DEDICATED
To
PANDIT JUGAL KISHORE MUKHTIEAR,
The Great Jaina Research Scholar and Author.

Editor of
THE ANEKANTA
Founder of
SHREE VIRA SEVĀ MANDIRA.

—By the AUTHOR.
A NOTE

The Bhāratī Jaina Pariṣat presents before the scholarly world this volume of "Jaina Bibliography" by Mr. Chhote Lal Jain as the first number of its Jaina Bibliography Series. The vast field of Jaina Literature, Art and Archaeology, Philosophy and Religion is still mostly unexplored. The scholars of the East and the West have already made valuable researches into the Vedic and Buddhistic Literature, but unfortunately the Jaina Literature which covers a wide field of indological studies has not been properly appreciated. This is to a great extent due to the apathy of the Jaina community who did not care to bring the religio-cultural heritage of their forebears within the easy reach of the modern scholars. It is a happy sign nowadays that some patrons of the Jaina Culture are trying to organise cultural institutions for Jaina Studies, and there are some Jaina scholars trained in scientific methods who have already made valuable contributions to this branch of knowledge.

But a research scholar should have as his constant companion a bibliography of the subject he is interested in. There are the Vedic Bibliography, the Bibliographie Bouddhique and similar bibliographies. For the benefit of the Jaina scholars, Dr. A. Guerinot, a French savant compiled a Jaina Bibliography, but this book covered researches up to the period of 1906. Mr. Jain has tried to supplement the treatise of Guerinot and his book covers researches till 1925. He intends to make it up to date in another volume.
The spiritual legacies of Jainism should not be confined to the Jaina community alone, but should be made available to entire humanity, especially in this age of crisis when violence threaten to ruin the entire fabric of human civilisation. The deathless principle of non-violence (ahimsā) is the noblest heritage of Jainism for which the whole mankind should ever be grateful. Even if we fail at present to draw the precise chronological relations of the earlier Tirthaṅkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Śrī Kṛṣṇa of the Mahābhārata epoch his cousin, Arīstanemi exemplified in his own life the sublime principle of ahimsā by renouncing the world on the very eve of his wedding, when he saw that hundreds of innocent animals were about to be slaughtered simply for the entertainment of the guests at that royal wedding. That was the starting point of the realisation by Man of his kinship with the dumb animal world, differing from man only in linguistic expression, but animated by the same urge of life. So it was Jainism which for the first time bridged over the gulf between human life and animal life, and preached the basic truth of one common life pervading the whole Society. From such a profound realisation was born that creative compassion which made man look upon the dumb cattle as “Poems of Pity” in the inimitable words of Mahatma Gandhi, who, as we know, comes from Kathiawad-Gujarat, the home land of Lord Neminātha (C. 1200 B.C.) and which part of India even to-day is the stronghold of Jaina religion and culture. Then came another great preceptor, Lord Pārśvanātha (C. 800 B.C.), who was not only a great spiritual leader but the first systematizer of the Jaina philosophy based on the Chatur-Yāma or the four-fold principles, which were amplified by Lord Mahāvīra (C. 600 B.C.), a senior contemporary of Gautama Budḍha.

Buddhism no doubt, derived from Jainism its main inspirations as well as the principle of the church organisation (Samgha) and the fundamental doctrine of Ahimsa or non-violence. Buddhism simply applied to the life of the individual and of the nation
as well as on international plane, the primordial historical truth of *Ahimsa* which Jainism for the first time discovered like the law of gravitation of the living universe. If we want to keep intact the countless cultural heritages of Man and if we want to develop the creative possibilities of mankind to its fullest extent, we must discard the inhumane, nay, canniballistic path of war and violence and take to the path of non-violence as pointed out by the immortal preceptors of Jainism. Such a cause deserves the support and collaboration not only of all men and women of about 20 lacs of Jains scattered all over India, but also of all serious workers in the cause of human welfare, in fact, all servants of humanity in the East as well as in the West.

The dream of my esteemed friend, Mr. Chhote Lal Jain, and his colleagues, is to develop such an up-to-date centre of studies on Jaina religion and culture as would be able to give all facilities for research to men and women of all nations irrespective of caste, creed or clime. We know that some western ladies actually joined the order of Jain Nuns and the catholicity of Jainism is remarkable even in this age. Moreover, we can count upon the deep-seated instinct of philanthropy which is ingrained in the Jaina community; and so we hope that the idea of developing a world centre of research or non-violence in the projected seat of Jain culture would soon materialise and that all organisations in the East and the West that are striving to make World Peace a reality would come forward to help my esteemed friend, Mr. Chhote Lal Jain and his colleagues. His first volume of Bibliography will. I am sure, rouse the attention of many scholars to this much-neglected field of research and, I am sure, the publications by the Vīra Sāsana Sangha that will follow will sustain the interest thus aroused. Though the work of Mr. Jain is a preliminary work of compilation, he has spared no pains to make the book as useful and attractive to the general readers as possible. I wish him all success in his noble mission.

11th July, 1945,
Calcutta

Kalidas Nag.
PREFACE.

The contributions of the Jains to the Indian Culture and Sciences have been so vast that the history of India will be incomplete without a reference to them. But, of the three great religions of India—Jainism, Buddhism and Brahmansm, Jainism has been least studied and most misunderstood for want of proper knowledge of the available literature. But still it is a matter of great pleasure and encouragement that the great French scholar, Dr. A. Guerinot supplied the want to some extent by publishing his valuable volumes "Essai De Bibliographie Jaina" in 1906 and "Répertoire d'Epigraphie Jaina" in 1908. These books have been of great help to scholars and students interested in the study of Jainism.

Much has been done in the field of Jaina study and many books have been published and numerous articles have appeared in the Indian and foreign journals, since the days of Dr. Guerinot. So it was my long desire to follow the foot-steps of the great French savant and supplement his works by bringing out two more volumes containing all available informations about Jainism from 1906. With that aim in view I went on taking down notes of references to Jains and Jainism from works on various subjects. As an humble student I had the privilege of working at the (Royal) Asiatic Society of Bengal for a number of years and this gave me the facility of using the books of the society. I have also referred to the collections of the Imperial Library and some other libraries.

In the volume which is now published, I have excluded almost all the references found in Guerinot's books above mentioned and I have taken care to bring in all references not found in his works and all those published between 1906 and 1925. Bibliography of the books, published since 1925 up-to-date will appear in another volume which is now under preparation.
I have to point out here, the departure I have made from the lines of Guerinot. While he has issued a separate volume for Jaina Epigraphy, I have included it under a separate section in this work. Almost all the references given in this book relate to the books written in English and other European languages.

I am conscious of the many drawbacks in my book for which I request to be pardoned, since this is only the result of a labour of love without any pretence to scholarship.

In this connection I have to place on record my gratitude and thankfulness to the late Babu Balailal Dutt, B.A., the Librarian of the Royal Asiatic Society of Bengal, who helped me by providing me with the necessary books and in some cases by marking out the important references.

It was the intention of the authorities of the Royal Asiatic Society of Bengal to bring out this work as one of their own publications. But since they could not do so owing to war emergencies Mr. S. C. Seal, M.A., B.L., the Honorary General Secretary of the Indian Research Institute and of the Bharati Jaina Parisat has kindly come forward to publish it which otherwise would have remained unpublished till perhaps the end of the present World-war. Therefore, I thank him most sincerely for his kindness in bringing this work to the light of the day. I must also thank Mr. Asok Kumar Bhattacharjee, M.A., who, very kindly revised the press copy and helped me in going through the proofs.

Before I conclude, I must convey my respectful thanks to Dr. Kalidas Nag, M.A., D. Litt. (Paris), of the Calcutta University and General Secretary, Royal Asiatic Society of Bengal for writing the learned foreword to this humble work of mine.

I should regard my labour amply rewarded if the scholars and students of research can derive some help from this book for studying the various branches of knowledge of Jainism.

Sravana Krsna Pratipada,
Vira Sambat, 2471.

Chhote Lal Jain.
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SECTION I

Bibliographies, Catalogues, & Guide Books

1

CHITTY, SIMON CASE. *A Catalogue of Books in the Tamil Language with the names of the authors, the subjects and the dates, as far as they can be ascertained.* (JCBRAS, 1849, pp. 53-78).

P. 53. Nannul, a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakaunga, who is conjectured to have reigned at Madura about 800 years ago.

P. 54. Karigai, a treatise on versification, by a Jain ascetic named Amrita Sagara.

P. 58. Sūlamani Nighantu, a vocabulary written by Vira Mandala, a Jain king. Neither the name of his kingdom nor the chronology of his reign is known.

P. 63. Chintanami, a poem in 10 cantos. The name of its author is not mentioned but described as a Jain sage.

2

MURDOCH, JOHN. *Classified Catalogue of Tamil Printed Books*, etc. Madras, 1865.

Pp. xxii-xxiii. Oldest Tamil works now extant, are those which are written, or claimed to have been written, by the Jains, or which date from the era of the literary activity of the Jain sect.

Jains of the old Pāṇḍya country animated by a national and anti-Brāhmanical feeling of peculiar strength.
Extent of the Jain period probably from the 8th or 9th century A.D. to the 12th or 13th.

Jains finally expelled from the Pāṇḍya country in the reign of Sundar Pāṇḍya.

Tol-Kappaya, a grammar, written at the very commencement of the Jain period, or about the 8th century A.D.

In Tiruvalluvar’s age Jainism was rather an esoteric ethical school than an independent objective system of religion.

The poem Chintāmani written by a Jain probably in the 10th cent. A.D.

The Nan-nul, a Tamil grammar and the poetical vocabularies written by Jain scholars came later than Chintāmani.

P. lxxxi. Amirtasakarar, a Jain, was a Sanskrit as well as a Tamil scholar. He wrote Karikai, a grammar on tamil verse.

Appavaiyar, author of Tāṇḍava Malai, said to have been a Jain. Appar, though born of Śaiva parents, entered a Jain monastery— Later returned to Śaivism again—Lived about the 10th century A.D.

P. lxxxx. Maṇḍala Purudar, a Jain ascetic, said to have lived in the time of Rājā Kiṣṇa Rayar who reigned at Vijaynagar in the beginning of the 16th century—wrote the poetic lexicon Ghurāmani Nikāṇḍa.

P. xcii. Pavanandi, a Jain living at Sanakapur—wrote the Tamil grammar Nan-nul.

P. xciv. Kuṇa Pāṇḍya, first a follower of the Jain religion, afterwards embraced Śaivism under the influence of Sambandar, and was induced by him to impale 8000 Jains at Madura.

Pp. 65-66. Some finest compositions in the Tamil language are attributed to the Jains—Jains increased by immigrations from the north—At first the Buddhist and the Jain sects lived peacefully together in South India—Defeat of the Buddhists in a great dispute in the reign of Himaśitala, the Buddhist king of Conjeveram, about 800 A.D.—Jains overcome by the Śaivas, headed by Sambandar, at the time of Kuṇa Pāṇḍya of Madura, about 10th century A.D.—8000 learned Jains put themselves on the impaling stakes.
P. 67. Rāmānuja's success in converting the King of Mysore from Jainism to Vaiṣṇavism.

P. 70. Extermination of almost all the Jains in some parts of the Deccan by the Vira Saivas.

P. 73. A few adherents of Jainism found around Conjeeveram—None of their religious books seem to have been printed.

P. 182. The Chintāmaṇi written by a Jain in about the 10th century A.D.—the commentator styles the author as "the master of the learned".

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The index to this volume has reference to many Jain matters.

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5


Contains names of some Jain Manuscripts in the library and names of twenty-one manuscripts under the head "Jain and other works in Prākrit".

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P. 620. Names of 12 works on Jain religion.
P. 624. Names of 42 works in Jain Prākrit both canonical and non-canonical on miscellaneous subjects.

7


References to some Jain works of secular importance are also found on p. 605, 611 etc.

8


P. 20. A Pāṇḍya king’s conversion from Jainism to Hinduism by Jñāna Sambandar.

P. 39. E. S. W. Senāthi Rāja’s remarks on Jainism and Buddhism, and the overthrow of Jainism by Sambandar.

9


Names of 12 printed and 12 manuscript works on general Jain subjects.

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BIBLIOGRAPHIES, CATALOGUES, & GUIDE BOOKS


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14

Luard, Eckford. C. A Bibliography of the Literature dealing with the Central India Agency to which is added a series of Chronological tables. London, 1908.
Contains names of some Jain publications.

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P. 580. Names of two Jain religious poems.
17


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P. 6. Discovery of a work of the Jinendra School in one of the Jain Upāsrayas at Benares.

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2

Guerinot, A. *Note sur un manuscript Jaina.* (J. A.. 10th Ser., xix, 1912, p. 605).
23


P. 310. *Chandraprabha Charitra*, by Vīra Nandi, a disciple of Abhaya Nandi. Translated into Telugu from the original sanskrit by Sathavathanulu Tirupati Venkateswarulu.

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P. 63. Some references to the Jain collection in the museum.

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P. 29-30. Jain manuscripts:

1. *Kappasuya* or *Kalpasutra*.
2. Five works on Jaina dogmatic tracts in Prākrit.
4. Samaya Sāra Nātakam—a Hindi work going over all the principal topics of Jainism in a dramatic form.

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P. 63. Library of Jowahir Mall, a Jain yati—Collections of Jain works at the Upāśraya of Bhaṭṭāraka Umerdanji.

P. 65. Buddhists and Jains find no place in the volumes of the Catalogus Catalogorum, a register of about forty thousand Sanskrit works.

P. 74. Udayin, founder of the city of Pāṭaliputra according to the Jain tradition.


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GUPTA, SUPARSHWA DAS. A Collection of Sanskrit, Prākrit and Hindi works in the Jain Siddhanta Bhavana, Arrah. Arrah, 1919.

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SECTION II

Books of General Reference (Dictionaries, Encyclopaedias, Gazetteers and Census Reports)

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P. 73. Buddhists and Jains and their distribution.


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Vol. 7, p. 224. Rangpur: The Jain population appears to be confined to the Kayāhas or Mārvāris who have settled in Rangpur, most of whom are wealthy merchants.

Vol. 7, p. 383. Dinajpur: The Jains are represented by about a dozen banking families.

Vol. 8, p. 52. Rajshahi: In 1871 the Jains were principally confined to the town of Rāmpur Bauleah, and were nearly all Mārvāri bankers and traders, and very wealthy.
Vol. 9, pp. 58-59, 158-159, 252-265. Murshidabad: The Jains are specially influential in the District of Murshidabad. Harakh Chand Jagat Seth, the fourth Jagat Seth, renounced Jainism and became a Vaiśnava. The Pārāsanāth hill in the Hazaribagh District is the most celebrated place of Jain pilgrimage in Bengal. It is thought to have been built by Khusal Chand, the predecessor of Harakh Chand.

Vol. 11, p. 64. Jains in Patna.

Vol. 12, pp. 39, 41. Gaya: The Jains have a temple at Gaya, and another at Navada—Ruins of Jain temples are common all over the district, testifying to their former ascendancy.

Vol. 14, pp. 82-83, 86-87. Bhagalpur: Kabirpur, situated near Champanagar, is a place of worship belonging to the Jains. Below the buildings of the sannyāsīs in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsīs say that Baidyanātha has given orders that the Jains shall no longer worship on his sacred rock.

Vol. 15, p. 60. Jains in Munghyr.


Vol. 18, p. 79. Jains in Cuttack.

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Vol. 1, Introduction, p. 70, 90. The Osvāl section of the Jains which had its beginning in Rajputana, is perhaps the largest among the merchants. At Rikabdeo in the south west of Mevār, is a famous shrine of the Sarāogis; and the temples on Mount Abū are much resorted to by Hindus as well as Jains on pilgrimage.

Vol. 1, Bikanir, p. 195, 198, 291. Among the Hindus, the Jains are very strong and a great many merchants belong to the Osvāl division of that sect. Jain monasteries as places of instruction in ancient days. At Reni there is a handsome Jain temple built in A.D. 942. In the city of Bikanir there are seven Jain monasteries (upāśrayas) which possess numerous Sanskrit works.

Vol. II, Jaisalmer, p. 176, 182. There are 19 Jain temples in Jaisalmer, 12 of these are situated in the city of Jaisalmer and 7 in the districts. The Jain temples in the fort are remarkable for their beautiful stone carving: the oldest one was built in A.D. 1871.

Vol. II, Jodhpur, p. 261, 263. Nadolai, Bali, Desvai, and Sadri, in the province of Godwar, were ancient seats of the Jains. Near the site of the fort at Pokaran there are ruins of an old Jain temple.

Vol. II, Mallani, p. 277, 278. The Bhojaks, although themselves Saivites, worship at the Jain temples. Jatis (Jains) are worshippers in the Jain temples and are by profession school-masters.


Pp. 62-63. Jains, Hindus by nationality, not Hindus by religion. To them is due the earliest cultivation of the South Indian languages and all the early literature of Karnataka. Their principal seats in the State are at Sravana Belgoja in Hassan District, Maliyur in Mysore District, and Humcha in Shimoga District. Distribution of the Jains in India.

P. 73. Cultivation of the Kannada language by the Jains down to about A.D. 1300.


P. 29. Ratio per 10,000 of all ages (Jains).

Table VII-Part D (xliv-xlvii). Ages by religions—Jain population.

Table VIII-Part D (lxxi-lxxiii). Civil condition by religions and age—Total Jain population.

Table IX-Part D (lxxxv). Education by religion and age - Jains,
35

P. 72, 79. Mandvi has been a Jain centre for the last seventy or eighty years.

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P. 46. There are 1,797 Jains in the Province - Some 1,600 are found in the Brahmaputra valley. Most of them are Mārvāri merchants.

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P. 269. Considerable increase of the Jain population in Bombay by 1848 A.D.
P. 324. Enormous expansion of the Jains by 1891 A.D.

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P. 57. The Jains, 48,290 strong, reject the Vedas, yet call themselves Hindus. They observe caste distinctions and intermarry with Hindus. The sacred books of the Śvetāmbara Jains are in the Māgadhi Prākrit language, and those of the Digambara Jains in Sanskrit. The Dhundia Jains carry the doctrine of the preservation of animal life to a shocking extent.

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P. 30. The Jain temples scattered all over the district seem to have been erected about 1070, though the Ganigitti shrine at Hampi was built in 1385 A.D.

P. 54. The occurrence of the Jains is chiefly found in Bellary, Hadagalli and Harpanahalli tāluks. Their temples are scattered throughout those places. Description of their manners and customs.


P. 198. At Adoni are some Jain tīrthaṅkaras carved upon rocks.

Description.

P. 202. At Chinnatumbal there are two ruined and deserted Jain temples with the typical stone pyramidal roofs.

P. 206. The village of Peddatumbal contains representations of Jain Tīrthaṅkaras. Of the many deserted shrines three seem to have been originally Jain.

P. 210. One of the Mackenzie manuscripts states that king Bijjala built a fort and lived at Chippigiri, a Jain colony in ancient days. On the hill north of the village is a Jain temple called "the Basti". The temple contains several representations of seated and standing (nude) figures.

Pp. 232-233. In the site of old Kurugodu, stands a collection of Jain temples. The architectural designs in this district exhibit the gradual degrees by which the Jain style shades into the Chālukyan.

Pp. 242-243. The village of Kogali was once a considerable Jain centre. The Jain temple in it is still called "the Basti". There are many Jain relics scattered in the village. Inscriptions of the place record gifts to the Jain temple of Chenna-Pārśva in the village by the Hoysala ruler Vira Rāmnātha in 1275 and 1276 A.D. and to the Viṣṇubhadra temple by Achyut Rāya of Vijaynagar.

P. 248. One of the twelve inscriptions of the Western Chalukya king Vikramāditya VI refers to the Jain temple of Barhma Jinālaya in a village anciently called Bālguli.

P. 273. The stepped towers of the group of Jain temples in Hampi are very noticeable. Besides this group and the Ganigitti there is another Jain shrine.
P. 291. Kotturu was once a stronghold of the Jains. Basappa Vanquished the Jains of the place in controversy and converted them to the Lingayet faith, and set up a lingam in their principal temple. This temple is now known as the Murukallu-math. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rayadurg taluk office there is a Jain image of a nude male figure, fully described. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription. There are some Jain antiquities in Rayadurg. These are carvings on rocks known as “Rasa Siddha’s hermitage”.

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P. 26. In this district the Jains number only some 300 and two-thirds of these are found in one taluk, Madakasira.

P. 154. At Gooty the interior of the little shrine at the foot of the citadel rock has a Jain flavour.

Pp. 161-162. Konakondla was at one time a centre of Jainism, and it is (except Kambaduru) the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Many Jains images and inscriptions near the village.

P. 176. The architecture in the three temples of interest in the village Kambaduru contains traces of Jain influence. The one called “The Chola temple” is in style Chalukyan—Fully described.

P. 178. There is an old Jain temple in the village Agali containing a nude image of one of the Tirthankaras.

P. 179. In the new Jain temple at Amarpur is an old stone bearing nude figure and an inscription in old Canarese. A similar stone surmounted by two nude figures, bearing an inscription, is in the Añjaneya temple in Tammadahalli.

