototypes of these rock-cut temples were formed, and what their interior arrangements may have been. The example at Aiholē does not answer all these problems, but it goes nearer to it than any other we know" (Arch. of Dhar. and Mys., p. 67). It has been described in the First Arch. Surv. Report.

At a short distance to the south-west of the village is a temple, small but highly interesting on account of the quaint and elaborate sculptures with which it is decorated. It is now disused, and is partly in ruins, the whole of the roof having been removed. It is of about the same age as the Durga temple. It appears to have been also originally a Vaishnava temple, as there are figures of Garuda over the doors both of the mandapā and of the shrine, and a figure of Lakshmi, with her elephants, over the entrance. But there is also a figure of Siva dancing on the roof, with Pārvati holding a child.

Further to the south-west of the village, on the right bank of the river, is a large group of ruined and disused temples. The largest and most interesting of
them is the temple of the god Galiganâtha. On the front or east side of the courtyard is a handsomely sculptured gateway, still nearly entire, but only ten or twelve feet high. It is the only gateway of the kind in this part of the country.

In the same group of temples with that of Galiganâtha, and rather closer to the river, there is a temple of the god Nârâyana. It contains three separate shrines, all leading out of the central hall.

Inscriptions:—The Megûtâ temple inscription is of Pulîkêtâ II, Šaka 556, and one of the most interesting in the Canarese country (see Ind. Ant., vol. V., p. 67, and vol. VIII., Third Arch. Rep., p. 129). One on the temple of Galiganâtha is of the Râshtrakûta king Kannara, Šaka 831; and another is of Vikramâditya Tribhuvanamalla. There are at least nine others. (See P. S. and O. C. Ins. Nos. 73—84; Ind. Ant., vol. V., p. 175, and vol. IX.; Third Arch. Rep., pp. 127—138.)

9. Hunagund, 12 miles E. from Aiholé (16° 4'; 76° 7'). On a hill to the north are the ruins of a large Jaina temple. In the fort is a temple of Râmalînga.

Inscriptions:—There are inscriptions on two slabs on the roof of the verandah of Râmalînga.


11. Kelur, 3 miles S. of Aiholé. On the south of the village on a hill are five old Saiva temples. About 1½ miles to the W. of Kelur is a kôl or glen, in which is a temple of Siddheśvara with a rock excavation to the north and another to the south of it.

12. Arsibidi, 8 miles S. of Aiholé (15° 54'; 76° 0') a ruined village. Several ancient Saiva temples (a).

Inscriptions:—Many inscriptions are found here and in the neighbourhood.

13. Karadi, 9 miles E. of Hunagund. Temple of Basaveśvara on the north of the village, a small old temple, the roof supported by many pillars.

Inscription:—About ¼ a mile from this village is an old temple of Mahâdeva, with a dated inscription in the Rudra Samatsara. Another defaced inscription is near the gate of Karadi.

14. Sangam, 10 miles N. of Hunagund at the junction of the Malaprabhâ and Kriśhnâ. About 1 mile N. E. from the village is the temple of Saṅgâmesvara, about 75 feet by 40, surrounded by a large courtyard, in which are several houses and dharmãsâtâs. It is old and attributed to Jâkhanâchârya, and is regarded as of great sanctity. In the bed of the river Malaprabhâ is a cave, the fabled abode of the Rishi, the mouth of which is stopped by a large stone.

Inscriptions:—In the temple of Saṅgâmesvara are two inscriptions.

15. Amângad, 7 miles W. of Hunagund. About a mile to the E. of it is Râkhasgi, where is a temple of Kalleśvara ascribed to Jâkhanâchârya.


Inscription:—Of the Râshtrakûtas, dated Saka 722, over the door of the shrine (P. S. and O. C. Ins. No. 85).
3.—Bāgalkot Taluka.

17. Bhairanmattī, 3 miles S. W. from Bewūr (16° 11'; 75° 55').

Inscription:—Of king Tailapāhravamalla, Śaka 911; and of the Sinda chieftains Śevya and Nāgāditya; also of king Jayasimha Jagadekamalla, Śaka 955, 7 ft. 11½ in. by 2 ft. 0½ in. (P. S. and O. C. Ins. No. 86).

18. Bewūr, 12 miles E. from Bāgalkot (16° 12'; 75° 57'). Three old temples ascribed to Jakhanāchārya, dedicated to Rāmaśvara, Nārayanadeva, and Kalīkabhaṭvarī; the first is of moderate size and decorated with sculpture.

Inscription:—There is an inscription in Canarese characters to the west of the village.

19. Bāgalkot, on the Ghataprabhā (16° 17'; 75° 46').

Inscription in Devanāgarī about 1½ miles from Bāgalkot on the left side of a temple of Māruti.

20. Turchigiri, about 4 miles E. of Kalādgi. Temple of Māruti-deva of considerable celebrity, with an image of Māruti about 6 feet high. The walls are about 4 feet thick.

21. Bilgi, 12 miles N. W. from Bāgalkot. About 200 yards from the north gate is a well called Arettinbhaṅi (the well of 6 bullocks), 50 yards long by 25 wide, with galleries in the sides. It was built by Mādhavji Viṣāji in Śaka 1630. There are inscriptions to this effect in Canarese, Sanskrit, Marathi, and Hindustāni (a).

About 1½ miles N. from Bilgi near the village of Badgandi is a well about 28 yards long by 14 wide; according to an inscription on it, it was begun in Śaka 1509 and completed in 1511, by a servant of Ibrahim Adil Shāh.

4.—Mudebhāl Taluka.

22. Nālatwād, 12 miles S. E. from Mudebhāl.

Inscriptions:—(1) Near the village gate dated Śaka 1422. The stone is 9½ feet long, 2½ ft. broad and 1 ft. thick; at the head are the Śaiva symbols of a bhūga, the sun and moon, a bull, &c. (2) In the temple of Māruti, the stone is 2½ ft. long, 1½ ft. broad and 9 inches thick, and at the head are figures of Śiva, the bull, sun and moon. (3) Near the Chavadi, 3 ft. 4 in. long, 1 ft. 10 in. broad, and 9 inches thick, with Śiva, Nandi, and a worshipper at the top. (4) At the Benkan well, 2 ft. 3 in. long, 1 ft. 10 in. broad, and 10 in. thick, with cow and calf above.

5.—Bāgewadi Taluka.

23. Bāgewādi, 25 miles S. E. from Bijāpur. Basaveśvara temple is a large one, about 36 yards long by 15 wide, in a large court surrounded by a wall. It is built of carved stone and the roof of the manḍapa is carved with figures of the eight Dikpālas, &c. It contains two bhūga shrines of Malikārjuna and of Sangameśvara with a large Basaveśvara. At Bāgewādi, Basappa, the founder of the Lingāyat sect, is said to have been born in the 12th century.

Inscription:—A Canarese one at the door of the temple, much effaced.

24. Muttige, 7 miles W.S.W. from Bāgewādi. Near the north gate of the village are three small temples of Muktesvara; of Lakṣmī-Narasimha, octagonal, with an image of black stone, and containing much sculpture; and of Kāsi-Viśveśvara.
KALADGI ZILLA.

Inscription:—Beside an image of Ganapati at the temple of Lakshmi-Nârâyaṇa is a Yâdava inscription of Saunyâ Sañivatsara, in the reign of Bhillama (Saka 1111?).

6.—BIJAPUR TALUKA.

25. Bijâpur (a), (16° 50' ; 75° 47'), the old capital of the Adil Shâhi kings. Among other buildings may be named the Ibrâhim Rozah, Mihtari Mahâl, Juma' Masjîd, Dargah of Muhammad Shâh (A.D. 1600), Palace of Asarsharif. Many of these buildings are described in Arch. of Bijâpur, and Trans. Lit. Soc., Bom., vol. III., pp. 55, 63. There is also a ruined Hindu temple and other remains.

Inscription:—On the Hindu temple and in other places there are old Canarese inscriptions; and on some of the Muhammadan buildings there are Persian ones (a).

26. Tidgundi, 12 miles N. from Bijâpur; a copper-plate inscription was found here (Ind. Ant., vol. I., p. 80).

7.—SINDAGI TALUKA.

27. Álmele, 12 miles N. from Sindagi. It is said there was a large Jaina temple at the tank on the west side of the village, and numerous rude figures are found in the neighbourhood; the Darga and the old large wâdü in the middle of the village.

Inscription:—On a stone lying near the Government School-house, and said to have been brought from the wâdü of Nâdgauda. It is 2 ft. long, 1 ft. square, with Bâlabodha character on one side and Canarese on the other three, dated Saka 1007. On the top are a liûga, the sun and moon, a cow and calf, and a man standing with his hands folded (a).

28. Hippargi, 14 miles S. W. from Sindagi. Temple of Kalmeśvara in a large quadrangular courtyard; temple of Mallaya to the N.E. of the village, also in a courtyard surrounded by dharmasâlas with numerous carved figures, and a dipmâlā. Across the stream is a third old temple with a lamp-pillar, and a well said to be worthy of note.

Inscription:—In the N. E. corner of the court of Kalmesvara's temple is a stone about 4 feet long, 1 ft. 4 in. broad and 6 in. thick, with a Canarese inscription in 55 lines, dated Saka 1176, Paridhâvi Sañivatsare.

8.—INDI TALUKA.

29. Indi, 30 miles N.N.E. from Bijâpur.

Inscription:—On a stone before the chârâdi, 3 ft. 9 in. long, 16 inches broad and 8 inches thick, in old Devanâgari characters on three sides, and in Canarese on the fourth, partly illegible.

30. Salotgi, 6 miles S.E. from Indi. Temple of Siva Yogêśvara on the north of the village, with brick spires; the shrine is said to contain a raised seat like a Musalmân tomb covered with a chadar said to cover a liûga. At an annual fair Brâhmaṇas, Mâns, Musalmânûs, &c., all mingle together and eat the same food.

Inscriptions:—(1) On a stone pillar, set up for cattle to rub themselves on, at the left side of the gate, 4 ft. 10 in. long, 1 ft. 9 in. broad, and 1 ft. 2 in.
thick,—an inscription in old Devanāgarī characters, dated Śaka 867, of the Rāṣṭrakūṭa dynasty (a), *Ind. Ant.*, vol. I, p. 205. (2) Below the preceding are some lines in Hale Kannada. (3) On another stone lying inside the gate, an inscription in Devanāgarī (a).

31. Tambe, 13 miles S. of Indi.

Inscriptions:—(1) In front of the temple of Māruti, 2 ft. 6 in. long, 1 ft. 6 in. broad, and 1 ft. thick, in Canarese characters. Above are a linga, sun and moon, cow and calf and a sword. (2) Near the chāvadi, 3½ ft. long, 15 in. broad, and 1 ft. thick, in 31 lines each of 13 or 14 letters.
V.—SÁVANTVÁDI AND KOLHÁPUR.

SÁVANTVÁDI.¹

Nerur, 15 miles N. of Sundarvádi.

Inscriptions:—A number of copper-plate grants were found here many years ago (see J. B. B. R. A. S., vol. III, pt. ii., pp. 203, 212, 388; Ind. Ant., vols. VIII and IX).

KOLHÁPUR.²

In the valuable Statistical Report on the Principality of Kolhapur, compiled by Major D. C. Graham in 1854, almost all the antiquities are noticed in some detail.

1.—KOLHÁPUR, the capital, 68 miles S. from Sátárá (16° 43'; 74° 17').

(1.) The temple of Ambábáí or Mahálaháshmi is in the middle of the town, about 100 yards N.W. from the Rája's palace. The main portion of the building is of two storeys, and is built of black stone from local quarries. The domes or spires are said to have been put up by a Sańkaráchárya of Sańkasvára: they in nowise harmonize with the carved stone work below, which strongly resembles the style of the Jaina bastis of the 12th century in the Canarese districts. The Jainas claim it, but say it was dedicated to Padmávatí. The walls are covered outside by a multiplicity of mouldings, but with figures in niches along the upper portion of the lower storey. The plan is cruciform, with three shrines—of Ambábáí in the principal one, Mahákálí on the left, and of Maháśarasvatí in a smaller one on the right. The length from east to west is 144 feet, and from north to south 157 feet, and the total height of the śikhara 82½ feet. The outer and principal mándapas and the vestibule of the shrine are crowded with columns. In the court are many accessory buildings. The Navagraha and Śeshasháyí temples, said to have formed parts of Jaina bastis, were removed from other parts of the town, and fitted up in the enclosure. The carving on them is said to be very good.

Inscriptions:—(1) To the left of entrance on the left side of the porch or outer mándapa, in Dévanágári characters, dated Saka 1140; (2) on a pillar on the left hand after entering the courtyard, also in Dévanágári, Saka 1158; (3) on a pillar of the small temple of the Navagraha, to the left of the main building, in Dévanágári; (4) and a fourth is behind the temple, on the left hand when entering from the eastern gate (see Graham's Kolhapur, pp. 330-ff. Nos. 11, 13, 17, 19, 20, 21, and 23) (a).

¹ The Political Superintendent furnished (No. 1888 of 17th November 1879) a list of Mulsám buildings at Bánda only, apparently of no artistic interest. No other information has been received.
² From the very full returns forwarded by the Political Agent (No. 287 of 8th September 1879) and prepared under the supervision of Mr. Mahádev Barvé, compared with Major Graham's Report.
(2.) The Nagârkhana or Palace Gateway, is the main entrance to the palace, and stands about 40 yards north from it. It is built of black stone, and was erected between 1832 and 1837. It is in modern Musalmân style, with pieces of old carving from Jaina bastis inserted here and there. The Court-room on the upper floor is of highly polished stone, the walls being divided into reflecting panels of large dimensions, and the polished stone-ceiling is supported on massive pillars. The area covered by this building is 101 feet by 40, and the total height 64 feet.

(3.) Memorial temples: These are on the Pânchagangâ River, at the N.W. corner of the town and close to the Brahmapuri hill. They are in memory of deceased members of the royal family,—Sambhâji, Sîvâji II, and Abâ and Bâwa Sâhebs. The second, built in 1815, is the largest and most elaborate, but it is an ill-assorted combination of a large Musalmân maṇḍapa and a lofty Hindu spire covered with plaster formed into mouldings and with a few ornaments. They are linga shrines. Near by are a number of small shrines on the fine ghâts that lead down to the river.

(4.) Jaina Basti. This is an old Jaina temple in the Hemâpanti style, the outer contour of the shrine walls having obliquely-set angles. The walls are of black stone, but the spire is a copy of that on Ambâbâl’s temple, and probably of the same age. It is 73 feet long by 38 wide; the walls, with a multiplicity of horizontal mouldings, are 12 feet high, and the height of the spire above that is 34 feet. It has a porch, the width of the maṇḍapa, like the second temple at Belgaum; a maṇḍapa on four pillars of the “broken” square pattern, a very small ante-chamber, and square shrine.

*Inscriptions:*—Close to this temple are two Śilahâra legible inscriptions, dated respectively Śaka 1058 and 1064 (Graham’s Nos. 3 and 4) (Æ).

(5.) Bâbâ Jamal’s Dargah is a small building with an ill-proportioned heavy dome, built within the last hundred years.

(6.) Brahmapuri hill is said to be the site of an old fort, and the foundations of walls, &c., have been discovered on it in making excavations within the last six years. Two years ago numerous lead and a few copper coins of the Anûhrâbhritya dynasty were found, when making deep excavations. The foundations also of a Buddhist stâpa were dug up in the Kharala garden, in which was a stone-box, the lid of which bore an inscription in old Maurya or Asoka characters (see *Arch. Sur. Mem. No. 10. on Inscriptions*). Within it was a crystal casket, which, no doubt, contained a relic; but it was overturned and broken before it was noticed. There was also found a brass model of a stâpa.

There are several underground temples in the town. Three temples dedicated to Temblât are about 3 miles to the east of Kolhâpur: they were constructed about 70 years ago by Akârâm Bâbâ Yâdav. The temple of Mahâkâlî is in Budhârâr Street: goats are sacrificed to her. Temple of Prithiângirâ is believed to be very ancient. Temple of Vithâbâ near the Padmâlâ gate. Temple of Ellamâ is in the east of the city: women devote themselves to her and wear a necklace of white beads: they do not marry.

2. Panâlâ Fort, 12 miles N.W. from Kolhâpur. It is now dismantled, but contains a number of antiquities. The fort is ascribed to the Śilahâra Bhoja Râja in the 11th century, and the small quadrilateral citadel on the top goes by his name. Three entire rock-caves remain and portions of others. The gateways are the work of the Bahmani dynasty of the 15th century. The Tin Darwâjâ is still
entire, and is a good specimen of work of the kind, with a great deal of light
tracery work on the jambs and architrave. The Waghdarwājā is partially de-
stroyed; the Chārdarwājā, destroyed after the disturbances of 1844, is roughly
sketched in Graham's Kolhapur (p. 120).

Within the citadel of Bhojārājā are two large granaries or magazines
(ambarkhana) built by the Muhammadans. To this citadel the legend, told of so
many other masonry works, is also attached—that a woman was buried alive un-
der the foundation. The cave of Paraśrām Rishi is near the east end of the fort.

Inscriptions.—Seven Persian inscriptions, given by Major Graham, pp.
481-489 (a).

3. Pānda Dara, about 6 miles west from Panālā. At the head of a narrow
ravine is a group of about half a dozen caves apparently of the same plain type
as the Sirwal, Kudā, and other southern Buddhist excavations. Two of them
have halls measuring about 23 feet square, with dāgobas in the cells.

4. Jotibā's hill, 5 miles from Kolhāpur, and east from Panālā, is covered
by a labyrinth of temples and gateways. None of the present temples are of
great age; the three principal ones are dedicated to Siva or Kedarnātha, and built
of a fine blue basalt. The revenues of the establishment amount to Rs. 12,000,
of which Sindhiā pays Rs. 7,500. In the same hill are some old rock-cut cells.

5. Pāwala Caves near Jotibā's hill consist of a large one about 34 feet
square with 14 pillars, arranged as in the Konḍāne vilāra parallel to the three
inner walls, in which have been 18 or 19 cells, several of them on the left side
entirely destroyed—and outside to the right are several other rooms or cells;
to the left is a very irregular Chaitya-cave, 31 feet deep and 16½ feet wide in
front, with the remains of a dāgoba. The back of the room, however, is more
nearly quadrantal than semi-circular. To the left of the entrance are other small
apartments (a).

Eastwards near Altē is an old Jaina college, since occupied by the
Brāhmaṇs. Altē also possesses some old temples (Graham's Report, p. 324).

6. Viśālgad, 42 miles N.W. from Kolhāpur and 12 W. from Malkāpur
(16° 55'; 73° 47'), formerly called Khelnā. Whilst the Muhammadans held it, they
added a gate and bastion called the Daulat Burj, which bears an inscription,
about the date of which there is some doubt (Graham's Kolhapur, p. 339; Ind.

7. Bāvādāgad, about 36 miles S.W. from Kolhāpur, (16° 33'; 73° 58'),
ascribed to Bhoja, son of Mārasimha Śīlahāra.

8. Palsambē, 4 miles N.E. from Bāvādā (16° 34'; 73° 56'). In the
bed of the river are three large blocks that have been hewn into little monolithic
shrines. In the rock on the bank a larger shrine has been excavated for a
linga, on which a spring pours its waters.

9. Sangsē, a mile S.W. from Palsambē. In a hut temple of Śeshaśāyī
is an image of a male recumbent figure, with a female seated at the feet.

10. Raṅganagad, about 18 miles N. of Sāvantvādi, is also ascribed to
Bhoja. It was a favourite resort of Sivāji's.

11. Bhūdhargad, about 42 miles S. from Kolhāpur, dismantled after the
revolt of 1844.
12. Samangad, 14 miles E. from Bhudhargad, was dismantled at the same time.

13. Ráyabág, about 50 miles S.E. from Kolhápur and about 14 miles N.E. of Chikodí (16° 29'; 74° 50'). It is said to have been the capital of a Jaina principality in the 11th century, as were also Berud, Khelná and Sankésvara. 

(1) The Jaina basti is said to be the oldest building in the place. It is of black stone, 76 ft. by 30 ft., with massive pillars supporting the roof (Bom. Sel. CXV., p. 4). (2) Temple of Narasimha is an underground structure, 31 feet by 26 feet, with a modern sābha-mandapa added above. The image is said to be very well carved. (3) Temple of Siddheśvara on the west side of the old village is 168 feet long by 136 wide; it is of black stone, much dilapidated, but now being repaired. (4) Temple of Someśvara is of Kurundi or red stone richly worked, but falling to ruins. (5) The dome of Randullá Khán is about 32 feet long, 20 wide, and 22 feet high. It is being destroyed by vegetation.

Inscriptions.—One on two slabs in the Jaina basti, dated Saka 1124 (Graham's No. 9, pp. 330-415); a Persian one in Randullá Khán's dome, stating that it was built by Abu Bakr Vazír, and that it cost Rs. 10,300.

19. Khédrapur on the Krishná, 30 miles E. from Kolhápur and 7 miles S.E. of Kurundwád (16° 37'; 74° 45'), held in inám by the Svámi of Sankésvara. (1) The temple of Köpesvara and Dhópesvara is probably the finest in this part of the country. The walls are of black stone, richly moulded and sculptured and the sikhara covered with plaster work. In the mandapa are two concentric squares of 20 and 12 pillars, respectively, all richly carved. In front is a round structure 38 feet in diameter, on the plan of what would be a 20-pointed star, only that the spaces for four angles are occupied by the four entrances, the low screen walls support 36 short pillars, while inside is a circle of 12 columns. This Svarga Mandapa is without roof. Still farther from the temple is a Nágarkhana. The temple itself is 103½ feet in length, 65 feet wide over all, and 52½ feet to the top of the spire. The outer walls of the shrine are broken up at oblique angles as in the Nilango Hemadpanti temple (a).

(2) The Jaina basti is much smaller, the mandapa being 21 feet square inside, with a small ante-chamber and shrine, the outer wall of the latter being of the Hemadpanti, star-shaped plan. The building is of black stone, and the pillars of the mandapa are richly carved (a).

Inscriptions:—By the south door of the great temple is a Devagiri Yadava inscription of Simhadeva in Dévanágari, dated Saka 1135 (Graham's No. 10, pp. 418-424) (a).

20. Bíd or Berad on the Pañchgaṅgá, 9 miles S.W. from Kolhápur (16° 39'; 74° 11'), is said to have been the capital of a chieftainship including Kolhápur and Panála. There are many ancient ruins about the place. An old stone temple exists in the village, the walls and columns with numerous mouldings in the style in vogue about A.D. 1200; small ancient gold coins are sometimes found about the old mud fort.

Inscriptions:—Under the image is a fragment of stone, bearing part of an old inscription. Another fragment is built into the wall. There are some inscriptions in a village 4 miles east of Kolhápur close to the high road.
16. Hérlé, about 7 miles N.E. from Kolhāpur on the road to Miraj.  
_Inscription:_—A Śilahāra inscription on a stone in old Canarese characters dated Śaka 1040, making a grant to a Jain temple (Graham's No. 2, pp. 349-356).

17. Sīrōl, 4 miles N. of Kurundvād (16° 44'; 74° 40'). "There are a few very sacred temples here in excellent preservation, and one especially called Bhojaputra and dedicated to Dattātreya, an incarnation of Śiva" (Graham's Report, p. 324).

18. Homūr, 8 miles S. of Kāgal (16° 27'; 74° 20').  
_Inscription:_—Of Ballāladeva and Gandharāditya (Graham, No. 22).

_Inscription:_—On the āsana of the image of Pārśvanātha in a Jain temple (Graham, No. 18).

20. Śidnorli, 4 miles S.W. from Kāgal. Temple of Siddhēśvara.  
_Inscription:_—Dated Śaka 1199, on a slab in the wall of the portico of the temple (Graham, No. 16).

_Inscription:_—In a Jain temple, dated Śaka 1073 (Graham, No. 5).

"The territory throughout," says Graham, "teems with religious edifices, and every village is most amply supplied with temples, endowed with all the appliances in wood and stone requisite for the purposes of the grossest superstition."

**Miraj, ¹ &c.**

1. Miraj, 28 miles east from Kolhāpur (16° 50'; 74° 43'). Dargah of Pir Shamnamūr about 60 feet square, built of black stone and the dome of brick. The outer and inner courtyards are surrounded by corridors. Some verses from the Korān are on the dome inside.

2. Mudhol, 16 miles E.N.E. from Kalāḍgi (16° 20'; 75° 21'). Two old granite temples in the Jain style, dedicated to Śiva.

3. Lōkāpur, 8 miles E.S.E. from Kalāḍgi. A temple of Lōkanātha of sandstone, of fair size but probably of no great age.  
_Inscription:_—A short one.

4. Paṇchgaum, 4 or 5 miles to the west of the village, on the high road from Belgaum to Kalāḍgi, close to the roadside and apparently in Native States' territory, there is a small but typical temple, probably of Jain origin, which will before long fall down if the sides, which are bulging out, are not repaired or propped up. At Paṇchgaum itself there is a very small Līṅga shrine of rather peculiar construction, and the remains of another like it beside it (a).

¹ Return of the Political Agent, Kolhāpur, No. 310, of 17th September 1879. For other remains in the Miraj territory, see under Dharwād Zilla, p. 28.
VI.—SATARA ZILLA.\textsuperscript{1}

1.—TASGANW TALUKA.

1. Tāsgāw, 60 miles S.E. from Satārā and 15 N. of Miraj \((17^\circ 1'; 74^\circ 40')\). A temple of considerable size and celebrity, dedicated to Gaṇapati. It was begun in 1779 by Parashurām Bhāu Bhāt, and finished in 1799 by Appā Sāheb, his son. It consists of a courtyard and a temple inside. The most striking feature is the gopura, or tower, over the principal entrance to the courtyard, consisting of seven storeys, gradually decreasing till they culminate in a mere ridge. The lower storey is of stone and the remainder of brick. In the courtyard is the temple itself, over which is a brick spire. The body of the temple is of stone undecorated with sculpture, but on the walls outside are rude paintings of mythological subjects. In the temple there are images of Gaṇapati, Vīshṇu, Sūrya, and a goddess. Some of the devotees reside in the courtyard.

2. Bhosa, 9 miles S. E. from Tāsgāw, 10 miles N.N.E. from Miraj \((16^\circ 57'; 74^\circ 46')\). On the top of a high hill near the village are a number of curious cave-temples with Canarese inscriptions on slabs \((a)\). On the very summit of the hill is a tower with a stair inside; it is a station of the Trigonometrical Survey.

2.—WALWE TALUKA.


4. Machhendragadā (17\(^\circ\) 9'; 74\(^\circ\) 20'). A temple of Machhendranātha.

3.—KĀDEGANW OR KHANPUR TALUKA.

5. Islāmpur, 8 miles S. from Machhendragadā. In a low detached hill near the Karāḍh and Kolhāpur road is a small and apparently natural hollow, sacred to Tukādēvī.

6. Mālwādī, 8 miles S.S.E. from Islāmpur, and about 18 miles N. from Kolhāpur. \(1\frac{1}{2}\) miles N. from the village are the caves of Mālkēśvara \((a)\).

The approach from Mālwādī is by a footpath, very steep in its upper part till it arrives at a short distance from the summit; it then runs nearly level for a furlong or so along the face of the hill to the westward. After passing a small deep tank excavated in the rock, with a detached liṅga near it, the path turns sharp round through a depression in the ridge, and then continues nearly level for a short distance in an easterly direction on the opposite face of the hill to the caves which face the north, at perhaps 80 or 100 feet below the summit, and about 500 feet above the plain below. They are seven in number and close together at about the same level. The fourth has a built portico in front.

\textsuperscript{1} From returns of the Collector, No. 3581 of 9th July 1879, and No. 6371 of 21st November 1879; the return of Mr. Little used in the Provisional List; and the Notes of A. A. West, Esq., on the Caves in Satārā District.
supported by 7 small pillars. The front also of the cave is built, having a narrow
door into a room 26' by 21\frac{1}{2}' and 6' 9" high in the highest part: the floor is very
irregular. In the middle are four massive dwarf columns forming a square:
the inner right-hand angle between the column and wall is partitioned off so as
to form a small room. The whole surface, with the pillars, is plastered, and now
polished and blackened by time. At the back is an ante-chamber and shrine
with a linga in it, and at the right end of the front aisle is a chamber also con-
taining a linga.

To the right of the entrance is a structural Saiva temple. No. 5 is close to
No. 4 on the left, with a structural arched entrance in front. The cave is rough,
27' by 22' and 6\frac{1}{2}' high, with a rude pillar in front, and one in an unfinished state
behind. This pillar (or pilaster) is not vertical: it has a rude attempt at fluting
near the centre for a length of a few inches. This cave is used as a dwelling
place. Much of the masonry is almost new. Cave 6: a small rude open cell.
Cave 7 is close to No. 6 and similar. Further on are two shallow hollows in a
low scarp, above which is the path that leads to the tombs on the top of the
hill. From the character of the columns in No. 4 and the style of the doorways
of No. 3, these caves seem always to have been Brahmanical. A jatré is held
at this place every Monday.

7. Devarâshê, 16 mile N.W. from Tâsgânû (17° 10'; 74° 27'). An old
octagon temple of Saigamésvara, with three reservoirs of water.

8. Kadégânû, 10 miles N.N.E. from Devarâshê. Four temples of Eknâth,
one of Márutî, and two of Vîhobâ; one of the latter with a mandapa in front.

9. Kundâl, 4 miles S.E. from Devarâshê and 14 W.N.W. from Tâsgânû.
Close to this village are the Kundâl Caves of which there are two groups, the
principal one of thirteen caves is in the north-eastern face of the hill, the other
of three caves is in the southern face. In the first, Cave 1 measures 16' by 15';
No. 2, 12' 6" by 7' 6"; No. 3, 27' 6" by 22', having a row of 3 plain square pillars
across the centre; No. 4 measures 14' 6" by 9'; Ñó. 5 is a water-tank 11' square,
with steps within, leading down to the water; No. 6 is another cistern 5' by 11'
with a doorway, and having a large moulded pilaster, or half pillar carved on
the left wall: the partition between this and No. 5 is cut away at half its height,
leaving a half column in the centre corresponding to the pilaster opposite. This
is the only original ornament in the group. No. 7 measures 26' 6" by 17' 6";
Nos. 8, 9, and 10 are smaller rooms. No. 11 is a wide passage round a shrine,
behind which is a deep cistern. In the second group, No. 14 is a room 19' by
15' with a recess 7' square at the back, on the back wall of which is a rude
modern bas-relief covering the whole. On the right hand portion of the back-
wall of the main room are the remains of two old figures, life-size and in high
relief; nothing remains of one but the feet, and the other is much worn. No. 16
seems to be partially a natural cavern, with a deep cistern in one corner and a
built front; an artificial ceiling within is supported by 15 rude stone pillars.
These caves are evidently Brahmanical.

10. Ásad, 6 miles N.W. from Kundâl. In a khind leading to Yerê, is a
small tank cut in the solid rock, the front said to be supported by a pillar.
11. Šenoli, 5 miles W. from Ásad. In the hill over the village is a small natural cavern under a low scarp; a rude masonry cell has been built in it, and several little wooden bulls and other idols lie about.

12. Rénávi, 18 miles N.E. from Kuṇḍal (17° 17'; 74° 40'). On the edge of the tableland near the village, in a projecting summit of laterite, is a small irregular cell with an entrance only about 2 feet high. There are several temples round about: one rather ancient.

Inscription:—In Dévanágarí on the door-sill of the portico of this temple.¹

4.—KARADH TALUKA.

13. Karádh, about 30 miles S.S.E. from Satára at the junction of the Koiná and Krishná Rivers (17° 17'; 74° 14'). (1) About 3 miles S.S.W. from the town, at the angle of the junction of the Krishná and Koiná valleys, is a group of about fifty-four Buddhist caves, of a very plain and probably mostly early type, generally resembling the groups at Kuḍá, Mahád and elsewhere, south of Poona and Bombay (described in Jour. Bom. B. R. As. Soc., vol. III., pt. ii., pp. 58, and in Cave-Temples of India). (2) The Jamá Masjid with two lofty dome-crowned minarets stands in the middle of the town. It was built, according to an inscription in the interior, by one Ibráhím Khán, son of Kamálkhán, probably a Thanádar in the years 1566-69, during the reign of Ali Adil Sháh of Bijápur, when the kingdom of Bijápur was still flourishing. The mosque and minarets stand on a stone platform about 50 feet square and 31 feet high; the latter rise to a height of about 40 feet above this platform, and are dome-shaped. For 8 feet they are made of stone, and the remainder of the structure is of brick-work, considerably cracked and unsound. One minaret in particular is in an unsafe condition, owing to a curb of wood, which had been inserted at a considerable height from the ground, having become rotten. The mosque itself is an ordinary stone structure of considerable size. Both it and the minarets are decorated with carving and covered with plaster, but not painted. In the mosque, on the arches and pillars, are several inscriptions in Persian and Arabic; the following are translations made by the Oriental Translator:—(1) On a pillar: “Ibráhím Khán bin Kamil Khán bin Ismáel Khán, servant in the house of God.” (2) Round a pillar: “When the assistance of God shall come and the victory, and they shall see the people enter into the religion of God by troops, celebrate the praise of thy Lord, and ask pardon of him, for he is inclined to forgive.” (3) “During the time of Sháh Ali Adil Sháh, the shelter of all the people and the shadow of the favour of God—may he continue faithful and enjoy health and Khital (or grant) to Ibráhím Kamil Khán a friend of the family.” (4) On another pillar: “The beggarly, powerless and dustlike and powerless Pehelwán Ali bin Ahmad Isphálání, a servant of God in this house of God. Sunah 963. Titled (?) Tuzyet Khán completed on this date. Pray for the welfare of the builder of this mosque.” (5.) An Arabic inscription on a pillar: “May God forgive its builder for the sake of Muhammad and his descendants.” (6.) An Arabic inscription on the top of an arch: “I bear witness that there is certainly no God but God, that he is only one and that he has no sharers, and I bear witness that Muhammad is certainly his servant and prophet.” (7.) There is an inscription at the foot of an arch in Kufic characters which can-

¹ From the notes of Messrs. West.
not be made out.—(a rubbing is desiderated). (8) On the top there are the following inscriptions:—“O Ali, there is nobody young but Ali. There is no sword but the ‘Zul Fikr.’ God send blessing to Muhammad the chosen [of God], Ali the approved, Hassan the elect (of God), Husain who became a martyr at Kerbalah, Zainul Abidin, Muhammad Bâkar, Jâfar Sadik Musa ul Kâzim, Muhammad Taki Ali Naki, Hasan Ashkâri, Muhammad Madhi: the most high and glorious God hath said. But he only shall visit the temples of God who believeth in God and the last day, and is constant at prayer, and payeth the legal alms, and feareth God alone. These perhaps may become of the number of those who are rightly directed.” “Do ye reckon the giving drink to the pilgrims and the visiting of the holy temple to be actions as meritorious as those performed by him who believeth in God and the last day and fighteth for the religion of God? The most high and glorious God hath said—regularly perform thy prayer at the declension of the sun, at the first darkness of the night, and the prayer of daybreak; for the prayer of daybreak is borne witness unto by the angels, and watch some part of the night in the same exercise as a work of supererogation, for peradventure the Lord will raise thee to an honourable station. And say—O Lord, cause me to enter with a favourable entry and cause me to come forth with a favourable coming forth; and grant me from thee an assisting power.”

5.—Patan Taluka.

14. Patan, 21 miles S.S.W. from Satârâ, and 20 miles W.N.W. from Karâdh. 2 or 3 miles to the N.W. of Patan in the hills bounding the Keâla valley on the west, are two Buddhist caves. They are in a ravine under the main hills; their position marked by a large thatched temple on a spur above at a considerably higher elevation. They are cut in a small overhanging scarp in the Nalâ bed and the water falls over in front. The platform in front has been broken and worn away till it now leaves a scarcely practicable path from one to the other. The larger cave consists of a room 19 feet by 18; the front, much ruined, has had a doorway with a window 3 feet wide on each side. On the right-hand side near the front is a recess 2 1/4 feet above the floor and 5 1/2 feet long. In the left angle at the back is a seat 9' long and 2 1/2' broad. At the back are two cells 6 1/2 square; the left one containing a bed or bench 1 foot in height. Between them, in the middle of the back, is a recess 2 1/4 feet from the ground, 6' wide and 2' deep. Close to this, on the right side, is the other cave 10' wide near the front, 12' at the back, and about 15' deep, and 9 1/2 ft. high. It contains a very perfect dagoba of the plain pattern found in the earlier caves, with the chhatra carved on the roof. The doorway is 4' wide.

6.—Waraj Taluka:—No remains returned.

7.—Khatav or Man Taluka.

15. Sinâgrâpur, about 44 miles E.N.E. of Satârâ, (17° 51'; 74° 43'), the scene of a large yearly Hindu festival held in honour of Sambhu Mahâdeva, or Kamleshvara, to which as many as 40,000 people go. The temple is on a hill, and thus forms a striking object from some distance. It is built on a plan

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1 From the notes of Messrs. West.
similar to that of many of the temples of the Dekhan, and consists of a courtyard, an ante-chamber, and an idol chamber. It was rebuilt in 1708 by one Basvant Raikhogai in the time or Sivaji II. The courtyard is an oblong, about 129 feet long and 92 broad, entered from all four sides by gateways, and contains, besides the temple proper, various small rooms, a nagarkhana, and a small temple of Nandi. The temple itself consists of an oblong ante-chamber, 46 feet by 49, entered from the north, south, and east by three small doorways, about 3½ feet square. To the west is another doorway, 4 feet wide by 6 feet high, communicating with the idol chamber. This room is about 11 feet long and wide and 17 feet high, and in it is the image of Mahadeva Sambhu. Over the temple is a spire of brick, the rest of the temple being of stone; throughout it are carved images of gods and mythological beings, and also coloured representations of animals.

16. Katarkhatav, 35 miles E.S.E. from Satara (17° 34' 74° 35'). The temple of Sri Katasvar; the walls and pillars are of stone and carved. It is said to be very old, and measures 45' by 28'. The upper portion is of brick.

Inscription:—On the front is a Devanagari inscription, weather-worn.

17. Kurauli, 4 miles S.S.E. from Khatav. A similar old temple, but larger; repaired in late times.

Inscription:—On the pavement, but much effaced.


8.—Satara Taluka.

21. Mahuli is about 2½ miles E. of Satara: owing to its situation at the confluence or Sangam of the Krishnâ and Venâ Rivers it is considered a place of great sanctity, and the dead from Satara and the surrounding villages are brought there to be burned. It is divided into.—(1) Kshetra Mahuli, on the east bank of the Krishnâ in British territory; (2) Wasti Mahuli, on the west bank of that river, is the property of the Pant Pratinidhi, by whose family most of the temples were built. (1.) Descending the river, the first temple that meets the eye is one on the east bank in Kshetra Mahuli, dedicated to Radha Sankar. It was built about 1825 A.D. by Bai Sâheb Sachiv, the great-grandmother of the present Bor-panth. The temple stands on what is called the Giri Ghât, a long handsome platform of stone built by one Bapu Bhat bin Gyind Bhat about 1780 A.D. It is of basalt, and consists of a shrine and vestibule, or, perhaps as it ought to be called in this instance, a verandah supported by three small horse-shoe scolloped arches. The dome is of brick and, as far as it has any mathematical form at all, is conical; but it is broken up into gradually diminishing rows of stucco ornamentation, in which are niches filled with images. On each side of the entrance there is a dipmal. (2.) On the same side of the river is the temple of Bhulesvara Mahadeva built about 1742 A.D. by Sripatrao Pant Pratinidhi. The absence of Muhammadan forms shows that it is much older than the last. It consists of a vestibule and shrine, but the vestibule is square or nearly so, and has
no opening but a low door. The roof is supported by a few pillars, each of which is in alternate portions square, round, or octagonal. The front is about 30 feet long, and plain. The sides gradually contract by a series of offsets, which run up nearly to the top of the dome, so that the back wall is only 5 or 6 feet long. With the exception of the upper portion of the dome, which is of brick covered and ornamented with stucco, this temple is built of grey stone, and has a very solid appearance. It is not enclosed in any way. The bull is so close to the door of the vestibule that there is hardly room to enter. It is surmounted by a square stone canopy supported on each side by a broad low pointed arch, and its style seems to indicate a later date than the temple. In front are a few tombs where Gosāvis and other holy men have been buried. The Ghāṭ near this spot was built by Anandrāo Bhivrāo Dēshmukh Angaparkar about four years before this temple. (3.) The next is on the same bank as the last two, but at some distances from them and the village, and close to the Sātārā and Koḍegānḍ road, which in fact skirts it. It was built and dedicated to Rāmeśvara by Paraśurāma Nārāyaṇa Angal of Dehāṅw about 1700 A.D. Looking at it from the opposite bank, the chief object that attracts the observer's notice is the very fine flight of steps leading up to it from the river-bed. One flight with its board platform was commenced by Bājirāo II., but never finished. Though forming part of the whole structure, it would lead, if finished, rather to the side of the temple than to the temple itself. The other flight begins nearly where the first leaves off, and at an angle to it, and is said to be also the work of Paraśurāma Angal. Half way up it on either side is a small cloister of two arches, which would be perfectly circular but for a small notch in the keystone. The roof is domed and formed by concentric layers of stone, each projecting over the one below, and so diminishing in circumference till only a small hole is left sufficient to admit one stone. At the top of the steps are two dipmālas, one on either side; on the right is a small shrine with an image of the Trimūrti. In front is a bull with his face towards the door of the vestibule. He is very richly ornamented with chains and bells. Between his feet is a small liṅga overshadowed by the cobra, with two women paying adoration to it. The canopy is supported at the corners by pillars, which are square and round or octagonal in alternative courses. Above is a low octagonal dome on two courses—the lower plain, the upper with a few figures. Above this, again, is a representation of the lotus, but the stucco has fallen off. The doorway consists of a porch of stone supported on half pillars. The vestibule is too small to require any support for its roof. The only light it receives is from the low door by which it is entered. There are three domes: the lowest is over the vestibule; next comes one a little higher; and adjoining it the highest of all. They are, as usual, of brick and stucco surmounted by a representation of the lotus. Behind the temple is a cloister of five arches like those already described. A small door leads into a shrine with five small figures in black basalt. The central one is a representation of Śiva and Pārvatī. At one end is Hanumān in an upright position with his hands clasped together. (4.) Temple of Saṅgameśvara Mahādeva is, as its name indicates, close to the junction of the two rivers, on the west bank of the Krishnā and the north bank of the Vēnā and nearly opposite No. 2. From the bank of the Krishnā two flights of steps lead up to the courtyard wall, in which there is a small door opening into the quadrangular court in which the temple is situated. The temple consists of a small open verandah, in which there is a roughly executed painting of Lakṣmī, and a vestibule and shrine. In front is the sacred bull under a
canopy supported by four pillars. The breadth at the back is gradually diminished by a series of offsets which are carried up into the dome. The architecture is pure Hindu. The pillars are round or octagonal and square in alternate courses, and the roof is formed of long stones which stretch diagonally from pillar to pillar so as to form a series of lozenge or diamond-shaped spaces, filled in with square stones of less size. The flying buttresses to the platform of the sacred bull and the top of the dome deserve notice. As usual the body of the building is of basalt and the dome of brick and stucco, like No. 2. It is said to have been built by Śrípatrāo Pant Pratinidhi, and its date may be approximately fixed at 1679 A.D. Just below this temple and at the actual junction of the rivers is a triangular plot of ground occupied by several tombs built over the burial-places of a Gosain (named Bansāpure) and his disciples. The largest, under which the Gosain himself is said to be buried, is an octagonal building of grey basalt, surmounted by a low dome. The sides are open, and the triangular heads of the openings are scalloped and richly carved above; a broad ledge is carried round supported on elegant scrolls. Inside is a liṅga and sacred bull. The next in size is square with a horse-shoe opening about 6 feet high and carved pilasters on each side. The dome is of brick plastered and fluted: liṅga and bull inside. The third is a mere canopy supported on square pillars over the liṅga and bull; the dome is fluted. There are two others which do not deserve any special notice. (5.) Viṣveśvara Mahādeva, the largest of the Māhuli temples on the south side of the Vēṇā, at its confluence with the Krishnā, is said to have been built by Śrípatrāo Pant Pratinidhi about 1735 A.D. It is of basalt, and enclosed by an irregular-shaped courtyard, open on the side of the river, from which it is approached by a flight of steps. The high platform on which it is raised, the low colonnade which runs round the greater part of it; the short thick pillars in alternate courses of round, octagonal and square; the lozenge-figured stone roof, the breadth increasing from the front by offsets, and then decreasing in a similar way behind, show that it is a building of purely Hindu architecture. The length from back to front is about 50 feet. The greatest breadth is 20 feet, the least 5 feet. The interior consists of a vestibule and shrine. In the wall of the former there are two images of Ganañati and Lakṣmī respectively. The latter is of marble. The dome is of the usual material. The squareness of the form in this and other domes of the same period contrasts with the round domes of a later one. The animal forms, carved in the capitals of the pillars and the cornices, deserve notice. The sacred bull is on the usual platform surmounted by a canopy and octagonal dome, the niches of which are filled with mythological figures, and are divided from each other by figures of men on elephants. On two sides of the courtyard are cloisters with broad low pointed arches and square pillars; they are for cooking purposes, or hostelries for visitors to the temple. On another side is a building of a similar kind but incomplete. The arches of it are narrower and more pointed. At the entrance of the vestibule is a fine bell on which I could not discover any writing, but the date, in English figures, of 1744. I could not glean any information as to its history; but it was, I suspect, taken by the Marāṭhās from a Portuguese church in the Koūkan. In one of the temples on the Krishnā at Manauli, near Wāi, there is a bell which is said to have been presented by the builder of the temple, the great Nānā Phāḍnāvis. There is a tradition in that case that it was taken from the Portuguese, a tradition which is almost converted into fact by the inscription “Bene sonantibus cymbalis laudate Dominum.” A similar
bell said to have been brought by Nānā Phadnavis out of Māhuli Fort, and given to the temple at Bhimā Śāṅkar where it now is. (6.) Temple of Rāmachandra at the back of the last, to which it is very inferior in every respect, is of basalt, and said to have been built by Trimbak Viśvanāth Pēṭe in 1772 A.D. It is very small, and consists merely of a verandah and shrine. In the latter are figures, in brass, of Rāvaṇa, Lakshmana and Śitābāī. The wall behind them is panelled with broad low arches and painted with flowers, &c. The dome consists of only two polygonal courses. (7.) Temple of Vithobā built by Jotipant Bhagvat of Chinchnerā about a.d. 1730. It originally consisted of a small verandah, with carved wooden pillars opening into the shrine by a low Muhammadan arch. A hall or vestibule, with wooden pillars and door all round, was added fifteen or twenty years ago. The roof is hung with lamps. (8.) Temple of Krishnābhāī, built by Krishna Dikshit Chipulkar about 1754 A.D., does not deserve particular notice. (9.) Temple to Krishnēśvara Mahādeva built by Krishna Dikshit Chipulkar, about 1790 A.D. (10.) Temple to Bhairavadeva, built by Krishnābhaṭ Talkē about 1770 A.D. It is on a very small scale, and consists of shrine and open vestibule or verandah with three small arches. A hall with wooden pillars like that in No. 7 has been recently added. (11.) A temple with a handsome flight of steps from the river, begun by the Rāṇī of Sātārā in 1865. It is on the right of the road from Sātārā. Besides these temples there are, on each side of the road leading to the ferry, several tombs or cenotaphs to members of the late royal family of Sātārā and others. There is some simple but handsome stone carving on one or two of them. The figure of a dog sitting, which is to be seen on one of them, is said to mark the burial-place of a favourite dog of Rāja Shāhū called the "Vedā Rāja" from his eccentricities. It is probably the one which on one occasion he dressed in gold brocade, and exhibited in full darbār, and for whose use he kept up a palanquin establishment. The dog had once saved him from a tiger (vide Grant Duff’s History of the Marathas, vol. II., page 30).

22. Sātārā: Palace and Gardens is a quadrangular block of building occupying several acres, and the large open space of ground in front admits of its being seen to advantage. There is nothing very imposing about the façade, the white plastered surface of which is only broken by numerous large square windows and their wooden framework. A low verandah on wooden pillars runs along the ground floor. There is some carving on the wood work, but it is too minute to produce any general effect on the building; a gateway leads into the courtyard, round which there is a broad colonnade. The walls are covered with paintings of mythological subjects and hunting scenes. It would be tedious to go into an enumeration of all the rooms, of which there are said to be 52, as a large portion of the building necessarily consists of the apartments of the Rāṇī and royal retinue. On one side of the quadrangle is the hall of audience, at the upper end of which is a shrine dedicated to the great goddess of the Marathās, Bhavānī. It was built by Appā Sāheb about 1844 A.D. It is 83 feet long, 45 feet broad, and 25 feet high. The roof is supported on two parallel longitudinal rows of teak pillars, 16 in each row, with horse-shoe arches between the pillars. The roof is hung with lamps. Outside are fountains. In a small room opening from the colonnade above mentioned, are the thrones of Rājās Appā Sāheb and Shāhū. The carving in this room is exceedingly rich. The palace, although apparently one building, is really two, called respectively the old
and new palaces. The former was built in 1820-21 by the Râja Pratâpsînha. The latter, to which the rooms above described belong, was built about 1838 to supersede the Rangmâhal, another palace of less pretensions situated immediately under the fort. The old and new gardens and pleasure-house, to which the Râja is wont to repair in the hot weather, are separate from the palace and each other. The old ones were laid out about A.D. 1824-25 by Pratâpsînha. The house is a plain building of one storey, with a large basin for fountains in front. It has one room, of which the wall and ceilings are covered with looking-glass. The new gardens which are somewhat larger, were laid out in the same year for the Râja's brother, Appâ Sâheb. The pleasure-house is of two storeys, and has, besides the mirror room, a room hung with pictures, mostly works of native art: some, however, would seem to have been brought from England, and that, too, at no very distant date.

23. Parli is the name given to an isolated hill about 6 miles west of Sâtârà. The fort at the top is called Sujangadh, and was built by one of the Emperors of Dehli about 700 years ago. Additions were made by Nâro Ballâl Soni, Mâmlatdâr, in 1775 A.D. It is now very much out of repair: over the doorway is a Persian inscription—not translated. The temple was built about 1860 A.D. by Akâbî and Davâkâr Gosain, disciples of Svâjî's spiritual guide Râmâs Svâmi, to whom the temple is dedicated and who lies buried here. Paraśurâm Bhâu Srigâvkar repaired and ornamented this temple in 1800 and 1830 A.D., and Wairnâth Bhagvat, of Entesâvar, built the verandah. It is of basalt, with dome of brick and chunam.

24. Angapur.—The temple, which is dedicated to Gânâpati, was built by Anandráo Bhiwâroy, Dešmukha of Angapur, in 1779 A.D. It is of stone, with a dome of brick and stucco.

25. Patêsvar, 6 miles S.E. from Sâtârà. Near the summit of a hill called Patêsvar, are some five caves. Besides the caves and buildings attached to them there are three or four temples almost on the summit of the hill. One of them, sacred to Mahâdeva, is of moderate size, enclosed in a courtyard with a fine flight of steps leading down to a tank close adjoining. The other temples are small, sacred to Mahâdeva and other idols.

The caves are now, with the exception of No. 4, crowded with lingas cut out of detached blocks of stone, some of very large size. Including those in the temples 43 were counted altogether. These caves were probably of Brahmanical origin (see Jour. B. B. R. A. Soc., vol. III, pt. ii., p. 58).

26. Dégâunw.—Temple of Śrî Patêsvar with large sabhâ-mandapa and śikhara.

27. Khâdgâunw.—An excavation to the west called Morghal.

9.—JAVLI TALUKA.


29. Râjpur, 4 miles S.W. from Wâi and about 3 west of Bawadhan. A group of rudely cut Brahmanical caves, about 1,300 feet above the valley. They
communicate with one another by a passage inside the rock. They face eastward and extend about 100 feet in length.

Inscription:—A detached slab of stone, leaning against the front of the cave, bears an inscription in old Devanāgarī characters (a).

30. Bawadhan, 4 miles S.E. of Wāi. Two small caves at about 600 feet above the level of the valley and very difficult of access; the most southerly is a cell 9' by 7', with a bed-place at the back and a stone bench on the right side; the other is similar and about 65 yards northward.

31. Lohārī, 4 miles north of Wāi. On the south-western face of a short lofty spur are 8 excavations in a line extending about a furlong along the hill, and at an elevation of at least 400 feet above the valley. The four largest are evidently early Buddhist monastic residences, and one of these had two rows of pillars, three in each, from front to back, and the remains of some sculpture on the right-hand wall, which, however, may possibly have been an after insertion; another, close to it, has a dāgoba in a shrine 16 feet square at the back, a cell on each side of it, and four in the right wall, with rock beds.

32. Wāi.—At this place there are 49 temples built by the Rāsta family alone, besides others of older date; as it is unnecessary to particularize each only those of importance are mentioned. Commencing from above, the first group of buildings is on the north bank of the Krishnā, and consists of a ghat, wādā, and temple. (1) The ghat goes by the name of Gaṅgāpurī, and is a flight of 12 steps. The first portion, 200 feet in length, was built by Gaṅgādhar Rāste of cut stone in 1789. To this, one Bhāu Joshi added 76 feet and Bājrāo II. 80 feet. There is now, therefore, an unbroken length of 350 feet. At the back of this is a plain brick wall through which a door opens into the street with the Gaṅgāpurī Wādā (now the Munsif's Court) on the left and the temple of Umā Mahēśvara Paṇḍhāyatana on the right. The temple on the right was, like the ghat, built by Gaṅgādhar Rāste and about five years before it. It consists of a vestibule and shrine, and is about 40 feet high. It has all the Muhammadan forms of architecture common at the period. In the four corners are separate shrines dedicated to Viṣṇu, Lakshmi, Gaṇapati and Sūrya;—Viṣṇu's is on the left on entering, and has a wooden maṇḍapa, the back wall of which is covered with figures, so are also the outer walls. The great cluster of river temples begins at some distance nearly opposite to the traveller's bungalow. (2) A shrine with dome containing a marble bull and the image of Mahādeva Dhākleśvara. It stands on a low ghat, 75 feet long. (3) In a line with it, but near the bank on an upper ledge of the same ghat, is another temple to Gaṅgārāmaśvāra Mahādeva, built by Gaṅgādhar Rāste about 1780 A.D. It is of basalt, and consists of an open verandah with 3 scolloped arches and a shrine. The breadth in front is 32 feet. The length from front to back is about 26 feet, with the dome, which is of brick and stucco with blank panels; the height is probably about 40 feet. In front is the sacred bull with a plain canopy. (4) A temple to Gaṇapati built by Gaṇpatrāo Bhikājī Rāste in 1762 at a cost of Rs. 1,50,000, and a ghat 163 feet in length, built by Anandrāo Bhikājī. Besides the usual verandah and shrine, in which is a huge image of Gaṇapati painted red, there is a covered court or maṇḍapa 60 feet by 30. The roof is flat, and composed of square cut stones cemented with chunam. The walls are of the unusual thickness of 4 feet, which gives considerable dignity to the small arches, 5 on a side and 3 at the end, with which they are pierced. Except the dome, which is pyramidal or conical and
of brick covered with white plaster and fluted, the material used is grey basalt.
The total height is about 70 feet. (5.) Ascending the bank is a temple to Kāśi Viśveśvara Mahādeva, standing in a quadrangular court 216 feet by 95, surrounded by a wall. The temple was built by Ånandrāo Bhikāji in 1757 A.D., and consists of vestibule and shrine. Its length from front to back is 49 feet. The façade is about 28 feet from side to side. In the style Muhammadan forms prevail to a considerable extent. The spire has three rows of figures and a Muhammadan dome; the maṇḍapa of the temple is domed. The large bull in front, under a plain canopy with plain scoloped arches, is carved out of a magnificent piece of black basalt; the bells and flowers with which it is decorated are very finely cut. The most conspicuous part of this building, however, is a covered Kuṇḍa maṇḍapa at the east entrance, the roof of which is of squared stone cemented with chunam, and supported on 16 lofty pillars 10 feet apart, with neat semicircular moulded arches between them. On each side is a dīpmāl.

(6.) Temple to Mahālakshmī built by Ånandrāo Bhikāji in 1778 A.D. at a cost of Rs. 2,75,630. It is away from the river, on the east side of the bāzār. It is about 70 feet high, and consists of a vestibule and shrine, which together measure about 70 feet from back to front. The façade is 39 feet from side to side. The vestibule is open in front with two pillars and pilasters in antis. The corners at the top are rounded off by scoloped work. There is a trap-door in the floor, and the roof is formed of large slabs stretching from lintel to lintel. The maṇḍapa has two doors on each side, and the porch is wider than the maṇḍapa. The maṇḍapa has 5 pillars in depth with 2 in width, and on a lower step an additional range over a stylobate approached by three steps and tread. (7.) Temple to Viśṇu, built in 1774 A.D. by Ånandrāo Bhikāji Rāste at a cost of Rs. 2,16,250. A covered court 48' X 18' with a roof of cut stone without intermediate support leads to a raised verandah with three small Muhammadan arches, behind which is the shrine. The walls are very thick, 5 scoloped arches on each side and 3 in front—a small chattiri of Gāruḍa in front and a marble image. The following temples are enumerated to complete the list of those on the river, but do not call for any special mention. The date is a clue to the style of architecture. The prevalence of Muhammadan forms may be assumed in those that are less than a century old. (8.) The temple to Mahādeva, built by Govindpant Velankar about 1744 A.D., east of Kāśi Viśveśvara. (9.) Temple to the same by Bābā Appā Sāheb Sātē, 1854 A.D. (10.) Temple to the same with dharmaśāla attached by Chimanrāo Nārāyanā. (11.) Temple to Dattātṛaya, built by a mendicant named Venkoba Bāwā in 1861 A.D. on a ghat made by Ånandrāo Bhikāji, 1785 A.D. (12.) Temple to Mahādeva by Chimanbhat Dhirulkar about 1808 A.D. (13.) To the same, built about 1760 A.D. (14.) To the same, built by Meghaśyām-nāyak Megrek about 1740 A.D. (15.) Temple to Viṭhobā by Jāi Sāheb, the great-grandmother of the Bōr Pant, mentioned as the builder of a temple at Māhuli. (16.) Temple to Mahādeva, built by Viśṇu Bhat Dikshit about 1760 A.D. (17.) Temple to Mahādeva, built by Venkambhat Dhakne about 1760 A.D. (18.) The Rāṣṭiā’s Wādās.—Of these there are several in and about the town of Wāi. The only one that requires special notice is the Mott Bāgh, which is about 1½ miles out of wāi, standing in a large garden with water-tower and fountains. The wādā was built about 1789 A.D. by Ånandrāo Bhikāji Rāste, and is said to have cost Rs. 1,02,000. The interior walls are covered with paintings, the colour of which is unfortunately rapidly disappearing. The ceiling is very elaborately painted and gilded.
33. Dhom.—On the north bank of the Kṛishṇā, about 5 miles above Wāi; the principal temple is between the village and the river, and is dedicated to Mahādeva. It is built of basalt, and consists of a shrine with a verandah in front of three small Saracenic scolpled arches supported on pillars about 6 feet high. The arches are covered with leaves and what appear to be fir-cones. Beyond the arches there is on each side of the façade a broad band of wall carved in arabesques. The height of the building, including the dome, is probably not more than 40 feet. Opposite the entrance is a bull of polished basalt under a canopy surmounted by a dome. It is seated upon the back of a turtle (which is found in nearly all the temples above mentioned) represented in the act of swimming. To complete the illusion, it is intended that the surrounding basin should be filled with water, which does not appear to be now done. Around this principal temple are four others dedicated, respectively, to Narasiṅha, Gaṅapati, Lakshmi, and Viṣṇu. Several of the images in these temples are of yellow marble, said to have been brought from Ṭagrā. One, which stands outside by itself, is a representation of the Siva Pañchāyatana. Four heads look to the four cardinal points of the compass, and the fifth to the sky. The five temples were built about 1780 A.D. by one Mahādevaṛāo Sivārāma, Sākvār of Puṇā, where his descendants now live. A side door from the courtyard of this temple leads to a ghat built by one Nārāyaṇaṛāo Vaid about 100 years ago. On the right is a small temple to Rāma attributed to Bājirāo II. The conical dome has been broken short off by the fall of a tree. Below this, and facing the river, is a sort of cloister containing an image of Gaṅapati. The arches are pointed. The date probably about 1780 A.D.

About half a mile up the river is a small temple to Mahādeva, built by the Rāja Sāhū, who reigned at Sātārā between 1708 and 1750 A.D., and came to Dhom to bathe in the Kṛishṇā.

Two banyan trees at Mhusva. There is no record whatever of the age of these trees. They are known to be at least 200 years old, and they are probably double that age. Although the centres have decayed, the outer trunks do not show the slightest signs of any diminution in their vitality. The larger tree is 450 yards in circumference; the smaller about 100 yards less.

Bōr State.

1. Śirval, 39 miles north from Sātārā. Temple of Kedārēsvara, built by Ambāji Devji Dēśpāṇḍē about 200 years ago, is a large and fine building about 200 years old: it was struck by lightning about six years ago. There is a series of 17 Buddhist caves about 2 miles S.W. from the town, one of them with a dāgoba. They are of the same plain type as those at Karhād.

2. Ranje, 14 miles S.W. from Puṇā: a Vaishnava temple dedicated to Lakshmi Nārāyaṇa. 

Inscription:—On the temple, dated Śaka 1684.
VII.—SOLÂPUR ZILLA.

1. Ákalkot, 23 miles S.E. from Solâpur. Outside the Maindurgi gate and adjoining the Sukhibansi is a small but chaste mosque attributed to the times of the Dekhan kings. It has but one arch and two low minarets, and much plain but delicate stone work.

2. Jeluer, 8 miles S.E. of Ákalkot, near the railway;— (1) a mosque with some simple decoration said to have been built by one Farâs Khân, Vazir to some king; (2) the temple of Mâruti at the gate is Hemâdpanti; the pillars in the maṇḍapa run parallel to the front, and form a portico; (3) a small temple of Śêshaśâyî in the court of Kâsîlinga Mahâdeva’s has some figure carving about it. There is a fine well in the same court.

3. Mangrul, 14 miles S.W. of Ákalkot, and 3 miles S.W. of Karabgânw station;—shrine of Pir Sheikh Bâbâ; and at its S.E. corner is a tomb, built “by a Vazir,” with a good deal of plain decoration. It stands on a platform raised some 10 feet from the ground on arches.

At a village S. from Karabgânw are some very old Canarese inscriptions (a).

4. Chapalgânw, 6 miles N. of Ákalkot. A Hemâdpanti temple of Malikârjuna Mahâdeva, cruciform in shape or with three shrines, and about 60 feet long. The front is covered with carved figures, and the roof supported by columns.

2.—Solâpur Taluka.

5. Solâpur: the fort contains some Persian and Marâṭhî inscriptions.

6. Kandalgânw, 14 miles S.W. from Solâpur, and 6 miles N.W. of Mandrup. A Hemâdpanti temple of Kedarânga Mahâdeva. The porch has 3 pillars on each side and the maṇḍapa 5 on each side in continuation of those in the porch. There are side shrines to Mahâdeva and Malikârjuna.

7. Mardê, 8 miles S. of Solâpur;—a mosque which was originally a Śaiva Hemâdpanti temple; also the remains of a fine old Hemâdpanti well, which must have had a good deal of curious sculpture about it.

8. Kâsegaṅw, 8 miles N.E. from Solâpur. Hemâdpanti temple of Kâsêsvâra Mahâdeva, approached by a flight of steps from the courtyard; some carving and figures on the left side of the entrance. The maṇḍapa has 8 pillars.

9. Begampur (Ghodesvâra) on the Bhîmâ, 23 miles W.S.W. from Solâpur. Tomb of Begami, a young daughter of Aurangzeb, who died while he was encamped at Machanûr opposite. It is in danger of destruction from the river.

3.—Sangola Taluka:—No return.

1 From return of A. B. Steward, Esq., C.S., First Assistant Collector, No. 315 of 21st January 1880.
4.—Pandharpur Taluka.


11. Machanur, on the Bhima opposite Begampur, 23 miles W.S.W. from Solapur; a fort built by Aurangzeb; and higher up near Bahmapuri, a temple of Siddhesvara, enclosed in a paved court and said to be old.

5.—Malsiras Taluka.

12. Malsiras, 11 miles W.N.W. from Velapur; an old Hemadpanti temple of Someshvara.

13. Velapur, 20 miles N.W. from Pandharpur;—a large Hemadpanti temple of Siva, with an image of Hara Narasimha. There are two inscriptions here, dated Saka 1222, of which the following are copies by the Mamlatdar:

No. 1. स्वास्ति स्रीश्रीके १२२२ ज्युनानामसंस्थरे मार्गजीवितमात्र सोमे अपह श्रीमत भौपतापचक-वार्तू श्री रामचंद्रदेवबिजयानु श्री तत्त्वदासनाथश्री सद्वति अंगिकाविख्यातीनांसद्वति करे अनादिसिद्धद्रवितवाल्लक शिलालेखा देवसत्त्रतो नृद्दालेखा यानी पुरातन स्पायन केले. डोरोद्वार देवसर्वनिश्चलदारवेषहं कला तौलकाविख्याती डोरोद्वार केले. प्रवत्तपशां तौरितमाना अस्तु. शुमे भवनु।

No. 2. स्वास्ति स्रीश्रीके १२२२ ज्युनानामसंस्थरे मार्गजीवितमात्र सोमे अपह श्रीमत भौपतापचक-वार्तू श्री रामचंद्रदेवबिजयानु श्री तत्त्वदासनाथश्री सद्वति अंगिकाविख्यातीनांसद्वति करे अनादि सिद्धद्रवितवाल्लक शिलालेखा देवसत्त्रतो नृद्दालेखा यानी पुरातन स्पायन केले. यथा डोरोद्वार देवसर्वविख्याती दानयापद्धतिनवेषहं कला नृद्दालेखा डोरोद्वार केले प्रवत्तपशां तौरितमाना शुमे भवनु।

(सर्वस्ति जाताना उज्ज्वलान्तु दगड़वह विखिंके अधो यानी उत्तरा.)

स्वास्ति श्रीके १२२५ विभागानामसंस्थरे मार्गजीवितमात्र ५ सोमे अपह श्रीमत भौपतापचक-वार्तू श्री रामचंद्रदेव विनायकानु श्री तत्त्वदेव-मात्रमानी देवसत्त्र अंगिकाविख्याती करे अपहरे मात्र रहिते ते यें प्रवत्तपशां तौरितमाना विख्यात देवसर्वविख्याती दानयापद्धतिनने रहिते तें दानयापद्धतिनने नृद्दालेखा रहिते तें दानयापद्धतिनने नृद्दालेखा रहिते तें दानयापद्धतिनने नृद्दालेखा दोधालोगचक्षूक काटक्षीत जान्यहाथमानादेवासमाने रहिते तें दानयापद्धतिनने दानयापद्धतिनने कला विख्याती: स्वास्ति दानयापद्धतिनने हरण कौटियान मानाना जो गौरों अर्काचक्षूक सवति विख्याती दानयापद्धतिनने काटक्षीत जान्यहाथमानादेवासमाने।


6.—Madha or Mohol Taluka.

15. Wapha: a large stone slab 7' by 3', with an old inscription in Devanagari upon it1 (a).

16. Bavi: some apparently very old half underground temples, said to be Hemadpanti; they are very rude, unlike any others in the district, and disused.

17. Mohol, 18 miles S.S.E. from Madha; a temple of Hanumana, in which the image has four heads. 

Inscription in unknown characters (a).

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1 Placed in safety by E.C. Ozanne, Esq., C.S.
SOLAPUR ZILLA.

7.—Bârsi Taluka.

18. Bârsi, 20 miles E.N.E. from Bârsi Road station:—a fine large temple to Bhagwân, well ornamented.

8.—Karmala Taluka.


20. Warkut: a half built, but old, temple with 21 sculptured slabs in excellent preservation arranged along the wall (a).
VIII.—RATNÁGIRI ZILLA.¹

1.—Dāpoli Tāluka.

1. Bāgmāndla, a large coast fishing village in the Dāpoli Tālukā on the north bank of the Sāvitri opposite Bāṅkoṭ. Bāgmāndla and Kolmāndla are probably the remains of Māndal, or Māndan, an old trading place of some consequence. Barbosa (1514) has a Mandabat at the mouth of the Bāṅkoṭ river, where many ships, especially from Malabār, came taking stuffs and leaving cocanuts, arecanuts, a few spices, copper, and quicksilver.² The name and position suggest that it may be the site of Ptolemy's Mandagora.

2. Dābhol,³ N. lat. 17° 34' and E. long. 73° 16', lies 6 miles from the sea, on the north bank of the Anjāvel or Vāsiṣṭhi river, eighty-five miles south-east of Bombay. Large remains, several feet underground, seem to show that Dābhol was, in very early times, a place of consequence. An underground temple of Chāndikābālī is said to be of the same age as the Bādāmi rock-temples (550-578 A.D.) Mr. Crawford's MS. A local history, bakhar, states that in the eleventh century, Dābhol was the seat of a powerful Jain ruler, and a stone inscription has been found bearing date 3rd Vaisākha 1078 ŚāLivahana.

Of Musalmān remains the chief is, close to the sea and almost buried in cocanut trees, a handsome mosque sixty-three by fifty-four feet in its inner measurements, with minarets and a dome. The style is like that of the chief Bijāpur mosques. It is on all sides enclosed by a stone wall and approached by a broad flight of steps. In the centre of the stone terrace, in front of the mosque, is a well and a fountain. The mosque is said to have been built in 1659, by Aīsha Bibi, popularly known as lady mother, mādāhiḥah, a princess of Bijāpur. The real date is probably much earlier. The local account is that the princess, with a retinue of 20,000 horse, arrived at Dābhol intending to go to Makkā, but was kept back from fear of pirates. Determining to spend, on some religious work, the £150,000 (Rs. 15,00,000) she had with her, by the advice of the mauly visa and kāsis, she began building this mosque and finished it in four years. The builder's name was Kāmil Khān. It is currently reported that the dome was richly gilded, and the crescent of pure gold. The gold and gilt have long disappeared, but much of the beautiful carving and tracery remains. Eight villages, Bhōpāl, Saral, Isāpur, Bhōstān, Chivili, Modpur, Bharveli and Pingāri, were granted for its maintenance. After the overthrow of the Bijāpur kingdom, the grant was renewed by Śivāji (1670). The mosque still bears the name of its founder Māṣāhibah, but it is no longer used for worship. The local Musalmāns are too poor to keep it in repair. From year by year it is crumbling into ruin; the minarets are tottering; the mortar has long since crumbled away; and the loosened stones are falling from their places. In 1873 a small

¹ From Gazetteer returns.
² Stanley's Coasts of E. Africa and Malabar, by D. Barbosa, p. 71.
³ According to a local saying, Dābhol once bore the name of Amarāvati or the abode of the gods. The present name is said either to be a short form of Dābhilāvati, a name given to it from the still remaining temple of Siva Dābhilesvara, or to be a corrupt form of Dābhya according to the Purāṇas, of god-inhabited forest. Mr. A. T. Crawford's MS.
sum was granted by Government to carry out the most necessary repairs. (Nairne in Ind. Ant., vol. II, p. 280-81.) Dabhok has also a Jâma mosque built in 1650 (1059 H.) in the beginning of Aurangzeb's reign, by Pir Muhammad Abd-ullah, the chief officer, subahdar, of the district. What of the inscription on this mosque has been read runs: 'In the name of God, the Just, the Merciful. Verily mosques belong to God, so be not co-sharers with Him. The rival of this mosque in colour does not exist in the world. The best of well born Governors Pir Ahmed.................(built this mosque) in the year 1059 (1649 A.D.) of the Hijra of the Prophet, on whom be peace and blessing.' On the sea face of a third mosque an inscription has lately (1879) been found cut in wood. It begins with the usual Shia blessing of the Prophet, his daughter, and the twelve Imâms, and ends 'May God help Saâdat Ali, king of kings, who raised this building in 1558 (967 H.)' There is also a cenotaph, or mukâm, of Khâja Khîzîr, the Prophet Elias, bearing the date 1579 (987 H.), and a tomb of the Pir Azam Khân.

3. Kol, across the Sâvitri river south of Mahâd, to the south-east of the hill behind the village has two small groups of caves. The first to the north-east of the village consists of a few broken cells of no pretension as to size or style. The other group to the south-east has one cell rather larger than any of the others. All are apparently unfinished and are much damaged. In the second group are three short inscriptions.

4. Mandangad Fort, on the high hill of the same name, about twelve miles inland from Bânkoṭ, has two forts and a triple stockade with an area of about eight acres. Of the three fortifications Mandangad proper, with two reservoirs, lies to the south, Pârkot is in the middle, and Jâmba, with a dry reservoir, on the north. In 1862 the walls were in several places much ruined. The likeness of the name suggests Mandangaḍ as the Mandagora of Ptolemy and the Periplus, a town of the Konkan coast. But Mândla at the mouth of the Bânkoṭ creek is perhaps more likely. Though they are probably much older, local tradition ascribes the fort of Mandangaḍ to Sivâji, Pârkot to the Habishi, and Jâmba to Angria.

2.—Khød Taluka.

5. Mahipatgaḍ Fort, about twelve miles from Khød facing the Hâtlot pass and Makrângâḍ the Mahâbâlesvara 'Saddleback,' stands at the head of a high spur, that running parallel to the Sahyâdris is crowned by the three forts of Mahipatgaḍ, Sumârâgaḍ, and Rasâlgâḍ. Reached by a very narrow difficult pass six miles long, Mahipatgaḍ is a tableland 120 acres in area, with no surrounding wall, but with well-built battlements and gateways in six places where the approach is easy. These defences are in bad repair. The wood-work is gone, and in many places the stone work is in ruins. Of the doors the Kotvâl gate to the north is formed by two battlements one on each side and joined with parts of the ramparts; and from the Khød door to the south are still traces of the path by which the garrison received their supplies.

3.—Chiplun Taluka.

6. Chiplun, N. lat. 17° 30' and E. long. 73° 36', the chief town of the Chiplun sub-division, and twenty-five miles from the sea, on the south bank of

\[1\] Bom. As. Soc. Meeting, September 1879.
the Vāsishtī river. Chipalun, the first home of the Koṅkanasths or Chitpāvan Brāhmans, according to local tradition was peopled with Brāhmans and supplied with sixty ponds and sixty gardens by Parāsurāma the reclaimer of the Koṅkan; it has for long been a place of consequence. In the seventeenth century it was a great village, very populous and plentifully supplied with all kinds of provisions.

About a quarter of a mile south of the town is a series of rock-temples. Of these the chief is a tolerable large hall twenty-two feet long by fifteen broad and ten high, with, at its inner end, a Buddhist relic shrine or ādīgoba. There are also two or three smaller caves and a deep pond thirteen feet square. Three stages on the road from Chipalun to Karad in Sātārā is another series of Buddhist caves, consisting of a room with a small round relic shrine, six feet in diameter, and a hall, āla, nineteen feet by eighteen, with a raised seat at one corner and three recesses at the inner end.

7. Anjanvel, N.lat. 17° 31' and E. long. 73° 15', stands on the south shore of the entrance to the Vāsishtī or Dābhōli river: Anjanvel fort, called Gopālgad, was built by the Bijapur kings in the sixteenth century, strengthened by Sivāji about 1660, and improved by his son Sambhāji (1681-1689). It stands on a gently sloping point on the south shore of the creek entrance half a mile from Anjanvel. It covers seven acres, and is surrounded on three sides by the sea, and on the fourth by a deep ditch now partly filled. There is no complete line of outworks, only one or two covered ways leading down to batteries. The fort walls, built of stone and mortar, are very strong about twenty feet high and eight thick, with twelve bastions at some distance from each other, until very lately, armed with cannon. South of the fort is a deep trench eighteen feet broad. There are two gates to the east and to the west. On either side of the west gate is a guardroom. The interior of the fort still has traces of small houses. There are also three wells, with a plentiful supply of water. Near the wells is a building said to have been the store-room, close to it a granary, and, at a little distance, the governor's palace. Some Persian verses on a flat oblong stone give the date 1707 and the builder's name Sidi Sayyid. The verses are: 'Whoever built a new mansion, when he was called away did it not belong to another? God is immortal and all else subject to death. When the kind king, the light of the world, ordered, the fort was made which he could not live to see, Sidi Sayyid (built) the port. Written on the 10th of Zil Hajj the first year of the reign, Hijra 1119 (1707 A.D.).'

4.—Sāngamesvar Taluka.

8. Saṅgamēśvara, N.lat. 17° 9' and E. long. 73° 36', a town on the Sāṣṭri river, about twenty miles from the coast,—the meeting of the Alaknandā and Varunā, is a place of some sanctity and of high antiquity. According to the Sahadāri Khandā it was originally called Rāmakṣetra and had temples built by Parāsurāma or Bhārgava Rāma. In later times, perhaps about the seventh century, a Chalukyan king Karṇa, coming from Karavira or Kohapōr, made Saṅgamēśvara his head-quarters, and, founding a city, built a fortress, temples, and

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1 A stone has lately been found at Chipalun bearing the date 1185 (S. 1078) Jour. Bom. As. Soc., September 1879.
palaces. Of the temples one, called Karṇeśvara after its founder, remains. Saṅgamėśvara continued for some time the head-quarters of a Chālukya chief. It is mentioned in a Chālukya grant probably of the eleventh or twelfth century. In the fourteenth century it was for long the residence of Basava, the founder of the Lingāyat sect. Two miles up the river, in old Saṅgamėśvara, called the kaebā to distinguish it from the new town, pet, are several interesting temples. The chief of them is the temple of Karṇeśvara already referred to. But the shrine of the Saṅgamėśvara temple is said to be older dating from as far back as Parāṣurāma’s time. Karṇa is said to have built or repaired 360 temples and granted the revenues of many villages for their support. Every year on Māgha vadya 30th (January-February) a fair is held attended by about 1,000 persons. At the meeting of the rivers are several sacred places, tīrthas, among them one known as the cleanser of sins, dhātāpāpa. There are also some rock excavations here.

5.—Rajapur Taluka.

9. Adivra, 12 miles west of Rajapur, has a well known temple dedicated to Mahākkāli. In her honour, a fair is held from the second to the tenth day of the first fortnight of Āśvin (September-October). Petty shops are opened and about 1,000 persons attend.

10. Rajapur, N. lat. 16° 38’ and E. long. 73° 22’, the chief town of the Rajapur sub-division, is built on a slope rising from the water’s edge, at the head of a tidal creek, thirty miles south-east of Ratnagiri and about fifteen miles from the sea. At the time of the first Musalmān conquest (1312), Rajapur was the chief town of a district. In 1638 it is said to be one of the best Dekhan maritime towns.

At Vāde-Pādel and at Śāgva both near Vāgotana are some ruined cells probably Brahmanical.

11. Dhopesvara, a mile or so west of the town of Rajapur. A noted temple; the village revenues are alienated for the support of the shrine, and every year a fair is held on Śivarātra (February-March) attended by about 1,000 people. A procession is formed, and, the idol, covered with a gold mask, is carried round the temple in a palanquin.

6.—Devagad Taluka.

12. Khārepātan, about 25 miles up the Vijayadurg river. On a small hill overlooking the town, is a fort about an acre in area. The walls and bastions

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1 The date of this Karṇa, who seems to be the same as the founder of the Mahālakshmi temple at Kolhāpr (J. B. B. R. A. S., vol. XI, p. 100), has not yet been fixed. The style of building is supposed (J. B. B. R. A. S., vol. XI, p. 107) to point to some time about the 8th century A.D. At the same time, according to some verses in the Kolhāpr Mahālakshmi temple, Karṇa flourished about 100 A.D. (30 Śālavāhan) (J. B. B. R. A. S., vol. XI, p. 104), and according to the Saṅgamėśvara Māhāmya he became king in 178 (Ś. 100). J. B. B. R. A. S., vol. XI, p. 99.

2 J. B. B. R. A. S. 100. According to Liet. Dowell (1829) Karṇa repaired temples originally built by Parāṣurāma. Mr. Dowell noticed that the chief temple was of the same age and style as the Kolhāpr temple. There were then (1829) the remains of over a hundred ruined shrines. *Bom. Rev. Rec.* 225 of 1851, 2730.

3 Jervis’ *Konkan*, 81.

4 Mandelslo in Harris, vol. II, p. 130.
were taken down in 1850, and used to make the Vágotan landing place. The sites of twelve or thirteen mosques are shown, and the remains of one, the Jamá mosque, prove it to have been a building of large size. Outside of the limits of the present town is a very large brick reservoir, ruinous and nearly dry, with an inscription, stating that it was built by a Bráhman in 1659. Near the middle of the town is a half buried stone believed to have been the boundary between the Hindu and the Musalmán quarters. And in the middle of the town there is a colony of Karnátk Jainas and a Jaina temple said to be the only one in the southern Konkan. In the temple is a small black marble idol, found three or four years ago in the bed of the river. Copperplates of the Rāṣṭrākūṭa dynasty were found here (Ind. Ant., vol. II, p. 321).

7.—Málvān Taluka.

13. Áchra, about 10 miles north of Málvān. Temple of Rámēśvara. The principal building, enclosed by a stone wall and surrounded by a paved courtyard, measures sixty-three feet by thirty-eight, and, besides the shrine, has a large rest-house with accommodation for all Hindu castes. A fair, held yearly on Rámnavami in Chaitra (March-April), is attended by about 1,000 people from the neighbourhing villages. The village revenues (Rs. 2,500 per annum) are, by a grant of Sambhu Mahārāja of Kolhapur dated 1674, set apart for the support of the temple.

14. Bharatgad Fort, on the south shore of Bhālvali creek, on a hill commanding the Málvān village of Masura, has an area of between five and six acres. The inside of the citadel is an oblong of 105 yards by sixty. The citadel walls are about seventeen or eighteen feet high and five feet thick. At the opposite ends of a diagonal running north and south are outstanding round towers. Within the citadel, about a quarter of its whole length from the north end, is a square watch tower reached by steps. Close to the north tower is a small temple, and near it is a well, about 223 feet deep, cut through the solid rock. About seventeen yards from each side, and 100 yards from each end of this citadel, is an outer wall with nine or ten semicircular towers. The wall is ten or twelve feet thick with an outer ditch. It is not very strong and seems to have been built without mortar. In 1862 the walls were in fair order.

15. Suvarnādurg, the golden fortress, with an area of eight acres, on a low irregular island, about a quarter of a mile from the shore, surrounded by a very high wall, is perhaps the most striking of the Ratnagiri coast forts. Great part of the fortifications are cut out of the solid rock and the rest is built of blocks of stone ten or twelve feet square. Relieved by bastions, and broken by one rough postern gate just above high tide mark, the walls are so overgrown with trees and bushes, that, except at low tide, it is impossible to walk round them. Within the fort are several reservoirs and a small step well with water enough for a large garrison. On a stone at the threshold of the postern gate is a figure of a tortoise, and, opposite it on the wall towards the left, one of Máruti, the monkey god. There are two guard-rooms to the right and left, and rooms also under the bastions. At a little distance is a stone building plastered with mortar, said to have been the magazine. Some very extensive foundations

\[1\] Gov. List of Civil Forts, 1862.
are probably the sites of old palaces. In 1862 the walls and bastions were in
good repair, but the gateway was ruinous. There were fifty-six guns all old and
unserviceable.
Suvarnadurg was built by the Bijapur kings in the fifteenth century, and in
1660 strengthened by Śivāji, and was in 1698 a station of Kānhoji Angria’s
fleet and in 1713 was formally made over to him by Sāhu Rāja. Under
Kānhoji’s successor Tulāji, Suvarnadurg became one of the head centres of piracy.

16. Mālvān,¹ N. lat. 16° 4' and E. long. 73° 31'. In a bay, almost
entirely blocked by rocky reefs, there were formerly three small islands, two of
them about a quarter of a mile from the shore, and the third separated from the
mainland by a narrow channel. On the larger of the two outer islands stands
the famous fort of Sindhudurg, and, on the smaller, the ruined fort of Padamgad,
now, at low tide, connected with the mainland by a neck of sand. On what once
was the inner island, and is now part of the mainland, lies almost hid in palms
the old town of Mālvān. This inner island was called Medha, but the channel
separating it from the mainland has been long dried up. This island stretched
from a point about a quarter of a mile to the north of the old residency to the site
of the custom house on the south, and in it stood the old fort of Rājkot. The
modern town of Mālvān has spread far beyond the limits of the former island.

About the middle of the seventeenth century, when Śivāji fortified
Sindhudurg, the creek about a mile and a half north of Mālvān was navigable
some miles up to Maland or Milandi then a place of considerable trade.² In
1750, under the name Molundi, it is mentioned as a fortified town belonging to
Bhoṅśela. The similarity of the name Melizigeris, the island of Meli, and the fact
that the chief export was pepper, (Lassen Ind. Alt. I., 327) would seem to make
it probable that Ptolemy’s island of Melizigeris, and the mart of Melizeigara,
mentioned in the Periplus and perhaps Pliny’s Zigerus, and Strabo’s Sigerdis
were the island-town of Milandi or Mālvān. Ibn Khurdādbä (cir a.d. 900)
mentions Māli, an island five days’ south of Sanjān in the north of Thāna,
(Elliott’s History, vol. i, p. 15) and Al Biruni (a.d. 1030) has Mālia south of
Saimur, that is Chaul in Kolāba (Elliott, vol. i, p. 66). This may refer to Mālvān
or Milandi but they more likely belong to the Malābar coast. Compare El Idrisi
(a.d. 1150) in Elliott, vol. i, p. 85.

The chief object of interest is Śivāji’s fortress and coast capital, Sindhudurg,
or the ocean fort. On a low island, about a mile from the shore,
although less striking than Suvarnadurg, it is very extensive³—little less than
two miles round the ramparts. The walls are low, ranging from twenty-nine to
thirty feet.⁴ They are on an average twelve feet thick, and have about thirty-

¹ The name Mālvān is said to come from the great salt marshes, māha lavāṇa, to the east
of the town.—Mr. G. Vidal, C.S.
² Nairne MS. Dom João de Castro (1538) mentions that at low tide gallies could enter
³ The figure of the fort is highly irregular with many projecting points and deep inden-
tations. This arrangement has the advantage that not a single point outside of the
rampart is not commanded from some other point inside. Report on the condition of forts
in South Konkan, 1828.
⁴ On the sea side so low are the walls that at one place they seem almost below high
water level, and inside of the fort are masses of wave worn rock and stretches of sand.
Nairne’s Ms.
two towers from forty to 130 yards apart. The towers are generally outstanding semicircles with five embrasures for cannon. The entrance is at the northeast corner. The area of the fort is forty-eight acres. Once full of buildings it is now a mere shell with nothing inside but a few small temples. To the Maratha Sindhudurg is Sivaji's cenotaph and in its chief shrine Sivaji's image is worshipped. The image is of stone. The head is covered with a silver mask, or, on high days, with a gold one. In the stone of the walls prints of Sivaji's hands and feet are held in reverence and protected by small temples.