P. 185. At Ratnagiri is an old Jain temple.

P. 194. Among the lesser antiquities of Penukonda may be noted two Jain temples,
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Pp. 35-36. The Jains and their tenets. Their temples. In the Nasiyan Jain temple at Ajmere there is an allegorical representation showing the progress of the tīrthaṅkaras through life to nirvāṇa.

43


Pp. 56-57. The Bhabras are by religion a Jain community. As a caste they have two groups (Osvāl and Khandarvāls) each comprising various gots.

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P. 54. The district has a sprinkling of Saitvals, who are Jains by religion and are apparently Mārāthā Baniās or Vanis who have been converted to Jainism and therefore form a separate sub-caste. Their chief Guru lives in Poona.

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P. 46. Dr. Stem's identifications of Singhpura with the Kitās locality and the Jain temple with Mūrti.


46

P. 66. The Agarvâls are either Hindus or Jains and the Parvârs nearly all Jains. The Parvârs have a sub-caste called Benaika.

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P. 183. The Jains are to be found only at Manjgadh, Phulra, Derawar, Bahawalpur town and Ahmadpur East. They are divided into three sects in the State viz., (1) the Dīgambaras, (2) the Svētāmbaras and (3) the Dhundias.

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P. 38. Two main ancient divisions of the Jain sects are the Digambaras and the Svētāmbaras. From the latter come an offshoot known as Dhundia. The Digambara class asserts that woman cannot attain salvation, while the Svētāmbara holds the opposite view.

P. 220. Among religions, the Jains, as usual, come first with nearly twenty-three per cent. literate.

P. 222. In the town of Deolia (or Deogarh) there are two Jain temples. In Partābgarh 27 per cent. are Jains.

P. 203. In the Partabgarh State the principal subdivisions of the Mahajan caste are the Humar, Osvāl and Narshingpura. Of the Jains, about 56 per cent. belonged to the Digambara, 37 per cent. to the Svētāmbara & 7 per cent. to the Dhundia sects.

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P. 79. Reference to Jain images in Sia, Parganâ Dewas, a village situated at a distance of 7 miles from Dewas.

P. 168. In Pachor, Parganâ Pachor, mutilated portions of Jain idols are often found when excavating.
50


Pp. 55-57. In the whole state Jains number about 14,255. The leading bankers and traders in the State are Jains. After the Mahratta conquest of Malwa, collisions between Jains and Brâhmans were common. The temple of Râma in the town of Kotri formerly belonged to the Jains. Caste and customs of the Jains.

P. 57. Of the Maheśris a few are Jains.

P. 58. The Osvâls—the origin of the division of two classes of Osvâls is mentioned.

51


Vol. 1, Pt. 1, pp. 45, 205. Among Jains the Digambaras are the most numerous, Svetâmbaras following, the Dhundias being the least numerous. The Jain scriptures regard Bhadalpur as the birthplace of Sitalanâtha, the tenth Tirthanâkara, whose birthday is still commemorated here by a yearly feast.

Vol. 1, Pt. 4. The following photos are found in this part:
Zilâ Gwalior Gird.
P. 33.—Jain temple at Gwalior Fort, Parganâ Gwalior Gird.
P. 48—Urwai Jain images, cut in rock, at Gwalior Fort.
P. 49—Urwai Jain images, cut in rock, at Gwalior Fort.

Zilâ Tonwarghar.
P. 144.—Jain twin images at Khutiani Bihar, Parganâ Jora,
(Now in State Museum).

Zilâ Sheopur.
P. 159.—An inscription in a Jain temple at Dubkund, Parganâ Sheopur.
P. 160.—Jain images at Dubkund.
P. 161.—Jain temples in ruins (exterior view) at Dubkund.
P. 162.—Jain temples in ruins (interior view) at Dubkund.

Zila Narwar.
JAINA BIBLIOGRAPHY

P. 179.—Jain temple at Chanderi, Parganā Pichar.
   Zila Isagarh.

P. 232.—Jain temples at Mungaoli, Parganā Mungaoli.

P. 233.—Jain temple or Para Sahib at Thoban, Parganā Isagarh.

P. 234.—Jain temples (east view) at Thoban.

P. 235.—Jain temples (general view) at Thoban.

P. 236.—Jain temple (west view) at Thoban.
   Zilā Bhilsa.

P. 243.—Jain temple at Baro, Parganā Basoda.

P. 251.—Jain temple at Bhilsa Parganā Bhilsa.

P. 258.—Jain temple at Giaraspur, Parganā Basoda.

P. 259.—Jain temple (front view) at Giaraspur Parganā Basoda.
   Zilā Shajapur.

P. 322.—Jain images (group) at Gandhawal, Parganā Sonkach.

P. 323.—Jain temples (in ruins) at Gandhawal.

P. 325.—Jain temple (Digambari) at Maksi, Parganā Sonkach.

J. 326.—Jain temple (Śvetāmbari) at Maksi.

P. 327.—Jain temple at Pipalawan Parganā Sonkach.

52


P. 108. The Parvārs, who are Jains and Agarvāls, are very rich and among modern temples theirs are perhaps the most beautiful and costly. There are fair examples of these in Jubbalpur and Marwar. The Parvārs came from Bundelkhand.

In a car festival the Jain gods are placed in a temporary pavilion and thousands of Parvārs flock to take part in the festival.

53


Pp. 65-66, 258-259. Arang is conspicuous for its Jain remains. The Jain temple of Arang is ornamented on the exterior with Jain devis and other figures and inside there are three big nude images.
In another place are found 3 naked Jain figures with the symbols of elephant, a conch and a rhinoceros representing Ajitanātha, Nemi-nātha and Śreyāṁśa respectively. About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

54


P. 92. Jain sects.
P. 256. The Jains of Sirohi state.

55


P. 94. The Jains have a handsome temple in the city.

56


57


P. 25. The Sarāvak, Śerak or Sarāk, is a corruption of Srāvaka.

The Jain temples in Manbhum date back to about the 14th or 15th century A.D. From this it may be inferred that during that period the Jains penetrated toSinghbhum.

58

*The Gazetteer of Bombay City and Island*: 3 Vols. Bombay, 1909-10,
Vol. 1. pp. 177, 294. The Jains. There are 9 Jain temples in Bombay. There are no Digambara temples in Bombay.
Vol. 3, p. 358. Among Jain temples the most noteworthy are one at the corner of Parel road, facing Paidhoni, and another on Malabar hill.

59


P. 255. On the site of an old temple of Devī in Adbhar, Chandarpur estate, is a hut containing a Jain seated figure.
P. 265. Reference to Jain remains and fragments of stauatary in Dhanpur, Pendra zemindārī.

A curious relic is a huge figure of a Jain naked god carved out of a large cylindrical rock.
P. 313. At Balalpur there are about 20 families of Digambara Jains and many of the Śvetāmbaras.
P. 341. In the town of Karanja are three Jain mandirs.
P. 358. In the village of Mundgaon stands a Jain temple.

Pp. 59, 368. The block of four large covered cisterns with broken but graceful arches rising above them in the hill fort of Narānala is thought by some to be the handiwork of the Jains.

Pp. 54, 55, 389-391. The village of Sirpur in Basim tāluk is a very holy spot to Jains. Within Berar, Muktagiri in the Ellichpur tāluk of Amraoti district is also a holy place of the Jains. Sirpur has two Jain temples, the great object of reverence is an image of Antarikṣa Pārśvanātha in the chief temple belonging to the Digambara Jain community. The story about the image is narrated. This temple has an inscription dated Samvat 1334 (A.D. 1406). On either side of the doorway are nude Jain figures and over the lintel is a small seated Jina. In the shrine are two small marble Jinas.
P. 392. Telhara town, west of Akot tāluk: a Śvetāmbara Jain has built a temple to Padmaprabhu.

60

P. 58. In the Patur caves there is a cross-legged seated figure. It has been held to be a Jain relic but may be a Buddhist image.

Fitzgerald, S. V. and A. E. Nelson  

P. 355. In the town of Amraoti are two Jain temples.
P. 371. Bhātkuli—Reference to Jain temples built about 200 years ago and a figure of Pārśvanātha said to have been found buried in the village Garhi.

Rudman, F. R. R.  

P. 40. The only surviving temple built of hewn stone without mortar, is probably the work of the Jains, a community of whom used to live in the neighbourhood of the Kakarramaṭha temples in Dindori tasil. The finely carved images found near the site belong to the Hindu and Jain religions.

Gait, E. A.  

P. 119. Hindus and Jains—The Jains share the Hindu belief in transmigration as the doctrine of *Karma*—They reject the Vedas and worship their twenty-four deified saints—Many Jains regard themselves as Hindus.

Pp. 126-127. A map showing distribution of the Jains in India—3,53,000 are found in Rajputana and Ajmere-Merwara and 8,15,000 in the adjoining States and provinces—They form an integral part of the Hindu social system—Some of them in quite recent times have joined the Ārya Samāj.
64


P. 213. Connection of the Kumbhipatias with the early Buddhists or Jains.

65


Pp. 152-190. Table XIII: Caste, Tribe, Race or Nationality, Part A. Jains.

66


Pp. 23-24. 1,797 Jains—Most of them are Mārvāri merchants from Rajputāna.

67

Delhi District. Lahore, 1913. (PDG, V.A.).

Pp. 79-80. Jainism is only found in the towns among all the well-to-do traders.

68


P. 75. The Jains are an influential section of the community
owing to their importance as bankers and landholders. The Kayahas, settled at Azimganj, belong almost exclusively to this sect. The great banking family of Jagat Seth was originally Jains. Some Jain families migrated to Murshidabad from Bikanir in the eighteenth century. On the Banks of the Bhāgirathī they have their temples; three of the temples at Pāraśnāth have been constructed at the expense of the Murshidabad Jains.

69


P. 80. Nearly all the members of the Jain sect are to be found in one or other of the divisions of the Baniās. All the Osvāls, with very few exceptions, appear to be Jains of the Śvetāmbara sect. Of the Agarvāls a few are Jains.

70


Pp. 100-101. No Jains or Buddhists to be found in the district. The Jain and Buddhist influence in Southern India began to disappear from about the beginning of the seventh century A.D.

The ceremony known as _kaluvettal_ (lit. impaling) is associated with the Jains of old and is held to commemorate the savage treatment they received at the hands of their Saiva persecutors.

Widespread influence of Jainism and Buddhism in the district can be traced from stone remains found in different places. There are monuments which are attributed either to the Buddhists or the Jains.

71


Pp. 205-209. The twenty-third _Tīrthaṅkara_ Pārśvanātha—The last _Tīrthaṅkara_ Mahāvīra—Jain sects: (1) Digambaras, (2) Śvetāmbaras—Quarrel about Pāraśnāth—Buildings—The temple on Pāraśnāth hill—The shrines on Pāraśnāth hill—Madhuban, the administrative head-quarters of the two sects of the Jains.
TAUK, UMRAO SINGH. *A Dictionary of Jaina Biography* Part 1-A. Arrah (India), 1917.


Vol. I, Pt. 1, pp. 51-52. Amoghavarsa I (A.D. 814-877) was a devout supporter of the Jain faith and a great patron of literature.

Vol. I, Pt. 1, p. 58 and n. 12. Gaṅga Rāja, the general of Bṛttideva, better known as Viṣṇu Vardhana, was one of the three chief supporters of the Jain religion. The other patrons of the religion were Cāmunḍarāya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I.


Vol. I, Pt. 1, p. 125, n. 1. Dr. Oppert’s theory of origin of Right and Lefe Hand Factions (or the struggle between Jainism and Brāhmaṇism).


Both the Jain and Saiva faiths flourished side by side in the ninth century at Dharmapuri under the imperial patronage of the Nolamba kings, but no relics of the Jain Basti have survived the ravages of time.

Vol. I, Pt. 2, p. 240. At Salem there is a Jain figure, seated in an attitude of meditation, now known as Talai-vetti-muni-appan, or the "Muni-with-a-broken-crown".
Sialkot District. Lahore, 1921. (PDG, XXIII A).
P. 51. Almost all the Jains of this place belong to the Bhābrā sect and are to be found chiefly in the towns of Sialkot and Pasrur. They are usually traders.

P. 56. In 1892 the Bhābrās of the city constituted a Jain Sabha for their own betterment in religious and social directions. A big "Upāsra" and a Jain Library have recently been established in the city.


P. 56. The Jains—Increase of their number in the decade from 2,500 to 3,500—They are traders from Rajputana or Western India.

Number of Jains by sect:
Švetāmbara—9
Digambara—227
Sthānakvāsi—3
Sect unspecified—3,264
Total—3,503


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76 B

Pt. 1, p. 38; Pt. 2, pp. 7, 11, 18-19. The Jains—They number 5,678.

76 C

Pt. 1, pp. 123-124; Pt. 2, pp. 18, 19, 20, 29, 46. The Jains—Definition of a Jain—The Jains are not all Vaisyas—Many Agarvâls are Jains—The Jains are not a Hindu caste—They deny the authority of the Vedas—They number 4,610.

77

P. 17. Spread of Jainism.
P. 61. Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahâvîra's death at Pâvâpuri—The Jain order began to spread over India from this district in the fourth century B.C.
P. 71. Jainism—Jain shrines at Patna, Râjgir and Pâvâpuri—Sthûlabhadra, the patriarch of the early Jain church in the first part of the third century B.C.—A shrine dedicated to Sudarśana,—A temple known as Thalmandar, in Pâvâpuri, marks the spot where Mahâvîra died—Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried.

78

Pp. 3023-25: Some founders of religions. Vardhamâna, the
founder of Jainism was a truer teacher than the Buddha—In the midst of much unintelligible stuff about nirvāṇa there is a kernel of solid virtue in Vardhamāna’s teachings—Grass, trees, animals, and even water have souls (life)—Jainism better than Buddhism.

79


Comprises about 50,000 Ardha-Māgadhi words with their Sanskrit equivalents, with explanations in Gujarati, Hindi and English; may be regarded as a Svetāmbara Jain scripture, concordance, or a dictionary of the leading passages of all the Jain Śūtras.

Vol. 1—. Indore, 1923.
SECTION III

Archaeology, Arts, and Museum Reports

80


Pp. 202-203. The Jains bear a very great resemblance to the Buddhists in their religious doctrines—Their tenets—They resemble the Hindus in having castes—In all Jain temples images are human, and distinguished only by symbols—Presence of twenty-four Tirthaṅkara figures in their temples.

P. 233. The figure of a horse is the distinctive mark of Sambhava, a Jain Tirthaṅkara—Half-moon appears as the ensign of Chandra-prabha, another Jain Tirthaṅkara.

81


Pp. 312-313. Worship of Pārśvanātha in Poona in a handsome temple—Objects of Jain worship resemble the Baudhha figures at Ellora, Juneer, Karlee and Kenera—Description of the figure of Pārśva-nātha—Figure all naked—Common objects of worship to all sects, Brāhmaṇical, Buddhist and Jain.

82

Odeypoor, Mount Aboo, Bheels and Jains. Extracts from the correspondence of an Indian traveller, in the years 1821 and 1822. (AJ, xviii, 1824.).

83

NEWBOLD, T. J. *Note on the State of the Statues of the Jains.* (AJ, xxxvii, 1842.)

P. 198. There is reference to the defaced statues of the Jains and their persecution by the Brāhmaṇas and Jaṅgamās.

(This is an abstract of Mr. Newbold's paper published in full in the Madras Journal of Literature and Science, Vol. xi, pp. 306-319).

84


Vol. 2. p. 35. Jain gumphā or caves.


85


Pp. 152-153. Vizaimangala: The plan of Jain basti pagoda here similar in some respects to those of the Hindus—Indication of the close connection of Jainism with Buddhism—The first Jains had been Buddhists.


86


P. 1. The Brāhmaṇical temples at Siddhapur, Somanātha and
Ambarnātha, are built in the same style as those of the Jains at Mount Ābu and Bhadresvara.

P. 2. In his later days Kumārapāla greatly favoured the Jains, or perhaps adopted their creed, and they possessed great political influence.

Visaladeva and his father Viradhavala were largely supported by two wealthy Jain brothers, Vastupāla and Tejaḥpāla, famous in their days as builders of temples.

Vastupāla was a minister of Viradhavala.

Temples in most of the principal cities of Gujarāt were built or repaired by Vastupāla.

Visaladeva was encouraged by his minister to repair or rebuild, in rich style, the old temple of Kālikā.

Vastupāla-carita, written in Samvat. 1965 (A.D. 1308) contains information relative to Dabhoi or Darbhavati, and an account in connection with the reigns of Viradhavala and Visaladeva.

P. 3. Temples built by Tejaḥpāla.

Supply of materials from the Hindu and Jain shrines for the erection of a mosque.

P. 5 and note 1. Jain minister Vastupāla—Tejaḥpāla’s temple at Ābu—The prāśasti by Someśvara, dated Sam. 1311 or 1254 A.D. incised on the wall of the temple at Dabhoi.

P. 7. Tejaḥpāla’s temple at Ābu.

87


Plate 58. Jain sculptured pillars excavated at Mathura.
Plate 59. Two Jain and a Buddha pillars found at Mathurā.
Plates 155-156. Jain sculptures from Mathurā.

88

CHAKRAVARTI, MON MOHAN. Notes on the Remains in Dhauli and in the Caves of Udayagiri and Khandagiri. Cuttack, 1902.

P. 2. All Jain figures are not nude—“The God of the Jainas is
figured naked, young, handsome, with a calm countenance, and arms reaching down to the knees; his breast is marked with the Srivatsa figure". (Varāhamihira's Brihat-Samhitā Ch. 58, V. 45).

P. 3 Halos or bhūmanḍalas are common to all classes of images, Hindu, Buddhist and Jain. All the Tīrthaṅkaras have generally halos.

Pp. 4-6. The caves of Khaṇḍagiri, Udayagiri and Nilgiri—All the caves ascribed to the Jains and not to the Buddhists. Prevalence of Jainism in Khaṇḍagiri from a long time—Tripūlas open or pointed, Stūpas, Svāstikas, barred railings, railed trees, wheels, the Goddess Śrī common to Jainism as to other religions—Symbols closely connected with Jainism observed in these caves—Jainism fairly well proved to be older than Buddhism, its last two Tīrthaṅkaras, Mahāvīrā and Pārśva-nātha being historical personages—The last two Tīrthaṅkaras are generally assigned respectively to the 6th and 8th century B.C.—Proof of ample margin for the spread of Jainism—the inscriptions support the hypothesis of Jain occupation—King Kharavela of the Hāthigumpha inscription made the grant to the Jains—Caves having images meant as temples, places of worship; while those without such images meant as residences for Jain monks.

P. 8. The Sātagharāiā cave images of 24 Jain Tīrthaṅkaras. Of the three broken caves to the left of the Sātabakhriā two have images of Tīrthaṅkaras and their attendants.

The Jain temple over the Sātabakhriā cave is of the same age as the cave. The other temple crowning the hill was built in the 18th century by a Jain merchant of Cuttack.

The Jain caves began to be made at about the time of Asoka's conquest of Kaliṅga (60 B.C.).

P. 9. The revival of Jainism with more elaborate image-worship is apparently due to the influence of the Jains in Western and Southern India.

To the influence of the Rāṣṭrakūtás flourishing from A.D. 748 to A.D. 973, the revival of Jain worship in Orissa in the 9th to 11th century may be reasonably supposed to have been due. The subsequent disappearance of Jainism from Orissa is probably attributed to the increasing influence of Vaishnavism and specially of Jagannātha worship—Persecution of Jain and Baudhā Śādhus in the hills round Bhuvaṇeś-
vara by Madar Mahādeva, grandson of Chodaganga Deva in the close of the 12th century A.D.—No Jain remains have been found which can be authentically dated later than this period.

P. 20. In the Jain temple in the terrace of the Khaṇḍlagiri there is a masonry platform with small walls in which are embedded five images of Tīrthaṅkaras.

P. 22. Dr. T. Bloch's remark on the paper—Everything in the caves is of Jain origin.

89


P. 8. On the upper storey of Lalatendra Kesari cave a number of upright naked figures of Jina.

90


P. 442. Symbol of heavenly music on images of Jain Tīrthaṅkaras in Behar and elsewhere.

91


P. 11. Many broken statues of Tīrthaṅkaras were obtained by Cunningham in the course of his excavations at the western end of Kaṅkālī Tīlā.

Kaṅkālī Tīlā was the site of some important Jain building which existed during the rule of the Indo-Scythians.

That the Jain establishment, which once occupied this site, existed down to the Muhammadan period, is proved by inscribed Jina images dated in the 12th century of the Vikrama era.

P. 17. Two Jain temples discovered in the Kaṅkālī Tīlā.

P. 27. The Jain community of ancient Mathurā had its main sanctuary on the site of Kaṅkālī Tīlā.

There are inscriptions which prove that the great Jain establishment of the Kaṅkālī Tīlā existed till the time of the Muhammadan
conquest, when all Buddhist monuments of Mathura had long since fallen into ruins.