17. Masura, about half way between Malvan and Maland, or Milandi on the Khilnivati creek, has been identified with the Muziris of Ptolemy and the Periplus, then one of the chief places of trade in Western India. Muziris was probably further south on the Canara or Malabar coast.

18. Nivti, six and a half miles south of Malvan and eight north of Vengurla. At the mouth of a small creek in rather a striking bay, stands Nivti fort in the village of Kochra. If Rennell's suggestion, that it is Ptolemy's (150) Nitra and Pliny's (77) Nitrias 'where the pirates cruized for the Roman ships' is correct, Nivti is an old settlement. But as far as has been traced it has never been of importance as a centre of trade.

1 In 1862 the walls and bastions were with a few exceptions in a fair state of preservation. Within the walls were thirteen houses, three temples, and one dharmaśāla. There was, in one of these temples, an effigy of the Maratha monarch, Sivaji, held in the greatest veneration. Gov. List of Civil Forts, 1862.

2 Grant Duff in Nairne.

3 But for their exceeding smallness these imprints are very accurate representations of a hand and foot. Mr. R. B. Worthington, C. S.

4 Nairne's MS. Monday is the chief day for Sivaji's worship and the Kolhapur chief sends turbans and other presents. The shrine is seldom visited by pilgrims and is not honoured by a fair. Mr. G. Vidal, C. S.

5 Ind. Ant., vol. II, p. 293.

6 Muziris by Forbes, 1788 (Or. Mem. IV. 109), and by Rennell, 1788 (Map of Hindustan XXXVII), has been identified with Mirjan near Kumta in North Canara. Dr. Caldwell's suggestion (Dravidian Grammar, Introd., p. 97) that Muziris is Muyir-kotta, the modern Kranganor in Cochin, though this is much further south than Ptolemy puts it, is now generally accepted (Balfour's Cyclopedia, Muziris: McCrindle Periplus, 131). Yule (Cathay III. 374) marks it doubtful.

7 Rennell's Memoir of a Map of Hindustan, p. 31. Nitra or Nitrias is more commonly identified with the Periplus (247) Naoura and so probably with Honavar. McCrindle's Periplus, p. 130. In 1819 its trade was quite insignificant. Malvan Resident to Government, 31st May 1819. Rev. Dia. of 141 of 1819, 2299.
IX.—KOLĀBA ZILLA.

1. Kora Fort, on a rock about 400 feet high running half across the mouth of the river at Chaul. In plan and works it is different from any other on the west coast. It was taken by the Portuguese in 1594 and rebuilt by them between 1646 and 1680. It is about half a mile in length. There are several Portuguese inscriptions in it. The greater part of the works is still in good preservation. The promontory is fortified all round and crossed at the top by two lines of walls with gateways and bastions, and several of the gateways have the names of saints engraved upon them. At the point commanding the entrance to the harbour is a large battery, and the level space between this and the bottom of the hill apparently contained the quarters for the troops. The chapel, now roofless, is in the highest part of the fort and close to the magazine. (Ind. Ant., vol. III., pp. 100, 181.)

2. Rēvadāṇḍa, Alibāgh. Ruins of large Portuguese buildings, principally churches built between 1630 and 1700 A.D.

Two miles north-east are two Buddhist caves.

3. Agarāwa—Muhammadan mosque with an inscription;—also a Hamamkhāna in ruins, built by a courtier.

4. Chaul.—Many temples, tanks, &c. The temple of Śrī Hingalāja—in which are also images of Ashapuri and Chatuśśringi. The temple is said to be old, but is small and covered with whitewash. The temple of Dattātrēya has an inscription round the pāduka.

5. Rayasadāth Fort, 16 miles north from Mhār. On the temple of Mahādeva inside it is an inscription in honour of Śivāji.

6. Pāl—about a mile north-west from Mhār—has a group of caves excavated in the sides of a hill, with some inscriptions (surveyed).
X.—PUNÄ ZILLA.\(^1\)

1.—INDAPUR TALUKA.

1. Palasdeva on the Bhimā, 13 miles N.W. from Indāpur (18°15'; 74°57'), formerly called Ratnapur. The temple of Śiva is built of stone below, and the upper portion is brick.

2. Narsingpur, 12 miles S.E. from Indāpur at the junction of the Bhimā and Nirā. Temple of Śrī Lakshmi Narasimha, built by the Vīrchhorkar about 150 years ago. It is octagonal and built of black stone. The apex is of copper, gilt with gold. It is 70 feet high.

Pilgrimages are held in the month of Vaitākha. The idol of this temple is known by the name of Śrī Lakshminarasimha, whence it is called the temple of Narasingpur. A fable is given in the Purāṇs called the Narasingha Māhātmya. It is as follows:—Narasimha became incarnate for the sake of one of his votaries called Prahlāda. Prahlāda made a sand mūdi for worship and through mistake left it there, and it afterwards became established. The reason for the name of Śrī Lakshminarasimha is that the god was represented with a lion’s face and man’s body and with a woman by him.

2.—BHIMATHADI TALUKA.

3. Dhoṇḍ, 8 miles E.N.E. from Pāṭas, on the Bhimā. (1) A temple of Bhairavādeva said to have been built by Mādhavji Sinde, to whom the village was given as an inām. It is of stone with a superstructure of brick. (2) Temple of Vithobādeva, by the same; also in the village a large door called ‘Ves’ of polished stone.

4. Pāṭas, about 2 miles from the railway station. Temple of Nāgasvara Mahādeva, is said to have been built about 200 years ago. It is constructed of hewn, polished stones, and has an audience-hall with verandahs on both sides.

5. Supā, 8 miles S.S.W. from Pāṭas. (1) Dargah of Shāman Shur Pir, with a dharmaśālā. A large fair is held on the 16th Zilkād. (2) Temple of Tukobādeva built by Anājī Rāo Marātha.

6. Kurkamb, 5 miles S.E. from Pāṭas. (1) Temple of Phiraṅgāi Devī. (2) A similar but smaller one to the same idol stands on a hill near the village; in this latter there is an inscription dated 1681:

\[ \text{श्री चरणी तत्स्थ वंश निरंतर वणमाली नाइक निवासकर त्याचे पुत्र मुणोजी नाईक त्याचे पुत्र संभाजी नाईक त्याचे पुत्र तुकाराम नाईक त्याचे पुत्र अमृतराम शाहाजी व मिराजी नाईके निवासकर त्याचे पुत्र संभाजी नाईक निवासकर देवसुल तिथि फल्टण देना याणि श्रीचे आध्यात्मिक देवालय समय सिद्ध केले. श्राके १६८१ सीमे नाम संस्कारे. श्रवण सुद्ध पंचमी, श्रीरस्तु.} \]

\(^1\) From Collector's returns of 16th March 1878. Those for the northern talukās prepared by the late G. H. Johns, C.S., are good and inserted almost verbatim; the others very meagre in details.

2 781-21
7. Roti, 3 miles S. of Pātas. Temple of Tukāidēvi built by the Medhē family.

8. Pargānw, 11 miles N.W. from Pātas. A temple to the same idol, which is said to have been brought from Tuljapur.

3.—Purandhar Taluka.

9. Malhāragad, 5 miles N. from Sasvād, fort built by Bhivrāo Eshvant and Krishnaji Mādhavrao Phānsā about 1775 A.D. There is an outer line of fortification taking the triangular shape of the plateau, and an inner square one. It contains temples of Khāndobā and Mahādeva. The main entrance is at the N. E. corner.

10. Jejuri, 10 miles E.S.E. from Sasvād. Temple of Khāndobā-Malhār-Mārtanda-Bhairava-Mhālasakkhānta,—Khāndobā, because he has a dagger; Malhār, because he killed the demon Manimall. The temple was built by Malhārrao Holkar and completed by Ahalyābāī. There are several short inscriptions, all modern.

4.—Sirur Taluka.

11. Rānjangānw at the junction of the Bhimā and Muṭhā-Mulā. Temple of Ganaḥapatī. The village is supposed to be the scene of one of the Ashta Vināyaka Avatārs of that divinity. The other seven Ashta Vināyaka temples are situated at Morgānw, Theur, Lenādri, and Ojhā in the Pūnā Collectorate, at Pāli in the Pant Sācī’s territory, at Mad in the Thāna District and at Sīdtek in the Collectorate of Ahmednagar. The present temple at Rānjangānw occupies, it is said, the site of an old Hemāḍpanti edifice, of which 4 pillars remain, two of them at the entrance to the enclosure. The present shrine is said to have been constructed by Chintāmāna Mahārāja Dēva two centuries back, and on the north side there is a fine corridor with a façade of 15 arches, each arched compartment being vaulted in a low conical form. This arcade is due to the Povār family, and is contemporary with the present temple. A flight of steps leads to the roof of the corridor which is flat and a pleasant place of resort during the jatrā season, i.e., at Gaṇeśa Chaturthī. The temple consists of a mounda with rows of wooden pillars and an outer and inner Garbhārā; a stone rāt is stationed at the entrance of the mounda, as the usual vāhana of the elephant-scented god. The outer Garbhārā is surmounted by a small sikhara and the sanctuary by a more imposing one; both sikharas are somewhat rude; the larger rises in four storeys, the lowest being the widest, and the three higher ones being each ornamented with a frieze; a small kalaśa, flanked by 4 minars completes the spire. There is a tiny shrine dedicated to Mahādeva on the extreme west, i.e., beyond the Garbhārā and joined to it. The cornice of both temple and corridor is supported by brackets of the Phallic symbol type.

12. Pābal, 25 miles N.N.E. from Pūnā. Old temple of Nāgēsvaṭa Mahādeva on the west of the town, said to have been built 5 centuries ago by Kānhu Rājpātak. The mounda is divided into three small aisles by two rows of 3 pillars each, the outermost pillars being slightly sculptured. In front and on the east is a small tank in the Hemāḍpanti style, constructed, according to tradition, by Kānhu’s favourite dancing girl. Flights of steps lead down to the water and the side walls contain small niches with sculptured jambs. On
north-east of the temple is a fine Stambha; its shaft, which stands on a lofty pedestal and supports a massive capital, is monolithic (a). (2) Mastân Bâl’s tomb, to which a mosque is attached, is situated among some fine trees in an enclosure on the north of Pábal. This lady received as sarangdâm Pábal and the neighbouring villages of Kendur and Loni from Bâjrâó Peswâ, and though she died in the Saniwâr Palace at Puñâ, she was buried in her imâm town of Pábal; she was probably a native of the north of India, and is said to have been taken captive by Sindhia in his wars in Hindustân and to have been made by him a present to the Peswâ. There is nothing of architectural merit in her tomb or its surroundings.

13. Talegâûw Dhamdhêrê, 20 miles N. E. from Puñâ (18° 40’; 74° 12’). Of the many temples in this town the most remarkable are: (1) Siddhêsvâra, a large Śaiva shrine enclosed by lofty battlemented walls and built on an elevation. A Kulkarni of Talegâûw, who was also Sindhia’s Divân, is said to have erected it. On the east and west there are high flights of steps leading into the temple enclosure. (2) Gañapatî’s temple owes its existence to the Dhamdhêrê family. The sikhara surmounting the Garbhârâ is profusely adorned with quaint little figures in niches, and the vestibule is entered on the east and south through arched openings, and has a vaulted roof. (3) Nâthâ’s shrine is built on the bank of the river and is dedicated to the Sâdhû whose name it bears. On Sivarâtra there is a jatrâ of about 3000 persons to this shrine. Nâthâ lived in Sivâji’s time, and was a friend of Itnâk Bâwâ whose tomb is in the Musalmân cemetery to north-east of the town. The townsfolk have a tradition that Nâthâ and Itnâk were great card-players, and spent most of their spare time in playing together. This shrine is supported by inâm land assessed at Rs. 49, and is the scene of a jatrâ of about 2000 persons on Mâgha Vad 13. (4) Uttarêsvâra temple was built by one of the Mahâjan family about two centuries back. There is a fine well on the north side, and an ancient Dipmâl outside the enclosure. (5) Taklêsvâra is an old building dedicated to Mahâdeva and is to the west of that of Gañapatî. There is an old dharmasâlâ opening into the bâzâr through which this temple is entered. Besides these sanctuaries, there is a temple outside the town, about half a mile to the north-west, dedicated to Bhairava,—a quaint old structure, enclosed by walls; its mandapa is divided into three aisles by two rows of low stone pillars supporting brick arches.

5.—JUNNAR TALUKA.

14. Jumnar (19° 12’; 73° 56’). There are about 140 caves in some six groups round Jumnar, which have been described in Ind. Ant., vol. VI, p. 32, and Cave Temples of India.

Among the Muhammadan remains is the Jumâ Masjid is said to be 500 years old, and there is no doubt that it occupies the site of an old Hindu temple. It is approached through a narrow gateway surmounted by an arch which is flanked by 4 minars; the gateway is recent as the year 1235 (Hijra) is engraved below the arch; the roof of the mosque is flat and wooden, and is supported by 18 stone pillars; these pillars are plainly Hindu,—a fact admitted by the Musalmân in charge; the outermost row of pillars, 6 in number, are assisted in supporting the roof by beautifully carved wooden brackets, which are taken by the goldsmiths of the town as patterns in carving their ornaments; the front is surmounted by six minarets.
The present fort of Sivneri outside the town on the south-east is of Musalmân origin. It is accessible on the south side only, where a steep ascent conducts to the entrance gateway, which is massive and flanked by towers; several other gateways, all strongly built and bastioned, are past through before the first of a triple line of fortifications is entered, and when the fortress proper is gained and the summit of the hill, which is near 1000 feet above Junnar, reached, the thought can scarcely fail to present itself that nature and art combined have created here one of the most impregnable of mountain strongholds. The present fort was built about A.D. 1445 by Malik-al-Tijar, the lieutenant of the Bahmani king Alâu'd-din II., but doubtless additions were frequently made to the fortifications under subsequent rulers. It played a not unimportant part during the earlier Marâtha period, and is celebrated as being the birthplace of Sivajî. A memorable night attack was made on it in 1680, near the close of Sivajî's career. The most striking of its remains is a mosque with two flanking minarets, the latter being united by a graceful flying arch. This mosque is built over a rock-hewn tank, the water of which outlasts the hot season, as does also that of several of the other reservoirs on the hill. On the summit of the plateau is an Idgah, and the tomb of Adam Subhedâr.

Perhaps the most interesting buildings are those outside the town on the east; and the most ancient of these is a Dargah close to and on the right of the high road as one goes from Junnar to Nârâyânyâgâv. It is plainly built and has three entrances, and some of the stones used seem taken from a Hindu temple. North of this Dargah and near the Delhi Ves is an old mosque, said to be of the time of Shâh Jehân.

About a couple of miles east of Junnar is a garden of some extent called the Âfiz Bâgh. More than one solution is given of the name, but perhaps the most plausible is that which makes Âfiz a corruption of Habshi, this garden and its mansion having, tradition states, been in the possession of, if not founded by, an Abyssinian chief. The mansion is a substantial, and not inelegant building: three balcony windows on the south side overlook a small tank; these windows are supported by somewhat heavy looking brackets, and are canopied; the east and west sides have each a bay window; the entrance is on the north, the steps being flanked by bay windows similar in adornment to those on the other three sides; there is an upper storey to the house; the roof of the ground floor is arched, and ornamented with lozenge-shaped mouldings.

At a little distance west of the garden, and therefore nearer Junnar, is a fine Dargah or Gumbaz which is supposed to contain the ashes of the Habshi founder of the Âfiz Bâgh. This mausoleum has a domed roof, and within it are nine tombs said to be those of the Habshi, his wife; six children and a servant. There are entrances on the south and east. The south entrance is beautifully carved and pierced; it is flat-headed, with pierced work above, and sculptured jambs, and is contained within an ogee arch; there is an inscription above the lintel. The east is a narrow doorway under a pointed arch. The interior is an octagon, and every other octagonal side is embrazured and arched; the west is covered with texts from the Qurân. The exterior walls form a quadrangular figure; the upper portion of the wall-veil terminates in an artistic cornice of brick and chunam, consisting of pointed arches resting on tiny pedestals and interlacing each other; a small minaret graces each of the four corners of the building. The walls are, as regards ornament, divided into two series of blank and arched windows, the upper consisting of five and the lower of three windows, the middle, lower panel on the south and east walls being exchanged for a doorway.
To the west of this large mausoleum is a small Dargah, with a pyramidal roof.

15. Behlâ, 21 miles E.S.E. from Junnar (19° 7'; 74° 15'), contains a fine Hemâdpanti bâori. This tank is about 20 yards square, and is entered by two flights of ten steps each on opposite sides; the walls are adorned with 18 canopied niches, of which 4 ornament each of the sides where the steps are, and 5 each of the remaining sides. These niches are somewhat under 3 feet high, and are 1\(\frac{1}{2}\) feet wide by 1 foot deep; they are square-headed with carved jambs, and their finial is a canopy knobbled at the top. There was an inscription on the south wall, but it has been worn away.

16. Pur, 10 miles W.N.W. from Junnar:—Temple of Kukâdesvâra at the source of the Kukâl, a few miles east from the Nânâ Ghât, and attracts an assemblage of from one to two thousand persons on Mâgha Vad 14 (Sivarâtra). It is situated within the village limits of Pur, and is supported by a Devasthân allowance of Rs. 76 per annum. The abrupt mountain fortress of Châwand 3 miles to the east and an amphitheatre of hills which encircle it on the south and west, combine to make the site of Kukâdesvâra very picturesque. The temple itself is in the Hemâdpanti style and in fair preservation; its court is strewn with portions of the carved work which have from time to time fallen, their places in the structure being filled in with plain masonry. The position of much of the carved stone work on the exterior of the building would lead to the impression, that at one time the temple was partially in ruins (possibly rendered so by Musalmân fanaticism) and in its restoration somewhat careless or unskilful hands pieced it together. The elaboration of the sculpture and the size of the stones used are striking. The west and only entrance is especially worthy of notice. Those in charge are peculiarly jealous of the intrusion of strangers, and even the mandâpâ is closed to heretical footsteps. From the doorway, however, may be seen 6 fine pillars, 3 on either side, dividing the mandâpa into nave and aisles with a 7th column at the entrance to the Garbhâra. These pillars bear sculptured figures on their capitals. On the north-west of the temple is a small shrine, now in ruins, dedicated to Bhairava; either jamb of the doorway bears a Dwârapâla in relief. The temple itself is protected from the severity of weather by a thatched roof supported on a wooden structure.

17. Mânkâsvâra is a small village a few miles west of Junnar. Its only claim to notice are a few remains of what must once have been a Hemâdpanti temple of great merit; the remains now visible are 3 or 4 artistically sculptured pillars without base or capital, some fragments of capitals and two large Nandis. Probably, if the mound on which the ruin is were excavated, a large portion of the old temple might be discovered. The belief of the villagers is that the Musalmân during their rule destroyed the building, and this belief is rather strengthened by the fact that within a stone's throw on the south is a Pir's tomb.

17. Nârayângaḍ, 10 miles S.E. from Junnar, and 3 miles E. of Nârayangânw. The hill is isolated and rises abruptly from the plain on the north-west and south. The fortifications are almost completely dismantled; portions of 4 bastions, however, and part of the north wall remain, though in a ruined state. This fort, said to have been built by the first great Peśwâ, i.e. Bâlâji Viśvanâtha, was given as a sarînjâm to Sayâji Powâr at the end of the last or the beginning
of this century, with the duty of keeping the neighbouring country in a quiet
state and in the interest of the Peśwá. There is a tradition in the neighbour-
hood that Nārayangāḍ surrendered to the British after only one shell or cannon
ball had reached the interior of the fortifications. There is a small shrine
to Hastabāï on the extreme summit of the hill. Water is plentiful, being
supplied by two tākās or spring cisterns and by several haunds; the former are
full of water even in May, and of them the Nārāyana Tākā is the more famous. In
this tākā, Nārāyana Deva is said to have appeared, though invisible to the un-
itiated, 40 years ago, on which occasion the hill was for 2 or 3 years the scene
of a weekly Somawār Jatrá attracting some thousands of persons. There are
some ruins on the hill, but the only one worth mentioning is a stone doorway
bearing on its lintel a figure of Gaṇapati and two attendant tigers.

18. Ojhar, E. from Junnar, is the supposed scene of one of the Ashta
Vināyaka avatāras. The present temple is modern, being only a century old.
It is in an enclosure, which is entered under a somewhat interesting looking
gateway; the sides of the gateway bear sculptured Dwarrāpālas, and a row of
four musicians in bas-relief adorns the lintel; these figures are all gorgeously
painted. On entering the enclosure two fine Dīpamāls first attract attention;
they are in front of an extremely fine corridor of 7 cusped arches; this corridor
serves the purpose of a dharmaśālā. The temple itself is entered by three doors,
each of which is sculptured on the jambs and lintel; the east entrance is the
chief, and bears in relief over the lintel a figure of Gaṇapati with parrots and
monkeys disporting themselves in trees. A small dome flanked by 4 minarets
surmounts the maṇḍapa, and over the Garbhāhara is a sikhara adorned with the
ordinary rows of niches and figures. This temple is very little frequented.
For the other Ashta Vināyaka's temples see Rājjangān in Sirur Tālukā.

19. Karēsār, 3 miles N. W. from Maleh—a very interesting temple of
perhaps the 11th century, falling to ruins (a).

6.—Khed Taluka.

20. Khéd, 23 miles N. from Puṇā. Here the places of interest from an
architectural or archaeological point of view are—the tomb and mosque of
Dilāwār Khān, an old temple at Tukāiwādī and the recently built shrine of
Siddheśvara on the left bank of the Bhimā.

(1.) Dilāwār Khān's tomb and mosque are situated on the north of the town
just outside the Delhi gate, and are surrounded by a wall enclosing a spacious
compound, the greater portion of which is put each year under cultivation. The
Dargah is on a raised platform of some height, the upper part of which is
ornamented all round with a pendent wreath of sculptured foliage. Within the
Dargah, which is domed, are two tombs said to contain the remains of Dilāwār
Khān and of his brother; a third brother is said to have been buried at Rahi-
matpur. The inscription over the entrance of the Dargah shows that it was
built in the year of Hijra 1022, i.e. A.D. 1613, or early in Jehāngīr's reign. The
exterior is quadrangular, with a minaret flanking the dome at each corner; the
four walls are decorated each with a double row of blank arches, three in number,
the central arch in the lower and the two side arches in the upper row being
minutely cusped. The mosque on the west is a graceful specimen of Musalmān
carved stonework. It is small, on an elevated platform, and has a double
row of arches.
(2.) The temple of Tukāi Devī at Tukāi Wādi is a few yards to the east of the Punā and Nāsik road. It is entered on the east through a small porch with wall and pillars on either side, which expands into a maṇḍapa containing 12 columns, in rows of three, and guarded by a high parapet wall, surmounted by short pillars. The pillars throughout the building are rude and massive; halfway up they are square and are then chamfered off so as to be octagonal, returning quickly however to their quadrangular form which again becomes eight-sided, the shaft ending in a series of round members, surmounted by a square abacus, which is itself topped by a heavy bracket with four projections: they support a flat stone roof which, receding slightly between each set of four pillars, is relieved somewhat of its flat monotony. The pillars are monolithic as is also the Dīpmaṇi at the entrance. The external roof of the maṇḍapa or nave is flat with a kalāśa at each of the four corners, and at the junction with the Garbhārā has a small spire. The Garbhārā is itself surmounted by an egg-shaped dome, with a rude minaret at each of the four corners. This temple must be some centuries old, but it is impossible to arrive at its age from local inquiry and there is no inscription discoverable.

(3.) The temple of Siddhēśvara is picturesquely built among trees on the banks of the Bhimā, about half a mile to the east of the town of Khēḍ. On the northeast of the temple is a corridor dharmāsālā of brick and chumam, now somewhat out of repair; it is rectangular, the eastern side consisting of four cusped arches, and the north of seven arches, the middle one of which only is cusped; the roof, which is flat, is ornamented with a pierced cornice. On the north of the temple is a small tank with flights of steps on east, north and south, the west side being occupied by a corridor guarded by 8 pillars and 2 pilasters in its frontage towards the tank. The steps on the north are interrupted by two small shrines facing similar shrines on the south. The temple, which consists of nave, transept, and Garbhārā, is entered from the north through a small vestibule, the roof of which is supported by two pillars; a canopied Nāndī and several Dīpmaṇis face the entrance. The Garbhārā is surmounted by a pyramidal and fluted or ribbed roof, with a dome above, some snake ornaments adorning the ribs on the east and west; there is a smaller dome over either transept and a tiny one over the nave. The projecting entablature of the temple is adorned underneath with ribs terminating in what resembles a drop, and with an occasional figure. There is an inscription over the doorway in Sanskrit, which shows that the temple was built by a Wānī—Trimbak Mādhava—in the year Viśvāvasu, which, if considered as a year of the 3rd Saṅvatsara from the present, will make the building about 150 years old, i.e. the age assigned by local tradition. The date Śaka 1047 is however discoverable in the last 4 words of the 3rd line of the inscription. At Śivarātri there is a small Jatā here.

Besides the three buildings above mentioned there is a temple dedicated to Viśnū on the south of Khēḍ on the bank of the Bhimā built by Chandirām, a Sādhū, about 50 years ago, to which the neighbourhood resorts in small numbers on Gokul Ashtami.

21. Bhimāśankara, 27 miles N.W. from Khēḍ, is a temple built at the source of the river Bhimā near the crest of the Ghāṭas and is within the village limits of Bhauargiri. The temple, which is dedicated to Mahādeva, was built by Nānā Phadinis on the site on an older one, and his widow built the spire. The entrance portal is elaborately carved. Well-built cisterns near it afford a good water-
supply the whole year round; at a distance from the temple towards the north-west is a small cistern which is pointed out as marking the exact source of the sacred river. At this spot, so Hindu mythology relates, Bhimaka, king of Ayodhya, of the Solar line, did (tapascharyā) penance before Mahâdeva and implored his pardon on account of having, during a hunting expedition, wounded two deer, into whose bodies the souls of two Rishis had transmigrated: the god pardoned Bhimaka and offered to grant him any wish he might mention, and Bhimaka asked that the sweat of Mahâdeva's brow might be converted into a river for the benefit of himself and of mankind. Mahâdeva had just then been engaged in a successful but fatiguing contest with the Rakshasa Triprurâsura, and, wearied out by the conflict, was resting from his labours when Bhimaka addressed him: from the sweat of Mahâdeva's brow was thus produced the river Bhîmâ. The conjunction of the names Bhîmâ and Sankara, the latter being a synonym of Mahâdeva is probably due to this tradition. There is an annual Jatra here on Sivarâtri (Mâgha Vad 14) when as many as 20,000 persons collect together from the neighbouring parts of the Dekhan and Kuñkan.

22. Bhâmchandra hill, 7 miles W. of Châkan within the village limits of Sindé close to the boundary of Bhâmboili. The hill rises steep from the plain on the south and west, and in the escarped southern side are the caves in question. After a somewhat arduous climb a cistern is passed on the right; the villagers call it Sitâ's bath. A little further on after rounding a promontory the principal cave of the series is reached; it is small, faces south-west, and is now dedicated to Bhâmchandra Mahâdeva. There is a cistern on the left as one enters. The entrance which is 8 feet in height by 13 feet wide is now built up, leaving a small arched doorway in the centre. The temple is very nearly square, rather more than 14 feet long by 15 feet wide; the height is 7 feet and the roof is flat. Four pillars, two on either side, divide the cave into three compartments, the side compartments being each adorned with two pilasters similar to the pillars, and having each a niche with pillared jambs and canopy. There is a chhatri frame carved in the roof. The pillars are massive and square, but half way up are chamfered so as to be octagonal. The capitals have massive brackets. This temple has an inner shrine occupied by a liûga and an image. The inner is separated from the outer cave by an elaborately sculptured doorway, the opening being 2 feet by 4 feet high; the carvings are chiefly of human figures. There are no Buddhist ornaments about the cave. The rock, of which this hill is composed, is of a soft character and the screen or doorway dividing the two shrines has had to be cemented or mortared by the villagers to keep it in its place. Further on is a cell or rather cavern, and at some little distance, and in the middle of an escarpment, and therefore reached with difficulty, is a cave, at the end of which is a winding cavernous road, low and narrow, said to permeate the hill and to be many kos in length. There are one or two inaccessible caves higher up; and beyond, on the west is also a small cave. The Gaurâva of Bhâmchandra Mahâdeva is supported by inâm land in Bhâmboili.

23. Alandi, on the Indrâyani, is a small municipal town possessing a population of 1649 persons and an annual municipal revenue of about Rs. 3500. This income is chiefly derived from the Poll tax levied on the pilgrims who resort to Jñânobâ or Jñâneśvara's shrine on Kârtika Vad 11th and following days. There are small Jatrás on the Vadi Ekādaśi of every month,
but that of Kārtika witnesses the assembling of a very large concourse at Alandi, as many as 50,000 being the estimated average attendance at the jatā. The town is a Devasāthān with a revenue of Rs. 1080, and the management of the temple is in the hands of six administrators elected by the inhabitants, the election being subject to the confirmation of the Collector, and conferring a life tenure on the elected. The temple of Jñānēswara is not picturesquely situated, being surrounded by houses. It is entered through three chief doorways named Chandulal's, Sindhiy's and the Gaikwar's, the second being the principal and fronting the Bāzar. The temple enclosure has an arched corridor running all round, which is now divided into separate compartments used as dwelling houses. The maṇḍapa is large and arched, and built of basalt or trap, and between it and the shrine is an unwalled covered way; the shrine itself consists of a small vestibule and a Garbhāra, in the latter of which is Jñānob's tomb or “Samādhi,” over which in a sitting posture is the image of the Sādhu dressed in red, and behind him are figures of his patron gods Viṣhṇu and Rukhmāi, Jñānēswara being regarded as an incarnation of Viṣhṇu; both night and day is the Garbhāra kept lighted. The shrine is said to have been built three centuries ago by Ambekar Despandē and the large maṇḍapa by Rāmechandra Āruhē, a Divān of Sindhiy's, 125 years ago. The west wall and corridor were erected a century and a quarter since at the Peśwā's expense and the balcony or “Nagar-khana” over the west gateway was constructed by Gaṅpatrāo Gaikwar at an outlay of Rs. 2000 some 30 years back; hence the west entrance bears the name of ‘Gaikwāri.’ A century and a half ago a descendant of the founder Ambekar Despandē built the east and south wall and corridor, and the balcony over the east entrance being erected by Chandulal, a Divān of the Nizām, he gave his name to that doorway. The north corridor has been in existence for a century and a quarter, being constructed at the expense of Sindhiy and Kāsi Pilājī Wagholkar. The balcony over the gateway is due to Bālājī Govind, one of Sindhiy's followers, 75 years ago, at a cost of Rs. 8000.

Some account of Jñānēswara will not be out of place here:

This celebrated Sādhu was, with his brothers Nivriti and Sopāna and their sister Muktabai, born about six centuries ago at Alandi. His father was a Sanyāsi and called Chaitanya, and as marriage is forbidden to devotees of that class Jñānēswara and his brothers and sister were regarded as illegitimate and outcasts. They, however, being desirous of admission into the caste of their father, left their native place and made a pilgrimage to Paithān on the Godāvari, a town held in high veneration among Hindus, to beseech the Brāhmaṇs of that place to absolve them from the crime of illegitimacy and to admit them within the pale of the “Twice-born.” The Brāhmaṇs of Paithān at first strenuously refused to listen to their supplication, but were at length convinced by a miracle performed by Jñānēswara that he and his brethren were not ordinary mortals, but were Avatārs of Viṣhṇu and Śiva, and that therefore no expiatory rites were necessary. The miracle performed was that of endowing a he-buffalo with speech and causing him to recite the Vedas! Some Brāhmaṇs still doubted, and a second miracle becoming necessary, Jñānēswara took advantage of a Śrāddha festival to call down from heaven “the manes” of the host's ancestors, who duly appeared, did justice to the viands offered them, and then vanished. Jñānēswara and his brethren now bethought them of returning to Alandi, and during their journey thither the Veda-speaking buffalo died; they duly per-
formed the Samādhi ceremonies, and gave him the name of Mhasobā. This occurred at Kolwādi, a hamlet of Alé in the Junnar Talukā, and to this day his Samādhi there is worshipped by a large number of devotees on Chaitra Suddha 11. Jáñobā’s most notable miracle after returning to Alandi was on the occasion of the Sadhu Chāngdev’s visit to that town. The latter came riding through the air on a tiger and using a snake for a whip; but Jáñobā determining not to be outdone, went with his brethren to the wall of the town, and striding on it with them caused a portion of it to move forward and meet Chāngdev; this wall is still pointed out, and at present surrounds a small temple of Viṭhobā on the river bank.

24. Chākan, 18 miles N. from Pupā, was a place of some importance so far back as the Bāhmani rule when Malik-al-Tijār in Alāu’d-din the II’s reign made it his head-quarters (circa A.D. 1445) during the 7 or 8 years that he was engaged in reducing the Konkān and the Western Ghāṭ regions to the subjection of the Bāhmani Sultān. The fort, which has been dismantled, is nearly square and is strengthened by towers at the four corners; each front too is bastioned; the entrance is from the east and through more than one gateway; the walls are high and the moat at their base deep. There are also the remains of a mud out-work protected by a ditch, which were probably once a portion of the mud fort constructed centuries ago, tradition says, by an Abyssinian poligar and strengthened by Malik-al-Tijār in the middle of the 16th century. It sustained a memorable siege in 1662, when Phirangaji Narsala, one of Siwāji’s officers, held his own for nearly two months against the Moghul army, under Shāyishetkh Khān, one of Aurangzib’s generals.

25. Chās-Kamān, on the Bhimā, 6 miles N.W. from Khēd, with a population of 2200. In the Pëswā’s time it was a place of some importance, especially in the middle of the last century, when Rakhmābāi, the daughter of Bālāji Bājirāo Pëswā and the sister of Bālāji and Raghunāthrāo, became the wife of Krishnārāo Mādhav Joshi of Chās, who is said to have perished at the battle of Pānipāt. Rakhmābāi expended a large fortune on the town and constructed a fine ghāṭ to the river, besides building a notable temple on the west near the river, dedicated to Mahādeva under the name of Somēsvara. The temple is surrounded by a quadrangular enclosure, the exterior walls of which terminate in blank petal-shaped battlements and are bastioned at the four corners; the battlements of the southeast bastion bear each a snake ornament. The enclosure contains some goody trees; its chief entrance is by the east doorway fronting which and inside is a very striking Dīpmāl or round Stambha of basalt, ending in an elaborately carved capital with a square abacus above; the receptacles for the lights, a few of which bear sculptured figures in alto-rilievo on their front, are said to number 350; this Dīpmāl is lighted on the full moon of Kārtika only. Beyond the Dīpmāl and facing the temple is a Nandi on a raised platform and under a domed canopy; the latter has below the dome and on each of the four sides a fine cusped arch slightly oged; the Nandi, however, is not worthy of its baldacchino. The temple itself is oblong, consisting of the ordinary mandapa and Garbhārā, the latter being surmounted by a chunam and brick dome, the sides of which are adorned with niches, figures, and miniature domes so usually the adjuncts of a Dekhan temple. Three elaborately pierced and small apertures in the wall-veil admit light into the Sanctum, while three square-headed doorways permit access into the mandapa, those on the north and south having each a grotesquely carved
human head as a stepping stone. This town is usually styled Châs Kamán to distinguish it from Châs Nârodi in the north of the tâlukâ, Kamán and Nârodi being villages adjoining the two towns of Châs respectively.

7.—Puna or Haveli Taluka.

26. Pûnâ.—The principal temples in and about the city of Pûnâ are the following:

A.—Sâiva temples:—Pârvatî, Pâshân, Vriddhâsvara, Bhairava at Yeradû, Païchâlêshvara or the Cave temple at Bhâmurbûti, Omâkârâsvara, Hariharâsvara, Amrîtêsva, Nâgâsvara, Sômâsvara, Râmâsvara, and Sangamâsvara Mahádeva;

B.—Vaishnava temples:—Bâlâji, Narsobâ, Khunâ Murlidhara, Vishnu in Gosampura, Tulsibâg Râma, &c., Belbâg Vishnû, and Vihibâ at Lakdipûl;

C.—of Devi:—Bhâwâni and Tambdî Jogêsvari; D.—of Gañapatî in Kasbâ.

Pârvatî.—On a hill south-west of Pûnâ, at about a distance of a mile, there is a collection of temples, approached by a spacious flight of rough cut stone steps with a wooden hand-rail on the left side. From the entrance, which is on a level with the second plateau on the hill, to the right, there is another flight of steps leading to the upper plateau, on which is an irregular octagonal enclosure of vaulted, terraced roof buildings. Within this enclosure there is a cut-stone kerbed platform 72' x 66'3''; on this the temple of Pârvatî and Sambhu is built of brick and lime masonry 33'3'' x 27'3'' and 45'3'' feet high, having open verandahs on three sides and a spire above, with stucco ornaments, surmounted by five ornamental sheet-copper domes, with finials plated with gold, the centre one being the higher and larger. At the four corners of this platform are 4 small temples with spires of burnt brick and lime masonry, each 6' x 6' and 16'3'' feet high, dedicated to Devi Pârvatî, Gañapatî, Vishnû and Sûrya Nârâyana, respectively. In front of this, to the east side of the platform, is a fountain and a stone shed for Nandi 73' x 74' and 10 feet high. Opposite and outside the enclosure is an upper-storeyed building called the Nâgarkhana. On the plateau is a wâdî, or enclosure of plain buildings chiefly occupied by the devotees of the Saîsthâna.

In rear of the wâdî, in a small quadrilateral enclosure measuring 83'' x 53''3'', is a temple of Kârtika Svâmi, of cut stone and burnt brick and lime, with a stucco ornamental pinnacle, surmounted with a dome of the same material and a finial. The measurements of this temple are 14'3'' x 14'3'' and 32 feet high. A jatra is held every year on Kârtika Pûrûmâ in honour of this god. Women are prohibited from worshipping it.

To the south of the temple of Kârtika Svâmi is the temple of Vishnu. The exterior dimensions of this temple are 35'3'' x 35'3'' and 65'3'' feet high, on a platform of cut stone 41'3'' x 52'3'' and 2 feet high. To the south and west side of this temple, is the ruin of an upper-storeyed burnt brick and lime masonry building, called the Divânkhâna, said to have been burnt down by lightning in 1815 A.D. These temples were erected by Peśwâ Bâlâji Bâtirao, in the year 1753 A.D. The annual Government grant for this Saîsthâna is said to be Rs. 18,000.

Pâshân Haveli, 5 miles to the north-west of Pûnâ, is a temple of Somâsvara Mahádeva, on the bank of a small river called Râmnâdi. The temple is in a walled courtyard. The exterior dimensions of the temple are 17' x 17'. It is built with
a cut stone facing up to a cornice 9\(\frac{1}{4}\) feet high; from this the dome commences, which is of burnt brick and plaster; the spire is 20 feet high. Attached to this temple is a mandapa of cut stone up to the cornice. The exterior measurements are 24' x 21'; the cornice is surmounted with corbels, projecting about a foot. The building has a vaulted roof, surmounted with cut-stone parapet and cornice, rather ruinous. About 3 feet from this in front is another mandapa. The plinth is 2 feet high of cut stone, and 22\(\frac{1}{2}\)' x 21\(\frac{1}{2}\). On this is built a brick domed building measuring inside 16' 3'' x 15' 9'', with four pointed arches one on each side; the inside height, being 16 feet, is plastered with chunam; the walls and stuccoed ceiling are painted with pictures of different deities and anchorites. The vault of this building is surmounted with a parapet having four octagonal minarets, one at each corner, with domes; the outside stucco plaster is highly ornamented, but in a very dilapidated state. In front of this second mandapa is a shed for Nandi, supported on stone pillars, with a vault surmounted with masonry dome. Further in front at the distance of 8 feet, on a stone platform 28' x 21' 8" there is a temple of Māruti, 6\(\frac{1}{2}\)' x 6', of plain cut stone with cornice. Behind this temple is an unfinished Dilapidat of the form of a frustum of a cone, of stone up to 6 feet, the whole height being 30 feet; the upper 24 feet is of brick and lime; the top is approached by a winding flight of steps inside. On both sides of this column are small temples of Ganapati and Bhairava, of equal size, 8\(\frac{1}{4}\)' x 3\(\frac{1}{4}\)', of plain cut stone, surmounted with masonry spires or domes with stucco plaster ornament. Above this platform, 7 feet high, is the entrance platform approached by steps recessed; this platform is partly paved. The entrance is a flat arched vestibule with horse-shoe form arches. Near the entrance is a dharmaśālā of common sun-dried brick and mud consisting of one open hall enclosed on three sides and 25' x 11\(\frac{1}{2}\). In the courtyard is a square unfinished kachcha building, intended for homakundā now in ruins; the roof is nothing but bare rafters. This temple of Pāshān was built by the mother of Śāhū Mahārājā about the year 1726 A.D. The annual Government grant for this Sainsthāna is Rs. 1013. The first mandapa is said to have been built by the Daphlēs, and the second by a Bhāṣa name Chitrāo. These mandapas were built about eighty years ago.

Vṛddhēśvara.—To the north of the city of Punā near the village of Bhāmburā, on the bank of the river Mulla, is the temple of Vṛddhēśvara, which is approached from the river bank by a flight of steps 25\(\frac{1}{2}\) feet broad called a ghat with circular bastions on both sides of the several landings, leading to an enclosure 70' x 51'. The enclosing wall is of stone and brick, pointed outside and plastered inside, with an entrance door from the river side, set in cut stone framing; the floor of the enclosure is paved with rough stone. The temple is 28' x 19\(\frac{1}{2}\) built of ashlar masonry up to about 12 feet, with vaulted roof and pinnacle of stucco, ornamental and surmounted with domes and finials. In front of this temple is a mandapa, 25\(\frac{1}{4}\)' x 23' on a stone plinth; the roof is terraced, supported on heavy posts and post-plates, joists and planking; there is a sacred bull placed in this mandapa.

In the same enclosure 3\(\frac{1}{2}\) feet apart, is another temple dedicated to Śiddhēśvara, built on a plinth 4 feet high and 38' x 20'; the front portion of this temple is of stone and lime masonry, and plastered. The rear portion has a stone superstructure; the roof over the front portion is vaulted, surmounted with low dome and finial; the roof over the rear portion is also vaulted, a cut stone cornice projecting over corbels, surmounted with a pinnacle and domes with
finials, ornamented with stucco. Next to this temple, on the north side, is a dharmasālā, not worthy of note.

Opposite the temple of Siddhāśvara is a sacred bull under a canopy supported on four pillars. The east side entrance to the enclosure of these temples is ornamented with stucco plaster, with horse-shoe arch over it, approached by a flight of steps; near the steps is a masonry Dipmāl.

This temple with ghāt and dharmasālā is said to have been built by one Vallabhadās Tānksālı, a Gujarāṭī, in the time of the Peśwās.

_Bhavanī._—The temple of Bhavanī is situated in Bhavanī Peth, in the city, in an enclosure 97' × 58' on a stone plinth 3 feet high and 16' 7' by 25' 9'. The temple is 12' 9' square; the superstructure is of stone 12 feet high, with fine cornice projecting on corbels; roof vaulted, surmounted with a sikhara and finial. In front is a vestibule, 14' × 10', supported on stone pillars, with scoloped arches. In front of this is a mandapa 24' 3' × 21' 4' terraced and with tiled roof, supported on posts. In front of this is a small Dipmāl. Near the temple is a well called Bāw, with steps, and two dharmasālās of common structure on one side, and on the other a long tiled building, occupied by the devotees of the temple. Over the entrance is a small upperstoreyed room for a Nāgarkhāna. This temple is said to have been built by one Rangnāth Sadāsīva Satavne, a shroff, about a century ago.

_Balājī._—This temple is situated in the same peth opposite to that of Bhavanī on the other side of the road a little to the east, on a platform 33' 9' × 32', and consists of a shrine and vestibule; the former is 19' 3' feet square; the superstructure up to the cornice is of cut stone, the roof is vaulted, surmounted with a sikhara and domes with finials, ornamented with stucco plaster, and contains images of different deities. This temple is in a malā (garden) with a well. In front is an enclosed mandapa of common materials, very dark inside, and rather ruinous. The entrance to this temple has an upper storey over a stone vestibule called the Nāgarkhāna, in front of which is a fine Dipmāl. This temple is said to have been constructed by one Gaddās Bairāgī, about a century ago. The expenses are defrayed by the product of the malā in which it is situated. The temple is said to have been struck with lightning, some 25 years ago, and received slight damage. Close to and in front of this temple are two dharmasālās one on each side; on the other side of the road are three small temples of Gaṇapati, Māruti and Bhairava.

_Temple of Bhairava at Yeravəd._—To the north of Puṇā, on the left bank of river Mullā Muṣṭā, on a hill near the village of Yeravəd is the temple of Bhairava, consisting of a shrine and vestibule; the former is 29' 20' and 7 feet high, cut into the rock. The vestibule has a flat slubbed roof, with thin pointed arches and pillars 8 feet broad; and has an open shed in front on posts and postplates with flat terraced roof on planks and joists. It is 17' × 16' 5' and 8' 4' feet high, and contains an image of Nandi. In front is a Dipmāl. There are one or two small temples besides within the enclosure wall. The temple is reached by a roughly paved flight of steps 5 feet broad, through an entrance door, under an archway.

_Cave Temples of Bhāmburūṭ._—To the west of Puṇā near the village of Bhāmburūṭ, is a cave temple cut in the rock under ground, and called Paṇch Pāṇdavāchī Gūhā. In the temple cave are the images of Samba, Devī Ambikā, Viṭṭhobā, Rakhumāl, and Gaṇapati. The cave is 77' × 74' and 10' 4' feet high. It is a hall supported on thirty pillars, 2' 4' feet square, and is open on one side.
The enclosure in front is open, and in the centre of it is a round shed supported on 14 pillars; a portion of it with two pillars has fallen down. In this shed is a Nandi. The bases of the pillars are slightly ornamented.

Narsobâ.—The temple of Narsobâ is situated in Peṭh Sukrawâr, Kalkorepurâ, near Kalewawar, and consists of a shrine, surmounted with a dome. The body of the temple is of stone; the sikha is of bricks and stucco plaster. In front is a sâbhâ maṇḍapa on wooden posts and post-plates, with wooden cusped arches and tiled roof, wooden plank ceiling, with ornamental cornice. The length of the maṇḍapa is 40 feet, and breadth 28 feet; the temple itself is 17'×9'×15' 3", and is within a paved courtyard. To the left is a long hall 51'×9½ open on the inner side, the rear being enclosed with a wall painted with pictures. This temple is said to have been built by one Nârâyana Wâman Joshi, a priest, about a century ago. In the shrine is the marble image of Narsobâ.

Khunyâ Murîdhârâ.—This temple is in the same street, to the north, within a partly paved courtyard. The entrance to it from the east side is of neat cut stone, and has an upper storey for a Nâgarâkhâna. The temple consists of a shrine and a vestibule, the latter supported on ornamental stone pillars with three horse-shoe shaped arches. The body of the temple is of stone; the roof is surmounted by polygonal domes of sizes, ornamented, of brick and stucco plaster. In front of the vestibule is the sâbhâ maṇḍapa in which is a small shrine on a stone platform with an image of Garuda made of marble. In the temple is the image of Vishnu also of marble. The temple is 23'×23½ and the sâbhâ maṇḍapa 45½×30½. It is said to have been built by one Dâdâ Gadre, one of the Peśwâ's Kârbhâris, about 90 years ago.

Temple of Oâkârâsvâra is on the south bank of river Mulâ in Sanwar Peṭh, in a closed courtyard. It is about 55' square; in the centre is a shrine 24'×24' (external dimensions) in which is the image of Samba. This whole building is divided into nine rooms, one enclosed in the centre and eight round it, with archways between each other, which are narrowed and pointed at the crowns. The rooms have separate vaulted roofs of cut-stone beautifully carved in the inside. The body of the building is of cut-stone, with plain projecting cornice supported on ornamental corbels. The top of each of the vaulted compartments is surmounted by domes, with finials of brick and stucco-plaster, which is out of repair in places; the middle dome is the highest. On each side of the temple the courtyard enclosure contains rows of rooms for the use of devotees but now vacant. In the courtyard opposite the temple is the image of Nandi in a small building on a platform. The courtyard is paved, and a portion in front is raised. The entrance to this courtyard is in three compartments, with archways recessed on the sides and between each other, the former having raised platforms under them for sitting in. Each compartment has a cut-stone vaulted roof with ornamented cornice, with diamond-shaped spaces at the corners. The front enclosure of the courtyard has also rows of rooms on the inside, on both sides of the entrance, and on the outside vaulted roofed compartments (two on each side of the entrance) having open archways, narrow pointed at the crowns; in front, the compartments on one side contain the images of Mâruti and Sani, and in one of the two on the other side is the image of Ashtabhuja Devi; the second is vacant. The entrance and the temple is strong and highly finished. In front of the entrance outside is a small dharmaśâla used by the Hindus for performing ceremonies after the dead bodies have been burnt on the river bank, which is approached by two flights of steps. There is also a small temple of
Vishnu, of a very inferior description. Behind it is a small cut-stone Dipmāl and a few tombs of various sizes and shapes. This temple is said to have been constructed by one Śivarāma Janārdana Chitrāo, a Bhikshuka in the time of the Peśwās, about 150 years ago.

Temple of Hara Hareśvara is in Śanwār Peśṭ, in a small courtyard, and consists of a shrine and enclosed octagonal vestibule with three horse-shoe shaped small archways on three sides. The shrine is surmounted with a dome of brick and stucco plaster, and ornamented like the other temples. The vestibule has a terraced roof. In front is an image of Nandi, on a platform under a canopy supported on four pillars and archways surmounted with small domes, now in ruins. The courtyard is partially paved. In one corner of it is a small upperstoreyed building occupied by a devotee; on the top of the doorway is a small rough stone Dipmāl.

The temple of Amritēsvara is situated in Śanwār Peśṭ, on the bank of the river Mulā, on a high platform in a paved courtyard, the walls of which are of cut-stone below and brick and lime with a round chunam coping neatly finished. The temple consists of a shrine and open vestibule, the latter being supported on three archways of horse-shoe shape and pillars. The body of the temple is of cut-stone; the shrine is vaulted and surmounted with a dome of stucco plaster ornamented. The platform on which the shrine and vestibule stand is 28 feet by 19 feet and 4 feet high. In front of the vestibule is the image of Nandi under a canopy, supported on four pillars, over a platform of the same height as that of the temple, which is approached by steps on each side, the space between the vestibule and Nandi forming a landing. The entrance to the courtyard is also reached by a flight of steps. On the river side of this temple is another courtyard about 3 feet lower, in which is a temple of Sāmba nearly of the same size, but less ornamental. To the north of this is a verandah, open in front, in which are marble images of Vishnu and Lakṣmī, and of Garuḍa opposite to them. The platform of this courtyard is about 25 feet above the bed of the river, which is approached by a flight of steps and sloping ground. These temples were constructed by Śivarāma Janārdana Chitrāo, about a century ago.

The temple of Ganapati is situated in Kasba Peśṭ, in a courtyard, and consists of a shrine and enclosed room on a platform 35' x 23'; in front of this is a sabhā mandapa 28' x 23', supported on posts and post-plates of wood, beautifully carved ceiling, with tiled roof. In front, on a high stone platform, is a small plain enclosed temple in which there is an image of the (Undir) rat. Behind this is a cut-stone Dipmāl in ruins. At the entrance side of the temple is an upperstoreyed building; the lower storey is open in front; the rear and end walls are decorated with pictures; occasionally used as a dining room.

The temple of Vishnu is situated in Gosāvi Purā, Somawār Peśṭ, in a courtyard, and consists of a shrine and vestibule. The vestibule is supported on highly ornamental stone pillars and three horse-shoe arches; the body of the temple as usual is of cut-stone; the shrine is vaulted, surmounted with a stucco dome, ornamented and painted. In front of the vestibule is a sabhā mandapa on posts and post plates; in the courtyard is a small fountain of water, with some trees round it. This temple was constructed by a Gosāvi Narpatgir, some 30 years ago. The courtyard wall is finished off with ornamented stucco plaster all round. In the court are other buildings; in the shrine is a marble
image of Vishnu and in the vestibule is an image of Garuda. The domes, small and large, are all surmounted with gold gilt finials.

The temple of Nāgēśvara consists of a shrine and enclosed room in front, of stone, and dome of stucco plaster, much out of order. A sabhā maṇḍapa in front is chiefly of wood work, 38½' long and 24' 8" broad, with ornamental wooden ceiling and gallery all round. In front is an image of Nandi in the maṇḍapa. At the entrance is an upper storey for a Nāgarkhāna, and on the walls figures of Rishis, &c., are painted.

The temple of Someśvara is situated in Kapudgunja near Aditwār Petth, in an enclosure partly paved. It consists of a shrine and vestibule, open in front, supported on two stone pillars. The body of the temple is of rough stone, surmounted with brick and chunam dome; the entrance door frame and shutters of the shrine are covered with ornamental brass sheets. The temple is $13\frac{1}{3} \times 14$; in front is a sabhā maṇḍapa $29' \times 23'$, open, supported on square wooden posts and ornamented plank ceiling with terraced roof. In the maṇḍapa, on a small platform of decayed stones, is the image of Nandi, with a plain little shrine over it. On both sides of the temple are other shrines, smaller in dimensions, 8' 4" $\times 8' 4''$, with small open verandahs in front; in one is the image of Gaṇapati of common stone and in the other is that of Pārvatī. These small shrines are surmounted with domes of brick and stucco plaster, set with different images. In the principal temple is the image of Sāmba, a pīṇḍi. In the courtyard are open long buildings used as dharmaśālās, and a fountain. This temple is said to have been constructed by Gaṇapati Nārāyaṇa, a Sāvkrā, in the time of Peśwā, about a century ago. At the entrance is a Nāgarkhāna of stone and timber; this is a recent addition. The courtyard has a small garden near the fountain and some trees.

The temple of Rāmeśvara is in Sukrawār Petth, near Khāṣgīwālā's garden, and consists of a shrine, on a platform 25' $\times$ 25'. In front and attached to it is another platform 25' $\times$ 25½', on which is an enclosed maṇḍapa. The body of the shrine is of brick and lime plastered, and that of the maṇḍapa is of cut stone; the walls inside are painted with pictures of Rishis and gods; the shrine is surmounted with a spire of brick and stucco plaster, ornamented; the latter has a smaller plain dome at the top. In front is another open sabhā maṇḍapa on square wooden posts 29½' $\times$ 27½', with a gallery on three sides, approached by a stair-case on the outside. In this maṇḍapa, in front, is an image of the sacred bull on a small low platform under a canopy, supported on four pillars, surmounted with cornice and a dome with finial. The courtyard is partly paved; the entrance and portion of front wall is of fine cut stone with a small doorway. This temple is said to have been constructed by Bhāū Sāheb Khāṣgīwālē in the time of Peśwās, about a century ago. The open sabhā maṇḍapa was added about 8 years ago by Mr. Govind Raghunāth, a contractor. In the courtyard, on one side, is a long open building used by the devotees, and a large well on the other side.

Tulsiāg Temple.—Tulsiāg is situated in Budhwār Petth in an enclosed yard. These temples are of very long standing, but the principal shrine dedicated to Rāma is being renewed with additions to its dome and sides. The sabhā maṇḍapa is already completed 48' $\times$ 41'; the shrine is 19' $\times$ 19', with an open vestibule. The body of the shrine is of cut stone as usual, and the top of it is surmounted with a high spire, set with columns and domes of sizes, and will of course be of stucco plaster. In the shrine are the images of Rāma, Laksh
mana and Sītā. On each side are smaller shrines of Gaṇapati and Sāmba. Behind the large shrine are small temples of Śeṣaśāyī, containing small images of Māruti, Gaṇapati, and Viṭṭhobā and Rakṣumā. In front of the principal temple, on a high platform, in a shrine, is a large stone image of Māruti. This temple is said to have been constructed by Nārāyana Peth Bridge called Lakṣipat, and consists of a shrine and an open vestibule supported on pillars and arches of ornamented cut stone. The shrine is surmounted by a spire of stucco plaster, highly ornamented, and set with images of Rishis and animals. In the shrine is the image of Viṭṭhobā and Rakṣumā, and in the vestibule are those of Gaṇapati, Viṣṇu and Lakṣumā and other deities. The platform on which the shrine and vestibule are constructed is 24' × 16'. Attached to the shrine is an enclosed sakhā mandapa with a tiled roof, without ceiling, 53' × 39'. The entrance to the courtyard is of stone and has a small upper storey for Nāgarkhāna. In front of the sakhā mandapa is a small shrine in which an image of Garuda is set. This temple is said to have been constructed by one Joti Bāwā Bhikshu some century and a half ago.

The temple of Tāmbdi Jogēsvārī is situated in Budhvâr Peth and consists of a shrine and open vestibule supported on a stone and pillars. The courtyard is very small, and contains two other small shrines dedicated to Viṣṇu and Mahādeva. In front of the latter is the image of the sacred bull under a small canopy. Besides, there are small temples of Gaṇapati and Mahādeva. To the left of the shrine is a verandah open in the front. The framework of the entrance to the shrine is covered with ornamented sheet brass. In the shrine is the image of Jogēsvārī; in the vestibule are the images of Nāgobī, Viṭṭhobā, Rakṣumā and Gaṇapati.

Saṅgamēsvara Mahādeva.—This temple, as its name signifies, is at the confluence of the river Mulā and Mūthā to the north-west of Puṇā, and on the south bank of Mulā Mūthā. It is dedicated to Mahādeva, and is approached by a flight of steps or ghat. The temple consists of a shrine and open verandah on stone pillars. The body of the structure is of stone, and the shrine is surmounted by a double spire of brick and stucco plaster. Over the entrance door is a high minaret approached by steps inside the structure. The minaret is set with human and animal images, and is much out of repair now. On the left as you enter is a small shrine in which is a large image of Māruti. Behind the temple is a tomb said to be of some member of the Holkar family; the enclosure is a garden containing orange and plantain trees. On the platform of the ghat abutting the temple enclosure, outside, are two open verandahs used as
dharmaśālās. The tomb is an excellent specimen of beautiful cut-stone work, and is surmounted with a low stone dome. This temple is said to have been constructed by a tailor, and the ghāṭ, minaret, and enclosure wall by Harināmgar Gosāvī, the former about a century ago, and the latter about forty years ago. In front of the temple is the image of Nandī on a platform. In the shrine is the image of Aṣṭabhuja Devī of marble. In the vestibule is the image in stone of Gaṇapati.

8.—Mawal Taluka.

28. The cave temples at Kārlē are well known and have been surveyed (see Cave Temples).

29. Bāhāj, 3 miles S. from Kārlē,—a small series of very early Buddhist caves: surveyed (see Cave Temples).

30. Bedsā, 6 miles S.W. from Khaḍkalā; another smaller group of Buddhist caves (see Cave Temples).

31. Pāṭan, 1 mile S.E. from Kārlē station: a rude unfinished cave with a dāgoba in it, and the beginning of another cave.

32. Ayarā, 3 miles W. from Talegāṇw Dābhādā: some caves, unvisited (a).

33. Nānoli, 3 miles N. of Talegāṇw Dābhādā on the left bank of the Indrāyaṇi:—Caves in the escarpment of the hill, a mile north of the village. A steep climb three-fourths up the hill brings the traveller to the base of a high scarp facing south-west, skirting which a cistern and a cell are first passed, and then a high flight of steps rudely cut and well worn is reached; ascending them a square flat-roofed cave is entered about 18' × 18', with a height of upwards of 7 feet; this excavation is now used as a temple to Feringābāī; a small cell is caverned out of the south side wall. Further on the escarpment is hollowed out into two small cells.

34. Şelārwāḍi excavations are high up in a hill about 2 miles to the south-east of Talegāṇw Dābhādā, and are most of them in the village limits of Gaṇunjē and facing south-west. The north-west caves are in Şelārwāḍi, which is a hamlet of Talegāṇw, and consist each of 2 or 3 cells only; they are nearly inaccessible and have some fine Champu trees (Mesua Fertia) near them. The south-west excavations possess more merit; at the base of the scarp, out of which they are hollowed, is a narrow foot-path, pursuing which a two-celled cave high up in the cliff is first passed and then a fine cistern; 2 cells succeed, one with an inscription of 5 lines cut on its outer face (see No. 10), close to which, but further south, is a large excavation consisting of a nave or vestibule 24 feet by 18 feet, with 4 cells on either side and of an inner shrine, near the end of which are what would seem to be the remains of a dāgoba, viz., an abacus of 4 slabs, the lower the smaller, pendent from the roof, and an indistinctly traced base of the drum, the latter is now occupied by a šālāṅkha and linga. The roof is flat and about 9 feet from the ground. The entrance to this cave is now walled up with two round arched doorways as means of ingress. Further on are a cistern and well.

35. Lohagāḍ, 4 miles S. of Kārlē. The fort is on a striking hill in the same range as the neighbouring Fort of Visāpur. At the foot of the escarpment below the fortifications is the hamlet of Lohawāḍi, embossed in trees and plentifully supplied with water. The fortifications consist of an outer and inner line of defence, and are entered through four formidable gateways in succession
called the Gañëśa, the Nārāyaṇa, the Hanumāna, and the Māhā gates, the last introducing to the summit of the hill. The hill is a fine plateau of great extent, and was once extensively built over, as is shown by the ruined walls and foundations still existing. There is no lack of cisterns and water. Lohagad is a fortress of some antiquity and importance: in 1485 Malik Ahmed, the founder of the Nizāmshāhi dynasty at Ahmadnagar successfully besieged it; and a century and a half later, during the struggle which ultimately led to the establishment of the Marāṭha power by Sivāji, Lohagad was not overlooked as a place of strength; in 1648 Sivāji surprised it, but 18 years later had to surrender it to Aurangzib's Lieutenant, Jaysing,—retaking it, however, in 1670. When the Marāṭha rule was firmly established its strength and position marked Lohagad out as a suitable place for a Kamāvisdār's Treasury and Kacheri. The hill is the scene of an 'Urus' each Paushya full moon, to the tomb of Sheikh Umar, who is supposed to have been a celebrity on the hill and to have been buried there before Lohagad became a fortress. The long, narrow north-west spur of the hill is called 'Bichu Kanta' from its supposed resemblance to a scorpion's sting.

36. Visāpur: The fort which crowns an adjoining and higher hill is of larger area than that of Lohagad, but not so strong either artificially or naturally. It is said to have been constructed by Bāljī Viśvanāth Peśwā. Its entrance gateway is now in ruins but the walls encircling the hill are in tolerable preservation. On the east, there is a well-built tank, and there are other tanks and cisterns on the hill. A small temple of Mahādeva within the fortifications is supported by a Dewasthān allowance; this temple is not far from the Peśwā's residence, now a ruin.

37. Rājmāchi is a fortress on the crest of the Sayhādri range a few miles N. of the Bhor Ghāt. It is more than once mentioned in Marāṭha history during the struggles of Sivāji and his successors with the Moghuls.
XI.—THÂNÁ ZILLA.

1. Ghodabandar.—Old church dedicated to St. John, monasteries, and fort. The church is now a bungalow. Owing to the influence of a Pir buried close by, all the efforts of the builders to construct a tower or spire are said to have failed and a Muhammadan dome was the result of their labours. A party of Sivâji’s troops tried to surprise Ghodabandar when in the hands of the Portuguese in 1672, but were repulsed.

2. Borwali-Station, on the Bombay, Baroda and Central India Railway.—at Montpezir (Mandapēśvara), old churches, watch tower, convent and caves, which have been turned into a crypt for the church dedicated to N. S. da Conceição. College for the education of orphans. Duperron speaks of the Marāthas after destroying the church carrying the timber to Thāna. Over the college door, is an inscription with arms of Portugal to the effect that the edifice was built in 1623 by order of Infant Dom John III of Portugal. In the Patel’s garden are some very curiously carved memorial stones, with sea-fights sculptured upon them (a).

3. Kanheri Caves.—Kanheri village. The well-known Kanheri Rock-temples (see Cave Temples).

4. Amboli, Magathana, and Kondivte have rock-temples (see Cave Temples of India).

5. Dharavi.—Old fort and tank.

6. Mur (Versowa village).—An old fort rebuilt by the Marāthas.

7. Bandora.—An old Agoada or fort at the Point, with following inscription:

   ESTE. BALVAR
   TE. SEFESEM
   LOVOR. DONO
   ME. DEIESVS
   EM. 1640.

According to Da Cunha the Portuguese fleets supplied themselves with water here. There are a number of old Roman Catholic churches about Salsette, many of which were destroyed when the Marāthas conquered the island in 1738.

8. Chemur, near Kurle, probably the Chemuḍa or Chemula of inscriptions and the Timula or Simula of Greek writers.

2.—Bassein Taluka.

9. Bassein or Wâsâi.—Fine fort and old Portuguese churches with inscriptions: well-known.

10. Nirmal Village.—Temples and tanks. Pilgrimage here in the cold weather, in the month of Kartika. Jātra on 11th Kartika. The Portuguese or rather the Inquisition pulled down the temple and desecrated the tirtha and caused the linga of Siva to disappear. On the Marāthas taking possession of Bassein, Nirmal was again purified, a tank constructed, and temples built.

From return by the Collector.

12. Tungar Hill.—Tanks, Tongesvara.—Temple half way up the hill with carved stones (a).

13. Pelar.—Temple and two large stones, with long inscriptions (a).

14. Parol.—Three temples with handsomely carved stones (a).

15. Mándvi.—Fort and carved stones.

16. Tansa River.—Along banks here and there are carved stones (a).

17. Kamandrug.—Old hill fort.


Inscription in Marathi stating that the fort was built during the reign of Bājirāo I. in Saka year 1659, A.D. 1737, by an architect named Bāji Tulāji.

19. Sopāra.—The Soupara of Ptolemy, the Sopara of the Periplus, the Subara of the early Arab voyagers, and the Surpara of the Cave Inscriptions. There is a village close by in Māhim bearing a very similar name, Saphala, but it never seems to have been a place of note.

20. Karbão.—Old Portuguese Fort.

3.—MAHIM TALUKA.


22. Asheri.—Asheri Fort described by Gemelli Careri. Besides being seated on the top of a hill, where there is no higher ground to command it, a crooked path cut out of the mountain, along which two men cannot go abreast, leads up to it and is defended by several guards who might withstand an army, by only rolling down stones placed there for the purpose. Dickinson described it after the Marathas had held it 80 years as accessible only at one point and of such natural strength that with a handful of men to defend it, it might justly be considered impregnable. The latter part of the ascent is up an almost perpendicular staircase (with a precipice of several hundred feet immediately below it) hewn out of the solid rock, forty feet higher. (Da Cunha’s Bassein, page 206.)

23. Kaldrug, Tandulwari, and Tak Mak.—Old forts.

24. Tārāpur.—Old fort repaired by the Marathas in European style.

25. Pargaum.—A gadda karaao or curious boundary mark with donkey and woman.

4.—DAHANU TALUKA.

26. Mahālakshmi.—Very peculiar and conspicuously shaped hill. Shrine very holy and a pilgrimage to it in March.

27. Gumbirdgad.—Vihali village, a very large hill fort.

28. Segwā.—Shishne village, an old hill fort.

29. Chikle.—Fort. Anquetil Duperrat, 1760, says this was repaired to protect inhabitants from pirates.
30. Dāhāṇu and Umbergaum.—Old forts.
31. Barat Hill.—Kondvireh village,—fort and tanks.
32. Sanjan.—Fort; this place is that to which Pārsi fire was originally brought by Pārsis.
33. Indurgadh.—Karambeli village, fort.
34. Katalwara.—An old fort.

5.—WARA TALUKA.

35. Koj.—Fine hill fort and tanks.
36. Gunj.—A temple of Śrī Bhārgavarāma, tank and ruins.
38. Wāra.—Remains of temples and tanks; an inscription discovered here, of the Śilāhāra dynasty, is in the Bombay Asiatic Society's Museum (a).

6.—SHAHPUR TALUKA.

40. Vihipa.—Old fort close to Reversing Station and past Kasara Station, Great Indian Peninsula.

41. Māhuli.—On the summit of a most striking mountain are the remains of a fine old fort: in two of the gate bastions are caves with some Hindu and Muhammadan remains and inscriptions. The only Hindu inscription is on a Sati stone; first line illegible; 2nd “Śrī Padmāvatī Sati.” Two Musalmān inscriptions on the Idgah, one fallen and the other in situ. Four more picked up lying about are now in charge of Mulna Shahpur. When Jijibāi, Śivāji’s mother, was flying from the Muhammadan troops from 1633 to 1636, she with her young son frequently took refuge in this fort. In 1670 Moro Trimal, the Peśwā or Prime Minister of Śivāji, sustained a repulse at this fort from the Moghul troops with reported loss of 1,000 men. After a siege of two months, the fort, however, surrendered to him.

42. Mokada Peta, Bhopatgarh.—Kurlot village, old fort, and tanks.
43. In Wāshāli in Mokhāda is a rockcut temple called Wāse, situated on the north slope of a small hill. It was blocked up for about 3 to 4 feet with earth which has partly been removed and the remaining is being excavated at the expense of Mr. Gibson, in the hope of a kunḍa being found. The inner space is nearly square, about 12' × 12'. The height about 6' 6''. In the rock facing the door on either side of a niche, are two images each about 3' high. They appear to have very large ears, and with their arms and hands by their sides are in the attitude of "attention." One has his sign of sex clearly shown, the other not. Over the lintel is a small broken image. There is a porch roofed with stone slabs held up on two pillars, squared, and having the angles cut off in portions. There is in front of these pillars a small enclosure, perhaps 3 feet or 4 feet from them, with walls of rock on either side, and a doorway through two little parapet-like walls 3 or 4 feet high. It is not much of a temple or cave in itself, but its locality makes it important. It appears to be Jaina (a).
7.—Bhiwandi Taluka.

44. Gutara (Dugāḍ Village).—Fort and tanks.

45. Wadaoli.—There is a celebrated modern temple here of Vajrābāi with six inām villages granted by Government for its support, where a pilgrimage is held in Chaitra.

46. Lonād.—A small old temple of Mahādeva of the style of Ambarnātha. Also a cave with some sculptures, but it is doubtful whether they are Hindu or Buddhist. The cave has been surveyed (Ind. Ant., IV, 65).

47. Bhiwandi.—A beautiful tomb of Husain Sah (Ind. Ant., IV, 65).


49. Bhiwandi.—Varala Tank. The legend runs that the tank was dug to a certain depth but would not hold water. It occurred to a man in a dream that the tank awaited the sacrifice of a man and his wife within its area, that the said man having proceeded with his wife to the site of the tank during the night touched a large boulder in it. The tank was instantaneously filled with water and they were drowned in it. Latterly it has been enlarged by the Municipality of the town and the Bhiwandi water-supply is obtained from it.

50. Akloli.—Fine temple of Mahādeva and five hot springs much resorted to.

8.—Kalyan Taluka.

51. Kalyān.—An old tank built with stones all round, said to have been constructed by Isaf Adamshah, Rājā of Bijāpur, in Hijri Śan 914, supplying three reservoirs in the town with water, a very fine Idjah and Pir's tomb on the banks. Old fort on the bank of river.

Kalyān was taken possession of by the Portuguese in 1535. It afterwards fell into the hands of the Rājā of Ahmadnagar and then into those of the Rājā of Bijāpur in 1636, and lastly into those of the Marāthas in 1648, it being the first important place subdued by Sivāji; and Abāji Sondeva who reduced it was made Subhēdār of the province.

52. Badlapur.—Temple of Khaṇḍobā.

53. Bāwā Malung.—Kusiwali village, old fort, and two plain cells. Fort, Muhammadan shrine and another called Pālki. Information required.

54. Ambarnātha Village.—Temple of Ambarnātha, a fine temple of the style of the 11th century (a.d. 1060). Though small it is richly carved and of great interest as a good type of its age. Festival held on the Śivarātra in Māgha.

Inscription of the Śilāhāra dynasty in the temple, dated Saka 982, a.d. 1060 (a).

9.—Murbar Taluka.

55. Pulu Sonāla.—Several plain caves, Brahmanical, near the foot of Nānāghāṭ.

10.—Karjat Taluka.

56. Chochi Village.—Gumbirnāthadeva and caves.

57. Kondāne.—Near foot of Rajmachi Hill. A very early vihāra similar to Kārlē with other interesting caves. Pāli inscription (see Cave-Temples).
58. Dok Village.—One cave and a Bhairavadeva and cistern.

59. Ambivali Village.—Ambivali cave is about half a mile from village of Ambivali, near Jambrug, N. from Karjat under Kotaligadh, and to the east of it. It is cut in a long low hill forming the concave side of a curve in the bank of the river. The cave overlooks the river, being about 20 feet above it, sloping rock leading up to it from the water. It consists of a large square hall, about 42 feet by 39 feet and 10 feet high, having four cells off each of three sides (12 cells in all). Around these same three sides runs a low bench similar to bench in Cave 35, at Kanheri. Two doorways, a central and a side one to the right, lead into a verandah, 31 feet long by about 5' 10'' deep, the eaves of which are supported by 3' 9'' of return of the wall at either end and by four pillars. Between each pair of pillars (except the central pair—the entrance) and the end pillars and pilasters is a low seat, with a parapet wall running along the outer side and forming a back to the seat. The outside of the parapet wall was ornamented in the same style as Cave III at Nasik, with festoons and rosettes, but is so damaged that little now remains.

The pillars are of the same pattern as those of Nasik—pot capitals with the flat tiles surmounting them, but roughly finished. The shafts springing from the seats have no bases. The central pair of pillars have octagonal shafts, the remaining two 16-sided.

The doorways have had modern carved doors inserted, and, with built easements with some figures carved on them in 6 cells at the back, the cave has been converted into a Brahmanical temple. A Jogi, recently dead, occupied the cave, the consequence being that the surface of the rock, in the hall and verandah, could not be much blacker.

On the second pillar of verandah, on the left of entrance, is a Pali inscription in one vertical line, reading downwards. There are some remains of letters on each of the centre pair of pillars, though indistinct.

60. Kotali Fort.—There are a few excavations of no pretensions or interest in the base of cliffs of Kotali Fort. In one is the ubiquitous red daubed stone converting it into the village shrine of Peth which lies at the foot of the fort. A spiral staircase leads up through the rock for about two-thirds of the way to the fort, and then emerges and continues the rest of the way up the precipitous surface of the rock. The fort on the top is about 150 yards long by 60 yards wide. There are one or two water cisterns, but nothing else.

On the hill side, on the ascent to the fort, are two iron guns about 5 feet long and one small bronze mortar, the latter in good condition. In the excavations in the base of the cliffs are several iron cannon balls lying about.

61. Gaur Kamat Village.—Some small caves with cisterns.

62. Hul Khurd Village.—Six small cells or caves round a central one.

63. Mur Village.—A fine temple of Ganapaty.

64. Kampoli.—A beautiful tank, the finest in the district, of clamped stones and a fine temple built by Nanâ Phadnavis. There was also an Annachhatra to feed all who came to the place. This has been pulled down, but the huge grinding stones for the grain are still lying close by.

65. Prabal-Moranjan.—Waroshi village: an old hill fort.
66. Patraj.—An old fort.

67. Hurungāñw.—Bhivapuri. Tank said to have been constructed by Parvatibai, widow of Sadāśiva Chimnāji, a member of the Peśwā's family, at a cost of Rs. 75,000. The tank is situated at the foot of the Kusur Ghāṭ on the road to Punâ.

11.—Panvel Taluka.

68. Elephanta Caves.—Ghārāpuri Island, well known (see Cave Temples, &c.).

69. Manikgadh.—Old hill fort and tanks.

70. Funnel Hill.—Karnala village fort. This, with a number of other petty hill forts belonging to the Rājās or Koli Polygars, were taken by the Marāṭhas in 1672.

71. Panvel.—Two fine tanks and mosque. One tank, the Vadala, has land granted for its repairs. The other Izraili, constructed by one Kurumsi Hansrāj of Bombay, cost Rs. 80,000.

12.—Uran Petā.

72. Uran.—Two small forts and some old churches; some small cells behind the distilleries either Buddhist or Brahmanical (?).

A full description of all the old forts in the Koṅkaṇ was written by Captain Dickinson, who took possession of them in 1818 in the name of the British Government. The report, which is in manuscript, is to be found in the Secretariat, Bombay.
XII.—AHMADNAGAR ZILLA.\footnote{First three talukas from the return of A. F. Woodburn, Esquire, C. S., No. 194, dated 30th August 1878.}

1.—KARJAT TALUKA.

1. Karjat, 42 miles S.S.E. from Ahmadnagar:—(1) Temple of Mahâdeva (Naktichâ dêwal) with nine domes and the shrine, the centre dome being cut smooth. The pillars are a good deal cut. The door is opposite the shrine, and on each side of the manḍapa are shrines containing images. In the main shrine, which is on a slightly lower level than the manḍapa, is a śīṅga. In the wall on each side of the door are a good many carved figures, principally obscene. In front of the door is a bull under a dome, and on the left-hand side of the door is a detached shrine with a śīṅga. (2) Temple of Mahâdeva, adjoining the above has 9 domes to the manḍapa, and a śīṅga in a pit-like shrine. There is no carving about it.

2. Takli, 6 miles north of Karjat. Temple of Khandâsvâra Mahâdeva (Hemâdpanti) in ruins. The stones are said to have been taken to build the fort at Pârainda (?) between Bârsi and Karmâla.

3. Rehekuri, 6 miles N.W. from Karjat. Temple of Komnâtha Mahâdeva has 12 domes to the manḍapa, one to the shrine, one door, under which is a bull, beside which is a cobra on a detached stone. It is surrounded by a wall which is capped with big stones.

4. Korêgâñw, 2 miles E. of Karjat. (1) West of the village is an old Hemâdpanti temple of 9 domes to the manḍapa; śīṅga in the shrine. (2) Temple of Koreśvara Mahâdeva, old, said to be a Hemâdpanti temple. The shrine only is left. In it are a śīṅga, Nandi, and figures of Gaṇapati and Pârvatî, all in white marble. The pîṅgi of the śīṅga is composed of four faces of Mahâdeva adorned with snakes, and there is a snake on the narrow part of the śâlvûkh. One Bâburâo Gôvind Vâkîl is said to have brought these figures to Karmâla from Hindustân about 100 or 150 years ago; and they were brought from Karmâla by Râoji Lakshman, father of the present Kulkarni of Korêgâñw.

5. Rassin, 10 miles S.W. from Karjat. (1) Hemâdpanti temple of Mahâdeva (Kâladêwal): nine domes to the manḍapa, one dome to the shrine, and one dome to porch. The pillars are a good deal carved. In the centre of each dome is a carved stone, something like a star; figures on the capitals of the pillars. Three shrines; the main one opposite the door, and one on each side of the manḍapa. The main shrine is a pit with a śīṅga in it. A stone platform runs round the temple, about the level of the floor. (2) Temple of Dévi, said to have been built, with two or three other temples here, by a Wâni about 100 years ago. On the site of the present temple, there is said to have been an old brick one 200 or 300 years old, the brick Dipmâs and well attached to which still remain. One of the Dipmâs has a stair inside, and at a man at the top can make it oscillate perceptibly. It is 43 feet high, and 22 feet in circumference at the top. The well is of brick, where devotees bathe and make the water most filthy.

6. Guraô Pimpri, 8 miles N. from Karjat. Temple of Pimprâsvâra Mahâdeva. Nine domes to the manḍapa; and a śīṅga in a pit-like shrine. The work is all plain.
an extra pillar, put in to support one of the stone cross-beams which is cracked, has an inscription on it. There is also an inscription under the door of the compound. There is a ruined temple of Rámésvara Mahádeva in the village (apparently modern) with a ruined baró and drinking trough attached to it.

7. Kokangáng, 14 miles N. of Karjat. Hemádpanti temple and well, both in ruins. Of the temple nothing is left but the shrine. The villagers say the stones were taken for the forts at Nagar, Paraínda, and Karmála, and for the Nimbákar's Wádá at Mirajgańw.

2.—Śrigundi Taluka.

3. Śrigński, 20 miles W.N.W. from Karjat and 32 miles S. from Ahmednagar. (1) Temple of Viśhobá of Hemádpanti masonry, i.e., of large blocks of stones without cement in imbeded courses. Manápa of nine domes supported on six pillars; shrine—one dome; portico in front—one dome; cobras' heads on capitals of pilasters, and other figures on the capitals of the pillars; shrine on a lower level than the manápa. There is an inscription on the door step in front of the temple, but the steps appear to be modern. Round the door of the shrine are two rows of figures. The inner row represents females, and the outer one monkeys. On the raised block forming the threshold of the shrine are carved two tigers' heads, one on each side. Projecting from the top of the entrance to the shrine, and from the middle of the front of the manápa, are carved blocks, resembling those in the temple of Lakshmi Nárāyaña at Mándogáñw. The length of the manápa is about 28 feet and width about 21. The pillars are similar to those of the temple of Lakshmi Nárāyaña at Mándogáñw. Externally also the two temples are similar, but what carving there is on the latter gives the shrine the appearance of being built of a succession of pillars packed together, while in the former, being perfectly plain, this effect is not produced. (2) Temple of Rukhmáí adjoins the above and is in the same style, but on a smaller scale; both temples have a good deal of carving. (3) Temple of Mahádeva Hatkesára, the same as the above as to the number of domes. Cobras on the capitals of pillars, and a lingá in a pit-like shrine. Style plainer than any of the above. The front of the manápa is built up with bricks. (4) Temple of Mahálakshmi, the same as the above as to number of domes. The shrine has been built up, and parts of the manápa also. It is not used for worship and is in a horrible state of filth. The work appears superior to that of the preceding two.

9. Pedgaon, 8 miles south of Śrigundi. There are some old Musalmán remains here. The most interesting is a nat for bringing water from the Bhimá to the village. The water was raised from the river by an elephant mót still in existence. The nat seems to be in good repair outside. The fort of Pedgaon was built by Khán Jehán in 1673 and called Baháduragádh. It was an important frontier post of the Moghuls. The fort is in ruins. Besides the elephant mót there is a tower for a Persian wheel, still in pretty good condition. (2) Temple of Malikárjuna Mahádeva—Hemádpanti. Nothing remains but the shrine and two pillars of the manápa, a lingá in the pit-like shrine. No carving except cobras on the capitals of pillars. (3) Temple of Rámésvara Mahádeva:—on three sides of the manápa are shrines, the door being on the fourth side. The roof of the manápa is of one dome supported on four pillars, the space between the pillars and the wall being covered with plain flat stones. The shrine opposite
the door has a *linga*, on a slightly lower level than the floor of the *manda*pa. There are cobras on the capitals of the pillars, and a good deal of carving. (4) Temple of Lakṣmī Nārāyana—Hemāḍpanti. The *manda*pa is covered by 9 domes. The centre dome and the dome of the shrine are carved. There are three doors to the *manda*pa; the shrine is on a lower level than the *manda*pa, and is filled with rubbish. Outside and inside the temple is elaborately carved, and the pillars are beautiful. The carved work has been dreadfully spoiled by the "Arabs." On the outside, the lowest line of carvings consists of elephants, then come tigers, and then figures of all sorts, male and female. On the outside of the wall directly behind the shrine is a figure of Vishṇu (a). (5) Temple of Baleśvara Mahādeva—Hemāḍpanti. This has all disappeared but the shrine. There is a *linga* in the shrine on a lower level than the *manda*pa; cobras on the capitals of pillars; what is left is nicely carved.

10. Kothal, 10 miles N. of Śrīgūṇḍi. Temple of Khandobā on the top of hill: the roof supported by six pillars in octagonal and square sections. The date is unknown, but there is an *inscription* on an old temple behind the principal one which might be made out. The temple has been struck by lightning, which has left the marks of its course, but not injured the building materially. In front of the temple is a place where the Patel says he used to see people swung round on a pole by a rope with a hook on Māṅgaśirsha Śud 6th and Pausī Śud 6th.

11. Limāṅgaṇī, 5 miles S. from Śrīgūṇḍi. Hemāḍpanti temple of Siddheśvara Mahādeva. The *manda*pa has nine domes and the *linga* is in a sunk shrine. The pillars are fine, and there is a good deal of carving. Lying near the temple are two slabs, one with a cobra cut on it and another with an *inscription*, of which the date appears to be Śaka 1308 (a).

12. Belwandi Kothār, 4 miles N. of Śrīgūṇḍi—Hemāḍpanti. *Baro* or well quite perfect. A Hemāḍpanti temple projects into the *baro* on one side. There are two doors to the *manda*pa and one to the shrine, all uncarved; also a dome over the bull, in front of the door. Above this dome is a place for raising water to the top, and a stone water-way running the length of the temple on the roof, and emptying into an old water trough. The shrine is on the same level as the *manda*pa, and has a *linga* in it; cobras on the capitals of the pillars; no carving. The *baro* is not used, as it is supposed to be haunted, a man having been drowned in it once. There is a good deal of mud in it.

13. Kolgāṇū, 12 miles N.W. of Śrīgūṇḍi. Hemāḍpanti temple of Vālkesvara Mahādeva, with nine domes; *linga* in a sunk shrine; pillars much carved, with figures on the capitals, but they are all covered with chunam. Two recesses, unused, one on each side of the *manda*pa. In front of door the remains of a verandah built of large blocks of stones let into each other in receding courses. A new shrine with a *linga* on the left of the verandah. In front of the verandah a Nandī under a dome supported by 4 pillars. Over the shrine of the temple is a brick and chunam dome in the usual style. In front of the temple a brick *Dīpatī* with staircase inside. The original outside of the temple has evidently been removed and replaced by modern masonry.

14. Mandogāṇū Katrābād, 20 miles N. of Śrīgūṇḍi. Temple of Dēvī formerly of Lakṣmī Nārāyana: *manda*pa of nine plain domes, supported by 4 pillars and 8 pilasters. The pillars are in square, octagon, and round sections; on their capitals are various figures, with cobras on the brackets of the pilasters. The
shrine is a sunken one with an image of Dévi; also a large mutilated one of Lakshmi Nárâyana about 5 feet high. The manḍapa has three entrances, and the shrine door and main door of the manḍapa are well carved. In front is a pavilion on 4 pillars. The outside has not much carving except string courses of lozenge ornament. The outline is broken by a succession of right angles. The manḍapa is 24 feet square inside.

15. Devalgánw, 8 miles N. from Śrigundí. An old Hemádpanti well, which has been repaired in later times and the old stones broken up, so as to make them manageable, by the modern Wadars.