Pp. 41-43. Some remarks regarding images of Jinas or Tirthaṅkaras—The great Jain site of Mathura is the Kaṅkālī Tilā—The Tirthaṅkara image is in all probability a purely Indian creation—The most striking feature of the Tirthaṅkara figure is its nudity in which case the image belongs to the Digambara sect—The Jina has symbols not only on the palms and soles, but also in the centre of the breast. The hair is usually arranged in short curls in the shape of spirals turned towards the right. The earlier specimens are somewhat different: The hair assumes the appearance of a periwig, or it hangs down on the shoulders in straight locks—The earlier Tirthaṅkaras have neither usṇīṣa nor ārṇā but those of the later part of the Middle Ages have a distinct excrescence on the top of the head—In artistic merit Jain figures are far inferior to those of the Buddhists—Devotional scenes are commonly found on the pedestals of Tirthaṅkara figures of the Kuśāna period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the fourfold Jain figures in the possession of the Mathura Museum.

In the earlier Jain sculptures of the Kuśāna and Gupta periods there is nothing to distinguish the individual Tirthaṅkaras, except the snake-hood in the case of Supārśva and Pārśvanātha. In mediaeval sculpture there is usually a symbol or cognizance carved on the pedestal to show which Tirthaṅkara the image represents.

Pp. 66-82. A list of eighty Jaina sculptures including Jina or Tirthaṅkara images, portions of images, heads, torso etc.

Pp. 207-209. List of inscriptions. Kuśāna period (1st and 2nd centuries A.D.)

**Dated.**

Jina four-fold images; inscription dated in the year 5.
Jina four-fold image; inscription of the year 35.
Jina (?) image, fragmentary inscription of the year 50 in the reign of Huvishka.
Jina image; inscription of the year 83 in the reign of Vāsudēva.
Jina image; fragmentary inscription of the year 89.
Jina image; inscription of the year 84 in the reign of Vāsudēva.
Jina image; inscription of the year 90 (?).
Undated.

Jina (?) statuette inscription.
Jina image; fragmentary inscription.
Jina (?) statuette; inscription of the Gupta (?) year 57 (A.D. 376-7).
Jina pedestal; inscription of the Gupta (?) year 97 (?) (A.D. 416-7).

Mediaeval and Later inscriptions.

Jina statuette; inscription of the Vikrama year 1104 (A.D. 1047).
Jina statuette; inscription of the Vikrama year 1234 (?) (A.D. 1177).
Jina statuette; fragmentary inscription.
Jina statuette inscription of the Vikrama year 1826 (A.D. 1770).

92


Pp. 267-270. Mediaeval Jain sculpture in all India.

93


P. 94. Jain sculptures.

94


Pp. xlii-xlvi. The Jain influence — Pārśvanātha — Mahāvīra—
Evidences of Jain influence prevalent in Orissa—Relics found in
Jhāḍeśvarapur excel all other works of art under Jain influence to be
found in the whole of Orissa—Jain figures found at Khiching and at
places close to Ādipur, the ancient capital of Mayurabhaṇja.

Pp. 36, 38. Badasāi (Bārsai): Jain and Buddhist relics—An
image of Pārśvanātha at the outskirts of village Kośāli.

P. 92. Pundal: Image of Pārśvanātha, showing the prevalence
of Jainism in the place.

P. 95. Doma-Gandara: A broken image of the Jain Tīrthaṅkara Pārśvanātha.

Pp. 103-104. Bhīmapur: A very beautiful life-size image of Jain Tīrthaṅkara, Vardhamāna Svāmī—Another beautiful image of Vardhamāna Svāmī; worship of this naked image by the people of the village—Another image of Mahāvīra.

P. 108. Pāndava Ghat: A sacred place of the Jains—Jain merchants used to come here to see and worship some foot-prints which they believed to be of Jina.

95


96

GANGULY, MANO MOHAN. Orissa and her remains. Calcutta, 1912.


97


This paper gives a description of the several temples and other interesting buildings at Śravaṇa-Belgola.

(i) Chandra Giri.


(2) The Town.


(3) Indra Giri or Vindhyā Giri.


(4) Bhadrabāhu’s Inscription.

The article contains illustrations of Gommaṭeśvara, etc.

98

KEITH, J. B. The Indian Problem in relation to Indian Art and Architecture. (DSM, xvi, 1913, p. 89-192).

P. 89. India's architectural remains, such as the Buddhist and Jain, are the outcome of self-containing communities who shared in the benefit of these free associations.

P. 95, n. The Jains were great bankers of India, and holding the purse strings have enjoyed the friendship of all rulers who have borrowed money from them.

Assistance of the Mathura Seths (Jain Digambaras) in the dark days of the Mutiny.

The favour and esteem the Jains enjoyed with the Princes of Rajputana and the Delhi Moslems.

Treasure of a very beautiful Jain temple in later Mahomedan days in Delhi.

99

SLATER, ARTHUR R. The Caves at Badami. (MR, Jany. 1913).

Pp. 13-20. The Jain cave was probably cut out in about A.D. 650. Inside the cave there is a fine specimen of the figure of Mahāvīra.
100

P. 197. Jain architecture.

101


Vol. 1, p. 69, 93. Rāṇi-gumpha, Udayagiri.


Vol. 2, p. 59. In the time of Māṇikyavatūchakā (800 A.D.) a struggle between Buddhism and Jainism in Ceylon.


102


103


Pp. 220-221. All over India the images of the twenty-four Tīrthaṅkaras of the Jains are found in the attitude of a Dhyāṇi Buddha—The Jain images are completely divested of clothing and are stark naked; though they may sometimes have ringlets of hair on the head, there is not enough of it for a knot. The Śrīvatsa mark is, according to the Brihat-Saṁhitā, required to be shown in the figures of the Jain Tīrthaṅkaras.
104


105

AIYAR, V. NATESA. Introduction to the Descriptive List of Exhibits in the Archaeological section of the Nagpur Museum. Allahabad, 1914.


106

SMITH, VINCENT A. Archaeological Research; a Jain duty. (MR, Jany.-June, 1915, pp. 519-522).


107


P. 21n. Use of the caverns with rock-cut beds in the Madras and Tinnevelly districts as temples in a much later period either by Buddhists or Jains.

P. 77n. Jain images called Chaturmukha or Chaumukhi are often made of a single stone.

Pp. 262-265. The Digambara Jain images,
P. 184. The theory of the personification as a goddess of every human or divine activity has pervaded even Jainism and Buddhism.

108


Pp. 15-16. Description of a female deity placed on a pedestal with four miniature pillars, and explanation of certain symbols found therein. The Chakra is one of the sacred emblems of the Buddhists, the Jains and the Hindus. With the Buddhists and the Jains the Chakra is "the wheel of the Law", and with the Hindus, "the wheel of Life". The lion cognizance belongs to Mahāvīra, the 24th Tirthaṅkara, but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Sāntinātha.

Pp. 22-23. An old Jain temple: The Sikharas and the cells of the three principal deities alone belong to the original structure. The chief presiding deity is Rikabdeva or Ādinātha occupying the middle shrine, the other two are Mahāvīra and Neminātha. In course of renovation of the temple numerous sculptures were brought to light. Of these the most important are nine images of Tirthaṅkaras. There is also a fine image of Mahāvīra, with the little statuettes of the other 23 Tirthaṅkaras arranged as a border.

P. 31-32. Discovery of an inscription of the time of Vikramāditya II, (came to the throne in 1076 A.D.) cut on a broken stone, carved at the top with the figures of a Jina and some devotees. It contains a Jain invocation and an imprecatory verse. The present Jain temple is also known as the Mānikya Svāmi Guḍi among the villagers.

P. 33. The Jain Guḍi has three shrines but here all the three cells are placed in a row facing the east with the principal one in the middle.

The Jain tower has plaster-carved images and other ornaments all round.

P. 47. Near the site of the old town of Anamkond there are several minor temples on the hill. One of them has numerous Jain figures carved in the rock and an inscription cut on a square pillar.


P. 129. Contribution in an almost equal degree of the three great religious sects, the Buddhists, the Hindus and the Jains, in the temples and monastaries of Ellora.

Pp. 130-131. Remarks on Jain temples: They are very perfect, very elaborate, very sumptuous, but one and all destitute of creative genius. They are richly decorated, but we are struck with their narrow nerveless design and we gaze unmoved at their composed and icy images. It has always been so with the Jains. They followed the Buddhist at an early date in adopting iconism in their religion, but even at the beginning of the Christian era their sculptures displayed the same nerveless character that they do in mediaeval and later times. It is dangerous to utilize Buddhist works as a basis for determining as grounds of style the age of Jain works, or *vice versa.*


*Pt. I.*

Religion: Jainism.

*Pt. II.*

Buildings on the road to Hampi: Group of Jain temples.


**HOYSALA**

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<td>C 1090</td>
<td>Do</td>
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<td>Pārśvanātha basti</td>
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<td>1133</td>
<td>Viṣṇuvardhana</td>
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<td>Jain Basti</td>
<td>Cholasandra</td>
<td>1145</td>
<td>Narasimha I</td>
<td>Triple</td>
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<td>Akkana basti</td>
<td>Srāvana Belgoḷa</td>
<td>1182</td>
<td>Ballala II</td>
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<td>Jinanāthpur</td>
<td>C 1200</td>
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<td>Bandalike</td>
<td>C 1204</td>
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<td>Virabhadra</td>
<td>Halebid</td>
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**DRAVIDIAN**

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<td>Panchakuta-basti</td>
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SARKAR, GURU DAS. Alleged Buddhist Influence in the Sun temple at Konarak. (IA, xlvii, 1918, p. 209-220).

Pp. 209-210. The Khandagiri caves are of Jain origin; this is evident from the Hāṭhigumpha inscription of king Khārvella and three other inscriptions.

P. 216. Images of Śrī Gāja Lākṣmī or Mahālākṣmī and pictures of trees, etc., are common alike to Hindus, Buddhists and Jains.

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*Dravidian—Same as in No. 112.*

Pārśvanātha basti at Heggere of C 1160 (Narasimha I)
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Same as in No. 114.

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PERIS, M. M. *Jain Antiquities of Southern India*. (CR. 1919, P. 72-79).

Remains of Jain power in South Canara.

Four seats of Jain Antiquities in Canara: Karkal, Venoor, Mudbidri and Guruvankere.

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P. 35. The principal remains at Nagai are a temple with two *mandapas*, a Jain temple etc.

P. 36. Description of a ruined Jain shrine near a temple—Standing Jina image in the shrine with five-hooded snake canopy and a triple crown above—Identity of the image with Supārśvanātha, the seventh Tīrthaṅkara of the Digambara Jains—Sculpture of a seated Jina with a seven hooded nāga over the head and a square block with a seated Jina on each of its sides and some smaller seated figures below in the *muntap* attached to the shrine.

The Pali suttas confirm good deal of what is contained in the Śvetāmbara Jain canon—The ancient Jain sculptures of Mathura dating from the first century A.D. guarantee the antiquity and authenticity of many of the Jain traditions—It is generally believed that there were Jain monks before Mahāvīra belonging to the order founded by Pārśvanātha—Nature of Chaityas mentioned in the ancient Baudhā and Jain texts—Jain description of a chaitya given in full in the *Aupaṭṭika Śūtra*.


P. 178. The jain name Kuṇīka, spelt also as Koṇika—“Śrenīka”, the Jain name of Ajātaśatru’s father (Bimbisāra)—The positive and sole use of Śrenīka amongst the Jains seems to limit the term to Bimbisāra.

JAGADISA AYYAR, P. V. *South Indian Shrines.* Madras, 1920.

P. 26. Jain temple at Tirupparuttikunram. It is a famous place of Jain antiquarian interest containing ruins of Buddhist and Jain temples.

P. 140. Conversion of the Hoysala sovereign Bīṭti from the Jain faith to that of Viṣṇu by Rāmānuja.

P. 298. Toleration of Jainism during the reign of King Bukka Rāya who allowed the Jains to have their shrines in Hemakūṭa near the Hindu temple of Pampāpati.

CHANDA, RAMAPRASAD. *Four ancient Yakṣa Statues.* (JDL, iv, 1921, pp. 47-84).
Prākrit canon of the Jains makes it evident that Yakṣa Maniḥbhadra was a popular deity in Eastern India.

The Jains recognize Soma, Yama, Varuṇa and Vaiśravana (Vaiṣravaṇa, Kubera) as the four Lokapālas or the guardian deities of the four cardinal points.

Agreements of the Brāhmaṇas, the Bauddhas, and the Jainas in recognising Maniḥbhadra or Maniḥbhadras as a Yakṣa.

Pp. 81-82. Names of some of the Chaityas mentioned in the Bauddha and Jain texts.

Svetāmbara Jain Ardha-Māgadhi texts (Aṅgas and Upāṅgas).

(1) Chatrapalāsa-chaitiya to the north-east of Kajāṅgala.
(2) Pūrṇabhadra-chaitiya to the north-east of Chāmpā.
(3) Guṇaśāla-chaitiya to the north-east of Rājagriha.
(4) Dutipalāsa-chaitiya to north-east of Vāṇiyagāma (Vaiśāli).
(5) Maniḥbhadra-chaitiya to the north-east of Mithilā.
(6) nandana-chaitiya to the north-east of Moka.
(7) Puspavati-chaitiya to the north-east of Tūṇgiya.
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Pp. 1, 14-15. Three Jain statues of iconographical interest representing Suvidhinātha (Pl. 1, fig. a), Neminātha (Pl. 1, fig. c) and Riṣabhānātha—The first and second standing nude and marked with symbols of carb and couch-shell—Both consecrated in the (Vikrama) year 1208 (A.D. 1151)—Good examples of medieval Jain sculptures of
Upper India—The third one sitting cross-legged in meditation on a lotus resting on two lions—Description in details of other figures about this Tirthaṅkara—consecrated in Samvat 1216 (A.D. 1159)—Good specimen of the Jain Art of the 12th century A.D.

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Gwalior Fort Album. Gwalior, 1922. (Published by the Archæological Department, Gwalior State).

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Jain book-illustrations.

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Coomaraswami, Ananda K. *Notes on Jaina Art, the eight Nāyikās, ceiling-painting at Kelaniya Vihāra*. Ceylon 1914.
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Nos. 769-796—Over a shrine door in the old ruined Jain temple, etc., Saṅkeśvara.

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*Report, do, 1890-1891*. Bombay, 1891.

P. 3. Pedgaon: Bhairavnātha temple, originally a Jain one.

P. 4. Miri: A step-well cut in the rock—An inscription below with a Jain figure near it—Buddhist temples mentioned by Dr. Wilson are all Jain.
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Hadvalli: 3 Jain shrines.

Murdeśvara: Jain *vināgas* (huge slab of sculptured stone set up to record the death of some person), with attendant worshippers.

Gersappa: Chaturmukha *basti* having in its central shrine the *chaumukha* or *chaturmukha*, a square altar with four seated life-sized Jinas—Other temples of interest are those of Vardhamāna, Neminātha, Pārśvanātha, Virabhadrā, Tirumal, and the Kāde *basti*.

Bilgi: Temple of Pārśvanātha, built in the Dravidian style.

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Narsinghpur: Standing female figure from a Jain temple and several seated cross-legged Jinas among the figures grouped about.
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No. 2282—Mokalji’s temple, sculptured frieze along basement with seated Jina, Chitorgarh.
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P. 37-46. Chitorgarh: Jain tower at Chitor—Temples of the Śvetāmbara sect, known as the Sātvīs temples—Śrīṅgār Chāvadī Jain temple—Jain temples with dates—Śrīṅgāra Chāvadī built either by the Jain treasurer of Rāṇā Kumbha, or by the son of the treasurer in about 1150 A.D.—Small Jain shrine near the temple, of about 1494 A.D. Kumbha, a promoter of Jain religion—His directions to build the great Jain temple at Rāṇapur in 1440 A.D. Expression “Saptā-bhāṅga” peculiar to Jain philosophy—Jain pontiff Jina-vallabha (died 1111 A.D.) said to have caused temples of Mahāvīra and Pārśvanātha to be built on Chitrakūṭa—Conversion to Jainism
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No. 2042—On pedestal of a Jain image, Bahuriband.
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No. 2471—Jain tower, Chitorgarh.
No. 2475—Pārśvanātha temple, Karera.
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Jain temple, Degamve, Belgaum district.
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Jami Masjid, Broach, built of pilfered Hindu or Jain temple materials.
Abu: Dilwara temples.

Bijolia: Jain temples—Temple with Nisēdhikā pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—Unnata Sikkha Purāṇa, a Jain poem, inscribed on a rock—An inscription recording repair of Pārśvanātha temple by Loliga, a Parvād Mahājana, in about 1160 A.D.—A seated image of a Jīna in the double shrined temple of Mahākāla and Baijanātha—Seated image of Śiva, looking like a Jīna.

Jadoli: Śaiva temple Baijnātha-kā-Mandir with Śiva in Jīna fashion—Digambara chaumukha sculpture, called Pārvatī by the ignorant people in the temple Undō devrā. On the dedicatory blocks of many Śaiva temples in Rajputana, Śiva is figured like a Jīna.


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Nagda or Nagahrdada: Mandar of Padmāvati, a Jain temple. Inscriptions of V.E. 1356 and 1391 on the central shrine pertain to the Digambara sect, and prove that the temple was originally a Digambara one—The loose figure in the mandapa brought from elsewhere and kept there: or, in the time of Kumbhakarna, the temple was appropriated by the devotees of the Kharatara gachchha—Figure of a Jīna in the centre of the slab—Adbhudji’s temple, a Jain edifice, containing a colossal image of Śāntinātha, set up in V.E. 1494, during the reign of Kumbhakarna, by a merchant named Saranga—Images of Kumthunātha and Abhinandana on the side of the walls—another Jain
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Nos. 2632-2651. Temples of Neminātha, Mahāvīra, Sāntinātha,
Pārśvanātha and Sambhavanātha, Kumbharia.
Nos. 2665-2666. Temple of Sāntinātha, Jhadoli.
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P. 7. INSCRIPTIONS:

Nos. 2262-2265. On jamb, pillars etc., of the temple of Nemi-
nāth, Kumbharia.

No. 2269—Stone built in wall of temple of Sāntinātha, Jhadoli.
No. 2270—In temple of Mahāvīra, Pindwara.
No. 2272—On pedestal of Jain image, Vasantgadh.

CONSERVATION (Southern Division, Bombay Presidency):

P. 9. Repairs to Jain temple, Belgaum, Belgaum district.

CONSERVATION (Rajputana):

Jain tower, Chitorgarh, Udaipur.
Jain temple, Kalingara, Banswara and Abu, Sirohi.

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An old Jain temple in the jungle in the Bidi taluk, Belgaum.

P. 22. Sirohi: Old brass images discovered in the crypt of a
Jain temple at Vasantgadh.

P. 29. Belgaum: Two Jain shrines.

century dedicated to Mahāvīra.
Bhadresvar: The Jain temple Jagduṣa.

Ambaji: The shrine visited by the Hindus, the Parsis and the Jains—Performance of the chaula or hair-cutting ceremony of their children by the Jains here.

Kumbharia: Handsome marble temples of the Jains—Tradition about the construction of Jain fanes to the number of 360 by Vimala Śā—Of the five Jain temples the most important is that of Neminātha Colossal image of Neminātha in the shrine, and many objects of Jain worship—A temple dedicated to Mahāvīra—Various scenes of Jain mythology as in the temple of Vimala Śā at Abu—colossal image of Mahāvīra installed in 1618 A.D., the throne bearing an inscription dated in 1061 A.D.—Temple of Śāntinātha—The ceiling of its hall sculptured with Jain mythological scenes—Temples of Pārśvanātha and Śambhava—1032 A.D. the date of Vimala Śā—Construction of the Jain temples at Kumbharia may be ascribed to the middle of the eleventh century.

Sirohi: Inhabited mostly by the Jains or Śrāvakas—16 Jain temples, the earliest and largest being that of Chāmukhiji.

Mirpur: An old Jain temple, spoken of as one dedicated to Godinātha—Three small modern Jain temples containing a few old inscribed Jain images.

Jhadoli: A Jain temple dedicated to Śāntinātha, originally dedicated to Mahāvīra—An inscription-stone recording installation by Śrī-Devachandra Śūri of an image of Rīshabhanātha.

Pindwara: An inscription in the temple of Mahāvīra recording installation of an image of Vardhamāna in Samvat 1665 in the village of Pimdaravādaka, i.e., Pindwara—Deposition in the temple of old brass images found in a Jain temple at Vasantgadh.

Nandia: Temple of Mahāvīra.

Ajari: A Jain temple dedicated to Mahāvīra.

Vasantgadh: A Jain temple—Inscription on a Jain image recording installation of the image of Vasantapura i.e., Vasantgadh in the reign of Kumbhakarṇa in 1450 A.D.—Brass images unearthed and deposited in Mahāvīra’s temple at Pindwara.
Vasa: The temple of Jagadiśa-Mahādeva, originally a Jain and then converted into a Brahmanic temple.

P. 56-63. INSCRIPTIONS (short abstracts and notes):

Ramgarh: No. 2126. Recording the name of the person and his relatives who caused the Jain image to be made.

Bijolia: Nos. 2137-2138. Contain the names, and describe the glory, of certain pontiffs of the Digambaras or as therein called, of Sarasvati-gachchha, Balātkāra-gaṇa, Śrī-Mūla-saṅgha in the line of the Āchārya Kundakunda. The names of the pontiffs:—


No. 2139. Engravings of the names of Bhaṭṭāraka Śrī-Padmanandadeva and Bhaṭṭāraka Śrī-Subhachandradeva.

No. 2141—Inscription incised near the door of the temple of Pārśvanātha.