3.—Jámkhed Taluka.


17. Jámkhéd, 45 miles S.E. from Ahmadnagar (18°43'; 75°22'). (1) Hemádpanti temple of Malikápíjuna Mahádeva. The shrine only left, the pillars of the manḍapa lie about. (2) Hémádpanti temple of Jágasánkara Mahádeva was long buried under the earth and is in good preservation; it resembles the one at Arangánw.

18. Telangsi, 11 miles E. from Jámkhéd. Hémádpanti temple of Jágasánkara Mahádeva; nine domes to the manḍapa; cobra in pit-like shrine. Cobras on capitals of pillars: no carving. Not far off is a Hemádpanti baro. Four stairs descend from the middle of the four sides. Between the stairs in the wall are niches. The baro is broken at one corner.

19. Sirur, 24 miles N. of Jámkhéd. Temple of Siddhásvara Mahádeva; nine domes; cobras on the capitals of the pillars. Shrine opposite the door. The front (on both sides of the door) and the entrance to the shrine are nicely carved. There is also a shrine on the left side of the manḍapa. In front of the door is a single dome with a Nandi. Roof of temple modern, of chunam.

20. Bhalgánw, 26 miles N. by E. of Jámkhéd and 3 miles N.E. from Sirur. Temple of Bhalesvara Mahádeva; 9 domes on fairly carved pillars with lozenge-shaped ornaments on the faces. One shrine in ruins, another has a manḍapa.

4.—Parner Taluka.

21. Dhoke, near Takli, 12 miles N. of Parner:—The Dhokésvara Cave is a large hall with triple cells, on the east side of one of two rugged hills rising from a stony plateau. The largest is 20 yards deep and 15 wide, the front open and supported by two massive square pillars and two pilasters; a little inside of these another similar row supports a great architrave running right across the temple; and within this, again, is the shrine, hollowed out of a rectangular block left standing from floor to roof, and surrounded by a dark passage.

The chief object of worship is a mean little linga in the central shrine; but there is another to the right of it, faced by a large Nandi carved in situ on the same side; and nearer the light, in a sort of chapel, is a four-armed figure grasping several weapons. One is a live cobra; another, perhaps, the damru or drum, the others indistinguishable. This figure is worshipped under the name of Kál Bhairava. Opposite him are eight devis called Ashṭamására (one has the head of a pig) accompanied by Bhringi and Gaṇapati. They appear in the

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1 For this and the following three talukas I have used the returns of W. F. Sinclair, Bo. C. S., given in No. 6.

b 781—28
Dhumar Lena at Elura, and in the chapel in the east wing of the great cave at
at Elephanta. Besides, there are giant dwarps, Sita, attended by elephants,
(on the central architrave,) and a multitude of other figures; some cut in situ,
others on detached or even imported stones, and evidently of various ages up
to the present. The lesser cave is a triple cell; the inner part separated from
the outer by a dwarf partition without gap or doorway. It is approached by a
risky stair in the rock, south of the big cave; between them is a larger cistern
full of good water. There is no inscription except an unimportant one in
modern Marathi on a small thakki outside the large cave. This cave may perhaps
be ascribed to the latter part of the 8th century A.D.

22. Vagga-n-Daryâ, 9 miles N.W. from Parnër: Enclosed in the wild
beauty of a little glen, are some natural caverns under a cliff by a waterfall,
which have been altered by modern masonry. There are a few coarse sculptures
on the rock and on detached stones, but no architectural interest attaches to
the place.

23. Parnër, 20 miles W. by S. from Ahmadnagar:—Temple of Sangamevara
or Tryambakesvara at the junction of two small nala's. The ground plan is the
normal double-broken diamond or square; not very much faceted, there being
only three superior re-entering angles on the front sides of the mandapa and one
lesser similar angle near the front porch. There have been three porches, as
usual. All of them are now in ruins, the front one least so. Its door strongly
resembles the inner door of Temple No. II, at Belgaum, but has not the pierced
flanking panels. The pillars are more in the style of temple No I, at Belgaum.1
Four large pillars, with the help of the walls and surviving pilasters, support
the roof, composed of nine small rough domes. This would appear to have been
the original plan, but the whole roof has been destroyed, (tradition says by the
first Mussalman invaders,) and restored from a height of about 9 feet above the
ground. This is shown by the use of mortar in the restored portion and by the
inverted position of some of its decorations. The lower or ancient part is of
dry stonework in receding embedded courses of very large blocks, and the linga
is enshrined in a deep pit. The whole exterior is covered with a decoration repre-
senting in low relief, sometimes an arch, sometimes a dome. This is observable
also in a large "barho" now attached to a modern mosque east of the town of
Parnër (which has probably usurped the site of a temple), and in the remains
of a small temple between the town and river at Palshi (20 miles N. of Parnër)
in the same taluk. The roof has been destroyed, but a few fragments of cornice
seem to indicate that it was Dravidian in style; like that of Malai Devi at Nighoj,
10 miles S. W. of Parnër. The pillars of this temple closely resemble the two
shown in the front of the temple figured in Plate I. of the Archaeological Report
for 1874. The Nandi in front of the principal entrance now rests at the bottom
of a pit lined with modern masonry, and partly covered by a rough dome construct-
ed of the debris of the porch, and, perhaps, the destroyed pavilion. On this rests
a stone representing apparently an inverted bunch of grapes, which the people
call a linga, but do not worship: probably it was a finial of the pavilion or of one
of the porches. Several slender pillars of a broken square section have been built
into a small modern temple in the middle of the place, which is, however, chiefly
now admired as possessing a relief, in moulded clay coloured and gilt, of Chandika

1 Vide Archaeological Report for Western India, 1874, Plates II, V.
Devī in strife with the buffalo demon, the work of a local artist, a patel of the village of Renawādi. Under a pipal tree before this temple are several fragments of sculpture, among which are a huge gargoyle in the form of a monster's head, and a great stone rājana, or vase, the superior and inferior portions of which have been hewn separately and afterwards fitted together. It is of the still popular form of an egg truncated at both ends, and is 4½ feet both in height and in external diameter. It is very rough; its simple ornamentation does not correspond with that of any of the other remains; and it might have been made at any period by the stone-cutters who hew out oil-presses.

The old temple of Nāganātha Mahādeva, to the east of the Nagar gate has also a barāo or well.

Inscription.—In the barāo at the Nāganātha temple is an inscription in Devanāgarī dated Saka 1015.

24. Palshi Mandwe.—Two fine modern temples.

5.—SANGAMNER TALUKA.

No remains of any interest reported.

6.—ANKOLE TALUKA.

25. Ankole, 14 miles west of Sangamner: (1) Temple of Śrī-Gangādharēśvara,—a handsome modern one. (2) Temple of Siddhēśvara Mahādeva, very old and half buried in the silt of the Prawarā, under which the whole building is said to have been buried till accidentally discovered by a ploughman about 100 years ago (J. B. B. R. A. S., vol. III, pt ii, p. 85). It belongs to the nine domed class, but has probably been changed from a Vaishnava or Jaina shrine to a Saiva one. The image over the door lintel of the shrine is defaced beyond recognition, and the front porch has been restored in a bastard Saracenic style within living memory. A pillar belonging to it, with a long Sanskrit inscription, was thrown down at this time, and so ill used that it is now barely traceable and quite beyond the power of transcription or impression. Mr. Sinclair had it removed to the Kacheri, in the hope of a stray scholar passing that way. Dr. Bhāu Dāji, as usual, had a copy taken when the pillar had suffered less; and this, if preserved, may throw light on its contents (a). The roof of the temple is entirely gone, and replaced by a chunam pie in the usual style of modern Hindu restorations. What is visible of the original building, is exceedingly rich; and when complete may have closely resembled the temple at Udalpur in Bhopāl. It has one peculiar feature,—a small domed porch opening into the shrine from behind (see Ind. Ant., vol. IV, p. 9) (a).

26. Ekdare, 15 miles N.W. from Ankole.—Two caves in Mahākāli hill(?).

27. Ratanwādi, 10 miles W. from Rajur: the river Prawarā takes its rise from a small architectural work here. A small old Hemādpantī temple of Annuteśvara, of about the 12th century, in ruins (a).

28. Kothūmukunjī, 16 miles S. W. from Ankole: the ruins of the temple of Nārāyanēśvara, with a fine doorway; foundations of the temple of Koteśvara.

29. Harischandragad with a group of late Brahmanical caves. A little below the row of caves is a large Hemādpantī "barāo" or reservoir, with steps,

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1 Surveyed and described in The Cave Temples of India.
along the southern side of which is a row of little niches or shrines, some still occupied by images. This is surrounded by small temples and thadkis or cenotaphs. Below the reservoir is a small temple in a pit, half cave half building, consisting merely of a cell with a shrine at each side, one of which contains the socket of a departed linga. Below it again is a deep hollow or pit, formed by cutting away the rock at the head of a ravine, so as to leave a small level space, in the centre of which rises a structural temple with a central spire. It has a very ancient appearance, probably contributed to by the tremendous rainfall of these highlands but is also remarkable for its plan. There is no mandapa; the shrine is under the tall spire, which is of the “Northern” form, and the linga within is worshipped from any one of four doors with porches. Another shrine, containing the image of some goddess, is half built, half hewn, in the south-east corner of the pit, and the western side is occupied by caves used as dharmaśālas, two or three in number, for they are much mixed up together.

About 50 yards down the ravine is the best cave in the place, a great cistern about forty feet square, the centre of which is occupied by a huge linga surrounded by four pillars,—something resembling in pattern those of the chief cave at Elephanta, but much more slender. The worshippers swim and wade round this, splashing it. There is a good relief to the left, and a small chamber above the water.

7.—Koparganw Taluka.

30. Kopargānw, 60 miles north of Ahmadnagar on the Godāvari: Temples of Śakreśvara and Kacheśvara, repaired by the Peśwā’s Government: the temple of Vishṇu was built by one of the Peśwās.

31. Kokamthān, about 5 miles down the river from Kopargānw. It is of the normal double diamond ground plan, most intricately facetted and elaborately ornamented. The spire over the shrine is of brick and mortar, evidently a restoration; but upon comparison with the rest of the building, which is of course of dry stone, it seems likely that it was an intelligent one, agreeing very closely with the little ornamental buttresses outside the shrine, as these did with the original stone śikarā. It is certainly very old; the bricks are such as are never made now in the Dekhan. The main beauty of the building is the dome of the mandapa, which closely resembles that of Temple No. II. in the fort at Belgaum figured in the Archaeological Report for Western India, 1874. Its diameter is about 19 feet. Though this is astylar, two porches occupying the angle of the mandapa opposite the shrine and that to west of it, have domes supported on pillars, but decorated internally with the same wealth of carving. The fourth angle is occupied by a square transept apparently not integral to the building, but very curious. It is composed of rectangular panels of stone carved in patterns not often seen elsewhere. The lighest thing to them is the geometric pattern on the great Tope at Sarnath near Banāras. This shrine is now occupied by a goddess who is remarkable for her power to cure the itch. The main shrine is occupied by the linga, which is perhaps an intruder. There have apparently been several smaller temples within the court, of which the wall is still traceable, but they were destroyed by the great flood of 1872. Probably this temple like the one at Sinnar belongs to about the 12th century (a).
32. Kumbhári, about as far up-stream from Kopargáwn as Kokamthánn, is
down the river, and upon the same (the right) bank has a temple possessing a
mandapa of the same class, as beautiful, and a little larger, being 21 feet in diame-
ter. The ground plan is the same; and here also two pillared porches have domes
which are miniatures of that of the astylar mandapa. The temple, however, is
much more plain and massive externally than that of Kokamthánn; and the
transept, which here occupies the western corner of the mandapa, is in this case
undoubtedly integral. It at present contains the linga. The main shrine holds
an útsana or throne, an ornamental figure on which is worshipped as Lakshmi.
A number of niches around the exterior evidently once held figures which have
disappeared, as has the roof, though enough cornices remain to impress one with
the idea that it was of a modified Dravidian form, which also appears on the
niches of a bardo at Ranjanganáwn Désmukhaché, 10 miles off,—the other orna-
tmentation is the same as on these temples (q).

33. Kasre, Taluká Kopargáwn. Here is an ugly mean temple of Bhairava
beside a nalá. It has Hemádpanti foundations, probably one of the oldest pieces
of built stone-work in the district, as the ground plan, a rectangular mandapa
with a shrine forming a very slightly broken square, is exceedingly archaic.

34. Puntámbe on the Godávari, 12 miles S.E. from Kopargáwn, has numer-
ous temples, mostly recent: one of them is to Chángadeva, a famous saint said to
have had 1,400 disciples: the temple is said to belong to the middle of the 17th
century. There are also temples here of Kási-Viśveśvára, Jagadambá, Báláji,
Kál-Bhairava, Rámačandra, Kéśavarája, Gopál-Krishná, Víthál, Annapúrná,
Bhadra-Káliśákara, Trimbakeśvára, Rámeśvára, Mahárudraśákara; also a ghát
built by Ahalyábáí of Indór, and another by Sivaráma Dúmal.

8.—Newasa Taluka.


9.—Ahmadnagar Taluka.

36. Ahmadnagar. Fort; Alamghir’s dargah, 1707; and tombs of the
Nizám Sháhí kings; Faryabagh and Bhishtí Bágh palaces, and mosque at the
latter; and Damri Masjid.

37. Mehekri, 7 miles E. from Ahmadnagar. Salábát Khán’s tomb, com-
monly called Chánd Bibi’s Mahál, an octagonal dome surrounded by a three-
storeyed verandah: it is 100 feet high and about the same in maximum diameter;
now used as a military sanitarium.

10.—Sivagam Taluka.


39. Toká:—an old sacred place with some interesting temples.
XIII.—NASIK ZILLA.1

1. Nândûr, 20 miles E. from Nasik at the junction of the Kâlvâ and Godâvarî: Temple of Madhyamâśvara Mahâdevâ, on a small rocky islet; said to be about 200 years old.

2. Sinnar Taluka.

2. Simnar, 18 miles S. E. from Nasik:—Temple of Gondâsvâra or Govindâsvâra, a Saivapañcâyatana or group of five temples within a large enclosure, the central one being dedicated to Śiva. The smaller shrines are two to the north side of the enclosure dedicated to Nârâyanâ or Vishnu and Gana-pati, and two to the south dedicated to Sûrya or the Sun, and Mahâsaktî or Dêvi. The temple is about 750 years old and is one of the finest in this part of the country. It is ascribed to a Gaulî chief called Singani Rajput and his son Govind. It is richly covered with sculpture, but is deserted and falling into decay (a). The temple of Aiśvâra is on the north-west of the town. It is said to have been built about 1450 A.D. and had originally a saha mañḍapa, but this has been carried off to build or repair other structures, all except four beautifully carved pillars and the lintels over them. The shrine is left but without the sikhara. This temple has been, like the other, a Saiva shrine.

3. Bhujapur, 10 miles S. from Sinnar:—Temple of Khâñḍoba cut in the rock in the hill fort.

3. Kavnai or Vigatpuri Taluka.

4. Tringalwadi, 3½ miles N. from Vigatpuri:—Temple of Brahmâdeva in ruins. Close by is Met Chandrachi with three caves, much filled in.

Inscription:—A Sanskrit one dated Saka 1266.


5. Nasik on the south bank of the Godâvarî, with Pañchavaṭi on the opposite side of the river:—has a large number of temples but mostly dating from last century and not remarkable for their architectural beauty. No very accurate or detailed information as to their history or dimensions has been obtained as yet. The principal are:—(1) Temple of Śri Râma, in Pañchavaṭi, said to have been built by Rangârâo Odhekar about 1782. It is a large stone temple with a handsome dome, and stands in the middle of a court with a Nâgârkhâna over the entrance. (2) Temple of Râmâsvâra Mahâdevâ, in Pañchavaṭi, built about 1754 by Nârośankar Râjebhâdâr, a noted chief under the Peśâ Bâljî Bâjirâo (1740-1762). (3) Temple of Kapâlâsvâra, in Pañchavaṭi, said to be the oldest here (Jour. Bom. B. R. As. Soc., vol. III., pt. ii., p. 87). (4) Temple of Sundar Nârâyanâ on the Nasik bank of the river, is dedicated to Lakshmi Nârâyanâ. It is uncertain when it was erected, some say about 1745. It enjoys a large inâm managed by the pujâris. Opposite to it is the Râmakunda or Astivilaya Tirtha. (5) The Sâta Gumphâ or Cave of Sâta. (6) Temple of Venkatâsa, or Bâljî as it is commonly known, a pretty large building, enjoys a jâhûr worth Rs. 20,000. (7) The temple of Görâ Râma close to the river, built by Ahalyâbâi of Indor.

1 From private notes and the Collector's Returns.
(8) Temple of Mruliñvara, with an image exactly like that of Kunyâ Mruliñvara at Punâ. (9) Temple of Bhadrakâli. (10) Bhatjibâwâ's Math built by an ancestor of the Vinchurkar. (11) Palaces of the Pêsvâ and Nâroṣankar. Besides which there are many others, besides ghâts, &c.

6. Pându Léna or Triraśmi, 5 miles S. from Nâsik. A well known series of Baudhâ caves with many inscriptions of Andhra, Kahatra, and other kings (see Cave Temples).


Inscription:—At least one old one.

9. Châmâr Tenkâdi, a hill about 600 feet high, 5 or 6 miles N. from Nâsik: A few small Jâna caves, of no great age or merit. They are at a height of about 450 feet from the base of the hill, and face about S.S.W. The upper part of the ascent is by a stair of roughly dressed stone, containing 173 steps of very varying heights, and with a parapet on each side. At the 163rd step a path leads to two rock-cut tanks on the right,—one having the top broken in and the other with two square openings. Above the built steps the stair is continued by 16 more steps, cut in the scarp, landing on the terrace. The excavations, beginning from the left or west, are:—(1) In a slight recess is a tank with two openings broken into one. (2) A cave, the verandah of which has four columns; the left one and left pilaster are left square in the rough, the others plain octagons. On the rock over the cave is built a lotus-bud cupola like those on structural temples. In the left end of the verandah is a covered cell; in the back, at the left side, a door has been begun but not cut through the wall; next to it is a plain rectangular window; the central doorway is plain with a raised sill, and has Tirthânkaras or dâwarâplas by the sides of it; Gautama, on the left, is 5' 2" high and is attended by two female figures about 3½ feet high. Over the door is a Jain seated cross-legged, about 14" high, on a throne with three lions on the front of it, with a male chauri-bearer 21" high on each side. To the left of this is a fat figure seated on a kneeling elephant; and to the right, a female (Ambikâ) is also squatted on some couching animal, and holding a child on her knee. Pârśvanâ th stands on the right of the door with the five-foaded snake canopñying his head. On his right a female attendant, about 3' high, has a single nâga hood over her head; and to his right a male kneels on one knee. To the right of this is another window, and then a side door leading into a rough part of the cave walled off from the rest. In the right end of the verandah is an unfinished cell with a bench, and over the door a sculpture very like that over the central door but somewhat larger. All the sculpture, however, being in a very coarse spongy rock, is rough and seems to have been touched up at a comparatively late date. The interior is but roughly hewn and not properly squared. At the left end is a group of figures in a slight recess and consisting of,—a Tirthânkara seated cross-legged, 10' high, on a cushion on a throne bearing the bull, the chinâ of Adinâthâ, in the centre; to its left a squatted figure, and then two
standing males, 5" high,—the other side below is unfinished. Outside each of the Jina's arms is another, similarly seated, 5" high; and over each of the three heads is a painted canopy with a male figure 3 3/4" high on the central one, and a similar one at each side of him. Around this group are 21 shallow recesses 1 1/2 inch square each containing a seated Jina: five down each side, three sloping upwards on each side towards one in the centre at the top of all, one under each of the lowest on the slopes and in line with the upper ones in the sides and one over each shoulder of the larger figure; these make in all the 24 Tirthankaras or Jinas. A bench goes round three sides of the cave. On the back wall, above the bench, is a group of figures: in the centre is a seated Pārśvanātha, 3' 2" high, on a throne with three lions below; his head is canopied by a seven-hooded snake. Above is a small seated figure and on each side a standing figure 2' 9" high with high cap and chaurni. On each side of this is a large seated figure with high ornamental cap, necklaces, earrings: the left one is a male on a kneeling elephant with foliage below; the right one is Ambikā on a crouching lion or tiger and at her knee is a reclining female figure. Beyond each of these is a seated male 3' 5" high, similar to the central figure and with similar standing males at each side, but also with a triple umbrella upheld by Vidyādharas over the seven-hooded snake. The right group has Gautama standing under foliage and with no other canopy. To the extreme right is part of a standing male figure and of others unfinished. (3) About ten yards to the right is a recess as if for the beginning of a cave, and seven yards farther is the third excavation, with an open verandah. On the left wall is a figure 2' high, squatted on an animal, with a canopy above and pilasters down each side of the compartment. On the right wall, in a similar recess, is Ambikā on her tiger with a child on her left knee and a standing figure 1 foot high below her right knee and behind the tiger; figures also stand by the pilasters and appear in the canopy overhead. In the back of the verandah is an ornamental central doorway with raised sill having two griffins or lions' heads in front; an ornamental pilaster is on each side, and a cornice over the lintel with small standing males above over each pilaster and the centre of the door. To the left of the door is Pārśvanāth Śeshphani, with two smaller attendants, and an ornamental pilaster down each side of the panel, on which are carved some small standing figures. On the right side of the door is Gautama but much defaced, with decayed seated attendants below on each side, and several small figures on the side pilasters. The hall is 8 or 9 feet square. On the left wall is a group, containing two seated Jinas, 10" high, on a cushion with two lions below each; right and left of them are Ambikā and Indra with attendants. To the left of each Jina is a standing male. The canopies and 21 very small seated Jinas are nearly the same as before. By the sides of the central figures are three males in a row with triple chhatris over their heads very rudely cut. The back wall has a built bench in front and 3 male figures standing, the central one 3' 5" and the side ones 3' 3" high with four ornamental pilasters between and at the sides of the compartments they occupy; and at the base of each pilaster is a standing Jina. Overhead is scroll work and figures. The base of each pilaster contains a small standing male with his arms down and the capital a very small squatting Jina. Beyond the outer pilasters are other standing figures 15" high. To the left of this group is another squatting figure 14" high with clasped hands and a large back knot of hair. On each side of each of the three large male figures in the lower corners are very small kneeling female figures with large back
knots of hair. On the right wall are two small seated Jinas and to the right is Ambikādevī, 12" high, on her vāhana, with a child on her left knee and the stem of a tree (mango) behind and above her head with a bunch of fruit hanging on each side, and a small seated male above. (4) About 10 feet to the right is a recess 15 feet wide and 7 deep. In the centre of the back wall, in high relief, is the upper part of an unfinished gigantic seated Pārśvanātha, 7' from the top of the head to the waist and with a polycephalous snake canopying his head. Just to the right of this the rock is undercut and on the top of the projecting part are three half lotuses carved on the level surface. The middle one 4' 6" in diameter and the side ones half the size and 5' from centre to centre. A square socket for a flagstaff is sunk in the centre of each lotus, and two raised pādūkas or footprint are sculptured on the flat centre of the middle lotus. A recess has been commenced just to the right of these and over the top of the stair. All the carving is of a very inferior character.

10. Anjāner hill (Anjant-girī), a hill to the east of Trimbak and 15 miles S. W. from Nāsik. There is a temple on the top dedicated to Dēvi, and several old temples in ruins, in one of which is an Inscription dated 5th Jyeshṭha Sudh, Śaka 1063, in the reign of Senapachedāra, a Yādava prince (see Ind. Ant., vol. XII).

5.—Dindori Taluka.

11. Rāmaśēj, 6 miles N. from Nāsik: A hill fort in which is a large well with a flight of steps descending into it. There is also said to be an underground passage leading from it.

12. Jambutke, 4 miles S. W. from Dindori.—A plain Hemaḍpanti well 45 feet square.

13. Ambegānūw, 13 miles W. from Dindori.—Hemaḍpanti temple of Mahādeva, 40 feet by 36, —the roof and portions of the walls fallen, but richly covered with sculptures (a).

14. Wani, 12 miles N. from Dindori and 26 miles from Nāsik — A plain temple of Mahādeva, partially ruined.

15. Chaṇḍikāpur, 15 miles N. from Dindori.—The ascent to Saptaśringi. Inscription, stating that the steps were made by Konhar Girmāj, Krishnā Girmāj, and Rudrājī Girmāj in Śaka 1692.

6.—Kalwan Taluka.

16. Saptaśringa, in the Chāndeś range of hills, with masonry tanks, and the temple of Siddhēvara, now mostly in ruins, but with the dome standing, and having some rather elaborate stone carving. It was built of large blocks of stone without mortar. Near a dharmaśālā stands the samādhā or tomb of a Rāja of Dharmapur. Near by is a fine old basti. The cave of Dēvī Mahishamardani or Saptaśringa Nivāsī is at the base of a perpendicular scarp near the summit of the hill (Ind. Ant., vol. II., pp. 161-164).

17. Dhodap...... Hill fort with an Inscription on the gate.

7.—Satana or Baglana Taluka.

18. Divalane, 9 miles E.N.E. from Satana,—A very curious old Hemaḍpanti temple of Mahādeva in excellent preservation, consisting of a porch, a
domed maṇḍapa, and a shrine containing a linga. The carving is excellent and well preserved. There are some of a humorous but indecent character.

8.—Chandod Taluka.

19. Chandod, 12 miles N.W. from Manmad,—(1.) A temple of Renuka Devi, 4th mile N.E. from the town, cut in the rocky side of the Rahu-d-bari. Flights of built steps lead up to the portico attached to the excavation. The image is rock-cut and is about 5 feet high. (2.) On the west side of the Chandod hill-fort, to the east of the town is a rock-cut temple in the form of a deep apse, 30 feet wide by 21 deep, with Jaina sculptures in it but now dedicated to Kalika Devi. (3.) The Bādshāhi mosque built by Fīruz Khān Bādshāh.

Inscription:—A Persian one in mosque (a).

20. Indraiwaḍi Hill, 5 miles W. from Chandod,—An old fort with caves and some sculptures in the side of the hill.

Inscription in Persian at the foot of the steps leading up the rock (a).

21. Dhodambe,—Curious old temple of Mahādeva with carved figures.

9.—Malegaum Taluka.

22. Chikhal-wahal, 10 miles from Malegaum,—An old Gauli temple 73 feet by 22, with carved pillars.

23. Jodge, 15 miles from Malegaum,—Temple of Śrī Saṅkar, a very old Hemāḍpanti temple, about 67 feet square, partly in ruins.

Inscription on the temple almost illegible.

10.—Nandgaum and Yeola Talukas.

24. Bangaon, 5 miles from Nandgaon—Hemāḍpanti temple of Banēśvara.


26. Ankāi, 6 miles S. from Manmad station,—Above the village are 7 or 8 Jaina caves of some interest though small; the carved doorways are specially rich. In the fort of Ankāi are some Brahmanical caves of late date, and in the sister fort of Tankāi are some old temples (see Archæological Survey Reports, vol. V).

Inscription in old Devanāgarī on a pilaster in the Jaina caves.

11.—Pīnt Taluka.—No return.
XIV.—KHÂNDESH ZILLA.

1.—DHULEN TALUKA.

1. Amboda, 12 miles from Dhuleñ: a small temple said to be Hemâdpanti, of the 17th century.

2. Laling, 6 miles S. from Dhuleñ: two temples and a well said to be Hemâdpanti.

2.—PIMPALNER TALUKA.

3. Balsâne, 14 miles E. from Pimpalner:—A group of very interesting temples. The principal one, though small, is elegant and elaborately carved both inside and out. The figure sculpture, though like all Indian work of the kind, is tolerably good and has been compared with similar work at Elurâ. The mandapa has 4 pillars in the area and 16 attached ones, with bracket capitals upheld by four-armed dwarf figures. There are seven other temples, some of them said to be very fine. They are all Śiva (a).

   *Inscription*:—On the lintel of one of the temples.

4. Bhâmer, 4 miles S. of Nizâmpur:—This seems once to have been a large place, the whole area being covered with ruins. On the west is a gate flanked by round towers, with two pillars about 9 feet high for gate posts. There is also a finer gateway in better preservation, near which is a characteristic Hemâdpanti or Gauli Râjâ’s well. The fort on the hill above the village contains many rooms excavated in the rock. The caves of most importance face the S. W. and are nearly all on the same level. The first group consists of three openings into each other; the roof of the central and largest room is supported by pillars. On the face of the hill facing Nizâmpur is a range of caves said to be inaccessible (*Ind. Ant.*, vol. II, p. 128; vol. IV, p. 339).


3.—NANDURBAR TALUKA.

6. Nandurbâr, 19 miles N. from Nizâmpur, contains many mosques. The house of the Sar-Desâi is said to be about 400 years old.

   *Inscription*:—In Persian on a ruined tower.

7. Nârâyânpur, 5 miles W. of Nandurbâr: an old fort close to a stone dam on the Sivanad river, and a little way up the stream are fragments of a curiously carved temple built into a well, and others lying near.

8. Watada, 5 miles E. from Nandurbâr: old and large temple of Viṭhoba.

4.—TALODA TALUKA.

9. Amlâd, 2 miles from Taloda: temples of Chaṅkâšvara and Rokdâšvara.

5.—SHAHÂDE TALUKA.

10. Prakâšen on the Tapt, 10 miles S. W. from Shahâdeñ: a number of temples and tombs built on rocks, some of them, viz. the temples of Gautama, Sangamâsvara Mahâdeva, Kedârâsvara, Mansâpurî, and a temple of Mahâdeva, are fine handsome imposing buildings. The town is old and interesting (a).
Inscriptions:—Two Sanskrit inscriptions over the door of the temple of Sangaméshvara Mahádèva; one in a large sabbhá maṇḍapa; and one partially effaced on the south side of the gate of Mahádèva's temple.

11. Távlái, 2 miles N. of Sultánpur: a very fine well with stairs descending into it like the baolis of Gujarát, and in excellent preservation (a).

6.—Sindkhéra Taluka.—No return.

7.—Amalner Taluka.

12. Párolá, 22 miles E. of Dhuleh:—Imám Bádsháh's Dargah on the east of the fort; Chatri of Girdhar Seth Báláji Wálak; Svámi temple about 24 feet square of stone, with brick spire ornamented in plaster; and temple of Japáti Bháwa about 58 feet by 56.

13. Undikheda, 3 miles S. W. of Párolá:—large temple of Sri Nágéshvara Mahádèva on an island in the Bori river. The outer walls of the spire have many angles and are highly carved: it is ascribed to Trimbakráo Máma Pethe.

8.—Chopade Taluka.

14. Chopade, 21 miles N. W. from Amalner:—Juma' Masjid said to have been built by Miran Muhammadkhán, one of the Farukhi kings; Káli Masjid; and other mosques; Sátkothádáy well, 37 feet square.

15. Ádávad, 10 miles E. of Chopade:—a fine old well 30 feet by 12, with steps, but ruined; and Masjid.  

Inscription:—On one of the stones at the steps of a well at the mosque is a short Persian inscription.

16. Unábdeva, 3 miles N. of Ádávad:—a hot spring with some buildings.

9.—Sayde Taluka.

17. Rasulpur, 2 miles from Ráver:—an old fort and palace.

18. Bhokartígar, on the Bhakar river, west from Ráver:—Temple of Omkáreshvara, and a dharmaśálá said to have been built by Ahalyábáí Holkar.  

Inscription:—On the temple reads:—

चरणार्थ विन्धु बहादुर दास्ये मैठे ही चालीकर परगण सानपुर तालुके विज्ञानिकृत निरंतर १०६६.

19. Pal, on the Suki Nálá, N. of Ráver:—A mosque of black stone, with three bays, and of considerable architectural merit.

20. Mánápuri, N. W. of Yáwal:—about a mile from the village is an old temple ascribed to the Gauli Rájás.

10.—Bhusawal Taluka.

21. Changdeva, 4 miles N. W. from Edalábád:—a temple of black stone in the Hemádpanti style built without cement, with numerous figure sculptures on the walls (a).

Inscriptions:—On each side of the entrance, but much effaced.

22. Chártáhan, 12 miles E. of Edalábád:—Hemádpanti temple of Mahádèva of great age, but in good repair, with some sculptures.
23. Kanḍāri, 2 miles N. E. of Bhusawal:—Temple of great age partially in ruins.

In many villages of this talukā are temples described as Hemādpanti, but no satisfactory details are given of their characteristics.

11.—Jamner Taluka.

25. Khātgāṇw, 3 miles N. of Jāmnēr: a temple built of very large blocks of black stone, now in ruins.
26. Śendurni, 16 miles S. W. from Jāmnēr: a Hemādpanti temple built without cement, of very large blocks, but small and in ruins.

12.—Pachora Taluka.

27. Sangamīvara, 4 miles E. of Kajgaon station: a fine Hemādpanti temple of Mahādeva, with carved doors, the roofs supported by pillars.

13.—Irando Taluka.

29. Irando, 9 miles W. from Mhasawad station: a fine quadrangle called Pândawāchā Wāḍā, appropriated by the Musalmāns, and partly used as a mosque; with much ornamental scroll and lattice work in stone.

14.—Chalisganw Taluka.

30. Pāthaṇē, a deserted village 10 miles S.S.W. from Chālisganw and under the Sātmālā hills. There are some Brahmanical and Jaina temples of the 11th and 12th centuries, mostly in a more or less ruinous condition. The temple of Al Bhavānī is the only one still in use, an annual jatra being held at it in the month of Chaitra. It has been so often repaired and altered that it is not easy to say what the original plan has been; at present there are five shrines in it. In the south-west corner is an inscription of one of the Yādava kings of Dēvagiri. Steps lead down to the stream. In the sabhā mandapa is a tomb, said to be of Kanharā Svāmi, who is reputed to have brought Śeshaśāi Devi to the place. It is on the way from the village to the Pitalkhora caves (b).

The great temple of Mahēśvara in the village is built in the style of the large Jaina temple of Belgaum with fourteen pillars on a low surrounding screen wall, and four more in the middle of the floor. The antechamber in front of the shrine has two slender, highly moulded pillars and two pilasters in front, and in the left side an inscription of a Yādava king of Dēvagiri dated Śaka 1095. The door of the shrine has been most elaborately carved and is of great beauty, though the figures on the lower portions of the jambs have been defaced, probably by Muslim bigots. The pillars that support the roof are also well moulded (b).

North-east from this is a Jaina temple, about 17 feet 4 inches square inside, supported by four pillars. In front it has a portico the whole width of the temple supported by two pillars, one of them now fallen. Behind the mandapa is a
small vestibule and shrine with an *asona* or throne in it with some carving on the *parigara* or back of it, but the image has been removed.

A temple to the north of this is similar in plan, but without the shrine, and has an inscription over the entrance door. Four more shrines in a more or less dilapidated condition occur within the limits of the village.

Sringār Chauri is the name applied to a cave about half a mile up the hill N.W. from the temple of Āl Bhavāṇi on the way to the Kanharā fort. To the right of the entrance the excavation is continued forward at right angles with a low screen wall and pillars closing it in. This part is about 25 feet in length by 7½ feet deep, while the principal hall of the cave is about 18 feet by 15. Outside is a rock-cut cistern.

Nāgārjuna is a third cave just above the village, consisting of a *padasāli* or verandah and an inner cave. It is a Jaina excavation and contains several figures of the Digambara sect (a).

Sītā’s Nāhī, near the preceding, is a plain Brahmanical excavation.

Pitalkhorā, a glen not far from Pātaṇē, to the S.E., contains a ruined Chaitya and Vihāra, very early Baudhā works, with some fragments of inscriptions in the Maurya character,—probably dating two centuries B.C. (See Cave Temples.) (a)

31. Wāghali, 6 miles E. of Chālīsaṇāw.—An old temple of Mūdhāṅdevī, on the bank of the river, said to be built in the Hemādpanthi style and to measure 55 feet in length, 24 wide, and 17 feet high enclosed in a walled court 142 feet by 84. It is falling to decay. It is generally plain, but the doorway and 24 pillars are chiselled. Inside is a figure of Bhavāṇī.

A small ruined temple stands to the right, and contains an image.

A temple of the Māṃbhava sect said to be in the Hemādpanthi style, 33 feet in length, 22 feet wide and 13 high. The pillars and door are sculptured. There is a Nandi outside but no *linga* within. The Māṃbhavas say it has been in their possession for the last seven generations.

**Inscriptions:**—Three large stones within bear Sanskrit inscriptions in Dēvanāgarī characters but considerably defaced.

15.—NASIRABAD TALUKA.

32. Kānāle, to the N.W. of Nasirābād.—There is a quaint-looking temple of carved black stone, below the village on the banks of the Girnā. Close to it is the house of the Gosān; in the middle of it is a flight of steps leading to a door beyond which are more steps and then a big hole, climbing through which we enter a small cell about 5 feet by 10; from this a door leads to a second 7 feet by 4; beyond it is a third measuring 4 feet by 3½, and then a fourth 3½ feet by 3. There is nothing remarkable about them, however, as they are dug out of the clay.

33. Sālagāṇw, N. of Jalgāṇw.—A *math* or monastery said to have been built by Māsangir Gosāvi about 200 years ago. It stands on high ground near the junction of the Tāptī and Wāghar rivers opposite Borawal, is built of stone and lime, and is about 80 feet long, 60 wide and 30 high. The east wall is falling. The temple is approached by steps.

34. Kandārī, S. of Jalgāṇw.—Temple of Mahādēva of small dimensions said to be in the Hemādpanthi style and going to decay.

35. Paḷāsade, N.W. from Jalgāṇw.—Temple of Rāmēśvara built on a raised podium (ōṭā) upon a small hill near the junction of the Girnā with the
Tâpti. The temple is about 17 feet long, 14 wide, and 21 high and is said to be 300 years old.

16. Śirpur Taluka.

36. Thālnēr, 10 miles from Śirpur:—Ten Muhammedan tombs, of which eight are built with country cut black stone and two of burnt brick. One is octagonal with carved black stones and the others square and plain. Parts of the domes are destroyed but they are in good condition inside. Three of them are occasionally used by Europeans on tour. The largest three are 11 feet square each. The octagonal one is 10 feet wide. Two are 8 feet square, one 6, two are 4 feet square and one 3½ feet square.

Inscriptions:—On the octagonal tomb are some Arabic inscriptions, but they yield no date. The Musalmāns of the place say they were built about 500 years ago by one Shāh Ajam Mule Shārānī, whom they call their Pir, and whose tomb is the 6 feet square one. One inscription reads:—

هوا لعافي
بنوح مفائل تل يا الله ويا خذامت مكتوفي حكمت بتفاک يا الله ساقد
دقتق وقات بسلطان الظلم لحد ال سلطان قرمان جهلا مع دادم من خوانالا لد
ومطام في لا لله ساحم معلي الله وفا حولااف وإط vagina الديان وإشتهار الوجه أو
عشرتي و حدا حب ببنه ومن اوراح وامام الله لود ولعما الله ما فيها الا ادي مثاين
الله كل حطر مسلم نقي اباه

For other details of the remains in this district see the list of Architectural and Archaeological Remains in Khândesh in 1877 by the Collector, printed separately as No. 7 of the Memoranda of the Archæological Survey.
XV.—SURAT ZILLA.

1.—Chorasi Taluka.¹

1. Surat: The Mirza Sâmi Rozah, said to have been built about 1540 by Khudâwând Khân, the architect of the Surat Castle; it is in the style of the later Muhammadian tombs at Ahmadâbâd. The windows are of perforated stone and the reticulated interiors of the cupolas are of rare beauty. At present it is in a dilapidated state. The wooden mosque in the enclosure is said to have been erected of the materials of a Jain temple in the Shahâpur ward.

Mosque of Qâzi Diwân Sâheb, who is said to have come from Jânjâ near Bukhârâ and died at the age of 116 Muhammadian (about 112) years. The mosque is said to date from A.D. 1530; other accounts make it two centuries later.

The Nau Sayyid’s Masjid on the banks of the old Gòpî lake, in honour of the nine warriors whom Qâzi Diwân asserted were buried there.


Sayyid Idrus Masjid in Sayyidpura, Variâvi Bhâgal, with a lofty minar; built in A.H. 1049 by Mirza Sayyid Bég in honour of the ancestor of the Idrus family, who is said to have come to Surat in 972 and died 1032 A.H. (F.)

Dariâ Mehâl Masjid in Bakshi’s Dariâ Mehâl, built by the Bakshi Mir Azimu’d-dîn in A.H. 1196 (A.D. 1782).

The Castle of Surat, now occupied by public offices.


The two Rozahs of the Bohorah high priests, in Jhâmpa, with the palace of the Mulla and a large wooden mosque (see Mr. Bellasis’ account). Also the Rozah of the Momens in Rustampura, built by Sayyid Qâsim Ali about 1835, and the Musalmân Rozah in Nausâri Bhâgal, built about the middle of the 16th century.

The following temples are also enumerated:

(1) Bâlâjî, Mahâdèva Hâtakâśvâra, and Jagannâtha, a group of three, in Rahiâsoni, built by Travâdî Srîkrisâņa Arjunji Nâthji, a Nâgar Brâhman, about the beginning of the present century.

(2) Kâsî Viśvanâth’s in Rahiâsoni ward, a small one with an underground shrine.

(3) Ambâjî’s, also built by Travâdî Arjunji in the last quarter of last century.

(4) Kâlikâ, built by the Kânâsâra (coppersmith) Mahâjans.

(5) Mahâdèva in Raghunâthpura built by Dulachand and Multâni Kshatri about the end of last century.

(6) Moholèsvâra or Mulèsvâra, in Gopîpura, by Abherâm Mêhtâ, a Nâgar Brâhman, about 1775; it has an underground shrine.

(7) Svâmî Nârâyaṇa in Sayyidpura, a cluster of three temples built by the sect about 22 years ago.

(8) Bhavâni Mâtâ in Haripura street about 200 years old.

¹ The Deputy Educational Inspector’s return has been principally used.
(9) Báhučerá Mátá about a mile north of the city, built about the middle of the 17th century.
(10) Jaina temples of Chintáman Páśvanáth in Sháhpur; (11) in Haripura street; (12) in Sayyidpura street; and (13) in Gopípura street.
(14) Chorámoḍhán Wáv in Gopitalão built in 1717, by Mír Alam Sháh.
(15) The Náváb’s palaces: two in the city and one at Anjna, 1 mile south of Surat.
(16) Well or Wáv of Báhučerá Mátá, 3 miles N. of Surat, with an inscription, built by Lakshmidás Tuljrám.
Specimens of very excellent wood carving are to be found on many of the older houses.

2. Varşťá-dévadi, N. of Surat near Katárgám,—a cluster of more than a hundred small monuments, the tombs of Jaina priests, with Inscriptions.

3. Ránder, 2 miles above Surat:—The Jamá mosque is constructed out of a Jaina temple, as is also the walls of the hauj in the court. The niches in the walls remain unaltered. In the Khawra mosque also the wooden pillars are said to be Jaina. The Miyan mosque is said to have been originally a Jaina Apásara. Mosque of Valiji, also said to have been a Jaina temple. Munshi’s mosque also said to have been a Jaina temple. Mosque in Chunawada street said to date from the 15th century. Tomb of Sayyid Sapula in the Khángá, A. H. 1106.
Temple:—(1) Bhaváníšankar Mahádeva on the banks of the river, with a ghát, quite modern. (2) Sántináth built by Vimal Késár in 1818. (3) Ádmáthá, built by Ghelábhaí of Surat about 1780. (4) Némánáth built by Premchand Modi about the same time. (5) Ádísvará built by Lakshmidás about 1730. (6) Páśvanáthá, of about the same age.

4. Pál, 3 miles from Surat: a considerable temple of Páśvanáthá.

5. Áswinti-kumár, 4 miles E. of Surat: Temple of Vaijnáth Mahádeva with ghát to the river. Temple of Nílakánta Mahádeva and owara (flight of steps). Temple of Sómánáth Mahádevá built in 1852 by Harkor, wife of Dayárám Sálvi of Surat, with an Inscription on the entrance. Temple of Ramánáth Mahádeva built by Rájaígír Bátá, a disciple of Ramánáth, in 1744: has an Inscription on the entrance.

6. Katárgám: Temple of Kaňñáréśvará with a künd 105 feet long and 53 broad, built of white stone.


2.—OLPAD TALUKA.

8. Saras, 10 miles N. of Surat: Temple of Siddhanáth, built by Dámaáji Gálkád in 1736, with the Bángangá Künd in front. It enjoys rent-free lands assessed at Rs. 91-12-0; and cash allowances from Government of Rs. 666.

9. Suhali: At the hamlet of Rajgari is a tomb which is probably Tom Coryat’s.

10. Vaux’s tomb is at the mouth of the river. Vaux was book-keeper to Sir Josiah Child who rose to be Deputy Governor of Bombay, and was drowned in the Táptí in 1697 (Anderson’s Western India, pp. 256ff). Close to it is an old temple of Sikotrá Mátá.

11. Kathodrá: remains of a sarai erected by one Suráju’d-din in A. H. 1133, with an Inscription over the door.

b 781—32
12. Vareth: Temple of Râmeśvara built of brick by one Jagannâth in 1604, with the following Inscription:

श्रीगणेश्वरनमः शारदीयमः संवत् १६६१ वर्षे शालकुण सुदी ८ सुके तापिनदिकरणारे
कडीद बालस्वस्ती गोकालनगर नामी पंख नानादनास प्रणवीत पंख नगानाय तथा पंजा
हरकी ईष्य श्रीभागवानसुमधुर श्री सोमसागर सोमसागर कल्याणकालापराणे यत्र
सामस्नायतं यज्ञ सार्वरथ सामाजिक सुखानामे भूमा:। पुष्पेत तेन सद्वेदी दुस्स्तराण-गर्भवंशकाला ॥ २ ॥
रामकृष्ण साहित्य नागाजनापारातु॥ विकारु बोधिचित्रबिविषाधाराश्रावणम:। ॥ १ ॥
कवी नकाश.

कर्नार पे. आ. दिकार नी यामाई. कस्मैमांडी ता. स्कूल.

13. Mândavi: Temple of Nilakanṭha Mahâdeva built by Dâdâbâva in 1762. Inscription as follows:

॥ श्रीगणेश्वरनमः। स्वतंत्र श्रीनृपाधिकारकम्यवदावति दुर्गिर्यमेव श्रीनवसरे
दीनमणी याम्यपन्नां मार्गिते। मार्गवेदिनिधनं स्तवनं परं दशमयं गुरुं श्रीदामाह्साहामिनेन
रचितो देवतायेन भूत्रम। ॥ १ ॥ श्रीदुर्जुनिनिसहस्रं भाता श्रीदक्षिणपुरं ॥ २ ॥

संवत् १८५१ ना अधिन झुंडि १० गुम्बारे सूर्य:। ॥ श्री ॥


Temple of Durgâśvara Mahâdeva built by Durgan-siṅghji Râja of Mândavi, of brick and stone. Temple of Râmchandra built of marble and stone called Basâheb. Palace of the Râja of Mândavi built of stone in 1764. The town walls have 24 towers and 4 gates.

Sukhânand Vazir's temple contains his pâdâkâ. He was killed on this spot by the Bohoras of Baudhâ during an insurrection. The Inscription on it is as follows:

॥ श्रीगणेश्वरनमः। मुनिनिधिनितिलिङ्गमाः श्रीतस्तितोतिगणाधिविदेश स वेद श्रीमं यवनमस्तु
मुखिनाशकं भृतितवं किसुनामहसु च ॥ १ ॥ सीमां सुकावनं ब्रह्मालं भृतितवं ब्रह्मालं
वीर्यवं तमसवेदिवलोकं गता:। ॥ निच ॥ २ ॥ से १८४६ चौतस्तु ॥ श्री ॥

Two Jaina temples containing the following Inscriptions:

No. ७ खं दिनाथास कैलास.

॥ संवत् १८५७ वर्षे नैसालमासास्रृतमये दशशयंगिरं श्री मुख सीकीर्ति स्तलिग्धं व
लककार गणे श्री दुर्धुताणाश्रयाद्ये मटरक श्रीसाक्षिकीति तदनुसारं मुष श्रीलक्षकीति
तत्वदे मो श्रीनान्तिविवर्धनं देशतांद्रे मो श्रीचक्रवर्ति वासेदनं मो श्री शाताद्रे देशतांद्रे
मटरक श्रीप्रभुं श्रीधारुं मामुखाशी वल्लुंददं श्रीमांडीग्रामं समस्त श्रीसाक्षि
श्रीमुखानायकं श्रीआदिनायं निःस्य प्रणमपाव॥ ॥ श्री ॥ श्री हुंम भवहु॥
No. 2 in a Jaina Āpasāra.

II संवत १९४९ वर्षांके १९। १९ प्रवृत्तमाणे माघ छुट के ७ होमबासे श्री मांडलिनगरे बास्तव्य समहारावन श्रीमानक पुरुष विनिमये निरान्तरे श्रीपाशा के जदाराने श्री श्री विनय जिन्दगीपिन प्रतिभाते श्री व्याहारागारे श्री

No. 3.

II संवत १९४९ वर्षांके १७१० प्रवृत्तमाणे माघ छुट के ७ छापे श्रीमांडलिनगरासायन समस्त्यन श्रीरोहिणे। ध विषंगा श्रीपाशाकृत्य ध धिराज्जा श्री श्री विनयजी नेपुपिनिये। पलिक्षात्यं श्री व्याहारागारे श्रीयम्बन:

No. 4.

II संवत १९४९ ना वर्षांके १७१० प्रवृत्तमाणे नेपाशुद्धि ७ होमबासे श्रीमांडलिनगरे वास्तव्य श्रीसमस्त्यन श्री श्रीकुंदलाय श्रीमांडलिनगरे तपासाह के श्रीबिग्रामके नेपुपिनी


Inscription as follows:—

II राजगौर्णियेन: II सत्त्वश्रीप्रधानमाणीसमस्त्यन श्रीमानके प्रवृत्तमाणे श्रीतायिनी शास्त्रियों उपयोगी ॥ १ ॥ श्रीमानके शाश्वत व दृष्टि चोरासिद्धान्ते ॥ कामे दिनों न्येगुपु प्रासाद: सेवितके ॥ २ ॥ श्रीदये धुमेवेञ्च तालयी: गैलाश्चेते ॥ श्रींदानुभूतिहृदययो भुपते हिरितविचारण। ॥ ३ ॥ श्रीमानके तिन्यात्यात नमस्तः ॥ मकरंमत्यस्तिवस्तिन मेलानाथ मनस्तः ॥ ४ ॥ श्रीमानके तिन्यात्यात मनस्तः ॥ मकरंमत्यस्तिवस्तिन मेलानाथ मनस्तः ॥ ५ ॥ संवत १९४९ वर्षांके १७१३ प्रो वेसाळ पुरी १२ श्रेष्ठमानंके राजाजुनात्यात श्रीसुधामा विषंगा छे।

Temples of Jñānēsvara and Galatēsvara; and the Rāja ovāro, built about 90 years ago.

4.—BARDOLI TALUKA.

15. Bardoli: Temple of Kedārēsvara east of the town and to the south of the river Mindholā. The liṅga is 8 feet below the ground level, and is said to have been discovered by a cow losing her milk on the spot, according to the legend reported of so many others. This liṅga has four "brothers" in the district.

16. Mota: Temple of Rāmanātha, with a Rāmakunda made by Rāma with his arrow.

1 So in the MS. copy sent: evidently the one date or the other is wrongly copied.
17. Balpur in the Visampur division of the Nausari Gâikwâdi pargana: Temple of Kardamëśvara built of black stone in 1625 by Sundara Dâyâ. A kund of black stone. A Wâv 50 feet long and 25 feet wide, of black stone; also other remains of a large town.


JALALPUR, CHIKHLI, BALSAR, PAOBI TALUKAS.—No remains reported.
XVI.—BHAROCH ZILLA.¹

1.—BHAROCH TALUKA.

1. Bharoch:—(1) Jamā' Masjid in the south of the city, perhaps constructed previously to the reign of Ahmad Shāh, but formed almost entirely of pillars taken from earlier Hindu or Jaina temples on the site of one of which it stands. It is 135 feet from north to south, and some of its details are very beautiful. The 72 pillars are carved, and the stone ceilings at the sides of the domes as well as the domes themselves are very elaborately sculptured in the Jaina style,—more so than is usually the case in mosques. It is used mostly as travellers' quarters by Muhammadan mendicants. Though a very fine specimen of an early mosque with domes, it is falling into a very dilapidated condition (Jour. Bom. B. R. As. Soc., vol. X., p. 19). Over the mehrab on the west wall is a modern Arabic inscription containing extracts from the Korān. (a)

(2) Bāwā Rahan Sāheb's Dargah in the Dungri suburb to the north of the city, said to have been built about the end of the 11th century, but now falling into decay. Forbes (Oriental Memoirs, vol. II, p. 252) describes it as a "grand mausoleum," "where columns and arches form corridors, and support several large domes, and smaller cupolas richly ornamented, which cover the marble tomb." (a)

(3) The Idrūs Mosque, built as a tomb in A. H. 1022, for Sayyid Idrus, near the northern wall of the town. In the south of the large area belonging to it are the tombs of some of the Nawābs of Bharoch. To the east of the mosque is a shed in which are tombs of several of the family of the late Faujdar of Bharoch. A fair is annually held here on the 3rd of the Shab-i-barāt holidays and Musalmāns visiting the fair and passing the night in the precincts are next morning feasted by Sayyid Husain el Idrūs, C.S.I., who pays the expenses from the revenues of the village of Umrāj in Bharoch Taluka which he holds in indām.

(4) The Seth's Haveli in Lallubhai Chakla in the east of the city, built in 1791, with a front of carved wood very richly designed.

(5) The tomb of Chattar Pir, east of Bāwā Rahan and 1½ miles north-east of the city, an old Muhammadan tomb formerly famous for its cistern which it is said could not be emptied.

(6) The Madrasa Mosque near the Civil Hospital, built by Nawāb Murtaza Khān in A. H. 1018. The floor is of marble as are also the bases of the pillars which are of teak: they are 30 in six rows of five each; and to the front is a verandah with a tiled roof. In the enclosure is a hauj or fountain and several tombs.

Inscriptions:—On two wooden boards fixed over a latticed window on each side of the east door are the following Persian inscriptions:

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تاریخ تعمیر نواب مرتضی انتساب مرتضی خان
با دل درد هندو سیمہ ریش
موزئی دوش در سرایی خیال

1 From the returns of J. G. White, Esq., C.S., Collector, and other information furnished through Government. But most of the entries are of quite modern buildings, and of the rest, only two or three are of any interest.
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781—33
Sal Tariq 507 Khaste Maan
Kafa Aroq Z Masjid Tani
Kur Tairer 507 Khaste Maan
Sal Tairer Az Khurd Jat

Other buildings are:—
(7) The Sthân of Bhṛgū Rishi in Kalmi-wagā, outside the Jhadeśvar gate: a plain domed temple containing 17 lingas. It is built of brick and lime with teak beams and has several dharmaśālas in the court.
(8) The Sthân of Kabirjī in Kabirpura. The image is in a small underground cell having a plain domed brick temple over it. It is used by the Kabir-panthis.
(9) Temple of Gaṅgānāth Mahādeva in Khātrivāda, has also a linga in an underground cell. It is of brick and is said to be old, but is being rapidly destroyed by the encroachments of the Narmadā River upon it.
(10) The temple of Ambaji Mātā in Kalmi-wagā built of brick and not at all old, but in decay. It has a large court containing the tombs of Gosāins.
(11) The temple of Pingalēśvara Mahādeva in Dāśāsvamēdha Tīrtha, is a plain brick and lime temple not a century old.
(12) Lallubhai’s Wāv in Dāndīa Bazār, has 10 arches and 75 stone steps, with a cell in each side wall, built of brick in the end of last century, but going to ruin.
(13) Kheru’d-din’s Wāv in Vejalpor, a suburb on the west of Bharoch, is said to be about 250 years old. The steps and cross lintels are of stone and the side walls of brick with stone pilasters and lintels to strengthen them. A passage on each side leads to a gallery below. The part nearest the well is of three storeys.
(14) The Phāṭā-tālāo Wāv has nine arches, and is said to have been built by Lallubhai Majmūdār, and repaired about 1850 by Pharsārīm Tīrūm, a sāhukār. It is of brick and the steps of Porbandar stone.
(15) The Dutch tombs, a mile west of Vejalpor, are massive structures over the remains of members of the Dutch factory and date from 1654 to 1770 (b).
(16) Adēśvara Bhagavān’s temple in Vejalpor Paṭṭī, erected in 1869-70,—a Jaina temple of the Lādwā Śrīmāla, built of brick, with marble floor and carved pillars.
(17) Temple of Bahucharājī Mātā in Vejalpor, a plain temple, nearly washed away by the river. It contains an image of Ambaji.
(18) Nathu Thobhan’s Dharmaśāla, between the Jhadeśvar gate and Dāndīa Bazār, was built in 1875 by a member of the Kadavā Kunbi caste, of Porbandar stone, is three storeys high in front and richly carved.
(19) Śvāmi Nārāyaṇ’s temple on the Jhadeśvar gate slope built on a raised platform ascended by 45 steps of Porbandar stone. It was built in 1833, and is of brick and plaster. It is under the Wadīl high priest of the sect. It is surrounded by other buildings connected with it.
(20) Temple of Somanātā Mahādeva near the Jhadesari gate in what is called Old Bharoch, contains a linga in an underground cell over which is a plain, domed, brick temple.
(21) Temple of Bhṛgū Bhāskarēśvara in the Navā Dēhrā, is built of brick and teakwood by Bhāskar Rāo, a Kāṃḍār of Bharoch in the time of the Pēśwās.
(22) The temple of Bhutanātha Mahādeva in Bhutanāth Phalia, contains a linga in an underground cell said to be of great age, but the temple was enlarged and partly rebuilt in 1857. It is quite a plain building.

(23) Kāśi Viśvambhara Mahādeva or Mugat Gor’s temple at the Bhagākot, built in 1843 by Mugatrām Valabhrām of the Bhitrā Khedāwāl caste. It is a brick erection, and has a damāsālā in the court. The linga is of a greenish stone.

(24) Manasuvrat Svāmī’s temple in Undī-vakhār is of stone, carved and painted; the floor is of white and black marble in alternate squares. It is a Śrāvak or Jaina temple and was built on the site of an earlier one in 1872, by the Srimālī Banyas.

(25) Dērāsar, also in Undī-vakhār, a Jaina temple with an underground shrine and a two-storeyed brick temple above it.

(26) Chovivaṭṭo Temple in the Srimālī Pol, contains a Jaina image bearing the date Saṅvat 1664 (A.D. 1608). Behind the image is a recess in the wall about 3 feet by 2, containing several rows of the twenty-four Tirthankaras from which the temple takes its name.

(27) Temple of Pārśvanātha in Srimālī Pol: a plain temple of the Sāgaragachha Jinas with an underground cell containing 11 white marble images. The middle image bears the inscription “Vijayasiṃha Suryāchārya pratishthā.” Just over the cell, on the ground floor are seven images one of which bears the inscription “Phālguṇ Sudha 5, Saṅvat 1849, Chandragachha Nathu Kiksi Bimbabardvat.” There are also several metal images on one of which is the date “Śrāvaṇa Saṅvat 1085.” The upper room contains ten images, the earliest date on them being Saṅvat 1844. The temple is of brick with wooden pillars.

(28) The temple of Ādēśvara Bhagavân in Srimālī Pol, an unpretending temple of the Sāgaragachha, paved with white and black marble: the pillars are of teak and painted vermilion. The images are marble or brass, on the backs of the latter are the dates of their consecration, the earliest being Saṅvat 1499 or A.D. 1443. One of the marble images bears the date “Phālguṇ Sudha 5, Saṅvat 1849” (A.D. 1793).

(29) The Köthi or Dutch factory near Kaṇsārwād is a large building and has been a fine one. On a sun-dial on the upper portion of the northern wall is the date Anno 1700. The west side is two-storeyed.

(30) Bhīdabhaṅjan well in Ālī, a suburb on the north of Bharooch, belongs to the Dargah of Naẉāb Sultān Yār close by. In a niche in the eastern wall is an image of Hanumān which has for its pujārī the Muhammadan Mujāvar of the dargah, who receives all the gifts made to the god.

(31) Temple of Nilakaṇṭha Mahādeva in Ālī, contains the linga of the tutelary god of the Darzi or tailor caste: it possesses a revenue from a land grant.

(32) Sindhabālī Mātā’s temple in Kalmwagā is of brick and has a cash allowance of Rs. 37.

2. Bharadabhuṭ, 9 miles W. of Bharooch, a place of pilgrimage during the intercalary month of Bhādrapad, with a temple of Bhādabhuṭ or Bhādēśvara Mahādeva nowadays remarkable.

3. Kaḷḍod, about 6 miles E. of Bharooch:—Temple of Kotēśvara or Navarēśvara, a place of pilgrimage during the intercalary month of Vaiśākha.
4. Sukla-tirtha, 10 miles E.N.E. from Bharoch, a sacred place near to which are also Huṃkareśvara-tirtha and Ravi-tirtha. It has a temple of Oṃkāreśvara Mahādēva nowadays remarkable.

5. Shāhabād, 13 miles N.E. from Bharoch, has a Jaina Apāsara of Pārśvanātha, of no special interest.

2.—Wagra Taluka.

6. Gandhār, 26 miles N.W. of Bharoch: a Jaina temple built in 1619 with a sunk storey containing the image, and some carved work. About the town are mounds of brick and stone scattered over an area 3 miles in circumference. Splendid tanks at the neighbouring village of Keswān; and an old stone bridge and fine tombs at Chanchwāl (b).

3.—Jambusār Taluka.

7. Kāvi on the Mahi River (Sans. Kāpika); an old Jaina tirtha with two temples known as Sāsu and Vahu-nu-dēheru. There is also a temple of Rupēśvara Mahādēva of some pretensions (b).

Inscriptions:—One in each of the Jaina temples. Some Brāhmaṇs in the village have some old copperplate grants.

Anklesvar and Amod Talukas.—No remains reported.
XVII.—KHEḌĀ OR Kaira Zilla and Khambayat. ¹

1.—Borsad Taluka.

1. Borsad: The step well near the Kachéri, built in 1497 by one Vasu Soma and his family, is of 7 storeys and has 13 arches, the surface of the water being reached by flights of steps. It was cleaned out in 1872–73.

Inscription:—On this well in Sanskrit, dated Samvat 1553, 13th Śrāvan Vad. Napa Wanto tank ascribed to Mahmūd Bigarah, with a house in the middle of it.

There is a temple dedicated to Mahānkalēśvar Mahādēva, about half a mile from Borsad,—not remarkable in any way but contains an enormous Śiva linga.

2.—Anand Taluka.

2. Umret, 12 miles N.N.E. from Anand, on the Dākōr branch railway. Another bauri or step well, perhaps 400 or 500 years old, and by some ascribed to Siddharāja. It is built below of stone, and above of brick. It is between Umret and Dākōr, is of five storeys and is descended by 109 steps. In the upper storey is a seat and a niche dedicated to Bhadrakāli. It bears no inscription.

3. Odi, about 8 miles to the N. E. has another bauri, seven storeys deep, arched over, very plain, with external coating of chunnam.

4. Varod, 4 miles S. E. from Anand, has a very old bauri said to have been built by Siddharāja Jayasingh. It was repaired and cleaned about a century ago by Jayasinghbarthi Malbarthi, a Gosain.

5. Sārsā, 8 miles E. from Anand. Another bauri said to have been built 500 years ago by a Khirawal Brāhmaṇ. It was repaired in 1820 and in 1866.

6. Wāsad, on the railway, 9 miles S. E. from Anand is a Phrīnāl or well with a spiral stair leading down to the water. Over the well are terraces on two sides, that on a third has fallen, and the well is out of repair.

7. Sīli, 12 miles E. from Anand. A splendid tank 73 yards square with temple, &c., constructed by Bāī Bāllīhāi, daughter of Rājasrī Meherl (or Malhār) Nārāyān of Baroda about 1826 a.d., known as the Hiri Tank, for the repair of which the rent of 32½ acres of land are set apart, assessed at Rs. 113.

8. Bhalaj, 7 miles N.N.E. from Anand on the Dākōr line. A bauri of six storeys with 70 steps down to the water,—attributed to Siddharāja, and in fair preservation. It has a seat at the foot of the first descent of 9 steps.

9. Nāpād, 14 miles W. of Wāsad, a handsome octagon pond, with a causeway on twenty-four arches to the middle of it, where are the remains of a chhattra. Also some stone trellis work at the inlet. A wāv of the same age (about 400 years old) is to the east of the village.

3.—Thāsra Taluka.

10. Sarnāl, 5 miles E. from Thāsra, said to be on the site of an old city Kuntalpur, where Rāja Chandrasen ruled 300 years ago. A temple of Galēśvar Mahādēva, on the banks of the Mahī and Gultī, built of stone and said to have been

¹ Except wells and tanks, and the Khambāt mosque, the returns contain no remains of interest.
desecrated and the dome destroyed by Ala-u'd-din Khilji; it is much ruined, but
has been a very large one: the sahâ manḍapa is supported by 35 well carved
pillars (a). The Gòsain in charge has an income from Government.

Close to Sarnâl are Bhadrasa and Aklâcha also said to be on the site of part
of the city of Kuntalpur, and ancient foundations may still be traced.

11. Dâkôr, Temple of Ranchhôđji, built a.d. 1772 by Gopâl Jagannâth
Tambejkar, a Sâtârâ banker to the Pèswâ, and is said to have cost a lakh of
rupees. The image was brought from Dwârkâ by Bodânâ, a Rajput. The
temple is 168 feet from E. to W. by 151 feet from N. to S. and has 8 domes and
24 turrets, of which the highest is about 90 feet.

4.—Kapadwânj Taluka.

12. Kapadwânj contains some very old buildings. A beautiful arch
described by K. Forbes in his Rás Mâdâ and a kuṇḍ and well; also an
underground temple of Śiva (a), and a fine Jaina temple.

Inscriptions:—At the entrance to the Mánlatâr’s Kacheri is one of the
beginning of the 13th century A.D., and on a mosque are three in Arabic.

5.—Nâriad Taluka.

13. Degâm on Dèvtâ, 7 miles S. E. from Mahmudâbâd and 4½ or 5 miles
N. W. of Nâdiâd, on the left bank of the Sheri river, the site of an ancient capital;
old lingâs, Nandis, and broken statues lie about, and coins are sometimes found
bearing the legend—parama bhattâraka. The returns make no mention of it.

14. Patî Harji. A temple built by Santarâm Bâwâ, who came to Nâdiâd
in 1810 A.D. and died in 1830. It is under his disciple Châturâdâs.

15. Wadtal. Temple and monastery of Svâmi Nârâyan, and seat of the
southern gâdi of the sect.

Bhukhan.

17. Alina. Mosque built about 150 years ago.

6.—Kaira Taluka.

18. Mahmudâbâd. (1) Rozah of Mubârâk Sayyid, prime minister of
Mahmud Bigarah (died 966 A.H.) at Sojali, 3 miles N. E. from Mahmudâbâd, one
of the finest Muhammadan remains in Gujârat. “There is a simplicity about its
plan, a solidity and balance of parts in the design, which is not always found
in these tombs, and has rarely if ever been surpassed in any tomb in India. The
details, too, are all elegant and appropriate, so that it only wants somewhat
increased dimensions to rank among the very first of its class. Its constructive
arrangements, too, are so perfect that no alteration in them would be required, if
the scale had been very much increased. The tomb itself is surrounded by a
screen of perforated stone-work, of the very finest tracery, and with its double
verandah aids in giving the sepulchral chamber that seclusion and repose so
indispensable in a mausoleum” (Fergusson’s Architecture, p. 539). It contains
two central tombs—of Mubârâk Sayyid and his son Mirân Sayyid, and three later
tombs, on the east side; also one enclosed at a later date in the east verandah.
There are several recent tombs also in the verandahs.

The tomb stands in the corner of a small irregular fort, the lower portion
of the walls of which are of stone—apparently Hindu work,—and the upper part
of brick and probably much more modern. The north-east corner of the Rozah
has been restored with brick, and alterations have been made in the screens. It has been sadly injured by the villagers within the last 20 years, and is greatly in need of some care being taken of it (a).

Inscriptions:—Three of quotations from the Kurán, on the walls, and two short ones on the marble tombs.

To the east of this dargah are two low brick ones containing the tombs of Saifu’d-din and Nizám’ud-din, brothers of Mirán Sayyid’s mother, and of the architect of the large dargah. To the west of them are the minars of an Idgáh. The larger of these small dargahs has been built with small chhatras at the corners of the dome in imitation of the large one. Down the river a little are the minars of a mosque, one of which is partly undermined by the river and leans over a good deal. It must soon fall in.

(2) The Phir or Bhamaria well, a mile south, is a curious stone structure of the time of Maḥmúd Sháh (15th century). It differs from those of Borsad and Umret in being octagonal, and having four stairs leading down to a range of galleries in a very poor state of repair.

(3) In the town of Mahmudábád is also a good wásh or step well, of the time of the founder of the city.


7.—MÁTAR TALUKA.

19. Mátar, 4 miles S.W. from Khéda. A Sravak or Jaina temple, built about 80 years ago at a cost of 4 lakhs of rupees.

20. Tráj, 3 miles S.S.W. from Mátar. A tumulus apparently artificial.

8.—KHAMBAYAT OR CAMBAY.

21. Khambát. (1) The Juma’ Masjid is a fine mosque with 44 large and 68 small domes and numerous pillars and pilasters. It was built “in the reign of Muhammad Sháh bin Toghkál Sháh in the month of Muharram 725 A. H. (A. D. 1325) by Umar bin Aḥmad il Kázarruni.” It measures over all 200 feet by 210 feet and its internal court 120 feet by 135 feet. “Except in being somewhat smaller in scale, its plan and arrangements are almost identical with those of the Altamsh mosque at Ajmer.” The pillars are all borrowed from Jaina temples, and it has two galleries similar to those in Ahmad Sháh’s mosque in Ahmadábád. The mehrabs are beautifully carved. (2) At the south end of the building are two marble tombs bearing beautiful Arabic inscriptions—one being that of Umar bin Aḥmad il Kázarruni, the builder of the mosque, who died Wednesday 9th, Safar 734 A. H., and the other that of his wife Fatima, daughter of Haja Husain il Ghiláni, who died after her husband. Over them is a fine mausoleum. It is wholly composed of Hindu remains and is two storeys in height and was crowned with a dome 28 feet in diameter but it fell in and is now a ruin.” (a)

Inscriptions:—One on the north entrance to the masjid; one on each tomb; one on a well in the court stating that it was made by Ali bin Abdu’n-nabi il

1 Ascertained from inspection on the spot.
Baghdâdi in A. H. 1030; on a marble shaft lying in the north corridor of the court is one in Dêvanâgari, dated Sa Mvat 1468.

(3) A masjid near the Tin-darwâza bears an inscription of A. H. 1056 [or 1067?] (A. D. 1646). It has a marble arch and is supported on 32 wooden pillars.

(4) A Jaina temple called Chintâmanî Pârśvanâtha or Mehal Sagotapâdâ in Dantârwaâdâ dedicated to Pârśvanâtha, originally built in A.D. 1588 but rebuilt at a much later date. It has inscriptions on the images both in the underground storey and the main floor. (5) The temple of Adîâvara is another Srâwak temple, said to have been built by Tejâhpâla in 1605 A. D. ¹ (!!), has also a sunken storey and image. (6) The temple of Neminâth in the Jêralâpâdâ; all three are built without spires, like common houses.

(7) About a mile from Kambât is a Muhammadan building erected in A. H. 771 (A. D. 1369-70), and dedicated to a Pir named Khâja Khezir. It has four Inscriptions.

(8) Outside the Pania gate on the east of the town is a bauri of considerable age. Narêsvar Tank outside the city on the north is a large reservoir cased with brick, with gardens and a summer house. Near it is a mosque built by one Imâmshâh of Brana near Ahmadâbâd, in memory of his two children Bala and Bali who were said to have been turned into two small heaps of flowers here.

(9) At Nâgara, 3 miles out, are the vestiges of the old city.

¹ So the return.
XVIII.—PANCH MAHÀLS.

1.—HALOL TALUKA.

1. Champanir, 30 miles N. E. from Baroda. (1) The Jamà Masjid, said to have been built by Muhammud Shàh in 1484,—but see Briggs’s Ferishtah IV., 70; The words خبطه و صدر give the date 914 A. H. (1508 A. D.). It is of white sandstone beautifully cut and has minarets in front, perfect in design and taste and beautifully ornamented and said to surpass even the Jamà Masjid at Ahmadâbâd. “By the ravages of time the building has been injured in many places but it has not yet lost its beauty.” It is now quite disused.

Inscriptions:—Three were on the back wall, of which the middle and most important one was recently carried off.

(2) Sakar Khàn’s dargah near the Kasbin-talâo, with handsome dome and fine pierced stone windows.

(3) Shahr-ka Masjid, in the Bhadr or citadel, a rather clumsy, low-roofed mosque, in a fair state of preservation.

(4) The Mândvi or custom-house, in the same, a well proportioned large portico.

(5) The east and south Bhadr gates have both Inscriptions in Persian.

(6) The Nagina Masjid, about 600 yards north of the Bhadr, is a fine mosque of beautiful white stone, with the remains of an elegant domed mausoleum in front of it.

(7) Bâwâ Mân’s mosque, S. of the Bhadr, is a small plain mosque without minarets, and the façade of which is pierced by three equal sized arched doorways.

(8) Ruins of a small building and a mosque about 1½ miles E. of the Bhadr on the bank of the Bâdâ talâo.

(9) The Kajuri Masjid west of the Nagina mosque is of brick and much dilapidated.

(10) Kevâdâ Masjid, N.N.W. from the Nagina mosque, has the remains of an exquisitely carved mausoleum beside it.

(11) The Lili Gumbaz-kâ Masjid, N.N.E. from the Jamà Masjid.

(12) Some ruined Jaina temples, &c., in the old Hindu town of Champanir, south of the road near the foot of the hill.

(13) The Jepure at a small lake considerably to the N. of the Nagina Masjid.

2. Pâvâgadh, a mile to the S. W. of Champanir—the remains of an old fortress; on the north-east spur of the hill (2727 feet high) are the remains of the old Hindu town of Champanir. At the foot of the south cliff are some caves. The first gate is the Atak, the second is the Buḏîa or great gate, a very strong work. The Sât Mahâl or seven-storeyed palace is on the edge of a cliff within the Sadan Shàh gateway. There are also other remains such as the Mâchî Haveli, Makai Kothâr, and Nava Lakha Kothâr, several ruined Jaina and Brahmanical temples of about the 12th century, on the plateau; the Ganga Jamuna kunda and Sûraj kunda, within the walls; and at the top the shrine of
Kālkā Mātā, and a small group of Jaina temples just below it, of considerable age, but recently renewed and modified by the Jainas who are re-occupying them.

3. Hālol. (1) A one-storeyed sandstone mausoleum of Sikandar Shāh (1526 A.D.) which had formerly two large and five small domes (Forbes' *Or. Mem.* III., 476), but all of the domes are now fallen. It was built by Bahādur Shāh. It contains also the tombs of Nāsir Khān and Latif Khān, brothers of Bahādur Shāh (Ferishtah IV., 108).

(2) Ek Minār-ka Masjid, about 1 1/2 miles W. from Champanir on the Hālol and Jāmbughoda road.

(3) Half a mile further south, close to Pāwāgaḍ, the Panch Māhudā-ka Masjid.

(4) Half a mile S. W. of Hālol is a well—Chandrakala wāv—similar to the Bhamaria well at Mehmudabad; beside it is another called Sūryakala.

(5) A mile S. is the eight kūvas and 9 dāvra (three-cornered small wells).

4. Dēsar near Sonipur, 20 miles S. from Hālol. The Rudra Māla, an old stone temple of Śiva, of small size, but its walls are richly carved, perhaps of the 14th century (*a*).

5. Bhāvka, 5 miles S. W. of Dohad. An old ruined temple (15th century) of Mahādeva, originally octagonal, with three belts of sculpture on the outside.

2.—Dohad Zilla.


3.—Jhalod Zilla.

7. Lilvādeva. This village with Lilva-pokhar and Lilva-thākur are said to be on the site of an ancient city Lilāvati. There are several Śiva temples with well cut sculptures.
XIX.—MAHI KANTA.

1. Idar. (1) At the foot of the gadh or fort is the cave-temple of Khokanatha Mahadeva partly ruined, supposed to be upwards of 400 years old. It is an oblong apartment 30 x 20 feet and from 4 to 6 feet high excavated in the rock and used as a place of worship. (2) In a rising ground south of the town and close to the wall is the cave-temple of Dhanesvara Mahadeva, a natural rock cavern 20 x 10 feet and from 5 to 7 feet high. (3) In a rising ground ¼ of a mile south-west of Idar is the cave of Mankalesvara Mahadeva. It measures 20 x 12 feet and the height varies from 5 to 10 feet. (4) On the summit of the gadh to the north-east of the town the Ruthi Rani-nu-malium built of brick plastered with chunam. It is said to be upwards of 600 years old! It has a domed roof, in the Muhammadan style, with a courtyard in front, and measures 25 x 19 feet and 12 feet high. It is visited by pilgrims and travellers. The wife of a former chief of Idar having some disagreement with her lord was ordered to live on the hill, where this palace is said to have been built for her and is thus called after her name. (5) In the gadh to the north of the town the Radmahni Choki appears to be an unfinished Jaina temple, built of white sandstone. It measures 575 x 34 feet and 16 feet high: in the Jaina style. (6) On the gadh is the cave (a natural cavern) of Wajar Mata with a wall and terraces in front. It is 22 x 18 feet and 7 feet high and contains an image of Wajar Mata worshipped by all castes. It has a ruined dharmaśālā attached to it built of brick and plastered with chunam. (7) In the gadh, the temple of Santinath, of white sandstone, sculptured, and brick plastered; is upwards of 400 years old and entire, measuring 160 x 125 and 55 feet high.

2. Limbhoi. The temple of Kalnath Mahadeva with a dharmaśālā partly in ruins, is built of white sandstone and brick plastered. It measures 37 x 15 feet and 30 feet high.

3. Ahmadnagar. The Bhadr palace in ruins, upwards of 400 years old; built of white sandstone. The space within the surrounding fortified walls measures 700 by 500 feet. The palace is said to have been originally constructed in the reign of Ahmad Shāh, the founder of the town. It is also called Mohina-rani-na-mehāl. (2) A kund or reservoir mostly in ruins, having a courtyard, is built of white sandstone plastered. It measures 100 x 50 feet. The reservoir is said to have been constructed during the reign of Ahmad Shāh as a bathing place for "Mohina-rani" who it is said used to visit it daily by an underground passage from the Bhadr palace.

4. Kheda Bramha. The temple of Bramhājī surrounded by a wall measuring 57 x 30 feet and 36 feet high, is built of white sandstone and brick plastered. It has been recently put in repair by the Brāhmaṇ community of the town and has an image of Bramhā which is worshipped. The temple is known by the name of "Bhrigu Rishi." The river Haranav on which the village stands is considered sacred. A fair is held every year on Māgha Sud 14th.

5. Desan. The temple of Bhavanath Mahadeva, upwards of 400 years old, measures 50 x 25 feet and 36 feet high: is built of white sandstone and brick: partly in ruins: has a dharmaśālā attached to it. This temple is known by the

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1 This is the age of most objects in the return, which is an unsatisfactory one.
name of Chuman Rishi, a great sage. A fair is held here annually in the month of Sravana.

6. Bhilora. The temple of Sri Chandraprabhuji, of white sandstone sculptured and plastered. It measures 70 × 45 feet and 30 feet high. It has a tower four storeys or 75 feet high, and a dharmaśālā within the entrance gate. It has been recently put in repair by a Jaina merchant.

7. Posina Sabli. The temples of Parsvanath and Neminath measuring 150 × 140 feet and 26 feet high are built of white sandstone plastered with chunam.

8. Sāmlaji. The temple of Sāmlaji is built of white sandstone and brick and is surrounded by a wall with a gateway. It is of two storeys supported on pillars and a canopy with arches on each side. It is supposed to be upwards of 400 years old. It contains an image of Vishnu (a).

Some old Inscriptions.
A city is said to have existed at this place in the time of Rāja Hari-chandraji, signs of which still remain. A number of images of Brahmā, Vishnu and Siva are found in several places which are now in ruins. A large fair is held here every year for fifteen days on Kārtik Sud 13th.

9. Timba in the Gadhargh Zilla. The Tārangā temples on the top of a hill surrounded by other peaks. They are seven storeys high and are temples of Ajitnāthji and Sambhunāthji built of white sandstone and brick. These temples are said to have been built in the reign of Kumārpala of Paṭṭan 700 years ago (vide Forbes’ Rās Mālā) (a).

10. Sudāsana. There is a cave temple of Mokheśvar Mahādeva about 4½ miles north-west of Sudāsana on the bank of the river Sarasvatī with a monastery close by, built of sandstone and brick, now in ruins. This temple is held sacred by all castes from being on the river Sarasvatī (Kumārikā) the waters of which are offered to the idol and to a Pimpal tree. A fair is held here every year, Bhādarwa Sud 11th.

11. Ārāśūr, 15 miles N. E. of Dāntā. The temple of Ambā Bhavāṇī, measuring 25 × 20 feet and 19 feet high is built of marble of inferior quality by Nāgar Brāhmans. It has a dharmaśālā. The floor is paved with marble (a).

Inscriptions:—(1) On the edge of a reservoir near the principal shrine called the Manasarowar, of Mahārāṇa Sri Mahādeva, dated A.D. 1359. (2) Also at the door of the adytum of the temple of Ambāji is a tablet which records offerings made in A.D. 1545 by the Rāṇi of Rao Barmal of Idar. (3) There are several other inscriptions on the pillars of the temple, principally of the 16th century, recording gifts of private individuals and one, dated A.D. 1723, when the “lord of the land Rajādhirāja Rāṇaṇjai (one hundred and eight times repeated) Sri Prati Singhji was ruling: states that a Wānī family built a dharmaśālā for the sake of a son, and adds “by the kindness of Ambā, the hope was fulfilled” (vide Forbes’ Rās Mālā). It is visited four times a year by large saṅghs in the months of Kārtik, Māghaśir, Sravana and Bhādrapad. The revenue of the temple is considerable (Forbes’ Rās Mālā, Chapter IX., vol. I.).

12. Four miles N. E. of Ambā Bhavāṇī, the temple of Kōtēśvar Mahādeva measuring 20 × 15 feet and 25 feet high. There is a dharmaśālā attached to it, partly ruined. The pilgrims who visit the Ambā Bhavāṇī shrine
visit this also, as without doing so their pilgrimage would not be considered complete. The sacred river Sarasvati takes its rise from near this temple, and the pilgrims consider that by bathing at this spot in its water they are cleansed from all their sins (b).

Inscriptions:—On the jamb and threshold are two, of Samvat 1156 and 1159.

13. Kumbharia. The temples of Neminath built of white marble were according to tradition 360 in number but were afterwards reduced to 5 by volcanic disturbance. They are much visited by pilgrims.

In the temple of Neminath there is an Inscription, dated A.D. 1249, recording additions to the edifice made by Bramhadèva, the son of Chahud, the minister of Kumarpal Solanki. On one of a group of paliyás close by is an Inscription, dated A.D. 1200, which states that “Sri Dharavarshadéva, the lord of Arbuda, the throne to all Mandalikas on whom the sun shines, constructed a well in this city of Arasanpur” (Forbes’ Rds Mâld). There are also other Inscriptions both in the temples and on the stones of this group (a).

These Jaina temples were constructed, it is said, by Vimalasâh to the number of 360. They were dedicated to Parsvanath. It is said that Amba Matâji gave great wealth to Vimalasah and asked him by whose aid he had built these temples; he replied, by the aid of his spiritual preceptor. The Matâji repeated the question thrice and each time received the same answer. She then said to him, escape as soon as you can. He fled into the crypt below one of the temples and emerged on Mount Abu. Then the Matâji consumed all the temples by fire with the exception of five (vide Forbes’ Rds Mâld).

14. Haldevas on the bank Wâtrak, half a mile S. E. of the village in the Ghorasir Taluka is the temple of Mahâdeva named Bhrigu Rishi measuring 20 x 14 feet. On the other side of the river opposite the preceding is a temple of Parasar Mahâdeva 36 feet by 18: repaired about 70 years ago.

15. Bannoli-Koṭ, a ruined fort about half way between the villages of Haldevas and Barmura on the right bank of the Wâtrak river. It is said to have been built by Muḥammad Beghad.

16. Jetpur, 3 miles from Gabat. The Khânerâ Talâv, a large tank with masonry band on the north side. This fine tank and band are said to have been made by the orders of Siddharâja Jayasingh.

17. Prantvel, about 4 miles from Gabat. 3 of a mile east of the village is a raised platform on which there are three stones like Pâliyás, a large one in the centre and two smaller ones on either side. Round the platform there are thirty or forty graves. The people of the neighbourhood say that these stones were erected and are now worshipped by a wandering tribe called “Chamathas.”

18. Magori. Three Pâliyás on one of which is carved a man and a horse. There is an inscription on one of the Paliyas, which is illegible. Another Paliyas is called Hathia. A black stone on which are carved 3 snakes is called by the natives “Gok Chuhân.”


20. Telnal on the Wâtrak. The very old temple of Kedaréśvar about a mile from the village. It has been recently repaired.
21. Ramas. A step well, said to have been built by the wife of the Nawāb of Kapadwanj, 500 years ago.

22. Sathamba. A step well and a Pāliyā with an inscription which runs as follows:

संवत् १३२५ वर्षे अम्बाड सुदी १४। शानिवार दिने होते कविनी श्रीवंशराजश्री सामजनल सारसिन्ह राजप्रेम। तक्कटीतककेरिमोपस्रावणशाति।

XX.—AHMADABAD ZILLA.

1.—AHMADABAD OR DASKROI TALUKA.—_No return._

1. The city of Ahmadâbâd lies along the east bank of the Sâbarmati river about sixty miles from its source. The western wall is in nearly a straight line from north to south, its bastions looking down upon the river. The continuation of the walls round the north, east, and south of the city forms an irregular fan-shaped enclosure. Situated in the middle of the western side of the city, with the city walls forming its western defence, is the square enclosure called the ‘Bhadr.’ This was the citadel and contained the palaces of the Sultan and his nobles, and later the head-quarters of the Pešwâ when the combined Marâtha forces held the city. The great bastion to the south-west corner of the ‘Bhadr’ is said to contain the foundation stone of the city.

The principal entrance to the Bhadr is on the east through a large massive gateway flanked and surmounted by bastions. To the south of this gateway, built on to it, and forming the south-east corner of the Bhadr, is Âzam Khân’s palace, now a jail, and one of the largest buildings in the city. About 500 yards in front of this gateway is the Tin Darwâja, or triple gateway, which spans the street.

Between the Bhadr and the south-west corner of the city is another enclosure, now used as an arsenal, but originally the seat of the Gâekwâd’s government when the Pešwâ occupied the Bhadr.

The rest of the city traversed by a network of roads, streets and lanes, remarkable for their narrowness and awkward turns, is thickly occupied and built upon. Amongst the dwellings and shops is a good sprinkling of mosques, tombs and temples.

Although Ahmadâbâd takes its name from its reputed founder Aḥmad Shâh I, it was probably in existence as a city long before his time. Râja Karan of the Solanki race of Anhilwâdâ in his excursions against the predatory tribes of this part is said to have built the town of Karnavatî in the 11th century, which most probably was the town that Ahmad Shâh took possession of as his capital and adorned with many of its mosques and tombs. That this locality was an important one before the Muhammadan annexation is sufficiently attested by the many remains of Hindu architecture in the city and suburbs. All the pillars in Aḥmad Shâh’s mosque, the oldest in the city, are pillaged from a Hindu temple, and on one is an inscription in Devanâgari dated Samvat 1307, which seems to have escaped the hands of the Moslem iconoclasts. Many Hindu images have been found, and are still turning up. The well of Mâtâ Bхawnâî to the north-east of the city is far older than the Muhammadan period, and in all probability served as a model for the far more advanced specimens of Dâdâ Hari’s, Adâlaj, and others through the province.

But whatever the city was before the Muhammadan period, its chief interest lies in these subsequent times. The greatest part of the architectural work of that time has been swept away and its material used to raise the mosques and tombs, walls and bastions, of the conquerors.

_1_ Drawn up from personal knowledge, from notes by Mr. H. Cousens, and Hope and Fergusson’s accounts of the buildings.
Ahmad Khân, or Ahmad Shâh, was the grandson of Muzaffar Shâh who from being viceroy of the province under the imperial court of Delhi assumed regal power. Ahmad Shâh is said to have founded the city of Ahmadâbâd on or near the site of the village of Aśâwal in a.d. 1412. During his reign were raised some of the finest buildings in the city,—his own mosque in the Bhadr; the Jummâ mosque, the most extensive in the city; Râni Sipri Râni Asni’s mosque and tomb, the most complete in all its parts; Haibat Khân’s mosque; Sayyid Alam’s mosque; the Tin Darwâja; Sîdi Sayyid’s mosque, in which are two specimens of about the best window tracery in Gujarât, perhaps in India; and his own tomb and that of his queens. In the suburbs was constructed, during his reign, Malik Alam’s mosque, two miles to the south of the city.

Ahmad Shâh reigned until a.d. 1443, when he was succeeded by his son Muhammad Shâh, who reigned from a.d. 1443 to 1451. He does not appear to have done much to the city in his short reign, which was chiefly passed in foreign wars. In a.d. 1459 he was succeeded by his son Kubâ Shâh. The mosque and tomb of Shêkh Ahmad Khuttu Ganj Bâkhsh at Sarkej with the adjoining tank were completed during his reign. He built his own mosque in Mirzapur during his last years. Kankaria’s Tank was completed, Dhrâyâ Khân’s tomb, and the Batvâ and Usmânpur mosques were finished in his time.

Dying in 1459 a.d. he was followed in the kingdom by his younger brother Mahmud Bigarah, the most celebrated of the kings of Ahmadâbâd. His was a long reign, from 1459 a.d. to 1511 a.d. “His personal strength, courage and military skill are as conspicuous as his religious bigotry and his stern but far-sighted statesmanship. His love for architecture is attested by the cities of Mustâfâbâd and Mahmudâbâd, which he founded at Junâgâdh and Champaner, and another Mahmudâbâd (or Mehmadâbâd) near Khêda, as also by the numerous and elaborate additions which his nobles, following his taste, made to Ahmadâbâd and its environs.”

During his reign were built the mosque and tomb of Sayyid Usman on the west bank of the Sâbarmati, Miyan Khân Chishti’s mosque, Muhâfiz Khân’s mosque, Achyut Bibi’s mosque and tomb, Dastur Khân’s mosque, Dâdâ Hari’s well, and the Shâh Alam group 3 miles to the south of the city. Mahmud Bigarah was succeeded by his son Muzaffar II (a.d. 1511-1526), and he by Bahâdur Shâh, Mahmud II, Ahmad Shâh II, Muzaffar III, in order down to a.d. 1572, when Akbar marched into Gujarât, captured Muzaffar, reduced the province, and left a governor to carry on its affairs.

“For about one hundred and fifty years subsequent to its invasion by Akbar, Gujarât was governed by the viceroys of the emperors of Delhi, among whom were Shâh Jehân and Aurangzeb before they themselves ascended the imperial throne. During the first half, at least, of this period, Ahmadâbâd appears to have been in the zenith of its prosperity. Under Muzaffar Shâh III, indeed, almost the last, and not the least beautiful, of the stone mosques had been erected; and subsequent buildings are mostly in the plainer and more massive style of the Pathâns.”

The Marâthas appeared on the scene about the beginning of the eighteenth century. They carried their plundering raids into Gujarât, and the viceroys, at this time much enfeebled by the absence of aid from either Delhi or surrounding chiefs, could not cope with these new enemies and “in a.d. 1755 the Muhammadan power in Gujarât was finally extinguished, and the Marâthas, though divided among themselves, took their place.......They burnt and plundered
the property of friend and foe with almost equal energy, and spared neither mosque nor temple which it suited them to destroy. Innumerable are the architectural monuments which have thus suffered from their wantonness and malice, and the interesting ruins of which the very materials have been carried away for building purposes. Ahmadābād, in particular, felt so heavily the effects of their internal feuds and grinding rule, combined with the natural decay of the Muhammadan population, that its suburbs almost disappeared, large quarters within the walls became desolate, many splendid buildings were destroyed. Fortunately the tide of anarchy was arrested, ere it had wrought even more disastrous results, by the superintervention of the British power."

An army under General Goddard advanced upon Ahmadābād "and on the 10th of February (1780 a.d.) displayed, for the first time, the British colours before the Moslem capital of Gujarāt. The Marāṭha governor declining to surrender, a battery was opened on the 12th, and on the morning of the 15th a forlorn hope, followed by the grenadiers of the Bombay division, rushed up the breach, which the garrison, after a determined stand, and when three hundred of their number had fallen, at length relinquished." Since then Ahmadābād has remained in the hands of the British.

(1) In the south of the Bhadr or citadel is the mosque of Ahmad Shāh (A. D. 1414), the oldest Muhammadan building in the city. Architecturally it is unique; the external screened stair and the ladies' gallery being the most curious mixture possible of Muslim and Hindu styles. The pillars throughout the mosque are taken from old Hindu temples; on one of them there is a Devanāgari Inscription dated Samvat 1307. The domes are richly carved. The minarets are squat. Over the principal mehrab is an Arabic Inscription.

(2) The tomb of Dāryā Khān, north of the city near Achyut Bibī's Masjid (No. 3) erected in 1453 A. D., is imposing and notable for its constructional peculiarities. It is entirely of brick, the walls being very thick. It is the most massive building in or around Ahmadābād. It has a very large and lofty brick dome. It has five arches in each face of the verandah.

(3) Achyut Bibī's Masjid and tomb, ¼ mile north of the city and on the east side of the river, partly ruined by the earthquake of 1819. The masjid was built by Hājī Malik Behā'u'd-dīn Imādū'l-mulk, brother of Malik Makhṣud Vāzīr, in 1469, for his wife Bibī Achyut Kūki. It has a fine façade and there is much tracery on the bases of the minarets. It is almost a copy of the Mirzapur Queen's mosque and has three marble mehrābs with an Inscription over the central one. The minbar is of marble and has a canopy over it. The central one of the three domes is raised and neatly carved inside. The tomb in the enclosure is small and neat. The upper portion of the wall surrounding the inner enclosure is perforated between small pilasters; and the entrance to it has been carved with much taste, but will soon be a total ruin unless cared for. (a)

(4) The Queen's mosque in Mirzapur quarter, near the Traveller's banglā, 105 feet by 46 feet, and 32 feet high, "consists of three domes standing on 12 pillars each with the central part so raised as to admit light to the interior." The minarets fell in 1819, but the bases of them are filled with exquisite patterns of tracery. In the adjoining tomb, which is in better style than Rānī Asni's, the large central and two side domes are adorned with some pretty carved work in geometric patterns and arabesque.

(5) The Jamā Masjīd (A. D. 1424) in a court 382 feet by 238 feet, the mosque itself being 210 feet by 95 feet and 49 feet high. Within it are 252 pillars and 76
pilasters supporting fifteen domes arranged symmetrically, the centre three being somewhat larger and considerably higher than the others. The minarets, once famous as “the shaking minarets of Ahmādābād,” were thrown down by the earthquake of 1319. Mr. Fergusson says, this masjid, “though not remarkable for its size, is one of the most beautiful mosques in the east.” The mehrābs or kiblās are inlaid with coloured marbles.

(6) Rāṇī Jīprī’s, properly Rāṇī Asnl’s mosque and tomb (A.D. 1514) not far from the Astodīa gate. The minarets of the mosque are 33 feet high and perhaps the most beautiful of their class. “Indeed that mosque is the most exquisite gem at Ahmadābād, both in plan and detail. It is without arches” (except a small one over a side doorway) “and every part is such as only a Hindu queen could order, and only Hindu artists could carve.” The windows in the end are elaborately wrought, and the mehrābs inside are of marble and carved with much care, though not so elaborately as in some other mosques. The walls of the tomb are filled with well carved lattice work and have been recently repaired. About 100 yards north-west from this is a mound said to be the site of the Hindu village of Asāwal, and where a mosque was built, but long since ruined.

(7) Shāh Khupāi, Shāh Khub-ki or Hazrat Shahab Shēk’s Masjid (A.D. 1538) in Khās Bazaar, a small mosque in the city, with 32 pillars and two slender minarets, much in the style of the preceding, only inferior in details.

(8) Tomb of Mīr Abu Turāb, outside the city to the south,—an octagonal dome supported on twelve pillars, with a corridor round it forming a square of 41 feet, with six pillars on each face. Here the arch is used as a constructive feature throughout the building, the pillars becoming the piers that support it.

(9) Tin Darwāsā, a fine triple gateway in the middle of the city in front of the Bḥadr, where was a large enclosure 1600 feet by 800, into which it led. It is said to have been built by Aḥmad I. The arches are 25 feet high, and the central one is 20 feet wide. The roof of the terrace on the top was removed in 1877.

(10) Azam Khān’s palace (A.D. 1636) now used as the jail. An elegant dome crowns the entrance.

(11) Mosque and tomb of Sayyid Usmān, a mile north-west from the city, and on the west of the river, built by Muhammad Bigarah in 1460 in the style of the Sarkhōj mosque. In the tomb “a very considerable amount of variety is obtained by grouping the pillars in twos and fours and by the different spacing. In elevation the dome looks heavy for the substructure, but not so in perspective; and when the screens were added to enclose the central square, it was altogether the most successful sepulchral design carried out in the pillared style at Ahmādābād” (Fergusson). It is 78 feet square and has a dome 33 feet in diameter, supported on twelve pillars.

(12) Muhāfīz Khān’s mosque in the north of the city, near Kutb Shāh’s (No. 23), built byJamālū’d-dīn Muhāfīz Khān (A.D. 1465), distinguished for the exquisite character of its details; its minarets, the lower portions of which are of pure Hindu architecture, have recently been taken down and rebuilt; above the roof they “are round towers slightly tapering, relieved by galleries displaying great richness in the brackets which support them as well as in the balustrades which protect them.” The mehrābs in this mosque are about the finest in Ahmādābād. They are minutely and elaborately carved (Fergusson, Ind. and East Arch., pp. 533-34).
(13) Ahmad Sháh's tomb to the east of the Jamá Masjid, a massive domed mausoleum with tracery windows of beautiful design, and with marble tombs inside, viz., of Ahmad Sháh, his son Muhammad Sháh, his grandsons Jalál Khán, Kutbu’-d-dín Sháh, and Ahmad Sháh II.

(14) Tombs of the queens of Ahmad Sháh in an adjoining enclosure surrounded by a screen of tracery of great variety of pattern. The marble tombs are elaborately wrought in bands of sculpture, and that of Murkhi Bibi is partly inlaid with black marble and mother-of-pearl. The principal tomb is known as Moghal Bibi's, in white marble with a Persian inscription round it.

(15) Sidi Sayyid's Masjid (A. D. 1412) in the north-east of the Bhadra and outside the Lal gate, with two remarkably richly carved sandstone windows measuring 10 feet by 7 high (see Fergusson, I. and E. Arch., p. 533), is now used as the Mamlátadár's office.

(16) Miyan Khán Chishti's Masjid near the river, about 2 miles north of the city, between Achyut Bibi's mosque and Sháhi Bág, built in A. D. 1465 by Malik Makhsud Vazir, has been turned into a dwelling-house by the railway officials. It has two fine minarets with rounded or domed tops.

(17) Haibat Khán's Masjid in the south of the city near the Jamali gate, built of the pillars of Hindu temples, and one of the earliest examples here. The minarets are simply short thin cylinders. The porch on the east looks as if it were Hindu in its original position.

(18) Dastur Khán's Masjid in the southern part of the city close to Ráni Asni's (No. 6), was built by one of the ministers of Mahmúd Bigarah (cir. 1486 A. D.). It is a fine building, and is surrounded by a colonnade covered by small domes. The perforated screen enclosing a cloister round the courtyard is very varied and beautiful in design.

(19) Sayyid 'Alam's Masjid built by Abu Bakr Husain, in the north-west of the city, near Wajihud-din's, built in the time of Ahmad Sháh, is an early and plain example of the Gujrat Muhammadan style. The façade strikingly resembles that of Ahmad Sháh's mosque. The details inside are exceedingly rich.

(20) The Sháhpur Masjid, built in 1565 by Shékhu Husain Muhammad Chishti, but never finished, is in the north of the city close to the Sháhpur gate. The shafts of the minars are very ornamental—the tracery in the niches being perhaps the finest in Ahmedabad, the pattern being small like those of Bibi Lulú's mosque. The façade is filled in with pointed arches, and a second storey is added on over the central three round the central stilted dome. The minarets are incomplete, the tops having fallen.

(21) Sidi Basir's Masjid and tomb, near the railway station. The archway and elegant minars are all that are now left of the mosque. The style somewhat resembles that of Miyan Khan Chishti's (No. 16), and it probably belongs to about the same period. It was ruined about 1754. The tomb is in a very dirty state.

(22) The Queen's mosque in Sarangpur, near to the preceding, closely resembles Achyut Bibi's. The tops of both minars have fallen.

(23) Kutb Sháh's mosque near the Delhi gate (A. D. 1446). The central mehráb is of white and grey marble but plain. (Briggs' Gujaratshtra, pp. 221, 223.)

(24) Sháh Álam, about 3 miles south of the city. The tomb (cir. 1476) is surrounded by a screen of perforated trellis work, as is also the corridor round it. The interior of the dome is inlaid with mother-of-pearl and prettily painted.
Beside it is the tomb of Mai Alam, a somewhat plainer building, and the large masjid built by Muhammad Sálah Badakshí with two lofty and elegant minars built by Nisábat Khán and Saif Khán; also just within the gate an assembly hall built by Muzaffar Sháh II (1561-72) and several other buildings.

(25) Malik Álam’s mosque, built by Malik Álam bin Nur Kabir, styled Wazír’s Mamálík, son-in-law of Ahmad Sháh, in 1422 A.D., is a little to the north of Sháh Álam, and west of the Khe façade road, has richly ornamented niches on the bases of the minarets.

(26) Babá Lülü’s Masjid near Abu Turáb’s tomb (No. 8), 69 feet by 37, resembles the Shahpur mosque and must belong to the same period. It was built about 1560 by Babá Lülü or Babá Muhammad, a pearl dealer.

Tomb of Azam Khán and Mozam Khán, 2 miles S.E. from the city on the road to Sarkhej:—a massive brick mausoleum like that of Dárýá Khán (No. 2) built perhaps about 1457.

(27) Nawáb Shujá’t Khán’s Masjid in Mirzápur (with an Inscription of A.D. 1695), 2 furlongs north-east from the Láil gate with two slender minarets three bays apart in a façade of five bays. The walls are lined with marble to a height of 6 feet. The adjoining tomb of Shujá’t Khán is of brick much destroyed (Arch. Sur. Rep., vol. II). This is in a different style from the other mosques in the city, being more in the style of Northern India. The floor is of marble.

(28) Sakarkhán’s Masjid in Kalupur.

(29) Ibráhim Sayyíd’s Masjid outside the Astodia gate.


(31) Bibi Jí or Ji’s Masjid in Bajpur Gomtipur, a mile east of the city. Bibi Ji was the daughter of Sayyíd Khun Mir, and wife of Sayyíd Buda Saheb.

(32) Málík Isán’s Masjid in Isanpur, 3 miles south of Ahmadábád.

(33) Sayyíd Ahmad’s or Khudáwán Khán’s Masjid in Dané-Limbri. Behind it is a Rozah or tomb known as Pir Kumál’s. This place is also called Alimpur after Amir Málík Alim.

(34) Fatteh Masjid in Dárýápur.

(35) Moti Sháli Bág (1455 A.D.), the palace built in the reign Shah Jahán in which is now the residence of the Assistant Judge.

(36) Míyán Khán Chishti’s Masjid in Multanpur, built by Málík Magsude.

(37) Sháh Wajíhu’d-Dín’s tomb built by Sayyíd Murtaza Khán Bokhári (1606-9), in the west of the city, 150 yards north of the Bhadr and as far south of Sayyíd Álam’s (No. 19), with a lofty dome, and windows of delicate trellis work. It is said to have been built by Amir Sádát Khán in Akbar’s time; he also built a Madrassa at the same place. The chhattrá or wooden canopy was put up by Murtaza Khán about the same time. These buildings were completed in A.H. 1011 (A.D. 1602). Wajíhu’d-Dín died in A.H. 999 (A.D. 1590). Mr. Hope gives a different account.

(38) Ruined mosque at the railway station, of which only the minars remain, and are the highest in Ahmadábád. It probably belongs to the early part of the 16th century.

(39) A mosque near Seth Dalpatbai’s mansion between Muháfiz Khán’s and the Jama Masjid, resembles Rani Asni’s (No. 6). It has an inscription dated A.H. 910 stating that it was built by Muhammad Sháh son of Muhammad Sháh bin Ahmad Sháh bin Muhammad Sháh.
Mahmud Ghau's mosque, 300 yards south of the Queen's mosque in Sārangpur, "looks like a bad transcription of the Jau napore mosques, and though not deficient in a certain amount of grandeur, is painfully wanting in elegance." It was built in 1562, and bears some resemblance to the Jau napore mosques of the 15th century.

(41) Chhota Udruś Saheb's mosque near the civil hospital.

(42) Mātā Bhavāni's well to the north of the next.

(43) Dādā Harrī's well at Asārwā, on the north-east outskirts of the city, built in a.d. 1499, is one of the finest in Gujarāt.

(44) Svāmi Nārāyaṇa's temple (1850), with an octagonal dome supported by 12 pillars.

(45) The Jaina temple of Hatesingh (1848). The external porch is of great magnificence and most elaborately ornamented. In the court are sixteen shrines on each side and others at the back. The temple in the middle of the court is of two storeys and very richly ornamented.

(46) The Kānkaria tank, ¾ mile south-east from the Rāyapur gate, a.d. 1451, one of the largest of its kind in India, being a polygon of 34 sides each 190 feet long. The supply sluice is exquisitely carved. In the centre of the tank is an island connected with the bank by a causeway. On the island was the Naginā garden and Ghāttamandāl palace.

(47) The Dutch tombs rear the Kānkaria tank to the south-east of the city, 1641 to 1699. (Briggs' Cities of Gujardshtra, pp. 264-66.)

(48) Jaina temple of Chintāman in Saraspur, 1½ mile east from the city, built by Sāntidās, a Vānīa, in 1638, at a cost of nine lakhs, was defiled by Aurangzeb, and now neglected.

There are some beautifully carved pigeon-houses and house-fronts well deserving of delineation.

2. Sarkhej, 5 miles S. E. from Ahmadābād. An important cluster of Muhammadan buildings of the 15th century among which are—

(1) The tomb of Shēkh Ahmad Khattu Ganj Bakhsh of Anhilwādā, begun in a.d. 1445 by Muhammad Shāh and completed in 1451. In this "an attempt has been made to get a larger dome than the usual octagonal arrangement would admit of, but not quite successfully." The tomb is surrounded by an inner trellis screen of metal perforated in beautiful patterns. The exterior walls are filled with windows of perforated stone. To light the interior of the tomb four tracery windows are introduced into the dome.

(2) In front of the tomb is a pavilion of sixteen pillars and roofed with nine small domes, "forming as pleasing a mode of roofing as ever was applied to such a small detached building of this class."

(3) A mosque with ten domes, "the perfection of elegant simplicity and an improvement on the plan of the Jamā Masjid. Except the Moti Masjid at Agra there is no mosque in India more remarkable for simple elegance than this" (Fergusson, Arch., p. 532). It was completed by Mahmūd Bigarah in 1451 a.d.

(4) Tomb of Mahmūd Bigarah and his son Muzaffar II., on the east.

(5) Tomb of Bibi Rājbā, the queen of Mahmūd, to the west. Also a covered gateway leading into the front of the latter two tombs, a covered hall overlooking the great tank and other buildings.

(6) The great tank with its sluices, &c.

(7) The Palace and Harem, a large building on the west side of the tank.
3. Batwâ, 5 miles from Aḥmadābâd. Tomb of Burhānu'd-din Kutbu’l Ālam, the father of Shâh Ālam, who died A. D. 1452, erected by Maḥmūd Bigarâh, similar to the one near Kaira. The outer arches have fallen down and all the perforated work has disappeared. "The monument itself is of most elaborate workmanship" (Hope), but was perhaps never finished. Near it is another tomb over the son of the saint, built without arches.

4. Adâlaj, 12 miles N. of Aḥmadābâd, a very fine well built in A. D. 1499 in several storeys, with flights of steps and platforms alternately.

5. Jetaipur, 10 miles S. of Aḥmadābâd. A building called the Râni’s palace.


7. Vatuva or Vadhuva, 6 miles S. of Aḥmadābâd. The “place of Hazrat Katwe Ālam.”

8. Rakhyal: Malik Shâhban’s Rozah with våv and tank.

9. Gîrmâṭha, 9 miles S. from Aḥmadābâd. The monastery of Pirâna, in the enclosure of which are the Rozahs of Pir Shâh, Nurshâh, Surâbhai, Bâla Muḥammad, and Bakr Ali. The income of the sāddvarat is about Rs. 10,000.

2.—Dhandhuka Taluka.1

10. Rânpur derives its name from Rânâjî Gōhêl, its founder, and as Mokhrâjî the son of Rânâjî fought with the army of Muḥammad Tughlak near Gogho and was killed in battle, it may be presumed that Rânâjî flourished in the beginning of the fourteenth century. Rânpur is said to have been a large and flourishing town in former days. The debris of old houses is found to a distance of about two miles from the present village site. It appears to have suffered greatly in the time of Maḥmūd Bigarâh of Aḥmadābâd. On the south side of the village at the junction of the Bhâdar and Gomâ rivers stands an old fort, now much dilapidated, built in A. H. 1048 (A. D. 1638) by Azâm Khân, the Subedâr of Gujârât, during the reign of Shâh Jehân.

The inscription on the gate of the fort runs thus:

"He is the Creator and the Omniscient. The great lord Azâm Khân, the lord of his time, the like of whom was never born to by this bride of the world.

"The intrepid lion, the bravest of the brave and the lord of the earth.

"The Khân of exalted rank, may his life be long, desired me to find out [in verse] the date of this castle.

"From which be for aye removed the influence of the evil eye.

"Plunging into the ocean of thought I impressed with the seal of my heart [the date derived from the numerical value of the letters composing the word]: "Azamu’l Bilad " (corresponding with the sacred month of Muharram 1048 A. H.).

It appears that at this time a chief named Shâhuji was reigning at Rânpur. The Kâtâhis living in the neighbourhood committed great mischief and plundered the villages. Shâhuji asked for assistance from Azâm Khân, the Subâ of Gujârât,

1 Printed from the return.
to put down these marauders. He consented and was about to send one of his Sardars for the purpose. At this time the Kathis carried their excursions up to the gates of Ahmadabad, carrying off men and cattle. Azam Khan went out in person to chastise them and hunted them to Botad and Palyad. A battle was fought in which the Kathi chief was taken prisoner and beheaded. Azam Khan then intended to establish a thana at Botad, but Shahuji persuaded him to do so at Rampur, telling him that the water-supply at the latter place was better than at Botad. Azam Khan acceded to this and built the fort at the junction of the Bhadar and Gomla rivers. Entering from the east corner of the fort we arrive at a gate which faces the south. Proceeding inside we come to another gate which faces the east. This last gate is the main entrance to the buildings. A little further on we find a masjid facing the east. Near the masjid is the grave of Rajausha Pir. An inscription in Persian is on the wall of the masjid, which is translated thus:

"God is great. In the reign of the king, magnificent as Jamshed, the just and the generous, Shahabuddin Muhammad II., the lord of the time, Shah Jehan, the valiant warrior,—may the Almighty perpetuate his dominion—in the month of Zil Haj in the year 1050 A.H. the humble slave of the Almighty, Azam Khan during the term of his Subahship of Gujarat laid the foundation of this sacred mosque in this castle of Shahrpur and completed it that the servants of the true God may worship him."

There is a reservoir in the masjid, which was originally filled with the water from a well in the inner part of the fort. Churnum drains are still to be seen to carry the water of this well to all parts of the fort. On the west side of the well is a Hamamkhanah or bath-room, and a terrace is built above. There is a cellar underneath this bath-room, which is said to proceed to a great distance underground. On the west of this subterranean passage is Mahadeva and Rajaib Mata, which are said to have been put in after the fall of the Musalmam dynasty and the assumption of the country by the Marathas. There is an inscription on a stone in the wall facing the river with regard to the bath-room. It reads thus:

"God is great. The slave of God, Azam Khan, during the tenure of his office of the Subahship of Gujarat commenced the construction of this bath on the 1st of the month of Junam-el-akhar 1051 A.H. and completed it at the end of the month Muharram 1052 a.h. Ye who see this place remember him kindly."

On the south side of the spot where the Mahadeva and Mata are placed is another building, which was apparently used for Kachedi purposes. Traces of a garden near this are still visible. Simultaneously with the erection of the fort and the buildings therein, a well was constructed on the bank of the river and on the east side of the village. There is a stone in this well bearing a Persian inscription, which reads:

"God is great. Azam Khan the servant of God in the month of Shawwal in the year 1051 a.h. during his Subahship of Gujarat having constructed this well, bequeathed it to the garden that the public may be profited."

"And Peace!"

A little further on are the ruins of an old fort. It is said that this fort was built of stone and mud by Ranaji who had fought with the Musalmans, and on his death his seven widows committed suicide by throwing themselves into one of the wells in the fort. It is said to have been demolished by Mahmud Bigarah of Ahmadabad.
The ancestors of Rânâjî Gohel claimed to be the descendants of Sâlivâhan. They lived in Khêdgârî about 10 miles from Bhalotra in Mârvâr on the Lunâ river. The Gohels had conquered this country from a Bhill named Khêdwâ. The country remained in possession of the Gohels for about twenty generations. The last chief of the clan was Sejaksi, the son of Janjarsi. The Râthors drove out the Gohels from the country, and Sejaksi with his followers came to Junâgadh and entered the service of Râjâ Kalat Chuḍâsamâ. Sejaksi was entrusted by the Râjâ and his son Khengar with the protection of Shâpur and other 11 villages from the inroads of the Bhills. Sejaksi remained for a long time at Junâgadh, when one day Khengar, the only son of Kalat, had gone out on a hunting excursion near Shâpur and started a hare. The animal entered the camp of the Gohels, and Khengar demanded it. The brother of Sejaksi and his other followers declined to give it up, stating that it was their principle to protect those who surrendered themselves. Upon this a fight ensued between the Gohels and the retainers of Khengar. The latter were all killed with one exception, and Khengar was taken prisoner. The man who escaped went and informed the Râjâ of what had happened, and said that he was not certain whether young Khengar was dead or alive. Sejaksi, who was then in the presence of the Râjâ, expressed his regret, and said that as the Râjâ's only son was killed by his men he could not now remain in his territory. The Râjâ's affection for Sejaksi was however so great that instead of ill-treating him he soothed his mind and told him that he cared more for his friendship than for the life of his son. Sejaksi then went to Shâpur and there to his great delight found that Khengar was living; he saluted him and gave him his own daughter in marriage and sent him to Junâgadh. Subsequently under the orders of the Râjâ, Sejaksi founded a village near Shâpur, which he named after himself as Sejakpur.

Rânâjî was the son of Sejaksi and founded Rânpur. Rânâjî was married to the daughter of Dhan Mer, and had a son by her who acquired the village of Khâs and settled there. The present holders of this village known by the name of Khâsya Kâlûs are descendants of Dhan Mer's grandson.

After Rânâjî's death his son Mokhrâjî established his head-quarters at Piram near Gogho and was a renowned pirate. He was killed near Gogho in a battle which took place between him and the army of Muhammad Thughlak, the son of Gâsûr dîn.

When Mahmud Bigarah was ruler of Gujarât one of the Bhâyâds or cousins of this Mokhrâjî, who was also named Rânâjî, was in the enjoyment of the Rânpur estate, and held it as an independent chief. The Râjâ of Mârvâr had married his two daughters, the eldest to Mahmud Bigarah and the younger to this Rânâjî. It so happened that both the sisters one day met at their father's house. The Begam asked her younger sister to come and dine with her. Out of respect for her elder sister, without giving out the true cause she refused to dine. When further pressed on the matter Rânâjî's wife plaintly told her that as she had married a Musalmân she could not now take her meals with her. The elder sister took this to heart and went and informed her husband about the insult that was offered to her. Mahmud tried to effect an amicable settlement by converting Rânâjî and his wife, but failed in his attempt to do so. Rânâjî then fell under the displeasure of the chief. An army was sent to Rânpur under the command of Bhâuderikhân. Rânâjî was killed and the country came under the direct control of Mahmud Bigarah, who subsequently bestowed it on Hâloji Parmur, the ancestor of the present Molesatam Parmûrs in Rânpur.
A Jat Sardar residing in Sindh had a beautiful daughter named Sumribai. The king of Sindh wanted to marry her, but his overtures were rejected and the Jat left the country and came to Muli, where Lagdarji and Haloji of Parmar descent were reigning. They kept the Jats under their protection and promised to assist them against the forces of the chief of Sindh. The latter, however, followed and laid siege to Muli. Through the treachery of an officer the single well from which the Parmars derived their water-supply was polluted by the head of a cow being thrown into it. The Parmars then surrendered. Sumribai, the daughter of the Jat Sardar, was however sent away to some secure place and Haloji was delivered over to the enemy as a hostage. Sumribai retired towards Vanod, where she died and where her grave is still pointed out. On the other side, Lagdarji sought the protection of Mahmud Bigarah, who thereupon sent an army against Sindh and defeated him. Haloji was delivered, but only to fall into the hands of Mahmud Bigarah. He was converted to Muhammadanism, and Rampur together with the surrounding villages which were recently conquered from Rana Gohel were bestowed on him. Thus the Gohel dynasty became extinct at Rampur, and Haloji established himself at that place. Lagdarji, however, remained a Hindu, and his descendents are still at Muli. Haloji was killed near Dhandhuka in an engagement between him and the Kathis, and his grave is still to be seen there and is known as Halusa Pir.

Haloji was succeeded by Hasujji, who was succeeded by his son Kubanjii, on whose death his son Shahuji came to the throne. It was during the time of the latter that Azam Khan, the Subedar of Gujarat, built the fort at Rampur. Dadujii was the eldest son of Shahuji, and he succeeded his father. His son Tajoji subdued the Kathis. The succession remained in a direct line for three generations. Togaji succeeded his father Tajoji. Hannoji succeeded him at his death, then Sachebjji and Ahimbhai ascended the throne in succession.

During the time of the last-mentioned, in A.D. 1736, Raja Sabalsing of Wadhwan and the son of the Dhurangadhra Raja had gone on a visit of condolence to the Raja of Bhavnagar. On their way back they remained for one night at Rampur. These two princes went to see the fort. They were so delighted with it that they did not wish to leave it, but resolved to occupy it by force if necessary. A fight ensued between the followers of Ahimbhai and those of the two princes. The Raja of Dhurangadhra reprimanded his son and called him back with his men. Sabalsing also went away to Wadhwan, but returned with reinforcements and laid siege to the fort and reduced the garrison to great distress. At this time Damaji Gakwad of Baroda had come to Dholka to levy tribute. Ahimbhai secretly went to him and hired his assistance. On the arrival of the Gakwads forces, Sabalsing raised the siege and proceeded towards Nagesh. Damaji followed him, and in an engagement Sabalsing was defeated and taken prisoner. Owing to the intervention of Ahimbhai, Sabalsing was spared an ignominious death, but kept in prison at Songhar, from which he returned after paying a large ransom. Ahimbhai bestowed the lands and revenue of Rampur on Damaji in consideration of the assistance thus afforded to him. The Gakwad then established his own thana in the village. Subsequent to this the country passed into the hands of the Peswa, and when the British Government came into possession after the battle of Khadkhi, the village of Rampur was treated as khalsa, while the rest of the villages enjoyed by Ahimbhai's descendents are held under the Talukdari tenure.

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11. Bhimnath. According to tradition the place where the present mandir of Bhimnath stands was the abode of the giant Hidimbā. The Pândavs came thither. Arjun was in the habit of not taking his food till he had performed the pājā of Mahādeva. In this jungle they could not find any mandir of Mahādeva, so he could not take his regular meals. His brother Bhima, thinking that he would have to fast long, went out in search of a mandir. He came to a place where some “Jala” trees were. (Those now standing are said to have existed since that time.) He dug a hole in the ground, put a stone therein, and covered the same with a heap of earth and rubbish. Bhima performed an imitation pājā and placed wild flowers on the heap. He returned to camp and informed his brother Arjun that he had found out a Siva station, and pointed to the Jala trees. Arjun went to the spot, made his devotions, returned, and took his meals. Bhima then ridiculed his brother, and told him that the place where he had worshipped was not a Siva station, but that he himself had put a piece of stone underground and promised to point it out if he wished. Arjun replied that for himself he was sincere in his devotions, and had believed that it was a Siva station. All the five brothers and their mother Kuntājī went to the spot. Bhima removed the heap of dust and rubbish as well as the wild flowers, and struck his stick on the stone, which fractured it and to their astonishment milk began to flow from it. The fracture made with Bhima’s stick in the stone is still shown to the devotees. As the god thus showed himself by a stroke of Bhima’s stick, it was named after him, as Bhimnath Mahādeva.

An ancestor of the present Māhant who was at that time wandering round the place as an ascetic dreamed one night that he was directed to make pājā to this Mahādeva. This story was thus circulated and the place grew famous. In Samvat 1535 Māhant Mādhavghar built an ōṭā round the Mahādeva, which is not covered by any building. The branches of the Jala trees have extended all along the place, and it is said to be the orders of Mahādeva not to cut any portion of the wood of these trees. The wall round the līṅga was built in Samvat 1834, with several outhouses. In the time of the present Māhant Isvarghar Budhghar, the place has been greatly improved. The ōṭā round the Mahādeva is paved with marble, and one bullock and two elephants of the same material are placed in front.

There are about 150 houses in the village, surrounded by a wall, built by the present Māhant at a cost of Rs. 80,000 in A.D. 1863. It has two principal gates, and two windows overlooking the river Zilkā. The “Dehlī” near the Mahādeva ōṭā was built in the time of Māhant Asanghar in Samvat 1828. Most of the other buildings and the new houses were built in the time of the present Māhant. The other buildings in the compound were also built in the time of Asanghar in Samvat 1847.

The revenue of nine villages is enjoyed by the Māhant. All the expenses of the mandir and Sadāvrat are defrayed therefrom. The following are the villages:—(1) Bhimnath: The lands round about were all waste. Rāghavghar improved the same by cultivation, and built huts for the shepherds, and settled them in the village. (2) Polārpur: In Samvat 1816 the Peswā’s government gave this in inām for the expenses of the Dēvasthān. After the grant the village was peopled. In A.D. 1863 the Tālukdār Settlement Officer, Mr. Peile, decided that the Thākor of Gampha had a share in this village, and the revenue is now divided between the Māhant and the Thākor. (3) Jarvalā: Was granted in inām by the Peswā’s government. Owing to failure of crops, &c.,
the people deserted it, but were induced by the Mâhants to come and reside in Bhîmnâth, and the people of Bhîmnâth now cultivate the lands of Jarvalâ. (4) Khasalyu was also granted in inâm by the Peśwâ’s government in Samvat 1815. There was no population in the village at that time, but owing to the exertions of the Mâhant the cultivation is now prosperous. (5) Bhojpurâ : Granted by the Bhavnagar Darbâr in Samvat 1872 during the time of Mâhant Khimghar. (6) Khamisna was acquired by Mâhant Asanghar from the Wadhwân Darbâr in Samvat 1841. (7, 8) Bhagalpâdi and Shâhpur were held in inâm prior to the acquisition of the country by the British Government. It is unknown in what Mâhant’s time it was acquired or who granted it. (9) Sagasar was acquired during the time of former governments. In A.D. 1863, however, Mr. Peile, the then Tâlukdâri Settlement Officer, decided that the Thâkôr of Gamphâ had a share in the village, and now the revenue is divided between the Thâkôr and the Mâhant of Bhîmnâth.

Besides the above there are lands in isolated villages the revenue of which is enjoyed by the Mâhant. These lands were from time to time granted by the Kâthi and Grâsias of neighbouring villages. The total revenue of Bhîmnâth from landed property is estimated at about Rs. 30,000 per annum. Hundreds of people daily resort to this mandir for worship. Many come to perform their vows, and it is customary to pay in cash or to give a horse, cow, buffalo or bullock to the mandir after the fulfilment of the vows. In the month of Sravana every year about 300 Brâhmaṇs daily resort to the mandir for puja. On Sravana Sud 12th, Brâhmaṇs of all denominations are fed in memory of one Gehalsa, an inhabitant of Bârvâla, and Kârbhâri of the Limdi Darbâr. He set apart about 200 bighas of land in the village of Mogalpur for this purpose, and it is now in the possession and management of the Mâhant. On Sravana Sud 15th, the Balâ or Cocanut day, every Brâhmaṇ who is present at the mandir is fed and paid 4 annas. Owing to this inducement about 10,000 Brâhmaṇs assemble. Many other travellers and Sâdhus resort to the place, who are also all provided for. On Sravana Vad 6th another feast is given to the Brâhmaṇs of all denominations in memory of one Mulji Rewâdas of Dhandukâ, who set apart about 200 bighas of land in the village of Vejakâ for this purpose. On the last day of Sravana Vad 15th a fair is held at Bhîmnâth, which lasts for three days. Hindus think when visiting Dwârâkâ that they must also visit and pay their devotion to Bhîmnâth, hence there is a constant influx of pilgrims. Every morning and evening there is a general call for dinner. Those who can partake of the meals without objection to their caste feelings do so; those who cannot are provided with raw grain and cook their own food.

The Mâhants are not allowed to marry. They adopt a Chêldâ. They must make the selection of a Chêldâ from particular castes, such as Atit, Gosâvi, Bairâgi and Rabâri. As far as can be ascertained, the following is a list of the successive Mâhants who have had the management of the Bhîmnâth Mandir of Mahâdèva:

5. Gumângghar.        10. Isvargghar (the present Mâhant).
12. Bhadriyād, 2 miles N. W. from Dholerā.—The Rozah of Pir Bhadriyādra is a plain square domed building held sacred by the Musalmans and some lower castes of Hindus in Gujarāt, as the tomb of Sayyid Bokhāri Mahmudshâh Walid Sayyid Abdūla Râhmân. He was a native of Uchh in the Panjāb, and about 600 years ago left home at the age of 15 on pilgrimage. At that time a Rajput Rājā ruled at Chokri, formerly known as Chakrâvati, 7 kos south of Dhandhukâ. This Rājā, it is said, was a bitter enemy to the Musalmans and never broke his fast till he had killed one of them and made a mark on his forehead with the blood of the slain. This practice he continued till it reached the ears of Mahmudshâh through a woman whose son had fallen a victim. Mahmudshâh led an army to Chokri and killed the Rājā. The son of the latter killed Mahmudshâh in revenge for his father's death. When Mahmudshâh was at the point of death, he requested the Musalmans about him to be buried at the side of Gajbanshâh, and in compliance with this request he was buried where the Rozah at Bhadriyâd stands now. This Rozah was built some 200 years after his death at the expense of the Nawâb of Khambar, who also assigned to it an annual allowance of Rs. 350. The visits which Shâh Álam of Ahmâdābâd and other Musalmans of note paid to the Rozah rendered it attractive to others. Thousands of people, chiefly Musalmans from all parts of Gujarât, annually come to pay their homage to the Bhadriyâd Pir. A blind Râhmân is said to have had his eye-sight restored on his embracing the Muhammadan faith. There was an iron chain in the Dargah weighing a màn and a quarter. By means of this chain the innocence or otherwise of a person accused of a crime used to be tested. He was made to wear it and to walk with it to a distance of seven steps. If the chain broke into two pieces of itself after this the innocence of the party was proved beyond a doubt, otherwise he was held guilty and punished for his crime.

3.—Dholka Taluka.—No return received.

(2) Khán Masjid with minars, partly ruined.
(3) Jamâ Masjid with two unfinished minars and dome, beautifully ornamented inside with sculpture. Two of the Dholkâ masjids are very beautiful, and “almost identical in size and plan, being each of them squares of about 150 feet and the mosque-front covered with five domes and the screen wall with three arches each” (Fergusson’s I. and E. Arch., p. 538).
(4) Tanka Masjid, built in the time of Firuz Shâh.
(5) Multâv Talâo made by the mother of Siddharâja Jayasimha.

4.—Viramgam Taluka.—No return received.

14. Viramgam. (1) Monsar Talâo with a number of small temples round it; and temples of Kṛishṇa and Mahâdevâ, near by—very old.
(2) A masjid.


5.—Sanand Taluka.—No return.

17. Sanand. The Rozahs of Bawâ Alisâr and Bawâ Ganj Bakhsh, very old and admirably built, containing much perforated lattice-work. The village of Okâj is an imâm for their maintenance.

6.—Parantij Taluka.—No return.


7.—Gogha Taluka.

(2) The Sonârîyâ Tank attributed to Siddharâja Jayasimha.
(3) Some caves in the neighbourhood.

ADDITIONS TO THE REMAINS IN AND AROUND AHMADABAD.

Since pages 145 to 156 were printed off, the following items of information have come to hand:

[P. 145.] No. (1) Ahmad Shâh's mosque in the south-west corner of the Bhadr. The minarets were taken down two years ago, being badly shaken, and the stones were marked and laid on the roof, but no attempt has since been made to rebuild them. The mosque has been deserted and neglected for many years, and is now in possession of Government.

(2) Dârây Khân was one of Mahmud Bigarah's nobles who founded the quarter of Dârâyâpur in Ahmadabad. The structure is purely Muhammadan in style and is interesting as a fine specimen of brick work on a large scale. Its proportions are fine, the walls are massive and form fitting supports to its large and lofty dome. Some of the arches and smaller domes of the outer corridors are cracked, and the brick work of the piers near the ground is considerably worn away in places.

[P. 146.] No. (11) Mosque of Sayyid Othmân or Usmân at Othmânapur or Usmânapur. The mosque has two elegant minârs nearly entire; but the pillars being spaced equally, or very nearly so, over the whole floor, there are no open areas and the general effect is not good.

(17) Haibat Khân's mosque. The west or back wall, which is faced with cut stone and has handsome carved buttresses, is almost hidden from view by two huts.

(19) Sayyid Âlam or Sayyid A'âlamu'd-dîn's mosque, not far from the Khânâpur gate, was built by Sayyid A'âlam Abu Bakr Husaini, 1st Rajab Hijri 915 (A. D. 1509). (See Appendix.)

1 Col. J. W. Watson has kindly supplied several historical notes from the Mirât-i-Ahmâdi.
(22) The Sârangpur mosque was built by Mâlik Sârang, one of Mahmûd Bîgarah's nobles, who had the title of Kiwâm-ul-Mulk. The south minaret is said to have been taken down by a Majhâwar several years ago and the stones carried off, and the north one by Government at a later date, both having been much shattered, but neither has ever been rebuilt. The pillars under the north dome have been enclosed by brick and mud walls for a dwelling. The tomb is an elegant structure on 140 slender but graceful pillars. The dressed ashlar of the outer walls has been torn off and carried away, and nearly all the perforated screen-work round the central chamber and the clerestorey, also the marble top of one of the graves. This building is used as a wood store and is in a disgraceful condition.

[P. 148.] Between Nos. (26) and (27). The tomb of Âzam Khân, &c., should be numbered (26a).

(28) Sakar Khân's Masjid is a very large stone building with 5 domes and mihrâbs. The pillars in front are in threes and of Hindu type; the front is open in three sections, separated by short portions of solid walling. The end sections have three spaces each, separated by pillars, and the central section is of 9 spaces.

(31) Bibijî's masjid at Râjpur Hirpur was struck by lightning a number of years ago; part of one of the minârs has fallen and the other is much shattered near the top. This mosque is very well proportioned and elegant, and deserves to be preserved as a good specimen of the Ahmad Shâhî style of architecture.

(32) Malik Âlam's Masjid. This is a very neat though small masjid with a corridor enclosing the court in front and in the middle of which stands a domed tomb. The central mihrâb of the mosque has been torn out and the outer wall of the corridor partly destroyed. The court is filled with weeds and shrubs. Malik Âlam entitled Nizâm-ul-Mulk was a noble of Gujârât of the time of Mahmûd Bîgarah.

(2.) A furlong or so to the south is a small stone mosque somewhat of the style of Darvish 'Ali's with central and side bays, separated by narrower ones. It has three richly carved mihrâbs and two windows in the back wall; a window and arched door in each end; and minârs sculptured in patterns differing from those prevalent in Ahmadâbâd.

(3.) Between this mosque and the road is a neat stone stepwell known as Jeâhâbâhî's, with a domed chhârit on 12 pillars at the head of the steps, and has Hindu sculptures in the niches. A stair on the north side leads down to the platform in the middle. It was built with stones obtained from mosques, &c., at Dani Limbî.

(4.) At the entrance to the village is Jîji Bâbâ Râni's stone stepwell, and elsewhere are two other brick stepwells.

(33) Malik Âlim, called also Khudâvand Khân, father-in-law of Sulûn Muhammad the son of Sulûn Ahmâd, built a stone mosque and tomb at Âlimpur, now Dani Limbî. It has five large domes, without ornament exceptpendents in their centres; the central one is raised above the level of the roof like that of Kutbî'd-dîn. The five mihrâbs have all been torn out. In the roof just over the entrance, as also in front of the central mihrâb, are slabs beautifully carved in lozenge-shaped sunk areas. The tomb of Shekh Kamâl Mâlvi is close behind.

(34) Phuti Masjid is between the Dehli and Daryâpur gates, near the city wall. This is a large stone mosque with 5 domes and mihrâbs, the central
mīhrāb is of stone richly carved; the others are very plain. The domes have small pendentives but are otherwise plain. The pillars have partly at least been reft from Hindu or Jaina temples. The front is open and has 22 pillars. The end domes rise from the pilasters of the walls. It has two short slender minarets with very plain bases at the corners. There is a small Rozah in front with Hindu pillars. The place is quite deserted and used only by weavers in the preparation of their webs.

[P. 147] No. (16) and [p. 148] No. (36) are the same.

(39) This is Darvīsh Ali's mosque between Pankora Nāka and the Civil Hospital south of the Qāzi's mosque and of Pir Muḥammad Shāh's. The minarets are leaning away from the wall and in a very dangerous condition. The Rozah is a very neat one, the walls filled with perforated stone work. To the east of it, in the same enclosure, is Darvīsh Ali's Tākā or cistern, of considerable size and depth, covered in by vaults and with various openings above by which to draw up the water. A stair leads down to platforms above the water.

[P. 149]. (41) The Qāzi's or Chhotā Idris mosque on the Ghi Kantha road, built by Qāzi Abu'l-Farah Kháù in the reign of Aurangzeb, is a small one of three bays and three aisles (4 pillars on the floor) and arched. But either it was intended to be longer, or it was reduced at a later period; for it has two mīhrāb buttresses at the back, and the base extends some length to the north. It has one mīhrāb neatly carved. There is a carved niche in the south end and two in the north. The roof is flat. In front is a neat Rozah of 9 small domes, and to the north-east is another Rozah with a large dome enclosed by lattice-work screens. All are in a very dirty and dilapidated condition.

The following stone mosques in the city were not included in any of the returns sent in, but may be added to the list of remains:

   (49) Mirā Masjid in Lunsavādā near Mirā Choki.
   (50) Abdu'r-Razzak's Masjid, on the way from Dabgharvādā to Popatiyara road.
   (51) Hazira Masjid—in Hazira's Pol in Kālupur.
   (52) Sayyid Abdulla Adi's Dargah between Jhaverivādā and Chor Nāka.
   (53) Farhatu'l-mulk or Shekhul Sayyid's masjid at the Kharu darwāzā near Karanj.
   (54) Alam Kháù's Rozah in Dana pith.
   (55) Hasti Bibi's tombs—one of marble and the other of stone—in Mānik Chauk in Rāni Hajīra.
   (56) Rāni Hajīra in Mānik Chauk.
   (57) Abdullah Shāh's Rozah—in Mānik Chauk in Bādshāh Hajīra.
   (58) Qutbu'd-dīn's Rozah—in Danivādā in Jamālpur.
   (60) Kāch Masjid—in Tājpur, was so named from the tiles with which it was roofed being covered with a bluish green glaze. The two pillars in front and the walls are of stone. It has three mīhrābs and a mimbar of 5 steps. On the walls are numerous Incriptions among which are 6 copies of the Kālīma, but from over the central and left mīhrāb the Inscription slabs have been taken out. The bases of the minars are carved but not richly. The court has a porch on the north side and has been enclosed with a high wall having balcony windows. In this small court is a tank of water.
   (61) Sāhā Badā Kasum's Rozah—in Tājpur near Kāch Masjid.
(63) Shâh-Aljî Ahmad's Masjid and Rozah—in Rohilvâda in Râyakhâd. The roof and all the pillars except one of this small mosque have been removed; two slender minarets and the back wall with three mihrâbs, each with an Inscription over it, are all that remain.

(64) Bâbî Masjid—in Rohilvâda in Râyakhâd.

(65) Marhadwad Masjid—in Marhadwâd near the Lâldarwâzâ.

(66) Abdêl Wahhâb Shâh's Rozah—between Khânpur gate and Mirzâpur, is triabe in style, with a double colonnade all round and a high central dome. To the west of it are the back and north end walls of a brick mosque, in which are inserted a number of marble slabs bearing inscriptions. To the north-west of it is the Rozah of Abdûl Wahhâb's son Shâh Ghîasu'd-dîn and of his grandson Sayyid Abdûl Jalîl. It is occupied by his descendant Sayyid Bâkir Miya'n the Pir of the Radhanpur Nawâb.

(67) Mithapur Masjid—near the Nikol gate in Saraspur.

(68) Nawâb Sardâr Khân's mosque and tomb in Jamâlpur Chukla. The mosque to the west of the tomb is of brick, has two pillars in front supporting arches and three pointed domes with gilt tops and crescents. The mihrâbs are octagon and of four storeys. The Rozah is inside a court with large gates. The corner spaces and also round the four doors are filled with good open work in simple but varied geometrical patterns. The floor is of marble inlaid and there is a loose Inscription in the entrance. It has a high and egg-shaped pointed dome with eight smaller ones round it. The central dome bears a sort of brass triśâla, being a crescent with a cross bar. The court is filled with weeds, &c., and surrounded by a high crenellated wall.

(69) Miya'n Khân Jahân's masjid close to the Khanja gate is of brick with seven bays and three aisles. It is roofed with small domes and has three mihrâbs; the Inscription from the central one has been removed. The mimbar has 7 steps. Of the tomb in front only two of the original nine domes are left.

(70) The dargah of Pirân Pir, near this, is small dome surrounded by perforated work of no merit, and contains 3 tombs, with many others outside. The entrance porch to the court has been decorated in modern Muhammadan style.

(71) Shâh Gazai near 'Alijî Ahmad Shâh's tomb in Rohilvâda dates from 922 A. H.

(72) Navvi Maholat in Kâulpur is a Borah masjid and contains two Inscriptions.

(73) The Herâtî Masjid to the left of the Dehli gate is a very small tile-roofed mosque containing an Inscription of 4 lines.

(74) Inâyat Shâh's Masjid in Shâhpur was a very large brick one, of which the three walls alone remain. It has 5 brick mihrâbs with a marble Inscription over the central one.

(75) The City Qâzî's Masjid in Astodîa is a very small stone one built A. H. 1271. The mihrâb and probably the windows have been taken from older buildings. Two windows in each end wall and two in front—each to the floor; two in the back are of 4 square each. It has an Inscription.

(76) The Madrasa of Inâyat Bakhsh Muhammad Akramu'd-dîn is said to have been built at a cost of Rs. 1,24,000; the mosque has 5 bays and 3 aisles, is very lofty with arches between the pillars, and roofed with domes and coved ceilings. It has perforated windows high up in the end and back walls: 5 plain mihrâbs and 2 slender octagonal minârs. It stands in a very large court surrounded with the buildings of the Madrasa—now occupied by dyers and
much dilapidated. Outside the Madrasa is a small wooden mausoleum over the tombs of Maulana Nurud-din Sidi and Qazi Muhammad Nizamud-din Khan; and to the west of it the tombs of Qazi Muhammad Rukhnu'l Haq (having an Inscription) and Qazi Muhammad Säleb.

(77) Hansa Salát Mashur's masjid in Dhalgarvádá is a small brick mosque with wooden pillars and roof. The central mihráb is carved and over it is an Inscription; the two side mihrábs are plain.

[P. 149.] Sarkhej. The tomb, mosque and sarai of Shekh Ahmad Khattu were commenced by Muhammad Sháh son of Sultán Ahmad and completed by his son Qutb-ud-din. Shekh Ahmad died in A.H. 849 (A.D. 1445). Here also are buried Sultán Mähmad Bigarah and Sultán Muzaffar.

[P. 150.] No. 3 Baţwa. The Mírat-i-Anmádí describes this as the mosque and tomb of Hazrat Qutb-ud-Akta Sháyád Búshanud-din Abú Muhammad Abdullah Búkhári, commonly called Qutb-ud-Álam, who died A.H. 850 (A.D. 1446).¹

(2) Five step wells, two brick and three of brick and stone.

The following additions are made to the List on page 150:—
Nos. 3 and 7 refer to the same place: the entries were taken from different returns.

5. Jetálpur, 9 miles S. of Ahmadábad. (1) A public stepwell of brick and stone, to the west of the village. (2) A public maháł on the village tank (ante p. 150, No. 5).

6. Vastral, 5 miles E. S. E. from Ahmadábad. (1) A public stepwell of brick and stone near the village taláv. (2) A public stepwell of brick near the tank outside Sukhrái Mahádeva's temple (ante p. 150, No. 6).

7. Bæréjri, S. of the railway station, a public stepwell of brick near the village taláv.


9. Giramtha, 10 miles E. S. E. from Ahmadábad and 3 miles E. S. E. from Jetálpur. (1) Brick Rozah of Bakr Ali on the west. It was repaired by Bakr Ali Šáheb 80 or 90 years ago. To the south of the Rozah the mosque of Bakr Ali. (2) On the west side of Bakr Ali's house in Pirána is a large Rozah of Hazrat Imám Sháh. (3) To the east of this is another called Sháyád Khan's Rozah, built by Shájí Imám, father of Bálá Muhammad Sháh. (4) To the south of this Rozah is another called Shájí Imám's, built by Muhammad Sháh. (5) Near the above is Dadimyálu's Gumti opposite to Hazrat Imám Sháh's Rozah in Nagina Gumti. (6) To the west of this is Núrsál's Rozah. (7) To the west again is Valam Sháh's Rozah. (8) Near this is an open dome. (9) To the

¹ For the Inscriptions in the Ahmadábad mosques, see the Appendix.
west is Dhaba’s mosque. (10) To the west of the north wall outside Hazrat Imâm Shâh’s Rozah are Rajê Târa Bibi’s buildings. (11) To the north of this building is Bâla Muḥammad Shâh Bâwâ’s Rozah. All these buildings are of brick (ante p. 150, No. 9).

10. Aslâli, 8 miles S. of Ahmâdâbâd on the road to Jetâlpur. A public stepwell of brick and stone, to the east of the village on the road to Jetâlpur.


13. Khoraj, ½ mile S. E. of railway station. A stepwell of brick and stone on the north. An Inscription on it says that it was built by a Brâhmaṇ in Sanâi. 1582 (A.D. 1526).


15. Budodthal, 8 miles S. E. from Ahmâdâbâd and 2 miles N. of Bârejri. A public brick and stone stepwell named Mâta Khodiyâr’s.

16. Eânâsan, 8½ miles E. N. E. of Ahmâdâbâd. A public stepwell of brick and stone, called Totla Mâta’s, on the north near the road to Dehgam.

17. Mehmâdpur, 6 miles S. E. from Ahmâdâbâd. (1) A public brick stepwell near the village. (2) Another on the north of the village near the road from Ahmâdâbâd to Gatrâd.


22. Paldi Kochrab, on the other side of the Sâbarmati opposite to Ahmâdâbâd. (1) A neat stone mosque on the south of the village. (2) A public brick and stone stepwell on the south of the road from Ahmâdâbâd to Thaltej.


24. Chosar, 8 miles S. E. of Ahmâdâbâd. (1) Dholi stepwell (public) on the west near the road to Batwâ. (2) A public stone well built of brick on the north of the village.

25. Kochrab, near Paldi Kochrab, No. 22 above. (1) Brick mosque and Rozah on the west of the village. (2) Kâgdi’s mosque of brick on the east of the village.

26. Chhadavâd near Kochrab. (1) Two brick tombs on the south and west. (2) Two brick tombs on the west near the road to Wasna and on the main road to Sârkhêj. (3) Châtân Shâh’s mosque of brick and stone on the east of the river. (4) Mosque near the Dhuliah Kot jail.

27. Chângîpur near Chhadavâd opposite Ahmâdâbâd. (1) Brick tomb on the north near the road to Navârangpur. (2) Another brick tomb on the south in survey No. 111 near the road to the Central Jail.

29. Odhav, 5 miles E. of Aḥmadābād. A brick mosque at the village tank.

30. Devdi, 9 miles S. S. E. from Aḥmadābād. (1) A public stepwell built of brick and stone near the Bārejri road. (2) Another stepwell of brick and stone near Garijpur road.

31. Por, 2 miles E. of Adālaj. A public stepwell of brick and stone on the east of the village.

32. Vāsna, 3½ miles W. S. W. from Aḥmadābād. (1) A brick stepwell named Malāv Vāv. (2) Another brick stepwell on the Sarkhej road.

33. Aĉēr, 4 miles N. of Aḥmadābād on the river. A public stepwell called Targala’s Vāv near the Ovārsad road.


36. Sherkottra, or Railway suburb, 2 miles E. of Aḥmadābād. (1) Abdul Khān’s brick mosque outside the Sārangpur gate on the right side of the road to Raipur gate. (2) Tran Guṇti—three brick domes built near Harsadālī’s temple on the way from Sārangpur to Gomtipur. (3) Sattakāvalī mosque with dome on the left side of the way from Sārangpur gate to Gomtipur. (4) The Kasbhān’s tomb of brick and stone near Bakr Shāh’s Rozah on the left of the road to Gomtipur outside the Sārangpur gate. (5) Borah’s dome with 4 minarets near Bakr Shāh’s Rozah on the right side of the old road to Saraspur outside the Sārangpur gate. (6) Kāĝid’s dome near the last. (7) Kāсим Shāh Pir’s Rozah built of stone on the right side of the old road to Saraspur outside the Sārangpur gate. (8) Bahādūr Shāh Pir’s brick Rozah near the last. (9) Pir Muhammad Shāh’s brick Rozah opposite to Bakr Shāh’s Rozah on the left side of the road to Saraspur through the railway crossing outside the Sārangpur gate. (10) Shāhbān’s brick Rozah on the right side of the road to Saraspur outside the Sārangpur gate. (11) Haībat Khān Pir’s brick Rozah near railway crossing outside the Kālpur gate. (12) Ābdu’a-Razzāk’s mosque of brick and stone on the way to Mansukh Khān’s Gujarāt Spinning and Weaving Mills outside the Kālpur gate. (13) Shāhbān’s brick dome with 4 minarets near Bakr Shāh’s Rozah on the right side of the old road to Saraspur. (14) Mahmud Shāh Pir’s brick mosque on the right outside the Kālpur gate. (15) Sīdī’s mosque with stone minarets near the salt store opposite the chaūra on the road to Saraspur outside the Sārangpur gate. (16) Brick and stone dome and minarets in the railway compound opposite the Pāṅch Kuva gate.

38. Rajpur Hirpur, 1 mile S. of Ahmadabad. (1) Kalolia stepwell of brick and stone on the east side of the Kāṅkria road outside the Rājpur gate. (2) Lotia Bohra's Rozah of brick and stone on the right side of the Kāṅkria road outside the Rājpur gate. (3) Ibrahīm Sayyid's masjid of stone outside the Astoldi gate on the west of the Kāṅgalpuri road to Bātwa road. (4) Māmānī Vādi stepwell of brick and stone on the west side of Dānī Limbādī village outside the Astoldi gate. (5) A public stepwell of brick and stone near the above. (6) Idgah on the west side of Bhairavanāthā road near the Kāṅkria tank. (7) A stone Rozah on the west side of the Godasar road near the Kāṅkria tank. (8) A brick masjid in the street of Tāi people. (9) A stone masjid on the road to Jagannāth Mahādeva south of Rājpur. (10) Sultān Shāh Pir's masjid of brick in the narrow path north-east of Kāṅgalpuri. (11) Brick tomb to the west of this. (12) Other two tombs near the last.


41. Aspur Surpur, 3 miles N. E. of Ahmadābād. (1) Khodiyār Mātā's public stone stepwell on the left side of Sahijpur road from Saraspur. (2) Aspur stepwell on the right side of the same road.

42. Shēkhpur Khānpur, 2½ miles W. of Ahmadābād. (1) Idaśa Pir's masjid of stone near a well to the south of the village. (2) A brick masjid with Rozah and 3 domes on the east side of the Dīsa road. (3) A brick public stepwell on the north side of Thułtej road. (4) Dāda Sāheb's Pugla stepwell.

43. Vadaj, 4 miles N. W. of Ahmadābād. A public stepwell of brick and stone on the right of the village from the Kari road.

45. Dani Limbā or Sondal Khamodar, 3 miles S. W. of Ahmadābād.
   (1) A stone masjid called Pīr Kamal Shāh’s, on the west side of the old road.
   (2) A public brick stepwell in Pocha Nathu’s field on the west side of the Īsanpur road.
   (3) Two public stepwells of brick on the west and east side of the Chandola tank.
   (4) A public stone stepwell on road.
   (5) A public brick stepwell on the old road.
   (6) On the north of Chandola tank and south of Shāh Alam is a public place for prayer (Namāz).
   (7) On the west, south and east sides of Shāh Alam there are 8, 2 and 2 Rozahs respectively—all public—and built of brick.
XXI.—BARODA TERRITORY.

1. Barodâ, the capital of the Gâikwâd’s dominions.
   (1) The Juni Koṭhi or old fort, probably the oldest building in the city. In digging the foundations for a new office, some gold and silver coins were found, probably the gadhia paisa current in the 8th to the 10th centuries; but no satisfactory account of them has been published.
   (2) In the Bhadr is a solid old palace of the Musalmans with a marble bow-window of singular beauty.
   (3) The palace of His Highness Sayâji faced by a building erected by His Highness Khanderao, a curious building with a labyrinth of little rooms, dark passages and deep yards.
   (4) The Nasar Bag palace is a recent building.


3. Sojitra. Two old wells of brick and stone of ancient date and some pretensions.

4. Pâdra. Temple of Ambâmâtâ, and others.

5. Dabhoi, in lat. 22° 8’ N. and long. 73° 23’ E., is an ancient fortress, the walls of which form an irregular four-sided figure approaching to a square. The north, east, south and west walls are respectively 1025, 900, 1100 and 1025 yards long, and have a round tower at each angle. The remains of its fortifications, double gates and temples indicate great magnificence. The stones used are chiefly huge blocks of a very durable sandstone. Of the gates by far the finest is the eastern or Hirâ gate (Gate of Diamonds). It is covered with handsome carvings representing groups of warriors, animals, birds and serpents. There is a quaint legend about a man having been built up alive in the masonry at the king’s orders, but his protectress, the Râni, used to have him fed by a large quantity of gâh being poured down an opening, which is shown to this day.

Within the walls is a large tank lined with hewn stone and having steps all around. The legend about the building of the city is interesting and may be found in Forbes’ Oriental Memoirs, vol. II. It is said to have been built by Siddharâja Jayasimha about A.D. 1100. Dabhoi was for a long time inhabited by Hindus only, no Musalman being permitted to reside within the walls or to wash in the tank. A young Mukammadar named Sayyid Bâlî, on a pilgrimage with his mother Mâmâ Dukhrî, in ignorance of the prohibition, ventured to bathe in the tank, and the Brâhmans prevailed on the Râjâ to mutilate him, and he died. Mâmâ Dukhrî at once returned home and sued to her sovereign for redress. He sent a large army under his Vazîr, which took Dabhoi after a long siege. The Vazîr had all the fortifications destroyed except the western face
and the four double gates. When Māmā Dukhrī died, she was revered as a saint and was buried in a grave near the Hirā gate. By her tomb is a stone of ordeal, and the proof of innocence lies in being able to mizzle through the perforation in the stone. After this Dabhoi was for many years almost deserted. When the Musalman finally conquered Gujarāt, Dabhoi became more populous, and was held by them for two centuries. The Marāthas then obtained possession of it, and partly rebuilt the walls. During the campaign of 1775 it submitted to Rāghobā Peśwā, who levied a contribution of three lakhs, which the inhabitants were scarcely able to pay. In January 1780, General Goddard took the town on his way to attack Fatesingh Gāikwād, who however gave in and concluded a treaty with the English. Mr. James Forbes, author of Oriental Memoirs, was left as Collector of Dabhoi till the 24th April 1783, when the pargānā of Dabhoi was with others handed back to the Marāthas according to treaty. Dabhoi is now the chief town of one of the tālukas of Baroda territory, and has of late gained in importance by the State Railway joining it with Miyāgām station of the Bombay, Baroda and Central India line.¹ (See Archaeological Report, vol. II.)

6. Kārvān, Dabhoi division, on the railway 5 miles east of Miyāgām. One of the four oldest and most famous seats of the worship of Śiva, once had a large tank now broken up, with many ruinous old temples. Coins are occasionally found here. The tank called Kāyāvirōhan and the remains of a host of very old temples in ruins.

7. Karrāli in Sinor division, on the Narmadā near the junction of the Uri or Or—a sacred place containing the temples of Sōmēśvara, Kubēresvara and Pāvakēśvara.


10. Chāndod on the Narmadā, a famous sacred place. Temples of Šeshaśāi, Kāśi Viśvēśvara Mahādeva, Kapilēśvara Mahādeva and Chaṇḍikā Mātā, mostly sculptured on the outer walls (a)


12. Palsāna, in the district of the same name, has two Hindu temples "of some interest" and a large tank.

13. Kamrej, the chief town of a sub-division, 20 miles from Nāvsārī, on the south bank of the Tāptī. (1) Temple of Śri Nārad Brahma with a fine image in a subterranean vault. (2) Temple of Śri Kōṭiśvara. (3) Temple of Mōkshanāthā Mahādeva visited by pilgrims to perform the Nārāyaṇā Nāqbat and Tripīṇati ceremonies. (4) Old temple of Śri Kālabhairava.

14. Vaiāv, 2 miles from Surat, has two Hindu temples and a large mosque.

15. Mahuva, on the river Pārnā. "A Jain temple with a modest exterior, is an excellent piece of architecture inside."

¹ From a report on the survey of India by the late Lieutentant Gibbs, R.E.
17. Sôngâl, south of the Tâptî. Near it is what was once a very notable fortress and the town still contains the remains of several notable buildings and ruined temples. Near it, but just within Khândesh, is the renowned fortress of Sâler.
18. Rûpâl between Sôngâl and Sâler, is a ruined fort with a perennial spring on the highest point.
19. Atarsumba on the Vatrak, in Dehgâm, Kâdî Zilla, with a ruined but striking fort with a fine gateway.
21. Chatral, 5 miles from Kalol, has a well of some pretensions built in the time of Mahmud Bigarah, and repaired by Mahârâo Gâikwâd the Jâgirdâr.
23. Anhilwâda Paṭṭâ, the old capital of the Châvâda and Chaulukya kings, but destroyed by the Muhammadans in the 13th century and still further despoiled by the Marâthas; said to have been built by Vanarâja in A.D. 746. It contains a few fragments only of its former greatness. In a small temple near the post-office is a figure of Siva and Pârvatî with an Inscription dated Sam. 802. A small fragment remains of the Râmi's wâv; and sculptured stones are seen everywhere built into walls; and until recently sculptured marbles were dug for all over the ancient site to burn into lime. The Khân Sarover tank is a large stone-faced reservoir, with three sluices into it (a). The modern Paṭṭâ lies to the N. E. of the old city of Anhilwâda. There are many dargahs in and around it, and several Jaina temples. Among the former is the tomb of Shêkh Fârid in the river at old Paṭṭâ with a very fine carved ceiling (a).
Inscriptions:—An important one of the Khâdataragachha Jaines in the Jaina temple of Vâdi Pârśvanâtha, dated Sam. 1651 (A.D. 1594); and a copperplate grant in Dévanâgarî in possession of a Brâhmaṇ said to be dated in Sam. 802. In a Jaina temple is a figure of Vanarâja with an inscription bearing this date also (a).
24. Chânasama in Vadavali sub-division. The largest Jaina temple in the Barodâ territory, dedicated to Pârśvanâtha and built about fifty years ago at a cost of 7 lakhs of rupees raised by subscription. It is built of Dhrângadhra stone and very richly carved, with numerous spires. The interior is rich and floored with marble.
25. Kunsâgar, 12 miles from Chânasama and not far south of Anhilwâda Paṭṭâ. The remains of an immense reservoir on the course of the Rupen, attributed to Karna, the father of Siddharâja Jayasimha. It was destroyed by a flood in 1814.
26. Bêchar. Bêcharâji's temple is on the N. W. border of the Kâdi division, about 23 miles from the town of that name and 15 miles south of Chânasama, 1¼ mile S.E. of Sankhalpur and near the British frontier of Viram-gâm. It has numerous surrounding buildings, and is enclosed in a fort, the south gateway of which rises to a height of 50 feet. The original temple was
built by Saúkhal Rája in A. D. 1152, the second or Madhyasthâna was built by a Marâtha, and the third or largest by His Highness Mânâjivarâ Gâikwâd in A. D. 1779—1791.

27. Siddhapur, in the Kâdi District, on the Sarasvati river, 64 miles N. of Ahmadâbâd on the railway. (1) Some fragments of the great Rudramâlâ temple, built of stones of gigantic size and elaborately carved, by Siddharâja, and destroyed by Alau’d-din Khûnî, still remain, and a beautiful Kirttistambha, from which, however, the tòrâna and sculptures in the pediment have been taken away since K. Forbes wrote his Râs Mâlâ. The city having been an old capital of the Chûluksya kings deserves examination. The Kirttistambha should be conserved (a).
(2) On the opposite side of the river is a large square and very plain building, the dharmâshâla of the Kevalapurâ Gòsaûns built by Ahalyâbâlî of Indor.
(3) Temples of Siddhâsvâra Mahâdeva and Nilakantha Mahâdeva, built by Bâbâji Diwân about the beginning of the present century.
(4) A temple at the bend of the Sarasvati to Bhûtanâth Mahâdeva—the lord of demons, with a pipal tree, under the temple of Siddhâsvâra Mahâdeva, into which the evil spirits of deceased devotees are believed to pass.
(5) Below the preceding are two smaller temples marking the spots where ladies immolated themselves as Satîs.
(6) Temple of Gòvinda Mahâdeva in the town, contains two images, both of Krishna.


The chief tanks are: (25) the Bindu Sarôvar, one of the four most sacred tanks in India, (26) the Jâyâna Vâpikâ, and (27) the Alpa Sarôvar.

28. Dàithalî or DâlÃhisthala, on the Sarasvati. Near it is Mandikësvâra—a sacred place.


30. Unja, 8 miles S. of Siddhapur. A large temple of the Kâdavâ Kunbis, built about 1858 in the style of the Jaina temples.

31. Kanôda on the Rûpên, about 10 miles W. of Mêsâna in the Kâdi tâluka, has a ruined temple with some fine old Hindu carved pillars (a).

32. Vaçnâgar, 9 miles N. W. of Visalnâgar. (1) A large and substantial châvañi, with arches ornamented with rich carving. (2) Two kirttistambhas in a good state of preservation. (3) Temple of Hâkësvâra Mahâdeva to the west of the town, the walls of it covered with sculpture quaint and suggestive (a). (4) Two good Srâvaka temples. (5) Several other Hindu temples.

33. Mudhërà, about 16 miles W. from Jagudan railway station; called in the legends Modhêrapura and Modhabankañta. It gave name to the Môdh Brâhmans. It has a fine ancient Saiva temple of the 12th century—a gem of the Chûluksya style, either the Karnëśvara or Karunânaru Prasâd of Gujarât.
history. In front of the temple is the fine Sītā's Chauri, and a tank, the Rāma Kunḍ. Part of the remains seems to have been recently carried away. The whole is well worthy of preservation (a).

34. Wagel, 14 miles S. W. from Paṭṭan, has a temple similar to that at Mudhērā, only not so fine; also a fine tank, and some four-sided Pāliyās.

35. Pallej. Near this are said to be some interesting old temples.

36. Sarotri or Sarotra, 5 miles from Sarotri station—a very old village with many Inscriptions.


38. Vishroda: has vestiges of an ancient town similar to those found at Wallā.

39. Munjpur: Has a multilateral tank and a mosque with an Inscription, of which a fac-simile is desiderated.

40. Saṅkhēsvra, is an old Jaina tīrtha and has some temples.

41. Pañchāsar, is an ancient Chauḍa capital, but has no striking remains.
XXII.—PÁLANPUR AND RÁDHAHUR.

1. Kaséra—belonging to the Tharād estate in the Kānkrēj Zilla: An ancient temple built of different coloured sandstone in layers highly carved and ornamented. The carving and projecting portions of the work have suffered much from time, but the structure itself, except the upper portions of the sikhars, is well preserved, the temple being almost entire. The plan is that of a central mandapa with three shrines, one at each side, as well as the usual one at the back. Its greatest length is about 30 feet. It is dedicated to Vishnu. The idol which it originally contained of Chaturbhuja was, it is said, carried away by the Emperor Alau’d-din. Tradition ascribes the temple to Gandharvasena. The present structure is evidently of a very old date, say 400 or 500 years. What is supposed to be the symbol of an ass’s hoof occurring in the ornamentation of this temple, as in all those which are said to have been built by Gandharvasena, is perhaps connected with the origin of the legend of its age, which also states that he assumed the form of an ass during the day, resuming that of a man during the night. The symbol, however, is really the same as that occurring so frequently on most Baudhā and Hindu works of early date, and which is now known as the “Chaitya window” ornament.

2. Wāo: 4 miles or so N. of this village is another ancient temple in a jungle far from any habitation. It is a Mahādeva temple of the usual kind, which has been restored, all the upper part being comparatively modern and built over the old portion, which is of carved sandstone. It is surrounded by a low wall and its preservation is doubtless due to the fact of its having been restored and its sanctity preserved. There is, however, no custodian or indeed anyone living in or near it.

3. Lotēśvara in Rādhanpur, not far from Mudhērā. Has four kuṇḍas forming a cross, and a temple of Lotēśvara Mahādeva.

4. Jhinjūwāda, is an old Hindu fortress with gateways profusely sculptured and a multilateral tank (see Archaeological Reports, vol. II).

5. Chandrāwati, in the extreme north of Gujarāt, an early capital where there are extensive remains of temples and other buildings of the best age of Hindu architecture, but which have been terribly despoiled,—indeed, made a quarry by the neighbouring towns and villages (see Ferguson, Ind. and E. Arch., p. 239; Tod’s Western India).
XXIII.—KĀTHIĀWĀD.

1.—Jhālāwād Prānt.¹

1. Thān. (1) Opposite the town on the west side of the tank on the east is the temple of Vāsukinātha, supposed to have been built about 450 years ago. It measures 17 feet by 10 and is supported by 4 pillars. All classes of Hindus reverence Vāsukinātha as a god. It belongs to a Mahant, Atit Revāgarji, who is the head of a monastery at Thān. Two villages and some more landed property yielding an annual revenue of about 4000 rupees are granted for defraying the necessary expenses appertaining to this temple. Close to the temple there is a well (vād) having two entrances, built about the same time. The whole town with its adjoining lands, and particularly this vād, abound in serpents. In this town people have a firm belief in the sanctity of the “Vāsuki.” They consider him as their deity, and would never run the risk of saying anything against him. This temple is said to have existed long prior to the time when the town was built. The local legend is as follows: Once Abherāj, the chief of Lakhtar, was wandering in search of bullocks in the jungle which is said to have then existed all about the site of Thān. He saw from a distance smoke arising from the place where the temple at present stands. The chief came up and saw the Mahant Sūkhdevagarrji, who welcomed him greeting him by his name Abherāj although they had never seen each other before. The Thākor, astonished at this, bowed to the Mahant, who ordered him to re-populate the place, some old remains of an ancient village being visible there. The Thākor asked for some boon or blessing, which the Mahant refused, but said that the serpent-deity would grant it. He encouraged the chief to hold his hand before the serpent, which he did. The cobra raised his hood to grant the asked-for boon, but the Thākor losing his courage withdrew his hand, so that the hood fell on the tip of one of his fingers. The Mahant Sūkhdevagarrji then told him that every third ruler on the gādi of Lakhtar should be a minor or child.

Before the temple was built there was only a “Rāfādā,” or mound of earth in which the serpents hide themselves, which is still preserved in the temple. The present Mahant Revāgarji daily pours down a hole in the “Rāfādā” a ser of cow’s milk. It is said that if the person who pours the milk be unclean, or if the milk be that of a cow not more than ten days after calving, it is thrown out by the serpent.

On some Sāti Pāliyās near the temple may be read the dates Sānvat 1720, 1772, 1792, &c.

Thān is situated in the district of “Paichāl,” belonging to the father of Draupadī, the common wife of the Pāṇḍavas.

(2) Sativāv is a vād or well, hewn in the rock, at a little distance from the town to the north of the eastern gate. It is 38 by 17 feet. The descending flights of steps are also cut out of the same stone. People believe that if a woman who has too little milk in her breasts for her child goes to this vād, sweeps its steps with her bodice, immerses it in the water and puts it on dripping, her breasts will burst out in thin streams of milk as soon as she returns home. People from distant places resort to this vād for the attainment of this object. About the vād there are one or two Pāliyās, one of Sānvat 1774.

¹ From the return of Rāo Sāheb Gopalji Sārbhāsi Desāi, Educational Inspector, with numerous corrections and additions by Colonel J. W. Watson.
(3) Hinglaj cave is situated near this Sativāv in the east. It is also hewn out of the rock and measures 18 by 15, by 7 feet. The entrance is sufficient for a man to enter in. There appear to have been two pillars to support the roof of the cave, and there are ten raised seats supposed to be those of ancient saints for sitting in meditation. In the cave there are five images, one that of Hinglaj and the other four of other goddesses.

(4) Bhidabhanjan cave is to the south at a little distance from Thân. It is cut in the rock and is 17 by 14, by 7 feet. It has also ten hewn seats outside the cave on the right. There is no image inside, but there are two seats on the south and east walls and a raised bench along the west side.

(5) Muni Bāwā's Dewal is two or three miles to the south of Thân on a hilly ridge forming the western bank of a large tank and close to the Mahānādi, and may have been built when the band was thrown across the river, perhaps in the 14th century. It is dedicated to Śiva and is partly ruined. It is built of red and white stone, richly sculptured inside in a spirited style resembling those on the Pawagadh hill in Gujarāt. It has three domes supported by 16 pillars. It measures 36 by 25 feet. There is one broken linga about 2 feet high, together with some broken images of goddesses. They are said to have been broken by the Muhammedans.

According to a local tradition some horses belonging to Maghābhāi of Jūnagadh were taken away by the renowned thieves Khāpré and Kōdiyā who lived about this place. The return journey of over 100 miles with the stolen animals was accomplished in so short a time as passed between the setting of the sun and the rising of the moon in the same night, so that neither the sun nor the moon might be witnessed of their guilt. Maghābhāi asked Khāpré and Kōdiyā for the horses, but they would not admit having taken them. Maghābhāi thereupon uttered a curse, “should you have made off with the horses, this pond shall burst.” The curse is said to have been realized by the instant bursting of the pond and giving rise to the river Mahānādi.

(6) Sūrya temple, is a mile north of Thân on a hill which was originally the old fort of Kandola, and close to Sōngadh, the fort on the adjacent hill. It is said to have been originally built 1000 years ago, but it was entirely destroyed by Kartalah Khān of Ahmadābād in 1692. The temple is said to have been erected by Lakhā Fālānī. The present temple is built of old materials, and plain. It is 80 by 28 feet and supported by 38 pillars, of which 8 are new. It contains two images of Sūrya and of his wife, here called Ranādē. This temple is enclosed in a compound having stone walls and other smaller temples.

There is one inscription of Samvat 1432 (A.D. 1376), which is read thus:—

(7) The temple of Mahādeva at Trinētra, commonly called “Tarnētar,” is 6 miles to the north of Thân in Dēra Panichāl. This temple is said to have been built by the king Māndhātā in the Satyayūga. The interior and exterior of the temple are highly sculptured all over with various forms and figures, but is weather-worn. It measures inside 40 by 30 feet. It probably dates from the 11th or 12th century. The original linga having been broken, it has been replaced by two others one after the other. There is a pool or reservoir of water in front forming three sides of an oblong, and having two descending flights of
steps on both sides. The space containing water is 200 by 32 feet. The temple along with the reservoir is enclosed by a compound wall out of repair. A large fair is annually held here on the 5th and 6th of Bhadavá Súdh, when 30,000 or 40,000 persons collect from the surrounding districts. Outside the compound in the east are some Páliyás carved in high relief. The figures on them have their hands joined as if in prayer. On one the date "Saññvat 1282" can be read with difficulty.

2. Síthâ, 10 miles N.W. of Wadhwán under Dhrángadhrâ: on the east about a mile from the villages is the fine tank of Chandrasar built by Chandrasingji, a late chief of Halwád, Saññvat 1665. It is multilateral in form, built of stone on all sides and measuring about 500 feet by 400. The style is quite plain. "Saññvat 1524" with the following slóka is found inscribed in one of the stones:

चंद्राकार तडारां च कारिते कर्मगोत्रिणा।
५५४० वर्षं जासन् चंद्राकारानाविषेष्टि।

There is a small temple on the bank of this pond. The words द्वारिका अमृते were inscribed on the upper part of the door frame. This led people to conjecture that some treasure was buried underneath, and hence the ruined state of the temple.

3. Sáelá, about 15 miles S. W. from Wadhwán: has an artificial lake about 700 yards long and 300 broad. It is very old and said to have been built by Siddharája Jayasimha. The yearly collection of silt has considerably reduced its depth; yet if properly filled with water it suffices for the people of the place for the whole year.

4. Wadhwán. (1) The temple of Ránik Dévi is a simple chhartri at a little distance from the northern wall of the town. It is said to have been built by Siddharája Jayasimha about 750 years ago to the memory of a Sati, and is about 20 feet high and 44 feet in circumference. It is sculptured. (See Forbes’ Rásh Málá.)

(2) The Mándhava Váv in the town of Wadhwán near the western gate called Lákha Pol, is 188 feet 9 inches by 22 feet 2 inches, and 80 feet deep. The style is bold and ornate. It has six arches, the lowest of which has six storeys above it. There is a flight of fourteen steps between each two arches. At the top near the Kothá there is a stone mortar or pot seven feet deep. An underground pipe goes to a well in the Darbárgadh, so that water was easily taken through the pipe during the Holi holidays. It is styled Mándhava Váv after Mándhav, a Nágar by caste and Kárhdí to Karan Ghélá, the last king of Gujarát, and who is said to have brought the Musalmáns to Pátan in revenge for the seduction of his wife. In the side walls are mutilated images, one of Hanumán and the other of Bhairava, which are said to have been broken by Aláu’d-din Khánú.

There is an Inscription of Saññvat 1350 (A.D. 1296) in a niche under the arch, which reads on one side—

संवत १३५० वर्षं कालिक वदी ८ गुरु नागरकालीय व श्रीसामसूतमादये श्रीसन्ते |

and on the other—

नागरकालीय मह श्रीसामसूतमाद श्रीमादमादीले.
(3) Gaṅgā Vāv, near the eastern gate, which is called the Śiāni Pol. It is of six storeys and measures 150 by 70 feet, and 62 feet deep. There are five arches in it having storeys above them. In the third arch is an inscription in which the date “Saṅvat 1225, Phālgun Sādi 3rd” is legible.

(4) Mahāvīra Svāmī’s temple on the bank of the river in the north-east of the town, dates probably from about the 11th century, and is built in the ordinary Jaina style.

(5) Half a mile from the south gate called the Khārvā Pol is a vāv near the garden belonging to Dājirāj. It measures 99 by 14 feet. It has three arches; the storeys above two of these arches have been ruined. There is an inscription some part of which, though almost illegible, can with difficulty be thus deciphered:

तमेत्रै १३०१ पोष्ट श्रुऺ १ दंद श्रीवर्धनानंदनेव महाराण श्रीसेन्नाधी श्रीसिवराजादेव.

5. Between Wadhwān and Khamisānā, about a kōs to the north-west of the latter, is the cave of Khamisānā called Dholidhaj—a natural cavity about 18 inches square. All about here there was a thick grove, which was washed away by the heavy inundation of Bhogāvā in Saṅvat 1922. It is a very old place, but no inscription is known to exist. Lately some rooms have been built near this cave by the Wadhwān Darbār for ascetics to live in. The local legend is as follows: There were two white “Rainchalis” (heavenly she-goats) which used to pour their milk on an ascetic who lived there. These Rainchalis were seen by a shepherd, who disclosed the mystery to the public, and hence the name of the cave is Dholidhaj. Formerly the grove about was said to be the resort of lions and tigers, but now it having been washed away by the river it is not difficult of access. It is said that the cave has two subterranean passages, one leading to Abū and the other to Girnār.