No. 2143. Incision on a rock of the Jain poem entitled the Uttama-sī (si)khara Purāṇa by Siddhasūri.

Chitorgadh: No. 2199. An inscription bearing the name of Śrī Bhavananachandrasūri, dated Sam. 1303.

No. 2204. Dated Sam. 1505—records erection of temples of Sāntinātha called Śrī Aṣṭāpada—Its consecration by Jinasāgarasūri—List of Jain pontiffs of the Kharatara gachchha.

Nos. 2205-2209. Records consecration by Śrī-Jinasundarasūri of aḷākas (probably niches) in the structure called Śrī-Aṣṭāpada (i.e., Śrīṅgāra Chāvdi)


Nos. 2225-2229. Slabs supposed to be connected with the Jain tower at Chitorgarh containing praise of the Jain doctrines.

No. 2236. Inscription recording erection of a devakulikā or shrine to Śambhavanātha.

No. 2242. Dated Sam. 1486. Records building of a devakulika in the temple of Pārśvanātha by Povādbania.

No. 2243. (a) Installation of the image of Ādinātha by Śrī Mativardhana-sūri of Kharatara gachchha, (b) Dated Sam. 1391, (c) Dated Sam. 1350 (insert).

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Nos. 2713-2716. Jain tower restored, Chitorgarh.
No. 2808. Wall mouldings of Jain temples, Teori.
Nos. 2855. View of Jain temple, Kaparda.
Nos. 2884-2889. Views of Jain temple, Juna.
No. 2905. Jain arch, Bhinmal.

P. 7-8. INSCRIPTIONS:
Nos. 2278, 2279. On pillars and slab in Mahāvīra’s temple, Mungthala.
Nos. 2283, 2284. From temples of Vimala Śā and Tejapāla, Mount Abu.

No. 2302. Maṇḍapa of Jain temple, Osia.
Nos. 2319-2322. Maṇḍapa of Jain temple, Juna.
Nos. 2334, 2335. On pillar near Jain temple, Bhinmal.


P. 17-18. Articles added to the Victoria Hall Museum at Udaipur, Mewar: (1) a Jain image, (2) a head of a Jain image, (3) Two Jain carvings, etc.


Patnarayan: The doorway of the enclosure of Pāṭnārāyan’s temple brought from some Jain temple.

Dilvada: Elaborately carved Jain temples.

Mandor: A Jain temple.
Ghatiyala: The temple of Mātāji-kī-sāl originally dedicated to a Jina.
Teori: A Jain temple.
Osia: Jain and Brahmanic legends about a Jain yati of the name of Ratan Prabhu—A Jain temple of about the last quarter of the 8th century.
Kaparda: A very high Jain temple.
Juna: Ruins of three Jain temples.

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P. 4-6. PHOTOS:
Nos. 2928-2931.—Jain temple, Nana.
No. 2942.—Pārśvanātha’s temple, Beda.
No. 2949.—Jain temple, Beda.
No. 2954-2957.—Mahāvīra’s temple, Hathundi.
No. 2959-2964.—Temple of Mahāvīra, Sevadi.
No. 2974.—Jain temple, Sevadi.
Nos. 2985-2994.—Temple of Pārśvanātha, image of Pārśvanātha, Chaumukh temple, Sameta-sikhara sculpture, Sahasrakūṭa sculpture Śatruṇjaya Paṭṭikā; Pārśvanātha’s sculpture, Ranpur.
Nos. 2997-3000.—Mahāvīra’s temple, etc., Ghanerav.
Nos. 3003-3006.—Jain temples, etc., Kumalgarh.
Nos. 3025-3027.—Temple of Ādiśvara, Nadlai.
Nos. 3035-3036.—Temple of Padmaprabhu, Nadol.
P. 7-8. INSCRIPTIONS:
No. 2350.—Mahāvīra’s temple, Nana.
Nos. 2352-2353.—Temple of Ādinātha, Belar.
Nos.—2355-2359.—Temple of Mahāvīra, Hathunde.
Nos. 2360-2372.—Temple of Mahāvīra, Sevadi.
No. 2374.—Jain temple, Boiya.
No. 2394.—Pārśvanātha’s sculpture in chaumukh temple, Ranpur.
No. 2395.—Temple of Mahāvīra, Ghanerav.
Nos. 2398-2405.—Temples of Ādiśvara and Neminātha, Nadlai.
P. 10. CONSERVATION (Bombay, Southern Division).
Jain temples, Belgaum, Belgaum district.
P. 35-59.
Sanchor: An inscription in Sanskrit, dated Sam. 1322, recording repair to a chatuskika in the temple of Mahâvîra by an Osval Bhanḍari named Chhâghhâka.

A Jain fane at Sanchor, no longer in existence—Reference in Jina-prabha's Tirthakalpa to a Jain temple, dedicated to Mahâvîra.

Bhinmal: Repairs to the temple of Jagatsvâmi by both the Osvâls Provads—Sûrya worship was common to both the Hindus and Jains in the middle of the 11th century—An inscription dated V.E. 1333, speaks of Pûrṇachandra-Sûri of the Pârâpadra gachchha, and records benefaction of 13 drammâs and 7 vinâsopakas for the annual worship of Mahâvîra—Origin of the dissemination of Jainism in Srimâlâ (Bhinmal), as furnished by the Purâñas—Spread of Jainism narrated in the Srimâla-mâhâtmya.

Pali: The Jain temple called Naulâkhâ containing old images of Tirthaṅkaras with inscriptions dating from V.E. 1144 to 1201.

Nana: Temple of Mahâvîra, supposed to contain an image of that Tirthaṅkara as he was, before he attained to Kaîvalya, or absolution.

Belar: A Jain temple of Pârśvanâtha.

Beda: A Jain temple near the shrine dedicated to Thâkur or Viṣṇu—A Jain temple dedicated to Pârśvanâtha amongst the ruins known as Junâ Bedâ, the image of the Tirthaṅkara containing date Samvat 1644.

Bhatund: A carving in a temple in the village, of the figure of a Siva, seated like a Jina.

Hathundi: A Jain temple possessing an image of Râta-Mahâvîra, called Muchhâlā, i.e., one with thick moustaches—A pillar in its gûḍha-mandaṇapa bears an inscription dated Samvat 1335.

Sevadi: A temple of Mahâvîra, probably of the 10th century.

Bali: Reference to a Jain saṅgha organised by Phulchand Umaji, a native of Kalandari, in the Sirohi State.

Sadadi: An upâsraya, built by Tarachand Kabadiya, an Osval of the Ray-Kothari-family.

Ranpur: Chaumukh temple of Adinâtha—Two other Jain temples in its front—To the Jains it is one of the pañcha-tirtha in Marwar.

Ghanerav: A pañcha-tirtha of the Jains in Marwar.
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P. 5-6.
Nadol, Nadlai: Two of the Jain panchatirthas in Marwar.
Sanderav: A Jain temple.
Kort: Jain temples reported as existing.
Jalor: Two Jain temples on the fort.
P. 7-9. PHOTOS:
No. 3172.—Figure of Jina on ceiling of two-storeyed Jain cave temple, Aihole.
Nos. 3199-3201.—Triple-shrined Jain temple near Virupaksha, etc., Aihole.
Nos. 3218-3221.—Jain caves, etc., Aihole.
No. 3223.—Two leaves of an old ms. from a Bikaner Jain bhanda, Bombay.
Nos. 3230-3232.—Temple of Parsvanatha, etc., Barkana.
No. 3233.—Jain temple in front of Rampol on fort, Chitorgarh.
Nos. 3239-3242.—Temple of Parsvanatha, etc., Sanderav.
Nos. 3243-3248.—Temples of Risabhadeva, Santinatha, Mahavirasvami, etc., Kort.
No. 3251.—View of Jain temple, Paladi.
No. 3254.—Temple of Santinatha, Thamli.
Nos. 3264-3266.—Chaumukh temple, etc., Jalor.
Nos. 3268-3269.—Temple of Kumarpala, etc., Jalor.
No. 3278.—Ruined Jain temple, etc., Nal-Gudha.
No. 3290.—Girnar Jain temple, Junagadh.
P. 9-10. INSCRIPTIONS:
No. 2438.—Jain temple, Barkana.
Nos. 2438-2442.—Jain temple, Sanderav.
No. 2476.—Jain temple opposite Virupaksha temple, Aihole.

PROTECTED MONUMENTS:
Panch Mahals district. P. 18. No. 10. The fort of Pavagad and the ruined Hindu and Jain temples on the top, Champanir, Halol.
No. 25. The Jain basti, Lakkundi, Gadag.
P. 35. Jain cave, Aihole.
P. 36-56.
Kailwada: Two Jain and two Vaiśṇava temples.

Kumalgadh: The temple of Māmādeva originally a Jain temple, and afterwards in V.S. 1515-16 (A.D. 1458-1459) decorated by Rānā Kumbha with Brahmanic images—The Jain temple of Pittaliadeva—An inscribed sculpture, dated in V. S. 1516, recording construction of the pedestal of Yugādideva, i.e., Riṣabhadeva in the temple of Sama-
vasarana—Many other temples, mostly Jain.

Nadlai: Jain temples of the place—The fort-hill called Jaykal sacred to the Jains—Jain temple, within the fort, dedicated to Ādi-
nātha—inscription on the seat of the image, dated in V.S. 1686, refers to the installation of the image of Ādinātha by Vijayasimhasūri of the Tapāgachchha—The temple originally erected by Samprati, (supposed grandson of Aśoka), the hero of Jain traditions and legends—A temple dedicated to Neminātha (Jadvaji)—A temple dedicated to Ādiśvara, originally to Mahāvīra.

Nadol: One of the pañchatīrthas of the Marwar Jains—Of the Jain temples in Nadol the chief one dedicated to Padmaprabha.

Barkana: One of the pañchatīrthas with the Jains in Marwar and Guzarat—A temple of Pārśvanāthā—Sculptures in the shrine porch peculiar to Jain mythology.

Sanderav: Original seat of the Śhanderaka gachchha founded Yāsobhadrāsūri—The temple of Mahāvīra.

Korta: Temples of Sāntinātha (14th cent.) Rikhabdeva (Riṣabhadeva), and Mahāvīra.

Jalor: The tophānā, originally a mosque, built of materials from the Hindu temple Sindurājeśvara, and the Jain temples dedicated to the Tirthaṅkara Ādinātha, Mahāvīra and Pārśvanāthā.

Two Jain temples and a mosque on the fort.

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P. 5. Kekind: Jain temple of about the 15th cent.
P. 7-11. PHOTOS:
Nos. 3355-3358.—Jain temple at Mission, Pattadakal.
Nos. 3414-3419.—Jain temples in fort, etc., Belgaum.
No. 3475.—Temple of Pārśvanātha, Bairat.
No. 3499.—Jain pillar, Siv-dungar.
No. 3548-3550.—Temple of Pārśvanātha, etc., Phalodi.
No. 3562-3563.—Temple of Pārśvanātha, Kekind.

P. 11-12. INSCRIPTIONS:
No. 2499.—Below Jain images, 10 in number, Badami.
No. 2506.—Temple of Pārśvanātha, Bairat.
Nos. 2509-2513.—On pillars in temple of Jin-mātā, Jinnata.
No. 2526.—In the temple of Pārśvanātha, Kekind.


PROTECTED MONUMENTS:

Fort, Belgaum.

No. 3. Old Jain temple, Belgaum Fort, Belgaum.

No. 12. Ratta inscription of Śaka 1009 and 1043 in a Jain temple in the village, Konnur, Gokak.


Kanara district: No. 8. The Jain basti of Pārśvanātha, Bilgi, Siddapur.

No. 15. The temple of Vardhamānasvāmi, Nagarbastikeri or Gersappa, Honavar.

Nos. 25, 26. Pārśvanātha basti and Śānteśvara basti, Bhatkal, (Petha).

No. 29. Chandranātha Deva basti, Hadvalli, Bhatkal (Petha).

Panch Mahals district: No. 2. Ruined Jain temples in the old town of Champaner, Champaner, Halol.

P. 39-62.

Mirpur-Khas: Absurdity in accepting the idols discovered at stūpa at the place to be Jain images—Jain images are always nude to the waist, and, in the case of Digambara Jains, nude altogether.
Pattadakal: Jain temples.

Badami: An important group of Jain caves—Probable retirement of the Rāṣṭrakūṭ king Amoghavarṣa I (cir. A.D. 850), a devout Jain, to Badami to spend the latter part of his life near the Jain cave of about 200 years old at the time.

Junagadh: Buddhist caves of the 2nd or 3rd century and Jain temples of the 13th century.

Bairat: The temple of Pārśvanātha, in possession of the Sarāogi or Digambbara Jains.

Amer: Three śaiva temples, originally Jain—Figures of Jinas found carved in parts of Lāl-Śāh-kā-mandar.

Sanganer: The Jain temple called Singhīji-kā-mandar, supposed to be of the 11th century—Images of the Tīrthankaras in the temple are all nude—It is now a Sarāogi temple.

Chatsu: A fortified temple on the hill called Sivdungar, originally a Sarāogi fane, now appropriated to Śiva worship—A Jain chhatri at the northern extremity of the temple enclosure.

Jin mata: The temple of Jin-mātā, was an image of a Tīrthankara near its shrine door.

Lohagar: Reference to the origin of the Mahēšari, one of the well-known bania classes of Rajputana, in the Itihāsa Kalpadruma.

Khandela: Objects of antiquity in the place are: (1) the temple of Khandeśvara Mahāvīra, (2) a Sarāogi temple, (3) Munjī-kā-Mandar, and (4) some old wells.

Ajmer: An inscription dated 1051 V.E. engraved on the image of a Jina found at Bayana in the Bharatpur State records that the image was under the instructions of Surasena of apparently the Vāgaṭa-Saṅgha by the three brothers, Simhaika, Yasoraja and Nounaika.

Phalodi: A temple of Pārśvanātha, and another of Brahmānī—story about the image of Pārśvanātha.

Medta: 12 Jain temples.

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P. Old Jain temples on the Pāvagada fort, near Champanir.
P. 16. PHOTOS:
No. 3660.—Sculpture of Nandiśvara-dvīpa in Jain temple, Rupnagar.
No. 3669.—Group of sculptures in Jain temple, Arai.
No. 3670.—Torana in same, Arai.
No. 3674.—Temple of Pārśvanātha, Barlu.
No. 3675.—Back view of sikhara of same, Barlu.
Nos. 3677-3678.—Jain temple, Unstra.
Nos. 3680-3682.—Jain temple, Surpura.
Nos. 3683-3684.—Jain temple, Nadsar.
No. 3688.—Temple of Rikhabdevji.
No. 3699.—Jain sculpture, Khed.

P. 18. INSCRIPTIONS:
Nos. 2557-2558.—On pillars in Jain temple, Surpura.
No. 2559.—Near the shrine-door of Jain temple, Nadsar.
Nos. 2563-2564.—On beams of Jain temple, Jasol.
Nos. 2566-2571.—Temple of Rikhabdevji, Nagar.
Nos. 2572-2573.—Temples of Pārśvanātha and Sāntinātha, Nagar.

P. 28. Chota Kailasa, a cave temple of Western India, is a Jain structure.

Pp. 36-45.
Kekind : A Jain temple of Pārśvanātha, originally dedicated to Vidi—Image of the Tirthaṅkara is dated Sam. 1230.

Rupnagar : Sculptures of Nandiśvaradvīpa in a Sarāogi temple—Three inscribed memorial pillars.

Nosal : Temple of Anandī Mātā. She is the tutelary goddess of Lavādiyās, a khāmp of the Khandelval Sarāogis and of the Chitalangiyās, a Khāmp of the Māhesaris.

Arai, or Arami : Discovery of old Jain sculptures of about the 12th century, belonging to the Digambara sect.

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P. 3. Yati or Jain priest at Mandal in Mevar, in possession of unique portraits of Col. James Tod, the famous Historian of Rajputana.

Pavagadh: A hill sacred to both the Hindus and the Jains—A number of Jain temples on the plateau surrounding the peak—A group of Jain cells—Temples dedicated to Chandraprabha and Supārśva—The Jains notorious for painting and whitewashing their temples.

Tankai: Brahmancial, and interesting and elaborately carved Jain caves—The Jain divinity Ambā converted into a Hindu goddess.

P. 25. PHOTO:
No. 3754.—Jain temple in Bavan Deri, Champanir.

P. 31. ACQUISITIONS:
Junagadh Museum.—One broken head of a Jain idol found from Uparkot or Girnar etc.

Rajputana Museum, Ajmer.—(1) Barli inscription of the 3rd century B.C. The words “Virāya Bhagavat[e]” are contained in it, and thus it is certain that it originally belonged to some Jain temple, (2) Images of Śāntinātha, Adinātha, etc.


Pp. 42-43. CONSERVATION:
Inscription slabs in Ankuśeśvara temple, in the Jain bastī, etc.,—Saundatti, Parasgad, Belgaum.

Temple of Pārśvanātha—Bilgi, Siddapur, Kanara.

Chaturmukha bastī, Jain temple, Nameśvarasvāmi temple—Nagarbastikeri, Karwar, Kanara.

Pp. 53-56.

Barlu: A Jain temple dedicated to Pārśvanātha.

Unstrā: A ruined Jain temple, probably of the 13th century.

Surpura: An image of a tirthaṅkara in the centre of the shrine—door of the temple of Mātā, originally dedicated to Neminātha.

Nadsar: An unusual Jain temple reminding one of a Muhammadan mosque.

Jasol: A Hindu temple and a Jain one, called Dādā-Devā.

Nagar: Three Jain temples—(1) one dedicated to Nākodā Pārśvanātha, built by the Panch, (2) one to Riṣabhadeva, built by a woman called Lāsibāī of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa family from Jaselmer.

Khed: Trace of a Jain monument,

Pp. 5, 30. Two broken Jain images found in excavation work in connection with the drainage work in the Kasba Peth of the Poona city—Muhammadan devastation of the Jain temples containing the images along with the Hindu temples of Puṇeśvara and Nārāyaṇeśvara, converted into dargāhs.

Pp. 19-20. PHOTOS:

No. 3862.—Rajputana Museum, sculptures of Pārvanātha, Śiva and Lokuliśa,—Ajmer.

Nos. 3902-3903.—Jain temple, Kohala.

P. 26. ACQUISITIONS:

Watson Museum, Rajkot.—Pāliāsan (seat for an idol) with the letters pāliāsan, kātaṇḍa, etc., etc., (Pallival Jnātiya).

P. 35. PROTECTED MONUMENTS (Bijapur district):

The Jain and Vaiṣṇava caves, Badami—The Jain temple of Meguti Aihole, Hungund—The two storied Jain temple and cave on hill under Meguti, Aihole, Hungund.

P. 41. CONSERVATION:

Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara—Pārvanātha Basti, Bilgi, Siddapur, Kanara.

P. 47. CONSERVATION (Rajputana):

Diliwara Jain temples on Mount Abu—Ādinātha’s temple—Vastupāla’s temple.

Pp. 49-50. INSCRIPTION Reports:

Jain temple at Gori—Three Jain temples at Bhodesar—Temple at Virawah.

P. 52: WORK proposed:

Repairing the roofing of the Jain temple, Deogaoon, Belgaum, etc.

Pp. 55-57:

Mori: Supposed Jain temples—Close resemblance of the image of Lakulīśa, the last incarnation of Śiva, to that of a tīrthaṅkara.

Kohala: Two Jain temples popularly known as Sās-Vāu.
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P. 9. CONSERVATION (Hyderabad):
The famous caves of Ellora—a group in one place, of the Buddhist, Brāhmaṇīnal and Jain sects.

P. 21. PHOTOS:
No. 4181.—Jain temple, Pattadkal.

P. 22. INSCRIPTIONS:
No. 2643.—On a stone near Jain temple, Baro.

P. 33. MONUMENTS PROTECTED:
The Jain temple included in the Mission area about ¼th of a mile from the village on the west, Pattadkal, Badami.

P. 35. AGREEMENTS made with owners:
Old Jain temple in Fort, Hangal—The Jain basti and Maskin Bhavi, Lakkundi—Pārśvanātha basti, Bhatkal—Santeśvara basti, Bhatkal—Chandranātha Deva basti, Bhatkal.

P. 38. CONSERVATION:
Jain temple, Degam, Sampgaon, Belgaum.

P. 50. Eastern Nara.—Jain temple at Gori, built in Samvat 1432 (A.D. 1375-76)—Jain temples at Bhodesar—Temple at Virawah, said to have been founded in A.D. 456 by J eso Parmaro of Barmer.

Pp. 60-63.

Bhilsa: A Tah-Khanah, a chamber supported on pillars originally belonging to a Hindu or Jain temple.

Gyaraspur: Temple of Bajramath figures of tirthaṅkaras in its shrines—Probability of the Jains having brought materials from Hindu temples to form the triple-shrined temple for installing images of their tirthaṅkaras—Temple of Malade—an image of a tirthaṅkara in its sanctum, and other nude images and a colossal figure of a standing Jina.

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P. 4. Reference to a beautiful old wood-carving of Vādi Pārśvanātha temple at Pattan in the Kadi division, Baroda State.
P. 7. Devki-Vansol: Excavation of the ruins of a Jain temple at this village.


Bodesar: Four Jain temples, and comment on their repairs.