6. Halwad, about 20 miles west of Dhrāṅgadhra, dates from about A.D. 1446: it was the capital of the Jhālās after Kūhā and before Dhrāṅgadhra. There is a fine palace about 250 feet square, erected in 1709 A.D. by Rānā Śrī Jaswant Singhji, and bears an inscription to that effect. There are said to be some fine carved wood screens in the interior. A large number of Sati Pāliyās near the town date from A.D. 1633.

7. Divēśvara, about 3 miles north from Chotilā, has a small temple of Mahādeva.

8. Jhinjhuwādā, 32 miles N.W. from Viramgām. The old gates, of the 11th or 12th century resemble those of Dabhoi. It has also a fine large tank in good repair resembling but superior to that at...... near Chāndōd in Gujarāt.

2.—Junāgadh State.

9. Junāgadh. (1) About a mile to the east is the Dāmōdar Kunda; a very small spring that flows through it keeps it constantly full of water. As it is considered a place of great sanctity, the dead from the town are brought there to be burned, and pilgrims from different parts go to bathe in its holy water. It is 287 feet long and 54 feet broad. Ghāṭs are constructed on its south and north sides. Near the north ghāṭ are small temples built where influential Nāgarīs were burnt. In connection with the south ghāṭ is the temple of Dāmōdarī sitting on the tank. It is ascended by a flight of 25 steps. The temple, though very old,
is entire. It is said that it was built by Vajranābha, fourth in descent from Krishṇa. The wall around the temple was built by the late Divān Amarji. The courtyard, which is 109 feet by 125, contains, besides the temple proper, a dharmakālā and a temple, smaller in size, dedicated to Baladēvi, brother of Krishṇa. The temple proper consists of the vestibule and the idol chamber. A dome covers the vestibule and a śikhara is over the shrine decorated with niches and mythological carvings on its walls. The courtyard was also paved by the Divān Amarji.

(2) Ṛvetikūṇḍ. The courtyard of the temple of Dāmodarji communicates with the Ṛvetikūṇḍ, which is 65 feet long and broad. It has two Inscriptions. The kund has niches filled with images. Its water is considered holy and pilgrims are required to bathe in this kund prior to their bathing in the Dāmodarkund.

Inscription:

ॐ नमो भवान्यकार । योगिन्द्रे मुनिरामानियामभागिनिय: परं न व्यासेन न चैव या
न तपसा वृद्धे हृदयायप्ते। गोपासी नवनशस्तयस्तरोहोक्वां दायाभे: स्थापिते निरोधयुक्ते
नित्यार्जुने सत्यार्जुने उस्मान। योगमूर्खु मुद्राजनेता ॥ ओरकारी
सदिधृपूर्वकोपितसंस्करण सूतुरमा मममहायान: ॥ २ ॥ तत्तनंवणिनारी लंगरिनादेवसुधारा
ष्मवनावहत्तरी सोमेश्वरपालकरी ॥ ३ ॥ सुमुखदानपरीतभूमिद्वस्तनि: निषदः समवनस्त्राय
पिपिलिहे: ॥ वर्णंसमिष्टितारुप्युपकारिष्टतंसादिविष्टितमुक्तित्वं मसिष्टित: ॥ ५ ॥ मुहुपुतित
नबर्त्तिस्त्रायराजयानारी अवतनत्सनन्ति तुयुद्धा दुरः ॥ सम्मिलितसिद्धुपयुपकारिष्टतमः कलियोजनि
च तमुन्नुभा भेष्य: स्वृक्ष्णाः ॥ ६ ॥ भौमयदवतपरतुपरमेश्वरानन्दन्त्रव नस्ति जयसिह: ॥
अस्ति तस्य ते राजेः यद्यसंस्कारायस्य सम्भवे ॥ ७ ॥ आभिवेदियुमधुपते विकारकोषरस्करियाः परिसरे स[म]
रे ॥ गोविण्यादववनं मुहमाच वर्मेन्याणा श्रेयं ॥ ८ ॥ संभारुं रामवलारमारमस्यंधे शकेः सिते
पन्थ्यां मुहुरावते व्यरमयु पुष्करण्यपक्षकम्यते ॥ पाठ्यरहिदेवसनववालयोद्यादोदार: पूर्वान्तातु यत्तिथियोक्षवते तिल्लितवं दम: ॥ ९ ॥ नगरान्त्तराध्याजितिनाथवल
नन्दन: ॥ भमिन्तसिद्धस्तुर सुत: प्रहस्ते: शास्त्र: कामि: ॥ १ ॥ इति सं १४४५ वंशै सुतवजलमा
सुतसुकम्यात्कायः ॥

(3) The temple of Muchakunda is very small and has a cell, which can only be entered from the shaft of a well.

(4) Near the monastery of Pyārā Bāwā are nine caves cut in the rock. These caves, once inhabited by Pyārā Bāwā and his disciples, are now overgrown with grass and very filthy. Besides these there are seven caves cut in the south side of the rock (see Archaeological Report, vol. II).

(5) The Uparkoṭ contains a large cave, the Jamā' Masjid, Adichadi vāv and Noghan well.

The upper storey of the cave is 37 feet long and 31½ feet broad, and has six pillars, on the capitals of which figures are carved, which are corroded. This storey leads to a small bath. The lower storey is 44 feet long and broad. Figures are carved on the capitals and three walls are also decorated with a belt of carving. A hole in the roof admits sufficient light. The whole depth of the cave is 29 feet. (See Archaeological Report, vol. II., and Views of Somanātha, Girnār, &c.)
(6) The Jamâ' Masjid is 137\(\frac{1}{2}\) feet long, 96 feet broad and 19 feet high. Its roof is supported by 140 pillars. On the east is a hôj or bath, now disused. (See Archeological Report, vol. II.)

(7) The Adichadi vàv and Noghlan well. The former is cut through a large stratum of stone, but the steps are entirely destroyed for the greater part of the descent. The water, though drinkable, is not used. The latter well, though sunk very deep, does not contain water and is entered by a flight of steps.

(8) The roof of the old gate Uparkôṭ is supported by four arches carved after the Hindu fashion.

(9) Tombs of the Nawâbs of Jûnâgadh. The platform on which the Mûqarbâ of Ahmadkhânji stands is 21\(\frac{1}{2}\) (?), feet long and broad. The whole building is decorated with Muhammadan sculpture, and the doors of the room containing the grave, with brass work. There are five domes with spires and small minarets not higher than the spires.

The Mûqarbâs of Bahâdurkhânji and Lâdadi Bibi are of the same description but differ in the kind of sculpture. The platform of the former is 32\(\frac{1}{4}\) feet and that of the latter is 26\(\frac{1}{4}\) feet long and broad. The doors of the latter are ornamented with ivory work. The average height of these Mûqarbâs is 43 feet. Besides these, there are nine Mûqarbâs, different in size but not larger than those described.

(10) Tank of Bhavanâth or Mrigikund. This tank is 23\(\frac{1}{2}\) feet by 31\(\frac{1}{4}\). It is shallow and in a dilapidated state. Beside it is the old temple of Bhavanâth, which is 56\(\frac{1}{2}\) feet long, 26 feet broad and 21\(\frac{1}{2}\) feet high. It is built of stone and has nine small domes undecorated with sculptures. There is an inscription carved on the threshold of the shrine, which is illegible.

(11) Bordévi. There is a small temple at the foot of the Girnâr Hill dedicated to this goddess.

(12) Khengârvâv. About 6 miles west of Jûnâgadh is the Khengârvâv, which is 18\(\frac{3}{4}\) feet by 128. There are two storeys over the lower part of the steps. The upper storey is supported by nine round pillars and leads to the balconies looking over the water. The lower storey is also supported by the same number of pillars, which are decorated with images carved on them. This vàv is in a ruined condition.

(13) Nearly half way from Jûnâgadh to the tank of Dâmodarji, is the rock bearing three inscriptions of Ašoka, Skandagupta and Rudradâman.

(14) Caves of Nava Durgâ. No caves are dedicated to these Mâtâs, but their images are carved in the side of a rock. The images are plastered with red stuff.

(15) Mâi Ghadhêchi. Within the confines of the Sthân of Mâi Ghadhêchi in the northern part of Jûnâgadh is the small cave of Dâtâr containing his tomb. Near this is a masjid 39 feet long and broad. From the sculpture on the door frame and the form of the pillars, which are thirty in number, it seems to have been formerly a Hindu temple, dedicated to Mahâdêva. There is an Arabic inscription carved on the lintel. The Sthân of Mâi Ghadhêchi is a large cave 54 feet long, 46\(\frac{1}{4}\) broad and 23\(\frac{1}{4}\) high. Within the cave is a small temple dedicated to Mâi Ghadhêchi. It has a small rough dome undecorated with sculpture. South of this temple is an oblong hall, the roof of which is supported by six pillars. The entrance of the cave is supported by four pillars.

(16) Near the Sthân of Mâi Ghadhêchi are the five caves of Khâpârä Kodiâ, all communicating with one another and containing 59 pillars, in the capitals of
which were carved the forms of animals, particularly of lions, parts of which are still visible. The caves are not looked after. There is a Persian inscription on a wall of the third cave (see Archaeological Report, vol. II).

10. Vanthali. (1) The Sūrajkund is very old and considered a holy tank, in which the inhabitants of the surrounding villages bathe on holidays. It is 32 feet long and broad.

(2) The Jama Masjid stands in the west of Vanthali. It was a Hindu building and is still known as a court of Balirāja. It was converted into a masjid, and is 148 feet long and 52½ feet wide. The courtyard contains some tombs and a small muqarba. In the interior is a long hall 33½ feet by 73½, the roof of which is supported with 72 pillars. It has 7 domes decorated with sculpture. The images carved in the capitals of the pillars and in the concave part of the largest dome were knocked off by the Musalmāns. There is a small dark room in the southern part containing six pillars, one of which bears the following inscription:—

सन १४०८ बर्ष माघ स्वर्णी १३ स्वी सूरे छाहड सुता सूरे मलमडा राजस्थानी राजस्थानी
भार्य विकुंठी हे नमुना सुवात॥

An inscription in the Harīvāv near Dhandhūsar reads:—

॥ ९० ॥ ओ नमः श्रीगणेशः ॥ कृपाश्रयोऽयुगमायकरति विचंद्रर्यः ॥
लाल्यकर्षण सन्वाहितः ॥ भस्माकर्षणमायेः ॥ नामानेत ॥
शान्तधर्मन्याय ॥ १ ॥ भागचंद्रवर्धनराज ॥ चूसामायनवृत्तपतः ॥
निर्यतः ॥ नृपभोगोऽर्थमित्याय ॥ शान्तमुष्कितस्वितोऽर्थः ॥
कपील ॥ २ ॥ श्रीकुंभकोणमायेः ॥ स्तुतियोऽर्थमित्यायः ॥
यवनिद्धीरणकारकाय ॥ ३ ॥ तत्त्वांकारकाय ॥ लक्ष्यप्रमाणायः ॥
लक्ष्यप्रमाणायः ॥ ४ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ शान्तधर्मन्याय ॥ ५ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ ६ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ ७ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ ८ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ ९ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ १० ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ ११ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥ १२ ॥ तत्त्वांकारकाय ॥ शान्तधर्मन्याय ॥
भक्तितीर्थाय ॥

\[1\] \(y\). \[2\] \(k\). \[3\] \(s\). \[4\] \(n\). \[5\] The whole sentence is not clear. \[6\] वेणपुरे. \[7\] लक्ष्टि.

These three letters (मूर्च्च) do not agree with the metre. \[8\] शाः. \[9\] म. \[10\] बी.
Chorwâd. Two miles south is the small temple of Bhavānī.

12. Mângrol. The Jamâ’ Masjid stands in the western part of the town. According to the inscription it was metamorphosed into a masjid by Samaskhân, Vazîr to Firûzshâh, in 1364. It is said that Bhân Jethwâ, wishing to remarry his divorced wife, referred to the Brâhmâns, who told him that he could only do so by marrying 1500 girls in one house at one time as atonement for the sin, and hence the origin of the building. It was built by him in Sânvat 1208 (A.D. 1252). The Musalmâns have broken off the sculptures and images in the inner part of the dome and those carved in the capitals of the pillars. This mosque is 278 feet long and 256 broad, has 9 domes, and its roof is supported by 818 pillars. Râvali Masjid, according to an inscription in the interior, was metamorphosed in 1401 into a masjid by Jâfârkhân in the time of Muhammad Taghâlkh. The sculpture is pure Hindu. The images carved in the concave side of the domes bear testimony to its formerly being a Hindu temple. These images are defaced or knocked off from the niches. This mosque is 109 feet long and 90 feet broad and its roof is supported by 155 pillars. It has three domes without spires.

Inscriptions:

(1) संवत 1492 वें वैशाखबाद द १५ रवी स्वरूपिनी पूरे पातालाशिय श्री नसरप्रवर्षार्ण सती-युक्तो गुरुवरविशय श्रीदासवलने रायं कुषैत इह सुरातारं श्रीभंगाहुरे रायमूतालिलाराज वयस्कपत्मकमलक्रीडः आकू गुरुति व्यापार कुषैल[नायक]कीतास्त मलिक श्री गुरुभावना प्रतिविन्दतैये निविदोलोकहानिता कपाटपुली विदित का सीय कारिता तोरकी लिपि। कादी-वदनामोत्तता जहाँसुर विदिता सुख रायानासूर सूर घोषिता वेदिता।

13. Delwâda. The Jama’ Masjid stands near the western gate. It is 77 feet long and 60 feet broad and has two minarets 65 feet high. It is built of stone and its roof is supported by 20 pillars. Copy of an inscription on a grave is as follows:

| در جامع مسجد قصبة و لواره كه از ابنان پادشاهان سابق از احمد باد است
| در ان تربتی اولیاء الله است که نامش شاه مشهور است بر مرقد در سند سخ
| آیتی کلام الله نوشته - اینست - پیش زمین ری به حمتم منه و رضوان و جنات له
| نیا نوین مکی هنالین فيها ابدا - و تراسان سند نبشتن است - آللک الله

14. Gupta Prayâg is composed of three kunds or tanks connected with one another. Their names are Prayâgnokund, Sarasvatinkund and Jamunâjinokund. Their average length and breadth is 150 feet. The water of these tanks accumulates in the Prayâgnokund, whence it flows into the sea. Besides these, there are three kunds more, viz., Brahmagâyâ, Rudragâyâ and Vishnugâyâ to the north. The dead from Delwâda and Unâ are brought there to be burned, it being considered a place of great sanctity.

15. Vejalkotho is the name given to a small hill about 15 miles north-east of Unâ. It is now a barren hill, but was formerly the abode of Vejal Vâjo, chief of a predatory tribe who conquered Unâ from Chandrabal Ojra.

16. Unâ. The Jama’ Masjid is said to have been a temple of Siva and Mâtâ when Chandrabal reigned at Unâ. The building is purely Hindu. It was built of stone and its roof is supported by 80 pillars.

The masjid of Hazratshâh stands at a little distance north of Unâ. It is 300 feet long and 120 feet broad.

17. Tûliśi Śyâm, about 20 miles north of Unâ. On entering the place there is a hall on the right where pilgrims, particularly mendicants, receive the stamp (or brand) of the Sankha and Chakra on their hands. The courtyard contains two small temples of Hanumân and Siva. The vestibule is entered from the east and contains stone benches attached to the walls, and its dome is supported by 12 pillars. The chamber between the vestibule and the shrine has three store-rooms and 12 pillars that support its dome. Next to this is the
chamber containing the idol of Śyāmji, 2 1/2 feet high, placed on a small platform 4 feet high. At the distance of about 50 yards are the hot-springs, seven in number. The temple is very old and built of stone.

About two miles east of Tulṣi Śyām is a small ditch called Bhimechas, into which the river Zameri falls from a height of 12 feet. It is about 150 feet long, 7 1/2 feet broad, and 10 feet deep. Near it is a small temple dedicated to Kuntījkā, mother of Bhima. It is said that Bhima struck a ploughshare against the ground and got water for his mother, and hence the name of the place.

18. Sūrāpāda. The temple of Chavanśvara stands between the village and the beach with the Chavankūṇḍ in front. This kūṇḍ or tank is 20 feet long and 18 feet broad. Its water is considered holy, and people from surrounding villages bathe in it on holidays.

There is an old temple of the sun near the beach at a little distance from the Chavankūṇḍ with the Sūrājakūṇḍ in front. The temple is in a decaying state and the inscription on the door frame is corroded. The words that are legible are संवत् १२९७ नावरात्रेष्व किर्ति नव. It is about 30 feet long, 13 feet wide and 30 feet high.

19. Dhāmlej. Chakra Tirtha, otherwise called Vishnu Gayā, is a tank to the west. It is 40 feet long and broad. There is the following inscription in Bālbodh character, carved on a stone lying under a pipal tree:—

North-west of this tank is a cave of ordinary size containing the linga of Naṭēśvara Mahādēva.

[Note: The inscription is in Devanagari script.]
20. Kadvär, a village between Sūtrāpalā and Paṭṭaṅ, has a very old temple of Varāhaji built after a peculiar fashion. It is said that this temple was built by the brother-in-law of a king called Nanda. The temple is about 40 feet long, 33 feet wide and 20 feet high, and is very old. Its dome is supported by 12 square pillars. It is built of stone and its cross beams are made of sandal-wood. South-east of this temple is the Varāhakunḍ, which is 30 feet long and broad.

21. The cave-temple of Gōrakhamadhi, is entered from the north and contains the images of Gōrakhnātha and Māchhendranātha. It is 30 feet long and broad. The head of the monastery has a grant of twelve villages for necessary expenses.

22. Verāval Paṭṭaṅ. (1) About 10 miles from Paṭṭaṅ are the two tanks known as the Prāchikunami through which the river Sarasvatī flows. Near this tank is the old pipal tree, called Prāchī-pipal. At a distance of about 25 yards north of these tanks is the image of Mādhavāraṇji placed in the Sarasvatī under the shade of the jambū tree. The place is considered holy and is visited by pilgrims and those who suffer from evil spirits.

(2) The old temple of Sōmanātha stands on the sea-shore. Most of it is destroyed and its materials are used by the people for building purposes. The standing part consists of two chambers covered with domes which are decorated with sculpture and niches filled with mythological images. The first dome is supported by 65 pillars and the second dome is a sikhara. What remains is 90½ feet long, 68 feet broad and 48 feet high. It is said that this temple was built in the Valabhi year 850.

(3) The new temple of Sōmanātha was built by Ahalyābāī of Indor in Śaṅvat 1839. The courtyard is 127 feet long and 82 feet broad, and the temple proper is 39 feet long and broad and 42 feet high. The court contains a dharmasālā built by Vīthāl Dēvāji, late Diwān to the Gāikwād of Barodā, and two small temples of Annapūrṇā and Ganapati. The temple has three domes built after the Musalmān fashion. The shrine contains the linga of Śaṅkāśvara and under it is a cell 12 feet long and broad containing the linga of Sōmanātha. The domes are supported by 32 pillars. Paṭṭaṅ is considered a place of great sanctity and people from different parts go there to visit the temple and bathe in the Trivēṇi, i.e. the confluence of the three rivers, the Sarasvatī, Hiranyā and Kapilā.

(4) The Jamā' Masjid at Paṭṭaṅ, formerly a Hindu temple dedicated to the sun, is very old and stands in the bāzār. It is built of stone and decorated with fine sculpture, which is purely Hindu. It is 111 feet by 171 and its roof is supported by 251 pillars. The Sūrajakунḍ is turned into a hōj or bath.

(5) A Jaina temple, converted into a dwelling house by the Musalmāns, stands in the bāzār near the Jamā' Masjid alluded to in the above para. Its domes and pillars are sculptured. Under the building is a cave 35 feet by 47½ divided into six chambers. It is built of stone, but contains no inscription.

(6) The temple of Bhūdi, properly Bhūdhaṇja Mahādeva, stands on the beach between Paṭṭaṅ and Verāval. It is about 40 feet high, 137 feet long and 22 feet wide. It is built of stone and its dome is supported by 20 pillars.

(7) Between Verāval and Paṭṭaṅ is the tank of Bhālkā, which is 25 feet by 37. This tank derives its name from a Bhūlū or Bhālodā, i.e. a shaft of an arrow. Krishṭa was killed here by a Bhill named Vāl with an arrow.

1 So says the return, but the dimensions are everywhere doubtful.
The temple of Nāgānātha near Chorwād is very small, but it contains an inscription, a copy of which is as follows:

II 90. || Ṛṣy. || शाय || ताप्यतु निषुष्पृत्य तनुषर्कात्रो तेजस्तिस्तिस्तरिणया तिरिभु तुदति || या पूर्वप्रक्षिपिय सुनती प्रति पक्षा पंकुशघु या सत्ता हतरघु दते || 11 || ते रैफूक्तियो तुर्णागुणापितया || स्थिय स्वरूपाधिपया || ते क्षे जो चदहरकूलकुप्तदलपुरियास्वयं || 2 || गुरुमहिरततत्तत्तचंद्रस्वयं || समस्याच्यालिन्याविपितया || 3 || महाराजीकर्मिकोत्तरे देवे दसारीहिरातिकादय || विशाल्मला || कणिकाकालक्षि चालकामलोमसहायमूर्तिपुण्यमूलक || 4 || सीतापालतिब || सुराम || माप्र प्रतिकिनित || तस्यान्तरे विद्यालोके || महाराज || अर्धिग्रामपालिङ्गार्धिग्रामपालिङ्गार्धिग्राम || 5 || लघुपालतिब || वाव गुण || विनायक || अन्तराज || हृतं || अन्तराम || नाम || बंदिरणे || सधा || महास्थापनाको || 6 || श्याम || ओड || गुण || जाम || राज || तयः || अन्तराम || अन्तराम || 7 || तस्य सुतृदस्त || श्रीराम || श्रीराम || विद्वेद || मृदु || माधव || सारी || काल || काल || 8 || श्याम || ओड || वर्ग || अन्तराम || अन्तराम || 9 || तस्य सुतृदस्त || श्रीराम || श्रीराम || विद्वेद || मृदु || माधव || सारी || काल || काल || 10 || श्याम || ओड || वर्ग || अन्तराम || अन्तराम || 11 || श्रीराम || श्रीराम || विद्वेद || मृदु || माधव || सारी || काल || काल || 12 || श्याम || ओड || वर्ग || अन्तराम || अन्तराम || 13 || श्रीराम || श्रीराम || विद्वेद || मृदु || माधव || सारी || काल || काल || 14 || श्याम || ओड || वर्ग || अन्तराम || अन्तराम || 15 || श्रीराम || श्रीराम || विद्वेद || मृदु || माधव || सारी || काल || काल || 16 || श्याम || ओड || वर्ग || अन्तराम || अन्तराम || 17 || श्रीराम || श्रीराम || विद्वेद || मृदु || माधव || सारी || काल || काल ||
(9) About 300 yards east of Paṭṭan is the cave of Hinglāj Mātā. It is 39 feet long, 28 feet broad and 10 feet deep. The cave, though very old, is entire. It is divided into two chambers, one of which contains the image of Hinglāj.

The following is a copy of an inscription in the temple of Harasad at Verāval:—

[Inscription text follows]
23. Mandor, 6 miles N. E. of Somnath Patta, a ruined site, with six Buddhist caves, all with inner cells.

24. Jâmwâlâ. There are also some solitary caves in the bank of the Singâvâla river. One at the ruined site of Vairât, and one close to Jânwadâl in the centre of the Gir forest a few miles north of Chhelâ.

25. Tarnêtar. Two miles west of Koili is the temple of Tarnêtar looking on the river Ubén. It is divided into two chambers: one containing the linga is covered by a sikhara 26 feet high, and the other by a concave dome supported by 18 pillars. Besides this there are three small domes attached to the larger one covering the images of Gaânapati and Sîtalâ. This temple has a courtyard 130 feet long and broad. It has a gateway on the north and contains storehouses, stables, and a building where the Mahants are enthroned. The Mahant, or head
of the monastery, has a grant of three villages for defraying the expenses. A fine ghât 125 feet long is built on the bank of the river Ubën. This ghât communicates with the temple.

26. Gîrnâr hill near Junâgadh, the ancient Ujjayanta. At a short distance from Junâgadh, on the way to Gîrnâr, is the rock bearing the inscriptions of Asoka, Skandagupta, and Rudradâman. At an elevation of about 2700 feet is a large and fine group of Jaina temples, with numerous inscriptions, which will be found collected in the Appendix, with rough translations. On the summit of the hill is a temple of Ambâ Mâtâ, the foundation of which at least is probably of very early date. For an account of the Jaina temples on Gîrnâr, see Archaeol. Survey Reports, vol. II.

3.—Bârâriâwâd.

27. About 10 miles south-west of Dedân is the Sânâ Hill. It contains many Baudhâ caves; most of them are overgrown with grass and there are tanks in the front of the caves containing fresh water. Most of them are in a dilapidated state. (See Archaeological Reports, vol. II.)

28. Siyâl Bêt abounds in ruined tanks and vâvs, most of which are buried. There are at present about 30 vâvs containing a little water and one old tank called Gaûgâ Talâo, which is 150 feet square. From the inscriptions and materials of the ruined houses and temples now used by the people for building purposes it appears that there once existed a flourishing town here. Four marble stones bearing inscriptions are in the fields of this island. Copies of these inscriptions are as follow:—

29. Porbandar. (1) In the east of the town is the old temple of Kédârâsva, which is 54 feet long and 42 feet wide. It was repaired by Bâî Sri Rûpâlîbâ mother to the present chief, in Sâmvat 1894. The temple is built of stone and the dome of the mandâpa is supported by 26 pillars. The shrine is small and has a sîkharâ. The courtyard is enclosed by a stone wall, having a gateway in the east, and is 14 feet by 14 containing a dharmasâlâ and Kédârkund, a small tank.

(2) The temples of Laûkâsva and Dâdâsva have one mandâpa, and are in the north of the town. They are very old and built of stone. The ground floor is 39 feet by 51 feet and the dome of the mandâpa is supported by 32 pillars.
and has some sculpture. The sikharas of the shrine are 37 feet high and conical in form.

(3) The Surya temple is the oldest and stands in the middle of the town. It appears from an inscription in the interior that it was rebuilt by Bhansali Kalyanji Shavji in Samvat 1918 (1862 A.D.). It is about 81 feet long, 33 feet broad and 37 feet high. It is built of stone and the dome of the mandapa is supported by 36 pillars. The sikhara is, as usual, conical in form.

(4) The temple of Siddhanatha is very small.

30. Chhaya, about 2 miles from Porbandar, contains a castle where the Jethwa princes are enthroned.

31. Miyani. (1) Near this is the temple of Harsata Mata. It is about 72 feet long, 57 feet wide and 60 feet high. The courtyard contains a dharma sala and a small room having in it four idols, which, it is said, were placed there in memory of Jaghadusha and his family who built the temple. It is very old and its dome is supported by 8 pillars, one of which bears the words—

संवत् १७७५ वर्ष माता माता की मन्दिर में आएं वहाँ राजा तथा बाबा ने भगवान माने गए है।

The former temple of this goddess stands on the Koil Hill. It is very old and out of repair. Its length and breadth is 24 feet.

(2) The temple of Khimsavara Mahadeva, 5 miles north of Porbandar, was built, as its name indicates, by Khimaji and afterwards repaired by Sultani. Both these were chiefs of Porbandar. It is about 45 feet high, 51 feet long, and 45 feet broad. It is built of stone and its dome is supported by 6 pillars. A festival is held here on the 14th Mahava, to which the inhabitants of the surrounding villages go.

32. Bagavadar: half a mile from this is the temple of Somaditya. It is very old, decorated with sculpture, and contains the idols of Surya and Randel. It is 24 feet by 30. The roof is supported by 18 pillars. Some part of this temple was pulled down by the Rana in 1868 A.D. as it afforded shelter to the Vaghber mutineers.

33. Madhavpur. The only remaining part of the temple of Madhvarai is a dome 45 feet high. Its lower part is buried under the ground. A new temple which was built by Bai Sri Badbibai in Samvat 1789 was afterwards extended and rebuilt by Bai Sri Rulpalibai in Samvat 1896. A festival, to which many people go, is held here in commemoration of the marriage of Krishna with Rukmani.

34. Amardad, near Ranaawao. About 5 miles east is the temple of Jadhesvara, which is 86 feet long and broad and 15 feet high.

35. The temple of Billeshvara stands in the eastern part of the Bardha Hills. It is 51 feet long and 45 feet broad. It is said that this temple was built and dedicated to Billeshvara by Suraajmall Hada, king of Bundikota, and that the linga was broken by Alau'd-din Khilji. It is built of stone and well sculptured, and is very old.

36. Vasavad. A masjid 150 feet long and 120 feet deep. It looks on to the river Vasavadi and contains a well, a bath and a bangla of three storeys with wooden balconies decorated with carving. The south part of it is used by Muhammadan travellers as a halting place. There is a canopy supported by four pillars at each end of the ground floor. In the middle are three marble graves covered by a dome which is supported by 12 pillars. The greater part of the building is carved and it has 32 pillars. It is said that this masjid was built by Ghori Belum.
5.—Gohelwâd.

Śateśuṇaya.—The famous sacred tirtha of the Jainas at Pălitānā is covered with temples mostly ranging from the 12th century A.D. downwards.

The following inventory, translated from the Gujarāti, gives the number of temples, the names of the builders, their dates, &c., in the nine tukas or enclosures of the hill, of which the principal is that of Mūlanāyaka Śri Ādiśvara Bhagavān:—

The image (pratima) of Śri Ādiśvara Bhagavān is in the principal temple of the first tuk, which goes by the name of the Vimalarasi Tuk. This temple was built by Jāvadsāh, Sam. 1018. This was the 13th restoration (uddhāra) and it is there still. In the temple was placed a statue of Śri Ādiśvara; the 16th restoration (uddhāra) was made in Sam. 1557 by Karmasāh of Chitoḍ.

In the temple of Śri Mūlanāyaka Ādiśvara Bhagavān the number of statues is 274, of which 176 are in the principal gaṁbhārā and Raṅga Maṇḍapa; of these 176, 56 including that of Śri Ādiśvara are in the gaṁbhārā, 90 in the Raṅga Maṇḍapa, 29 in the Onkār and Hrīṅkār, and 1 of Paṁchatirśī of stone (paśāṇa) in the middle of the maṇḍapa. In all 176.

Then there are 2 Kauṣāgīyas beside Mūlanāyakji, 2 of Nābbhirāja and Marudēvi seated on an elephant, 1 of Jugaliyā on an elephant, and 93 in the upper storey: of which, 33 are in the gaṁbhārā, 52 in the maṇḍapa, 1 in the gaṁbhārā of Gautamasvāmī, 1 in the gaṁbhārā of Mahālakṣmī, 2 in that of the Taṭas, 2 pair of feet (paḷān) in the maṇḍapa, with 2 Taṭas. Total 93; grand total 274.

In the entrance is a long Sanskrit Inscription, reading as follows:—

1. नमः || अर्यस्वीप्रयामः प्रभुः प्राचिनमये नैपुष्पपुण्यायम् || मर्तु स्वस्तिकः सुनविष्णुकः
   श्रीमादः

2. [M] देवः सन् || प्रचारकः करीरविवर्णितमं क्रमाभिष्यं || न्यायसैस्तिकः कमुर्म भगवानः
   ब्रह्माण्येनेकः

3. शः || 1 || श्री सिद्धार्थनिवाससरसीवम् विज्ञानविदः || पापादः परमप्रभावमनवं श्रीदेवं
   मानमुः || जनप्रतिरिच्छिताः

4. हृतिकलक्षणं गाम्भीर्यं ग्राह्यं सर्वरूपस्वत्तिपिण्यसुसुरसिसीलानिः || 2 || आशीर्वते
   सवदवद्वितिपद्धते

5. पदं संपदः || तत्साहविषयं भागणि: || श्रीमानमुःखमिभिषः || वश्यार्द्धमुनानन्त्रृः
   सम्मापि निद्रात्सति || वचः

6. संतविष्णुति मर्तुति वीरमोहगौरिः || 1 || श्रीसृष्टिः सुप्रतितुडः एते || सुरी अमृतात तदनु
   क्रियेण || धान्यभाणीम्

7. अत्तिकोट्टकाः || अन्त्यमय्यांतिमः सुप्रकाशः || 1 || व्यानुमृत्युकणं || वश्यार्द्धगामिनयः
   चिपः || मूलानायनपालयः || गः

8. नागार्धारिणाम || 1 || तत्तदाविदर्दितमिणः || श्रवितः श्रीवश्यामपुष्पराशीतः || नागेऽर्यवर्ताणां
   तत्ताथा विवासविनंकाथ तिथिः

9. || 1 || स्तस्तनामस्मानानि || वे न्यायविष्णु || जाविं || कुज्ञिसिकावेशं || कुज्ञचंतुदिघं || 3 ||
   भास्करात्ति तिमिरं || हरं || स्यांति
10. भाजन। सुरय: सूरयस्त्र। जहाज़े जगती मतः।॥
   वैभुवः कर्मस्त्र। वैर्जमंगलसू-
   रयः: वैस्तापारिष्टं दैवे। यथार्थसहीः

11. रात्रिक। कपीण्यः कपीण्यः कपीरकुमारः। तयः सुरायमुरुः। भान-
   त्रेनमलामानिषः। ॥ १० ॥ साध्वाचार्यविषः

12. विशेषः सम्पूर्णः। श्रीयामाचर्ये स्वयस्त्रणनिष्ठासायकमुरारोचिनः। १९४। नेह्निः। नी-
   तूरियं नंतुनौगिरं तापः

13. रहितं भूतशः। सर्वं स्त्रीके दस्यं नवस्यकस्त्रोकस्त्रोस्वास्त्रोस्त्रो
   तृद्धं तेठो।।

14. धिनोगात: कमलेदयः। पाः: प्रत्याहः नियुत्तिनिरिष्ठः।। पुरुस्त्रिपितिनगर्निनीशः
   भुवासमिनिश्वयद्रामुनीनानाहः। ॥ १२ ॥ सीमाग्रहितेः

15. वाहराणां स्वयंत्रपतिः। श्रीविनायकत्रपतिमहासां सीरे प्रति दुः:। वेषि वायुस्वतातनम
   घृतराजसामितिरः। नायः

16. काभिमन्त्यस्त्रमूलते गोपालास्वायः। ॥ १२ ॥ ततः: प्रकटः। प्रकाशकलिते द्रव्यतः
   तीघः वासमेवैयंतिराटः

17. हारिनयेर्वेदुपनिमेशः। सीमायें महासामर्यां नामानाः। विधायः। सपथायः
   जनितवस्त्रकर्नमाः

18. सायानः। ॥ १८।। देशाजुरारंतीतिमुरुबुधिः। आकारितः। सादाः। श्रीमतसहितकर्मरीतांश्य
   बेवातसङ्गेश्वमाः। स

19. ... वचन्याचारानमसं द्वाराहिताओः। सतिमथुत्तिनिविश्वत्रकलोकारिनं। ॥ १९ ॥
   चकः: पुंपुपुर्ण

20. ... श्रीभैं। द्रुपद्यंक्रोकणकुमा्रां सुर्नाः। अक्षकपापकुपमाति:। १६२।।
   स्त्रो:। सोहः

21. ...कुसुमकान्ने। ॥ १६।। दामेवालिष्ठमूम्मोहुरुनिमित्ताजांत्रापरः।। श्रीमण्यसहितकर्मरीतां
   नरवरी नरवरी देशावः

22. ...केत्रिखाः। पंड्यामायामद्रामुनुप्तपाठि देशायानयनां।। कामं कायाविश्वमधुलयो
   वादामाराजः।

23. ...युपमेशानेन मुद्रेनस्त्रभिषिलमधूः। कर्त्तरानेन मूण्डविभिन्निभिन्न
   युपमेशानेन मधुरमधुपितीवत नात

24. ...१८ यज्ञास्त्रदयानस्त्रभिन्निभिन्निभीति का।। पूर्णः शाहिरराजस्त्रभिन्निभीति कौड़रूप
   ताभास्त्रसम्भवमाः। मूःबृहः बाहुः

25. ...काम्यप्रधरणः। राजानिपातेः। नामाईनुपुपुर्ण प्रसुमुः प्रशिस्तः।
   ॥ १९ ॥ यत्राभिन्न: निर्माणमात्रकुमाराधेदी

26. रमेशः। रमेशः। श्रीमदकवः। कविशिवाना संप्रिष्ठस्त्रस्य। अक्षः। तत्कर्ममहासार्वाभूतः। वेषिं
   वन्मार्षिः। सेवीश्यः।
27. : मुद्रीन लोकलिकक माणुकाने धरी || २० || द्वाराधिपुरत सिर-दकम || माणुगार्यसारस्त्रे ||
28. भवे बेगमलोपारम || लोसीगंगरेण धमा धसीतम || शाही : पुनः प्रय हृप्तताम वहृप्तताम भम्रात ||
29. सोंधू नोददीध || विश्वदेवहितयोक्ती व्यस्मधिपायोजीनं चंद्रमा ||
30. देशवपि || लोकालिकक || शाहीन: लोकालिककपाट ||
31. रणाधर्म मनुदीन || भूगाराबीमोंतिन || उदा सामनेतायापदीवचने नवंसंगमायुः ||
32. सम्बन्धत निवहा हेवेदो || कास्तापासावं ||
33. प्राप्त || भागी-विसंगमविषयानादिभुतक्षेत्रप्रेम ||
34. विश्वदेवहितयोक्ती || बुधवार-बुधवार सुखप्यस्य ||
35. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
36. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
37. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
38. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
39. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
40. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
41. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
42. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
43. विश्वदेव || साहित्यानिवेद || भूगाराबीमोंतिन ||
44. नोसकलमेतदपीह || ३३ || चौल्करामभवतेनसुरावधीश्वर सत्मानिता।
45. सह्यादितमेभषोरुपागमणिप्रसिद्धिः।
46. वेदार्थ कृत्व प्रज्ञाती कुर्यात्कृत्व सोमस्वर्यं।
47. बालवद्धोनी तस्मपिविविभवाभिचारैं।
48. गृहिणी पदेश पदार्पणे। इश्वरपुराणं चित्तं ज्ञाते।
49. भेजारवर्तिन च भव्यते। नागमणिपुराणं च।
50. महाबिष्मिति जैसलमराहिन्द्रक्रियास्वरूपं।
51. गणपरमास विषद्रश्यानां। पुरुषविद्वेद्यस्वरुपं।
52. तिमस भारीसंबोधितक्रियास्वरूपं।
53. नंतरकुवल वर्धार्क। सोपांकुक्कुलाकरणां।
54. येशौकर। सैन्यं सैन्यं करं धुषारीणगणं राज्याधिकर्मिणि।
55. साद तदनुस्थिताः। गात्रविद्वेद्य। राज्यविद्वेद्य।
56. करुडास्के। राज्यविद्वेद्य। गात्रविद्वेद्य।
57. रीविङ्ग यात्राधिकारी। भविष्यत्वार्थ। अन्वेषणं।
58. श्रीवस्त्वाधिकारी। तथाच कृपालविद्वेद्य।
59. अन्यायमेव अपनेप्रीयते। भगवत्वार्थ।
60. श्रीवस्त्व भूपीतते। भगवत्वार्थ।
61. तरस्यतमालकुम्भे। हस्तेऻ तदुपत्तिम्। ताका विशेषत्वेव विकाद्याये।
62. निकृष्मा: एकुण्विकामतिसदरकंदेवः २९४१ संख्या: कि केबिँतु घरमुःप्रचुरप्रतापः
पूर्वीतः दिनकरा कुर्म्येक्श्याः || ४८ ||
63. उन्मुक्तिमनुमोक्तमाणिधाराः। विचेषु विततारिणो युगानिहंतु सवनः स्मारकमि-
धारणेवैवेदनेत्रा: || २९ || सिद्ध...मा... ||
64. गतिनिवाधिभुजः। || ४० || योगिनो यत्राथाभासे। चतुरो जिनवेशमिति। निपितितु मित्रा-
कांता: || प्रतीर्थसरागवधिः || १० || राजेन च वि ||
65. शं पाला।...वर्धेदाये। मृत्युमंत्तिमायातः। धर्मसंसिधिवनामामि || ५२ || द्वारातिते-
प्रियमाति भिन्देन्चक्रः। विचारिन्देकुकुले- ||
66. धारितिते नित्याधिकालानामि। निकृष्माभाष्यपरिमेहे भवं सः
रूपः || १२ || राजेन यथ चालो गवासा जिने
67. अभनि। चरितेवर वर्तानि। विश्वासारणेहि। || ६३ || यथ चालो जिनाने। चालारथ तपो-
धना: || अभमिच्छामि: किमाया ||
68. ताः:। प्रमुखावेशे भूलिततृ: || ५४ || पंचायतम:। निचिन्ति भावि।। धर्मिशायिदिर
रमणि भरुवेशध्या:। वातापमानि ||
69. जीनने किन्तु ज्ञानक्षमः। राजानिया निजनितेश निमालनोकाः: || ६५ || धर्मिशायिदिर
tमायास्ति तर्यन्तः। राजानियाः ||
70. ल निजप्रमित मनोहार्ण:। कंतारे कृदुधुमकशिममुहोकाः।। मन्दिरानामी सर्वान
सुमालसानाः || ६५ || गमायतु ||
71. विविधताः श्रिहृदंगा। निर्माणः तासा निजवागि। ज्ञातः। देवान्तिरविशेषाधिकारिः। किमायाः
गताः: कुणन श्रमाः || ६७ || अस्मि
72. भाक्तस्ततितर्किसिरानो। तुम्गा विमाोतिः। जिनिस्वेतीये।। दिशमुस्थरीकोः: सहस्त्रवेक्षे
किमायामात्यः। सम्बुद्धिवेतः: || व ||
73. || ६८ || रमण नदिपोपोपुरुषितः: १९४६ मित्रे चथी शुकोऽवर्धेकः साहायायाः। अभुखमवर्से
हुत्तानभिम पाथे। पुरुषा: || प्राप्ताः
74. देव वधे आनुसे अभिषयस घडुने कारति।। हीणाधिकारविचारतिविचारितन् केवल च विचे
राज्ये: || ६९ || दिये: चतुष्यप्रमुखभरे
75. ...मेदिनी: || मूचा गृह: प्रायणत्वविविधमुः || शायविभूतयोभूतः नीरवपेनाः || अस्मिच
सदायुना: - || ६० ||
76. य:। पन्द्रातानिनितेत्त्रशैये।। शैवेंद्रसुरिरकरभव्य दिवसायस्य:। जात्वा वदाति मुनि इति
वेषयािपद || क ||
77. श्यामुः...वायु गनेन घनन्येन। || ६१ || शायविभूतयोभूतः गगनवायणकाः। १९६० || मित्ये ५ हे ||
काराय सुकार संलक्षणापाः
78. च:। चार्यमात्र तुष शुद्धिने गुणाभम प्राण्या || केवल च हीरानवायस्तिते: ||
६९ || ग...मणध्येत्तपूर्वका ||
79. सम्रह: || ६३ || पीठपरिमियतराधिकारिः: प्रवाह: || केकिन्तनसाहित्याध्याय रतिवृंगं ||
केयो भूतियमः दुःस्मिति जनः
2. In the temple No. 1 to the left of that of Sīr Ādiśvarajī when approaching it, there are 3 images of Mūlānāyakī Śāmbhaṇānāthaī, &c. This temple was built by a Sāh of Udaipur in Sām. 1678.

3. In the 2nd temple is one image with parīgarh or surrounding figures.

4. In temple No. 3 are 17 in niches (gōkhālā) outside, or in the porch, besides which there are 2 of Jaina Sādhus or holy men,—making in all 19.

5. In the temple No. 4 there are 3 with surrounding figures (parīgarh).

6. In the temple No. 5 there are 2 images.

7. In the temple No. 6 there are 3 images.

8. In the temple No. 7 there are 5 of Mūlānāyak Śrī Padmaprabhuji, &c.

9. In the temple No. 8 there is 1 image and 2 Kausaṅgiyās: in all 3.

10. In the temple No. 9 is 1 image of Mūlānāyaka Śrī Sāntinātha and 2 Kausaṅgiyās: in all 3.

11. In the temple No. 10 built in Sām. 1681—by whom is unknown—there are 3 images of Mūlānāyaka Śrī Vasupājīya, &c.

12. In the temple No. 11 there are 4, including those in the gōkhālā outside.

13. In the temple No. 12 is 1 of Mūlānāyaka Śrī Mahāvīrji.

14. In the temple No. 13 are 2 of Mūlānāyaka Śrī Ādinātha and 1 Siddhaḥchakra: in all 3.

15. In the temple No. 14 are 5.

16. In the temple No. 15 are 3.

17. In the temple No. 16 are 5 images of Mūlānāyaka Ādinātha, &c., and 2 Tāpāsīs.

18. In the temple No. 17 are 3.

19. In the temple No. 18 built in Sām. 1683 by Jayamalji—of what place is not known—are 3 images of Mūlānāyaka Śrī Dharmanāthaī, &c.
20. In the temple No. 19, there is 1 image and 2 Kausagiyaś.

In the temple No. 20, built by Sāh Samidās Vimaladās in Sam. 1886, a merchant of Međtā, are 3 images of Mulaṇāyaka Šrī Dharmanāthaijī, &c.

In the temple No. 21, built by Mañeek Jamālji in Sam. 1883, are 3 images of Mulaṇāyaka Šrī Dharmanāthaijī, &c., and 2 Kausagiyaś.

In the temple No. 22 is 1 image and 2 Kausagiyaś.

In the temple No. 23 is 1 image and 2 Kausagiyaś.

25. In the temple No. 24, there are 3 images of Mulaṇāyaka Šrī Sāntināthaijī, &c.

In the temple No. 25, built by Sāh Māneekchand (his native place and father’s name unknown) in Sam. 1330, there are 5 images of Mulaṇāyaka Šrī Ādināthaijī, &c., and 1 Siddhachakra.

In the temple No. 26 are 3 images.

In the temple No. 27 are 3 of Mulaṇāyaka Šrī Abhinandaijī, &c.

In the temple No. 28 are 4 images and 1 Siddhachakra.

30. In the temple No. 29, built by a Saṅgvi Vinābhai in Sam. 1675, there are 4 images of Mulaṇāyaka Šrī Sāntināthaijī, and a pair of feet and 1 Kausagiyaś.

In the temple No. 30 are 3 images.

In the temple No. 31 is 1 image of Mulaṇāyaka Nēmināthaijī.

In temple No. 32 there are 12 pairs of feet, paglān, on one stone, and 1 statue.

In temple No. 33 are 3 images.

35. In temple No. 34 are 2 pratimāś (images) of saints and 1 of a Sādhu.

In temple No. 35 is 1 image: this temple was built in Sam. 1653.

In temple No. 36, built in Sam. 1653, is 1 statue and 2 Kausagiyaś.

In temple No. 37, built by Dosi Hansrāj of Gandhār in Sam. 1620, there are 2 images, 2 Kausagiyaś, and 4 Tāpasīs.

In temple No. 38, built by a Gandhār man in Sam. 1620, are 3 images.

40. In temple No. 39, built by Sāh Ghulābchand of Aḥmadābād in Sam. 1620, are 3 images of Mulaṇāyaka Nēmināthaijī, &c.

In temple No. 40, built by Sāhs Lakhā and Lālji of Gandhār in Sam. 1620, there is a statue of Sarasvatī with surrounding figures (parigārha).

In temple No. 41, built by a lady Sānkali-bāi in Sam. 1620, there is one statue of Mulaṇāyaka Šrī Vārśvanāthaijī, 2 Kausagiyaś, and 6 pairs of feet.

In temple No. 42, built by lady Sakubāi in Sam. 1620, there are 3 statues of Mulaṇāyaka Šrī Sāntināthaijī and 3 of Jaina Tāpasīs.

In temple No. 43, built by Manet Jamālji of Gandhār in Sam. 1683, are 3 statues of Mulaṇāyaka Šrī Padmaprabhuji.

45. In temple No. 44 are 3 images of Mulaṇāyaka Ajitanāthaijī, &c., and 3 of Tāpasīs.

In temple No. 45 there are 3 images of Mulaṇāyaka Sumatināthaijī, &c.

In temple No. 46 are 3 images of Mulaṇāyaka Šrī Vārśvanāthaijī.

In temple No. 47, built by Rājā Abhepāl in Sam. 1343 (this is stated in the pāṭili of the parigārha) there are 7 images.

In temple No. 48, built in Sam. 1309, are 5 images.

50. In temple No. 49, built in Sam. 1815, as stated in the pāṭili or inscription plate (not stated by whom), there are 2 images and 1 Kausagiyaś.

In temple No. 50, built by Manet Ismalji of Gandhār in Sam. 1686, are 5 images.
All the images in the smaller temples amount to 486.

52. In the Navā Ādiśvaraṇī temple, built by Saṅgvi Tārāchand of Surat in Saṁ. 1821, there are 21 images in the gambhārā including the image of Ādiśvara, and 16 in the mandapa, making 37. Besides which there are 4 Kausāqiyaś large and small, 1 pair of large feet and 3 Siddhachakras, and 4 statues of S'eṭhs and S'eṭhāṇīs.

In the adjoining temple No. 1, with a western door, there are 6 images of Ādiśvaraṇī, &c. This temple was built in Saṁ. 1676.

In the temple No. 2, built in Saṁ. 1654, is a pair of feet.

55. In the temple No. 3, with a northern door, are 3 images of Pārśva-nāṭha, &c.

In temple No. 4, of the Khaḍataragachha, with a door to the north, built in Saṁ. 1654, is a pair of feet.

In temple No. 5 are 3 images and 4 pairs of feet.

In temple No. 6, built in Saṁ. 1654, are 11 pairs of feet.

In temple No. 7, built in Saṁ. 1654, are 12 pairs of feet.

60. In temple No. 8 are 6 images of Ādīnāṭhaṇī, &c.

In temple No. 9, a chaumukh (four-faced shrine), built in Saṁ. 1843, there are 4 images.

In temple No. 10,—a chaumukh (having four doors)—are 4 images.

In temple No. 11, of four doors, are 4 images. These, with those in the principal temple, come to 129.

In the temple at present called that of Mandīrsvāṁī (also the temple of Visōtāmājī) built by Sāh Chāmpsi Mānsīṅgī of Ahmādābād, by caste an Osvālā Tapagachhahawalā, in Saṁ. 1677, the number of images is 44 of Sṛī Ādīnāṭhaṇī, &c. Of these 17 are in the principal gambhārā, 2 of the S'eṭh and S'eṭhāṇī in the gambhārā, 14 in the mandapa: there are also 2 Kausāqiyaś, 2 images of Visōtāma and Sarasvāṭī, 2 of the S'eṭh and S'eṭhāṇī and 1 Digpāla, and 4 chaumukh images in the upper storey.

65. In temple No. 1, built by Sāh Bhukandāś Jīvandāś of Surat, in Saṁ. 1826, are 13 images of Mūlanāyaka Sṛī Ādiśvaraṇī, &c.

In temple No. 2, built by Vāchhadā Maṅgaljī of Khambāt, are 4 images of Padmaprabhuji, &c.

In temple No. 3, built by Sāh Sakarachand Harakchand of Rājanagar and of Ahmādābād in Saṁ. 1810, are 7 of Mūlanāyaka Pārśvanāṭha.

In temple No. 4, built by Khusālchand Lālādās (in Saṁ. 1856) of Bharagupur, there are 17 of Mūlanāyaka Sṛī Pārśvanāṭha, &c.

In temple No. 5, with a door to the east, there are 5 images.

70. In the temple No. 6, built by Dōsī Kaḍavaśāṁ in Saṁ. 1794, are 5 images, 1 of Gautamasyāṁ, and 4 pairs of feet including those outside.

In temple No. 7, with an eastern door, built by Sāh Virachand in Saṁ. 1860, are 5 images.

In temple No. 8, with a south door, built in Saṁ. 1810, are 2 statues and 1 pair of feet.

These in all make 108.

73. In the Gandhārīa chaumukh temple, with a door to the south, built by Sāh Rāmjī of Gandhār, the images in the chaumukh of Mūlanāyaka Sṛī Sānti-
nāṭhaṇji are 21; of these 8 are images, 2 pairs of feet, and 11 statues in the upper storey.

74. In the adjoining temple No. 1, with the door on the west, are 5 images of Śrī Ādīnāṭhaṇji.

75. In temple No. 2, with a door to the west, are 3 images of Śrī Śāntināṭhaṇji, &c.

In temple No. 3, with a door to the south, built by Śāh Sumatidās Malukachand, in Saṅ. 1782, are 1 image and 1 slab of the 24 Tirthamkaras.

In temple No. 4, built in Saṅ. 1850, there are 3 images of Mūlanāṭaka Śrī Chandraprabhuṇji.

In temple No. 5, with a door to the south, built in Saṅ. 1893 by Sūtemji Ivarūja of Rāṇḍhanpur, are 5 statues of Mūlanāṭaka, &c., 2 statues of rock-crystal (sphatikā) and 2 of metal.

In temple No. 6, with a door to the west, are 3 images.

80. In temple No. 7, with a door on the north, there is 1 statue with those round it (parigaṅkha).

In temple No. 8, built in Saṅ. 1683, with a door in the west, there are 4 images of Śrī Padmaprabhuṇji including those in the niches (gūkhalā).

In temple No. 9, built by Śākaraṇchand Rūpachand of Pāṭṭanā, are 5 images of Śrī Vasupūjya, &c., with a door to the east.

In temple No. 10, with a northern door, built by Śāh Śākaraṇchand Abhechand in Saṅ. 1893, are 3 images of Vasupūjya, &c.

In temple No. 11 are 9 images of Dharmanāṭha, &c. A small temple, close by, with a door on the east, is empty.

85. In temple No. 12, with a door on the south, built by Tārāchand Ichhāchand of Vanasar in Saṅ. 1907, are 3 images of Vasupūjya.

In temple No. 13, with a door on the south, built by Dōsī Jiṇā Dhanā of Pāṭṭanā in Saṅ. 1883, are 3 statues of Śrī Śāntināṭhaṇ, &c.

In temple No. 14, with an eastern door built by a lady—Avabāi of Bāvānagar— in Saṅ. 1812, are 13 images and 1 pair of feet.

In the temple of Śrī Puṇḍarīkajī of the 16th uḍḍāra (restoration) with the door on the west, built in Saṅ. 1557 by Śākara Māśā of Chitod, the statues in the principal gambhārā, including that of Puṇḍarīkajī, are 54; 48 in two small rooms at the door of the temple, the one on the south containing 25, and the other on the north 23; 5 in the two niches of the mandapa; the two small rooms close by the steps of the mandapa contain 112.

In the temple of Paṇḍabāṇā, with the door on the north, and orasios for kēṣara (round stones on which kēṣara or saffron is rubbed), built in Saṅ. 1667 by Śangvī Suradās Lakshmidās of Vikramanagar, there are statues of Mūlanāṭaka Śrī Rishabhadēva, &c. This belongs to the Khandataragachha. The images in the principal gambhārā are 22, of which 21 are of stone and 1 of metal. There is 1 in a niche of the mandapa.

90. In a small temple adjoining that of Paṇḍabāṇā, and which was built by the lady Ujām, sister of Sēṭh Hemabhāi, in Saṅ. 1868, with the door in the east, there are 5 images of Mūlanāṭaka Śrī Śāntināṭhaṇ, &c.

In the temple of Śangvī Sahijapāl Kuvjarī, built in Saṅ. 1615, the door was to the west but is now to the north. In this temple there are 22 images, of which 4 are in the principal gambhārā of Bāhusvāmī, &c., and 18 in the mandapa.
92. In the adjoining temple No. 1, built by S\'th Nandanchand Malukchand of Surat in Sam. 1875, with a door on the north, there are 7 images of M\'ulan\'yaka S\'r\'i N\'emin\'at\'haj, &c.

In temple No. 2, with the door on the east, built by S\'th Jagann\'ath L\'al\'adas of Surat in Sam. 1826, are 9 images of M\'ulan\'yaka S\'r\'i S\'antin\'at\'ha, &c.

In temple No. 3, with the door on the west, is one image of Mah\'avirsv\'ami.

95. In a small temple with the door on the east built by T\'apid\'as Bhav\'anidas in Sam. 1826, are 8 images of Adin\'at\'ha, &c., and 6 pairs of feet.

In a temple of Meru Chaumuki built by Mi\'thibai, wife of Kuvarchand Hir\'a, are 4 images of S\'r\'i Rishabhan\'at\'ha, &c.

In the temple of S\'\'eshk\'ot, with the door on the north, built in Sam. 1696 by S\'\'angvi G\'ovindji of Div, and in the small temples adjoining it, there are 1024 images and 11 in the niches. There is one g\'okhal\'a on the south side, where there is 1 image of S\'r\'i Abhimandajji. There is a g\'okhal\'a on the east, in which there is also an image of Abhinanda.

In an adjoining temple with the door to the south, built by Ghia Kik\'a of Ahmad\'ab\'ad in Sam. 1810, there are 5 images of S\'r\'i Adin\'at\'ha, &c.

In a chaumukh temple built by R\'upachand of Surat in Sam. 1848 are 4 images.

100. In a chaumukh built in Sam. 1708 there are 4 images.

In a temple, with the door on the west, are 3 images. There are 5 g\'okhal\'as on the north, in which there are 5 statues and 10 pairs of feet.

In a chaumukh temple with the door on the east (including the images of the adjoining g\'okhal\'a) there are 23 statues and 1 pair of feet.

In the temple of S\'r\'i Samet\'sihkaraji with a separate mandapa, there are 26 images and 20 pairs of feet.

In the adjoining temple to the west with the door on the north, built by Kachar\'a Kat\'a of Pa\'lit\'a\'n, are 2 images.

105. In a temple with the door on the north, built by S\'r\'i Tulsid\'as of A\'gr\'a in Sam. 1671, are 5 images of M\'ulan\'yaka S\'r\'i Vimalan\'at\'ha, &c., in the gam\'bh\'ar\'a and 11 in the eight niches in the mandapa.

In the temple with a door on the north, now called the mandapa of Mul\'as\'a, built by S\'\'ah Gul\'at R\'upchand in Sam. 1810, are altogether 70 images including those in the niches.

In a temple with a door on the east, built by Is\'varidas of Medt\'a in Sam. 1686, there are 70 images, 1 of a Sadhu and 1 of the P\'an\'chatirthi, including those in the niche; altogether 72.

In the temple near water-tank built by S\'\'ri Kalyan S\'agar of Suri in Sam. 1770, there are 6 pairs of feet.

In the adjoining temple are 6 pairs of feet and images of Acharyas and Sadhus.

110. In the temple below the verandah on the north, are 4 statues and 1 pair of feet. In the niches of a chaumukh temple, built in Sam. 1380, are 4 chaumukh images, 3 images in the niches and 1 pair of feet. In the 17 niches in the verandah there are 20 images and 11 pairs of feet.
112. In the chaumukhs of the bhāmti (cloisters) having a door to the east, in a doṇo niche (one and a half times the usual size) are 2 images above and 4 pairs of feet below. In a niche of the same sort are 1 image above and 2 pairs of feet in the lower part. There are 17 chaumukhs, in which there are 59 images and pairs of feet.

A bhāmti or cloister, with the doors on the west, contains 8 temples of Mahārājā Sṛī Padmaprabhuji, in which are 13 images and 54 pairs of feet of Śantī, Vijaya, &c.

114. Among the separate chaumukhs and their verandahs near the Rāyana tree, is a temple of two storeys built in Sām. 1284 by Śah Jasapāḷa which contains 8 images; a temple No. 2 built in Sām. 1809 contains 60 pairs of feet of Vijaya Anandāsūrī, &c.; a temple built in Sām. 1783 containing 3 pairs of feet of Vijaya Ratnasūrī, &c.; a temple built in Sām. 1672 by Vijayasenaśūrī containing 4 pairs of feet; a chaumukh temple containing 4 images and 1 pair of feet; a temple of Śrī Hari Vijayasūrī built in Sām. 1652, containing 1 pair of feet; a temple near the Rāyana tree built in Sām. 1767 containing 5 pairs of feet of Śrī Sōnasūrī; a temple under the Rāyana tree, with the door on the east, built by Dosi Karmāsāhā of Chitād on the 6th of Yāśakāh Vadh Sām. 1587, containing one large pair of feet of Śrī Adīśvara Bhagavān; a temple of Gandhar Paglān with four doors containing 8 images and 1452 pairs of feet in all the eight niches; and a chaumukh temple built in Sām. 1675 containing 4 images of Śrī Śaṅtināthahājī.

114. The temples of the great bhāmti which adjoins the great wall are:—A temple with a door on the west containing 3 images of Mūlanāyaka Rishabhadeva, &c. A temple with the door on the west containing 3 statues of Śrī Mahāvīravāmī. A temple with the door on the west containing 3 images of Padmaprabhuji. A temple with the door on the west containing 3 images and 1 outside in the niche. A temple with the door on the west containing 3 images of Śrī Śaṅtināthahājī. A temple with 2 chokis or guards and the door on the south containing 30 images of Śrī Śaṅtināthahājī. A temple with the door on the west containing 10 images, including that of Mūlanāyakā. A temple with the door on the west built in Sām. 1341 containing 10 images of Mūlanāyaka Śrī Śaṅtināthahājī. A temple with the door on the west built by Bhukhanadās Ivandās contains 15 images and 1 statue of a Tāpasi. A temple with a western door containing 3 images. And a temple with the door on the west containing 14 images of Śrī Ādīnāthahājī.

115. A temple with the door on the north built in Sām. 1405, contains 8 images of Śrī Pārvanātha and 24 others in the pātiā.
A temple with the door on the north built in Sām. 1336 contains 4 images of Śrī Śaṅtināthahājī, &c.
A temple with the door on the north built in Sām. 1189 contains 3 images, &c.
A temple with the door on the north contains 3 images and 2 Kaṇaṣaiyādīl. A temple with the door on the north built in Sām. 1373 contains 17 images of Muni Suvrata, &c.

140. A temple with the door on the north built in Sām. 1166 contains the images.
A temple with the door on the north contains 3 images. It was built in Sām. 1284.
A temple with the door on the north, built in Sām. 1430, contains 5 statues and 2 Mūrtis (images) of a Śēṣ and Śēṣānt.
148. A temple with the door on the north built in Sam. 1339 contains 7 images and 24 in the pāṭiā.
A temple with the door on the north built in Sam. 1400 contains 4 images.

145. A temple with the door on the north, built in Sam. 1678 by Kalyāṇ Mukēji of Udaipur, contains 3 statues of Śumatināthajī and 6 in the pāṭiā.
A temple with the door on the north contains 3 images and one Śādhunārti.
A temple with the door on the north contains 11 images of Nemināthajī, &c., including those in the pāṭiā.
A temple with the door on the north built in Sam. 1654 contains 14 images of Śrīdīnāthajī, &c., including those in the pāṭiā.
A temple with the door on the north containing 6 images, including those in the pāṭīgarh round about the principal one.

150. A temple with the door on the north contains 7 images of Śrī Śrīdīnāthajī, &c.
A temple with the door on the north contains 27 images, including those in the pāṭiā besides 2 of the Seth and Sethanāth.
A temple with the door on the north is empty.
A temple with the door on the west contains 1 image of Mahāvīra Svāmī.
A temple with the door in the west, built in Sam. 1490, contains 5 images including those in the niches.

155. A temple with the door on the north contains 3 images of Śrī Śantināthajī.
A temple with the door on the north contains 3 images of Śrī Pārśvanāthajī.
A temple with the door on the north contains 1 image of Mahāvīra Svāmī.
A temple with the door on the north contains 3 statues of Sitkalanāthajī, &c.
A temple with northern door has 3 images of Śantināthajī.

160. A temple with the door on the north contains 3 images of Mahāvīra.
A temple with the door on the north contains 3 images of Śrīdīnāthajī.
A temple with northern door has 1 image of Śantināthajī.
Other two, the same.

165. Temple with northern door contains 2 images of Śantināthajī.
A temple with the door on the north contains 3 images of Ajitanāthajī, &c.
A temple with the door on the north has 1 image of Chandraprabhu.
A temple with the door on the east contains 1 image.
Another contains 3 images.

170. Another contains 1 image of Chandraprabhu.
Another contains 3 images of Śantināthajī.
Another contains 3 images of Śrīdīnāthajī.
Temple with the door on the north, contains 4 images of Chandraprabhu.
A temple with the door on the east contains 3 images of Supārśvanāthajī.

175. Another the same.
A temple with a door on the east, built by Śrī Maṇḍet Tēmalji of Udaipur, contains 3 images of Śrī Dharmanāthajī.

177. A temple with the door on the east contains 11 images.
178. Another contains 3 images of Sàntinàtha.
Another contains 1 image.

180. Another contains 2 images of Śrī Pàrsvanàtha.
Another contains 3 images.
Another contains 4 images of Śrī Ādinàtha, &c., and 2 pairs of feet.
A temple with the door on the east contains 9 images of Śrī Ādinàtha and 1 pair of feet.
A temple with the door on the east contains 3 images of Ādinàtha, &c., and 5 pairs of feet.

185. A temple with the door on the east contains 5 images and 4 pairs of feet.
A temple with the door on the east contains 8 images of Śrī Chandraviraprabhuji and 3 pairs of feet.
A temple with the door on the south contains 8 images, including those in the niches.
A temple with the door on the south contains 1 image and 4 pairs of feet.
A temple with the door on the east contains 1 image of Abhinandaji.

190. A temple with a door on the east contains 1 image of Śrī Sàntinàtha and 5 in the niches outside.
A temple with a stone lattice and a door on the east contains 2 images and 1 Kausagiya.
A temple with the door on the south contains 2 Kausagiya Mudras of Bharat and Bâhubala.
A temple with the door on the south contains 2 images of Mahàvira Svâmi.
A temple with the door on the south contains 48 images in the pâtî and 2 statues of a Şêt and Şêtâñî.

195. Temple with the door on the south contains 18 images of Mahàvira Svâmi.
Temple with the door on the east, built in Sam. 1810, contains 5 images of Chandraprabhuji, &c.
Temple with the door on the east has 3 images.
Temple with the door on the south has 1 image of Mahàvira Svâmi.
Temple with two gambhârâs, and the door on the south, built in Sam. 1643, contains 34 images and 2 pairs of feet.

200. Temple with the door on the east built in Sam. 1676 by Mehta Jivâ of Nagar, contains 5 images of Śrī Vimalanàtha.
Temple with the door on the east contains 2 images of Śrī Ādinàtha, &c.
Temple with the door on the south contains 1 image of Śrī Pàrsvanàtha.
Another contains 1 image.
Temple with the door on the south, built by Şâh Harjivandâs, contains 3 images of Panchatârîthi.

205. A temple with the door on the south contains 3 images of Śrī Ādinàtha, &c., 2 of the Şêt and Şêtâñî. It was built by Dosi Râjâpâla Karmadâs of Ahmadâbâd in Sam. 1620.
Temple with the door on the south contains 1 image of Supàrsvanàtha.
Another the same.

208. Another contains 1 image of Sàntinàtha.
209. Another contains 1 image.

210. Another contains 1 image of Munisuvrata.
   Another contains 3 of Sāntinātha, &c.
   Another contains 3 of Ādinātha, &c.
   The temple with door on the south built by Manet Jamalji in Sām. 1683
   contains 3 images.
   Another temple with door on the south contains 3 images of Sāmbhavanātha.

215. Another contains 1 image.
   Another contains 3 images of Chandraprabhu.
   Another contains 1 of Mahāvīra Śvāmi.
   Another contains 3 of Vimalanāthaśāi.
   Another with a cellar is empty.

220. A temple with door on the west contains 4 images of Śrī Ādināthaśāi,
   &c.
   Another the same.
   A temple with the door on the west, built in Sām. 1860, contains 8 images
   of Sāmbhavanātha, &c.
   A temple with door on the west is empty and is used as a storehouse for
   wheat and oil.
   An empty temple is used for storing clothes and other goods.

225. Temple with door on the west contains 11 images of Śrī Ādināthaśāi, &c.
   Temple with door on the west contains 7 images of Śrī Dharmanāthaśāi,
   &c. It was built in Sām. 1843 by Jīvarājā.
   Temple with the door on the north built by Śāh Kuvarji Lādhā in Sām.
   1810 contains 4 images of Munisuvrata.
   Temple with door on the north contains 2 images. There are 2 Chitravatā
   slabs in which there are 48 images and 2 Śādhumārtis in the niches.
   In all these temples there are 588 images.
   There are two temples outside the gate of the temple of Pundarikāśa and
   inside the Hāthi-pol.

230. The temple with door on the east contains 1 image of Gaṇapati.
   The temple with door on the north contains 1 image of Annapūrṇā.
   In the temples on the right and left, coming out from the Hāthi-pol, there
   are 4 images and 29 in the 2 pāṭivas of Omkār and Hṛṅkār.

   The following are the temples on the left side coming out from the Hāthi-
   pol to the gate of Hanumān.
   A temple with door on the south, built by Mulji Purāji Pāli of Ratlām in
   Sām. 1886, contains 3 statues of Ādināthaśāi, 6 Paṇḍhatīrthi, 1 image of a Khetar-
   pāla and 1 Yontra in a copper plate.
   Temple with door on the east built in Sām. 1676 by Śāh Padamshī of Nagar,
   contains 11 images.

235. Temple with the door in the east, built in Sām. 1857 by Trikamjī
   Kahānji of Bombay, contains 8 images of Śrī Sāmbhavanātha and 9 Śādha-
   chakra.

236. Temple with the door on the east built in Sām. 1826, contains 7
   images of Sāmbhavanātha and 2 of the Seth and Sethāni.
237. A Digambara temple with the door on the east, built in Sām. 1686 by Saṅgīyī Rāghavṛī Rāmji, of Aḥmadābād, a Humad Vāniyā by caste, contains 14 statues of Śri Śāntināṭha, 5 metal images, 4 Kausāgīyās, 1 of a Dēvi, and 1 pair of feet in a small temple, and 2 pair of feet behind the temple.
A Chaumukhi temple with 100 pillars built in Sām. 1686 by Maṅet Jamalji Jesāvāḷā of Jodhpur, contains 4 chaumukh statues of Mahāvīravāmī, &c.
Temple with door on the east, built in Sām. 1860 by Maṅet Dayāchandji Mayāchandji, contains 14 images of Ādināṭha, &c.

240. A marble temple with door on the east, built by Patuvā Kapurachand Rikshavāḍas of Śri Mesānā in Sām. 1860, contains 5 images of Padmaprabhu, &c.
Temple with door on the south, built by Śēth Anandji Kalyāṇjī, is empty.
Temple with door on the east contains 3 images.
Temple with door on the east contains 2 images, built by Śāh Lakshmichand Harichand in Sām. 1865.
Temple with door on the east, built by Śāh Pitāmbar Padamsi of Morvi in Sām. 1873, contains 3 images of Mahāvīravāmī.

245. Temple with door on the east built by Śāh Virachand Sóbhāgehānd of Aḥmadābād in Sām. 1860, contains 15 statues of Dharmanāṭha, &c., and 4 of Śēth and Śēthāṇi.
Temple with door on the east, built by Śāh Jāvēra Bhanajī in Sām. 1860, contains 6 images of Ādināṭha, &c.
Temple with door on the east built by Śāh Godidās Jivandās in Sām. 1791, contains 5 images of Pārśvanāṭha and 1 pair of feet.
Temple with eastern door built by Śāh Mīthāchand Lāḍhā of Pāṭṭana in Sām. 1843, contains 5 images of Ajītanāṭha.
Temple with eastern door, built by Vohorā Kesārisang Lāḍhā of Surat in Sām. 1843, contains 17 images of Śambhavanāṭha, &c., including those in the niches.

250. A temple with door on the east, built by Sāvadhū Sogidās of Anahilapura Pāṭṭana in Sām. 1793, at present called the temple of Bhogalāśa, contains 25 images of Śri Ādināṭha, &c.
Temple with eastern door, built by Śāh Mīthāchand Lāḍhā of Pāṭṭana in Sām. 1869, contains 6 images of Chandraprabhu, &c.
A marble temple with the door on the east, built by Śāh Vardhichand Guṭābhachand of Gwālior in Sām. 1909 (Mākhā month), contains 2 images of Pārśvanāṭha, &c.
Temple with door on the east, built by Śāh Premji Varadhachand of Surat in Sām. 1788, contains 5 images of Śri Chandraprabhu, &c.

There are 36 images in the nine temples connected with the fort (gādh) wall.

255. Temple with southern door, built by Bhaṇḍārī Ratanachand of Mārwād in Sām. 1791, contains 3 images of Chintāmaniprabhu, &c., and 2 Kausāgīyās.
Temple with eastern door, built by Śāh Dungarsī Padamsi of Rāṇḍhaṇapur in Sām. 1880, contains 7 images of Mahāvīravāmī.
Temple with eastern door, built by Venidās Hēmáchand of Bombay in Sām. 1873, contains 9 images of Śri Pārśvanāṭha.
Temple with door on the east, built by Padamsi Hirachand in Sām. 1866, contains 3 images of Padmaprabhu.
There are 7 small temples in one row with spires (śikhara) built between Sam. 1828 and 1868 by Śāh Dēvji Jasaraēji and Goḍidas of Rāndhanapur, Motichand Malukachand of Ahmadābād, Śāh Javērachand Amichand of Pūnā, and others. These contain 25 images.

260. There are five small temples which are very old—with doors on the south, three of them empty and two containing 5 images and 6 pairs of feet. Temple with the door on the south contains 4 images. Temple with south door behind the samosep contains 1 image. Temple with south door contains 1 image. Another with south door contains 1 image.

265. There are four temples on the south with doors on the west, containing 21 images and 3 Paglān and paraya. Temple with southern door built by a lady Kastarbāi, wife of Kotiā Dotsi of Rāndhanapur in Sam. 1854, with 1 image. Charumukh temple of Tragada-gadha built by Sāmaehand Kalyānachand of Surat in Sam. 1788, contains 4 large images and 1 small one. Temple with door on the south contains 1 image of Kavada Yaksha. Temple with door on the east, built by Śāh Kalyānji Jaichand of Rāndhanapur in Sam. 1854, contains 11 images of Mūlanāyaka Śrī Padmaprabhu.

The following temples, large and small, are in a line on the right side coming out from the Hāthipol to the gate of Hanumān.

270. Temple with door on the north called Kumārapāla's, contains 9 images of Mūlanāyaka, &c., in the principal gāmbhāra and 8 images in the four niches of the Koli Maṇḍapa, 34 images and 8 pairs of feet in the niches of the cloisters. Temple with door on the north contains 3 images of Sambhavanāth, &c. Temple with door on the north contains 5 images in the gāmbhāra and 17 in the maṇḍapa. Temple with northern door, called the temple of Javēri, built in Sam. 1860, contains 10 images of Padmaprabhu, &c.

275. Temple with door on the north built by Joypā Āṁbā of Pātnā in Sam. 1860, contains 8 statues. Temple with northern door, built by Śāh Vardhamān in Sam. 1678, contains 7 images of S'Antinātha, 1 in the maṇḍapa, and 3 pairs of feet. Temple with western door, built by Śāh Dosā Raṇachhod of Bhāvānagar in Sam. 1843, contains 7 images of Dharmanātha. Temple with northern door, built by Śāh Vadubhāi Hirji of Kāpadavaṇja in Sam. 1860, contains 6 images of Dharmanātha, &c. Temple with door on the west, built by Śāhs Hēmachand and Hirāchand in Sam. 1865, contains 3 images.

285. Temple with door on the north known as Jagat S’et’s of Calcutta, contains 11 images in the gambhārā and 2 in the manḍapa,—in all 13. In this temple in the lap of Mulanāyaka Śrī Sumatinātha there is inscribed “built by Kachara Kika in Sām. 1510.”
Temple with a door in the north, built by Śāh Motichand Uttamachand of Pātnā in Sām. 1903, contains 6 images of Pārśvanātha, &c.
Temple with door on the north, built by Parekh Somachand of Ahmadābad in Sām. 1682, contains 8 images and 2 Kausāgīyās.
Temple with northern door built in Sām. 1861, has 1 image.
Temple with north door has 3 images of Sumatinātha, &c.

290. A large temple with northern door, built by Motichand Sivachand of Ajmir in Sām. 1914, contains 3 images of Dharmanātha, &c.
A large temple with five gambhāras and door to the north, built by Śāh Kuvarji Lādhā of Bhāvanagar in Sām. 1815, contains 25 statues and 10 Kausāgīyās.
Temple with door on the north, built by Śāh Pānāchand Vakatchand in Sām. 1855, contains 3 images of Adinātha, &c.
Temple with door on the north, built by Śāh Hirāchand Dayāchand in Sām. 1788, contains 5 images.
Temple with northern door, built by Dēvachand of Bombay in Sām. 1884, contains 5 images of Pārśvanātha, &c.

295. A temple with two manḍapas and door on the north, built by Jivan Rūpjī in Sām. 1788, contains 3 images.
Temple with door on the east, built by Vakhāri Maṅgji Dharmachand of Rādhanapur, contains 5 images.
The Bhulavani temple contains 30 images in eleven shrines and 2 pairs of feet.
Temple with door on the west contains 1 bull (Nandī).
Temple near the bhāmti with door on the north built in Sām. 1875 contains 3 images.

300. In the temples and niches of the great Bhulavani are 304 images, 2 pairs of feet, 3 Kausāgīyās, 1 statue of Lokapāla, 1 Chori of Neminātha, 2 statues of Yakshas, and 2 Sadhumudrā (315). This Bhulavani was built in Sām. 1675 by Saṅghvi Rūpjì Sōmjī of Ahmadābad, as is inscribed in the lap (palāmti) of Upārśvanātha.
Temple of Śrī Chakrēśvari Mātā, with door on the east, built by Dōsi Karnákś of Chitod, who when he established the statue of the 16th uddhār, established this also.
Temple of Vāghēśvarī Mātā with door on the east, built by Saṅghvi Tārāchand of Surat in Sām. 1821.
A temple with 3 śikharas or spires and the door on the north, built by Hirachand Rāyākārān of Daman in Sām. 1860, contains 69 images and 2 Kausāgīyās, besides which there are 15 images in the manḍapa.
Temple with door on the west, built by this merchant of Daman, contains 8 images.

305. Outside the Vāghana-pol there are two rows of temples, one on each side. There are 3 images in this Vāghana-pol,—1 of Hanumān, 1 of Bhairava, and 1 Tigress.
A temple on the southern edge of the Īśvarakund, contains 1 mudrā of Kausāgīyās.
307. Temple on the south edge of the Sūrajkund, contains 1 pair of feet. There are also 2 pairs of feet on the south edge of the Bhimakund. A temple with the door on the east contains 1 liṅga or bāna of Mahādēva or Śiva.

TUK II. The Tuk of Śrī Chaumukhjī, is called the Tuk of Khartaravasi. In it are:

310. Temple of Śrī Chaumukhjī with door on the east, dedicated in Sām. 1675 by Savā Somji of Visapur of the Khadtaragachha of Ahmadābād. The temple was built in the same year. It contains 44 statues of Mūlanāyaka Śrī Adinātha including those in the niches, 1 statue of the Śeth and Śethānī, 54 images in stone and metal in the Oṁkār and Hrīṁkār on the pātād, 4 Paṁchatrthrī of metal, 5 Siddhachakra, and 8 images of Chaumukhjī in the upper storey.

There are 11 temples besides, of which 10 are empty, and 1 on the west, built by Śah Amichand Lālachand of Bānāras, dedicated in Sām. 1909, containing 7 images. A temple with a door on the west contains 1 statue of Chakrēsvārī Mātā; one temple with the door on the east contains 1 image of Gaumukh Yaksha.

Temple with the door on the west, with 3 gamābhārās, contains 53 images of Śrī Puṇḍarīkājī, &c., and 133 pairs of feet. This temple was built in Sām. 1675 by Sūrji Nātha of Ahmadābād.

There are three separate temples, chaumukh-shaped, built conjointly by a Saṅgh in Sām. 1784, containing 2500 pairs of feet.

A chaumukh temple containing 4 images.

315. There are four temples with northern doors in one row, built by Śah Gulābarāyaji Mahānandijī, &c., of Lakhnau, in Sām. 1893, containing 15 images. Temple with door on the north, built in Sām. 1675 by Sudāś Ratanji of Ahmadābād, containing 48 images of Śrī Śāntinātha, &c.

Temple with door on the north built in Sām. 1756 by Śah Hukamchand Gaṅgādās of Mahimāpur containing 6 images of Śrī Pārśvanātha, &c.

A small chaumukh temple contains 4 images.

A temple supported on 4 pillars and open on all sides, built in Sām. 1870, contains 6 pairs of feet of Jinaḍattāsūrī.

310. Temple supported on 4 pillars and open on all sides, built in Sām. 1875, contains 2 pairs of feet of Jinaḍattāsūrī.

Temple with door in the east, built in Sām. 1891, contains 5 images of Śrī Adinātha.

Temple of 4 pillars, open on all sides, built in Sām. 1782, contains 1 pair of feet of Adinātha.

Temple with door in the west contains 1 image of Chandraprabhu.

A large temple with door on the east, built in Sām. 1675 by Saṅghī Khimji Sōmji of Ahmadābād, contains 77 statues of Pārśvanātha and 2 Śādhumūrtis.

315. A large temple with door on the east, built by Saṅghī Lalji Śiva of Ahmadābād in Sām. 1675, contains 73 statues of Śrī Śāntinātha, &c.

Temple with door on the east near a bhāmī, built in Sām. 1675 by Śah Lalji Śivā of Ahmadābād, contains 3 images of Śrī Dharmanāthajī, &c., and 4 pairs of feet.

Temple of the Chādharapaglān, open on all sides, built in Sām. 1682 by Bhansālī Punṣī of Jeesaṇer, contains 1452 pairs of feet.

Temple of Chaumukhjī, open on all sides, contains 4 images.
319. Temple with door on the east, built in Sa. 1791, contains 1 image and 16 pairs of feet.

320. Chaumukha temple built by Sāṅghvi Rūpji Somji of Ahmadābād in Sa. 1675, near the Rāna (Rayana) tree, contains 42 pairs of feet.

Temple with door on the east contains 1 image of Sumatinātha.
Temple with door on the east contains 1 of Padmaprabhu.
Temple of Chaumukhjī contains 4 images of Abhinandaji.

A temple with the door on the east, built by Bhaṅgālī Chandradās Gangādās in Sa. 1888, contains 1 image and 72 pairs of feet.

325. A marble temple with the door on the east, built after the Moghal fashion in Sa. 1910 by Seth Vāghamalji Ghanarupji of Ajmer, contains 9 images.

Temple with door on the east, built in Sa. 1784, by Sāh Umarachand Vāghjī of Ahmadābād, contains 16 images and 1 pair of feet.

Temple with door on the east, built by Sāh Lakharāj Kamalsi of Ahmadābād in Sa. 1675, contains 19 images of Ādinātha, &c., 2 Sādhumūrtis, 1 image of Chakrāvāki Mātā and 1 of Kavad Yaksha.

Temple with door on the east, built by Sāh Tārāchand Virāchand in Sa. 1828, contains 5 images of Mahāvīrjī.

Temple with door on the east, built in Sa. 1788, contains 3 images.


There are five temples with southern doors in one row, built in Sa. 1900 by Chhajamalji Sadasukji and others of Lakhnau, containing 20 images and 4 pairs of feet.

A large temple with door on the south near the great chaumukh temple, built in Sa. 1675, by Sāh Gopāl Dēvarāja of Ahmadābād, contains 7 images of Sāntinātha, &c.

Temple with door on the south, built in Sa. 1890 by Seth Umedchandji of Mirzāpur, contains 3 images.


Temple with door on the west, built in Sa. 1891 by Vohora Amarsi, contains 9 images, 6 Paṅchābhīthin and 21 images of metal and 1 pair of feet.

In the bhāmti round Śrī Chaumukhjī's temple there are 170 images, 2 pairs of feet and 1 Sādhumūrti.

In the temples outside the gate of Pundarika are:

338. Temple with door on the east, built in Sa. 1893, by Sāh Harakhachandji Rūpachandji of Makhasudābād, has 4 images.

Temple with eastern door, built by Bābu Pratāpsingh Bahādur Singhjī of Makhasudābād in Sa. 1892, contains 6 images.

340. Temple with east door—called the temple of Kadvā—contains 3 images.

Temple with east door, built by Sāh Morachandji Nīhālachandji of Makhasudābād in Sa. 1888, contains 8 images.

Temple with east door, built by Narsi Nathā of Bombay in Sa. 1905, contains 23 images of Padmaprabhu, &c., 7 of metal, 2 in the maṇḍapa, 2 Yaksha statues, 3 of Seth and Sethānī.
343. Temple with west door contains 1 image of Marudévi Mātā on a marble elephant and 12 separate images.

In the temples on the north are 71 images.

The temples to the south of the temple of Pundarikaji are:—

A chaumukh temple with west door, built in Sañ. 1791, called at present the temple of Velābhāi, contains 64 images and 5 pairs of feet.

345. Temple with north door, built by Sāh Kesavadośji Pūrṇachandji of Makhasudābād, Sañ. 1885, contains 8 images of Chandraprabhuji, &c.

Temple with north door, built by Sāh Chunilālji Suratarāmji of Lakhnau in Sañ. 1888, contains 3 images of Ajitanāthaji, &c.

Temple with a north door, built by Himmatarāmji Lōkachandji in Sañ. 1887, contains 7 images of Kunthunāthaji, &c., and 7 Pañchattīthī.

Temple with north door, built by Sāh Kamalsi Sonāvalā Bhanaśali in Sañ. 1675, contains 13 images and is called the temple of Samprithirāja. Total 5150.

A place of Angar Shāh Pir,—a Musalmān shrine.

Tuk III. of the Pañcha Pāṇḍavas:—

350. Temple of the five Pāṇḍavas with the door to the south, built by Sāh Dālichand Kikāwālā in Sañ. 1788, contains 5 images of the Pāṇḍavas, 1 of Kuntāji and 1 of Draupadi.

Temple with the door on the east, built by Sāh Khusalchand Dayābhāi of Surat in Sañ. 1860, contains 1024 images on Śahasrakīṭa—the thousand-peaked mountain—and 167 in the pāṭīḍ of Mērū, 1 of Lokanpāl and 1 Siddhachakra,—in all 1195.

Tuk IV.—of Chhipavasi:—

352. Temple with east door contains 3 images of Śāntinātha, &c.

Temple with west door, built in Sañ. 1888, contains 1 image.

Temple with west door, built by Sāh Lālchand Surachand in Sañ. 1788, contains 6 images.

355. Temple, built by Jivandās Gandās of Surat has 5 images, 4 pairs of feet, 2 of Śeth and Śethānī, and 1 Yaksha.

Two temples with east doors, built by Saṅgvi Surji Malā of Pāṭṭana in Sañ. 1788, contain 2 images.

Temple with east door, built by Bhandāri Harakhchand Śivachand of Jēnānana in Sañ. 1794, has 1 image.

Temple of Rānapaglān with east door contains 1 pair of feet.

Five temples behind Jammādās Prēmchand’s temple are empty.

Tuk V.—of Modi Prēmchand of Ahmedābād:—

360. A temple with east door, in a ruined state, has 4 images of Śrī Śāntinātha.

A temple with west door, built in Sañ. 1788, has 1 image; also ruined.

The principal temple, with an east door, built by Modi Prēmchand Lālaji of Ahmedābād in Sañ. 1843, has 68 images of Śrī Adīśvaraji, &c., 2 Pañchattīthī, 9 Siddhachakrā, 34 images in the mandapa, 29 in the two pāṭīḍs, 1 image of Chakrēśvari Mātā; in the second gaṃbhērd 1 of Yaksha, 2 of Yaksha and Yakshani, and 1 of Padmāvatī.

Temple of Pundarikasvāmi with west door, built by Hēmachand Lālchand in Sañ. 1843, has 30 images.
364. Marble temple with a north door, built by Javéri Ratnachand Javérachand of Surat in Sam. 1860, contains 22 images, including those in the upper storey.

365. Temple with east door, built by Modi Prémachand Lálaí of Aḥmadábád in Sam. 1843, has 14 images of Ajítanátha, &c.
   Temple with east door, built by Gulábachand Mulachand of Khambát in Sam. 1848, contains 3 images of Chandraprabhuji, &c., and 1 of Padmávati.
   Temple with south door by Javéri Prémachand Javérachand of Surat in Sam. 1860, contains 15 images, including those in the upper storey.
   Temple with north door, built in Sam. 1855, contains 1452 pairs of Gandharapaglán.
   Temple with east door, built by Modi Prémachand Lálaí of Aḥmadábád in Sam. 1860, contains 3 pairs of feet.

The number of statues in the temples of the bhámti round the principal temple:

370. Temple with west door by Parekh Gulábachand Talakachand, built in Sam. 1860, contains 3 images; 2nd by Sáh Rakhavadás in Sam. 1857 has 3 images; 3rd by Gandhi Nasi of Barodá in Sam. 1860 has 2 images; 4th by Sáh Ratanchand of Rândhanapur in Sam. 1860 has 1 image; 5th has 1 image. Four have 7 images.
   Temple with north door, built in Sam. 1860, has 3 images; 2nd built in Sam. 1855 has 2 images; 3rd built in Sam. 1860 has 2 images.
   In the bhámti round the Asar temple there are 19 images.

375. Temple with east door built in Sam. 1860 has 4 images; 2nd with north door built in Sam. 1848 has 7 images; 3rd in Sam. 1848 has 5 images; 4th has 7 images of Ajítanátha, &c.; 5th by a lady Avalábái in Sam. 1848 has 8 images; 6th built in Sam. 1843 has 3 images; 7th by Sáh Mânekachand Malukachand of Aḥmadábád in Sam. 1843 has 3 images of Chandraprabhuji, &c.; 8th has 3 images of Śrī Sábháji Nátha, &c.; 9th by Javéri Hakamachand in Sam. 1843 has 2 images; 10th by Javéri Javerachand Lálachand in Sam. 1844 has 1 image of Ádinátha; 11th by Vohora Devasi of Bhavnagar in Sam. 1848 has 7 images of Ádinátha, &c.; 12th by Sáh Mulji Sotháchand in Sam. 1860 has 4 images of Ádinátha and in the two chovicalá 45 images—in all 52; 13th by Sáh Dayál Motichand of Pálitán in Sam. 1848 has 9 images and 4 pairs of feet; 14th by Sáh Fulachand Jeechand in Sam. 1860 has 8 images of Múlanáyaka, &c.; 15th has 1 image.

Temple with east door built in Sam. 1857 has 14 images including those in the gökhalas outside; 2nd built at the joint expense of the Sáhga from Surat in Sam. 1860 has 25 images, 1 pair of feet, and 2 images of Děvī.

390. Four temples, built in Sam. 1860 by Sáh Kamášá of Surat and Sáh Kala-Sainkuradar, have 22 images.
   Temple with south door, built by Joitá Pañchána of Rândhanapur in Sam. 1593, has 10 images. Two built in Sam. 1873 have 12 images. One built by Sáh Dharmachand of Makhasudábád in Sam. 1869 has 3 images. One by Jethá Dévji of Aḥmadábád in Sam. 1869 has 3 images. Two have 8 images. One by Dolchhi, daughter of Sáhghvi Vánachand Rajsi of Eval in Sam. 1862 has 1 image. One by Sáh Virji Khusál of Mangrol in Sam. 1875 has 1 image. One by Kiká Rûpachand of Bhavnagar in Sam. 1861 has 3 images. Two by
a merchant of Kadi, in Sam. 1860 have 13 images. One by Şah Ambaidâs Jivan-
dâs of Ahammadâbâd in Sam. 1848 has 4 images. Two by Şah Savji Mulji of Rândha-pur in Sam. 1871 has 9 images.

Temple with west door by Sâkarbâi, the wife of Şah Metabandan Mulji of Ajmir, in Sam. 1893, 12 images; 2nd has 8 images of Šri Padmaprabhu, &c.; 3rd by Miśha Gulâlahchand of Kapadavanj in Sam. 1881, 12 images. Total 2023.

Tuk VI.—Hemabhaï’s:

407. The principal temple built by Şah Vakhatchand Khusâláchand of Ahammad-
âbâd in Sam. 1883 contains 102 images in stone and metal, 3 Pañchatirîhi, 7
Siddhachakra, 2 Šeth and Šethani.

Temple with west door built by Lalubhâi Pânâchand in Sam. 1886 contains
48 images.

Temple with west door, built by Nagindâs Hemabhaï of Ahammadâbâd, in
Sam. 1866, contains 3 images.

410. Temple with west door, by a lady Javerabhâi, daughter of Nathu
Šobhâg of Ahammadâbâd, built in Sam. 1886, contains 5 images.

A chaumukh temple with north door, built by Sakurachand Prêmchand of
Ahammadâbâd in Sam. 18... has four images.

A chaumukh temple with south door built by Hemabhaï Vakhatchand in
Sam. 1889 contains 4 images.

Seven temples in the bhâmî with north door by the families of Şah
Sakurachand Prêmchand and Ichhabâi Vakhatchand, lady Újambe, Suva-
jamal Naktachand, Mansukhabhaï Vakhatchand, and Motibhâi Vakhatchand, &c.,
contain 35 images. Seven temples, Sam. 1913, by Šetês Motichand, Mansukha-
bhâi, and Surajmal, contain 6 images; one is empty.

In another row of the bhâmî are thirteen temples of Šetês Anopabhaï Vakhatchand, Patchebhâi Motichand, Mansukhabhaï Vakhatchand, lady Pârvati, Šetês Bhagabhâi Patchebhâi, Kankubhai wife of Šetês Himabhaï, &c., of
Ahammadâbâd, containing 56 images.

415. Fourteen temples in the third row of the bhâmî with southern doors
built by the family of Šetês Vakhatchand Khusâlchand of Ahammadâbâd in Sam.
1893, contain 60 images.

A temple outside the gate of the Tuk, in a garden, with eastern door,
contains 1 pair of feet of Gautamasvâmi.

Tuk VII.—The Motišâh Amichand Tuk, in the space between the two peaks
of the hill:

417. The principal temple with east door, built by Motišâh, son of Ami-
chand Sakurachand, in Sam. 1893, contains 155 stone images, 17 of metal, 26
Siddhachakra of metal, 2 images of Nabhírája and Marudëvi, 1 of Chakrësvâri
Mátâ, and 1 Gaumukhayakashya.

Temple of Šri Pundarîkji, with west door, built by Khimachhandbhâi
Motichand in Sam. 1893, contains 22 images of Pundarîka Gandharva, &c.,
2 of Nabhírája and Marudëvi in the niches of the principal gomphâra and mandapa.

A chaumukh temple with north door by Pratâpal Jitó of Bombay,
built in Sam. 1893, contains 23 images of Padmaprabhuji, &c., 2 of Šetês and
Šetêsâni, and 15 in the upper storey.
420. Temple with east door, built by Šēth Khimachand Prēmachand’s son Amarachand of Bombay in Saṁ. 1893, contains 27 images of stone and metal, 5 Pañchāttrī, 12 Siddhāchakra, and 35 images in the maṇḍapa including the pāṭīd of Ōṁkār and Hrīṅkār.

421. Temple with north door, built by Parekh Fulachand Kapurachand Ghogārī of Bombay in Saṁ. 1897, contains 21 images in the gamābhāra, 2 in the maṇḍapa, and 1 Siddhāchakra.

Temple with east door, built by Parekh Dēvachand Lakhamchand of Pātaṇā in Saṁ. 1893, has 29 images of Mahāvīravāmī, &c., including those in the maṇḍapa.

Temple with two chōkis (guards) having the door to the east, built by Sarupachand Himachand of Khambāt in Saṁ. 1893, contains 13 images of Pārśvanātha.

Temple with east door, built by Karamachand Prēmachand of Bombay in Saṁ. 1893, has 7 images of Sāmbhunātha, &c., in the principal gamābhāra and 2 in the Ranga Maṇḍapa.

425. Sahasrakūṭa with door to the north, built by Navalachand Gulālachand of Bombay in Saṁ. 1893, contains 1024 images of the Sahasrakūṭa, 11 images in the gokhālā, 8 images of chaumukh in the upper storey, and 2 of Šēth and Šēthānī.

Temple with east door, by Jethābhāī Navalachand of Bombay in Saṁ. 1897, contains 7 images and 9 Pañchāttrīthī.

The number of images in the temples within the small gate facing the west, leading to the tuk of Bāḷabhāī:—(1) A chaumukh with door on the south built by Khusālachand Tārāchand of Surat in Saṁ. 1893, contains 12 images of Chaumukhi, &c., 7 images of stone and metal, and 1542 pairs of gamābhārapāglī (1471). (2) Temple with east door by Tārāchand Nathubhāī of Surat, built in Saṁ. 1893, has 7 images of Pārśvanātha, &c., in the principal gamābhāra, &c.; 1 Siddhāchakra, 8 images in the maṇḍapa and 29 in the pāṭīd of Ōṁkār and Hrīṅkār (45). (3) Temples with east door under the Rāṇa (Rāyana) tree by Motichand Amichand of Bombay in Saṁ. 1893 has 1 pair of feet. (4) Temple with east door built by Prēmachand Raṅgī of Pātaṇā in Saṁ. 1893 has 24 images of Padmāprabhū, &c., in the principal gamābhāra, 1 metal Siddhāchakra, 1 pāṭīd of Ashtamaṅgala, 11 images in the maṇḍapa, 2 of Šēth and Šēthānī (39). (5) Temple with east door by Dēvachand Nēmachand of Bombay, built in Saṁ. 1898, contains 7 images of Adināthājī, &c., and 1 metal Siddhāchakra.

432. A chaumukh temple with south door built by Nānaji Jayakarāṇa of Mangrol in Saṁ. 1893, has 17 images in the principal gamābhāra, and 4 images of Chaumukhi in the upper storey.

Temple with east door by Šēth Hathisingh Kēśarisingh of Ahmādābād built in Saṁ. 1893, contains 33 images of Mūlanāyak Śrī Dharmanāthī, &c., and 2 Pañchāttrīthī.

Temple with east door in the southern chōkī of the above, built by Rukhmanibhāī, wife of Šēth Hathisingh Kēśarisingh of Ahmādābād, in Saṁ. 1893, contains 3 images of Mūlanāyak Anantanāthī, &c. In the northern chōkī of the same, with eastern door, a temple by Moti Kuvar, wife of Dolabbhāī, built in Saṁ. 1893.

435. A chaumukh temple with south door, by Virachandabhāī of Limbdi built in Saṁ. 1893, contains 20 images of Chaumukhi, &c., in the gamābhāra and 4 images of Chaumukh in the upper storey.
436. The following are the 14 temples of the bhāmti on the right side going towards the temple of Pundarikājī, built in Sam. 1893, all having western doors:

1st by Moti Dēvachand Harajī of Khambāt has 16 images. 2nd by Mulachand Hirā of Daman contains 12 images. 3rd by Sāh Anopachandji of Bombay contains 12 images. 4th by Sanghvi Viradhahaman Virachand of Bhavnagar contains 16 images. 5th by Sāh Sakharchand Piṭā of Pātanā contains 8 images. 6th by Sāh Pānchand Surji of Rāndhanapur contains 9 images. 7th by Padāvābāi of Khambāt in Sam. 1893 contains 12 images. 8th by Sāh Dolā of Khambāt in Sam. 1893 contains 21 images. 9th by Sāh Prājī of Navānagar in Sam. 1893 contains 7 images. 10th by Sāh Khimachand Dharmachand of Daman in Sam. 1893 has 7 images. 11th by Ichhābāi Fatechand of Surat built in Sam. 1893 has 7 images. 12th by Sāh Mokachand of Surat, Sam. 1893, contains 6 images. 13th by Jeṭhachand Jhaverchand of Khambāt contains 3 images. 14th by Savāi Pānchachand of Pātanā (date as above) contains 8 images.

450. A window facing the south near the kōṭhā or wall, in which is a niche facing the east, by Sāh Majanichand Pānchachand, Savāichand Pānchachand and Sāh Keval Pānchachand of Pātanā in Sam. 1905 contains 3 images of Mūlanāyaka Padmaprabhuji &c.

The 18 temples of the bhāmti on the south of gadh in one row:

1st, with north door, by Motichand Khetsi of Pātanā in Sam. 1905, contains 8 images. 2nd by Mehta Vardhachand of Bikāner, built in Sam. 1908, contains 1 image. 3rd by Sāh Jeṭhā Hemachand of Ahmadābād in Sam. 1908 has 6 images. 4th by Sāh Dāvānāl Harakashand of Pāltānā in Sam. 1909 has 6 images. 5th by Sāh Shakharan of Ajmir in Sam. 1908 has 9 images. 6th by Mangalajī Talakachand of Rāndhanapur in Sam. 1910 has 5 images. 7th by Kapurechand of Ahmadābād in Sam. 1911 has 6 images. 8th by Sāh Manekchand Khimachand of Ahmadābād in Sam. 1914 contains 5 images. 9th and 10th are empty. 11th by Sāh Karamchand Hirachand of Vijāpur in Sam. 1910 contains 5 images. 12th by Kālidās Harakchand of Ahmadābād in Sam. 1911 contains 7 images. 13th is empty. 14th by Sāh Velachand Manekachand of Ahmadābād in Sam. 1914 contains 3 images. 15th, 16th, 17th, and 18th are empty.

469. The 13 temples of another row of the bhāmti with eastern doors, on the right side of the temple of Pundarikanāthajī, are:

1st by Rikhadhās Lakshmidas of Surat, built in Sam. 1893, contains 8 images. 2nd by Sāh Hirachand of Bombay, Sam. 1893. 3rd by Somji Tarachand of Bombay in Sam. 1893, contains 13 images. 4th by Sāh Sanghvi Padamāi of Rāndhanapur, Sam. 1893, has 11 images. 5th by Sāh Ratanchand Hirachand of Daman, Sam. 1893 has 13 images. 6th by Sāh Ratanchand Dēvachand of Khambāt in Sam. 1893, has 4 images. 7th by Sāh Mulakachand Sanghajī of Rāndhanapur in Sam. 1897 has 5 images. 8th by Sāh Lilāchand Hemachand of Barhānpur in Sam. 1897 has 4 images. 9th to 13th are empty.

482. In a kōṭhā with south door, in a row of the same bhāmti are 74 images, 2 pair of feet, and 1 image of Bhairava.

The orādi closets in the gate, one with an east and the other with a south door, by Seth Hathisinghe Kesaringeh Anjam Salkha (?) of Ahmadabad, contain 64 images by Sāh Khimachanda Bhai of Bombay.

The Kōṭhā with north door, on the south going into the tuk of Śrī Ādiśvarajī, contains 43 images in all.
485. There is 1 image of Kuntiji in a temple on the top of a kunda outside the gate of Pundarikaji.

There is a temple near the small gate called Ramapal at the entrance to the Motisah Tuk built by Devachand Kalyanachand of Khambat in Sain. 1893 containing 20 images.

Two temples with doors on the east adjoining the preceding by Sath Manachand Valabhadas of Aurasgad, built in Sain. 1903, have 17 statues in the principal gambhara, 2 metal Siddhachakra, and 4 images in the Raaga Mandapa.

TUK VII.—Balabhai Tuk to the west of Motisah's:—

488. The principal temple with door to the east, built by Balabhai the son of Kalyanji Kahanji of Bombay in Sain. 1893 contains 34 stone images in the principal gambhara, 2 of metal, 2 Panchatirthi, 1 Siddhachakra, 1 plate of the nine grahas (planets), 24 images in the Raaga Mandapa, 1 statue of Nabhiraja on an elephant, 18 images of Chaummukh in the second storey.

In the choki of the preceding, with east door, there is 1 statue of Chakreswar MATA, and in the other choki, with east door, 1 statue of Gomukha Yaksha.

490. In the temple of Pundarika Ganadhara, with west door, by the same Balabhai, Sain. 1893, there are 24 images of Pundarikaji, &c.

In a chaummukh temple with south door by Ujamabai, the wife of Fatechand Kusialachand of Bombay, Sain. 1903, there are 16 images of Sitalanatha, &c., 1 Panchatirthi, 1 Siddhachakra, 3 statues of Seth and Sethani and son.

Temple with south door by Sath Khichand Fatechand of Bombay, Sain. 1912, contains 3 images and 2 Siddhachakra.

Temple with north door by Seth Mithabhaji Gulachand of Kapadvanj, at present empty.

Temple of Raaga Gal by Kalyanji Kahanji of Bombay, Sain. 1893, with eastern door, contains 1 pair of feet (347). The number of images along the fort wall with western door, Sain. 1893: 1st by Dipachand Kaliyaji of Bombay, 16 images. 2nd by Gulachand Virachand of Daman, 11 images. 3rd by Ukavastu of Bhunagar, 15 images. 4th by Parikha Devachand Manachand of Bombay, 11 images. 5th by Sath Devachand Lakshmichand of Bhunagar, 14 images. 6th by Khichand Jechand of Surat, 9 images. 7th by Sath Dharmachand of Surat, 9 images. 8th by Sath Somji Sobhagadas of Ghogo, 21 images. 9th by Sath Tarachand, 6 images. 10th by Sath Rayachand Mahavji of Sami under Ranthambur, 3 images and 2 Siddhachakra, with northern door. 11th with northern door by Ambaidas Rupachand of Ranthambur, 6 images (123). Total 266.

TUK IX.—Sakarachand Premachand on the north of the last:—

494. The principal temple is of Pundarikaji, with eastern door, built by Sath Sakarachand Premachand of Ahmadabad in Sain. 1893, contains 22 images of metal of Mulanayak Sri Parsvanathaji, &c., 1 Panchatirthi, 4 images in the mandapa, 5 of Seth and Sethani.

495. Two temples, one on each side of the above, with eastern doors, contain 2 images of a Yaksh and Yakshni.

2nd temple, with west door by Sath Premachand Damodhar, built in Sain. 1893, contains 11 images of Parsvanath, &c.

3rd temple, with west door by Seth Maganbhai son of Seth Karmachand Premachand, Sain. 1900, contains 18 statues.
Temple in the Chówki west of the above temple, with door to the south, by Harakuvar, wife of Sāh Mulachand of Āhmadañd, contains 3 images. A 5th temple with west door, by Sāh Khimachand Jamnādās of Āhmadañd, Sañ. 1900, contains 15 images of Padmaprabhuji.

There is one in the Chówki of this temple which is empty.

500. Temple by Panas (?) Sārī Rūpavijaya of Āhmadañd, Sañ. 1900, containing 9 pairs of feet.

Another with western door is empty.

A temple with east door by Sāh Trikamadās Nathubāi of Āhmadañd, Sañ. 1913, contains 4 images. (Total 94.)

Tuk X.—Nandiśvara Dvīpa:—

503. Temple of Sārī Nandiśvara Dvīpa by Sēth Hemabāi Vakhatchand of Āhmadañd, Sañ. 1897, with 53 chaumukhs on spires somewhat like dagobas.—212 images.

Temple with east door by Sēth Dāyābāi Anupachand of Āhmadañd, 1897, contains 12 images of Kunthinātha, &c., and 2 Siddhachakras.

Temple with east door by a lady Prasannābāi of Āhmadañd, contains 50 images, built Sañ. 1897.

Six temples with eastern doors are empty.

There is a Gotraj Dēvi (family goddess) in a temple, built by Vakhatchand Khusālchand Nagarṣeṭh of Āhmadañd.

513. In a temple with a south door, north of the tuk of Bālābāi, there is a large rock statue of Adibuddhaji or Adinātha. On the front wall of it is an inscription.
XXIV.—SINDH.

1.—KARACHI COLLECTORATE.

1. Tatta. In the Makli hills, about 3 miles from the town, are the following Muhammadan tombs:

(1) The tomb of Sayyid Ali Shâh Shirâzi is of brick on a masonry plinth, and plastered. The tomb is oblong, 48½ feet by 33, and is roofed by a large and two small domes. It was built by the Jokhias. Sayyid Ali Shâh Shirâzi died in 980 A.H. (1572 A.D.). There are inscriptions on some of the small tombs within the enclosure, but none on the Sayyid’s.

(2) The tomb of Nawâb Amir Khulil Khân is in ruins. It was built during the Amir’s lifetime, or between 980 and 993 A.H. (1572—1584 A.D.), during the period that Mirzâ Muhammad Baki Khân governed Lower Sindh. Nawâb Amir Khulil Khân is said to have left directions not to bury his body inside the tomb near it; and seven Hâfizâs or religious devotees were buried within it. It stands in the middle of a courtyard, 156 feet square, and has a stone foundation and plinth, but is built of glazed coloured bricks with a few perforated slabs introduced between them. It is octagonal outside but square inside, and is covered by a dome. Each side of the outer octagon is 24 feet, and the sides of the square within are 21 feet each. Inside are four tombs.

Inscriptions:—On each of the four tombs inside is an Arabic inscription. There are also inscriptions on the outer walls of the building.

(3) Tomb of Mirzâ Isâkhân Turkhân, said to have been built in 981 A.H. (A.D. 1573-74). It stands in a large court, within which are two minor courtyards. It is entirely of carved stone, with perforated slabs introduced in a few places. Mirzâ Isâkhân was the first of the Turkhâns who ruled in Lower Sindh, A.H. 962—980 (A.D. 1555—1572).

Inscriptions:—Arabic inscriptions are carved on the slabs above the doorways of the courtyard, and on several of the small tombs enclosed in it.

(4) Tomb of Mirzâ Muhammad Baki Khân, the son of Isâkhân Turkhân, like No. 2 is also in a ruined state. It is said to have been built in 994 A.H. (1585 A.D.) and stands in the middle of a court 95 feet square. The foundation and plinth are of stone and the rest of glazed bricks.

Inscriptions:—Over the doors are stone slabs with Arabic inscriptions.

(5) Tomb of Mirzâ Jâni Beg bin Payend Beg and of Ghâzi Beg bin Jâni Beg Turkhân, is partially in ruins. It stands on a raised stone platform in the middle of a courtyard, and is octagonal, each side measuring 25 feet. The superstructure is of glazed bricks of the best description. The stone slabs round the doors of the courtyard and of the Dargah are elaborately and beautifully carved, and there are perforated slabs or windows above the doors of the Dargah. Inside are three tombs: two of them of marble and one of stone. It was built in A.H. 1009 (A.D. 1599-1600). Mirzâ Jâni Beg Turkhân was the last of the Turkhân rulers of Lower Sindh (A.H. 993—1008). Ghâzi Beg was governor of Kandahâr, where he died, A.H. 1020 (A.D. 1610-11), and was buried here in 1022.
Inscriptions:—An Arabic inscription over the door of the courtyard; another above the entrance to the Dargah; others on the walls, and on each of the three tombs within.

(6) Tomb of Diwân Shrufa Khân is in ruins. It was built in A.H. 1049 (A.D. 1638-39) in the lifetime of Shrufa Khân, the grandson of Mir Alak Arghun, and was Nâvedb or minister to Amir Khân until A.H. 1054. It stands on a platform, and is 38\(\frac{3}{4}\) feet square. The foundation and plinth are of stone, but the superstructure is of glazed coloured bricks.

Inscriptions:—One in Persian over the entrance, and others on several small tombs inside.

(7) Tomb of Nawâb Isakhân is in good preservation. It was built in A.H. 1037—1054 (A.D. 1628—1644), while Nawâb Amir Khân, son of Nawâb Kâsim Khân, was governor of Sindh. The stone was brought from Sorašt. It stands on a raised platform in the middle of a court, and is 70 feet square, built of stone throughout, the carving on which is very elaborate. It is surrounded by a verandah on carved pillars and an upper storey. The roof of the main building is a stone dome, and the verandahs are also roofed with stone, though in some places small domes have been inserted at a later date. Stairs on the east side lead up to the roof.

Inscriptions:—In Arabic character over the entrance to the court, and on the eleven tombs inside. Nawâb Isakhân died in A.H. 1054.

(8) Dughiranji Masjid or Amir Khusro Khân’s Masjid outside the town, was built in A.H. 997 (A.D. 1509) by Amir Khusro Khân. The foundation and plinth are of stone, but the rest of the structure is of brick. It is 98 feet long by 48 deep, and has three bays with one central and two smaller domes. The interior is lined with coloured tiles. The Mâhrâb or pulpit is of carved stone.

Inscriptions:—Over the Mâhrâb is an Arabic inscription, and there are others on the walls below the springers of the domes.

(9) Jâmi Masjid in the town of Tâštâ was begun in A.H. 1054 and completed in 1057 (A.D. 1644—1647) but the floor was not laid till 1068. The foundation and plinth are of stone, the rest of burnt coloured bricks. The roof is formed of ninety-two domes, three of which are very large and have their interiors lined with coloured tiles. It is 305 feet long by 170 feet deep.

Inscriptions:—Over the archways of the two principal domes, on the east and west sides, in Arabic character.

(10) Tomb of Mirzâ Tughral Beg, partially in ruins, was built in A.H. 1095 (A.D. 1684). It stands on a platform in the middle of a courtyard and is entirely of carved stone except the outer covering of the dome. It is 16 feet square outside, and the dome is supported by 12 pilasters and columns, and rises from an octagon.

Inscriptions:—On the tomb itself and over the north entrance in Arabic, and on the west side one in Persian.

2. —Haidarâbâd District.

2. Daulatpur in Moro Taluka, about 80 miles N. from Haidarâbâd:—Thul Rukhan, 8 miles S. E. from Daulatpur on the east side of the Haidarâbâd and Rohri postal road. This is a large Baudhâ dhâ, built of burnt brick and mud, and surrounded by a mound about 6 yards broad and 5 or 6 feet high. Above this the dhâ rises about 50 feet and has two bands of
pilasters, 20 in each storey, round the upper portion of the drum, which diminishes from 51 to about 46 feet 8 inches in diameter. The pilasters have moulded capitals and a cornice runs over them, but the top of the work has been ruined. The bricks measure 16” × 11” by 3”. There is no probable tradition of its origin or date.

3. Shāhpur Chakar, in Sākrand Tāluka. A mile S. E. from this are some tombs of the Mīrs of Khairpur.


3.—Shikarpur District.

5. Māyātar, 16 miles N. of Haidarābd.—(1) Jami Masjid, built a.h. 1218 (A.D. 1803) of brick with stone cornices and ornamented with carved stone and coloured tiles, about 86 feet by 32.

Inscription over the archway at entrance of the main central dome giving the date.

(2) Dargah of Pir Rukanshāh, built in a.h. 1179 (A.D. 1764-65) of brick and floored with tiles set in lime, 27 feet square.

(3) Darqah of Pir Hāshimshāh, built in a.h. 1175—similar to the preceding.

6. Mahī, in Kambar Tāluka, 6 miles N. E. from Kambar and 6 miles N. W. from Lārkāna: the kubā or tomb of Shāhu’l Muhammad Kalhora killed in a.h. 1030 (A.D. 1621) on the right bank of the Ghār canal. The kubā was erected to his memory by Miyān Ghulām Shāh Kalhora, a.h. 1188 (A.D. 1774). It is 15½ feet square and 35½ (?) feet high covered by a dome plastered outside with cheroli (burnt mica) plaster. The walls are faced with the usual coloured tiles—mostly fallen off. Inside are the tombs of Shāhu’l Muḥammad and his son Shāh Hassān.

7. Lārkāna:—The kubā of Shāh Bahāro on the bank of the Ghār canal close to the town. Shāh Bahāro held a military command under Miyān Nūr Muḥammad Kalhora, and died in a.h. 1148 (1735-36 a.d.), and Miyān Ghulām Shāh Kalhora, the son of Nūr Muḥammad, erected this tomb to his memory in a.h. 1188 (A.D. 1774). It stands on a platform 75 feet square and is 39 feet square and 47 feet high to the crown of the dome. The dome is covered with bluish grey and green coloured tiles. The walls are faced outside with coloured tiles.

Inscription:—On white glazed tiles is a bombastic Persian inscription containing the date 1188 a.h.

8. Sakar:—Mir Māsum’s Minar, begun in a.h. 1003 (A.D. 1594-95) and completed by Mir Buizing Manwar, son of Mir Māsum Shāh, in 1027 (A.D. 1618). It is built of good brick, is 84 feet in circumference at the bottom, and is surmounted by a dome.

Inscription:—Over the door on an oblong stone giving the date a.h. 1003, &c.

Beside it are the tombs of the Māsumi Sayyids, descendants of Mir Māsum. That of Mir Sāfai, the father of Mir Māsum, has several inscriptions, one of them bearing the date of his death, a.h. 991 (A.D. 1583).

Another near it, built in a.h. 1004, is octagonal with four arched entrances, those on the east and west having a cut-stone balcony over them. It is built of brick and decorated with coloured tiles. About 14 feet from the floor inside is a
gallery running round, and above it is an inscription running all round but consisting of quotations from the Quran, with a verse containing the date expressed in a phrase meaning "the abode of liberality"; there are also others over the small balconies.

Mir Māsum Shāh's own tomb bears an inscription giving the year of his death, A.H. 1014 (A.D. 1605-6).

9. Old Sakar. The tomb of Shāh Khairu'd-dīn (said to have been born at Bādgad a.h. 898, and died at Sakar 1027, i.e. A.D. 1492—1618, which is very improbable).¹

10. Drakhan, 30 miles west from Sakar; about a mile W. close to the Drakhan and Ratodero road are the Thahim Tombs, four large domed buildings built of brick and covered with glazed tiles. They are in memory of Sāheb Khān Thahim, Dilāwar Khān Thahim, both killed in battle near Garhi Yasim, of Jelāl Khān much ruined, and of Jāfīr Shāh.

11. Shikārpur. Tomb of Makh'dum Abdul Rahman built about 150 years ago, but restored in A.D. 1837, and more recently by the municipality. It is of brick and is about 21 feet square and 30 feet high.

12. Khānpur, 8 miles E. N. E. from Shikārpur. The Jami Idgah of Fakiru'd-dīn, said to have been built by Maghzael din Pathan some 400 or 500 years ago. It is of brick and mud, with four domes, but is now ruinous.

13. Mehar, 72 miles S. W. from Sakar. Tombs of Shāh Panjo (1730) and Sayqī Musani (1750); the dome of the latter fell in and was rebuilt about 75 years ago.

14. Got Kariya Mithozangi, Kakur Tāluka. About four miles from the village is the tomb of Miya Nasir Muhammad Kalhora, supposed to have been built in A.H. 1180 (A.D. 1718). With carved stone pillars, &c. The place is one of great sanctity and is surrounded by about 60 other kubas.

15. Bukerāni, about 5 miles S. a little west of Tando Alahyar. (1) Tomb of Mir Kaimshāh Koreshi, erected in A.H. 1216, of brick with coloured decoration.

Inscription on glazed tiles above doorway that Mir Kaimshāh died in A.H. 1215.

(2) Masjid of Pir Kaimshāh, 48 feet by 30, built in A.H. 1274.

(3) Tomb of Pir Fazīl Shāh, 30 feet square, erected in A.H. 1267.

Inscription stating that Makhudum Fazīl Koreshi died on the 1st Zu'l-haj, 1266.

16. Rohri. In an island in the river the tomb of Khwaja Khizir Ind Pir, has inscriptions in cameo.

17. Vijnā, 4 miles S. of Reti railway station, Ubauro Tāluka. A series of mounds marking the site of an old city, in which are found carved slabs, brick foundations, &c. Many of the mounds have been recently excavated for the building materials they contain (see Ind. Ant., vol. X., pp. 1—9).

¹ The returns are full of erroneous dates and measurements: no supervision has been exercised. One places a tomb 38½ feet square on a platform 19 feet 9 inches broad!
18. Sirwāḥi or Sirvai, 3 miles N. W. from Walhar station, 5 miles N. E. from Sabzalkot, and half a mile S. from New Sanjarpur. The site of a deserted city. The bricks and materials have been largely carried off for the Indus Valley Railway. It contains the Rozah of Hazrat Musa Nawāb.

19. Mirpur Khāṣ, 40 miles E. from Haidarābād. About 1½ mile N. or N. W. the Honourable J. Gibbs, in January 1859, excavated the base of a brick Thul. It is popularly known as “Kāhū jō Dārū” in which was found a vase of fine earthenware containing some pieces of crystal and amethyst. The vase is said to be now in Karachi Museum. A head in greenish stone was also found, and sent to the Museum by Sir Bartle Frere.

20. Nuh-Hotianī, about 3 miles N. W. from Uderalāl and 5 miles N. E. of the village of Khebrāni, which is 8 miles N. of Matāri. Dargah of Pir Nuh Hotianī, built in A.H. 1092 (A.D. 1681) of brick, about 24 feet square.


Inscription in Persian engraved on two stones imbedded in the wall on either side of the entrance to the ante-chamber of the dargah, giving date, &c.

22. Hāla, 35 miles N. of Haidarābād. (1) The shrine of Makhadum Nuh, built by Pir Muhammad Zamān in A.H. 1205 (A.D. 1790-91), of brick with coloured ornamentation. The foundation is of stone and the floor of glazed tiles. It measures 33 feet by 30 feet.

Inscription over the entrance to the dargah recording the names of the builder, mason, scribe, &c.

(2) Tomb of Makhadum Mir Maḥammad, built in A.H. 1210, of brick with coloured decorations on a stone foundation. It is about 25 feet square, and the floor is of glazed tiles.

Inscription over the entrance to the dargah recording that Mir Fateh Ali Khān Šultān desired that a splendid tomb be erected, and that a spirit informed the writer of the year in which it was built.

(3) Makhadum’s Másjid, 36½ feet by 20 feet, built in A.H. 1222, of brick also.

Inscription over the centre of the middle one of three archways at the entrance of the mosque stating that Mir Karamali constructed this mosque, and that a spirit informed the writer of the date in the words “The mosque of God which resembles the Kābā.”

23. Bhīshāh, 5 miles E. of Hāla. (1) Tomb of Shāh Abdul Latif, built in A.H. 1167 (A.D. 1758-54), of brick on stone foundations, and about 36 feet square.

Inscription over the doorway at entrance to the dargah stating that “when the tomb of Shāh Latif was erected by Sayyid Jamal he saw it splendidly adorned and called it ‘the tomb of Latif full of heavenly light.’”

(2) Tomb of Pir Habīb Shāh, built A.H. 1221, is 29 feet 6 inches square.

Inscription over the doorway at the entrance to the dargah “Death is a bridge that leads us to our friends.”

(3) Tomb of Pir Kaimdīn and Latif Ali, erected in A.H. 1238.
Inscription over the doorway at the entrance to the dargah stating that
"it was erected by Abdul Rahim, mason of Haidarabād and son of Haider,
a resident of Nasarpur, and Punu Faqir Walad Ishak, in 1238."

24. Bilali, 6 miles N. of Hāla. Pir Bilal built A.H. 1168 (A.D. 1754-55) of
brick, 32 feet 6 inches square.
Inscription in Arabic, painted round the doorway.

26 feet by 27 feet, built of brick, on a stone foundation and ornamented on the
inside with carved stone and outside with coloured tiles.
Inscription over the doorway at the entrance to the dargah giving the
date of its erection as A.H. 1210.

26. Kāmāro, 6 or 7 miles E. of Tando Allahyar, which is 24 miles E. of
Haidarabād. (1) Pak Sanghar Lorāo, 14 feet 3 inches square, built about A.H.
900 (A.D. 1495) of brick.
(2) Tomb of Pir Ashrafshāh, 15½ feet by 14½ feet, built of brick with
coloured tile facings, built A.H. 1234.

27. Morianī, 18 miles N. E. of Tando Allāhyar. Mashaik Hoti, 20 feet
square, built A.H. 894 (1489 A.D.) of brick, with coloured decoration.

4.—Thar and ParKar Districts.

28. Baharai, 3 miles N. E. from Umarkot. A temple of Mahādeva, built of
stone. In A.D. 1790 a certain Brāhmaṇ of Umarkot, who used to send out his cows
to graze in the vicinity, observing that one of them gave no milk for some days
continuously, accused the herd of dishonesty. The latter denied the charge, and
next day reported that while driving the cows home in the evening he observed
the cow stop at a certain place, and the milk to flow of itself. The owner
went next day to the place himself and ascertained the truth of the statement.
At night he said a spirit appeared to him in a dream and informed him that a
Līṅga was buried at the spot, and if he erected a temple there he would never
come to want. This he did with the aid of the Sōdas,—then influential here.
The temple is annually visited by large numbers of Hindus from Umarkot: it is
only about 12 feet square. The same story is told of many temples.

29. Haro, 24 miles N. E. from Viravā, Nagar Tāluka. A Jaina temple about
125 feet by 100 feet, built of marble. It is related that about five hundred years
ago one Mānag Oswāl of Pari-Nagar went to Pātan to make purchases, and was in-
formed in a dream by a spirit that there was an image buried beneath the house
of a certain Musalmān, which he should try to secure. Having succeeded in
this he brought it to Pari-Nagar, where the spirit again appeared and ordered him
to procure two calves and have a cart made of the wood of the nīm (Margosa)
tree, and placing the image on it to move on without looking behind. On reach-
ing the place where the temple now stands the cart broke down, and being fa-
tigued he fell asleep, to be informed by the spirit that both marble and treasure
were buried where this had occurred and that he should send for workmen and
build a temple worthy of the idol, which is worshipped under the name of Gaurī.
It was built in Samvat 1432 (A.D. 1375-76). In A.D. 1835 the image disappeared.
The temple is visited by Jainas and others.
30. Bhôdëśvar, 4 miles N. N. W. from Nagar Pârkar. (1) A tank 400 feet by 200, said to have been excavated in the reign of Bhôda Parmâra, son of prince Jeso Parmâra, who was induced by the Brâhmans to sacrifice his son to the goddess of the city in order that the tank might retain the water. (2) A mosque about 20 feet by 12, said to be of the same age.

31. Sirewari, 10 miles N. from Khiprâ. A mosque about 40 feet by 12 feet, built of brick by Tâj Muhammad about a century ago.

32. Near Khiprâ, 3 miles to the N. W. of it, at Kubah, a mosque about 40 feet by 12 feet, called Jamâ, built by wife of Ghulâm Shâh Kalhora, last century.

33. Chotiari, 14 miles E. from Sanghar. A mosque about 30 feet by 15 feet, of brick, about the same age as the last.

34. Dher Mitha Faqir, 12 miles S. W. from Khiprâ. Shrine of Mitha Faqir, erected about a century ago by his followers.

35. Giror, 25 miles N. W. from Umarkot. The shrine of Abdûl Rahim, erected of brick by Mir Bijar Khân scarcely a century ago, is about 16 feet square.

36. Nawâkot, 40 miles S. W. from Umarkôt. (1) Shrine of Razi Shâh, 30 feet by 15 feet, built by his followers about 35 years ago. (2) Fort erected by Mir Murad Ali, about 50 years ago.

37. Ramjago, 24 miles W. from Umarkot. Tomb of Mir Mubârak Khân Talpur, 20 feet square, built of grey stone and painted inside. It is about 150 years old.

38. Juariaasar, 25 miles W. S. W. from Umarkot. Tomb of Walídâd Mari, 16 feet square, of brick, about the same age.

39. Hasan Bagban, 26 miles W. from Umarkot. Tomb of Hasan Bagban, 50 feet by 14 and 20 feet high, built of brick about 200 years ago.

40. Virawâ, lat. 24° 31’ N., long. 70° 50’ E. The ruins of Pari-Nagara are close by. It is said to have been founded in A.D. 456 by one Jeso Parmâr of Bâlmir, and is supposed to have been destroyed by the Muhammadans. Among the ruins are the remains of many Jaina temples, some of them still partially standing, with beautifully executed sculptures. They are built of white marble.
XXV.—KACHH.

1. Bhadrēśvar, 12 miles E.N.E. from Mundra: (1) The large Jaina temple of Jagaduṣhā, outside the village, has been largely rebuilt and repaired at different times: on the walls and pillars are some Inscriptions, but only very partially legible (see Archæol. Report W. Ind., vol. II). (2) Two old mosques, one much buried up in the sand, the other in tolerable repair. (3) Beside an old kund is a temple of Mātā Asāpurā; and on a broken pillar is an Inscription dated Sam. 1358 (A.D. 1302). (4) The Dargah of Pir Lal Shobhāb has an old Arabic inscription along the upper course of the wall. The foundations of the old city of Bhadravatī extend over a large area close to the modern town (Archæol. Report W. Ind., vol. II).

2. Bhuvād, 7 miles N.N.E. from Bhadrēśvar: An early temple of Bhuvaṇēśvar Mahādēva of which the shrine has fallen, but the maṇḍapa still remains, and is a good example of the early Kachh style. It bears an Inscription, very illegible, but dated Sam. 1246 (A.D. 1190).

3. Vīra, 6 miles E. from Bhadrēśvar: The kubā or domed tomb of Pir Jādia, a Sayyid from Sindh, built by Naiy Pūnjā, about 250 years ago. The temple of Yōginidēvi, rebuilt by Gūriji Motichand of Anjār, about 30 years ago; śrāddha ceremonies are performed at the kund by the Hindus of surrounding villages.

4. Anjār, 16 miles N.E. from Bhadrēśvar, and 22 S.E. from Bhuj: No remains of much interest, most of the temples, &c., having been rebuilt after the earthquake of 1819. It contains the Sthānus or sacred places (1) of Ajayapāl—said to have been a prince of Ajmir (Tod's Rājasthān, vol. I, p. 205n); the head of the Maṭh has a copper-plate grant of Sam. 1673, and two others: (2) of Jēsal or Jēsar Pir, said to have been a notorious freebooter, who was reclaimed by Turi, a Kāthi woman: (3) Temples of Wāukal Mātā, Mahādēva Bāḍēśvar, Ambā Mātā, and Māhanrāi,—but of little interest.

5. Barāi, near Mundra: Temple of Mahādēva Nilakanṭha, built in 1668 A.D. The linga is said to have been brought from Bhadrēśvar.

6. Gēḍi, 13 miles N.E. from Rāpur (lat. 23° 44' N., long. 70° 45' E.): said to be the ancient Vairātanagar; old coins are found about the locality. (1) Mālan Vāv, of which the pillars are half buried in the ground and the well overgrown with trees; an inscription, said to have belonged to it, lies in the temple of Achalēśvar, and is dated in 1476 A.D. (2) Temple of Mahādēva Achalēśvar, said to be about 300 years old, but built on an older site by a Sāchhā Bhrāman. (3) Temple of Lakshminārayan, built in 1841, on the site of one destroyed by the earthquake; some of the old images remain; and in a niche over a Gaṇapati is an inscription of Sam. 1675. (4) Temple of Mahāvīra, containing images of Adiśvar dated Sam. 1534, and of Śāntināth dated Sam. 1925. (5) On an image of a Kshētrapāla in the bazar is the date Sam. 1268. The tomb of Ashaba Pir is only a platform with tombs on it.

7. Rav, 9 miles S.W. from Gēḍi: The temple of Ravēchī Mātā, built by Sāmābāi Mātā, the priestess, in 1822 A.D., on the site of a very old one, and at a cost of 24,000 koris; the temple maintains about 500 cows and feeds all tra-
vellers. On a pâliyâ is the date Saïn. 1328 “when Arjunadêva of Anahillapattan reigned through his viceroy Maladêva.” The temple stands on the verge of a fine kûnd.

8. Mêvâñâ, 14 miles N.E. from Gêdî: The old site is to the north of the village, and there are two caverns in the hill.

9. Kanthkôt, 16 miles S.W. from Rav and 36 N.E. from Anjâr: (1) A Jaina temple of the 13th century, much ruined and having some abraded Inscriptions, one dated Saïn. 1340. (2) Temple of Sûrya, containing an image of that god. (3) Temple of Kauñadânâtha, a neat small shrine on the site of the old one destroyed by the earthquake; it belongs to the Kânphaṭa sect.

10. Varûn, 25 miles S.E. from Gêdî and 24 E.N.E. from Chitrôd: On the edge of the Rañ is an old temple said to date from the time of Mûlârâja. It is small, with three porches. In repairs executed in 1851 an inscription is said to have been plastered over.

11. Chitrôd, 13 miles E.S.E. from Kanthkôt: Four old and much dilapidated temples at Mêwâsä, about a mile to the north, have been sculptured. The temple of Mahâdêva, at the ruins of Bêti, a mile east of Mêwâsä, has an inscription of Saïn. 1559.

12. Lakañâya, 11 miles S.E. from Kanthkôt, and 8 S.W. from Chitrôd: Minar built by Jâdêjâ Dêvaji in 1760, on a platform; it is octagonal, and said to be about 10 ft. in diameter and 44 ft. high, with balconies and a dome.

13. Katariyâ, 5 miles S.E. from Lakañâya: A small temple of Mahâdêva Bhadêsvara on the west of the village, erected in 1663, by a Bhatiya. Pâliyas of Sattî on the bank of the kûnd bear dates Saïn. 1684, 1764, &c. The Jaina temple in the bazar is deeply buried in the earth and dilapidated, but has been richly carved.

14. Sikarpur, 4 miles S.E. from Katariyâ: The tombs of the Pir's Pâthâ, Gébanshâh, Mûltâni, and Ashâbah are of no interest.

15. Manfara, 7 miles W. from Kanthkôt: A temple and monastery.

16. Sikrâ, 15 miles S.W. from Kanthkôt and 3 W.N.W. from Bhachau: The ruined temple of Kâgêsvara; two tombs of Momana Kunjis built in 1667, of good workmanship; a Pir's tomb on the site of the old town; and a fine Jaina temple of Vasapuja, built in 1717; also some old pâliyas.

17. Kôtâi, 13 miles N. from Bhuj: A fine old temple attributed to Lâkhâ Phulâni, and well worth preserving; also others more dilapidated, but all of considerable age, perhaps of about the 10th century (Archaeol. Reports, vol. II).

18. Bhuj, the capital: (1) The tombs of the Râos, much injured by the earthquake in 1819, but several of them are deserving of repair and preservation. In the tomb or Chhatri of Bhârmalji is a pâliyâ bearing an inscription commemorating the Sattî of Bâi Sri Lilâvatî, daughter of Mandalka of Jûnâgâdh, in Saïn. 1688. The Chhatri was erected in Saïn. 1714. Another inscription in the Chhatri of Prâgmalji gives the date of his death in Saïn. 1772, Saka 1687; and states that he married the wife of Râo Râval Singh of Idar. (2) The old palace has some good architectural details. (3) The mosque inside the gate is of some interest. (4) There are temples of Suvarñarâya, Kalyanêsvara, Swamandâp, &c.
18. Khédá, 11 miles S. from Bhuj and 18 N. from Mundra: said to have been the capital of Lákhá Phulání. The vimána of a very fine temple of about the 10th century remains, and is well worth preservation; the mandapa was thrown down by the earthquake (see *Archaol. Rep.*, vol. II.). Near the town is a fine modern tomb and other buildings raised by Ghulám Ali Sháh Kádívád since A.D. 1792; they belong to the Khojahs or Shíah-Imámi-Isma'íli sects introduced into Gujarát by Sudru'd-dín; they reverence Ali and Fatima, their sons Hasan and Husain, and Muḥammad, of whom they have representations but without faces.

19. Mándáví, 23 miles W. from Mundra and 24 S.W. from Khédá: (1) Temple of Sundarvar, belonging to the Vaishnava sect, built by the Darbár in Saṃ. 1631, but is going to decay; the mandapa is domed and surrounded by parapet walls. (2) Ránsévara, built by Kamábái, the sister of Bhármalji, in Saṃ. 1684; it is larger and finer than Sundarvar, the dome being supported by 16 pillars; it is a Saiva shrine. (3) Láksñámárayána, built by Séth Tópan in Saṃ. 1664, and is larger than the others. (4) Ráncchóddi Mahárája, of the Vallabhácháráya sect, is of two storeys. (5) Qáziwáli Masjid, Saṃ. 1663, ruined by the earthquake. (6) Jámí' masjid, Saṃ. 1660, built of materials from a Hindu temple, but also ruined; neither mosque was of much pretensions.

20. Gundiyáli, 3 miles S.E. from Mándáví: Temple of Rával Pir, built by two Séths in 1820, on the shore, and visited by Hindus and Musalmans at the annual fair.

21. Bagádá, 7 miles N.W. from Bhadrásvar: between this village and Vághorá is a small temple of Phulésvara, rebuilt about 1838; also the Séllára step-well, restored in 1854.

22. Gódhrá, 8 miles N.W. from Mándáví: The town was built in 1609; the temple of Chaturbhujarāya, Saṃ. 1776, and another smaller one, Saṃ. 1751, are of little interest.

23. Vińján, formerly Káñchibá-páṭṭán, 2 miles W. from the present village, was a place of importance, and coins are sometimes found on the site, where also is a shrine of Kálliká Mátá. The temple of Rákhésvara Mahádéva, at Vińján, is 45 ft. by 35 ft., built of hard yellow stone, Saṃ. 1688.


25. Lákhádá, 16 miles S.E. from Guntrí and 18 W. from Bhuj: Near it and Mánjál, another village to the S.W., is Puvrágad or Paddhargadh, an ancient fort, said to have been built by Puvrá Gáháni, the nephew of Lákhá Phulání. The walls are 2855 yards in circuit. The larger palace is about 55 ft. square and 20 high, built of large blocks of stone and with considerable taste; it is of two storeys, and the upper was supported by 84 round pillars, about 7 ft. high and mostly of single blocks of stone, having square capitals ornamented with the heads of men and animals. The porch and colonnade in front are carved. The area in the centre is open to the sky. The smaller palace, called Addhátfáro, is about 40 ft. long by 23 wide, of one storey, with front and pillars carved, but inferior to the larger one. The Mint is a heap of ruins, but there is a small building in the enclosure which has perhaps been a temple. The
gateway on the west is a very narrow one. Near it is a fine old Śaiva temple, similar to the one at Khēdā, with sculptures. To the west of the fort are two temples of the Mēghavālas or Dhēdā, now in ruins; one of them is on a platform, 70 ft. by 50; it has pillars 10 ft. high supporting a very fine dome; and the shrine door is richly sculptured. The other is quite a ruin. These ruins are probably of about the same age as the remains at Khēdā and at Bhumli in Kāthiāwād (a).

26. Kōṭhārā, 9 miles N.W. from Viṅjān: The great Jaina temple of Sāntināthā, built in 1852, at a cost of 16 lakhs of ḫorā, is similar to that of Hathisingh at Ahmadābād.

27. Dhūndhar, 27 miles N.W. from Bhuj and 12 E.N.E. from Guntri: The chief seat of the Kāṇṭhaṭās, with a small temple of Dharmanāthā the founder of the sect, and other buildings, on a hill 1268 feet high.

28. Kōrā, 24 miles W.N.W. from Guntri and 5 N.W. from Maḍh: The ruins of the mēdi or house of Pir Aliyājī, of little interest.

29. Mātā-no Maḍh: on a hill to the north-east is a small temple to Āśāpurā, built about 1745. At the top of a hill called Jāgrā Dungar, 2 miles to the north, is a small cavern dedicated to Āśāpurā. The temple of Āśāpurā at Maḍh is said to have been founded in the 13th century, but was destroyed by the earthquake, and rebuilt in 1824; it has a pradakṣiṇa and is 58 feet long by 32 wide. The Kāpiḍī sect of ascetics are devotees of Āśāpurā, who is the Kuladēvatā of the Jādejā clan. The temple and kund of Chācharā are partly hewn out of the sandstone rock; the water is charged with sulphates and used in the manufacture of alum.

30. Pāṭgadh or Vāgham Chāvadā's gadh, 10 miles N. of Kōrā and near Sairā and Arajā: the site of an ancient city extending about 2 miles along the banks of the stream, with two forts; much of the materials have been carried off to build the town of Lakhpat. To the west of the site is a cave with a hall 35 feet long by 30 wide, the roof supported by two 16-sided pillars with capitals, their shafts being 8 feet high; to the right is a room 12 feet square with a carved door, and beyond it is a third, while a fourth is in the back of the hall. The temple of Katesvarā was rebuilt in 1825; on the east of it is the kund with stone steps. The temple of Kalika Mātā was rebuilt in 1839 of old materials (a).

31. Lakhpat, 6 miles W. of Saira: The kubā of Gosa Muḥammad, begun in 1855, on a platform 54 feet square and 7 high, is octagonal and about 35 ft. in diameter, of black stone and richly carved, with fine stone lattice work; it is floored with marble and has a marble canopy over the grave.

32. Chher, 7 miles S.W. from Lakhpat: The kubā of Lal-Chhatta is of brick and not noteworthy.

33. Rakanap, 4 miles N.E. of Amara, on the north bank of the river Kinnar and the south side of the Sanandhāro: the ruins of an ancient town, extending for more than a mile, with heaps of ruined temples and other buildings. The tomb of Kara Kāsim is a mile west of Amārā; he is worshipped by both Hindus and Muḥammadans, and a legend is told of him, which would identify him with Muḥammad bin Kāsim, 712 A.D. (a).

34. Nārāyansar, 18 miles S.W. from Lakhpat and 26 W. by N. from Maḍh: a place of reputed sanctity, and a rival to Dwārakā. The temples were
erected by a Rāṇī of Rāo Dēsali I. in Sām. 1780 (A.D. 1734), and are of considerable splendour. That of Trikamārāya is 72 feet long by 68 wide; it has three porches and a maṇḍapa, supported by pillars 12 ft. high with capitals, and having cusped arches between; the domes are carved; the doors are plated with silver; the image is of black marble on a śīhādana of silver work, and over it are 40 gold and silver chhatras. In the same enclosure are temples to Kalyāṇārāya, Lakshmi, Dwārakānātha or Raṃchhādajī, Gōvardhananātha, Ādīnārāyan and Lakshminārāyaṇa, with inscriptions of Sām. 1790 and 1797.

35. Kōṭēśvar, close to Nārāyansār: On a mound to the N.W. is a walled enclosure with a temple of Kōṭēśvara Mahaḍēva, built, or rather rebuilt, in 1820; beside it is a smaller one to Kalyānēśvara; at the pier is the Gayākunḍ: also the temples of Nilakanṭha, Kanakēśvara or Jag Dado, and Rupēśvāra.
XXVI.—BERÁR, OR HYDERABAD ASSIGNED DISTRICTS.

I.—WUN DISTRICT.

1. Yeotmal. Temple of Śrī Kēḍārēsvara Svāmī, about 270 yards from the town on the west bank of a stream. A sabhāmaṇḍapa is added in front, making the whole 40 feet in length. The roof is supported by 18 pillars with carved bases and capitals, and on 2 are figures of elephants. The jambs and lintel of the door are sculptured and there is an ornamental niche on each side the entrance. It is built of black cut stone and is of the kind usually styled Hemāḍpanti. It may be 500 years old. The dome is still entire.

2. Lōhāra, about 2½ miles from Yeotmal on the road leading to Darwā. The temple of Śrī Lōhārēsvara is a Hemāḍpanti one with a sabhāmaṇḍapa, the roof supported by 18 pillars, 6 of which are carved with human and other figures. The dome and roof of the sabhāmaṇḍapa are out of repair. It is supposed to be about 500 years old (a).


II.—WUN TĀLUKA.

4. Jagad, 14 miles S. of Wun. The Hemāḍpanti temple of Śrī Jagadaṁbā, now empty, is 66 feet in length, the roof supported by 22 pillars, most of them well sculptured. The outside walls are also elaborately sculptured with images, &c. Tradition says the image was taken out by Aurangzeb (a).

5. Pandardēvi, a waste village about 22 miles W. of Wun. A Hemāḍpanti temple partly in ruins. The roof has been supported by columns, of which 34 still remain. It was also elaborately sculptured on the outer walls (a).

III.—DARWĀ TĀLUKA.

5. Larkhēd, about 10 miles E. from Darwā. Hemāḍpanti black stone temple of Śrī Lakshēsvara Mahādeva, about 3 furlongs south of the village. It has a sabhāmaṇḍapa and is about 82 feet in length. The roof is supported by 16 round, octagonal and square pillars with figures carved upon them. It is partially ruined.

6. Dudhgām, 2 miles E. of Darwā. A black stone Hemāḍpanti temple of Śrī Paśchalingēsvara Mahādeva, to the south of the village, has a dome and sabhāmaṇḍapa and is about 55 feet in total length. The roof is supported by 18 columns. There are niches in the walls, and the building is partly ruined (a).

7. Pathrot, about 50 miles E. of Darwā. The Hemāḍpanti temple of Śrī Dēvi Lakshmijī, 1¼ furlongs to the west of the village, with a sabhāmaṇḍapa, 48 feet in length over all, with 16 columns supporting the roof. It is a plain building and was repaired about 150 years ago.

8. Warud, 10 miles W. of Darwā. Hemāḍpanti temple of Śrī Mahādeva with a sabhāmaṇḍapa about 34 feet over all, with 16 columns supporting the roof. It was repaired about 80 years ago.

9. Satephul, 13 miles N. from Darwā. Temple of Śrī Kapilēsvara Mahādeva, with sabhāmaṇḍapa, 48 feet in length over all, the roof supported by 18 pillars and pilasters, and with sculptures on both sides of the entrance (a).

Inscriptions:—Some on the walls, but much abraded.
10. Soniwarona, 16 miles N. of Darwâ. A Hemâdpanti Sâiva temple with a sabhâmândapa, about 38 feet over all. The roof is supported by 12 octagonal pillars and pilasters.

11. Jawalâwâ, 9 miles N. of Darwâ. A partially ruined Hemâdpanti Sâiva temple, with a sabhâmândapa. The roof is supported by 8 carved pillars and 4 pilasters. In the sabhâmândapa is carved a tortoise.

12. Nimbhâ, 9 miles E. of Darwâ. A brick temple of Sîrtâtâraya about 1½ mile to the south-west of the village, built by Janârdan Bharti, Mahant of Mahor, about 250 years ago. It is about 60 feet over all and has an underground hall. The roof is supported by 12 pillars and 4 pilasters and has some sculptures on the walls on both sides of the entrance to the underground court. In the underground hall are figures of Dattâraya and the ten avatâras. The place is sacred for the performance of śrâddhas (a).

13. Mahâgâwâ, 13 miles S. of Darwâ. Temple of Sîr Kâmléśvara Mahâdêva, a quarter mile north of the village, with a sabhâmândapa, about 51 feet in length over all. The roof is supported by 18 octagonal well-carved pillars and pilasters. On both sides of the entrance are sculptures, and the Nandi is locally regarded as a fine piece of sculpture (a).

14. Dabari, 25 miles S. of Darwâ. A Hemâdpanti temple of Sîr Omkârâśvara, with a sabhâmândapa and two adjuncts, about 68 feet in total length, and with 28 pillars supporting the roof. The sabhâmândapa has a low screen wall round it. In front is a dîplâna and a samâdh or tomb, sculptured with monkeys.

15. Lak, 6 miles S. of Darwâ. A Hemâdpanti Sâiva temple, about 33 feet in length, the roof supported by 20 plain pillars and pilasters. It is a "twin" temple, i.e., there are two shrines facing each other with a sabhâmândapa between. The one is covered by an octagonal dome and the other by a terraced roof. It is partly in ruins.

4.—KEHALPUR TÂLUKA.

16. Kâp, 30 miles W. of Pândarkaura. Temple of Sîr Kâpesvâra, an octagonal temple with a sabhâmândapa, 52 feet in length, the roof supported by 28 pillars and pilasters. About 130 years old.

17. Kurad, 14 miles W. of Pândarkaura. Sâiva temple about a century old, with a sabhâmândapa and sunk shrine. The walls are of stone and the roof, brick.

18. Ravairi, 28 miles N. of Pândarkaura. Partly ruined temple of Sîva, about 50 feet long, with 16 pillars, supposed to be 500 years old.

II.—AMARAVATI DISTRICT.¹

1.—AMARAVATI TÂLUKA.

1. Amarâvâti. Two temples of Bhavânî, one said to be 1000 years old, the other 125, built of stone; a temple of Bâlâjî and five others (a).

2. Wasoda. Sâiva temple, said to be 350 years old.

¹ From the Deputy Commissioner's return. No dimensions, character, or any detailed information such as is most wanted,—not even the localities of the different villages,—are given in this return.
3. Kolhápur, 16 miles W. of Amaravati (lat. 20° 55' N., long. 77° 32' E.). Temples of Uméśvara, Kaléśvara and another, over a century old; also a temple of Hanuman and five others, and a mosque. This is a famous Jaina tirtha (a).

4. Badnérá Bibi, railway station for Amaravati and Itichpur: 5 miles south of the former fort; temple of Bhavání and two havélis.

2.—Murtizapur Taluka.

6. Nawsálá: Brick temple of Vishnú, said to be 200 years old.
7. Lakhpuri: Brick temple of Siva.
8. Hathgánw: A mosque about 150 years old.
9. Kuram, 3 miles S. from the railway station of the same name. Temple of Keshu Bharthi, about 200 years old; and one of Bhavání, of last century.
11. Karińjá, 10 miles S. from Kamargánw. Havéli of Rámaji Náyak about 200 years old; also four temples of Siva, one of Víthóbá, two of Bhavání, two of Máruti, one of Kesho Mandir, one of Jagannátha, one of Umádevá, one of Prabhu Svámí, one of Bábúji Bábá; a dargah of Kábir Sáheb; three temples of Vasúji; two mosques and several havélis of various ages. The carved woodwork of some of the old buildings is much admired (a). (Information very defective.)

3.—Chandur Taluka.

13. Tulégánw, 12 miles S.E. from Chandur. (?) Mosque of brick, about 200 years old. The ruins of many fine houses and temples attest the by-gone prosperity of this place (a).

4.—Morsi Taluka.

15. Hiwar Khédt, on the Wardhá, 5 miles N.E. from Morsi: A temple of Báláji.
17. Ridhpur, 16 miles S.W. from Morsi: The Rájmaṭh, or principal establishment of the Mánbháus, and temple of Rámaçandra.
18. Sendurjana, 22 miles E.N.E. from Amaravati. A splendid well, known as the Gáíkwád’s, about a mile from the town. Also ruins of a small masjid similar to that at Fatekhelda, and a Hemádpanti temple (a).
19. Sálbáldi on the Maru, 5 miles N. of Morsi, where Sítá is said to have borne Lava and Kuśa, and where Válmití was released from his entombment by Nárada. It has a hot and a very cold spring.
III.—ILICHPUR DISTRICT.

1.—ILICHPUR TALUKA.

1. Iluchpur, said to have been founded by Râja Îî in Saîm. 1115. (1) Dulla Bahimânû’s dargah (assassinated about 1370 A.D.), on the bank of the Bichhan, from which a chabutra 35 feet high has been built: on this are 11 bastions and 4 gates. The building covering the tomb has silver doors. Government gives an annual grant of Rs. 464 besides the village of Kândlî, which was given in Jâghir by Nizâm Ali in the time of Ismâîl Khân. The dargah and enclosure were built by Safdar Khân Sistânî, who ruled Berâr for forty years in the name of Alau’d-dîn Hasan Shâh Kangoh (Gangu) in a.h. 772 (A.D. 1370-71). On the left hand when approaching this dargah is another built by Safdar Khân for himself. On the right hand side of the second court round this dargah is a mosque built in a.h. 1130 (A.D. 1718).

On the right hand side stands a mosque built in 1130 A.H. (circ. A.D. 1718) by Mansûr Khân (âliâs Miyân Manzur), who ruled Iluchpur in the days of Muhammad Farukh Shâh. This was built of lime and bricks, and remaining without repairs it fell into ruins. It was afterwards rebuilt of stone by Nawâb Muhammad Ghulâm Hasan Khân, who gave a prayer-carpet, which remains to this day. Over the doorway is an inscription composed by the Nawâb’s head munshi, Râjâ Sharai, and carved on a marble slab by Hirâ Lâl, now a pensioner on the bounty of the Begam of Bhopâl.

The inscription runs:

msâb ðççû msâb ðççû
dr zbrt ghm fgh dhn
dbrdât r âhtnd mtn
slâ târîh gft ânt nûb

which being freely translated runs thus:

“This mosque is like to the mosque of Aksa; in this land of our pilgrimage, an abour of religion: with zeal and strong faith was it built by Nawâb Hasan Khân: the date of its year God unseen proclaimed ‘The place of obeisance for angels on earth.”

The outer court was built by the two Bhoîslâs, Râjâ Raghuji and his brother Mådhuji. Mådhuji, displeased with his brother, had come to Iluchpur, and, in the company of Nawâb Muhammad Ismâîl Khân, used to visit the dargah. One day he ventured to remonstrate with the Nawâb on his useless liberality at the dargah in gifts to high and low: to which the pious Nawâb made answer that he looked for his reward in another world. Two or three days after this, on their way back from the dargah, the two passed by the Chauk mosque. Here there lay in wait assassins, sent by Raghuji, to dispose of his brother. They struck at Mådhuji with their swords, and then, fearing a flight. Muhammad Rustam, the Nawâb’s physician, sewed up the wounds, and with healing ointments brought back Mådhuji to health again. He straightway repented him of his untimely criticism, and made his offering also at the dargah. Not content with

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1 Alau’d-dîn Hasan Shâh Bâhmanî died a.h. 759.
this, he vowed that if ever he reigned at Nágpur, he would build a new enclosure for the dargah. He kept his word and (about A.D. 1780) he began the third court, setting, as superintendents over the work, Iz-ud-dín Darogah, and Jhám Sing Killádár of Gawilgarh.

To this enclosure there are five handsome gateways, two in the west and one in each of the other walls. The east gate, which was built in 1192 A.H. (circ. A.D. 1778), has a flight of stone steps on either side leading to a broad barah-dari (or covered outlook) at the top. Half way up each flight is a small domed halting place. The barah-dari has six window places and two doorways, and is surmounted by four small minars.

The inscription on the gate is:

اوج این بارگا حاکم دین
کد شیاں برڈش نہد جبین
ساخت تعمیر شیخ امیرالدین
ایندک دراویہ پہلت ہوئی
1192

which may be thus translated:

"In faith and certainty know that it is higher than the sky, (is) the summit of this court of the lord of religion, Sháh Rahmán, Gházi, who died in battle, a man at whose door even kings bow their foreheads: at the order of Rájá Mândhuji, Sheik Amr-ud-dín raised the building: a messenger said to me, look and say, 'This is the gate of lofty paradise.'"

The south gate, built three years after the east gate, is surmounted by a barah-dari, with four minars. Its inscription runs thus:

قطع
از طفیل شاہ رحمان درهم آل اللہ شیخ
ساخت زین قطع دی جنن نفان

In English: "Through the favour of Sháh Rahmán, crowning pearl among kings, Rájá Mândhuji in this world attained his desire: through the endeavours of Sheikh Iz-ud-dín, in conjunction with Jhám Sing, a right celestial door hath been erected here."

Like to the south gate, but smaller, and with solid minars, is one of the west gates; while the second gate on the western side is the large entrance gate, in front of which the Bichhan river flows. The gate has no flights of steps, nor barah-dari, and only two minars. These two gates were built in the years 1190 A.H. and 1192 A.H. (1776 and 1778). The inscription on the large entrance gate stands thus:

قطع تاریخ بر دروازہ دکرگا حضرت شاہ عبدالرحمان غازی خودبند جانب غنی

متصل رود نہیں قیاد رہ
This inscription may be thus rendered:

"The scroll of the date for the gateway of the dargah of Hazrat Shâh Abd- ul Rahmân, Ghâzi, pure be his soul! on the west side by the Bichhan river looking towards the Kibla.

"The (funeral) garden of Rahmân, Ghâzi, light of the country of Berâr, on its pavement Râjâ Mâdhujî built a strong structure. When Jhâm Sing gave to Iz-ud-dîn the royal order for it, the year 1190 A.H. (A.D. 1776) was beginning. For the date I wrote on the tablet of my mind: there came a voice from heaven, 'Its name is noted for the breadth.'"

The inscription on the smaller west gate runs thus:

٥٠ اذّ بَيِّنُوا لَهُمَا رَحْمَةً ١١٩٢

In English it runs:

"O God, merciful and gracious.
Friday [date and month omitted], 1192."

These four gates were built by Mâdhujî Bhoîslâ, but the fifth gate, that on the northern wall, was built in 1780 by his brother Raghujî. As his agent, Raghujî employed Mir Mahdi, who six years afterwards began to build the archway; this gate, however, was not finished.

The inscription runs thus:

بسم الله الرحمن الرحيم

شكور إيزد جهان آراى را ك تعمير دراى ز عوده معتدان و بزرگان خدا جربى

حضرت شاه ميدا للرحمان نازى باتبى بندى درگاه الهى مى راج رگوجى بى بوسدى

اصمراه عبر مهدى اتمام يامى سندا ١١٩٥ يکهزا ز وکست ونودرینچ بجربى

which may be thus translated:

"Praise be to the Eternal, the world Adorner; inasmuch as through the good fortune of Mahârâja Raghujî Bhoîslâ, a servant in God's court, and with the aid of Mir Mahdi, the erection of this gate was completed (the gate) of Shâh Abd-ul Rahmân, Ghâzi, foremost among God-seeking believers (i.e., bondsmen to God) and nobles."

On the inner side of the entrance gate, there stands this inscription:

"Mâdhujî built this enclosure of Rahmân Shâh. Sheikh Iz-ud-dîn and Jhâm Sing in a few years completed the portico of the dargah, high and lofty; in 1190 Hijri was the building made, vying with the sky in pomp and splendour. O God! safely was this structure raised, to be a remembrance as long as the sun and moon may last."
The Persian is as follows:

In the first court, by the tomb of Dulla Rahmân, stands an old barna tree (Oratava tapia), dry for eight months out of the twelve: while in front of the mosque stands a mulsari tree (Mimusops elengi), also very old.

In the large third court, enclosed by Mâdhujî Bhoânsî, are the graves of many forgotten nobles. One of these is very handsome. It is of sand-stone, with grated windows and varied tracery work. The two grave stones are of trap rock, and are probably those of some noble and his wife.

Beside the buildings already mentioned are those on the right hand side of the entrance gateway. Of these, the only one worthy of notice is a domed tomb built to the memory of Shams-ud-din, tutor to Dulla Rahmân Shâh. This also has a grated window.

The lamp towers which overlook the Bichhan stream, the clock-house, &c., are all very recent: and indeed nearly all the buildings clustered together around the large entrance gate are interesting rather by reason of their history than of their architectural beauty.

Close outside the courtyard of Dulla Rahmân's tomb, and within the wall that runs down to the river, a spot is shown where Râjâ Îl, the founder of Ilichpur, is said to be buried. On the other side of the Bichhan river, towards the city, stands a large handsome sand-stone domed tomb, built by a horse-merchant of the time of Aurangzeb for him. He died elsewhere, however, and the gumbaz was afterwards cursed by a Fakir. Further away across the Bichhan, and in the opposite direction, stands the gumbaz of Moni-Joni. It also is built of sand-stone: the dome is high and indeed starts with being a cylinder rather than a dome. It is also slightly unsymmetrical, as though settlement had taken place: no crack in the wall, however, can be found to corroborate this supposition. The story of the dome is this: when Ahmad Shâh Bâhmani came to Ilichpur, his vazir had two little daughters, Moni and Joni, playmates of the monarch's daughter. To them on this place two domes were erected, but one of these the Nawâb Nâmâr Khân pulled down for materials to build his own garden gates; very much as Nawâb Ismâîl Khân pulled down the tombs at the Idgah to beautify the city with the stones thereof. These domes, and especially that built by the horse-merchant, very closely resemble the Pathân dome at Shepri; see Fergusson's Ind. Arch., p. 515, last ed. (a).

Near the Moni-Joni dome stands that of Latif Shâh, built about 150 years ago.

(2) The Chauk Masjid is in three bays, with as many broad domes. With the well and reservoir it was built by Nawâb Shaista Khân alias Mirzâ Bég Khân in a.h. 1079.
Inscription in Persian as follows:—

لا اله الا الله محمد رسول الله
موفق اميري ز تورانان
سما پیشه مهر مرادان
ز بیني کد به جامی زنداشنان
گرفت از حسسی کرد دارلامان
چو بیت المقدس شده وقت شام
دید حوافش از آب کوثر نقاد
پس مسلمای تاریخ از هاری
موزع مطر چو بیت العرب

which may be translated thus:—

"A chosen noble of the Turanians,
"Styled by the king, Mirzá Bég Khán,
"Whose trade was charity, a man of men,
"Built in his piety this house.
"The site was formerly that of a prison,
"But he changed the prison to a house of rest;
"Its morn was bright like the Ka'aba, the palace of Islâm,
"And at evening it was like to the House of Purity;
"The well was a twin with the Zumzam well,
"And the haiz gave water like jewels,
"I bethought me to ask from a sage,
"The phrase for the date of its year;
"With kindly pleasure he answered,
"It is great and pure like the Bait-ul-Haram."

There seems to be some mistake in the transcript. The whole of the last hemistich gives 1042 (not 1079).

(3) Jâmí' Masjîd, in a large square court. It is 11 bays in length and 4 in breadth, and is said to have been built by Imâdu'l Mulk, the son-in-law of Muḥammad Tughlak.

Inscription in Persian on the entrance as follows:—

بسم الله الرحمن الرحيم وکفی به
در زمان دولت خاقانی عالم گیر شاه
جاهمِای خسرودوران على مردان خان
صرف شد کرگ نسل سند شمر کلف از زندو
پس مرمت از مر درد پر دود مصداقی بود
شیم با مولع آلتی در نقر جود
په سخت چوی خیر بود این کارا رولف قبود

This last word gives the date A.H. 1079 (A.D. 1668-69).
The inscription may be thus rendered:

"In the name of God, most merciful and by his assistance only—

"In the reign of the mighty king, the Emperor Alamgir, by whose order the crown was taken from Qaysar's head, there was a great man, a defender of the Emperor, by name Ali Mardan Khan, with the dust of whose horse's shoe the moon would wash the black spots from her face. The mosque of meeting, that made Ilichpur a paradise, had long been decaying and without repair. The skill of this architect was but a lesser quantity of that of the mighty builder (?); and the enclosure he built held the mirror to the garden of charity. Shâh Muhammad Bég helped in the good work; noble was his zeal, and the work of the building was splendid. The waves of the tank that give pleasure to the mind are like to the rewards of obedience: while the strange bitterness of the well was removed by the Zam zam spring. I asked of my soul the date hereof, and it answered 'One who hath seen the holy Ka'âba must have erected this mosque.'

"Written by Muhammad Hasim of Ali Mardan Khán's clan, in the 41st year from the Emperor's accession."

(4) Darushafa mosque, now in ruins, is 5 arches in length and 2 in depth. It is said to have been built by Aḥmad Shâh Wâli Bâhmâni about A.D. 1340.

(5) Cemetery of the Nawâbs. This block of buildings in the Sharmashpura suburb consists of several mausoleums containing the remains of the later Nawâbs and their families, together with a mosque. Among these are some very handsome buildings. Encircling the whole is a strong wall, with two gateways, one of which is covered with carvings of animals (in sand-stone) in rather high relief. The portion of the wall between these two gates is adorned with carved windows. The cemetery was commenced in 1179 A.H. (circ. A.D. 1765-66), by Nawâb Ismâil Khán, at the estimated expense of half a lâkh. There are several tombs (gumbaz), of which the most important is that in which the Nawâb's bones rest. The Nawâb died in fight at Katsure, a little village in the south of the Morsi Talukâ.

On his tomb is this inscription, cut in marble:

لا الله الا عالى القيم جوهر بشير شجاع دلبر معرفاً آرامي شير
مردي وشري رست زمان صد اسحيل خان بادر بني أبي محمد سلطان خان
بادر بني اخفاق سليمان زي ميدرو ز فرج نبويmom نم ي جاه بنا رى بب
ماه ربع الأول سنة 1189 هجري برج بروجر شهادت رضيعله
مصمم رواش بمينير از نور باد بالغون والصاد

which may be thus rendered:

"There is no God but he; the living, the self-subsisting."  

1 Qur'dn, II. 256.
"The jewel on the sword of courage and valour, adorning the battle-field, a lion-like man, yea a very lion, the Rustam of his age, was Muhammad Ismail Khan Bahadur, Panni, son of Muhammad Sultan Khan Bahadur, Panni, Afghan Suliman Zai Mahdavi, servant of Nizam-ul-Mulk Asat Jah. On the tenth day of Rabia-ul-Awwal in the year 1189, having attained the dignity of martyrdom, he turned his face to high heaven. Verse,—May his heaven be full of light, by the help of chapters Nun and Sad."

On the gateway above named is this inscription:

"The erection of the rampart gate of the cemetery of Muhammad Ismail Khan Bahadur, Panni, Afghan Suliman Zai Mahdavi, according to the mandate issued by Nawab Muhammad Namdar, K. B., son of Nawab Muhammad Salabat, K. B., son of Muhammad Ismail, K. B., who fell in battle, son of Muhammad Sultan, K. B., dead and glorified, date 7th of Shawal-ul-Mukarram, Wednesday, 1256."

Close at hand is the Imam Barah, a handsome ‘barah-dari’ built of teakwood, with carved teak pillars, by Nawab Fateh Jung Khan for use during the Muharram.

It bears this inscription:—"Muhammad Fateh Jung Khan Bahadur built a garden to the Imams; a messenger chanted for the dates of its rising. The house of greatness, the place of pilgrimage."

The Persian runs thus:

(6) The Hauz Katara is a handsome tower of Pathan architecture, standing in the centre of a circular tank, whose diameter is about 100 yards and depth about 15 feet. In form the tower is a regular octagon, three storeys in height. The basement storey is solid. Each of the other storeys is of the same general plan, containing a central regular octagon, and an encircling verandah. The side of the inner octagon is 8 feet 3 inches in length; the outer side of the verandah is 16 feet 6 inches. To the inner octagon there are eight regular arches, and to the outer are eight windows, with two seats apiece. "In the ceiling is a carved tracery of buds and flowers, as of a branchless tree: and on each window and arch is a different pattern of carved work." Now, however, the grating-work over the doors has been broken away, and the sides of the upper storey are also damaged.

The whole building stands 81 feet 3 inches in height. Formerly the height above the surface of the water must have been twice what it now is, for one of
the Nawabs is said to have taken away the top two storeys to beautify his own palace with. Till recently a boat was necessary to reach the hauz, hence no flight of steps was built to it; but now that the water is gone, it has to be reached by a ladder.

The date is not known. But the Philistines have been in the place, writing their names in Persian, Marathi, and English, and sometimes adding verses thereto. The oldest Persian writing that I could find is dated 1199 A.H. (cira. 1787 A.D.). The oldest Marathi scrawls are 211 and 212 years old respectively (1664 A.D.). The visitor in 1787 was Nawab Zufur-ud-Daula Bahadur, Ahl-i-Sham Jung, son of Nawab Ibrahim Khan, Zufur-ud-Daula Zabit Jung Bahadur. It is stated that 280 years ago, in the days of Jalal-ud-din Akbar Shah, the minars of the Hauz Katora were in ruins; and it is conjectured that the Hauz Katora itself was built in the reign of Ahmad Shah Wali-o-Bahmani, who lived in the old Ichipur fort 450 years ago (829 A.H.).

(7) The palace of the Nawabs, built by Salabat Khan and Ismail Khan, A.D. 1790, and afterwards added to by Namdar Khan, 1873. It is of great extent, consisting of numerous courts and sets of apartments, and containing some good carving and stone-work. It has been neglected for the last thirty years and is rapidly falling to ruin.

(8) Tombs of Fazlu Miyani's family inside the city, built about a hundred years ago. There is a handsome tomb to Muhammad Pirzada, a famous guru.

Inscription:—In Persian on the tomb of Ismail Khan.

(9) Bo-beha Bagh, a large garden made by Salabat Khan, has a handsome pavilion in the centre.

(10) Namdar Bagh, made by Namdar Khan in 1828, has a summer-house in the centre.

(11) Mamadal Shah, a very fine well said to be 500 years old, in the time of Akbar. It is built of fine cut stone, and three draw buckets can work at the same time (a).

2. Mukhtigiri: a beautiful and interesting group of Jain temples beside a waterfall (a).

2.—Melghat Taluka.

3. Manjira: nearly opposite the village on the western face of a hill to the west of the valley are two small rock-cut temples. One is completely closed up with rubbish, but a short flight of steps leads down from the platform in front to the entrance of the other by a low doorway. This cave is about 16 feet square inside and 7 or 8 feet high. There are two rows of plain square pillars, rather roughly hewn, extending inwards; the inner ones are left half finished. The platform is some 50 feet below the upper surface of the hill, from which it is reached by rather a difficult scramble, over some large boulders. On the plateau not far from these caves is a spring of good water. A basin about 5 feet square and 6 feet deep has been cut in the rock to receive the water. The basin is undercut with rough hewn pillars supporting the roof. Other two excavations occur in line with it but are now choked up (a).

4. Narnala, about 9 miles N. of Akot. Three contiguous forts of Teligaehr, Jafarabad and Narnala, with ramparts from 25 to 40 feet in height with
67 flanking towers and 6 large and 21 small gates. The interior of the main citadel is covered with buildings more or less in decay; there are extensive ruins of the old palace, a mosque called after Aurangzeb, a Baradari, Sila-khana, Nagarkhana, &c. There are also four very curious stone cisterns, covered by a masonry platform with small apertures, while on this platform are the remains of arches. The most striking and beautiful feature is perhaps the Shahnur gate on the south. The design is elegant and is executed in white sand-stone. The panels are filled with verses from the Koran. On each side are projecting balconies. The open stone lattice work, the rich cornice and tracery, and the excellent proportions combine to give effect to the whole, which however is injured by the erection of an outer gate in more recent times.

On the west of the hill looking southwards lies a large gun with a Persian inscription telling that it was first set up and used in 1670 when Aurangzeb had the fort (a).

5. Gawilgarh, 14 miles W. N. W. from Ilichpur. The fort stands 2400 feet above the Berar valley and is reached by a road up the western face. It consists of an "inner fort which fronts the south where the rock is most steep and an outer fort which covers the inner to the north and north-west. This outer fort has a third wall, which covers the approach to it from the north by the village of Labada." The walls are fortified by ramparts and towers. There are three gates, one to the inner fort on the south, one on the north-west to the outer fort and one to the north through the third wall. A large and handsome mosque occupies one of the highest points. There are only another mosque and the Shora-khana left standing; the fort was dismantled in 1858. In a bastion on the south face is a Persian inscription, which gives the date in the word Bajr-i-Behram. Over the main gate of the inner fort are figures of a simha holding five elephants in its mouth and claws, and of a half human figure with two heads in the act of eating two tigers (a.)

6. Amner, or Jilpi Amner, at the junction of the Garg and Tapri, about 35 miles N. E. from Akot. A small fort with a mosque in the west angle. The only approach to it is from the north-west.

7. Bairam Ghat, 14 miles E. of Ilichpur, a place of peculiar sanctity, where a great fair is held, where animals are sacrificed in front of a rock.

8. Dewalwara on the Purna, 16 miles S. from Ilichpur. Temple of Narasimha, of great age, with steps to the river and a ghat. Near it is Karasuddhi Tirtha—where Narasimha is said to have cleansed his hands after destroying Hiranyakasipu. There is also a temple of Vishal Rukhmaya, and a mosque.

3.—Daryapur Taluka.

9. Daryapur, 25 miles S. of Ilichpur. A private house belonging to the deshmukh, built some sixty years ago by Bahadur Rao: this is one of the best houses in the district and contains some handsome carving. There are several temples and mosques outside the town; information wanted respecting them.

10. Upray, 18 miles S. of Ilichpur and 12 N. E. of Daryapur: A celebrated tomb called Shah Dawal in memory of a Musalman named Shah, and...
a Mhär named Dāwal who came from Hindustan some two hundred years ago, and are buried here. Hindus and Musalmans alike worship here.

11. Anjangānw Bārī, 16 miles W. S. W. of Ilichpur, on the Shāhnar river. Temples of Viṭhobā and Sīva; a havēli of brick and a mosque.

IV.—AKOLA DISTRICT.

1.—AKOLĀ TĀLUKA.

1. Patur, 18 miles S. of Akōlā. In the side of a low hill east of the town is a plain rock-cut temple. It is of Brahmanical origin. Here are also the shrines of a Musalman Pir and of a Hindu Sādhu.


3. Bārsi Tākli, 11 miles S. S. E. from Akōlā and 12 miles W. from Piṅjar. Another fine Hemādpanti temple said to be one of the finest of the kind in Berār, with an inscription over the entrance (a).


2.—AKOT TĀLUKA.

5. Kutāsa. A well preserved Hemādpanti temple, covered by a thick plastering of mud (a).

6. Dhārur, N. of Akōt: the tomb or dargah of Pir Namād Aulia Ambia on the banks of a stream below the Narnāla hill, with a lofty dome.

7. Gāwarda. Tomb of Shāh Dāwal, built about 160 years ago.


9. Akōt, 30 miles N. of Akōlā: some private houses, masjids, temples, &c., worthy of notice, where some good carving is to be seen.

3.—BĀLĀPUR TĀLUKA.

10. Shāhpur, near Bālāpur; the ruins of the palace built by Prince Murād Shāh, son of Akbar, who died here in 1599 A.D.

11. Bālāpur, 6 miles S. of Pāras and 16 miles W. of Akōlā. Just outside the town on the high bank above the river Mun, the Chhatrī of black stone of Rājā Savai Jayasingha who commanded under Aurangzeb; it is 25 feet square and 33 feet high. Also a temple of Bālādevī. The fort is the largest and one of the strongest in Berār, and has an Inscription on the gate recording its erection by Ismāil Khān in 1757. The Jamā' Masjid is 90 feet long and was built according to an Inscription in 1622 A.D.