Mount Abu: Dilwara temples, and comment on their repairs.

Pp. 22-24. PHOTOS:

Nos. 4229-4230.—Jain temple (Balabhai Nathubhai), Ahmadabad.

Nos. 4231-4232.—Jain temples, Ahmadabad.

No. 4338.—Pārśvanātha temple Achalgad, Sirohi State.

P. 27. INSCRIPTIONS:

Nos. 2716-2717.—On slabs in the Pārśvanātha basti.

Pp. 33-35. ACQUISITIONS:

Watson Museum, Rajkot.—16 inscriptions from the Jain temples of the Satruñjaya hill near Palitana, etc.

Rajputana Museum, Ajmer.—9 dated Jain images—3 dated Jain images of Ādinātha, Sumatinātha and Pārśvanātha—Fragment of a small Digambara Jain image—Fragment of an inscribed Digambara Jain image—Part of an inscribed Digambara Jain image of Chandra-prabhu—Inscribed Jain images of Sumatinātha and Sreyāmśanātha—3 Digambara Jain images, two bearing inscriptions and one without—An inscription dated Sam. 1157, of the time of Parmara Prince Chāmuṇḍarāja, and found in a Jain temple at Arthuna—Etc.

Pp. 41-44. PROTECTED MONUMENTS:

Jain cave, Tringalvadi, Igatpuri.

Jain temple of Meguti, Aiholli, Hungund.

Two-storied Jain temple, etc., Aiholli, Hungund.

Mena Basti. (Jain cave), Aiholli, Hungund.

Large Jain images, Adargunchi, Hubli.

P. 45. AGREEMENTS made with owners:

Ratta inscription in a Jain temple in the village of Konnur.

Two Jain temples at Belgaum.

P. 50. Repairs to the Dharmanātheśvara temple, Indore.

P. 69. Probability of change of faith of the Kadamba king Hari-varman from Jain to Brahmanical sometime between the 5th and 8th years of his reign.
Pp. 76-80. CONSERVATION COMMENTARY:
Jain temples at Dilwara, Mount Abu, Sirohi State: The Vimala Śā temple—The upper temple of Vastupālā-Tejapālā.
The monuments at Achalgadh: A Jain temple of Pārśvanātha—Isolated portions of an original Jain temple.

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P. 4. Reference to the restoration of the Jain tower on Chitor-garh or Chhota Kirtham.
P. 25. ACQUISITIONS:
Watson Museum, Rajkot.—A manuscript of Śrāddha-Dinakrītya by Jain Acharya Devendra Suri, pages 1-7, complete—etc.
P. 28. PROTECTED MONUMENTS:
Large Jain image, Adargunchi, Hubli, Dharwar District—etc.
Pp. 30-31. AGREEMENTS EXECUTED:
Dharwar: Jain temple at Lakkundi, Gadag tāluq, etc.
Belgaum: Jain temple of Mukteśvara at Wakkund, Sampgaon tāluq—Two dated inscriptions in the old Jain temple at Saundatti, Paragad tāluq—An old and typical Jain temple in the jungle with fine carving at Nundgad, Khanapur tāluq etc.
Kanara: Pārśvanāthēśvara basti and Śānteśvara basti at Bhaktal in the same Peta—Chandranātha Deva basti at Hadvalli, Peta Bhaktal, etc.

P. 42. INSCRIPTION REPORTS:
Eastern Nara.—Jain temple at Gori—Two Jain temples at Bhodesar—Temple at Virawah—etc.
P. 47. WORKS PROPOSED:
Jain temple in Missionary compound, Pattadkal, Bijapur district.
P. 69. CONSERVATION COMMENT:
The great image of Rishabha, known as “Bavan Gaj” at Barwani, Central India.

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Pp. 14-16. PHOTOS:
No. 4529.—Jain temples, etc., Taranga hill, Mahi-Kantha.
No. 4583.—Temple of Rikhabadev, etc., Kolar, Sirohi State.
No. 4584.—Temple of Mahāvīra, etc., Paladi, Sirohi State.
No. 4585.—Temple of Pārśvanātha, etc., Uthaman, Sirohi State.
No. 4595.—Temple of Neminātha etc., Jiraval, Sirohi State.

Pp. 17-18. INSCRIPTIONS:
Nos. 2740-2741.—On pillar etc. of the temple of Sambhavanātha,

Kojra.

No. 2744.—On the lintel of the Jain temple, Balda.
Nos. 2745-2751.—On pillars, etc. of the temple of Mahāvīra,
Paladi.
Nos. 2752-2754.—On pillars, etc., of the temple of Sāntinātha,
Vagir.
Nos. 2755-2756.—Temple of Pārśvanātha, near the image in
shrine and on the lintel of shrine doorway, Uthman.
Nos. 2778-2780.—Temple of Neminātha, on a jamb, etc., Jiraval.
Nos. 2788-2791.—Temple of Mahāvīra, on a pillar, etc., Varman.

P. 33. CONSERVATION:
Jain temple in the Mission compound, Pattadkal, Badami, Bija-
pur.

P. 44. INSCRIPTION REPORTS:
Eastern Nara.—Jain temple at Gori—Jain temples at Bodeswar—
Temple at Virawah.
P. 46. WORKS PROPOSED (Special repairs):
Jain temple in the Commissariat store-yard, Belgaum.

Pp. 55-57. CONSERVATION COMMENT:
Badami: Sureli temple (Jain).
Dilwara (Abu): Vimala Śā’s temple—Tejpāla’s temple.

Pp. 59-72. EXPLORATION:
Or (Ur of maps): Jain temple, now dedicated to Pārśvanātha—
Its former dedication was to Mahāvīra.

Nitora: The shrine of Śūrya and the temple of Pārśvanātha.
Kojra: The Jain temple dedicated to Sambhavanātha.
Bamanvarji: A temple dedicated to Mahāvīra, called Baman-
varji, belonging probably to the 14th or 15th century—A Śiva liṅga
in this sanctum dedicated to Jain worship.
Balda: A Jain temple of the 14th or 15th century—The shrine contains an image of Mahāvīra installed in V. 1697.

Kolar: Temple of Ādinātha—Images bearing dedicatory inscriptions, 18th or 19th century of the Vikrama era—Pictorial representation of a legend, probably from the life of a Jain tīrthaṅkara.

Paladi: Temple of Mahāvīra—Images of tīrthaṅkaras—A Chahaman inscription recording the gradual encroachment of the Chahamanas of Marvar into the territory of the Paramaras of Abu in the beginning of the 13th century A.D.

Vagin: Two Jain temples, one consecrated to Ādinātha and the other to Śāntinātha.

Uthaman: A Jain temple with an inscription.

Las: Two Jain temples.

Kalandri: A Jain temple at Javal dedicated to Mahāvīra, of perhaps the 14th century.

Udrat: Discovery of an image of a tīrthaṅkara, showing evidence of the existence of a Jain temple in the place.

Jiraval: A Jain temple with inscriptions of the 14th century—contains an image of Neminātha—The temple was originally consecrated to Pārśvanātha.

Varman: A Jain temple dedicated to Mahāvīra.

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Pp. 7-8. 26. CONSERVATION:

Kolhapur: Group of Jain temples now appropriated by Hindu gods.

Dilwara: Temple of Ādinātha and Vastupāla-Tejapāla.

P. 12. DRAWINGS:

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No. 4693.—Jain images (broken) near Rama temple, Panala, Kolhapur State.

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Jain temple at Adhargunchi, Hubli, Dharwar,

P. 22. CONSERVATION:
Jain temple in the Mission compound, Pattadkal, Badami, Bijapur.

Pp. 28-31. INSPECTION REPORTS:
Bijapur (Bagalkot Subdivision): Jain temple in the Missionary compound at Pattadkal.

Kanara: Chaturmukh basti in Nagarbastikeri or Gersappa—Vardhamāna Svāmi temple, Gersappa, and 3 inscription stones in it—Vīrabhadra temple, Nagarbastikeri, Gersappa.

Nasrat Canals: Jain temple at Gori, built in Sam. 1432 (1375-76 A.D.)—Jain temples at Bhodesar.

P. 33. WORKS PROPOSED:
No. 11.—Jain temples in the Fort, Belgaum.

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P. 18. PHOTOS:
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No. 4873.—Jain images in front of old fort, Jaso, Baghelkhand.

P. 22. ACQUISITIONS:
Rajputana Museum, Ajmer.—Head of a marble Jain image found in the enclosure of the Adhai-din ki Jhonpuri at Ajmer.

P. 26. PROTECTED MONUMENTS:
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Pp. 29-31. CONSERVATION:
No. 2.—Old Jain temples outside Commissariat Store yard, Belgaum.

No. 3.—Old Jain temple in the corner of Commissariat Store yard, Belgaum.

No. 4.—Jain temple behind the German prisoner’s mess, Belgaum.

No. 9.—Jain temple in the Missionaries’ compound at Pattadkal, Badami, Bijapur.

No. 37—Jain basti temple at Lakundi, Gadag, Dharwar.

No. 56.—Jain temple at Gersappa, Honawar, Kanara.

No. 57.—Vardhamāna Svāmi temple at Gersappa, Honawar, Kanara.
No. 58.—Virabhadrā temple at Gersappa, Honawar, Kanara.
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Jaso, Baghelkhand: Jain images.
Sohagpur: Jain images showing existence of Jain temples.
Un: Two divisions of the temples at Un—(1) the Hindu temples, and (2) the Jain temples—Jain images discovered near the Chaubara Dera, a mediæval Hindu temple—Erection of one of the images by Ratnakirti (Ratnakirtti), a Jain āchārya—A large Jain temple also called Chaubara Dera—in its sanctum stand two Digambara Jain images, one of which is dated in V.S. 13 (? 24)—Another Jain temple, called Goalesvara, containing three huge Digambara Jain images—Reference to the huge image of Riśabhadeva at Khajaraha and Girnar.
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No. 1455.—Plans of Bada Jain Mandir, Sandhara.
No. 1456.—Plan of Chhota Jain Mandir, Sandhara.
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Nos. 4993.—Ruined Jain temple, Pāvāgarh, Panch Mahal.
No. 5038.—Ukha Mandir, broken Jain image in court yard, Bayana, Bharatpur.

No. 5067.—Large Jain image, Bhanpura, Indore. 
Nos. 5085-5088.—Jain temples, Kethuli, Indore. 
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Nos. 5099-5101.—Jain temple, Kukdeswar, Indore. 
No. 5108.—Jain temple, Mori, Indore. 
Nos. 5110-5111.—Jain temple, Mori, Indore. 
Nos. 5125-5128.—Badha Jain temple, Sandhara, Indore. 
Nos. 5129-5130.—Chota Jain temple, Sandhara, Indore. 
No. 5137.—Jain temple, Vanadia, Indore. 
Nos. 5142-5145.—Jain temple, Vaikheda, Jaora. 

P. 33. ACQUISITION:
Rajputana Museum, Ajmer: A Digambara Jain image of Śāntideva, Budha Peshkar.

Pp. 39-41. CONSERVATION:
No. 2.—Old Jain temple outside commissariat storeyard, Belgaum.

No. 3.—Old Jain temple in corner of the commissariat storeyard, Belgaum.

No. 4.—Jain temple behind the German prisoner's mess, Belgaum.

No. 54.—Jain basti, Lakundi, Gadag, Dharwar.
No. No. 65.—Temple of Vardhamāna Svāmi, Nagarbastikeri or Gersappa, Honnavar, Kanara.

No. 72.—Vardhamāna Svāmi to the south of King's seat, Sonda, Sirsi, Kanara.

Pp. 75-109. EXPLORATION:
Sholapur (temple of Mallikārjuna): Small chambers for storing manuscripts or utensils made of precious metals.

Bhatkal: Temples of the place adapted from the types of the Jain bastis at Mudabidri—Two principal Jain temples:—(1) Jattapa Naik Chandranātheśvara basti, and (2) Pārśvanātheśvara basti—The Bhatkal temples built in the 16th century by the Chiefs of Sonda or Sundha.
Kothadi, or Kothri: The Jain temple known as Jainabhañjana-
Javareśvara-Rāma, probably of the 14th century.

Pura Gilana: At one time in possession of an ancient Jain
temple of the 11th or 12th century—One door-jamb of the temple and
some Jain images are left at present.

Kohala: Two Jain temples known as Sāsbahu-ki-mandir
erected sometime in the 16th or 17th century—Images of Mahāvīra,
Vardhamāna and two other images of Pārśvanātha in one of the
temples—The other temple used for worship.

Champur: A colossal figure of a Jain Tirthaṅkara, a Digambara
image.

Pandhara: Jain temple called Tamboli-kā mandir—Temple of
Ādinātha—Both temples belong to the Digambaras—Another Jain
temple dedicated to Ādinātha also belongs to the Digambaras.

Kethuli, or Ketholi: A Jain temple—The mandapa of this temple
is a well-filled museum of Jain iconography—Figures of Mahāvīra and
standing Digambara Jinas—In the sanctum are Jain images which
belong to the Digambara sect—Image of Pārśvanātha, the presiding
deity of the temple.

Kukdesvar: Temple of Pārśvanātha—Several modern Jain figures
in the interior of the sanctum.

Jharda: Two images of female Jain deities under a tree inside
the village.

Depalpur: A huge Jain temple, in the village of Vanadiya, built
during the reign of the Khilji Sultans of Malwa—The image of Ādi-
nātha, dedicated in V.E. 1548- (1492-93 A.D.) the principal figure in
the temple.

Vaikheda: A mediæval Jain temple, now dedicated to the wor-
ship of Pārśvanātha—A stone door-frame belonging to a Jain temple
—A figurine of a seated Jina—An inscription in characters of the 12th
century A.D. recording the name of the merchant Rāmadeva, the illus-
triuous Gani of the Śrīmāla sect—Figure of a seated Jina in meditation
on a throne.
Temple of Pataini Devi: The lintel bears three niches each containing the figure of a Jina—A mediaeval image of a female deity with figures of Jinas.

ILLUSTRATIONS IN THE REPORT:

Plate No. 11.—Porch of Jain temple No. 2, Kohala.
Plate No. 12.—Door of Jain temple, No. 1, Kohala.
Plate No. 14.—Door of shrine, Bada Jain temple, Sandhara.
No. 15.—Bas-relief on lintels, Bada Jain temple, Sandhara.
No. 16.—Pillar, Tamboli's temple, Sandhara.
No. 17.—Jain temples nos. 1, 10, 11, Kethuli.
No. 18.—Gateway of Jain temple, No. 11, Kethuli.
No. 19.—Jain temple, Mori; Door of Jain temple, Mori.
No. 20.—Jain temple, Kukdesvara.
No. 22.—Jain colossus near Bhanpura.
No. 23.—Panel of Jain temple No. 1, Kethuli.
No. 24.—Door of Jain temple, Vaikheda; Jain temple, Vanedia.
No. 26.—Temple of Pataini Devi, Mohar.

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P. 2, 116.—Discovery of Jain images during the excavation of the plinth of a house at Naroli, Bharatpur State.
P. 16-19. PHOTOGRAPHS:
No. 5187—Jain temple, Ghotan, Ahmednagar.
Nos. 5238-5239.—Jain temple converted into Hindu temple, Hal-
lur, Bijapur.
Nos. 5245-5237.—Jain images, Bayana, Bharatpur.
Nos. 5432-5433.—Jain image lying on hill, Bijawara, Indore State.
P. 27. ACQUISITIONS: Rajputana Museum, Ajmer:—A pillar with four-seated Jain images on its four sides—A pedestal of Jain image.
P. 42.—INSPECTION REPORT: Indus left bank division—
Jain temple at Gori.
P. 47. WORKS PROPOSED:
No. 140.—Repairs to the old Jain temples, Deogaon, Belgaum.
No. 169.—Repairs to the Jain basti, Lakundi, Dharwar.
Pp. 65-123. EXPLORATION:

Ahmedabad: Pillars and carved stones, in the compound wall of the tomb of Malik Shaban at Rakhiyal, taken from some Jain or Hindu temples.

Ghotan: Temple of Bali, probably Jain, appropriated later on to the use of Hindu deities.

Sohagpur: Jain images in the Thakur’s gadhi.

Bijawada: Ruins of a very large Jain temple, probably erected during the 10th or 11th century A.D. at Bandarpekhna hills—Its foundations dug up to provide materials for a new Saiva temple—The ruins consists of slabs of stones and three Digambara images—Vijesvara temple entirely built of stones obtained from the ruins of the Jain temple—Images of the Digambara sect built into the walls of the temple.

Rajor: The garbhagriha of an ancient temple containing a Jain image and an image of Visnu or Surya.

Sundarsi: Temples containing many fragments of Saiva and Jain images.

Bihar: Hindu or Jain materials used in the erection of a masjid during the reign of Sultan Mahmud I of Malwa in 844 A.H. (1440 A.D).

Kotra: Reference to a headless Jain image in the Gazetteer of Rajgadh.

Naroli: Ten inscribed Jain images discovered, all dedicated on the same date V.S. 1193 (A.D. 1130).

Hallur: An old Jain temple, locally called “Melgudi”, and worshipped as a Saiva temple for sometime, probably built during the time when the Digambara Jains were inhabiting the place in about 11th century A.D.

Velapur: A Jain temple of Chalukya type, dedicated to Parshvanatha, in the centre of the village known as Sarkarwada.

ILLUSTRATIONS IN THE REPORT:

No. 8 (b) Jain temple, Hallur.
No. 28 (a) Jain colossus, Bijawad.
No. 33 (a) Jain image from Naroli.
136(I)

Annual Report of the Provincial Museum Committee, Lucknow, for the year ending 31st March, 1890.

Pp. 3-4. Excavations of the great Jain temples buried under the Kaṅkāli Tilā at Mathura—Discovery to the east of the large Śvetāmbara temple, of a brick stūpa, and to the west, of another large temple belonging to the Digambara sect—Yielding of 80 images of Jain Tīrthaṅkaras—Reference to some inscriptions proving the correctness of the Jain tradition with respect to the early existence of six divisions of monks, not traced before—These inscriptions settle the antiquity of the doctrine allowing women to become ascetics, as recorded in the Śvetāmbara scriptures.

136 (II)

Report, do, for the year ending 31st March, 1891.

P. 4. The Jains of the Indo-Scythic period at Mathura used for their sculptures materials from an older temple—There was a Jain temple in Mathura before B. C. 150.

In Samvat 78 was set up a statue of Tīrthaṅkara Aranātha.

Reference to a donative inscription, dated Samvat 1080, proving that some ancient temples were used by the Jains during the greater part of the eleventh century.

136 (III)

Report, do, for the year ending 31st March, 1892.

P. 3. An erect Digambara statue of Jīna Aranātha, found in one of the old disused stone quarries on the left of the road running beneath the Naubat-khānā, the first recorded instance of a Jain statue ever having been found at Fatehpur-Sikri and it is open to conjecture how an image belonging to this sect came there.

136 (IV)

Report, do, for the year ending 31st March, 1895.

P. 3. A beautiful sculptured image of Mahāvīranātha, the 24th Tīrthaṅkara of the Jains, dated Samvat 1238 or A.D. 1180.
136 (V)

*Report, do, for the year ending 31st March, 1914.*

P. 2. Three Jain figures—one representing Neminātha and the other Pārśvanātha; the third is of a standing nude Jina without a symbol.

136 (VI)

*Report, do, for the year ending 31st March, 1915.*

P. 3. Two statues in alabaster or black marble representing Suvidhinātha and Neminātha, the 9th and 22nd *Tirthaṅkaras* of the Jains—Both standing nude and flanked by a *chowrie*-bearer—Their respective symbols of a crab and a conch-shell on the pedestals which bear short votive inscriptions in Sanskrit language and Devanāgari characters according to which the images were consecrated in V.S. 1208 (A.D. 1151) on Thursday, the 5th day of the bright half of Aṣāḍha.

136 (VII)

*Report, do, for the year ending 31st March, 1922.* Allahabad, 1922.

P. 3. Reference to a brass statuette representing a Yakshi (?) of the Jain pantheon with a child on her left arm and seated in an easy posture over a standing lion.

Reference to a brass statuette of Pārśvanātha seated in meditation under the canopy of a seven-headed cobra. The date of its consecration is Samvat 1471 Śrāvana.

137 (I)

*Report of the Archaeological Survey to the Government of Madras, Bangalore, 21st May, 1891; No 210.*

Pp. 1, 3. At village Jayankonḍacholapuram in the Udaiyarpalaiyām taluk of the Trichinopoly district, sketches of Jain images made as available at the village and notes taken of the traditional history—Two Jain images known as Ammanasvāmi (or, “naked God”)—Vellālas once Jains, persecuted by Brāhmaṇas—Their escape from the hands of the latter in disguise as cowherds.
137 (II)

Report, do, dated Bangalore, 24th June, 1897, No. 103.

P. 1. Kistna district, Gudīvāda: Sketches made of the fine Jain image in the temple—A monolithic pillar with four Jain figures grouped around, and a triple umbrella over each.


P. 3. A curious Jain column discovered at Bezwada.

P. 4. DRAWINGS:

No. 1285| Ceiling panels in a Jain temple, Vijayamangalam, Erode tāluq, Coimbatore district.

Pp. 5-6. Répalle tāluq, Buddhani and Perāvali: Jain dibba in the villages.