V.—BULDANA DISTRICT.

1. Dēwalgānw Rāja, formerly Dēwalwādī, 16 miles N. E. from Jālnā and 60 miles S. of Buldāna. The devaţhān of Bālājī is the most celebrated in Berār, the kāngī or offerings amounting to above a lakh of rupees.
2. Dêwâlgâth on the Paûngâgâ, 7 miles W. S. W. from Bûldâna. Numerous Hemâdâpânti temples in ruins, having been destroyed by Nasîru'd-dîn, one of Aurângzîb's chiefs, about A.D. 1700.


   Inscription:
   
   يانّتِ از لطف خداوند جهان
   سید تیب چوّن دار القرار
   خواستم تاریخ آم شرب زمائل
   گفت با دان خانه حق بایدار
   
   The date in the last words "may the house of God be for ever firm" is A.H. 980 (A.D. 1581).

4. Lûnâr, 12 miles S. of Mekhâr: a place of great antiquity, with a lake about 54 miles in circumference. Numerous Hindu temples, one of which has evidently been a Hemâdâpânti if not a Buddhist structure. Below this temple is a tank with steps and terraces leading down to it. The water flows through the carved head of a cow and is fabled to come underground all the way from the Ganges. People of all castes bathe together in it. Below the Hindu temple is the salt lake, leading down to which there has been a magnificent flight of steps, a large portion of which still remains.

   The finest temple is outside the village to the south, within a mud wall. Like those of Ambarânâtha and Somanâtha, the whole exterior is one mass of sculpture, and the caves and some of the borders are very beautiful; but though the quantity of sculpture is so great, the subjects are comparatively few,—gods of the Hindu pantheon, dancing girls and musicians, obscenity in its grossest forms, and all the paraphernalia of debauchery. Many of the groups that were entire thirty years ago have been knocked off, to please the modest foreigner. The next Hemâdâpânti temple is to the north of the village and midway between it and the temple and tank; it consists of a portico with small wings at each end, open in front, but enclosed on the other side and supported by three rows of pillars with pilasters opposite each column in the third rank. It measures 102 feet by 20 feet, and there has been an enclosed building in line with one of the wings.

   Halfway along the road to the salt lake is another very pretty temple; and there are four others on the margin of the lake.

   All these temples probably belong to about the 12th century A.D. (a).

5. Mekhâr, 50 miles N. E. from Jâlînâ and 278 miles W. of Sirpur. The temple is on the low spur of a hill projecting from the lower or west side of the town. It consists of a square court 21 feet 10 inches on each side, descended to by two steps on each face, and is surrounded by a triple colonnade, consisting of 60 pillars in all with 32 pilasters against the outer wall, one opposite to each row of pillars. The entrance is by a small door on the east face. Including the colonnades the length is 73 feet 4 inches and the breadth 72 feet 9½ inches.

   The columns in their general style belong to about the 12th century. The base and lower third or two-fifths of the shaft is square; on each side there rises from the plinth to the top of the base a triangular facet, and this ornament is repeated on the neck of the pillar. The next member is a deep octagonal band carved with leaves, above which the shaft is circular but broken by a square block carved on the faces with geometrical patterns. Above this block the shaft is carved with scotias and toruses. The capitals are shallow and spread rapidly
out to a thin square abacus. The capitals are surmounted by a sur-capital of the quadruple bracket sort so common in the medæval Jaina temples. The style and construction of the roof also is identical with the oldest Gujarât temples. The columns are nearly equidistant, varying from 6 feet 5 inches to 7 feet 1 inch, and are about 8 feet in height. The central slabs of the roofing are usually ornamented with rosettes. No lime is used throughout the building (a).

Inscription:—On the Monim darwâza:

اٰما للمؤمنين
اخوئكم وا نقوا الله لعلكم تر حمون

This is only v. 10 of Ch. 49 of the Qurân, namely:—“Verily the true believers are brethren; wherefore reconcile your brethren; and fear Allah that ye may obtain mercy.” It gives no date as stated in the returns.

6. Malkapur, a railway station in the north of the district. Has an old masjid.

Inscription:—On the town gate called Chândiwâs:

كُبَّل الباب مِعْطى صِدْقِي خَان سِنـۢر ١١٤٢

“[The] completion of the gate [is the] work of Muhammad Ma'ály Khán [in the] year 1142 (A. D. 1729).

7. Piplikothi, 12 miles from Buldána: a fine example of a Hemâdpanti temple.


9. Sindkhêr, 17 miles N. E. of Jâhnâ. Hemâdpanti temple of Nilakanthâsvâra is a very old structure to the south-west. It contains an inscription partially effaced, being some feet under water in the tank. There are also several palaces, such as the Mahâlbâg, Mahâkâl, and the déshmukh’s palace (a).

10. Jaypur Kotli, 14 miles N. of Buldána. Two old Hemâdpanti temples; the finest is in the village and the smaller one outside at a short distance to the south-east. The general plan of the larger temple is in the form of a cross, with the longer arm to the west, and the entrance to the east. The portico which formed the east end, however, has now almost entirely fallen away. The south wing contains two small recesses, the outer one open at the top; the corresponding one in the north wing is only an enclosed recess containing a linga and sâlankha. The central area of the temple is 15 feet 1½ inches square, of which the floor is slightly raised, forming a sort of square dais, at the corners of which are four columns 8 feet 8 inches in height, of the mixed square and round form in vogue in the 13th century, and supporting an architrave 15 inches deep over which is a frieze of 1 foot in height. This is ornamented with geometrical patterns on both faces and rosettes in the centres of the under sides. From the frieze rises the usual Hemâdpanti dome, ornamented with chaste shell-pattern sculptures. It is quite in the Jaina style of architecture of the early part of the 13th century (a).

11. Rohankhêda, 7 miles N. of Buldána. A small but exquisitely carved masjid (a).


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1 I have engrossed in these returns portions of a paper which I prepared for the late Major R. Gill in 1871, and which was mostly printed in the Proceedings of the Bengal Asiatic Society for February 1873.
13. Amdapur, 20 miles S.E. of BULDÁNA. About half a mile to the south of the village is a small hill bordered on the south and south-east by a deep picturesque ravine. On the summit of this hill stands a fine modern temple dedicated to Bhaváni, the shrine being curiously lit from above in such a way as to throw the full light upon the image, while the spectator sees it only through the almost dark mandapa.

Near this temple are some fragments of a colossal statue. These are a pair of feet 6½ feet from toe to heel, and a hand to match, so that the statue may have been from 50 to 60 feet high. This enormous figure has not been a monolith but built up in pieces, as is evident from the heel being separate from the forepart of the foot which includes the ankle.

Near them is another pair of feet somewhat smaller. The villagers say a fine Hemādpanti temple formerly stood on the site of the present shrine, but was destroyed to make room for the new one (a).

13. Dhotrā, about 30 miles N. by W. of Lonár. About half a mile south-east from the village stands a very fine temple, and near it are the remains of a splendid tank. The mere ruin of a second lies to the west, and a third, much smaller but perfect, to the north-west on the outskirts of the village (a).

14. Sātgām, 24 miles W. of Dhotrā. There are five Hemādpanti temples here. The principal one is just outside the west wall of the village and almost adjoining it. On the north side are the remains of a small but beautiful temple, which appears to have been originally in the same enclosure. The other three are within the village walls. The largest of them is merely an oblong apartment containing the linga and chauranga and an image of Gaṇeśa. There has been a verandah in front supported by four columns, and the entrance has been elaborately sculptured. In the middle of this verandah is a large figure of Nandi. The next in size has four columns supporting the architrave; but the backs of the posterior pair being only rough-hewn, this may have been only the portico of another temple. The fifth is only a cell with Hemādpanti pilasters on each side the entrance (a).

VI.—BASIM DISTRICT.

1. Bāsim, 50 miles S. by E. from Akōlā. Temple of Bālāji and its tank, about a hundred years old.

2. Sirpur, 12 miles E. N. E. from Bāsim. (1) The shrine of Antariksha Pārśvanātha is a very sacred resort of the Jaina Bhātiyas. It is traditionally assigned to Rāja II, and has an underground shrine and curiously carved ceiling. (2) A small but ancient Jaina temple, with pendants richly carved. (3) A short distance to the west of the village is a Hemādpanti temple. It is entered by porticos on the north, south and east sides. The doors are 5 feet 4 inches high and 2 feet 9 inches wide and the porticos are 10 feet wide by 9½ feet deep. These have had two pillars in front and a pilaster on each side the door. In the north portico a third pillar has been subsequently introduced to support the front cross beam which had given way. In the middle of the mandapa are four pillars 9½ feet high and 2 feet 3 inches square at the base, enclosing a square of 10 feet 9 inches, in the centre of which is a low circular dais 7 feet 11 inches in diameter. There are also pilasters against the walls corresponding with the pillars (a).
3. Mangrul Plr, 20 miles N. E. from Bāsim. Dargahs of Badru’d-din and Shanam Sāheb, said to be about 400 years old. The principal dargah is well endowed and enclosed by a wall with bastions.

4. Pusad, 33 miles S. E. from Bāsim. Two old Hemādpanti temples worthy of examination, and the ruins of some others and a fine tank (a).

5. Anjenni:—Several temples, and two miles south-east is a temple on the edge of a ravine (a).

6. Sakēgām:—A small temple partly in ruins with some beautiful ornamentation (a).

APPENDIX.

INScriptions FROM GUJRAT.

The following Inscriptions collected in Gujarát when these Lists were being printed, are here printed for future preservation. They have been transcribed from the facsimiles and translated by E. Rehatsek, Esq., M.C.E.

1. Inscription over the central mihrâb in Muhâfiz Khan’s mosque (ante, p. 146, No. 12):

Qal Allah Tâbâk wa Tu’ul la’alîm an al-sâjâdah li llahi ġâla tâdu’a hâllahu al-‘âdâr wa fi’l-adâfin fi bâna li’llahi sâjdâ li’tâlâ’ahâfi [ârâhâ].

Translation.

"Allah, who be blessed and exalted, has said" and in the Hadith [the prophet has said]: ‘Who builds a mosque for Allah, Allah will build a castle for him in paradise.’ This edifice [was built] in the reign of the Sultan of Sultans, Shams’ul-muluk wa’il-haq Nâsiru’d-dunya wa’d-din Abu’l-Fath Muḥmûd, son of Muhammad Shâh, son of Ahmad Shâh, son of Muhammad Shah, son of Muzaaffir the Sultan, for Jamâ’u’d-dîn the son of Shaikh Mu’in’u’d-din al-Quraishî, who received from the same Sultan the title of Muhâfiz Khan; on the fourteenth of the month Rajab in the year eight hundred ninety-seven [13th May 1492]."

2. On the entrance to the court of Muhâfiz Khan’s mosque is the following:

جَيِبْ مَرْدِ نَيْكَ لَطِبْ خَانَ ذْوَنَا مَيْ حَدِ يَا كَنَا دَشِي هُمَّ فَغَرْ كُرَان

Translation.

"As the wonderfully good and renowned Qutb Khan has become the architect of the mosque-gate, O God! pardon all his sins and preserve him from the calamity of heaven.

3. And on the other side of the entrance:

تَارِیخُ تَنَاخِهِ کَ کُرْبَ جَارِی
چونِ بَنِیٗ از مَصافَحَ خَانِ تَینِک
هدِ مَجَابِ بَرکَ شَکر سَرَشَت
مالِ تَارِیخُ چَوِرَسَمِ حَزَمِ";
کَنُفُ هَاتِفُ چَهَهُ اَبَ بَهْهَت

1 Here follows Qur’an, ch. LXXII, v. 18.
Translation.

"Chronogram of the auspiciously inaugurated Tánkah.
When in the mosque of the good Muháfiq Khán,
The wonderful reservoir of saccharine nature was completed,
I asked for the chronogram of the year from the invisible world.
A celestial herald replied: — 'The fountain of paradise-water'
1059 [begun 15th January 1649]."

As some slight mistakes were made in Prof. Blochmann's decipherment of the inscriptions in Ráni Shehparí's (p. 146, No. 6.) and Dastúr Khán's (p. 147, No. 18.) mosques, when copied in 1874, the readings of these two inscriptions are here given afresh: —

4. From Dastúr Khán's masjíd:

قال الله تبارك وتعالى وان المساجد الله فلا تدعوا مع الله احدا وقائ النيبي ملائک الله علیه وسلم من بني مسعود الله بني الله مثل بنيا في الجنتی مصابرة هذا المسجد الجامع
في مهد سلطان
سلم سلم نادر الدیا والدی ابن ابوالفتح مسعود شاه بن مقتدر شاه بن أحمد شاه بن محمد شاه

5. From Ráni Shehparí's or Sipri's mosque:

قال الله تبارك وتعالى وان المساجد الله فلا تدعوا مع الله احدا وقائ النيبي ملائک الله علیه وسلم من بني مسعود الله بني الله في قمراني الجنة

بنى المسجد في مصر السلطان الا عظم الموبد بنا ابن الرحمان شعب الدنیا والدنیا
ابن مقتدر شاه ابن مسعود شاه ابن محمد شاه ابن أحمد شاه بن مقتدر شاه

Copied by Shaikh Ghulam Ali bin Muhammad Ali Sahib, the Náyab Qásí.
6. Over the central mihrâb of Saiyid 'Alamu'd-din's masjid (p. 147, No. 19, and p. 157, No. 19,) is the following Inscription:—

Translation.

"Like the Ka'bah, science is the glory of the Arab religion! The prince whose title is the Shahanshâh of the world. Whose dignity, generosity and power is under ground. Saiyid 'Alam Abû Bakr Hasbî is annihilated.

"It is the first of the month Rajab in [nine] hundred and fifteen [26th October 1509]."

7. On Quṭb'u'd-dîn Shâh's Mosque⁴ (ante p. 147, No. 23), over the central mihrâb, is the following Inscription, which however has been brought from elsewhere and inserted within the last few years:—

Translation.

"Allah, who be blessed and exalted, has said⁵: — "Verily the mosques belong to Allah, therefore do ye not invoke any one with Allah." And the prophet, upon whom be the benediction of Allah and peace, has said: — "Who builds a house for Allah, Allah will build a house for him in paradise." The edifice of this mosque was constructed in the reign of the Sultan of Sultâns Ghiyâthu'd-dunyâ wa'd-din al-Muhâmâd, Muhammad Shâh, son of Ahmad Shâh, son of Muhammad Shâh, son of Muqaffar the Sultan, by the slave who has need of the aid of Allah. I mean by Nizâm the son of Hallâlu's-Sultânî who bears the title of Mukhtîsû'll-Mulk Maimanât-qarîn, desirous for the approbation of Allah and hoping for his abundant reward. This was [indited] in the era from the exile of prophetship, on the sixth of the blessed month Ramâdân in the year eight hundred and fifty-three [24th October 1449]."

¹ This has been taken from some other mosque and inserted over the central mihrâb within the last ten years. The original inscription had previously disappeared.—J. B.

² Here follows Qûrda, ch. LXXII, v. 15.
8. On Nawâb Shuja’át Khân’s tomb (p. 148, No. 27,) is an Inscription in which no name of the person buried is given; it is as follows:

بسم الله الرحمن الرحيم لا اله إلا الله محمّد رسول الله كل يعبادي الذين سترؤونا على النسيم لا تنفرون من رحمة الله إن الله يغفر الذنوب جميعاً هو لعفو الرحمن ناريغ فواته الرابع دشر يymoon الخمس في شهر مفرسه النكYork وما يعاقب من البهاء النبي

Translation.

"In the name of Allah, the merciful, the clement! No God but Allah, Muhammad the messenger of Allah. Say, O my servants, who have transgressed against your own souls, despair not of the mercy of Allah; for Allah pardons all sins, because he is forgiving and merciful.¹ Date of his decease, Thursday the fourteenth of the month Safar, in the year one thousand one hundred and thirteen of the prophetic exile [14th July 1701]."

9. The following Inscription occurs over the central mihrâb of Bibîjî’s mosque at Râjapur (ante p. 148, No. 31):

قال الله تعالى وان المسجد لله فلا تقدموا مع الله ابدا وفال عليه السلام من بني مسجد الله تعالى في النبي له بنى في البيت الذي هذا المسجد الجامع الرفيع من هرمة جهان من السلطان الاعظم قطب الله نبا والدين ابن المظفر أحمد شاه ابن الحكمة ابن احمد شاه ابن محمد شاه ابن مظفر السلطان وران تاريخ بنا ذي مسجد من الحجيرة ربيع الا خير سنه ثمان وخمسين وثمانية

Translation.

"Allah, who be exalted, said, ‘Verily the mosques belong to Allah, therefore do ye not invoke anyone with Allah.’ And he to whom be salutation [i.e. Muhammad] said:— ‘Who builds a house for Allah, be he exalted, Allah will build a house for him in paradise.’ This noble Jama’i mosque [surnamed] ‘Mistress of the world,’ [Makhdâmat Jehân,] was built by the great Sultan Quṭbu’d-dunyâ wa’d-dîn Abu’l-Muzaffar Ahmad Shâh, son of Muhammad Shâh, son of Ahmad Shâh, son of Muhammad Shâh, son of Muẓaffar the Sultan; and the Hijra date of the building of this mosque is Rabi‘ I. in the year eight hundred fifty-eight [April 1454]."

10. On the east of the mosque is a Rauḍah, with some good open lattice work, and containing a marble qâbr or tomb on which are the following Inscriptions round the base: (1) on the east side,

قل اللهم مالك آكلك تويتي الملك من تشأ وتنزع الملك من تشأ وتعني تشأ وتعني تشأ بذك أركانك على كل شي قدير فؤاد ذو الفرقد

نةٍ من احدي سنتين وثنا يع

¹ Qurán, ch. XXXIX, v. 54. ² Qurán, ch. LXXII., v. 18. ³ In the Hadîth.
Translation.

"Say, O Allah, possessor of the kingdom; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt; thou exaltest whom thou wilt, and thou humblest whom thou wilt. In thy hand is good, for thou art almighty." Decease [in the month of] Dhu'l-Qa'dah in the year eight hundred and sixty-one. [October-November 1457.]

(2) On the west side,—

شَهِيدَ اللَّهُ أَنَّهَا عَلَى اللَّهِ وَهْوَ الْإِلَهَ الْأَبْقَيْنِ بِغَيْبِ اللَّهِ الْإِلَهَ الْعَلِيمُ

(3) On the north end,—

الله لا إله إلا الله هو الحكيم الحكيم لا تأخذه سنة ولا نوم لم أSEA السماوات و(SEA الأرض من ذا الذي يفعل أندعه إلا باذنما يعلم ما بين أيديهم وما خلفهم ولا يحيطون بهم من علمه إلا باشأ وسع كسب السماوات والأرض ولا يوده حفظهما وجعلها عليهم العظم

Translation.

"Allah hath borne witness that there is no God but he; and the angels and those who are endowed with knowledge [profess the same] dealing righteously. There is no God but he, the mighty, the wise. Verily the religion in the sight of Allah is Islam."

(3) On the north end,—

الله لا إله إلا الله هو الحكيم الحكيم لا تأخذه سنة ولا نوم لم أSEA السماوات و(SEA الأرض من ذا الذي يفعل أندعه إلا باذنما يعلم ما بين أيديهم وما خلفهم ولا يحيطون بهم من علمه إلا باشأ وسع كسب السماوات والأرض ولا يوده حفظهما وجعلها عليهم العظم

Translation.

"Allah! there is no God but he; the living, the self-subsisting; neither slumber nor sleep seizeth him; to him belongeth whatever is in heaven and on earth. Who is he that can intercede with him except by his permission? He knoweth their present and their past, and they encompass nothing of his knowledge except so far as he pleaseth. His throne is extended over heaven and earth, and the preservation of both is no burden unto him. He is the high, the mighty."

11. On the Queen Râjabâi's tomb at Sarkhej [ante p. 149, No. 2 (5).] are the following Inscriptions: (1) at the top,—

بسم الله الرحمن الرحيم نصر الله وفتح ثور ونصر الربين الله خير حافظ وهو الرحمن الرحيم يا حافظ لا الله إلا الله محمد رسول الله

Translation.

"In the name of Allah, the merciful, the clement! Assistance from Allah and a speedy victory; and do thou bear glad tidings to the true believers. Allah is the best guardian; and he is the most merciful of those that show mercy. O guardian! No God but Allah, Muhammed the messenger of Allah!"

1 Qurân, ch. III., v. 25.
2 Ibid, v. 16 and beginning of v. 17.
3 This is the whole of the celebrated Throne verse called Ayât-u'l-Kursî of the Qurân, ch. II, v. 256, which is often also engraven on amulets and talismans worn on the person.
4 Qurân, ch. LIXI, v. 13.
5 Ibid, ch. XII, v. 64.
(2) At the bottom—

تاریخ وفات رانی رجبی سنه تسع و تسعین و تسعماة میلادی مشهورا بی
سلطانی 999

Translation.

"Date of the decease of Râni Rajabâyî; year nine hundred ninety-nine (999). Her usually known name was Bibi Sultanî, a.h. 999 [began on the 30th October 1590]."

12. Inscription in the mosque in the Gaikowâd's Haveli. After the Bismillah we have the usual LXXII, 18, from the Qur'an, and the saying of the prophet about the house in paradise; then—

بیتі المسجد فی مصر سلطان الاعظم ناصر الدین عبد العظیم وابن الامیر ناصر الدین اب۵ الامیر محمد شاه بن
امام شاه بن محمد شاه بن مظفر السلطان خلد الله ملكه تا منفی المصادف عشر فی شهر
ذوالحجة سنه 892

Translation.

"This mosque was built in the reign of the very great Sultan Nâshiru'd-dunya wa'd-din Abu'l Fath Shâh, son of Muhammad Shâh, son of Muzaffar the Sultan, may Allah perpetuate his kingdom. Verily the sixteenth Dhu'l-Hijjah has elapsed. Year 892 [4th December 1487]."

13. Inscription in Bibi Achut Kuki's mosque (p. 145, No. 3). Exactly the same as the above, but after the words "may Allah perpetuate" the conclusion "his kingdom" being omitted, we have:

العبد الراهن لرحمة الله الملك المخلص بن حضرت
امام وامامین. المعطی به استور الملك يدم الله معاذاه ابغا لمرضات الله وطلبۃ البیل
تواه وکان ذلك فی الفتن ریه من جمادی الخامس—سنه سنته وسبعین وثمانیا نه

Translation.

"By the worshipper hoping for the mercy of Allah, the Malik Malik Tahlijah Sultanî, surnamed Dasturu'mulk by the exalted refuge [i.e., the king] may Allah perpetuate his exaltation, desirous to obtain his abundant reward. And this was on the date of the fifth Jumada.....in the year eight hundred seventy-six [19th October 1472]."


No Bismillah, but only LXXII. 18; then—

هذی المسجد البارک من شاه الاعظم بن محمد شاه بن
محمد شاه بن مظفر السلطان خلد الله ملكه ودولترب درما سفر ودرسه مشر وتسعماه

Translation.

"This blessed mosque is of his majesty Shâh Mahmûd, son of Muhammad Shâh, &c., [as in the preceding two numbers] may Allah perpetuate his kingdom

1 No diacritical points, and therefore not certain.
and prosperity...in the month Safar and in the year nine hundred and ten [between 14th July and 12th August 1504]."

15. **Inscription** in the court of Ahmad Shâh's tomb (p. 147, No. 13):—
The following five Persian distiches, flanked by two vertical lines which contain the whole of the throne verse (II. 256):—

درالفن وشست وشست بنن کوتواگان
آمد بردن ورت خرامان سوی جبان
هگتم ز ماه شبان بود است کان عزیز
در زیر خاک کرد رخ سپر مه نانا
جز دانه تکوی اندار زمین تکشت
آن حا تم زمان نبتوافق مستمان
فپش میمن اور بمب خلق جون رسد
گویرن ذکر خیرش تاشانس وجان
ای خالق کرم برین تربت شرف
باران لطف ورحمت از فضل بیان

**Translation.**

"In one thousand sixty-six secretly Kâtŵâl Khân
Came out, and departed walking to the mansion of paradise.
It was the seventh of the month 'Sha'bân' when that beloved one
Concealed under ground his moon-like countenance;
He sowed but good grain on the earth.
That Hâtim of the period, by the grace of the helpful [God]
As his universal bounty extended to all mankind;
Even the wicked among men and genii praise him!
O gracious creator, upon this noble tomb,
Pour the showers of mercy and reward."

16. **Inscription** on the tomb of Mr. Ballantyne's child, in the court of Ahmad Shâh's tomb.

Superscription:—The Kalimah, then the following two Persian distiches,—

بدرین شتم باد میام بدا رأبکرد جوجس خرم
چنان که برون رنده نا شش کزر می بردن رشک ما تمام

**Translation.**

"On the sixth of the fasting month [Ramadân]
To the mansion of eternity Jojes [Joseph?] departed.
The Randah became so full with the light of his spirit
That the full moon bore him envy."

1 Wednesday, 31st May 1656 A.D.
17. On a tomb in the court of Musâ Suhâqji’s mosque, between the city and camp:

This is a double inscription; the first part in English capital letters, thus,—

“To the memory of Subedar Peer Khan. Order of merit XIV. Regiment, N.I., who died on the 19th July 1860, aged 55 years. This is erected as a token of respect by the officers of his regiment.”

The second part is in Urdu but begins with the Arabic Kalimah, and corresponds to the English with the exception of the words “the Saheb-loc of the regiment have given him much abru,” which is not a happy rendering of “token of respect by the officers”; also the Hijrah date 1276 and 30th Dhu’l-Hijjah is added. The whole text is as follows:

مہربان اپنے پروردگار جوہری رحمت کے وفات پائے تاریخ انیسویں ہندوستان میں جولائی 1860 ہیں میرے پیشوا شاہ کی تھی اور رحمت کے ماحاب
الوگ انکھوں میں اپنے پروردگار کی تھی اور رحمت 1276 ہجری تاریخ انپیسی ما
ذیقرح روز عیدات

18. Inscription in the Shâhpur mosque (p. 147, No. 20): —

This consists of the following two Persian distiches, with the words "written by Dûst Muhammad Sakhar” on the intersection of the bars which separate the lines in the shape of a cross surrounded by a frame:

قطب زمانہ شیخ حس ساخت مسجدی
کہ نہا کبن اپل مبادی دم حسین
جہو شیخ اپنے کبھی مان کا با طویل
تاریخ سال اور شہر رضا با نی ضیغ

Translation.

“The axis of the period, Shaikh Hasan built a mosque,
That there religious people may pray for the Shaikh.
When the Shaikh built this exalted edifice
The date of it became rfiîd bnay shaikh.”

19. Another Inscription in the same mosque, in one long line, is broken in a few places, but contains Quràn IX. 18 complete, and nothing else.

20. Inscription in the Herâti mosque, near the Dehli gate (p. 160, No. 78).—This begins with Quràn LXXII. 18, followed by the usual saying of the prophet about the house in paradise; then we have:

سمارت تہذیب مسجدی قبضہ مہم لطفعلی اللہ ولی الدین ورہم اللہ ولی الدین
ابو فتح محمد شاہ بن محمد شاہ بن احمد شاہ بن محمد شاہ بن مظفر شاہ السلطان
خلد اللہ ملکه العبد الراجی الی رحمت الله الملک الملك شاہ شمس اللہ راطبا
مختصرا ایک بیلہ اور توام الملك دام دیو دیو دیو دیو دیو دیو دیو دیو دیو

1 The words in italics give 1254, which began on the 27th March 1838.
Translation.

"The construction of this blessed Jāmi’ mosque [took place] in the reign of the reigning Sultān Nāṣiru’d-dunyā wa’d-din Abu’l-Fath Mahmūd Shāh, son of Muhammad Shāh, &c., &c., May Allah perpetuate his kingdom. By the worshipper hoping for the mercy of Allah, the Malik Malik Ghāni [an illegible word] Sultānī who received from his most exalted majesty the title of Malikul-barr and Qawwāmu’-mulk, may his exaltation be permanent, desirous of the approbation of Allah, and craving for his abundant reward; on the sixth Dhu’l-Qa’dah in the year eight hundred and eighty [4th March 1476]."

21. Inscription in 'Ināyat Shāh’s mosque,—a ruined brick masjid near the Shāhpur gate (p. 160, No. 74).

It begins with Qurān LXXII. 18, like the above, but the usual saying of the prophet is omitted; then we have:

الوأيق بلاله الينان نادر الدنيا و الدین اب الفتح حصروت شاه
ابن مطهر شاه ابن محمود شاه ابن احمد شاه ابن أحمد شاه ابن مطهر شاه السلطان
بهر طا مات ستة سمجخان بهر خذا بودنه مد و وش و جد تاریخ
ابن سال بدنا كتبه عبد الجی بن علي

Translation.

"The confider in the gracious Allah, Nāṣiru’d-dunyā wa’d-din Abu’l-Fath Mahmūd Shāh, son of Latif Shāh, son of Muẓaffar Shāh, son of Muhammad Shāh, son of Ahmad Shāh, son of Muhammad Shāh, son of Muẓaffar Shāh the Sultān. For the sake of worship Shams Khān built the mosque for God. The year nine hundred and six was found to be the date of the building [Began 28th July 1500]. Written by 'Abdu’l-Haiy, the son of 'Ali."

22. An Inscription over the central mikhāb of mosque behind Shāh Aliji's Raudah (p. 160, No. 63) contains only Qurān LXXII. 18.

23. Over the left mikhāb, Shāh Aliji’s mosque, Rohilwāda:—

This is a rather ugly specimen of writing, but appears to contain the pedigree of the prophet, and terminates with a date. As however in the trouble of decipherment le jeun ne vaudrait pas la chandelle, only the beginning is here given:

محمد رسول الله ملی الله علیه وسلم بن عبد الله بن عبد الله بن عبدالطلب بن هاشم
بن عبد مناف بن تقی بن...

Translation.

"Muḥammad the messenger of Allah, upon whom be the benediction of Allah and peace, [was the] son of 'Abdu’llah [who was the] son of 'Abdu’l-Mutallab [who was the] son of Hāshim [who was the] son of 'Abd Munāf [who was the] son of Qusayy [who was the] son of..."

The first half of the last line is:

سنه احدي وستين وتسعة و

"Year nine hundred and sixty." [Began 18th December 1552.]

1. Pedigree as in Dastūr Khān’s mosque, Ind. Ant., vol. IV., p. 291, in the mosque in the Gār-kawāt’s Haveli, in Bibī Achat Kuki’s mosque, and in several others.
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24. Over the right mihrāb, in Shāh Aliji's mosque, Rohilwāda.

This contains nothing but the pedigree of the penultimate king Ahmad, thus:

العتم بمثب الله الرحمن ميثات الدنيا والدين ابن المجاهد أحمد شاه ابن عم
محمود شاه بن لطيف شاه إخان بهادر شاه بن مظفر شاه ابن محمد شاه
بن أحمد بن محمد بن مظفر السلطان خالد ملكه

Translation.

"The securely trustful in Allah the merciful, defender of the world and of the religion, possessor of laudable qualities, Ahmad Shâh, cousin of Mahmûd Shâh [III], son of Laṭif Shâh, the brother of Bahadur Shâh,¹ son of Muẓaffar Shâh [II], son of Mahmûd [surnamed Bigarah] Shâh, son of Muhammad Shâh [II], son of Ahmad Shâh [I], son of Muhammad Shâh [I], son of Muẓaffar Shâh [I] the Sulṭân, may his kingdom be perpetuated."

Then come two distiches in mixed language which I am not bold enough either to transcribe or to translate, but give only the chronogram embodied in the last distich:

مسجد جامع كي بيه بنهايا نبي نور

As Ahmad, the penultimate king of Gujarât, who began to reign A.H. 961 [began 7th December 1553] was only eight years on the throne, and the kingdom was finally annexed to the dominions of the Mughal emperor Akbar in 969 [began 11th September 1561], the inscription appears to have been made even after the reign of the last king of Gujarât, Muẓaffar Shâh III.

25. In the small mosque of Mûsa Suhâg on the right side of the road to the camp (see above No. 17):

بسم الله الرحمن الرحيم اومن عمار ماجد الله من امل بالله واليوم الآخر
واقام السمعة واتي الزروة ولم يخش الا الله نعى أوليك ان يكونوا من المهتدين
قال رسول الله صلى الله عليه وسلم من يبني لله مسجدا نبي الله تعالى له بيا
في الجنة كتبه جلال في سنة 1102

Translation.

The Bismillah; then IX., 18, of Qurân complete; then the usual saying of the prophet that Allah will build a house in paradise for him who builds a mosque for Allah. Lastly:"Written by Jalâl, in the year 1102." [Began 5th October 1690.]

¹ Who was slain by the Portugese in the island of Diu on the 14th February 1537, as described by me in my article in the Calcutta Review (January 1882) "How the Portugese obtained a footing in the island of Diu."—E. R.
Then the following two Persian distiches:

چون بتوافق یزدی جعفر
ساخت مسجد بزوبد وزینت وساز
کفت احمد برای تاریخش
کرده آرایه مکان نام

Translation.

"When by divine grace Ja'far
Built a mosque with elegant arrangements
Ahmad said for the date of it:—
He adorned the place of prayer."

The last hemistich gives the number 1101, although beneath the inscription we read:—"Year 1100."

26. Arabic Inscription on Dādā Hārū's Wāv or step well (p. 149, No. 44).

It will be seen from the inscription that this Wāv was constructed during the reign of the same king Mahmūd, surnamed Bigarah, under whose sway the Herātī mosque, that in the Gāikowād's Haveli, Bibī Aχut Kuki's, Dastūr Khān's, and others were built. The illegible portion of this inscription probably contained the name of this king's Vazīr, Mālik Malik Ghānī, which likewise occurs with variations in other inscriptions. What the figures 26 below may mean is unknown.

Translation.

"This elegant building with the noble arrangement, the lofty gallery, the four walls with pictorial ornaments, was constructed, and the productive fruit trees were planted, and the well with the reservoir provided, for the benefit and service of the people, in the reign of the Sultān of Sultāns of the period, who trusts in the aid of the merciful the Creator', Nāsiru'd-dunya wa'd-din Abul-Fath Mahmūd Shāh, son of Mūhammad Shāh, son of Ahmad Shāh, son of Mūhammad Shāh, son of Muzaffar the Sultān, may Allah perpetuate his kingdom.... [some broken words] the well guarded. On the second of the month Jumādā I, in the year eight hundred ninety-six [13th March 1491]."
27. Sanskrit inscription on the left side of the same well:—

1. नमः सृष्टिकर्तेऽ । नयोऽपातय तुष्ये सर्वदेवसण्डे
2. पिये । वहस्य नस्लवर्ष नमः सुकुलसाशिने ।
3. जयति जगतियज्ञनन्त चूंढितिदिनी नामत: परा शान्तिः
4. कृष्ण । मुस्तकमनस्कारणिः सर्वं भोजयस्य क्षेत्रं ।
5. नामाक्षे भवनमणिः (मोण) तत्तलाभाभिः भक्तिः ।
6. यथे सिंह । कथुः कथुः कथुः समा भया । ॥ ॥
7. सुगुल्लिरितियां स्रीमद्विमतदानगरे पातुला
8. ह श्री श्री श्रीमहादुत्तिनायाये राजसत: । पुरातारी सा
9. विष्कारणसा क्रोडः श्री हरिराघवे धन्यारोहिनायाये
10. दिगातिहरिपुरुषेऽ चतुर्दश्गातातनिकतुयि
11. कुलहुल्लिप्रचिक्षास्तिदेशु चतुर्दशितिस्तावति
12. धोपादहुसायं प्रभाश्चर्ये स्वतं ।
13. कि १९२१ स्वयंत्रमने पैक्षुदिये । १३ सोमे वाप्य अरसां
14. यामास । यशामादामाप्रायवीराणिर्वालाने
15. क्य सः सः श्रीरामचरितासमः सर्वत्र । सा स्वेदजनां
16. जेदिन नरूपुपायाश्चायामञ्जरि सिद्धा भुवना
17. यातु । तत्र व्यायामकृत्वैत्वत्व २१००० स्वरी
18. महासद महापालकांपतुमधया प्रतापिणि कभिकथिता ।
19. ख्या बापोऽमद्राभिरव भृत्न वापीमनिः कार्यकलाप चतुर्दशरं
20. नरसुङ्के आचार्याकिनीय वापी मधुरा पीयां जनाः
21. दुःखात सुपदानारामानु ॥ शतसप्त जराशापान ।
22. यशस्विः च च तथा पृथविः प्रिहितः । १३ महात्मयः
23. यु कृत्र विप्रकृतिः किर तोऽपि । वापी श्रीरामान्नी वाणे नन्दराजः
24. वापोऽमद्राभिराट । १४ वापोऽमद्राभिदिकारी परमेश्वरायाः
25. पालकाभ्याम श्रीविहाराद्व थाव नाचकृपयाय तुष्य पीर्यात
26. धाराकार । सुदे इतवा अग्रिष्णात्रस्याय आत्माभासारा

Translation.

"Salutation to the Maker of creation! Salutation to thee, thou lord of the waters, Varuna! who art the cause of the forms of all living beings, who dost witness all deeds. (2) The supreme Sakti named Kunda, the mother of the three worlds, whose feet are worshipped by gods and men,—ever conquerers in the world in the form of a well. (3) I adore Viśvakarman, the giver of all blessings, through whose compassion all men are able to perform their actions.

1 Srīśṭikartṛi literally means the maker of creation, i.e., the Creator.
Hail! in the holy Gujaraj, in the holy city of Ahmadābād, in the victorious kingdom of the Pādshāh Śrī Śrī Śrī Mahāmūţ,—there the Bāî, named Harīra, the chief superintendent at the gate of the king's palace,—in the middle of Harirapura, situated to the north-east of Śrīnagara,—through (pity for) the thirst of the many coming from the four quarters, for the enjoyment of the eighty-four lâhks of beings—of men, beasts, birds, trees, &c., and in honour of Paramēśvara,—in the current Śaṅvat year 1556, and of Śaka 1421, on Monday the 13th of the bright half of Pausha, (the Bāî) caused a well to be made, wherein, seeing the deep volume of ambrosial water, the milky ocean, as it were, took up its abode.

"May it be established as long as the sun and moon endure for the sake of sustaining beings taking birth from sweat, eggs, the soil, and the womb. The money spent upon the well is 3,19,000.† The illustrious and charitable chief minister of the king Mahāmūţ, named Harīra, caused this well to be made. May this sweet well, pleasing to wayfarers coming from the four directions, be drunk by men while the sun and moon endure. Forts, holy groves, tanks by the hundred, choultries at every step, are the pride of rich men; this Bāî, named Śrī Harīra, for the benefit of the whole world, having incurred an expenditure of much treasure, caused the well to be made. The manager in the making of the well (vas) Bihāmād, the executor of the orders of the great king.

28. Inscription on the north side of the corridor in Jāmi' mosque (p. 145, No. 8). This consists of the following six Persian distiches:

Translation.

"This age has seen no one except Mirak Hasan, Whose character has become the occasion for every praise; His whole nature is engrossed with the affairs of the people. In the realm of beneficence his efforts have become exemplary; He made this reservoir resembling the basin Kauthar [in paradise], Which stands forth as the image thereof. Is this perchance the [wonderful] speculum of Iskandar [Alexander]? From top to bottom all light and purity. If it has not become like the Zamzam in pleasantness and limpidty,

† The coin is not mentioned.

‡ The last two lines contain some abbreviated words, and are incomplete; they are left untranslated.
It is [nevertheless] accessible like the Ka'bah of necessity [the throne of God to whom all the necessitous may apply].
Of the year of its construction Fā'id said:—
The purity of Mīrak's reservoir was effected by us."
[This last hemistich gives 1020, which year began 16th March 1611.]

29. On a doorway near Shāh Aliji's in Rohilwād, Aḥmadābād (p. 160, No. 63):—

Above, some very large characters which may be read "Allah bin Muhammad." Below are a number of words indistinctly jumbled together in one mass.

30. Inscription in the gateway of the Bhadr:—

This inscription consists of six distiches, about 5 feet long and 1½ broad. Each hemistich stands in a separate compartment and was carved in relievo in large beautifully flowing Persian characters, but appears to have been purposely defaced by some Vandal. Whether accidentally or not, the most legible words are only two, which seem to read "house of tyranny." Fortunately the date 1032 being on the margin, outside, was also left untouched; that year began on the 5th November 1622 when the kingdom of Gujarāt had lost its independence, and had been already 52 years annexed to the Mughal empire.

31. Inscription from the entrance to the jail at Aḥmadābād:—

پیاپیون جاه سلطان ابن سلطان
یکی ماهب برست ازند کانش
کد پشت ازجان نذل منقاد فرمان
پهار مدل اعظم خان خازی
کد تیغش کشت جسم ملك راجان
سرائی کرد در کزات بنیاد
کد مثلش را ندیده جشم دوران
زیم علی بنان کوزی رفت
کذشته باید تشرش زکیوان
نخوئی ولات فرح پهش است
بدر بانی او شاکست رنوان
سرا و پیره پاکت اتام
بامر خان عادل تقد مردان
زمان تاریخ چرو جسم
ندا آمد مکان خبرو إحسان
1047
Translation.

"Humayûn Jâh Sulțân son of a Sulṭân
One of his servants, obeying companions,
Who with soul and heart is subject to command,
The spring of justice 'Azam Khân Ghâzî,
Whose sword has become the soul of the body of the realm,
Has built a Serâ'î in Gujarât
The like of which the vision of the period has not beheld.
Bravo! For the high edifice which in altitude
Has excelled Saturn by the basis of its excellence.
In beauty and gracefulness it is like paradise.
Ridvân [the gate-keeper of paradise] is worthy to be its porter.
The top of it has received a complete Qaisariyâh
By order of Khân 'Adil the jewel of men.
When of the invisible herald I asked for the chronogram,
The exclamation came:—Place of goodness and beneficence.
1047 " [Began 26th May 1637].

32. In the Borah mosque in Nova Mohallah, on a marble slab (p. 160, No. 72).

This inscription belongs to the reign of Aḥmad, the founder of Aḥmadâbâd and of Aḥmadnagar; several mosques of Aḥmadâbâd were also built during his reign, and it is not improbable that this was carried off from one of them and placed here.

The inscription begins with a Persian distich, and the whole of it is in that language as follows:—

بیتر ز هزار سال خرست و نمای
در ایام دولت و نوبت سلطه خلیفه العهد و الزمان والواقع المستعان بالله ناصر
الدی و الذين ابن الفتح احمد شاه بن محمد بن مظفر شاه السلطان خلیفته وبد
رافته سمارت کرد ابن بیت و بقعه شرف لطف لله بندہ امید واربرحمت افریدا وال
حقیر ضعیف عالم کبیر هر دم مصر الحرام سئته و مشرین و ثعابیه

Translation.

"One atom of Thy grace, O cherisher of [thy] servants,
Is better than a thousand years of gifts and prayers.

During the reign of the Khalifah of the period who trusts in and asks help from Allah, Nâsîru'd-dunyâ wa'd-din Abu'l-Fath Aḥmad, son of Muhammad Shâh, son of Muṣâffar Shâh the Sulṭân, may his Khalifate be perpetuated and his clemency spread, this house and noble, graceful locality was built for [the worship of] Allah, by the mean, feeble, adorer 'Ālamgîr who hopes for the mercy
APPENDIX.

of the Creator. The nineteenth of the sacred month Muḥarram, in the year eight hundred and twenty-six” [24th December 1423].

33. In the Nova Mohallah mosque, right hand. It will be seen that this inscription belongs to the reign of Mahmūd [Bigarah] whose name occurs on so many others. There is no Bismillah, but only Qurān LXII. 18, with the usual saying of the prophet about the house in paradise. Then:

عمل السلطان الأعظم ناصر الدين و الدين أبو الفتح محمد بن محمد شاه بن
أحمد شاه بن محمد شاه بن مظفر شاه السلطان خلق الله خلائته—ثمان عشر تاریخ
الجمار سنة ستة و تسعين و ثمانية

Translation.

“The work of the great Sultan, defender of the world and of the religion, possessor of victory, Mahmūd, son of Muḥammad Shāh, son of Ahmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh the Sultan, may Allah perpetuate his Khalifate .....[illegible]. Eighteenth of the month Muḥārram in the year eight hundred ninety-six” [2nd December 1490].

34. In Pir Muḥammad Shāh’s mosque:—
This is a distich with the Kalimah prefixed, and the name of a person with the date appended, thus:

لا إله إلا الله محمد رسول الله
چرام و مسجد و محراب و منبر ابوبكر و عمر و عثمان و حیدر

Translation.

“No god but Allah, Muḥammad messenger of Allah
Lamp and mosque and mīhrāb and pulpit
Abū Bakr and 'Umar and 'Uthmān and Haidar [i.e. 'Ali]
Hadrat Mir Mahīʿūd-dīn. Year 1135” [Begun 12th October 1722].

35. In Pir Muḥammad Shāh’s mosque. This consists of two Persian distiches between which the writer’s name is inserted as well as the date, but for the sake of distinctness that line is given the last in the following transcript:

خواجه مسجدی ساخت سید محمد که مردي توانگرد یاد خلیلی
سوز کر که بیمه کنی تو امانی که تاریخ از کتیبه بیت خلیلی
کتابه عبد الرحمان سنه 1092

Translation.

“Saiyid Muḥammad built an elegant mosque
In which the most glorious [God] may be worshipped
It is proper for thee to trust in the Ka’bah
The date whereof is:—Bait Khalīlī.
The writer of it was 'Abdu'r-rahman, year 1092.”
This date is also the numerical value of the two last words, and their meaning is:— *House of Khalil*, namely of *Abraham* in his capacity of the *Khalil*, namely *friend* of God.

36. *Left of central mihrab*, Pir Muhammad’s mosque:—

لا الله إلا الله محمد رسول الله تمجيد أبو بكر ومحمد على عليه خير جامع باد سنه 1077

*Translation.*

“No God but Allah, Muhammad the messenger of Allah. May it be prosperously inaugurated O Allah! by the merits of Abû Bkbr, and ’Umar, and ’Uthmân, and ’Ali. In the year 1077 [Began 4th July 1666].”

37. *Over a window to the left of the central mihrab*, in Pir Muhammad’s mosque:—

نما ان بعمى مي دار كور كيد سعيدى بيسى روس نفندار كيد سعيدى را بيزارى ويسهارى كروسایا لفغش ندادر درچهان جای

*Translation.*

“No one remains plunged in sin who has such a Saiyid for his guide; I do not think you will injure and abandon Sa’di, for he has in the world no other place, but the shadow of his favour.”

38. *At Shâh ’Alam*, over the door of the tomb (p. 147, No. 24):—

This is a wretched doggrel composition which contains no date nor information of any kind, and the beginning of it is quite sufficient for insertion in this place. It is as follows:—

بسم الله الرحمن الرحيم المئة جاه جینه رسولاً باد جایي للناس تئ خالی انعم ورها اعلامه الجبان ای دار روی الجبه الفردوس بینه رنه باروش شأ

*Translation.*

After the Bismillah:—“Beneficence is like paradise. Rasúlabád is a place verily bestowed by the Most High (God) upon man; it contains characteristics of the garden, that is so say the abode of the face of the jinnat of paradise. Behold the adorned Raudah of Shâh ’Alam, moon of the universe.” [Then follows a description of the beauties of the garden, &c.]

39. *Round a tomb in the second Raudah at Shâh ’Alam* :—

The following two Persian lines make together a distich:—

می شگرط که شد خاک سرم دردم دیدست

این مشه که دارد که مرا دردم اوسط
Translation.

"A hundred thanks, that my head has become the dust at the feet of the friend [i.e., at the feet of God]

"Who has this life like that which I have at his feet."

40. Round the railing of the great tomb at Shâh 'Âlam:—

"In the name of Allah, the merciful, the clement! Shâh of the world, moon of the world, light of the world, Server of the world, Bâdsâh of the world, the liberal of the world, the benevolent of the world, the Saiyid of the world, the Bukhâri of the world, the Khâjah of the world, the Darwish of the world, the Sheik of the world, the served by the world, the Amîr of the world, the Wali of the world, the Âvliâ of the world, world, the chief of the world, the great one of the world, world, the axis of the axes of the world, the implored of the world, the aid of the world, the director of the world, the paragon of the world, the most noble of the world, the most great of the world, the most generous of the world, the beaute of the world, the most exquisite of the exquisites of the world, the first of the world, the last of the world, the extension of the world, the interior of the world, the present one of the world, the supervisor of the world, the arrived of the world, the perfect one of the world, the honour of the world, world, world, world, world, world, the intention of the world, the wished for of the world, the prayer carpet of the world, the lover of the world, the beloved of the world [the word world repeated 17 times], the arising of the world [5 times world], the praised one of the world, world, the honour of the world, the assistance of the world, the 'Ullâmah of the world, the exalted benefactor of
the world, the mercy of the world, the benefit of the world, the beauty of the world, world, world, the glorious one of the world, the Hájj of the world, the gracious one of the world, the grace of the world, the praiser of the world, the praised of the world, the implored one of the world, the marrow of the world, the joy of the world, the ardent desire of the world, the friend of the world, the answerer of the world, the Arabiser of the world, the 'Árif of the world, the asylum of the world, the argument of the world, the evidence of the world.

41. Over the central mihráb of the mosque at Batwa (p. 150, No. 3):—

This inscription is of the reign of Mahmúd [Bígarah] like so many others it has no Bismillah, and begins with Qurán LXXI. 18, followed by the usual saying of the prophet about the house in paradise; then we have:

احمدم بن محمد شاه بن أحمد شاه بن محمد بن مظفر شاه السلطان بعثي الولد

Translation.

"The edifice of this blessed Jámí' mosque was renewed during the reign of the protector of the world and of the religion, the possessor of victory, Mahmúd son of Muhammad Sháh, son of Ahmad Sháh, son of Muhammad, son of Muẓaffar Sháh the Sultán, by the efforts of the worshipper hopeful of the mercy of Allah, Bashír Sultání Khájah who obtained from his most exalted majesty the title of Khāṣu'l-mulk [one word is not clear]. Built on the tenth Safar, year eight hundred and seventy-four" [10th August 1469.]

42. Inscription inside Batwa mosque:—

درس جاه سنک پای خار نا ممفون است

Translation.

"In this well gravel is buried."

43. An inscription on a loose stone at Batwa consists of the following three Persian distiches:—

که زر کشتی بنا ی دین مnpos

نتوده سمجبا حوض نفیس

پی سال شنگ کنت هادی

سنِه 1073

Translation.

"During the incumbency of governor Sháyistah Khán

Who laid the foundation of the edifice of religion,

By the divine grace the spectator has

Beheld the mosque with the exquisite reservoir."
Concerning the year of its construction the guide said, 
Say:—*The mosque has become the holy house [i.e. Jerusalem]
Year 1063.*

The numerical value in the last hemistich gives 1064, whereas the figures sculptured are 1063, which latter year began on the 2nd December 1632.

44. On a loose stone No. 2 at Batwa, after the Bismillah we have Quràn LXXII. 18, and then the following Persian line, which makes a distich:

منور هد جهان زین چهارگوبر
ابنکر و عمر و عثمان حیدر

Translation.

"The universe was illuminated by these four jewels, 
Abū Bekr and 'Umar and 'Uthmān, Haidar."

45. On a pillar of the porch of the great Raudah at Batwa :

This consists of the following two Persian distiches with the name of their maker under them as follows :

قطب عالم که پست شاه افلاک
از رونه فزود جاه افلاک
زین پیش کلاه انسان بی سربود
شد کنند از سر کلایا افلاک
خانه زاد این درگاه جلال بن صمد بن جلال شاهی گفته

Translation.

"Qutb 'Ālam who is sovereign of the spheres
Has by the Raudah augmented the glory of the spheres.
Ere this the vault of the sky had no crown;
His Gunbad [sepulchral cupola] became the crown of the spheres.
Composed by the born slave of the family Jalāl ben Muḥammad ben Jalāl Shāhī."

The following four inscriptions (46—49) are from 'Abdu'l-Wahhāb’s mosque (p. 160, No. 66) :

46. Over the left mihādā we have again the usual saying of the prophet about the house in paradise; but as it occurs here in a more elaborate form than hitherto, it may not be quite superfluous to insert the whole of the inscription :

بسم الله الرحمن الرحيم قال النبي صلى الله عليه وسلم من يبني لله تعالى بيتا
بني يعد فيه الله من مال حلائل الله تعالى له بيتا في الجنة من دار رواجوت

Translation.

"In the name of Allah the merciful, the clement! The prophet, may Allah bless and keep him! has said:—Who builds from lawfully acquired property, for Allah, be He exalted! a house in which Allah may be worshipped, Allah, be He exalted! has built for him in paradise a house of pearls and rubies."

47. A Persian distich :

مرد و معتقد حفرت حضرت صمی الدين
بصدق خواجه شهابزاده دهر شود
Translation.
“A disciple and confidential of Hadrat Mahī'ū’d-dīn
In truth Khājah Shāhīzā as the world will exist.”
48. A Persian distich:

Translation.
“To the joy augmenting Raudah of Shāh Ghiyathu’d-dīn
Malik Sarīrat Saiyid Jall abundance of greetings.”
49. A Persian distich:

Translation.
“With permission and approval Amājīd Din departed
With what appeared the proper way of his departure.”
The preceding three inscriptions, now on loose slabs, evidently constitute one piece, which is however not satisfactory either in meaning or in style, as must be evident also from the English translation.
50. Two Persian distiches:

Translation.
“When Ruknu’l-haqq [pillar of the truth] from the mansion of the world went,
In a moment he into the shade of the Tābū [name of a tree in paradise] went,
An invisible herald gave notice of the year of the arrival:—
Hence to the highest paradise he went. Year 1200” [4th Nov. 1785—23rd Oct. 1786].
51. On a fallen stone in Bābā Laulvi’s Raudah:

Translation.
“In the name of Allah, the merciful, the clement! No God but Allah, Muḥammad the messenger of Allah. Muḥammad, ‘Alī, Faṭīmah, Husain, Ḥasan.
APPENDIX.

That daughter of Zuhrâ [planet Venus] has herself pronounced the chronogram; the option which was sufficient was completed well. Year 1117. The mother of Muhammad Ja’far, son of Saiyid Muhammad’Ali, son of Saiyid Mahmud Sadat Barah, inhabitant of Khihturah.”

The above-named year 1117 began on the 25th April 1705, and the three last words constitute the chronogram.

52. Two Persian distiches on a Qâdhi’s tomb near the Madrassah give in the last hemistich, a chronogram, but as the piece is rather obliterated, and requires guesses, I shall not attempt to translate it; it appears to be one of value.

53. In Qutb Shah Divan’s masjid near the Kâch Masjid in Ahmadabad:

بسم الله الرحمن الرحيم ادخلاها بسلام امين بيوه دولت قاهره و إيمام ملکت

يَمَّه خند و تاجدا خدیر نامدار سلطان

السلطین زمان ملکی کفر و طغیان نامرالدینا و الده احمد شاه بن محمد شاه

ابن مغفر شاه السلطان بن السلطان خلد الله ملکر

زايد دولت و سلطنت بنباکر ای مقریه رابندة امید وار برهمت پروردگار

قطب بن خوا جکی

اتمام این خیر میر و رزقی نیل سرو درالم صعر

Translation.

“In the name of Allah, the merciful, the clement: ‘Enter ye therein in peace and security.’ [Qur’an, Sûrah XV., v. 46]. During the period of the conquering monarchy and in the days of the permanent reign of the crown-wearing celebrated Khidiv, the Sultan of the Sultans of the age, the abolisher of unbelief and of rebellion, the protector of the world and of the religion, Ahmad Shah, son of Muhammad Shah, son of Muza’far Shah the Sultan, son of a Sultan [twice], may Allah perpetuate his kingdom and augment his monarchy and his Sultanship this sepulchre was built by the slave hoping for the mercy of the Nourisher [God] Qutb Bin Khâjâjâgi. Completion of this pious good work for the sake of acquiring [eternal] joy, in the month Muharram” [year not given].

54. Inscription at Adalaj well (p. 150, No. 4):—

1 संवत् 1999 अवें | माह मासविं | पंचवी दिने | पांडपाड़ मोहम्मदराज़

2 बो नामो निवासकाय नमः | वयणयो भीषभसिढ्ढ आरोहदानसिनातिकतितिरींश: | वाशेख अरिबदल

3 तुलयापाया | योद्धायाये यो भागवतमतयातां | ॥ तस्माद (१०.)मुनुसुनुवंशिविपः | कणो नूय: | कणोवं | निशितोः |

4 संगममूर्मि महती हि घुष्णा | इति विपक्षाय युनुसमता ते | ॥ २ || जनमूलयिता परियां | मुल्लराजावान- नवाबः | तस्माद

5 नामत नुपा | धैर्यकेशे यथा सृजोऽ हः | ॥ नह दाहिनतीनां प्रवरी | महाहविति बिशुन्त: | तस्म मुनु- सूपार्दा | तु
On the fifth day of the month of Magha in the Samvat year 1555 (in the reign of) the king Pādasāhā (Pādshāh) Śrī Mahimūd.

(1) Om. Salutation to Vināyaka: Salutation! In whose family was Mokalasimha the sovereign king of Daṇḍāhidesa, a Vāghēla, equal to Indra in power, who protected the assembly of Bhāgavatās; 1

(2) His son was prince Karna, an earth-ruler, of unequalled valour, like Karna, for having attained a great battlefield, the enemies were slain by him the archer.

(3) An uprooter of enemies, Mūlārāja, lord of the earth, sprung from that king, even as Rainukēya 2 from Bhrigu.

(4) The best of kings, famed as Mahīpa, was his unrivalled son, even as Yudhishthira was of Pāṇḍu.

(5) The king Viśrāsinī, most graceful in body, was Mahīpa's son, as Rāma was of Daśaratha.
"(6) The two kings Varasinha and Jêtra were (like) the two brothers Râma and Lakshmana, and were the sons of Mahîpa.

"(7) The king Virasinha, the lord of Danâhidâsa, shone beautifully like Indra with his desire-fulfilling creeper.

"(8) This Virasinha had a queen named Rudâdevî, resembling queen Râmâ (Lakshmi), who caused this well (vâpî) to be made by the best of masons.

"(9) Hail! After fifty-five years added to fifteen hundred of the era of the king Vikramârka have passed, Rudâdevî, the queen of the valorous Virasinha and a very good daughter of the ruler of Veâa, (?) causes this well, which is like the Ganges, to be made.

"(10) The sun standing in the region of Kubêra (north) on Wednesday the fifth of the month of Magha, the Sukla fortnight, in the Uttara Nakshatra (asterism), in the Karana called Bava and in the Siddhâ-yogâ, (the lady) called Rudâ who has her husband for her god, made this good and great well.

"(11) This well creates a doubt in the minds of all as to whether it is the divine lake Manasa, or the celestial river Ganges, or Kailâsa itself.

"(12) This well by its niches adorned with the images of celestial damsels creates a doubt even in the minds of gods, whether it is heaven, or a celestial mansion, or the great daughter of Jahnû.

"(13) The queen Rudâ, the foremost of virtuous women, the poets’ desire-fulfilling tree, like Sitâ rendered her and her husband’s family illustrious by her praiseworthy actions.

"(14) She was a queen by whom a karôr of coins were at once bestowed as (if it were worthy as) a straw upon wise kings. (?) No other queen, nor the Kâmâdhenu nor the Kalpavallî can be named as an equal to the queen Rudâ.

"(15) It is said that for this well 5 lâkhs of tañkas were brought from the royal treasury by the queen Rudâdevi.

"(16) In the good village of Adâlij, Rudâdevi, the beloved queen of Virasinha, made a well adorned with hundreds of rooflets.

"(17) Hail! While the year 1555 of the era of the king Vikrama and 1420 of the Saka was current, in the Ashadha month and Sîvra season of the Uttarâyaṇa, on Wednesday the fifth of the light fortnight of Magha in the nakshatra of Uttarâbhadrâpa in the Yogâ called Siddhi and in the Karana named Bava, the moon being in the Mînarâsi (Pisces), in the victorious reign of Pâdshâh Mahamûd, the queen Rudâbâ, the faithful wife of Virasinha—Mahîpa’s son, the lord of the country of Danâhi, a Vâghâla, the crest-gem of all kings—made a well at Adâlij for the benefit of all. The overseer was Mahâin, the son of Bhûma of the Śrîmâli caste. The money spent in building the well was 500,111, or in round figures five lakhs only. May this continue firm during the existence of the sun and moon!"

55. Inscription at Borsad stepwell (p. 133, No. 1)\(^1\):

1. उसू संतति १९६२ वै आचारण्ण १३ रवी अवैहशीहस्तम्भमस्तिः || खलालात्तात्त्व वसा || स्रीवामा सुन वसा भीता सुत ||
2. वसा परतु सुत वारंभा || वसा स्रीवामा सुन वसा हयरसिभु सुत वसा नरसंह नरसूत वसा श्रीरंग भावि ||
3. रही स्रीवामा || वसा स्रीवामा सुन वसा माणिक सूत वसाह निङा सुतनात सगर युद्धाद || युद्दार वर दे || ग. नरसू ||

Translation.

In the Savvat year 1555 on the 13th day of the dark half of Srâvana, the day of the week being Sunday, on this day here, Vasâsomâ, resident of Stambha-

\(^1\) Transcribed and translated by Pandit Bhagwânâlî Indraji, Ph. D.
tirtha, (Cambay) Lalāta by race, his son Vasā Khetā, his son Vasā Parabata, his son Virapāla.

Vasā Somā, his son Vasāh Dharamsi, his son Vasā Narasyanga, his son Vasā Śriraṅga, his brothers Rupa and Śripāla.

Vasā Somā, his son Vasā Mānık, his son Vasāh Vikā, his son Vasā Sagara, his son Vasā Sāira.


56. Epitaph on the end of a tomb, among those known as the Dutch tombs at Kankriya tank. It is engraved in Armenian capitals, and reads thus:—

\[ J S \quad K S \]

Ays e dabanes Tarv-itzai Shamiri orti loussy hoki Tayout
Khanin ar ATP pokhyetza... EHH Gamar za.

Literally:—"Jesus Christ: This is the tomb of the Tabrizian, Shamir's son, the illuminated soul of David Khan. To God he was removed... in 1170, Gamar 11" (30th July 1720).

Or more freely:—"This is the tomb of the illuminated soul Dawud Khan, son of Shamir of Tabriz. He was removed to God... on the 11th of Gamar in 1170."

———

2. INSCRIPTIONS FROM CAMBAY.

No. 1. Over the north entrance of the Jami’ mosque (p. 135, No. 21 (1)).

It appears from the date at the end of this inscription that this mosque was built in the first year of the 19th Pathán Sultan of Hindústán, before Gujarát had become independent and had its own kings.

After the usual Bismillah comes Sūrah LXXII., v. 18, of the Qurān, to which also the saying of the prophet, that "for him who builds a mosque for Allah, Allah will build a house in paradise," is added. Then the inscription continues as follows:—

\[ \text{هذَا مَا وَقَفَ اللهُ وَغَيْهِ بِنِي هَذَا الْسَّيِّدُ الْجَالِمُ وَالْمَارِكُ وَمَكِانُ الجَعْبِـه} \]

\[ \text{وَكَلِي مِنْ خَالِصِ مَالِهِ مَا إِلَى اللهِ سَلِيمَةً وَكَرِمَةً خَالِصَا للهِ تَعَالَي فِي عِهدِ السُّلْطَانِ} \]

\[ \text{الْعَالَمِ الْعَادِلِ مَحْمُودَاً شَابًا بِتَغْلِقُ شَاهِ السُّلْطَانِ خِلَالِ إِلَهِ مَلِكَهُ وَسَلَطَانَهُ العَالِمِ الْمَعْلُوفِ} \]

\[ \text{الْرَاجِيِّ اِلَيْ رَحْمَةِ اللهِ تَعَالَي وَمَنْهُ مَعْدَدُ الْبَوْنَا رِي حَصَلَ اللَّهُ مَرَأَهُ وَدَلَّ فِي} \]

\[ \text{الْيَامِ عَشِرَ مِنْ اللَّهِمَّ سَهَنُ وَشَيْرَنِ وَسَعِيَّاً} \]

Translation.

"......This is a Waqf [bequest] and dedication to Allah. This blessed Jami’ mosque and place for the congregation has all been built from the private property [bestowed] by the grace and bounty of Allah and offered to Him, may He be exalted; in the reign of the learned and righteous Sultan Muhammad Shah, son

1 I owe this translation to the kindness of the Rev. S. Baromian, minister of the Armenian Congregation at Manchester, who supplied a transcript and the translation into French; Mr. R. Martineau of the British Museum, through whose intermission this was obtained, also favoured me with the transpiration given above.—J.B.
of Tughlaq Shâh the Sultân, may Allah perpetuate his kingdom and his sovereignty, by the feeble worshipper, who hopes for the mercy of Allah, be He exalted! and for His grace, Muhammad Al-Bûtmaître, may Allah grant his wishes and guide him; on the eighteenth Muḥarram, in the year seven hundred and twenty-five [5th January 1325]."

No. 2. Over the central mihrâb in the Jâmi’ mosque.

After the Bismillah comes Sûrah IX., v. 18, of Qurân complete, and nothing more.

No. 3. Over the south mihrâb in the Jâmi’ mosque.

Sûrah III., v. 16, of Qurân and beginning of v. 17. Exactly the same as in the set of inscriptions from Râjâpur Tomb, west side.

No. 4. Over the north mihrâb in the Jâmi’ mosque.

Sûrah XXXIV., v. 36, complete, and nothing else.

No. 5. [Facsimile No. 207.]

This is a Persian inscription and about the worst of the lot both in calligraphy and in style. It was written during the reign of the 20th Pathân Sultân of Hindustân and pretends to be poetical. After the usual Bismillah we have before the text the following superscription:

"This mosque was built by a servant of the majesty of sovereignty Sultân Firûz [a few words illegible of the title]."

Translation.

"In the reign of the [above-named] Sultân, Zafar Khân Gustari, the architect
Built this mosque upright like royalty [Sultânî].
And in the year seven hundred seventy-five from the Hijrah of Muhammad [Began 23rd June 1378]
This mosque has been repaired for the worship of God [lit., adorning of the glorious].
May God have mercy upon the worshipper who in this mosque
Utters from soul and heart a prayer for the architect."

No. 6. On the tomb at the Jâmi’ mosque, Cambay—upper and lower band together.

Contains Qurân, Sûrah XXXVI, vv. 28—42 inclusive, complete—the upper beginning with v. 28 and the lower with v. 36.

* This cognomen may be read also in several other ways on account of the absence of discri- tical points,

1 May also be read Al Shustari,
No. 7. On a reservoir in the court of the Jāmi’ mosque, Cambay:

فرغ من مرحلة هذه البركة وخرجى الماء إلي الحوض في سنه ألف وثلاثين أبلى
مبارك الله الهادي علي بن عبد النبي البغدادي

Translation.

“The repairing of this reservoir and of the water-channel to the basin was completed in the year one thousand and thirty [Began 26th Nov. 1620] by the meanest of the worshippers of Allah, the director ‘Ali the son of ‘Abdūn-nabī al-Baghdādi.”

No. 8. On a mosque in ruins at the back of Khâjah Khidhr’s tomb (p. 134, No. 7).

After the superscription “In the name of Allah, the best of names,” come the following seven Persian distiches in elegant Persian caligraphy:

[:]

Translation.

“That Khidīv of the period Mûmin Khān,
Defender of the religion of him who is prince of men and angels,
The servant who is always ready to sacrifice his life for him,
Attained felicity hereby that he
Constructed the reservoir for the thirsty-lipped
That the lord Husain may become his intercessor.
The creator and the creatures are pleased with the building
Whereby the victory of Badr and Husain is glorified.
The shore of the sea and the sweet fountain!
Contemplate the union of the two seas!
The chronogram of this auspicious edifice
Occurred to my heart in the twinkling of an eye;
The celestial herald said, take the name of the Imām 82
And quaff limpid water to the memory of Husain 1219 [Began 12th Apr. 1804.]”

n 781—83
No. 9. Tomb of Khâjah Khîdhr, Cambay.

The upper portion of this inscription is wanting, since what is left contains only the beginning of Sūrah II., v. 256, and the end of it. Also beginning of Sūrah II., v. 285, and end of Sūrah II., v. 289, completing Sūrah II., the intermediate portions having no doubt been on a portion of the inscription, which is lost. The adjoining figure will better explain what is meant.

No. 10. Tomb of Khâjah Khîdhr, Cambay, about a mile west of the town.

There is no Bismillah, but only "Allah has said, &c.," as before, Sūrah LXXII., v. 18, with the saying already mentioned of the prophet, appended. Then:

\[
33
\]

Translation.

"Allah is veracity. This blessed place was built which was [illegible] Khâjah Khîdhr [date of month illegible] in the year seven hundred and seventy-one [Began 5th Aug. 1369.]

No. 11. Tomb of Khâjah Khîdhr, Cambay.

Like the preceding, namely Sūrah LXXII., v. 18, and the saying of the prophet. Then comes a Persian inscription in the style of No. 5 consisting of the following six distiches:

\[
egin{align*}
\text{حدد مقام خواجه خضر و دیما \text{یت}} \\
\text{متر الابس را از ابتدا} \\
\text{بود مجرد اما تیم خلا} \\
\text{یاه و از باری تمام سنت} \\
\text{بند را تپور داد کرد کار} \\
\text{ارحلان بمال خود کرد بن} \\
\text{جواب و وجود فرض آن ند} \\
\text{ساخت از لاس نو بپر خدا} \\
\text{تا نیایه از ازد مرد جواب}
\end{align*}
\]
Translation.

"Boundary of the Maqâm of Khâjah Khîdhr and of Cambay
The senior Elias from the beginning!
He was a centenarian, but had of yore eternity
Received decidedly from God, who be exalted.
The Creator bestowed tombs upon His worshipper
Who built them up from his own legal property;
That beneficence and liberality was not a religious duty,
He built upon new foundations for the sake of God.
That a liberal man shall not get the reply:—
'Works are nothing but ashes.'
The people of the period grieve for the Mulla.
Seven hundred and seventy-one [same as at the end of No. 10.]

No. 12. Tomb of Hájji Yûsuf, Cambay:—

The actual epitaph is framed in by verses from the Qurân, as shown in the figure; namely:

Outer frame Sûrah II., vv. 256 and 257,
large letters.

Inner arch Sûrah LIX., vv. 23 and 24,
completing Sûrah.

Base of ditto, Sûrah LV., vv. 26 and 27.
Inside of ditto, Kalîmah or confession:—
"No God but Allah, Muhammad messenger of Allah."

On right and left side of the oblong parallelogram containing the epitaph, in smaller and more crowded characters, Sûrah II., vv. 258 to 286 inclusive, completing the Sûrah.

Above the epitaph, Sûrah IX., v. 21.
The Epitaph.

This is the tomb of one received into mercy and pardoned; the worshipper who hopes for the mercy of Allah, be he exalted! the bountiful; a pilgrim to the two noble sanctuaries [3 laudatory lines] Yusuf, son of Saiyid Ahmad, son of Muhammad, son of 'Isa, son of 'Abdu's-sallam, son of Ahmadu'l-Hajab ul-Quraishih, may Allah overwhelm him with mercy and approbation on the day of judgment [a word not plain]. Thirteenth Rabii' II, in the year eight hundred and fourteen [6th Aug. 1411] of the prophetic exile.

No. 13. Tomb of Fakhrud-daulah wa'd-din Abu Bakr:

Here we have on the outer margin Surah II., vv. 256—258 inclusive, running round; and a little space being left vacant after the last-named verse, it was filled up by adding the words "Allah the most high, verifer."

Sides of small pointed arch Surah LIX., vv. 22—24, completing the Surah. Base of arch, Surah III., v. 16, only. Interior of arch, the larger Kalimah:—"I bear witness that there is no God but Allah, and that Muhammad is His worshipper and His messenger."

Oblong parallelogram, Surah IX., vv. 21—22; then the saying of the prophet:—"Be thou in the world like a shadow, for thou art a stranger therein, and like a traveller," &c. Then comes
The Epitaph.

This is the tomb of one received into mercy hoping for the mercy of Allah the exalted most glorious dispenser of treasures to the pious and the righteous; Fakhru'd-daulat wa'd-din Abü Bakr, son of Hasan, son of Muhammad, son of Hasan, son of 'Īs̱i' u'l-Quraishi u'l-Hakim, may Allah overwhelm him with His mercy and approbation on the judgment day. The seventeenth of Safar, year eight hundred eighteen of the Hijrah [29th April 1415]."

No. 14. Tomb of Ikhtyārū'd-daulat wa'd-din, treasurer of Cambay.

On the arch, Sūrah LIX., v. 22, and part of v. 23.

Two outer bands and uppermost horizontal line, Sūrah II., vv. 256-257.

Two inner bands, Sūrah III., vv. 16-17.

Interior oblong parallelogram. The Kalimah and after it the Bismillah, i.e., the words "In the name of Allah the merciful, the merciful." Then Sūrah IX., v. 21, and Sūrah XXIII., v. 30. Lastly—

The Epitaph.

This is the tomb of the late governor of the city of Cambay. The inscription consists of two parts: the first part is the Bismillah, and the second part is the name of the deceased, followed by the date of his death and the place of his burial. The inscription is written in Arabic and is accompanied by a small diagram of the tomb.
Translation.

"This is the tomb of the great Amîr, received into mercy, the pardoned, blessed, martyr, Ikhtyâru'd-daulat wa'd-din, treasurer of the city of Cambay... may Allah cool his resting place and make it easy on the night of his reckoning...Seventeenth of the month Jumâdâ II, in the year seven hundred and sixteen" [6th Sept. 1316.]

No. 15. Tomb of the Vazîr 'Umîr Ibn Âhmadu'l-Kâzerûnî (p. 135, No. 21).

Exterior margin Sûrah XXXII., v. 1 till part of v. 13. Interior arch only Sûrah II., v. 256, but complete; the base of it is divided into two parts, containing the conclusion of v. 151 and of v. 52 of Sûrahs II. and XXXVI., respectively. The enclosed space of this arch is filled in with the larger Kalimah as in No. 13.

The oblong parallelogram has on one side Sûrah III., v. 16 with part of v. 17, and on the other the continuation of the latter till its end. The upper portion of the parallelogram is occupied by Sûrah III., vv. 163–165, given complete. Then comes—

The Epitaph.

هذا تبر العبد المفعول السعيد الشهيد البرحم البغفور ملك ملوک السرور
الوزرا المشهور العرب وويلي كن الدولة والدين عمراً أحمد الكازروني
المخاطب بور بالبك يغيني الله تعالى بالرحمة والغفرة ورضوان الله في دار
الأنباض المتوفي البه رحمة الله تعالى في يوم الا ربع التاسع من صفر سنة اربع
ثلثين وسبعين

Translation.

"This is the tomb of the feeble worshipper, blessed martyr, received into mercy, chief of chiefs, prince [server] of the Vazîrs, celebrated in Arabia and Persia, pillar of the state and of the religion, 'Umar the son of Âhmadu'l-Kâzerûnî who bore the title of Zauru'l-Malik, may Allah the most high overwhelm him with mercy, pardon, and the approbation of Allah in the mansion of paradise. He departed to the compassion of Allah, who be exalted, on Wednesday the ninth Safar, in the year seven hundred and thirty-four." [21st October 1333.]"
No. 16. Tomb of Bibi Fatimah (p. 135, No. 21):

Oblong parallelogram with a band on each vertical side, both of which are occupied by Surah II., v. 256 only.

The parallelogram itself has above the first four words of the Kalimah, "No God but Allah"; then Surah LV., vv. 26 and 27, and lastly—

The Epitaph.

"This is the tomb of one received into mercy, pardoned, the boast of women, crown of treasures, Bibi Fatimah who had performed the pilgrimage to Karbalâ…the deceased Husain, the wife. Departed to the compassion of Allah on the eleventh Shawwâl in the year seven hundred eighty-three [30th Dec. 1881]."

No. 17. Four bands belonging to the preceding tomb No. 16:—
1st band.—Part of first Surah.
2nd band.—Continuation and end of it. Then these words:

اللهِ اغفر لعذبَ المصلى ونورِ قبرها ينورِ رحمتكم يا ارحم الراحمين

"O Allah! Pardon this deceased woman and illuminate her tomb with the light of Thy compassion, O most merciful of the merciful."

3rd band.—Surah III., v. 16, with part of v. 17.
4th band.—Only Surah III., v. 182, but complete.

No. 18. Upper and lower bands along the west side of central tomb south of Jâmi' Masjid.

The upper band contains Surah XXXVI., vv. 65—71 inclusive; the lower contains Surah XXXVI., vv. 72—79 inclusive.

No. 19. On a small plaster to the left of the front face (head stone) of central tomb south of Jâmi' Masjid. First half of v. 52 of Surah XXXVI. flanked by ornaments and ends of bands, running at right angles with this line.

No. 20. One line without beginning or end containing latter part of v. 20 and first part of v. 21 of Surah XXXVI.

3. FROM SOJALI NEAR MEHMADABAD (ante, p. 134, No. 18).

No. 1. On the large tomb is an inscription consisting of only the Bismillah and four verses, i. e., Surah II., vv. 256—259. Also on the tomb:

فارغ هواها وحذاران توله ان الهوي ما تولى بعم ورامها وهي في الأعمال ساية وان هي استحتب البرع فلآ تسم لذة حسنن للقرآن من حيث لم يدرون اسم في الدرا اسم اخض آداسيس من جوع وسمع فرب

1 A whole line indistinct, but certainly containing the name 'Umar and probably also the title after it as in No. 16.
APPENDIX.

Then cultivate her passion and beware of neglect, because lust is not discarded with muteness and becomes dumb. And regard her whilst she is pleased with practical demonstrations; and if she desires to love the guardian, she will not poison. How many a pleasure which was delightful to a man is lethal, because he does not know that the poison in the medicine is the worst of treacheries in hunger and in repletion; and often wretchedness results from the evil of potations, because the flow of tears from an eye already saturated with heat and with music is a prohibition to restraint. Accordingly resist concupiscence and Satan, and disobey them, and they call for advice; therefore ponder. Obey neither their suggestions nor their behests, for thou knowest the fraud of altercation and judgments. I ask pardon from Allah! Words without deeds are attributed to a progeny which is followed by consequences blamed at last. The fruit however which thou hast desired to cherish, perished and is dead. But are not my words to thee:—Endeavour to cherish thy neck, and not love of death voluntarily. I allude only to matters established by command [aard] and do not discard those sanctioned by usage [Sonnat] which has been transgressed. Who revives transgressions so that even his ancestors have suffered indignity; who repents but nevertheless dallies, his entrails are raked with pain, and he is buried under stones like a luxurious man, who has abused his wealth unto his own destruction!"

2. On the same large tomb:—

Translation.

"1 My writing is an admonition and something like day-light upon the face ...
[some imperfect words.] . And what youth is there who makes love to women,

1 Beginning unintelligible although several words are plain.
unless with some intentions of lust which pass my excuse; and when the shedding of tears although not given up, clears away, the doubt of my case has ceased. My secret is not hidden from slanderers, nor is it my custom to shirk the trouble of advice, and to conclude it, but the lover pays no attention to it. The nobility of justice is in the mind which has meditated on advice...[Again several imperfect sentences] I would have concealed with concealment a secret which appeared to me from him. I have a mettle which I subdued. Who restrains once, is restrained like the mettle of horses by bridling. Do not therefore augment her abundant lust by sins. Verily food strengthens sexual heat, and concupiscence is like an infant whom youthfulness impels to the love of sucking, but if thou weanest him he is weaned.”

3. On the central grave-stone in the same tomb is a legend consisting of two lines:

1st, the Kalimah with the Bismillah prefixed.
2nd, “In the name of Allah and by Allah, and with the religion of the messenger of Allah.”

4. On the grave-stone east of the central one in the large tomb at Sójáli is another, exactly the same as the preceding, which, however, I here give in Arabic:

İnshallah ALLAH rahim la ALLAH la ALLAH Muhammad Rasûl ALLAH
İnshallah ALLAH wa ALLAH wa ALLAH wa ALLAH wa Rasûl ALLAH

4. INSCRIPTIONS FROM DHOLKA AND BHAROCH.

Of ten of the inscriptions from Dholka it is not worth while to give separate descriptions, as they contain only the profession of faith; each is inscribed within a kind of pointed arch resembling the top pieces of tomb-stones under which verses of the Qurâń occur and the epitaphs; under these Dholka ones, however, there is nothing. All are more or less ornamental, and only one of them exceeds two feet in length, being more than five long, and contains, besides the central arch with the profession of faith, two lateral compartments with the word Allah in large characters. All these are from the mosque of Qâdî Balâl Khân at Dholka.

The six long slips marked K, M, N, O, P and Q, copied by hand from an inscription painted upon board panelling, now much obliterated, run round the inner walls of the mosque, beginning from the south end of the west or back wall.

K, at the south end of the west wall, ends with the words “Who is he that can intercede with him?” of Sûrah II, v. 256, of the Qurâń; a few words of the beginning of this verse are wanting. The remaining portion of the verse was no doubt on L, which is over the mihrâb.

M, on the north end of the back wall, contains the beginning of Sûrah I, but the latter part of the slip is now blank.

N, on the west end of the north wall, bears the latter part of Sûrah II, v. 251, and the remaining part is filled in with a benediction upon Muhammad.

O, on the central portion of the north wall, is almost totally blank; and the few letters at the beginning and end of the slip do not allow of identification with any verse from the Qurâń.
P, on the east end of the north wall; on this are legible only a few letters at the end of the slip; the rest is now blank.

Q, on the north end of the east or front wall, still bears part of Sūrah II, v. 285, which being towards the end of the Sūrah, it may be presumed that the whole of it had been completed on some of the remaining panels, which could not be copied because the letters have disappeared, or nearly so.

1. From a stone built into a brick supporting wall in Qādī Balāl Khān’s Masjīd at Dholka.

بسم الله الرحمن الرحيم قال الله تعالى ان الساجد لله فلا تهموا بالله
احدا مسارى بدرت ابتين سلطان الأعظم ابراهيم عبد الرحمن بن تغلقا و
بتوفيت ملك البلوك الشرق ركن الدولة والدين فتاح سردار بدر
كوده مغفر الأموات مقرب الدولة والدين هلال ملالي مسار بدر
بدر الكريم لطيف
في التاريخ السابع والعشرين من ذا القعدة سنة ثلاث عشرات وثلاثين رجب سابعا

Translation.

"In the name of Allah, the merciful, the clement. Allah, who be exalted, has said [in the Qurān LXXII, 18] :— "Verily the mosques belong to Allah, therefore, do ye not invoke any one with Allah." The edifice of this mosque was—
during the reign of his majesty the Sultān Abul-mujāhid Muḥammad, son of
Toghuqāshāh and during the period of Malek-ulmulāk-ushsharq Rokn-uddaulat-
vuddyn-fattāh Sīdrā [or Server] yekdilikhās—constructed by Mofakhr-ul-lomārā
muqarrab-uddaulat-vuddyn Hillāl Mollāy [or Maleky], the architect being the
slave A’bd-ul-kārym Latāfī. Dated the twenty-seventh of the month Dilhejja, in
the year seven hundred and thirty-three" [8th September 1333.]

The following three inscriptions are from the Tāku Masjīd at Dholka, and
bear the same date in the reign of Firuz Shāh III, the 20th Sultān of the
Pathān dynasty of Hindūstān, whose name occurs also on each of them. The
name of the individual at whose expense this mosque was constructed is also
mentioned in each of the inscriptions and was Mufakhr [exhilarator], who is
also called by the title of Mufakhr-ul-khovās [the boast of, or the chief of favourite
courtiers] and Mufarrah Sultānī. The first and second inscriptions are in
Persian rhymes, and the third in Arabic prose.

2. From outside of court-wall [300] :

بعد دولت فیروز شاه استخندرو تأثیر قدر
مفرخ مغفر الخواص خاص الخاص سلطانی
مصاف مسجد جامع با دهنگده کرده
زما ل حال و حال بفضل الله ربانی
بعنار خشت پرآ ورده کلست از مشک تأثیر
کسی از کافور خام آهی زهی فرخند بانی
مرجع همیش فردوس است و مردم بالاه خرای
In the reign of Firuz Shâh, another Alexander,
Mufarrah-Mufakhr ul-khovâs khâs-ul-khâs Sultâny
Built the pure Jami' mosque in Dhuqlagh
Of his own special private property by the divine favour of Allah.
Upon amber bricks there are roses from musk of Tartary [i.e., yellow tesse-
lated pavement with black ornaments]
The mortar is of pure camphor [snowy whiteness]. Bravo to the fortunate
builder!
The meadow [surface] is like paradise, and men walk thereon.
The five stated prayers are performed there by Masu’d Tayi [exemplar of
liberality].
The glorious date at its [the mosque’s] completion of hard marble was
Of the Hijrat seven hundred and sixty-two [Began 11th Nov. 1360] by
divine grace.
Benediction be upon this building of his, till the day of resurrection,
May all difficulties be repelled and general prosperity ensue.”

Over the south gate of the court [301]:—
Appendix.

"He built this mosque, he obtained this favour,
In the reign of the Shâh of the world Firûz Sultân
Of his own private property; [he was the] exhilarator among intimate courtiers and Amirs
Mufarregh [exhilarator] the slave of Firûz Shâh, another Alexander,
On the tenth of the month Rabî' II, this Jâmi' [mosque] was completed,
In the year seven hundred and sixty-two [17th Feb'r. 1361] by divine aid.
In the reign of the Alexander of the period the command went forth,
The conqueror of the world, Firûz Shâh the celebrated.
He built the Jâmi' for he desired a good name.
Mufarreh Melik the Shâh of liberality and deliberation,
Built this mosque in Dhulqah
By divine grace with a good omen from the creator.
Of the Hijret seven hundred and sixty-two had elapsed
When this good [work] had been established in the world.
Besides this sacred place an edifice like this in the world
The eye of the new moon had not beheld in the revolving sphere
During this period of the reign of Firûz, the Shâh of the surface of the earth.
When a great place for divine worship was established in the world,
At the appropriate time the locality of piety was set apart.
Let it be known that [this was done by] a grandee of the monarchy, the slave of the Sultân,
Mufarreh Melik, by a great expenditure of his private property.
At the command of one who is a second Alexander in justice, power and glory.
Completed by the grace of Allah, when from the Hijret
It was the year seven hundred and sixty-two of the era."

4. Over the central mihrâb [302]:—

بسم الله الرحمن الرحيم
شهد الله أن لا إله إلا هو و لا نياه إلا أن هو
قائما بالقطط لا إله إلا هو و هو الذي لا يعاب عليه
و هو الذي لا يعاب عليه

Translation.

"He built this mosque, he obtained this favour,
In the reign of the Shâh of the world Firûz Sultân
Of his own private property; [he was the] exhilarator among intimate courtiers and Amirs
Mufarregh [exhilarator] the slave of Firûz Shâh, another Alexander,
On the tenth of the month Rabî’ II, this Jâmi’ [mosque] was completed,
In the year seven hundred and sixty-two [17th Feb’r. 1361] by divine aid.
In the reign of the Alexander of the period the command went forth,
The conqueror of the world, Firûz Shâh the celebrated.
He built the Jâmi’ for he desired a good name.
Mufarreh Melik the Shâh of liberality and deliberation,
Built this mosque in Dhulqah
By divine grace with a good omen from the creator.
Of the Hijret seven hundred and sixty-two had elapsed
When this good [work] had been established in the world.
Besides this sacred place an edifice like this in the world
The eye of the new moon had not beheld in the revolving sphere
During this period of the reign of Firûz, the Shâh of the surface of the earth.
When a great place for divine worship was established in the world,
At the appropriate time the locality of piety was set apart.
Let it be known that [this was done by] a grandee of the monarchy, the slave of the Sultân,
Mufarreh Melik, by a great expenditure of his private property.
At the command of one who is a second Alexander in justice, power and glory.
Completed by the grace of Allah, when from the Hijret
It was the year seven hundred and sixty-two of the era."
In the name of Allah, the merciful, the clement! [Qur'an III, 16, and part 17]: "Allah hath borne witness that there is no God but he; and the angels and those who are endowed with knowledge, [profess the same]; who executeth righteousness; there is no God but he; the mighty, the wise. Verily the religion in the sight of Allah is Islâm. The object of adoration is Allah, wherefore keep it. The prophet of Allah has said:—'And mercifulness is the peace of Allah, and paradise, and the approbation of Allah.' This noble Jâmi' mosque was built in the reign of the most great Sultan and the honoured Qahrmân; shadow of Allah upon earth, vivifier of the Sonnah and the Fard, confider in the aid of the merciful [Allah]; Firûz Shâh the Sultan, may Allah perpetuate his kingdom, and eternalize his monarchy, from the special property of his majesty the king, lord of the sword and of the pen, protector of [divine] knowledge and [of secular] knowledge, by Mufakhr-ul-khovâs âkhýar-uddaulâs-waddyn [paragon of the chief civil and religious dignitaries] Mufarrekh-ussultâny, may his special dignity be permanent, and may the shadow of the [royal] portals be extended towards him. And this was on the tenth of Rabi' II, in the year seven hundred and sixty-two [17th Feb. 1361]."

5. Also from the Tâku Masjid of Dholka: over mihrâb in the women's gallery [303]:—

This is only LXXII, 18, from the Qur'an, which is quoted many times in these inscriptions.

6. Over the central mihrâb, Jâmi' mosque, Bharoch [304]:—

This inscription contains no date, but from the form and condition of the letters it can hardly be regarded as very old.

Transcript.

"..."
Translation.

"In the name of, &c., LXXII, 18. And the prophet upon whom be the benediction of Allah, and peace, has said:—‘Who builds a mosque for Allah, desiring thereby the face of Allah; Allah builds him one like it, in paradise,’ and the prophet also said:—‘Who builds for Allah a mosque, although it be only like the nest of the bird Qaṭah, Allah builds him a house in paradise’ and the prophet also said:—‘Give glad tidings unto those who walk in the dark to mosques, of full light on the day of resurrection.’"

7. Over the central mihrāb, Jāmi’ mosque, Bharoch [305]:—

This is a paltry little inscription about three inches long, the first line of which contains the profession of faith, and the second is indistinct.

Translation.

"Salutation to Sarvajña.\(^1\) May Némijina....... whose .................
 protect ............... 

In the auspicious year 1288\(^8\) of Vikrama, Wednesday the 10th of the bright half of Phalgun.

Thakur Chanda, an inhabitant of Anahilapura and of the Pragvat family, begat Chandraprasada, who begat Soma, whose son was Asarakya—his son, by Kumara, was the great minister Vasupula, younger brother of Luniya and Maladeva and elder brother of Téjapala,—his son was Jayatasa, who was born like a royal goose in the lake-like womb of Lalitadevi. Before the Sañvat year 79 Jayatasa was trading as a banker in Stambhátirtha, karór of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage, such as Satrujaja, Arbudchala, &c., in the prosperous cities of Anahilapura, Bhripura, Stambhana-kapura, Stambhátirtha, Darbhavatá, Dhavalkaka and other places, by the great minister Vasupula and by his younger brother Téjapala. In the year Sam. 77—Vasupula who had obtained the leadership of a pilgrim party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Satrujaja, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Viradhavala Maharája son of Maharajadhiraja Lavanaprasada, who was shining like the sun in the heaven of the Chaulúkya family and was blessed by the favour of Saradá (Sarasvatí) with a son, and his younger brother Téjapala was carrying on banking transactions with the cities of Gujarát of which Dhavalkaka was the chief, in the year Sam. 76.

\(^1\) Translated by Mathurádás Amiralal, Esq., High School, Junágadh, and revised by Col. J. W. Watson. The translations are not critical, but give the general sense of the inscriptions.

\(^2\) This is an epithet of the Jinas, of the Buddhas and of Siva,—meaning "all-knowing."

\(^3\) This date refers to prāsada kārta in the last line.
Similarly the famous Vastupâla has caused to be built this new and splendid temple of the Mahâtirthâvatâra with a mandapa adorned by twenty Tirthahkaras such as Ajitanâtha, which were religiously inaugurated by his holiness Vijayasenastra, the ornament of the sacred seat of Bhaṭṭâraka Haribhadrasûtri who occupied the office of Amarasûtri, and by Anandasûtri a pupil of Sântisûtri, who again was a pupil and son of Bhaṭṭâraka Mahêndrasûtri, of the Nâgêndra division,—for the augmentation of his own merit and that of his wife Lalitâdevi, the daughter of Kâhanda by Rânû of the Prâgvyâ family. On this great holy place, the famous Ujjayanta adorned by Nêminâtha the lord of the gods, and graced by various traditionally recounted places of pilgrimage,—the famous Ashtâpada, a pillar called Sukhodghatana, containing the images of the happy Sôma his grandfather, and of the venerable Asârâja his father—both mounted on horses—of the famous Nêminâtha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the gods graced by the worshipful Nêminâtha on four summits known as Ambâ, Avalökana, Sâmava and Pradyumna; two Jinas and the four gods, viz. the famous Rishabhâdeva the first Tirthahkara who was incarnate on the great holy place of Satruñijaya, the famous god Pârśvanâtha who appeared in the flesh at Stambhanakapura, the famous Mahêvîradêva who established himself as a deity at Satyapura, and the famous image of Sarasvati who was incarnate in Kaśmîra, with a eulogistic inscription,—were established and all set up by him (Vastupała).

(Sôka.) There is this difference between a flood of nectar and Vastupâla, the best of ministers,—the first restores the dead, the other restores the dying on the earth.

Let (Kubéra) the giver of riches, (Vishnu) the dear lord of Lakshmi, and Śiva the supreme ruler, be where they may—for though able, they do not satisfy the poor with treasures of enjoyment, while the famous Vastupâla every day sprinkles the earth, withered by the fire of poverty, like a fresh rain cloud with golden riches. O brother, what is the use of talking about sinful and wicked ministers who have nothing in their mind but malice against the people? Sing then by hundreds the virtues of Vastupâla who observes a vow of universal good as Karna did in times of yore. After Bhôjarâja ascending above the sun was gone and Muñja became sole lord of the dominion in heaven, there now stands only the famous Vastupâla to wipe off the trickling tears of the needy.

O chief minister of the Chaulûkya line, the sound of thy glory is heard with hairs visibly on end and tears of joy even in the three worlds—for though polluted by Kali the earth has been sanctified by thee with temples, wells, charitable places to give water to the thirsty, ponds, gardens, lakes, &c.

May the celebrated minister Têjaphâla long be glorious—Têjaphâla by whom we pass our happy days free from anxieties as by a Chintamani gem.

May this man who is like a tree of paradise and a father to Lavanashimha and in charge of the state seals of the son of Lavanaprâsâda enjoy the ministership for a hundred ages.

In olden times Bali was pressed down by the foot of Vishnu, the enemy of the demons, from the earth; now the same is done by the hand of Vastupâla.

His wife Lalitâdevi had by this best of ministers a son named Jayatasisimha, sessed of modest virtues, as Śachi, the daughter of Pulôma, had Jayanta bearnate These (sôkas) are (the composition) of the Thâkur Sômêsvara by him priest of the king of Gurjara.

Jaiatasisimha surnamed Dhrûva of good intelligence, son of Vâjekshân, why in a Pâjastha family in Stambhatirtha, has written the eulogistic \textit{îtâ} Why, O
“This inscription has been carefully engraved by the ingenious Kumara-simha, the son of Vāhada, a mason by profession.

“May this inscription by the favour of Amba and Nemi, the support of the three worlds, be fraught with blessing to the descent of Vastupāla.”

**INSCRIPTION NO. 2.**

This is on the west door of Vastupāla and Tējahpāla’s temples. It is in 14 long lines. The first part is rather obliterated. The prose-text is the same as in the preceding with very slight modifications, but the ślokas are new.

Translation.

"Jina.....who purifies like the...moon in the milk ocean of the Yādava family.....conquered........... Though this Ujjayanta has its summit sanctified by his lotus-feet and possesses unrivalled splendour of its own, yet being surrounded by the eminent lustre of its master, it wears on its head a dignity of superiority above all the mountains of the world—bright as a dark umbrella.

"In the auspicious year 1288 of Vikrama, Wednesday the 10th of the bright half of Phālguna.

"Thakur Chandapa, an inhabitant of Anahilapura and of the Prāgyāt family, begat Chandaprassāda, who begat Sōma, whose son was Āśāraja—he was by Kumāradēvi was the great minister Vastupāla, younger brother of Lūnigā and Māladēva and elder brother of Tējaḥpāla—his son was Jayatasiṁha, who was born like a royal goose in the lake-like womb of Lalitadēvi. Before the Śaṁvat year 79 Jayatasiṁha was trading as a banker in Stambhatirtha, karōrs of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Satruṇāja, Arbudāchala, &c., and in the prosperous cities of Anahilapura, Būrigupura, Stambhanakapura, Stambhatirtha, Darbhavati, Dhavalakkaka and other places by the great minister Vastupāla and by his younger brother Tējaḥpāla in the year Saṁ. 77—Vastupāla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Satruṇāja, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Viradhavala Mahārajya son of Mahārajādhirāja Lavanaprassāda, who was shining like the sun in the heaven of the Chaulukya family and was blessed by the favour of Sāradā (Sarasvatī) with a son, and his younger brother Tējaḥpāla was carrying on banking transactions with the cities of Gujarāt of which Dhavalakkaka was the chief, in the year Saṁ. 76.

"Similarly the famous Vastupāla has caused to be built this new and splendid temple of the Mahātirthāvatāra with a maṇḍapa adorned by twenty-four Tīrthakaras such as Ajitanātha, religiously inaugurated by his holiness Vijayāsenaśūri, the ornament of the sacred seat of Bhatṭaraka Haribhadrasūri, who occupied the office of Amarasūri, and by Anandasūri a pupil of Sāntisūri, who again was a pupil and son of Bhatṭaraka Mahendrasūri of the Nāgendra division—for the augmentation of his own merit and that of his wife Sokhukā, the daughter of Kāhanāda by Rānu of Prāgyāt caste. On this great holy place, the famous Ujjayanta, adorned by Neminātha the lord of gods and graced by various traditionally recounted places of pilgrimage, the famous Ashtāpada, a pillar called Sukhoḍghāṭanaka, containing the images of the happy Sōma his grandfather, and of the venerable Āśāraja his father—both mounted on horses,—of the famous Neminātha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c., the quadruple gods graced by the worshipful Neminātha on four summits (known as) Ambā, Avalōkanā, Samba and Pradyumna,—two Jinas and the four gods, viz. the famous Rishabhādeva, the first Tīrthakara who was incarnate on the great holy place of Satruṇāja, the famous god Pārśvanātha who appeared in flesh at Stambhanakapura, the famous Mahāvirādeva who established himself as a deity at Satyapura, and the famous image of Sarasvati who was incarnate in Kaśmira, with eulogistic inscription were established, and all set up by him (Vastupāla).

(Sūkas.) "O Kalikāla, why is thy mind weary? O World-delusion, why dost thou not smile? O Thirst, why art thou with a blackened face? Why, O
multitude of obstacles, is thy attempt not crowned with success? (They answer) what answer, friend, can we make but that our remedy does not progress well as the army of virtue has been greatly strengthened by the good deeds of Vastupāla.

"How can this man be described by me? — a man whom his relations look upon as the moon, the needy as the object accomplished, and enemies as the deity of destruction.

"He is a minister by whom the natural enmities between wealth and learning, superiority and subordination, and pride and humility, have been laid at rest.

"With what or whom can we compare the famous minister Vastupāla? For if (we compare him) with a lamp it continually sucks up oil (affection) and brings forth a sooty dirt; if (we compare him to) the moon it is always inclined to the diminution of his disk (circle) and envies the rise of the sun (friend), when the sun with torch-like rays does not bear the light of another luminous body.

"How many have not come in the course of this world like travellers making a temporary halt? how many do not go away? and how many will yet not go? But Vastupāla, the ocean of admirable genius, destroys all rogues, and keeping the treasures of merit in his hands, nourishes the earth.

"He, the best of ministers, bore the yoke of the king Viradhavala's kingdom and the famous Tējāhpāla held a share in lifting the burden of his brother ...

"Here the minister Tējāhpāla, making an unrivalled lake of nectarial water which purified Satruñjaya, satisfied the host of the immortals.

"These are composed by Śri Maladhārī Narachandrasūri.

"Kāyastha Jayatasiṁha surnamed Dhruva, of Stambhapuri, the son of Vājaḍa, the son of Ataka, who was the son of Sahajīga, the son of Vāliga, has written this (inscription).

"Engraved by Purushottama, the son of Bakula Svāmī, the grandson of Soma-dēva, head of the engravers of Viśnu's temple and Śiva's bull.

"This is the eulogy of Vastupāla, the great minister.

"This is a temple of the virtuous Sokhukā, the wife of Vastupāla, the great minister."

**Inscription No. 3.**

On the north door of the same temple in 18 lines. The prose text is very similar to that of the first and second inscriptions.
राष्ट्रकूटि ६ श्रीसोफुकाया: पुरो प्रतिदिन श्रीकृष्णः पद्मदेवकुलदेवतालक्ष्मेयामिनव: समंडप: श्री-
अवधारणामहाम-

tीर्थवितानिष्ठप्राधान्यश्राद: कारिति: ॥ ४ ॥ प्रासादिर्गर्गनाग्नमण्यातिमिर्म: पातालपूर्ण-
कार्य: कारिति: सितामस्रजहृतजस्तीलकानकान: ॥ येनेवे नयनिःशेषांशीनालक्ष्याताकार्य:
केशेकृत्याणां विरूपायुद्धः श्रीवस्तुपालोत्तुस: ॥ १ ॥ संस्कृतभवान विरूपायुद्ध:
वर्णमयात्रा-कानू महान: नाम: ॥ ॥

रवितहरितगमिति ते कृत्योऽयम कंभाधिकारी ॥ नाथीमध्: हुकमयिति: प्रमथयिति स्वल्पं न दस्ते न च
स्वल्पायुद्ध: वहुः मन्यसे किमपरे न श्रीमद्युगाश्रय: ॥ २ ॥ अरिवज्जयपञ्चश्रीवीयामायः सुरपतितसमीती
णिस्तरेश्वरसतस्वः ॥ नवनावरी सुराची स्वस्तुपालामेत्रा: स्वस्तुपाल: सोमवर: ॥ ३ ॥
उदार: श्रुते च ॥

केशववनोऽचारि न हि वा भवावित: केशव: कृषिदिति कुज्ज्वेश्रसचिव ॥ सभुवत्तातिमात:मानवं ते व्यासतिमातेहि नेने पुरो पुरिः च याता दितिः दितिः ॥ २ ॥ ता कुञ्जपि गुणपरी वत गता
सुधा च सुधी: सता संदलचारुवस्तुपन्यातिरित: केशववनोऽचारि: ॥ तथा कृषिदिति कृषिदिति: ॥

शुक्लेश्वरस्तुपाले वस्तुपाले महते यवोरते तत्कुर | १ ॥ के निधान वसुधाते यवोरते वस्तुपाले
वर्णयिता गता: ॥ लं तु नंदे तिने वित्तियहिं दिधिः भाविते जने वित्तियहिं ॥ ६ ॥ पोकेन धारय
वर्षाविशेषे भरिभिः पुरो यवोरते सदा जनामाधिस्वर्ण ॥ श्रीभाविते: परिपत्य वस्तुपाले भार भवात्
स्वपनं निविचे विचा: ॥

ता ॥ ७ ॥ आभा वं नगत: सदामातिरियं कौरिक्षिं चुकत्र कैसे भहितः स्मारकमाधिबुधां: सम: ॥ नोकृ: केन
कस्तामुनकार: कायक्ष्मातिति स्पन्न धूमितमक्षिय: कर्तव्य: ॥ श्रीवस्तुपाले लाव्य: ॥ ८ ॥ बिधा यवोरते वैदिकी न लम्बे सीमागमेशा कवित्ति न स्मार्क कुक्ते च
कथा वर्ण: कर्क्षिन: थः ॥

वधपि ॥ राजमार: कपालाशी वधपि गुहे यथायथं च व्यवस्थिता वधपि तथापि: तिथिति न मे
श्रीवस्तुपाले तत्ति: ॥ ९ ॥ केन भवन्त्रिपितं न करोध रोषा: नाविक: केलिः न करोधा: च लाभः ॥
तेनोपरे लम्बतरे वैदिक केलिः ॥ श्रीवस्तुपाले कालोभिमाधिबुधां: कर्क्षिन: ॥ १० ॥ सर्ववेशति: स्मारकान्त
स्वपनं निविचे विचा: कौरिक्षिं ॥

श्रीवस्तुपाले: नेमर्विहरते संताति: प्राय: ॥ ११ ॥ तपिन्वे वेद्वेश्वर: स्वरतोभृतवेश: कर्क्षिन: ॥
श्रीवस्तुपाले: क्षित्य सिंहचित्वा दानांमृतापनीं ॥ १२ ॥ नियोगिनागु: निश्चालनसम्मानहीन: ॥
वहुः वस्तुपाले: ॥ उदामानामास्तस्य यथा विमान्ययते कौरिक्षिं न मच्छ: ॥ १३ ॥ विदुत: पोवितमाम
व्याश्व: ॥

धिः: कर्क्षिनांक्षिः: ॥ वहुभवस्तुपाले यवरते विधुत लाभके ॥ १४ ॥ प्रथम जनामाधिबुधां:
स्मारकमाधिबुधां: स्मारकमाधिबुधां: स्मारकमाधिबुधां: स्मारकमाधिबुधां: स्मारकमाधिबुधां: स्मारकमाधिबुधां: स्मारकमाधिबुधां: स्मारकमाधिबुधां: ॥ १५ ॥ श्रीवस्तुपाले
भवता: महोदयाशरी: किलकिलित: ॥ अभी: तदात: गजता स्यास्तिदर: यदाकिलित: ॥ १६ ॥ [ए]
ते श्रीकृष्णार्याशाभुणिः.

B 781-73
Salutation to Sarvajñya. May that son of Śiva whose whole body is red by the groups of tender rays proceeding from the bright gems in the chaplets of prostrated gods and who looks red like saffron (?) as if washed by the bathing water poured by the hand of the lord of gods—May that son of the god protect the worlds from calamity!

In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phalguna.

Thakur Chanḍapa, an inhabitant of Anahilapura and of the Prāgyat family, begat Chandraprasāda, who begat Sūma, whose son was Aśārāja—his son by Kumāradēvi was the great minister Vastupāla, the younger brother of Lūniga and Māladēva and elder brother of Tējahpāla—his son was Jayatasimha who was born like a royal goose in the lake-like womb of Lalitādevī. Before the Saṁvat year 79 Jayatasimha was trading as a banker in Stambha-tīrtha, kavōrs of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Śatruṅjaya, Arudāchala, &c., and in the prosperous cities of Anahilla pura, Bhrigupura, Stambhanakapura, Stambhatīrtha, Darbhavati, Dhavalakkaka and other places, by the great minister Vastupāla, and by his younger brother Tējahpāla. In the year Saṁ. 77—Vastupāla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods, manifested in virtue of the solemnities at such holy places as Śatruṅjaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Viradhavala Mahārāja son of Mahārājadhirāja Lavanaprasāda, who was shining like the sun in the heaven of the Chaulükya family and was blessed by the favour of Śāradā (Sarasvatī) with a son, and his younger brother Tējahpāla was carrying on banking transactions with the cities of Gujarāt of which Dhavalakkaka was the chief, in the year Saṁ. 76.

Similarly the famous Vastupāla has caused to be built this new and splendid temple of the Mahātīrthāvatārā with a maṇḍapa adorned by Tirthankaras such as Ajitanātha, religiously inaugurated by his holiness Vijayasēnasūri, the ornament of the sacred seat of Bhaṭṭāraka Haribhadrasūri, who occupied the office of Amarasūri and by anandasūri a pupil of Sāntisūri, who again was a pupil and son of Bhaṭṭāraka Mahēndrasūri of the Nāgendra division—for the augmentation of his own merit and that of his wife Sokhukā, daughter of Kalmāna by Rānū of the Prāgyat caste. On this great holy place the famous Ujjayanta adorned by Nēminātha the lord of the gods, and graced by various traditionally recounted places of pilgrimage such as the famous Aṣṭāpada,—a pillar called Sukhodghātanaka containing the images of the happy Sōma his grandfather, and of the venerable Aśārāja his father—both mounted on horses, himself (Vastupāla) and his younger brother (Tējahpāla) being both mounted on the same elephant—of the famous Nēminātha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the quadruple gods graced by the
worshipful Neminatha, on four summits (known as) Amba, Avalokan, Samba and Pradyumna, two Jinas and the four gods, viz. the famous Rishabhadeva the first Tirthankara who was incarnate on the great holy place of Satrunjaya, the famous god Parsvanatha who appeared in flesh at Stambhanakapura, the famous Malaviradeva who established himself as a deity at Satyapura, and the famous image of Sarasvati who was incarnate at Kasmir, with eulogistic inscription,—were established and all set up by him (Vastupala).

(Slokas.) "May this Vastupala, the sole place of safety, be prosperous and long-lived—he who has surpassed the minister of Indra by prudence and has fully adorned the earth with palaces whose foundations touched the very root of the earth and whose tops nodded in the sky, with lakes, and with white monasteries of Svetambaras and with green gardens of pleasure.

"O Vastupala, Bali has sent thee a message that he has been much pleased by hearing from Narada, who visits the three worlds, that though frequently solicited thou dost not extend thy anger to the needy, dost not give them sparingly, and attach no importance to thy praise; that, in short, thou art not intoxicated by the pride of riches, and thou mayest long be happy.

"We think the lord of gods has come to the earth under the name of Vira (dhavala), the destroyer of his enemy's armies, and therefore the desire-fulfilling tree of paradise, under the disguise of Vastupala, and Brihaspati, the preceptor of the gods, under that of Tejahpala, dwell about him.

"O minister of the king of the Chaulukya line, thy glories, as if to ascertain whether there exists anywhere else a man who may be brave, generous and sweet-speaking like thee, have gone in all directions seeking in every house and every town.

"Alas, three yugas have somewhere departed and the production of virtuous men has ceased; the time now prevails of Kali, when the sages are harassed; men do not perform good deeds and rogues are plying at large. Under these circumstances, O Vastupala, Siva has now heard that thy attention is solely directed to the removal of universal distress—do as it may please you.

"Who have not gone to the place of Yama depositing their treasures in the ground? But, O Vastupala, thou delightest in giving them (treasures) to hungry people roaming here and there in all directions.

"O lord of the boar, hold the earth in thy tusk! O sun, illumine her! O clouds, sprinkle water upon her, and O Vastupala, protect her with thy charitable gifts; for the Creator has assigned these duties to you.

"O Vastupala, images of Siva visibly reside in thee; for thou art the soul of the world; thy glory is ever spreading (like the wind); thy face is lotus-like (like the sky); thy friendship, O best of ministers! is firm (like the earth); thy fame is sweet (like water); thy patience is dark-destroying (like the sun); and who has not declared thy hand to be of nectarial power (like the moon) and thy body bright (like Agni)?

"Though the Vedic knowledge fares not well in any place, though no one takes a word of Smruti into his ears, though kings are misers and there is so much expense in the house, yet I feel not the least concerned for all that so long as Vastupala lives.

"Thou dost not listen to the word of the wicked, manifestest no anger and turnest not thy ambition to an improper object. By this, O Vastupala! though living on earth thou treadest Kali underneath thy feet.

"As a rule, offsprings follow their father; how then, O Vastupala, can thy glory be doubtful, sprung though she is from thy all-knowing self?
By the famous minister Vastupāla watering the earth with nectarian charities, the pride of Bali and Kalpataru has been greatly lowered.

Among the elephant-like courtiers of the king, Vastupāla possesses the good qualities of a Bhadra; for no intoxicated spirit ever comes out of him, though the profusion of gifts flows apace, just as a Bhadra is not maddened though rutting secretion flows profuse.

Only one elephant was obtained from the ocean by many gods: while O Vastupāla, many elephants from the ocean (i.e., countries on the seashore) by one wise man (i.e., yourself). Vastupāla thou hast pleased thy master first with streams of wealth, then with horses, and now thou, who art the ocean of virtuous deeds, hast pleased him with numerous elephants.

Vastupāla, thou hast indeed measured the depth of the ocean; for having thence conveyed a number of elephants, thou hast placed them at the gates of thy master.

These (ślokas) are by Thākur Sōmēsvara, priest to the king of Gujarāt.

Kāyastha Jayatasiṁha surnamed Dhrūva inhabitant of Stambhapura, the son of Vajāda, the son of Atuk, who was the son of Sahajiga, the son of Valiga," &c., &c., &c.

Inscription No. 4.

This inscription is over the east door of the same temple. The letters are distinct and the stone is entire.
INScriptions FROM GIRNAR.

"Translation.

"Salutation to the holy Neminathdeva. May those gods of holy places who are jewels on the crests of the eighteen mountains, whose feet are washed by streams of radiant light proceeding from hundreds of coronets on the heads of prostrating gods and whose images are unrivalled—May those gods of holy places give excellent and evil-devouring riches to you.

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phalguna.

"Thakur Chandaprasad, an inhabitant of Anahilapura and an ornament of the Prayat family, begat Chandaprasada, who begat Somadevi, whose son was Asiraja—his son by Kumara Devi was the great minister Vastupala the younger brother of Luniya and Maladevi and elder brother of Tejaopala,—his son was Jayatasi, who was born like a royal goose in the lake-like womb of Lalitadevi. Before the Sambat year 79, Jayatasi was trading as a banker in Sambhatirtha, korors of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Satrunjaya, Arbudachala, &c., and in the prosperous cities of Anahilapura, Bhagpurap, Stam-
bhanakapura, Stambhātirtha, Darbhavati, Dhavalakkaka and other places by the
great minister Vastupāla and by his younger brother Tējahpāla in the year Sam.77—
Vastupāla who had obtained the leadership of a pilgrim-party by the favour of
the lord of gods, manifested in virtue of the solemnities at such holy places
as Śatruṣajaya, Ujjayanta, &c.—who had obtained authority in the kingdom by
the favour of Viradhavala Mahārāja son of Mahārājadhirāja Lavaṇaprasāda,
who was shining like the sun in the heaven of the Chaulukya family, and was
blessed by the favour of Śāradā (Sarasvati) with a son, and his younger brother
Tējahpāla was carrying on banking transactions with the cities of Gujarāt of
which Dhavalakkaka was the chief.

"Similarly the famous Vastupāla has caused to be built this new and splen-
did temple of the Mahātirthāvatāra with a mandapa adorned by twenty Tīrtha-
karas such as Ajitanātha, religiously inaugurated by his holiness Vijayasēnasūri,
the ornament of the sacred seat of Bhāṭṭāraka Haribhadrasūri, who occupied
the office of Amarasūry, and by Ānandasūry, a pupil of Śāntisūry, who again was
a pupil and son of Bhāṭṭāraka Mahendrasūry of the Nāgendra division. For the
augmentation of his own merit and that of his wife Lalitādevī, the daughter
of Kanhaḍa by Rāṇu of the Prāgyāt caste—on this great holy place, the
famous (Ujjayanta) adorned by Nēminātha the lord of the gods and graced
by various traditionally reenacted places of pilgrimage such as the famous
Ashtapada,—a pillar called Sukhodghātanaka containing the images of the happy
Sōna his grandfather, and of the venerable Asārāja his father—both mounted
on horses—of the famous Nēminātha with three decorated arches and of his
ancestors, elder brother, younger brother, &c.; the quadruple gods graced by the
worshipful Nēminātha on four summits (known as) Amba, Avalokāna, Samba and
Pradyumna; two Jinas and three gods, viz. the famous Rishabhadēva, the first
Tīrthakara who was incarnate on the great holy place of Śatruṣajaya, the famous
god Pārśvanātha who appeared in flesh at Stambhanakapura, the famous
Mahāvīradēva who established himself as a deity at Satyapura, and the famous
image of Sarasvati who was incarnate in Kamira, were established with eulogistic
inscription, all set up by himself (Vastupāla)."

(Sūkhas.) "Let there be continuous salutation to holy Bali and Karna,
whose charity though unseen has been the object of so much fame; consequently
the people are worthy of worship, and the great minister Vastupāla's charity
which the people see with their eyes so great that even the world itself can
scarcely contain it.

"Many learned men adorned with diadems, bracelets, rings, frontal
marks, armlets, garlands and silken robes presented by his (Vastupāla's) hands
became so changed that they with great difficulty and many oaths could per-
suade their partners of their identity.

"The son of Virōchana may extend (give) his gift of charity; Bhās, Vyās, &c.,
their riches of poetry; Prithu, Raghu, &c., their vow of servitude; and the instruc-
tor of the army of gods may lend his intelligence; but, Vastupāla, we know not
from what source thou hast derived thy prideless manners.

"Who knows the extraordinary deeds of Vastupāla as they really are—
Vastupāla whose dānas (presents and punishments) are unceasing equally upon his
implorers and enemies?

"With what epithets of greatness should the great minister Vastupāla be
praised, whose ways of giving alms, at once destroying the stamp of poverty,
have strung together the words giver and needy in the whole world and made
them useless!"
"Thinking that he gave little to suppliants, who being satisfied by his first gift did not like to return, he stood calling after them with hands outstretched to give many times more than the first amount.

"Thinking that the world is soiled by the muddy vices of Kali, and that tottering virtue would stumble at every step without a path to walk on, he, the great minister, has made places of charity as a pavement for the old religion to walk on.

"What new variety do not the glories of Vastupāla assume! They have the splendour of geese on the lotus; the brightness of a heap of foam on the lake, and beauty of spotless pearls on the sea shore; they look like moonlight in night-blowing lotuses and spreading white as flowers in gardens attached to the house.

"Alas, O lord of heaven, a great misfortune! 'Well, who are you?' (he says) 'a keeper of the garden of Paradise.' 'What is your affliction?' he asks; 'somebody has taken off the desire-fulfilling tree from the garden of your highness.' He replies: 'No, say not so; I have, out of special grace to men, sent it down to earth, which it now graces under the name of Vastupāla.'

"The whole river system being rendered white by the up-and-down waves of the great minister Vastupāla's glories, the pilgrims to the holy Ganges, mistaking every river for the real Ganges (whose water is white) wander here and there with minds very much perplexed and limbs exhausted and slackened with fatigue.

"Who is not fortunate when the minister Vastupāla is nigh? Vastupāla, whose face, if once falling within the sight of stealing poverty, is a positive command for its departure, whose eyes if favourably cast are nectar showers to his friends, and whose kind conversation always turns upon the lucid and unrivalled discussion of the Supreme Being.

"His victorious younger brother, who never displays unholy anger in his eyes and by whose shelter the virtuous at once get rid of their troubles, is known by the name of Tejāhpāla, and he looks like the embodiment of final beatitude to the virtuous on this earth.

"He is the attraction of riches, hindrance of misfortune, restraint of worldly desires, and the cause of sending glories to the utmost boundary of the points of the compass. He causes the exploits of his enemy to swoon away and is death to the thief, injustice. These six qualities are self-existent in this minister.

"These are by Narēndrasūri Maladhāri," &c., &c.

**Inscription No. 5.**

This is on the second east door of the same temple. The stone on which it is engraved is greenish in colour and from the effect of the climate is now crumbling to dust. Hence some lines are obliterated and the characters are in many places faint and indistinct.
राजनंदनस्यः श्रीकुमारादेवीकुशसंस्कृतस्यः श्रीलुणिगमहः श्रीमालकेयसूर्यस्यः महानन्दः पालाध्रकारकराकस्यः 

मानमयः। श्रीज्ञानसिद्धे संसू वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः श्रीमन्ते वर्षपूर्व तत्त्वतिमायुर्वाचारीयः
Translation.

"Salutation to Sarvajña. Those.............to the mount of Ujjayanta
................for the benefit of the people.

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright
half of Phālgun.

"Thakur Chandapa, an inhabitant of Anahilapura and of the Prāgâyāt
family, begat Chandaprasāda, who begat Soma, whose son was Aśāraja—
his son by Kumāradēvi was the great minister Vastupāla, the younger
brother of Luṇiga and Mālādeva and elder brother of Tējahpāla—his son was
Jayatasimha, who was born like a royal goose in the lake-like womb of Lalitā-
devi. Before the Samvat year 79, Jayatasimha was trading as a banker
in Stamhathirtha, kavars of new temples were caused to be built and many
old ones repaired at great and renowned places of pilgrimage such as Satrun-
jaya, Arbudachala, &c., and in the prosperous cities of Anahilapura, Bhrigupura,
Stambhanakapura, Stamhathirtha, Darbhavati, Dhavalakkaka and other places
by the great minister Vastupāla and by his younger brother Tējahpāla. In the
year Sam. 77—Vastupāla, who had obtained the leadership of a pilgrim-party
by the favour of the lord of gods manifested in virtue of the solemnities at such
holy places as Satrunjava, Ujjayanta, &c.—who had obtained authority in the
kingdom by the favour of Viradhavala Mahārāja son of Mahārajājihirāja Lavana-
prasāda, who was shining like the sun in the heaven of the Chaulikya family,
and was blessed by the favour of Saradā (Sarasvatī) with a son, and his younger
brother Tējahpāla was carrying on banking transactions with the cities of Guja-
rat of which Dhavalakkaka was the chief in the year Sam. 76.

"Similarly the famous Vastupāla has caused to be built this new and splen-
did temple of the Mahātirthāvatāra with a mandapa adorned by twenty Tirtha-
karas such as Ajitānātha, religiously inaugurated by his holiness Vijayasi-
asūri, ornament of the sacred seat of Bhaṭṭāraka Haribhadrasūri, who occupied
the office of Amarasūri and by Anandasūri a pupil of Sāntisūri, who again was a
pupil of the Bhaṭṭāraka Mahendraśtri of the Nāgendra division. For the aug-
mentation of his own merit and that of his wife Lalitādevi, the daughter of Kānha-
ḍa by Rānū of the Prāgāyat caste—on this great holy place, the famous
Ujjayanta adorned by Neminātha the lord of the gods, and graced by various
traditionally rechristened places of pilgrimage such as the famous Ashtāpada—

sukhodhātanaka containing the images of Soma his grandfather,
and of the venerable Aśāraja his father—both mounted on horses—of the
famous Neminātha with three decorated arches and of his ancestors, elder
brother, younger brother, sons, &c.; the quadruple gods graced by the worshipful
Neminātha on four summits (known as) Amba, Avalokanā, Samba and
Pradyumna, two Jinas and the four gods, viz. the famous Rishabhadeva, the
first Tirthaṅkara who was incarnate on the great holy place of Satruṇjaya, the famous god Pārśvanātha who appeared in flesh at Stambhanakapura, the famous Mahāvīradēva who established himself as a deity at Satyapura, and the famous image of Sarasvatī who was incarnate in Kāśmīra, with eulogistic inscription—were established and all set up by him (Vastupāla).

(Stūkās.) "How can this Vastupāla, a leading member of the religion of the lord of Jina, be not an object of praise? He shines like a moving combination of learning, virtue, glory, prudence and a crowd of other qualities.

"Though he is endowed with seven qualities, nobility, valour, learning, wisdom, wealth, charity and judgment, all beginning with व, yet is influenced by no passion.

"May Vastupāla, this son, live for ever, created for the discharge of charitable duties is not only the earth but even ships and oceans.

"We see in Vastupāla both the enjoyment of poetry and also other joys and happiness.

"The tree of paradise grew on the celestial mountain which is inaccessible, the cow of heaven fled out of sight, and the desire-fulfilling gem hid itself in the ocean; who else then can compete with Vastupāla's charity and solely call himself meritorious? If none, why should not Vastupāla be called the only unrivalled distributor of charities?

"How cannot this great minister Vastupāla, bearing as he does so much weight of religious duties, be the abode of praise (in matters of politics) when he has Tējahpāla white as......and possessed of intelligence to understand all things, to put himself to the administrative yoke as a partner? (literally, as a second bull).

"While Vastupāla, the bearer of ambrosial water and supporter of the people, is day and night raining with various silver plenties which are the results of his excellent good qualities, pure as moonlight cleared of clouds, the people are living through his protection.

"Vastupāla is fully convinced within himself that riches are restless because they had connection with the turning of the churning mountain; the love of women, with eyes active like the gazelle, is inconstant because it depends upon the amorous play of eyebrows; and that life is uncertain because it consists of the breath—and that therefore duty alone is firm.

"Who can well describe the proper form of Tējahpāla and Vishnu, who protect the three worlds on their shoulder?

"The wife of Vastupāla was by name Lalitādevī, who gave birth to a son named Jayatāsinā, who was not wanting in justice.

"Jayatāsinā placed his youth immovable, between his body and evil passions.

"This is the composition of Chandrasūri Maladhārī.

"Jātāsinā, surnamed Dhrūva, is the copyist, and Kumārasinā the engraver," &c., &c.

**Inscription No. 6.**

This is on the south entrance of the same temple. The characters are distinct.

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1 This is a play on the word Vīdāra.—J. W. W.
ॐ नमः श्रीसर्वज्ञाः। संमंति ओशिनर्किरिरिदामण्यः संस्मार्ध्यकेतिः चंद्रादित्सितकौतिः। शिवपुरमायानावति भ्रमणमण्यः। अनुभवोत्सविदद्रवितः रचनार्थार्थविषयः। काळयानविशिष्टविंशति। प्रतिकः ते संहृ वस्तुर्थी।। १।। स्वर्गश्री ब्रह्मसंसवन्त १२८८ वर्ष प्रायुगिक शेष १० वचने श्रीमदभागिन्युपास्ताव्याग्रामकादुलकर्णं

श्रीचंद्रपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।

श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर। श्रीचंद्रपाराश्वरार्थपाराश्वर।
"Salutation to Sarvajñya. May those Tirthankaras be always the cause of manifold blessings to you—the Tirthankaras who are the jewels on the crown-like summit of Sameta mountain, whose glories are exalted by having humbled the pride of smiling Cupid, whose brilliant splendour is like that of the Fort of Sivapuri, and who are mines of many excellent gems such as the knowledge connected with eternity.

"In the auspicious year of Vikrama 1288, Wednesday the 10th of the bright half of Phalgun.

"Thakur Chandapa, an inhabitant of Anahilapura and of the Prāgyā family, begat Chandaprasāda, who begat Soma, whose son was Asāraja,—his son by Kumāradēvi was the great minister Vastupāla, the younger brother of Lūniga and Māladeva and elder brother of Tējaphāla,—his son was Jayatasūṁha, who was born like a royal goose in the lake-like womb of Laliṭadēvi. Before the Saṁvat year 79 Jayatasūṁha was trading as a banker in Stambhatirtha, karors of new temples were caused to be built and many old ones repaired at great and renowned places of pilgrimage such as Sātrunijaya, Arbudāchala, &c., and in the prosperous cities of Anahilapura, Bṛigupura, Stambhanakapura, Stambhatirtha, Darbhavati, Dhavalakkaka and other places by the great minister Vastupāla and by his younger brother Tējaphāla. In the year Saṁ, 77, Vastupāla who had obtained the leadership of a pilgrim-party by the favour of the lord of gods manifested in virtue of the solemnities at such holy places as Sātrunijaya, Ujjayanta, &c., who had obtained authority in the kingdom by the favour of Vīrahavala Mahārāja, son of Mahārājadhīrāja Lavanaprasāda, who was shining like the sun in the heaven of the Chaulūkya family and was blessed
by the favour of Śāradā (Sarasvatī) with a son, and his younger brother Tājahrāla was carrying on banking transactions with the cities of Gujarāt of which Dha-valakkaka was the chief in the year Saṁ. 76.

"Similarly the famous Vastupāla has caused to be built this new and splendid temple of the Mahātirūwadā with a maṇḍapa adorned by twenty Tirthankaras such as lājītanātha, religiously inaugurated by his holiness Vijayaśeṣasūrī, the ornament of the sacred seat of Bhātāraka Haribhadrasūrī, who occupied the office of Amaraśuṣṭi, and by Anandapāli a pupil of Sāntisūrī, who again was a pupil and son of Bhātāraka Mahendrasūrī of the Nāgendra division. For the augmentation of his own merit and that of his wife Lalitādevī, the daughter of Kānhaḍa by Rāṇu of Prāgyā family — on this great holy place, the famous Ujjayanta adorned by Nēminātha the lord of the gods and graced by various traditionally recounted places of pilgrimage such as the famous Ashtāpāda, — a pillar called Sukhodgāthānaka containing the images of the happy Sōma his grandfather, and of the venerable Āśārāja his father — both mounted on horses — of the famous Nēminātha with three decorated arches, and of his ancestors, elder brother, younger brother, sons, &c.; the quadruple gods graced by the worshipful Nēminātha on four summits known as Ambā, Avalokanā, Sāmba and Pradyumna; two Jinās and the four gods, viz. the famous Kishabhadeva the first Tirthankara who was incarnate on the great holy place of Ṣatuṇḍa, the famous god Pārvanātha who appeared in the flesh at Stambhanakapura, the famous Mahāvīrādeva who established himself as a deity at Satyapura, and the famous image of Sarasvatī who was incarnate in Kāṣmīra, with a eulogistic inscription, — were established and all set up by him (Vastupāla)."

(Sūkas.) "O Vastupāla, the crown of the highly religious circle, whence does thy flood of glory partake of unholy character, for it deprives Brāhmans of money and the moon of its light and surpasses the father of Pārvatī (or stretches far beyond the Himālaya); it entertains no fear of heaven (fears no enemy or rival); it takes delight in despising the hermits (considers to have achieved its object in surpassing the geese.)"

"Near the illustrious city of Stambhatirtha the ocean had been dried up by the enemies making a grand display of their wrath, with dust raised by their war-horses in the army from the trodden earth. But the same was again filled up by the river flowing water of perspiration from their bodies, which were heated by the burning rays of Vastupāla's prowess.

"How should not Vastupāla, the son of Āśārāja, be amply deserving of praise? For with his brother of equal ability shining on the right side and himself on the left, he bears on his shoulder as easily as in sport the heavy load of the administration chariot entrusted to him by king Viradhavala, who is brave in making a triumphal march in all directions.

"His (elder) brother, having a face shining like the dark-destroying moon at night, was from the spread of his radiance called Luniga in the proper sense of the word (of lovely body — īdavānyāgā) and I suspect he has been (bodily) carried off by celestial damsels simply because they thought the god Cupid had been made incorporeal by the anger of Siva while this man was Cupid incarnate.

"His second brother Malladeva shines like a royal goose in this world, for he is attached to virtuous deeds as the bird is red in feet with a graceful gait; he has attained great reputation by being a leader of those devoted to Brahmā as the bird has by being a vehicle of the same deity; he takes delight in pure minds as the bird does in the pellucid lake of Mānasa without
taking muddy ways; and he has two sides (maternal and paternal) unsullied as
the bird has two white wings.

"The famous Vastupala is virtuous, devoted to poetry of nectarial essence,
and is sweet in giving instruction by his firm understanding. The heaven
resembles a bee in the lotus cup of his knowledge; and is like a deer in the moon
of his fame, and looks like Vishnu in the ocean of his greatness.

"In the milky ocean of his glory the moon is a drop of water; the celestial
river, a lump of foam; the lord of light is a spray of coral; and Vishnu is the
sky (enveloping the ocean). Kailasa, heavenly elephant, Siva, and the snowy
mountains are the pearls, and the moonlight is its crystal sands.

"There shines Téjahpala, who is richly great in possessing a taste for know-
ledge (?), who fills all the desires of Dakshiná with abundant wealth, and whose
genius may well compare with that of the lord of Lopamudra who had been the
cause of giving free course to the sun by stopping the huge increase of the
Vindhya mountain infested with elephants, as it (genius) is a hindrance to the
prosperity of his hostile king possessing many elephants.

"There are on earth the meritorious Punyasimha the son of MalladeVA,
Jaitrasimha of best renowned the son of Vastupala, and Lavanyasimha the son of
Téjahpala. These three make up as it were the four feet of merit, which is
one-footed in Kali.

"These are by the famous Udayaprabhasuri Bhattarakas of the Nagendra
division.

"Jaitrasimha, &c., copyist.
"Kumarasimha, &c., engraver," &c., &c.

Inscription No. 7.

This is on a wall near the first entrance door of Neminatha's temple on the
left side of the main road and a little way off from the fort-gate. The inscrip-
tion is incomplete on the stone and the first parts of the first six lines are broken
away. The characters are large and distinct, but the writing is very incorrect.

...मते: अश्रु स्त्रीमानसरसोचनावतिभयामृपमार्कारागाय: ॥ नियोगशिल्पके-
णादिनांति

...दातारा ॥ १ ॥ य[०] कारे: गुण: समसमप्रविधानम्|तनाया अभि घरीता इव
रेलिके बलकिनाऽन्नतपताघ अथि ॥ दासिकम् त्र्य यदीय सम्मर-

...तत्तपसयति: सिर ॥ २ ॥ कि भूमध्य प्रकाशुकुटानितलस्यप्रक्षा/स्वतान्तो भिन
तपनीपिनिमेरैचांिविन्धिततिसमवतमलति विमृग्नितत्युत्कारानि ॥

...तेतिविवर्ततिधीर्दुन्ता त्या पारितायाचत्राय विभाँश्या तथा फलतात माकरूपो दार्षिणि ॥

चन्देनुमतुर्सुतुमुरुसतुपूर्वते कि नृणां तां विवेचेकाहि

-- -- --

महाश्रीमांकां सचिे: ॥ ३ ॥ श्रीउल्लभभिसारासत्स्वरूपितात सत्सरमनः
कादीसमिनां जनानां ॥ सामिज्ञानोधितमभीगुप्तवानुसारातिधीपूरूपः

[खिज]दशा: ॥ ४ ॥ अथ च नानाश्रीविनष्पानविन्नाने गुणहरू: पौरुषमुपातिभुजुकाव
बत्तीस्तरांसे: ॥ शत: दुर्भावभियुक्ता निपुरा राष्ट्रवर्ग: सुदुराष्ट्रव: दश्तेनविग्यारामा रावितात्तिका
ः ॥ ६ ॥ या गान 

गर्भममिश्येत्र परम धीति भर्तस्वाय आय्ये रविच्यः प्रमुखः के कौन
Translation.  

"of genius, best. He is intelligent, of the learned, he, abode of compassion, nectar, brilliance, the sun, &c., of uneven lustre, though possessed of light (sufficient) to illumine the three worlds, are like fire-flies, I praise that great Ambikā who... to kill the elephants of difficulty."

and to satisfy the desires of the meritorious, supplies many mango fruits, and has a lap graced by a son, as if to fulfill the wishes of men for a hundred sons.

"5. May the gods Guru, Mégahanâda, Indra, &c., give their desired proximity to those who busily engage themselves in the faithful performance of religious deeds on the great mountain-king Ujjayanta now-a-days.

"6. This country of Saurashtra, the best of lands, though perpetually adorned with various shrines, gardens, rivers, forests and charming palaces and with countless citizens enjoying manifold comforts extended by kings, possesses an unrivalled ornament in the mountain-king Raivata.

"7. O mountain of the immortals, be not proud; for how many like the sun, moon, &c., have not been set wheeling round thee notwithstanding they bear thee infatuate love? Let therefore Raivata alone be praised, by whose very sight living beings become free from delusion and enjoy great happiness and pleasures.

"8. Furthermore on this mountain the family of Hari may be compared with bamboos; for the family had a great abode on this mountain as the bamboos have many stalks bending down; the family had celebrated Parvas as the bamboos have great knots. The great members of the Yâdava family Śivângaja, Achyuta, Bala, &c., though themselves pearls among all saints, derive spotless beauty from this mountain.

"9. In the royal race of a king named Yadu, of terrible valour, there was a family which possessed many excellent qualities and was celebrated as the illustrious Yâdavas. There flourished, in the order of succession, the famous Mandâlikâ who sat on the throne bowed down to by many kings, and who made a temple to Nâmâñâtha with heavy plates of gold.

"10. His son was Râjâ Navaghana, who wielded a new strong sword against his enemy, who was a fresh cloud shower to his forest-like people, and who looked pleasing by his fame white as camphor.

"11. His son was Mahipâladêva, a great king, before whose liberality the heavenly cow, the desire-fulfilling jewel, and the tree of Paradise were easily reduced to submission, and who caused a temple of Sômâñâtha to be built at Prabhâsa.

"12. Afterwards there flourished a king called Khangâra, a fire in the trees of his enemies, an ornament in the splendour of his royal family, and a stream of water to the creeper-like world.

"13. Then succeeded the handsome king Jayasinhadêva, whose eyes were wet with the fatigue caused by the pleasure of the enjoyment of his crown-land, which was as it were a beautiful woman; who was a moon of the ocean of justice, and the fear of his enemies; whose greatness was exalted by solemn vows, and whose feet were washed by the water of the rays issuing from the diamonds of the crowns of those kings who bowed before him.

"14. After him shone Mokalasintha like a lion to tear down the elephants of hostile kings. He was a royal goose in the mental-lake of the virtuous, and his light was borrowed by the sun in the sky.

"15. Next to him came the king Mélagadêva, who satisfied the most worshipful lord of the gods by his virtuous deeds, and who resembled a bee in the lotus-foot of Bhavanâtha and possessed an unsullied body.

"16. Then came the king Mahipâladêva, who was like a sun to illuminate the dignity of his predecessor, a maker of prosperity and of extraordinary power by his excessive splendour. He overstepped the best of kings by imposing royal dues in all directions as the sun spreads his rays over mountain summits all.
about. He drove out the owls of hostile kings, and was prepared to destroy the darkness of immorality.

“17. The son of the above-named was the famous Manḍalika, who was like the lion in creating fear among his elephant-like enemies, and whose splendour was like that of a diamond in the crown of the best of monarchs, and whose glory, comparable to the waves of a heavenly river uninterruptedly flowing and ready to go beyond the sea, is yet spreading in all directions.”

“19. The arm of king Manḍalika desirous of gathering good renown, is ever victorious—arm which is a post to the circle of which to tie a young beautiful elephant of victory, a bridge to cross over the ocean of miseries and a banner on the house of bravery; it is a handle to churn the curd of the battle-field; an eastern mount to shoot the rays of the sword-like sun, and a cause of wholesale widowhood to the wives of his hostile kings.

“20. O enemies, out of compassion I will make you to hear a word of benefit. It is this—at once making yourself free from pride, seek the service of Manḍalika, the king of men; for the tread of his horse’s hoof raises so large quantity of fine dust, which at once concealing the sun obscures the face of the earth. Of what importance then are you before him?

“21. There is wisdom of Brahmā in making the heavenly cow a senseless beast, the celestial gem a shining stone, and the tree of Paradise a lump of wood, from their very birth; for had they been made with the sensibilities of life, what would have been the state of their hearts troubled with shame at your liberality. O Manḍalika!

“Thus ends the description of the family of the king.

“Now begins the description of the famous Sāṇa.

“He was a depository of welfare, an abode of unlimited affection of wealth, a treasure of religion, and a shining ornament on the crest-jewel of the earth, his best wife, and builder of wells, ponds, lakes, gardens, Jaina temples and Śaiva temples.”

Inscription No. 8.

This inscription is on the wall of a chapel facing to the south, on the left side of the path leading to what is called the Hāthipagalā (the elephant’s foot).

1 Śloka 18 is made out by Vallabhaṭija Āchārya to be a kind of acrostic, the last reply Srirāja-jjīśritah containing the answer to the acrostic. The first reply is Srītāh, or the 1st and last syllables; the second is Rātaḥ, or the 2nd syllable and the final syllable; the third is Ajāṭaḥ; the fourth, Rātaḥ; the fifth, Jītāḥ; the sixth, Srītāḥ; and the seventh, the entire answer Srirājajjīśritah. The śloka is as follows:

18. Why can he not be surpassed? On account of his beauty (Srītāḥ).
In what does his greatness consist? In his wealth (Rātaḥ).
By whom was the universe created? By Brahmā (Ajāṭaḥ).
What do two meritorious persons do They bestow gifts (Rātaḥ).
with their riches?
What did Manḍalika do to his He conquered (them) (Jītāḥ).
enemies?
What did the enemy to the lord of They did him service (Srītāḥ).
Saurāśṭra, in order to enjoy peace?
What sort of a Rājā is Rājā He is a Rājā served by many Rājās (Srīrāja-
Maṅḍalika? rāja-jjīśritāḥ).

B 781—77
One of the corners of the stone is broken off. The characters are faint and indistinct; the middle part is entirely obliterated.
INSCRIPTIONS FROM GIRNAR.

Translation.

"O lord of........at once obtained..........a jewel in the family of Māla......possessed of unsullied fame..........had two sons named Udayana and..........Kuḥad, an abode of fortune, became minister..........was a wife of perfect duty. Seven sons raised up their family like the celebrated mountain, were born to them. The first and the best was Kumārasimha, who was a treasure of an officer of the king Kumārapāla, then the pleasant Jagatsimha and then Padmasimha the place of riches, then Jayanta and Pātāka, Dhiniga and .......mimaprata. Bimbidevi the wife of the famous Padmasimha. Padmasimha had four sons—the famous Mahāsasimha, Samarasimha, .......sallaksha and Tēja...possessing a mountain the size of Jayanta (the son of Indra) and also an unrivelled daughter Sūmalā who was.......Sāmatasimha and.......were at the head of all countries like the moon and possessed.......from Lālāka living in Anāhilapura.......in Ghatpadra .........a ship to cross the worldly ocean ......on Satruñjaya mountain with his hand folded before the idol Dev......of the ocean of the miseries of the world.......the people are happy by the wealth of.......the son of Tējallade(va) by name the famous Vilha.........adorned by...............by whom in Wadhwan and in the town of Pethalpā (was caused to be built) a temple of Nemi; and trees were planted for the good of the mandapa ..........a curious group of idols were set up....for the merit of his elder brother the famous Krasrī, who performed a pilgrimage of Savana.........consecration was made by the famous........dannāsūri who had been nominated to the sacred seat of Jayanandasūri........On a Pipal branch brought by a large multitude.....Jayasimhasūri, revered by the famous Dhanēsvara, has written this eulogistic inscription......This eulogistic inscription has been engraved by Thākur Haripāla."

Inscription No. 9.

There are two pillars at the north entrance to Neminatha's temple. Both have inscriptions. The following is from that on the east side:

Translation.

"On Wednesday, the 8th of the bright half of Jyēśtha in Śaṅk 1339; three hundred dra have been given towards the daily pūjā on the great holy place of
APPENDIX.

Ujyayanta for the special benefit of Gunasiri, the wife of Punasimha the son of Jisadhara of the Pravat family and an inhabitant of Srayavana. Every day 3050 flowers to be used in the pujad.

Thursday, the 8th of the bright half of Vaisakha Sam. 1335; a Samgha... Vilhanat of the Srimala caste and an inhabitant of Dhavalakkaka ............ for the worship of the holy Neminatha of the great holy place of this famous Ujjayanta .........

Inscription No. 10.

The following is on the adjoining pillar:

संवतः १२३२ वर्षः ज्येष्ठ वर्षः १४ भौमश्री-
लिनमज्जेाबूरूरबूरुवुरुबुरुज्जेात उज्ज्जा-
पुरिनासवर्णन के ६० आपसिसुबबूरुबुरुहरिना-
वेन अर्धन: समस्मारहरियायाभ श्रेयोऽवं
श्रीउज्ज्ज्जेाबूरूरबूरुवुरुबुरुज्जेात श्रीमनाजातेवद्वय निर्म्पूर्व-
नाययः २०० शताष्ट्रय पदस्तृ। अर्थातः व्याजान पुष्प-
सहस्त्र २०० देवेन प्रतिदिन पूजना का त्या श्रीदेवा-
बकायाद्वारामारकासुपणापुणापेश श्रीदेवता-
- पंचकुले श्रीदेवायुदातानिवानि॥

Translation.

"Tuesday, the 14th of the dark half of Jyeshtha Sam. 1333. 200 dra have been given towards the daily worship of the famous Neminatha on the great holy place of Ujjayanta by the great merchant Haripala, son of Asapala and an inhabitant of Uchchapuri, in accordance with the instruction of a holy preceptor named Jinaprabodhasiri, for the spiritual benefit of his mother Harila ............. Out of the interest of this sum every day worship with 2000 flowers should be performed. The flowers should be gathered by the Deva’s Panch from the Deva’s garden for the Deva’s worship alone."

Inscription No. 11.

This is on the wall of a small temple to the west of an enclosure near the south entrance to Neminatha’s temple. The stone is broken.

॥ स्वरित श्रीपृथुि
॥ नमः श्रीनिनाधयाय ज
॥ वर्षेण फल्गुण शुद्धिः ६ गुरीः श्री
॥ तिथिकमहाजस्वरूपिणः
॥ वायसरेखाय: फाउड़सान
॥ शुचिदा सार्वासांसे चेलमिलाः
॥ नामसुतांहिरुमिन्दीप्रज्ञी
॥ नाथमारात्या कारिता पावतां
॥ प्रसिद्धविरेष्ट्यां आपणिरां
॥ - - - - - - कल्याणान्त्रय
Translation.

"With auspicious beginning the famous, courageous..............Salutation to the holy Neminatha......year......5th of the bright half of Phalgun, Thursday, the famous.............the well-known Mahipala, the great king and the crest of .............the wife of Vayarasingha by name Paudi; his son the respectable......... his sons the respectable Savya and Melamel.............his daughters Rudri, Gangi, &c.—all these caused a temple of Neminatha to be built—which was consecrated by the famous Munisinha on the holy seat of ......drasuri,............ May three merits............."

Inscription No. 12.

On a broken pillar at the same spot just under the two images the following inscription occurs:

ॐ नमः सर्वजाय।।संवत् १४८६ वर्षः काति झुदि
पंचमी ८ जुटे श्रीमोर्लिनारससार्वित्तम साधनेश्वर-निर्विवेक श्रीमोर्लिनानामांकोशिधो-कृष्ण महतीयाणाष्टपुण्य-पुनाटपूण्याःपुत्तासूत-ढापकड़–नवनृत्यवीक तस्मयः दापुसरतदगुरुपाय
माधुर्यपवित्रसिंहपलमाण्डिल्मोर्लिनानाश्यामप्रभो-मापुरी वाईजोणकुकिलसुत्कर मापुरी वाईजोणकुकिलसुत्कर वाईजोणवहक श्रीमोर्लिनारससार्वित्तमाती
॥ जुमे ॥

Translation.

"Salutation to Sarvajnya—Wednesday, the 5th of the bright half of Kartik, Samb. 1485. In the famous line of Ilia and the well-known family of Sunamadha there was one Marutiyanathapra Jaha; his son was Lakhu whose son was Jetua; his son was Visala; his son Surakh had three sons Mathu, Bhimasinha and Malu—of these Bhimasinha’s wife named Bhimi had a daughter named Mohana who gave birth to Khetasimha. The wife of this Khetasimha named Chandaga has bows down to the feet of the holy Neminatha on this great holy place of Girinari."

Inscription No. 13.

This is on a wall to the east of the same entrance as No. 11:

संवतु १५९६ वर्ष आप-दाल १२ गृही अंडापुरिय-बाल्यमहतीर्थाणि
रतराग्रहाग्रामवनन्दे
सामेहदुण्डहतात्तासाहि
गुणसानस्थहानानाशीर-मदेशभुवमाणकंबद्धाः
त्रिविंशत्रियमल्लिस्मिणि-
नानात्मकरी श्रीमिनि.

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APPENDIX.

Translation.

"Thursday, the 18th of the bright half of Āshādha 1496. In the Khadataras division and Nañánda family there was one named Sāhā Chādama; his son was Sāhā... whose son was Sāhā Jājávira naturally possessed of good qualities...... Madēvi and his son Mānakachanda and his brother Sanghavi Rāyamala, inhabitants of Janjalapuri and who bore the surname of Mahatāñā, performed a pilgrimage to this holy mountain, the famous Neminātha......"

On a wall to the west of the inscription No. 12:

संवत् १७०९ श्रीमूलसंचे श्राह्यकिति श्राप्रकिति मुनिनकिति — — — —

"Sarni, 1522, the famous Mulasanga, the famous Harshakirti, Padmakirti, Bhuvanakirti," &c.

INSCRIPTION No. 14.

This is on the eastern wall of a room near a small gate into Ghadi Ghaṭukā's temple at the north gate of the temple of Neminātha.

श्रीमस्त्रिचन्द्रम: समभवनियोगर्ववनम् || विभ्रस्त[व] दर्पकेन मुखरकोणकारी यो-भवत् || [क्ष]वयः सीतिस्वरुपनिमित्वन्ति श्रींचंद [स्व] रि — — || श्रीमन्तक्व किरुर वार्भद कियं प्रतिदवादि || ॥ || श्रीसत्रायणवायगर्ववनमितियोऽवर्तः: में[व]जूतवसिद्ध: चन्दादिजन्यात्मिति:॥

Translation.

"There was a son of Niśrrabhaṭṭa, who playing the part of a bee on the lotus-like feet of Dhanēśvarasūri became his pupil; his pupil Chandrasūri performed religious ceremonies, such as Pratisītha, on the auspicious mountain Raivata in the splendid temple of Neminātha...... Chandrasūri who answered a question put to him by the great minister Sādgāta, and who by miraculous power was accompanied by Chaṇḍa," &c.

INSCRIPTION No. 15.

On a pillar at the same place:

— नेदयगङ्गश्रवणमासिद्धार्जितसिद्धार्जितोऽस्वरुपास्तेतं उपवंदनं नेमिस्थपतिकम् ||

Translation.

"Manisiddhasūri, the ornament of......the Nēdaya division, with Rāmakasiṃha, built in three years...I bow to Nēmi's lotus-like feet. (?)"

INSCRIPTION No. 16.

In the same place on the western wall to the south:

संवत् १५१५ वर्षे चंजुरूदि ८ राजाविप्र श्रीमूलसंचे नमस्ते श्रीमद्यंवर्तियं श्राह्यकिति अवस्थित छाडाकरी विशेषस्वरूपास्तेतं... साधवाये प्रतिश्वेत सुरौ नगरौ किरुर चन्दादिजन्यात्मिति:॥

तथा तथा मयौ परित्व[त]साधनिः नगरसिरसिवापरित: कारित [भाग] चन्दादिजितवि सूक्ष्मो च निष्पादिता:॥
Translation.

"On an auspicious Sunday, the 8th of Chaitra Sud, Sam. 1215.
Here to-day on this famous holy place of Ujjayanta a row of all the Jainagod-images have been completed by the mason Jasahada and Sayadéva with the consent of the Saṅghāvī Thākura Sālivāhana; likewise a Nāgajhārī Śirā or an elephant fount has been enclosed (by a wall) by Paṇḍita Sālivāhana the son of Bharatha, in which four idols have been placed.

"After the above-named kunda an image of the famous Ambikā upon it and a group of idols have been erected."

Inscription No. 17.
This is in the north of the same locality:

\[\text{...}{\text{राजदेवप[रिजिल्लिहक}]\text{र्थितश्रीतिषिद्रेण...\text{विन्य...}}\text{...}{\text{पारकरणयमकपिति...सावेन...}}\text{...}{\text{कैन उपायेन...नादरकूलतित्वक...तीर्थकर श्रीने-...\text{भिनायपाद...\text{...ठ.कौंक्ष ठ. वाता.}}\text{...}}\text{...}{\text{सूत्रबिक्षमास्ति}}\text{...}}\]

Translation.

"For the spiritual benefits of Rājadēvapati, the famous Jayasimhadēva Vijaya caused to be built a Pādukā of the famous Tirthāṅkara Nēminātha, a crest-jewel of the Jādava family, with mason Vikrama Māruti."

Inscription No. 18.
This is on one of the stone slabs on the ground floor in the māndapa of the Girināri temple close to the southern entrance.

\[\text{श्रीमभक्तिदेववाहनामुतविचिन्तितिदेव.}\]

"The famous Subhakirtidēva and Sāhu Tējakirtidēva, the son of Sāhu Jājā."

Inscription No. 19.
On entering the first gate of the fort there is a temple in the south-east on the right side of the main road. On the back of the temple which is on the kunda or pool is a broken pillar, on which there are five images, one in the middle and four on the upper part. The middle one bears the following name:

\[\text{महामायविग्रहक}\]

"The famous Gellaka, the great minister."
Of the upper four images the first bears

\[\text{श्रीसाक्षरण}\]

"The famous Salakhaṇa."
The second has

\[\text{श्रीरावलेख}\]

"The famous Rāsvadēva."
The third and fourth have the names obliterated. There are some ślokas too, but they are hopelessly illegible.

**Inscription No. 20.**

There is a raised square-seat under a tree in the compound of what is called Humada's holy place. On the edge of the seat the following occurs:—

\[
\begin{align*}
\text{सं. १२ केत्री २} \\
\text{सोमे धारागो} \\
\text{पं० नैमिचचंदक} \\
\text{पंच्याणचंदमूर्ति.}
\end{align*}
\]

*Translation.*

"In the year Sam. 58, Monday, 2nd of Chaitra Vad, the image of Pañchānachanda, the pupil of Nēmichand in the Dhārā division."

**Inscriptions Nos. 21 and 22.**

Of the temples of Vastupāla the one in the middle contains an image of Pārvanātha. In the maṇḍapa of this temple are two niches opposite to each other. The following occurs in the upper part of the niche in the north:—

\[
\begin{align*}
\text{महामायश्रीवस्तुपाले} \\
\text{श्रीलितादेवीमूर्ति.}
\end{align*}
\]

"This is an image of Lalitādevi, the wife of Vastupāla, the great minister."

In the upper part of the southern niche of the same temple:—

\[
\begin{align*}
\text{महामायश्रीवस्तुपाले} \\
\text{महै. श्रीलोकाकामूर्ति...}
\end{align*}
\]

"This is an image of Sōkhukā, the wife of Vastupāla, the great minister."

**Inscription No. 23.**

At the base of Pārvanātha's statue in the same temple as No. 21:—

\[
\begin{align*}
\text{६० संवत् १२०९ वेषे वे} \\
\text{शाख्यादे २ श्रीप्रचन्वास्त-} \\
\text{व्यश्रीमात्रातपित. वाह-} \\
\text{सुमचरपवालंप्रृत.} \\
\text{पतिमिश्रीत्व्रयज -- --} \\
\text{-- उलखेवश्रीसामातसित} \\
\text{तथा महामाय श्री-} \\
\text{सहितासहाय्य श्रीसारि-नाय-} \\
\text{विनं पिनो: अपरेक्तका-} \\
\text{रितं तत्त्व धृधर्षेश्रीप्रभूमुरि} \\
\text{परोदित्वश्रीमान्देव} \\
\text{स्वरीश्वरश्रीनबान[०] -- -- प्रतिष्ठित [श्रृं मनुष्]}
\end{align*}
\]
Translation.

"Om! Saturday, the 3rd of the white half of Vaisākha, Sam. 1305; this statue of Pārśvanātha is caused to be set up by Thakur Vāhāda and the famous Salakhaṇasimha, the great minister of the Śrīmāla caste, and inhabitants of Paṭṭana, for the spiritual benefit of their father and mother. Jayānanda, the pupil of the venerable Mānadevaśūri, who was an ornament of the sacred seat of Śāmantasimha, the younger brother of............... and who by Pathimīdevi was the son of Padmasimha, who was again the son of Pradyumnasūri of the Bhūmat division......................"

Inscription No. 24.

Under a broken image in the compound of Sônī Saṅgram's temple the following line occurs:

चांपसिंहसूति

"An image of Chāmpasimha."

Inscription No. 25.

On a rock near Sūvāvādi-paraba:—

......पालबिहिरण.....

पवीत्रसिंह विराजते

"By Vālvisar........ Vāsala......shines."

Inscription No. 26.

On a stone in a raised seat near the same Paraba:—

मुन्तवाभरय - सिंहभागा

तेंपंचि तुके काढ कोरो तेनी पाहुका

"Footprints of Tējā, the wife of the famous ...... simha and who died on the 5th summit."

Inscription No. 27.

Above the stone-quarry known as the Khabutrīkhāna and below the Paraba of No. 25, the following inscription is found on a wall on the northern side of a mountain-path:—

संवत १२२२ यहाँ श्रीमालवाली-

ययाग श्रीमालवालीसुतमाह

श्रीभाक्षेत्र पद्मा कारिता

"Saṁvat 1222; these holy feet have been set up by Ābāka, the son of Rāṅiga, of the Śrīmāla caste."

Inscriptions Nos. 28, 29, and 30.

In the stone-quarry called Khabutrīkhāna are three inscriptions, of which the first is:—

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"By a convent established by........ white as a garland and occupying the entrance as the garland occupies the neck, this mountain-king looks more beautiful."

The second:

सं १९३९
"Saî, 1535."

The third:

सं १९३९ महे, श्रीरामगुल[महे] श्रीभावकेन पवित्र कारिता।
"Saîvat 1223; these holy feet have been placed by Ábâka, the son of Râñiga."

INSCRIPTION No. 31.

This is near the sacred place called Háthipaglān (Elephant’s Foot):

स्वतिश्री १९६२ वर्ष कालिक
वदि ३ होमे श्रीगिरिनारति—
नी पूज्याची उदार खार—
दिने संवे णण्याविपण (पुण्यविनिर्ध) श्री—
मालवातीपाण सिंहनी
मेघजने उभरे करावूया
सं १९३९ महे. श्रीरण.

Translation.

"Monday, the 6th of Kàrtik Vad, Saîvat 1633; the repair of the old road on this sacred place of Girnàr has been made by the exertion of the meritorious Mânsimbhji Meghjî of the Srimâlî caste in a pilgrim-party from Diva."

INSCRIPTION No. 32.

On the threshold of the eastern door of Bhavanâtha’s temple:

गीतमाविशय
बो | नाग...
दयर...
...काला...
नागरवः | विश्वनय
नाम | नाकाजांग...
Inscriptions from Girnar.

Translation.

In the fort of the town there is a fallen temple containing a yellow slab with twenty-four Jina images where the following is found:

संवत् १२५० वः वैशाख सुदी ६ स्वके पल्लवाल [बा] तीपादुबाणाधुपादुव सहजारलिंगेश्वलस्वाधुव देवि कामलदेवि सम ...

palalinegi —— वयुभाषकहर्षेवादी [बााा] सम...

Translation.

"Sam. 1350, Friday the 5th of Vaisakha Sudi, Vasahabhuma, &c., the sons of Vanada of the Pallival caste, Rikhetala, Hansala, Dhumhaladevi, Kamaladevi......... Luniga, Vayaj, Bhaval........."

Inscription No. 34.

On the rock to the east of Rajala and Vejala caves and west of the road leading to Gaumukha:

वस्तुवाष्टथेण हर्षेवोजथिया उपकंठदितेनाय श्रीत्राजी विषादते।
श्रीविक्रम संवत् १२८९ वः आमिन विरी १८ सिमे प्रहारताय श्रीकुस्रपालिन आश्रीपर्य ं प्रथार्थ श्रीकुपद्वससाधससमाप्तेत्। श्रीकुस्रपालिन [नार] श्रीविक्रमाध्यांप्रासदस्तवदति अयकामे संविश्वास्थितारिणीं श्रीकुस्रपालिनन्य श्रीस्वाधिकृतविन्ययन दोषादिवर्थय श्रीविक्रमाध्यांप्रासदस्तवदति।

Translation.

"This mountain shines by a Vihara of Vastupala, white as a garland and gracing the entrance as the garland graces the neck.

"Monday the 15th of Aśvin Vad, Vikrama Sam. 1289. The great minister Vastupala caused four new and beautiful temples of rare construction to be built—one of the famous Kaparadiyaksha on the western side; the second of the famous Adinatha of Satrujaya—descent on the left side of the above for his own spiritual benefit; the third with ornamented top and adorned with twenty Jinas for the spiritual benefit of his virtuous wife Lalitadevi; and the fourth of Ashtapada adorned with twenty-four Jinas for the heavenly good of his second wife Soikhuk—a all these with his own money."
Inscription No. 35.

This is on a wall of the sacred seat of the head-priest of the Vaishnavas, at the Revati-kunda near the south entrance gate:

अो नयवािो विनायकाः ≠ गोपालिमुनियाः नवनरीलामकरः याधुतेऽपि || गोपालियाः नवनितस्ततस्तरः बल्हे गार्वं दामभिः स्वयमां निरोधायुहत्वोऽर्द्धमी- || द्वीपवासू जगतु || १।। मंडलद्वारात्तिष्ठते कृष्ण बलम्बिताः || ारीसहिष्ठितमुत्पवदकरस्यस्तर्यूतः मागाः || २।। मरणं नवनितगत्वां लगारि नादवेदमुदवः || ोपपदर्शणी सोभांस्यापनाकरः || ३।। मुख्यमानप्रियोविनिमित्तं नंदनं समवहताः नवासेहदेवः || वर्णाध्युमसिकः तिकरे नरपुर्वकसिहस्तस्मारिदिगुदनकमपुलिसिः || ४।। महापुरोपकारं देववर्णपन्ना- || ाणित्विनीतजनित्यूत् युद्धद्रवः || साधितमस्तमुहुल्ली मंडलकोष्ठिदोषान्य च त- || मनुक्षानाम मेघाः सूर्यकः || ५।। महासंवदनस्यवर्गमिनिगन्धण न नवविता || अविक्ष तथ तु राजे यथाकथा स्तम्भमुमके || ६।। अविधायितुपुः बिज्जरकोटस परिक्सः स् || मेरे || यो इत्यह यववत्तु गुरुपनीयविषयनारायणः || ७।। शशांकमुः सुधामण्डलामहीसंयेन श्राङ- || के सिते खेळायमां गृहस्वास्ते यववत्तु पार्थण्डजलक्षमान्तरकृत्वः || पारिकीर्तिनित्येक्षेतनाः द्राघोदरः पूर्वकान्तादेव बालविषयके विनिमयिकं नन्नं || ८।। नामग्रंथावराताति नामरक्ष्यान्नतं || मानितिस्तस्य सूत्रं मासंसः सामवे काविः || ९।। इति १५७३ वर्ष सूत्रमल्लस्त्रूत्र १ कणाते ||

Translation.

"Salutation to Vinayaka; he, who, being solely won by devotion, is not accessible to the best of sages, hermits or gods with all their contemplations, sacrifices and charities—may he protect the world!

"There was a king named Mandalka in the family of the Yadavas, who conquered the Mudgala (Moghal) and was served by many friendly kings with rich tributes. His son was Mahipala. His son Khengara, the nourisher of the world, was a great supporter of musical science. He conquered twice nine islands (continents) and established a great idol of Somanatha. His son was Jayasimhadeva, who properly controlled the rules of social divisions and acted by exploits like a lion let loose upon his elephant-enemies.

"The son of the above was Mandalka, who was a holy place for the purification of wine-drinking Yadavas, who looked upon the wives of others as his mother and who was a warlike soldier in the battle-field.

"His younger brother Maliga was of large intelligence. His son was Jayasimha, whose vows consisted of the pledges of security to the terrified. At one time in his reign, which protected many members of the Yadava family, a large army of the Yavanas came to the frontier of Jinharakata. This he defeated and spared the remainder according to the rules of justice: and Dammara, the son of the famous Pati Narasimhadeva, who daily performed six ceremonies and six Krashna, constructed this unbroken mansion for the good of the pilgrims and hermits to save his own ancestors. Friday the 5th of Chaitra Sudi, Sain. Bama (3), Turanga (7), Sagara (4), Mahi (1) (i.e. 1473)."
"Sāmala the son of Mantrisimha, who was the son of Dhândhala, a Brāhmaṇa in the Nāgara division, has composed this inscription; Karanāka, the son of Jhāla, a mason, has cut this inscription in the year 1473."

**Inscription No. 36.**

This is on a finely sculptured marble-slab in the library of Mr. Narasimha-prasad Hariprasad:

> संवत १३७० वर्ष वैतालपुड़े २ गृह
> लीलादिविभेदः श्रीच्छादिनाथविवेक चारिपाल

"Wednesday, the 2nd of the bright half of Vaiśākha 1370. For the spiritual safety of Lilādēvi, Thathirapāla has....... this sacred image of Ādinātha."

**Inscription No. 37.**

> ॥ १० ॥ संवत १३६६ वर्ष वैतालपुड़े १२ हङ्के श्रीपली-बालाजीय श्रीकृष्णपुत्रसहायसहभदेशी श्रीमंतीहस्तिनामः
> देवकुल्कुलालासंभविणाय श्रीमूर्तिनिश्चितं
> स्त्रामिविने देवकुलिया वितामहश्रया

_Translation._

"......... Friday, the 15th of the bright half of Jyēśṭha, Sam. 1356.........
tajalā, the wife of the famous Padama, who was the son of Pāsū and a Pallīvāl by caste, has set up this image of the famous ascetic Suvaratsvāmi amid the idol-group for the spiritual benefit of her grandfather."

**Inscriptions Nos. 38 and 39.**

There is a blocked-up gate in the east wall of the town-fort, where there are some hand-prints of virtuous women. There are also some nineteen inscriptions, seven in the east and twelve in the west walls. The place is accessible from the side of a stone-quarry.

On the west wall:

> प्रस्ति संवत १३२१ वर्ष आचारणुङ्गे १५ भोवे ठाकुर श्रीमान गुरुतपारिता
> ठाकुर [श्री]सतीवारपादे ॥ देवमतीसिंद्रसंमसं-भू- - - -

_Translation._

"Tuesday, the 15th of Śrāvana Sudi, Sam. 1521; a virtuous woman named Ranaḍē, the wife of Pariksha, the son of Thakûr Sājada.....dēva, Matisimha and Maksha........."

On the east wall:

> स्त्रामिविने संवत १५१९ वर्ष ज्येष्ठ पुड़े १० हङ्के नालप्राणा-
> तिरंगांगानवमा वासपतिनामै रुपमः

_Translation._

"Friday the 10th of Jyēśṭha Sudi, Sam. 1590; a chaste woman by name Rayanā, the wife of Jayatā, a custom-master and Jahalar by caste............."

*These inscriptions are without verbs. Probably Sati, which is an adjective, may be made the predicate with a copula understood, and then the inscriptions would mean that those women sacrificed themselves or became Sati.*

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CORRECTIONS AND ADDITIONS.

Page 12,—Kōd Tāluka: Mēdur is 3 miles S. E. from Māsur.
8. Raṭṭihallī: add Also a temple of Virabhadrā.
19,—40. Rāṇībennūr: add Three miles north-east is a circle of upright stones, in the jungal. At Honatī, 14 miles north from Rāṇībennūr, are some temples with many inscriptions. At Pura near Chaudādampur on the Tungabhadrā are inscription slabs and fine temple.
21,—63. Kallukēri: add Some carving on detached stones near the temple of Basavaśvarā.
22,—69. l. 10, for rightly read neatly.
23,—75. l. 2, for side read site.
28,—109. Aratālu, read A Jaina basti built about 1120 A.D.
30,—125. Hubballī, after walls add A fine broken image of Śūrya lies outside, and an inscription.
126. Unkal, for Chandra Kāḷēśvara read A very fine old temple of Chandra Maulisvara.
31,—137. Bāṅvihāl, a deserted village.
138. Bākyāpur, 1 mile S. E. from Bāṅvihāl.
34,—157. Gadg, l. 4, for “It is probably,” &c., read The spire is of plain brick and mortar whitewashed. The temple of Somēśvara, now used as a school-room, is probably, &c.
Last line, for “It is at this temple” read It is at the temple of Trikuṭēśvara, &c.
35, l. 23, for clocks read blocks.
1. 33, ” cast ” east.
37,—159. Baṭṭagēri, add There are fourteen very fine large and one small viragals in the middle of the village. This is a remarkably fine group.
40,—175. For Jotalingadēva read Jyotirlingadēva.
176. For Mollo read Mula.
41,—178. For Dasameśvara read Dāśēśvara.
182. Sūdi, add Several temples at this village.
Last line, for Akivaravva read Akivarra.
43,—20. Read 1½ miles west of the town, &c., and An old and typical Jaina basti or temple with fine sculptures in the jungal (a).
44,—35. Nandagāñw, read A fine old temple in ruins with much carving and some inscriptions.
45,—42. Maṅgrūl.
59,—7. Dēvarāṣṭe. There are a number of interesting temples here.
70,—7. Mardē, 8 miles north of Sōlāpur.
80,—2. Rēvadāṇḍa, add Also an old fort.
7. Alibāgh. The Hirakoṭā, or old fort, now used as a sub-jail and treasury; and temple of Bālājī.
106,—5. Bassin. Near this are two large tanks of which the villagers broke the *bands* in the time of the Pindâris, who used to be attracted to the place by the water.
108,—11. Limpângânw. A curious tank with masonry *band*. The works connected with it seem to have been left unfinished. It holds no water now.
109,—Jâmkhêd Tâluka: At Kharda is the grave of a European officer; also a fort still in good repair.
113,—Bhatodi, on the Mehêkâri, 12 miles east of Ahmadnagar. A temple of Narasimha, of fine architecture.
119,—4. Bhâmâ: the "inaccessible caves" are perhaps a range of large water cisterns, now for the most part dry and forming the haunts of wild animals.
121,—2. Lâling: A hill fort, and water cisterns cut in the rock. Also at Sôngrir there is a hill fort and a rock-cut cistern of great size.
122,—31. Wâghâji. The roof of one of the temples here is particularly well carved.
123,—36. Thâlnâ: in the fort are the graves of two officers of the Royal Scottish Fusiliers.
128, *add*—

5. Balsâr Tâluka.


20. Miyagâm: temple of Mallikârjuna Mahâdêva, has a dome 28 feet in diameter supported by eight pillars, and is said to have been built about 300 years ago.

7. Pârdi Tâluka.

23. Pârdi: temple of Vâdyanâthâ Mahâdêva and a dharmaâsâla.

133, 2nd last line, *for Galêsvâr, read Galîsvâr.
134, line 3, *after (a) insert*:

This temple is said to be an exact copy of one at Bhâvka (No. 5, p. 138).
CORRECTIONS AND ADDITIONS.

Page 138, l. 13, after Sûryakala insert (a).

No. 5, add—This temple is said to be an exact copy of the temple of Galtesâvar at Thasra (p. 134). A mile distant at Abhänd is a temple containing some Sanskrit inscriptions (a).

No. 6, add—At an ancient tank are some old Sanskrit inscriptions, said to belong to the reiga of Siddharâja (a).

No. 7, add—Two or 3 miles S. E. from Jhâlôd on the Machhan river are some very old temples, called Pañchasâwa, with inscriptions (a).

4. GODHRA TALUKA.


139, 3. Ahmadnagar: of the palace two fragments remain, much dilapidated. The south front has an arched entrance and three windows much destroyed, and a finely carved balcony window on the east; the northern portion has similar windows on the east and north. Near it is a well built circular, well now dry. (2) The kund is descended by two zigzag stairs on the east side with 45 steps in all. On the south-west is a stair ascending straight to the ground level. The kund was surrounded by a single corridor on the east and north sides, and is 29 3/4 feet square inside the pillars. On the west the corridor has three rows of pillars, with rooms behind, the central one having a finely perforated screen in front. On the south side is a small porch in the centre, and the lobby to the stair. (3) The Jâmî Masjid is 92 feet by 35 1/4 inside, with three domes and stone Mihrâbs. In front are three small latticed windows with toranas in front, lighting the stairs to the roof. In the end walls, in the front and back aisles are perforated windows, and also four in the back wall in the lines of the narrow aisles. The minbar has seven steps and no canopy. The kañgras have all fallen, and there are no minarets. (4) A Wâv or step well built in Saâm, 1578, A.H. 928 (A.D. 1522) by Abu-nasr Muzaffar Shah, has a Sanskrit inscription on one side (a good deal injured) and a Persian one on the other. Forty steps 8 feet 10 inches wide lead down to a platform on the rock whence steps wheel round the sides down the well, which is about 39 feet square; on the left corner opposite the platform a narrow stair also leads up to the ground level. (5) In the town is a Jaina temple of Chandraprabha, well carved and in excellent preservation, with an outer open Mandap on 12 carved pillars and with a raised square platform between the inner four. The inner Mandap is on 8 engaged pillars. The whole measures 55 3/4 feet over all. In the right corner of the court is a smaller Mandap on wooden pillars, and with a good face to the street. (6) The temple of Mahâvîra is the one
most in use: it is in a very confined area and the pillars and walls are painted red. (7) The fortifications are mostly fallen and the stones are carried off or sold for building purposes: there are some 8 gates, the one principally used is very handsome, but narrowed by a modern inner arch.

Page 157, 18, Parântj. The remains here are of no importance: in a small dilapidated mosque, is the following inscription on a marble slab, in two lines:—

بسم الله الرحمن الرحيم قال الله تعالى وان الساجد لله
فلاتن ته من الله احد ابن عبي شريف بن باكر ود درهم دوا
در عبيد فیروز شاه سلطان خلّال الله ملكه در ماه رمضان سنہ اربع
و ثمانی ن و سبعہ

Translation.

In the name of Allah the merciful the clement. Allah the most high has said:—“Verily the mosques belong to Allah, therefore do ye not invoke any one with Allah” [Kurán ch. LXXII., v., 18]. This noble location was built by Hamû-dûd, in the reign of Firûz Shâh Sultân, may Allah perpetuate his kingdom; in the month of Ramaḍân; year seven hundred and eighty-four [November 1382].

Page 178, after line 3, add—

(17) Girnâr hill is a sacred tîrtha of the Jainas; at a height of about 2,700 feet are the temples (described in Archaeol. Survey Report, vol. II); the inscriptions are given at p. 283 above. On the summit is a Hindu temple of Ambâ Mâtâ.
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