137 (III)


P. 4. DRAWINGS:

No. 1328. Plan and two Jain images, Adipattalagar temple, Magaral, Chingleput district.

137 (IV)

Report, do, dated Bangalore, 30th June, 1896, Nos. 757, 758.

P. 4. DRAWINGS:

No. 1383. Jain figure in the second prākāra, Kamakṣiamman temple, Conjeeveram.

No. 1394. Jain figure on the road to Great Conjeeveram, Ekaṃbreśvara-svāmi temple, Conjeeveram.

137 (V)

Report, do, dated Bangalore, 23rd June, 1898, No. 140.

P. 2. Tinnevelley district, Kallugumalai, with rock-cuttings on the hill.

137 (VI)

Extensive Jain sculptures.
P. 4. DRAWINGS:

137 (VII)

*Report, do, Bangalore, 29th June, 1900, No. 271.*
P. 6. DRAWINGS:
Nos. 364-371. As under Drawings in No. 137 (VI).

137 (VII) a

*Report, do, Bangalore, 29th June, 1901, No. 258.*
P. 9. PHOTOGRAPHs:
No. 374. Rock-cut Jain image on the top of the hill at Kallugumalai, Tinnevelley district.

137 (VII) b

*Report, do, Bangalore, 28th June, 1902, No. 215.*
P. 3. Jain temple at Anjanageri is a noteworthy specimen—Contains a long inscription and some carved Jain sculptures.
P. 15. NOTES ON SURVEY:
1. Field no. 306.—A temple of Jain style completely destroyed.
2. Field no. 413.—A temple in Jain style with thick massive pillars and gopuram.
P. 38. Basadi or Basti—A Jain temple.

137 (VIII)

P. 4. Jain image from Vellur.
137(IX)

_Report, do, Madras and Coorg, 1903-04. Madras, 1904._

P. 9. Jain temples, 14th Century:
Gangatti temple, near Kamalapur.
Group of six Jain temples south of Śrī Pampāpathi temple.
Jain temple, Danavulapad, Proddatur, Cuddapah district.

**ILLUSTRATIONS IN THE REPORT:**

(1) Colossal statue of _Tirthaṅkara_ in the shrine of the buried Jain temple, (2) Danavulapad—Ground plan of the buried Jain temple, Danavulapad.

P. 36. Jain temple with some fine old brass images at Pennukonda, Anantapur dist.

Pp. 38-40. Cuddapah district, Proddatur tāluk. Antiquities of Chilamkur—The two temples at the place seem to be survivals of the Jain period.

P. 52. South Arcot district, Tindivanam tāluk. Twenty-four Jain figures carved on a hill called “Tirunathar Kunru”, near Ginjee.

P. 57. Trichinopoly district, Trichinolopoly tāluk. Temple at Tiruppallathurai—Two Jain statues buried waist deep, near Pattavaithalai.

P. 58. Trichinopoly district, Perambalur tāluk. The square tank at Valikandapuram has a Jain or Buddhist appearance.

P. 82. Two underground large Jain images near Pattavaithalai.

P. 91-92. MONUMENTS SELECTED FOR CONSERVATION.
Cuddapah district, Siddhavattum tāluk. The old temple of Siddheśvārāsvāmi at Joṭhi.

P. 94. PHOTO:
No. 602. A Jain image, Danavulapad.

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_Report, do, Madras and Coorg, 1904-05. Madras, 1905._

CONSERVATION:


P. 17. Jain temples at Hampi.


P. 47. MONUMENTS SELECTED FOR CONSERVATION:

No. 2.—The Jain temple at Danavulapad, Cuddapah district.

No. 33.—The Jain temple at Guruvayankeri, South Canara district.

P. 48. ADDITIONAL LIST OF CONSERVATIONS:

No. 52.—The Jain images at Arappakkam, Chingleput district.

No. 67.—The Jain figures in the rock at Ginjee, South Arcot district.

No. 68.—The Jain temple at Chittamur, South Arcot district.

Pp. 51-55. PHOTOS:

No. 686.—South-East view of Ganga Vititi Jain temple, Hampi, Bellary district.

No. 687.—North-west view of Ganga Vititi Jain temple, Hampi, Bellary District.

No. 688.—South-east view of dipastambham, Hampi, Bellary District.

Nos. 690-92.—East, South-west and North-west views of Jain temple at Hemakutam, Bellary district.

Nos. 734-5.—South-east view of Buried Jain temple, Danavulapad, Cuddapah Dist.

No. 736.—Inscriptions at Buried Jain temple, Cuddapah district.

No. 737.—Ornamented sculptures Pani Vattam, Buried Jain temple, Cuddapah dist.

No. 738.—Hanuman, Buried Jain temple, Cuddapah district.

No. 739.—Sculptures in front of main shrine, Buried Jain temple, Cuddapah district.

Nos. 741-2.—Views of two sculptured stones in front of Buried Jain temple, Cuddapah district.
No. 743.—Portion of a figure, Buried Jain temple, Cuddapah district.

No. 744.—Sitting posture of a lion, do.

No. 745.—Portion of a Jain Tīrthaṅkara, Buried Jain temple Cuddapah dist.

No. 746.—Sculptured base, Buried Jain temple, Cuddapah district.

Nos. 747-750.—Inscriptions at the Buried Jain temple, Cuddapah dist.

Nos. 751-752.—Sculptured pedestal at the Buried Jain temple, Cuddapah District.

No. 811.—Ancient tombs of Jain priests in the burial ground at Mudbidri, Mangalore, South Canara District.

Nos. 812-814.—South-east view of Hosabasti, Chandranātha Deva Jain temple, do.

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P. 3. Excavation of the buried Jain shrines at Danavulapad.

CONSERVATION:


P. 10. The Jain sculptures and inscriptions at Vallimalai, Chittoor tāluk, North Arcot district—The Jain basti, sculptures in the Raja’s palace and tombs of the Jain priests, Mudbidri, Mangalore tāluk, South Canara district—A Jain statue known as Gomtesvara Dev, and the Jain basti known as Chaturmukha, Karakal, Udipi tāluk, South Canara district.

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CONSERVATION:

Pp. 19-20. Jain temple, Sultan’s Battery, Wynud tāluk, Malabar district—The old Jain basti, sculptures in the Raja’s palace, tombs of Jain priests, and the great stambha Halcangadi, Mudbidri, Mangalore tāluk, South Canara district—A Jain temple at Karakal, Udipi tāluk, South Canara district,
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*Report, do, 1907-08. Madras, 1908.*


P. 28. **CONDITION OF MONUMENTS:**
No. 151. Group of Jain figures at Kalugumalai, Sankaranayinar Koyel, Tinnevelley district.

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Ganigitti Jain temple near Kamalapur.


Coimbatore dist. Erode *tāluk,* Vijayamangalam—Jain temple.

P. 18. South Canara district.

Mangalore *tāluk,* Mudākodu, the Jain *basti.*

Tombs of Jain priests.

Venur, a Jain figure.

Udipi *tāluk,* Karkal, a Jain statue known as Gumteśvaradeo.

A Jain temple known as Chaturmukha *basti.*

Uppinangadi *tāluk,* Guruvayankkeri, the Jain temple and stambha.

Malabar district. Wynaad *tāluk,* Sultan's Batttery, Jain temple.

P. 20. Trichinopoly district. Jayankondacholapuram, the Jain statues,
CONDITIONS OF MONUMENTS:

No. 100.—Jain temple at Vijayamangalam, Erode, Coimbatore distt.

No. 110.—Jain sculpture & inscription in the hill, Vallimalai, Chitor, North Arcot district.

No. 141.—(1) The old Jain bastis. (2) Sculptured wooden pillars in the Rājā's palace, Kriṣṇagiri, Mangalore, South Canara district.

No. 143.—A Jain figure at Venur, Mangalore, South Canara district.

No. 144.—Jain statue Gumtesvaradev at Karkal, Udi, South Canara district.

No. 147.—Jain temple and stambha at Guruvayankerri, Uppanangudi, South Canara district.

No. 194.—Jain temple at Tirupaddikunram, Conjeeveram, Chingleput district.

No. 281.—Jain cave at Yanamalai, Madras, Madura district

No. 308.—Jain statues at Gangaikondacholapuram, Udaiyarpalaiyan, Trichinopoly district.

No. 313.—Jain ruins at Mahadanapuram, Kulittalai, Trichinopoly district.

No. 336.—Group of Jain figures at Kalugumalai, Ottapidaram, Tinnevelley district.

P. 39. PHOTOS:

No. 1927.—View of the ruined brick shrine of the top of the Bodikonda, Rāmatīrtham, Vizagapatam.

No. 1930.—View of the natural cave and two Jain statues lying side by side, Rāmatīrtham, Vizagapatam.

P. 42.

No. 2009.—View of sculptured panel of seated image from a Kalungula, Pathalapati Trichinopoly.

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P. 5. Jain temples above the Hampi village, Bellary district.

P. 19. Trichinopoly district. Virapatti Jain image in a field at Annavaosal on the left side of the road from Trichinopoly to Pudukkottai—Vellanur Jain image in a field on the right side of the road.

Madura district. Yanamalai Narasimhasvami temple, Jain sculptures.

P. 21. Vizagapatam district, Rāmatirham monastery. A Jain image and several carved stones—Supposed occupation of the site by an extensive colony of Jains.

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<tr>
<td>2054</td>
<td>Seated Jain image, Gurubhaktakonda</td>
<td>Ramthiram</td>
<td>Vizagapatam</td>
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<td>2056</td>
<td>Three sculptured panels, Bodhikonda</td>
<td>Do</td>
<td>Do</td>
<td>Hindu &amp; Jain</td>
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<td>2058</td>
<td>Standing Jain image, Durgakonda</td>
<td>Do</td>
<td>Do</td>
<td>Jain</td>
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<td>2083</td>
<td>Standing Jain image, Gurubhaktakonda</td>
<td>Do</td>
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<td>2084</td>
<td>Seated Jain image, Gurubhaktakonda</td>
<td>Do</td>
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<td>2085-6</td>
<td>Seated Jain images, Bodhikonda</td>
<td>Do</td>
<td>Do</td>
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<td>2088</td>
<td>Standing Jain image from Durgakonda</td>
<td>Do</td>
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<td>2089</td>
<td>Seated Jain image from Durgakonda</td>
<td>Do</td>
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<td>2090</td>
<td>Standing Jain image from Durgakonda</td>
<td>Do</td>
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<th>Age</th>
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<tr>
<td>120</td>
<td>2275 Jain images</td>
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<td>Malabar</td>
<td>Jain</td>
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<td>2276-7</td>
<td>Jain figures</td>
<td>Do.</td>
<td>Do.</td>
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<td>2279</td>
<td>Jain temple</td>
<td>Palghat</td>
<td>Do.</td>
<td>Do.</td>
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<td>2280</td>
<td>Images &amp; Naga stones in the Jain temple</td>
<td>Do.</td>
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<tr>
<td>123</td>
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</table>
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Pp. 11-12. Marwar State:
At Pâli, the city of Marwar, a vast Jain temple known as Naulakha—The temple was built by Alhana Deva in Samvat 1218. It has cloisters containing small images of the Tirthankaras.

Nadola: Handsome Jain temple dedicated to Mahâvîranaṭha—At Jhâlôr close to Sûrajpole, South of Jodhpur, are the remains of a temple of Pârśvanâṭha with an inscription of Chandragupta, dated Samvat 80.

Mount Abu. Ancient Jain temples—Within the Achalgarh fort are two Jain temples, one dedicated to Vriṣabhanâṭha and the other to Pârśvanâṭha.

Dailwârā: Jain temples at or near Dailwârā—Temple erected in honour of Vriṣabhanâṭha and Neminâṭha—The former built by Vimala Sâh, a Jain merchant of Anahîlvâd, in Sam, 1088 (A.D. 1032), the latter built by the two brothers Vastupâla and Tejâhpâla in Samvat 1287 (A.D. 1231).

Ajâri: Ruins of beautifully carved Mahâvîranaṭha temple, with an inscription of Sam. 1185.

Udaypur: The temple built by Rânâ Jagat Singh II. in A.D. 1734 preserves all the main characteristics of the ancient Jain temples of Mewâr.

Ahar: A beautiful Jain temple erected under the auspices of Mirâ Bâi—Another Jain temple containing interesting series of shrines—A fine Digambara statue bearing date Samvat 1087 (A.D. 974).

Temple villages of Nagda and Eklîngaji: Two temples at Nagda called Sâs-bahu rank first as specimens of Jain architecture.

Kotragarh: Group of handsome Jain temples.
Hill fort of Kamalmere, or Komalgah: Two ancient Jain temples.

Sādri Pass: The Rāmpura Jain temples—Temple of Pārśvanātha erected in A.D. 1440, in the reign of Rāṇā Kumbhakarṇa—Smaller temple containing a colossal statue of Pārśvanātha, the image of Pārśvanātha in each of its 86 śikhara—Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdēo: Famous for beautifully sculptured Rishabhanātha temples, built in A.D. 1375—Sculptures of Hindu gods worshipping the Tirthaṅkaras in the sanctum of the chief temple.

Chitorgarh: A richly carved Jain temple built during the reign of Rāṇā Kumbhakarṇa—Elaborately carved Jain temples of the 12th century A.D. called satāis deoriān, or “27 shrines”—Cave above the gaumukha tank apparently used as a Jain hermitage; it contains several Jain Prakrit inscriptions of the 14th century A.D.

Bijolia: A group of a few handsome Jain temples—The largest one, dedicated to Pārśvanātha, contains an inscription of Sam. 1232, recording a list of the spiritual heads in the line of Kundakunda Āchārya in the Balāthāragaṇa, the Sarasvati gachchha, and the Mūlasaṅgha of the Digambaras—An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Somesvara—Another inscription giving a list of the spiritual heads of the Kharaṭara gachchha.


Dhār or Dhārā: Musalman buildings erected out of the wrecks of some Jain temples of the 12th cent. A.D.—Colonnade of very fine Jain pillars in the quadrangle of Kamal-ud-din’s Dargah built in A.H. 861—Jain columns in the Jami or Lat Masjid erected in A.H. 807—The Dargah of Abdul Shah Chaugal, built in A.H. 859, the transformation of a Jain temple of the 12th cent.

Hill Fort of Mandu: Spoils of ancient Jain temple used in a colonnade to the west of Jami masjid—Masjid constructed by Hosang Shah Ghori, in A.H. 808, out of the materials of an ancient Jain temple—Juma masjid, built by Hoshang Shah in A.H. 835 from the wrecks of a magnificent Jain temple.
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*Report, do, 1893-4.* Roorkee, 1894.

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*Report, do, 1896-7,* Roorkee, 1897.
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Report, do, 1897-8.
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Pp. 61-62. Jain images from Tonk (Rajputana). By Pandit Hiranand Shastri. Eleven Jain images excavated at the place in January 1903:—(1) Pārśvanātha, (2) Supārśvanātha, (3) Mahāvīra-
nātha, (4) Neminātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāṁsa-

Inscriptions at their bases are practically identical, the date Sam. 1510 (A.D. 1453) is invariably the same—The nude figures belong to Digambara sect, as the term mūlasaṅgha is used in the inscriptions—These were set up by Lapu, his sons Salha and Palha and their wives Lashamini, Suhagini and Gauri, of the Khandelavala division of the Digambara community, and the Vakulyavāla gotra—The sculptures were carved in the reign of Lunganadeva.

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INSCRIPTIONS COPIED:

No. 101—Base of Jain image; Sanskrit Devanāgari; Vikrama Sam. 1529 (A.D. 1471); Allahabad Public Library.

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No. 27. The year 5, the 4th month of winter, the 20th day.

No. 48. The year 50, the 3rd month of winter, the 2nd day (?) of reign of Huviśka.

No. 49. The year 83, the 2nd month of summer, the 16th day of reign of Vāsudeva.

No. 50. The year 83, the 2nd month of summer, the 25th day.

No. 51. The year 90 (?)
No. 53.
No. 54.
No. 56.
No. 67. The year 57 (A.D. 376?), the 3rd month of winter, the 13th day. [Gupta (?) period].
No. 68. The year 97 (A.D. 416) the 1st month of the rainy season, [Gupta period].
No. 71. [Vikraha?] Samvat 1204.
No. 72.
No. 73.
No. 71. [Vikrama?] Samvat 1204.
No. 75. Sam. 1896.
No. 80. Inscription at Allahabad Public Library on Tirthaṅkara image in Sanskrit-Nāgari, Sam. 1524.
P. 27. PHOTOS:
No. 928—Tirthaṅkara image, Faizabad Museum.
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No. 16—Jain sculpture.
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No. 26—Inscribed Jain image, Balbhadra Kunda.
No. 39—Jain chaumukhi of red stone.
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No. 44—Female figure nude, probably Jain, from Manoharpur.
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Two statues of Tirthaṅkaras forming part of the temple at Palma.—A few similar statues in the village.
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*Report, do, 1907-08.* Calcutta, 1908.

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(3) Jain temple, Raipur district, Raipur tahsil.

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Expenditure on archaeological works in the Central Provinces and Berar during the year.


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Expenditure on archaeological works in the Central Provinces during the year.


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P. 78. Jain shrines at Danavulapadu, on the bank of the Pennar river in Madras.

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P. 60. Mediæval Jain shrines at Danavulapadu.

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Pp. 120-127. Buried Jain remains at Danavulapadu.


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Pp. 138, 140-141. Jain remains obtained at Kankali Tila in Mathura—Jain establishment at the place down to the Muhammadan period—Jain sculptures found on the site of the old fort (Sitala Ghati) and in Rāṇī-ki-Mandir.


P. 209. Neminātha temple on Mount Abu built by Tejapāla, minister of the Vaghela Chāluṣika king Vīravahāla—The family came from Anahilapura, i.e., Anahilapāṭaka, and professed the Jain faith—Anupamādevi, the wife of Tejāhpāla—Consecration of the temple took place in Samvat 1287—An inscription of V.S. 1013 in the Jain temple at Osia.

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*Report, do,* 1907-08. Bangalore, 1908.


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No. 15 Munisuvrata-Kāvyā, a Sanskrit work by Arhaddāsa.
No. 19 Śūpāśāstra, a Kannada work by Mangarasa.
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Pp. 15-16. Belgami: In several parts of the village, figures of Jinas lying in a mutilated condition, though no trace of Jain basti is now found.


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No. 6 Khagendramanidarpaṇa, a Kannada work by Mangarāja.
No. 7 Kārkalada Gommaṭasvāmi charitre, a Kannada work by Chandrama.
No. 9 Siddha-Stotra, a Sanskrit work by Āśādhara Sūri.
No. 10 Pañchakalyāṇa-Stotra, a Sanskrit work by Do.
No. 11 Mangarāja-nighaṇṭu, a Kannada work by Mangarāja.
No. 12 Kannada Ratnakaranḍaka, a Kannada work by Ayatavarma.
No. 13 Loka-Svarūpa, a Kannada work, author not known.
No. 14 Karmapraṇkriti, a Kannada work by Do.
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No. 16 Gadyachintāmaṇi a Sanskrit work by Vādibhasimha Sūri.
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No. 25 Karmapraṇkriti, a Sanskrit work by Abhayachandra.
No. 26 Kriyāchūli, Author not Known.
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No. 28 Ratnakaranḍaka or Upāsakādhyayana, a Sanskrit work by Samantabhadra.
No. 29 Dravyasaṅgrahāgama, a Prakrit work by Nemichandra.
No. 30 Prabhaṅjana-charitre, a Kannada work by Mangarasa.
No. 31 Udyogasāra, a Kannada work by Ātmajña.
No. 32 Chandranāthaḥṣṭaka, a Kannada work by Guṇavarma.
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An inscription in the Somesvara temple at Belgami, dated in 1199, recording that during the reign of Ballāla II, Heggade Siriyanna and a few others granted certain customs duties to Padmanandi-deva for the god Mallikāmoda-Sāntinātha-deva of the Hiriyabasadi at Balligrame—Description in details of two records, dated in 1207 A.D., and copied at Hanchi Sorab tāluk. The one on a stone lying in the pond to the south of the Virabhadra temple, the other in front of the ruined Naranārāyaṇa temple.

A record of King Narasimha III to the north of Bennegudda at Halebid, giving some interesting details about the Jain gurus of the Balātkāra-gaṇa—An inscription on the pedestal of the image in the Śāntinātha temple at Bastihalli near Halebid.

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Bhujabali-charitre, a Kannada poem, by the Jain poet Paṅchabarna giving an account of Bhujabali or Gommaṭa, a son of Vriṣabha, composed in about 1612 A.D.

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An epitaph of the reign of Ballāla II on a beam in the Śaṅtiśvara basti at Kambadahalli, Nāgamangala taluq.

A record of the time of Narasimha II stating that Sala, one of the ancient kings born in the Hoysala family, struck a fierce tiger by order of a Jina-muni, and hence his line became known as Hoysala-Vaṃśa.
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An epigraph of about 1200 in the Sāntinātha basti at Kambadahalli, Nāgamangala tāluq, recording grant of some privileges to the Jains by the Saivas. An epitaph, dated in 1511, of a Jain merchant Pāyiseṭṭ, son of Nagi-setṭi, on the west outer wall of the inner Prākāra around Gommaṭēsvara on the larger hill at Sravaṇa Belgoḷa.

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P. 10. Balehonnur: A Jina figure on one of the two boulders on the bank of the Bhadra.

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Pp. 51-53. An epigraph of the reign of the Hoysala king Vinayāditya II in the Pārśvanātha basti at Mattavara, Chikmagalur tāluq; it bears the date 991—Another inscription of about 1120, belonging to the time of Viṣṇuvardhana, a Hoysala king, in the Basava temple near Kumbarhalli; it mentions one Punisamayya, a devout Jain and builder of several bastis. He founded the Pārśvanātha basti at Chāmarājanagar and also the ruined basti at Bastihalli near Halebid.

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Pp. 2, 4-5. Halebid: A solitary Jina figure on the rail of the Hoysalesvara temple—The Pārśvanātha basti at Bastihalli, the Ādinātha basti and the Śāntinātha-basti—The Brahma pillar in front of the Śāntinātha-basti has a caparisoned horse galloping to the east, the emblem of Brahma according to Jain iconography.

Pp. 7-8. Angadi: At some distance from the Vasantamma temple are two ruined bastis or Jain shrines—Behind the bastis is a Jain epitaph of about 1000 A.D.—No Jains now at the place,
Pp. 9-10. Grama: The east doorway to the hall of the Kesava temple once belonging to a basti at Eleyur, Channarayapatna tāluq bears a Jain inscription on the lintel—a basti in the village dedicated to Sāntinātha by Santale, queen of Viṣṇuvardhana.


P. 14. Yelandur: The Jain minister of the Mysore King Chikka-Deva-Rāja-Odeyar (1672-1704), a resident of the place.

P. 24. Transcripts of JAIN WORKS made by the Survey and sent to the Oriental Library, Mysore:
No. 13. Mullā-sātra, a Kannada work by Chandrasāgaravarni, dated C 1810.
No. 15. Chhandasāra, a Kannada work by Guṇachandra, dated C 1600.
No. 16. Bharatesvaracharita, a Kannada work by Ratnākaravarni, dated 1557.
No. 20. Purṇāśravakathā, a Kannada work by Nāgarāja, dated 1331.
No. 21. Neminātha-purāṇa, a Kannada work by Nemichandra, dated C 1170.
No. 24. Lokopakāra, a Kannada work by Chāmunda-rāya, dated C 1150.
No. 26. Sukumāra-charita, a Kannada work by Sāntinātha, dated 1068.
No. 27. Sabdāgama, etc.
No. 30. Dhanyakumāra-charit, a Kannada work by Adiyappa, dated C 1650.
No. 33. Lokavibhāga, a Sanskrit work by Simha sūri, dated 457.
No. 36. Jainendra-prakriyāvatāra, a Sanskrit work by Guṇanandi dated C 900.
No. 39. Uttara-purāṇa, a Sanskrit work by Gunabhadra, dated C 860.
No. 40. Trivarnikāchāra, a Sanskrit work by Nemichandra, dated C 1500.
No. 42. Prāyaśchitta, a Sanskrit work by Vidyānanda, dated 1385.
No. 45. Somadeva-niti, a Sanskrit work by Somadeva, dated C 960.
No. 46. Amoghavritti-Nyāsa, a Sanskrit work by Prabhāchandra, dated C 800.
No. 48. Padmcharita, or Mahārāmāyaṇa, a Sanskrit work by Ravisena, dated C 700.
No. 49. Svarūpa-Sambhodhana, a Sanskrit work by Akalanka, dated C 800.
No. 50. Akalankāśṭaka, Do. Do.
No. 51. Akalanka-charita, Do.
No. 52. Praśnottararatnamālā, a Sanskrit work by Amoghavarṣa, dated C 820.
No. 53. Kāśikāvivaraṇa-panchikā, a Sanskrit work by Jinendrabuddhi, dated C 700.
No. 57. Minor Jain works,

Pp. 25-26. PHOTOGRAPHS:
No. 51. Pārśvanātha basti, pillar in raṅgāmandapa, Bastihalli, Hassan district.
No. 71. View of maṭha, Sravaṇa Belgoḷa, Do.
No. 72-76. Views of Jain basti, Jinanāṭhapura Do.

EPIGRAPHY:

P. 39. A Jain epigraph of the Gaṅga period at Manne, Nelamangala tāluq; the record may be of the middle of the 10th cent.

P. 41. A reference to the ancient kingdom of Punnad, mentioned as Punnata in connection with the Jain migration from the north in the 3rd century B.C., and as Paunnata by Pōlemy in the 2nd century A.D.

P. 44. A Hoysala inscription on the navaraṇa doorway of the Kesava temple at Grama, Hassan taluk; in it mention is made of the erection of the Vasudeva-Jina-basti by Udayaditya, son of Pergade Vasudeva, and contains praise of a Jain guru named Chandanandi.

MISCELLANEOUS INSCRIPTIONS:

Pp. 60-61. An inscription on the pedestal of the Jina image in the Sāntināṭha basti at Grama, Hassan taluk, of about 1200—An epi-
graph to the north-west of the ruined Mulasthāna temple at Jodi-
Kempanpura, Chamarajanagar tāluq.

MANUSCRIPTS:

Pp. 64-65. Manuscripts belonging to the library of Pandit Dor-
bali Sastri at Sravana Belgoa—Śripadāsīti, a Kannada poem in praise
of the Pañcha-Parameśṭhis, by the Jain Poet Āchaṇḍa (Vāṇīvallabha),
flourishing at the close of the 12th cent.—Ātmataīva-pārikṣan, a Sans-
krit work treating of Jain philosophy by Devarāja of the 15th cent.

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P. 2. Kaidala: An inscription in the Gaṅgādharesvara temple
having on the slab a figure of Viṣṇu with a figure of Jina; tells us
about the erection of Viṣṇu and Jina temples at the village by Sāmnata-
Bāchi, a subordinate of the Hoysala king Narasimha I.

P. 4. Stones marked with a discus indicate a grant to a Viṣṇu
temple, while those marked with a mukkode or triple umbrella, a
grant to a Jain temple.


P. 6. Maddagiri: The Mallinātha bastī; besides Jina figures
the bastī has figures of Sarasvati and Padmāvati.

P. 11. Nidugal: The Pārśvanātha-bastī; this temple probably
came into existence in 1232.


P. 18. Huliyar: A stone pedestal of a Jina figure set up by Śriyā-
devi, consort of Sāmanta-Gova, now found in the Ranganātha temple.

P. 19. Heggere: The Pārśvanātha-bastī—A fine specimen of Hoy-
sala architecture. This bastī is perhaps the only bastī of its kind in
the State.

P. 21. Hatna: Nakara-Jinālaya; the bastī seems to go back to
the beginning of the 12th century.

by Vasudhaikabāndhava Recharara, minister of the Hoysala king Bal-
Iśāla II. The object of worship is a mountain containing 1000 Jina figures.


Pp. 32-33. PHOTOGRAPHS:


P. 33. DRAWINGS:

No. 5. Plan of Akkana-basti, Sravana Belgola, Hassan district.
No. 6. Plan of Chāmuṇḍarāya-basti, Do.
No. 7. Plan of Chandragiri inscriptions, Do.
No. 8. Plan of Śāntināṭha-basti, Jinaṇāṭhapura, Do.

EPIGRAPHY:

Pp. 45-46. An inscription of the period of the Chola chief Irungola on the pedestal of Pārśvanātha in the Pārśvanātha basti on the Nidugal hill, Pavugada tāluq, stating that the image was caused to be made by the Jains of Bellumbatte.

Hoysala period—

Ballāla I. An epigraph on the pedestal of the Jina image in the basti at Hatna, Tiptur tāluq; in it is mentioned the name of the Jain teacher Subhachandra.

Narasiṃha I. A Jain record on a stone pedestal in the Raṅga-nātha temple at Haliyār, chikkanāyakanhalli tāluq—Sāmanta-Gova, a feudatory of Narasiṃha I, built the Pārśvanātha basti at Heggere in 1160.

Pp. 60-61, 64. Mysore king Chāma Rāja-Odeyar (IX). Reference to two lampstands in the Śāntiśvara-basti at Mysore and four brass vessels in the same basti.

Mysore king Kṛiṣṇa Rāja-Odeyar III. An inscription on the pedestal of the metallic image of Anantanātha in the Śāntiśvara-basti at Mysore.

Pp. 65-66. MISCELLANEOUS INSCRIPTIONS;
A record at Maddagiri stating offering of grant to god Mallinātha—Another record in the Mallinātha basti at Maddagiri.

P. 68. Jain kings of Tundiradesa:

Satyandhara, his son Jīvandhara, his son Yaśodhara, his son Guṇapāla, his son Yaśahpāla, his son Prajāpāla, his son Lokapāla, his descendant Himaśītala who ruled from Kali 1125 Piṅgala and in whose reign Akalāṅka vanquished the Buddhists; then followed Harihvikrama, Simhavikrama, Sātaratha, Nyāyarattra and Dharmarattra whose son Chāmuṇḍarāya set up Gommatā at Sravaṇa Belgoḷa in Kali 600 Vibhava.

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P. 11. Nittur: The Sāntisvara-basti is a Hoysala structure of about the middle of the 12th century.

Pp. 13-14. Kunigal: An inscription on the sluice of the Kunigal tāluq, giving information that the sluice was built in 1394 by Irugapa, the Jain general of the Vijayanagar king Harihara II, and the author of the Sanskrit lexicon Nānartharatnākara.

Kottagere (Sridharapurā): Mutilated Jina figures in a ruined basti in the village.

P. 16. Hatna: The Virabhadra temple once a Jain basti dedicated to Pārśvanātha. On a Jain pedestal stands the image of Virabhadra.

P. 18. Mysore: Palm-leaf manuscripts at the Sāntisvara-basti and two new inscriptions at the basti—copper-plate grants received from Lakṣmīṣena-bhatṭāraka-paṭṭāchārya of the Jain māṭha at Singangadde, Narasimharājadura tāluq.

P. 20. PHOTOGRAPHS:

Nos. 29-32. Views etc., of Sāntinātha-basti, Nittur, Tumkur district.

DRAWINGS:

No. 2. Ceiling of Gommateśvara temple, Sravaṇa Belgoḷa.

No. 6. Plan of Pārśvanātha-basti, Heggera.
No. 7. Plan of Pārśvanātha-basti, Bastihalli.

EPIGRAPHY:

Hoysala period—

P. 33. An inscription on the pedestal of a Jina image lying on the site of a ruined basti at Kottagere Kunigal tāluq; the image represents Sāntinātha.

Vijaynagar period—

Harihara II. A record stating that Irugappa-dannāyaka was a famous Jain general of the king, and was the author of Nānārtharatnāmālā.

MISCELLANEOUS INSCRIPTIONS:

P. 51. An inscription in characters of the 12th century in the Sāntisvara-basti at Nittur, Gubbi tāluq—Another Jain epitaph (nisidi), dated in 1380 in the basti—Three copper-plate inscriptions from the Basti matha at Singangadde, Narasimharājapura tāluq.

MANUSCRIPTS:

P. 53. A commentary on Dhanañjaya's Rāghava-pāṇḍavīya by Nemichandra—A commentary styled Vārdhichandrodaya on Vijaya Sūri's Śringārārnavačandrīka by Devachandra – Jñānachandra-charita, a Kannada poem giving an account of the Jain prince Jñānachandra, composed in 1659 by the Jain poet Pāyanavarnī, a native of Sravaṇa Beḷgoḷa.

ILLUSTRATION IN THE REPORT:

Plate 1. North view of Sāntisvara basti at Nittur.

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P. 8. Kanheri: A Jina figure in cave 64; it is apparently a figure of Pārśvanātha, seated on the coils of a serpent canopied by its five hoods.

Po. 10. Nasik: Cave No. 11 is a small Jain cave—A seated figure of Neminātha opposite its entrance.
P. 11. Daulatabad: Some Jain and Hindu images built into the walls of the Daulatabad fort; these belonged to temples no longer in existence.

P. 13. Ellora: Of the 34 caves nos. 30-34 are Jain caves; principal Jina figures in these caves represent Neminatha. To the left of No. 34 is another Jain cave bearing no number.

Pp. 13-14. Badami: Caves, 4 in number, known as Mena-basti. Cave 4 is Jain with Jina figures in the shrine and on the walls and pillars. The left wall contains an epitaph of Jakkave, wife of Jinarvarma, who died by the rite of sallekhana or starvation.

P. 14. Hampe: On Hemakuta there are two or three small but neat temples in the Hoysala style, said to be Jain, though without any such indication.

Near the Achyutaraya temple is a Visnu shrine, erroneously called a Jain temple.

P. 17. Basti-Haskote: A lofty Jina figure at Basti, now enshrined in a modern building—Two seated Jina figures to the north of the huge image.

Pp. 18-19. Reference to two sets of copper plates, one recording grants to a Jain basti during the reigns of the Ganga kings Sri purusa and his son Saigotta Sivamara; the other registering a grant to a Jain basti at Talkad in 807 by the Rastvakuta prince Kamba-Deva.

DRAWINGS:
No. 4. Ceiling of Parsvanatha-basti, Bastihalli, Hassan dist.

EPIGRAPHY:

Pp. 27-32, 42. A set of copper-plates, relating to the Gaṅgas, received from Narasimharajapura, recording grants to a Jain temple during the reigns of Sripurusra and his son Saigotta Sivamara—A Jain epigraph assignable to the Gaṅga period at Hullegala—A record, relating to the Rastvakutas, received from Chamarajanagara, registering a grant in 807 A.D. to a Jain guru named Vardhamana by prince Kamba-Deva—Two epigraphs at Basti-Haskote, Kriṣnarājapete tālūq, stating that the two ruined Jain temples there were built in about 1117 by
Punisa, general of the Hoysala king Viṣṇuvardhana, and his wife Jakkavve.

MISCELLANEOUS INSCRIPTIONS:

Two Jain records at Varakodud, dated in 1425 and 1431, indicate that the pillars on which they are inscribed once belonged to a Jain temple—An inscription at Hagalhalli opening with a prayer for the prosperity of the Jina-sāsana.

MANUSCRIPT EXAMINED:

P. 44. Mahisūra-doregala-vaṁśābali, a Kannada poem, written by an unknown Jain author, living in the early part of the 19th cent.

ILLUSTRATIONS IN THE REPORT:

Plate 13. Jina figure, architrave of a doorway, and pillar in ruined bastis at Basti Haskote.

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WORKS TRANSCRIBED:

P. 5. Indirābhhyudaya, a champu by Raghunāatha Śūri—Sāstra-sārasamuchchaya by Māghanandi (in part)—Padārthasāra by Māghanandi (in part).

EPIGRAPHY:

Pp. 18-29. A set of copper plates received from the Tirumukudlu, Narsipur tāluq, relating to the Gangas. It registers a grant in 963 A.D. by king Mārasimha to a scholar named Munjārya alias Vādīghanghalabhāṭṭa. A full account of the Ganga dynasty is given in the record.

MANUSCRIPTS EXAMINED:

P. 33. Sāstrasāra Samuchchaya, a Kannada prose work on Jain philosophy by Māghanandi, a Jain teacher of the middle of the 13th cent.—Paiḍyanighaṇṭusāra, a Sanskrit work bearing on medicine in the form of a lexicon by Chikkana pandita, a Jain author. He was patronised by the Mysore king Chikka-Deva-Rāja-Odeyar (1672-1704).
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Pp. 5-6. Khandagiri: Of the many caves in the place, two appear to be Buddhist and three Jain—On the top of the hill is a Jina temple dedicated to Sāntinātha.

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P. 3. Beḷvādi: An important Jain settlement during the time of the early Hoysala kings—Two inscriptions dated 1160 and 1208 A.D. record the grant to the god Jannesvara.

P. 4. Conversion of the Hoysala king Bīṭṭi Deva (Viṣṇuvardhana) to Vaiṣṇavism from Jainism.


Pp. 9-30. The age of the early Guptas. Valabhi a stronghold of the Guptas destroyed in 319 A.D.—Jain Harivamśa of Jinsenāchārya contains chronology of the Murundas, Guptas and other kings—Kalki, born in 402, started an era after his own name in 428, persecuted the Jains, died in 472 A.D. The initial date of the chronology of the Guptas A.D. 200-201—The exact date of the erection of the statue of Gommatesvara in Sravaṇa Belgoḷa A.D. 1208—Chandragupta II, living in 282, became a Jain and left the country in company with Bhadrabāhu III during the terrible famine to spend his days in solitude in Sravaṇa Belgoḷa.

**EPIGRAPHY:**

Pp. 36-40. Inscription dated A.D. 1176 at Kalasāpura, Kadur district, Chikmagalur tāluk; on the ceiling of the aṇijaneya temple containing the genealogy of the Hoysala kings. It records the construction of a Jain temple called Vīrballāḷa Jinālaya during the rule of Vīrballāḷa by Deviseth at the request of his teacher Bālachandra-muni of Mūlasaṅgha.

Pp. 113-115. An inscription on a fragmentary stone by the side of a temple in ruins in the Jungle to the west of the village Iṭhavāḍi of Shimoga Hobli. It records the gift of wet fields by king Nanniya.
Ganga and his guru to Chandra-siddhānta deva, a Jain teacher. It gives the genealogy of the Ganga dynasty. The probable date is about the close of the 10th century A.D.

MANUSCRIPTS EXAMINED:

P. 127. (1) Trailokyadipīkā, (2) Bāhubalicharitāsataka by Nemi-chandra: (3) Belugulada Vistāra by Anantakavi.

P. 130. CONSERVATION:
Repairs to Jain basti at Halebid, Hassan dist.

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ACQUISITIONS:


142 (II)

Report, do, 1911-12.

P. 5. PHOTOS:
Si. No. 1299—Temple of Murli-Manohar. Brass statuette of Jina (Mahāvīra) with inscription; front.
Sl. No. 1300—Ditto: back.

P. 9. ACQUISITIONS:
Mathura Museum. No. 14 Fragment of Jain (?) sculpture, from Gurgaon.

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Pp. 4-5. EXPLORATION:
An inscribed four-fold Jain image at Katra.

P. vi-x. PHOTOS:
Si. No. 1406—Headless Jain sculpture of Pārśvanātha, Baijnāth, Kangra dist.
Sl. No. 1471—One Jain figure etc., Muttra city.
Sl. No. 1494—Jain statue, Paigor, Bharatpur, Muttra dist.
Si. No. 1559—Headless Tīrthaṅkara, Muttra Museum.

ACQUISITIONS:

Pp. xii-xiv. Lucknow Museum—

No. 4—Colossal statue of a standing Jain Tīrthaṅkara, Kuśān period.
No. 5—Jain column adorned with Jain figures. C. 1000 A.D.
No. 7—Jain Tīrthaṅkara, probably, Riṣabhanātha, medieval period.
No. 20—Metal image of Supārśvanātha with several Jain figures around. Muttra Museum—
No. 24—Jain sculpture, Mahāban.
No. 33—Inscribed Jain Tīrthaṅkara, Katra, Muttra.

142 (IV)

Report, do 1913-14.
P. vii. INSCRIPTIONS:

Marble Jain image (Baijnāth), 2 lines, Sanskrit-Jain Nāgri, (Vikrama) Samvat 1286, (1240 A.D.).
P. xi. PHOTOS:

Sl. No. 1607—Jain inscription in Baijnāth temple, Kangra district.
P. xv-xvi.. ACQUISITIONS:

Lucknow Museum—
No. 1—Bell metal image of Supārśvanātha.
No. 9—Brass image of Riṣabhanātha, with a votive inscription dated Samvat 1216 (A.D. 1159).
No. 18—Brass image of Pārśvanātha with an inscription dated Samvat 1652 (A.D. 1595).
No. 27—A slab with an image of Pārśvanātha.
No. 29—A nude figure of Neminātha, mediaeval period.
No. 30—A nude figure of a standing Jina.

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Discovery of a number of Jain images in an underground temple at Karagua, dated Samvat 1343-4 and giving the names of Visaladeva and others.

**EXCAVATIONS at Sarnāth:**

P. 21. List of find—

No. 267—Jain (?), headless and feet lost. Late mediaeval.

Pp. viii-ix. **INSCRIPTIONS COPIED:**

No. 56—Pillar of the detached portions of the great Jain temple; Deogarh, Jhansi district; 10 lines; Sanskrit; Northern class of alphabets; A.D. 862.

No. 57—Octagonal column in the ante-chamber of the great Jain temple; Deogarh, Jhansi district; Sanskrit; late Gupta characters.

No. 60—An image of Chandraprabhu, Deogarh, Jhansi district; 1 line; Sanskrit, Nāgari.

No. 63—Image of a Jain *Tirthaṅkara*; Ranipur, Jhansi district; 2 lines; Sanskrit, Nāgari; Samvat 1226.

Pp. xi-xiii. **PHOTOS:**

No. 1753—Fragment of railing pillar from Kankali Tila; Muttra Museum Muttra.

No. 1704—Five sculptures from Kankali Tila; Muttra Museum; Muttra.

No. 1705—Well on Kankali Tila which yielded sculptures, Muttra Museum; Muttra.
No. 1713—Inscribed Jain image of Tirthaṅkara from Katra: Muttra Museum; Muttra.

No. 1755—Inscribed Jain image, dated Samvat 1226; Ranipur, Jhansi district.

No. 1756—Jain temple S.; Ranipur, Jhansi dist.

No. 1762—Ruined Jain temple in fort S.E.; Deogarh, Jhansi dist.

No. 1763—Lakhpulati temple in Fort E.; Deogarh, Jhansi dist.

No. 1764—Neminātha temple in Fort S.; Deogarh, Jhansi dist.

No. 1765—Pillar in situ in front of Jain temple in Fort. Inscribed and dated Samvat 1121 S.E.; Deogarh, Jhansi dist.

No. 1766—Jain images lying South West of the Bara Mandir in Fort; Deogarh, Jhansi dist.

No. 1767—Porch of Bara Mandir in Fort W.; Deogarh, Jhansi dist.

No. 1768—Jain temple N. E. of Bara Mandir in Fort W; Deogarh, Jhansi dist.

No. 1769—Bara Mandir in Fort. S. W.; Deogarh, Jhansi district.

No. 1777—Image of Chandraprabhu in Temple in the Fort; Deogarh, Jhansi dist.

ACQUISITIONS:

P. xviii. Lucknow Museum—

1. Image representing Suvidhinātha, Sam. 1205.

2. Statue representing Neminātha, Sam. 1208.

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Report, do, 1915-16.

P. 5. The name Jejakabhukti (designation in inscriptions of the region now known as Bundelkhand) in the inscription on an octagonal pillar in the main Jain temple, Deogarh fort—Erection of the temple, anterior to A.D. 994.

Jain images at Mahoba, Hamirpur district.
P. 14. One of the Khajuraha monuments, the temple of Adinātha, like Gahrao Kā Math, is also a Chandel monument.

Inside the portico of the Gahrao Kā Math is a headless inscribed Jain figure of Neminātha, dated Sam. 1228.

Pp. i-ii. INSCRIPTIONS Copied:

No. 1—Broken image of Neminātha, Gahrao, Jhansi district; 2 lines; Sanskrit, Nāgari; Samvat 1228.

No. 6—Pillar of the portico in front of the main Jain temple, Deogarh, Jhansi district; 3 lines, Sanskrit, Nāgari; of about 11th century.

No. 7—Left door jamb of Main Jain temple, Deogarh, Jhansi dist.; 8 lines; Sanskrit, Nāgari; characters of about the 9th century.

No. 8—Below No. 7; Deogarh, Jhansi district; 8 lines; Sanskrit, Nāgari; Samvat 1051 (A.D. 994).

No. 9—Below No. 8, Deogarh, Jhansi district; 3 lines; Sanskrit, Nāgari.

No. 10—Below No. 9, Deogarh, Jhansi district; 2 lines, Sanskrit, Nāgari.

No. 11—Slab below niche on left hand of sanctum in main Jain temple, Deogarh, Jhansi district; 1 line; Sanskrit, Nāgari; ruler’s name, Mahasamanta Sri Udayapaladeva.

No. 12—Slab below niche on right hand wall of sanctum in main Jain temple, Deogarh, Jhansi district; 1 line, Sanskrit, Nāgari; Samvat 1210 (A.D. 1153); ruler’s name Mahasamanta Sri Udayapaladeva.

No. 15—Inscribed column with Jain images, Deogarh, Jhansi dist.; 18 lines; Sanskrit, Nāgari; mention of the name of Maharaj Odesimha (Udot Singh).

P. v-vii. PHOTOS:

Nos. 2041-2043. Jain temple, Dudhai, Jhansi district.
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**ACQUISITIONS:**

P. 4. Lucknow Museum—

A seated Jina.

An inscribed image of Riṣabhanātha from Laharpur, Sitapur dist.

P. 9. Bust of a Jina or *Tirthaṅkara* of the Kuśāna period unearthed at the Kaṅkālī or Jain Ṭilā—A fragment of the pedestal of a Jain sculpture of the Kuśāna period.

P. 10. Sculptures added to the Mathura Museum—Figure of a *Tirthaṅkara* Riṣabha—Inscribed pedestal of a statue of the *Tirthaṅkara* Vardhamāna.

Pp. 14-17. **INSCRIPTIONS COPIED:**

No. 7—Fragment of pedestal of an image of a *Tirthaṅkara*, Mathura Museum. Prakrit, with Sanskrit grammatical forms, Brahmi Kuśāna period.

No. 22.—Pedestal of seated statue of *Tirthaṅkara* Vardhamāna, Mathura Museum. Prakrit-Brahmi of Kuśāna period.

Pp. 19-20. **PHOTOS:**

No. 2123—Last page of Jain manuscript dated V.S. 1683, Hastinapur, Meerut district.

No. 2174—Image of a *Tirthaṅkara* of mediæval period, Kosam, Allahabad district.

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P. 3. Inscriptions of special value for the Jain art and iconography.

Pp. 8-10. Jain temples in the eastern portion of Deogarh Fort—Sculptures and inscriptions of value for the history of Jain art and mythology—Figures of twenty Jain *Yakṣis*—Their importance—Image of Gommateśvara or Bahubali, second son of Riṣabha—Jain mytho-
logy in these sculptures—Dated inscriptions in the Jain temples, between the Vikrama years 919 and 1876—Colossal statue of Śāntinātha—Brāhma, daughter of Riṣabha, invented eighteen different alphabets including Turkish, Nāgari, all the Dravidian dialects, Canarese, Persian and the characters used in Orissa.


INSCRIPTIONS COPIED:


Pp. 22-29. PHOTOS:

Nos. 2191-2192—Jain temple, Makarbai (near Mahoba), Hamirpur dist.

No. 2193—Jain temple, Sijari (near Mahoba), Hamirpur dist.

Nos. 2204-2265—Ruins of different temples, Jain images, etc., Deogarh, Jhansi dist.

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P. 2. Paintings of the Basohli school show more trace of Jain than of Mughal traditions.

P. 4. Jain temples at Kampila said to contain important inscriptions.

P. 7. Repair of Jain temples in Deogarh.

P. 12. Temple on the hill Murti identified as the Jain temple seen by Hiouen Thsang near Simhapur, the spot where the original teacher of the white-robed heretics or Jains reached enlightenment and first preached the law he had discovered.


No. 6—Image of the Tirthan-kara, Śāntinātha.

No. 7—Statue of Pārśvanātha.

P. viii. INSCRIPTION COPIED:
No. 77—On back of the brass image of Sumatinātha, Sanskrit, Nāgari; Sam. 1563; and worshipped in the modern temple of Pārśvanātha, Kampila.

Pp. ix-xiv. PHOTOS:

No. 2405—Crossed legs of a seated Tirthaṅkara; Mathura Museum.
No. 2410—Inscribed standing image of Riṣabha, Mathura Museum.
No. 2413—A man and a woman seated under a Kalpadruma of the Jain mythology; Mathura Museum.
No. 2414—A Jain statue of which only the feet survive, Mathura Museum.
No. 2430—Image of Sāntinātha at Jogin-kā-māṭh; Rohtak.
No. 2431—Image of Pārśvanātha, same māṭh; Rohtak.
No. 2438—Jain temple; Hastinapur, Meerut dist.
No. 2464—Headless seated Tirthaṅkara on bank of old bed of the Ganges, Kampila, Farrukhabad dist.

P. xvi. DRAWINGS:

No. 370—Group of Jain temples; Deogarh fort, Jhansi dist.
Nos. 371-376—Detailed plan of Jain temple, Nos. 1, 5, 12, 15, 19, 28; Deogarh Fort, Jhansi dist.

PROTECTED MONUMENTS:

No. 67—Jain temples; Chandpur.
No. 82—Jain temples; Dudhai village.
No. 92—Jain temples in Fort; Deogarh village.

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P. iii. INSCRIPTIONS COPIED.

No. 1—Inscribed slab in the compound of Sāntinātha temple; Siron Khurd (Siyadoni), Jhansi dist.; 46 lines; Sanskrit, Nāgari; V.S. 960-1025; donors, Mahendrapāladeva and Devapāladeva,
No. 31—On the pedestal of a Jain image; Fort Kangra; 3 lines; Sanskrit, Nāgarī; V.S. 1412; donor, Sānasārachandra.

Pp. iv-viii. PHOTOS:

No. 2531—Jain image; Chaitru, Kangra dist.
No. 2554—Doorway of Śāntinātha temple; Sironi, Jhansi dist.
No. 2555—Sculpture hall in front of Śāntinātha temple; Sironi, Jhansi dist.
Nos. 2556-57—Jain temples; and sculptures lying inside, do.
No. 2558—Image of a Jina; Barsana, Muttra dist.
No. 2559—Image of Pārśvanātha; Kosikalan, Muttra dist.
No. 2570—Jain Tīrthaṅkara; Chaumuhani, Muttra dist.
No. 2645—Inscription on Jñāna-silā in the Jain Temple, No. 12; Deogarh Fort, Jhansi dist.

MONUMENTS PROTECTED:

No. 69—Jain temples; Chandpur, Jhansi dist.
No. 84—Jain temples; Dudhai village, Jhansi dist.
No. 94—Jain temples in Fort; Deogarh village, Jhansi dist.

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Annual Report on the working of the Rajputana Museum, Ajmer, for the year 1910-1911.

P. 5. APPENDIX A:

LIST OF INSCRIPTIONS in the Rajputana Museum, Ajmer, in 1910-11:

Sirohi State—

(1) Slab of white marble at Dammānī inscribed with a sanskrit inscription of 6 lines, dated 1296 (1239 A.D.) recording a grant by Mahanāsiha and others for the spiritual welfare of Anupamādevī, wife of Tejahpāla; it also states that the village of Dammāṇī belonged to the temple of Nemināṭha also called Lūnāvāsāhī on Mt. Ābū.

(2) Slab at Kālāgarā, inscribed with a Sanskrit inscription of 13 lines, dated Sam. 1300 (1244 A.D.) records a grant to the temple of
Pārśvanātha at Kālāgarā by Khetā and others, in the reign of Mahārājādhirāja Alhanasiha of Chandrāvatī.

P. 6. APPENDIX B;
LIST OF IMAGES AND SCULPTURES in the Rajputāna Museum, Ajmer, during 1910-11.
Ajmere Municipality:
An ornamental marble canopy at Ajmere of a Jain image containing elephants.

143 (II)

Report, do, 1911-1912.
P. 2. ARCHEOLOGY:
Bārli inscription of the 2nd century B.C.—It is a fragment of an inscription in characters of the 2nd cent. B.C., engraved on a hexagonal pillar—First line contains the words “Vir (ā)ya Bhagavat (e)” which shows its original Jaina affiliation. It was found in the temple of Bhilot Mātā about a mile from Bārli, and was used as a mortar.
Images of Sāntinātha and Pārśvanātha (Digambara).
P. 5. APPENDIX A:
LIST OF INSCRIPTIONS in the Museum—
Bārli Estate:
A fragment at Bārli of a Jain inscription of the 2nd cent. B.C.
Pp. 5-6. APPENDIX B:
LIST OF IMAGES etc., in the Museum—Bharatpur State:
A pedestal of a Jain image at Govardhan with a mutilated inscription with names of Jain Āchāryas, Suratnasena and Yaṣhaṅkīrti.
Ṭanṭoḷī Estate:
At Ṭaṇṭoḷī a seated Jain image of black stone, another of Sāntinātha and a third ornamental sculpture with Ādinātha in the centre.
Bagherā Estate:
(1) At Bagherā a standing image of (Digambara) Pārśvanātha, (2) Pārśvanātha (Head missing), (3) A fragment of a sculpture representing eight Tīrthaṅkaras, (4) A pedestal of a Jain image.
P. 7. APPENDIX C:

LIST OF INSCRIPTION copied for the Museum—
Sávor Estate:

At Gațiñali on a pillar of a Jain temple an inscription records the
grant of a field called Māmāvatī to the Jain temple known as Dhaniñā
Vihāra by a person named Nona in Sam. 1085 (A.D. 1028).

Sirohi State:

On a pillar of a Jain temple at Nāndiñā an inscription, dated
Samvat 1298 (A.D. 1241) and records that the pillar was made by
Bhīmā for the spiritual welfare of his father Rāûra Kamaña, son of
Rāûra Pūnasiña.

143 (III)


Pp. 7-8. APPENDIX B:

LIST OF INSCRIPTION copied for the Museum—
Jhālrāpāñan (city):

On a pillar of Sātsalākī Pahārī, an inscription dated Samvat 1066
(A.D. 1009) mentions the names Nemidevāchārya and Baladevā-
chārya—Another much mutilated one dated Sam. 1299 (A.D. 1242)
contains the names of Mūlasañgha and Devasañgha.

Jhālrāpāñan State:

On Jain images at Gangdhār, (1) an inscription dated Samvat
1330 (A.D. 1273) records the name of Sā Kaduñā, son of Kumbhā—
(2) another dated Samvat 1352 (A.D. 1296) records the name of
Dedā, son of Sā Añhada— (3) a third dated Samvat 1512 (A.D. 1456)
records the construction of the image of Abhinandana by Bhanḍārī
Gaya— (4) and a fourth dated Samvat 1524 (A.D. 1468) records the
construction of the image of Sreyāṁśa by Srāvaka Mañdana, son of
Jayatā.

143 (IV)

Report, do, for the year ending 31st March 1915.
ARCHÆOLOGY:

P. 2. Several inscribed Digambara and Svetāmbara images.

Pp. 5-6. APPENDIX A:

LIST OF PREHISTORIC ANTIQUITIES, images etc., in the Museum—

The Dungarpur State:

At Baroḍā, (1) A Jain image bearing inscription dated Sam. 12 (xx) (head missing)—(2) another inscription on a similar image bears the date Sam. 12 (6) 4.—(3) a third bears the date Sam. 1713.—(4) a fourth one, the date Sam. 1730.—(5) a fifth one, the date Sam. 1632,—(6) a sixth one, the date Sam. 1654.—(7) a seventh one on a image of Adinātha bears the date Samvat 1573.—(8) an eighth one, on an image of Sumatinātha bears the date Samvat 1654.—(9) a ninth one, a Jain image bears the date Samvat 16 (xx),—(10) a tenth one, on a Jain image bears the date Sam. 1650.—(11) an eleventh, on an image of Pārśvanātha bears the date Sam. 1573 (head missing),—(12) a twelfth one on part of a sculpture of a small Digambara Jain image.

The Bānswārā State:

At Kalinjarā, (1) an inscription on lower part of a Digambara Jain image bears the date Sam. 1640.—(2) another inscription on lower part of a Digambara Jain image of Chandraprabha bears the date Sam. 1625.—(3) a third inscription on a Jain image of Sumatinātha (head missing) bears the date Sam. 1648.—(4) a fourth inscription on a Jain image of Śreyāṁśanātha (head missing) bears the date Sam. 1648.

The Bānswārā State:

At Talwārā, (1) a standing Digambara Jain image bears inscription of Sam. 1150.—(2) another bears inscription of Sam. 1137.

The Dungarpur State:

At Baroḍā, a Jain image of Pārśvanātha bears inscription dated Sam. 1665.

Pp. 7-8. APPENDIX B:

LIST OF INSCRIPTIONS copied for the Museum—
Bānswārā State:

In a Jain temple at Arthūnā, an inscription of the time of the Paramāra prince Chāmuṇḍarāja is dated Sam. 1136 (A.D. 1080).

Dungarpur State:

On a slab built into the wall of a Jain temple at Āntrī an inscription (broken into pieces) of the time of Rāwal Somadāsa of Dungarpur, is dated Sam. 1525 (A.D. 1468).

**INSCRIPTION COPIED:**

- P. 2. An inscription of the time of Paramāra prince Chāmuṇḍarāja dated Sam. 1159 (A.D. 1102) found at Arthūnā in the Bānswārā State. It is much defaced.

**143 (V)**

*Report, do, for the year ending 31st March 1917.*

**INSCRIPTIONS COPIED:**

P. 3. Nāvgāmā (in the Bānswārā State) inscription—It is built into a wall of the Jain temple of Sāntinātha and is dated Sam. 1571 (A.D. 1514). It states that during the reign of Mahārājaḍhirāja Rāula (Rāwal) Udayasimha, the temple of Sāntinātha was built at Nūtanapura (Nāvgāmā) in the Vāgvara (Vāgāda) country by Humbada Śrīpāla and his brothers Rāmā Mānkā, Rūḍā, Bhaunā, Lāḍikā and Viradāsa.

P. 6. APPENDIX B:

**LIST OF INSCRIPTIONS** copied for the Museum—

Bānswārā State:

Engraved on a memorial pillar at Nāvgāmā is an inscription of the time of Rājādhīrāja Somadāsa of Dungarpur, dated Sam. 1557 (A.D. 1480). It records the death of some Jain priest.

**143 (VI)**

*Report, do, for the year ending 31st March 1918.*

P. 2. **INSCRIPTIONS COPIED:**
Do, dated Sam. 1155 (A.D. 1098) recording construction of the image of Munisuvrata, found in the Godijis (Jain) temple at Kelwā Udaipur State.

Do, of the time of Paramāra prince Vijayarāja (of Vāgaḍa) dated Sam. 1165 (A.D. 1109), contains names of Maidana and Chāmundarāja.

Do, dated Sam. 1732 (A.D. 1675) engraved on the pedestal of the image of Riṣavadeva in the Chaturmukha temple, records that during the reign of Mahārāṇā Rājasinīha the temple was built by Sāha Dayāładāsa, Sārpuria Oswāl, whose pedigree is given in detail.

Do, dated Sam. 1699 (A.D. 1543) engraved on the pedestal of the image of Pārśvanātha in the Jain temple known as Jagāji Talesarā at Kelwā, records the name of Sāha Jītā of the Talesarā sect in the Ukeś (Oswāl) caste, the constructor of the image.

P. 9. APPENDIX B: INSCRIPTIONS COPIED:

Udaipur State—

(1) Engraved on a dais in the Śītalanātha temple at Kelwā is an inscription, dated Sam. 1023 (A.D. 966).

(2) Engraved on a lintel of a niche at Kelwā is another inscription, dated Sam. 1155 (A.D. 1098).

(3) Engraved on the pedestal of the image of Pārśvanātha at Kelwā is a third inscription, dated Sam. 1699 (A.D. 1642).

(4) Engraved on the pedestal of the image of Riṣabhadeva at Rājnagar is an inscription, dated Sam. 1732 (A.D. 1675).

143 (VII)

Report, do, for the year ending 31st March 1919.

P. 2. ANTIQUITIES:

A head of a Jain image.

Pp. 2-5. INSCRIPTIONS COPIED:

(1) An inscription on the pedestal of a stone image, in Digambara Jain temple at Ajabgarh in the Alwar State, dated Sam. 1170 (A.D. 1113), records the name of Śrāvaka Anantapāla, who set up the image.
(2) *Do*, on the back of a brass image of Chandraprabha. Dated Sam. 1493 (A.D. 1436).

(3) *Do*, of the time of Rājadhirāja Dungarasimhadeva of the town Gopāchala (Gwalior), dated Sam. 1510 (A.D. 1453), records the installation of the image of Sambhavanātha by Bham (=Bhanḍārī)-nātha. The image originally belonged to some Jain temple at Gwalior, but is now deposited at the western entrance of the guest house at Alwar.

(4) *Do*, on the back of a brass image of Dharmanātha, dated Sam. 1519 (A.D. 1462)

(5) *Do*, of Pārśvanātha dated Sam. 1559 (A.D. 1508).

(6) *Do*, on the pedestal of a stone image, dated Sam. 1826

(7) A Hindi poetical inscription in Chhappai metre on a wall of Devakā-Devarā at thānā Ghāzi in Alwar State, records that one Rāma, son of Riṣabhadāsa of Khondukā sect of Pātani clan (of Digambara Jains) built a mansion and a garden and consecrated the image of Deva (Devaji, a snake God). Sam. 1809 (A.D. 1752).

P. 7. APPENDIX A:
LIST OF ANTIQUITIES in the Museum—
A head of a Jain image at Adhāi Dinkā Jhomprā, donated by the Commissioner, Ajmer Merwara.

143 (VIII)

Report, do, for the year ending 31st March 1920.

P. 2. ANTIQUITIES:
Alwar State:
A Digambara Jain image of Śāntinātha of white marble, the head being severed from the body. The pedestal has an inscription dated Sam. 1195 (A.D. 1138).

Pp. 2-5. INSCRIPTIONS COPIED:
Alwar State—
On the pedestal of the standing image of Anantanātha in the Digambara temple at Navgāmā (Rāmgārh Tahsil), dated Sam. 1175 (A.D. 1119).
Do, of the temple of Śántinātha, dated 1195 (A.D. 1138).

Do, of a stone image in the Jain temple at Sundānā, dated Sam. 1348 (A.D. 1291).

Do, on the back of a brass image representing all the Tirthaṅkaras in the Jain temple at the village of Kheḍā, dated Sam. 1479 (A.D. 1412).

Do, on the pedestal (front and back) of a stone image in the Digambara Jain temple at Naugāmā, Alwar State, dated Sam. 1509 (A.D. 1452).

Do, on the back of a brass image of Sumatinātha in the Śvetāmbara temple of Śántinātha at Manjpur, dated Sam. 1525 (A.D. 1469).

Do, on the pedestal of a stone image in the Jain temple at village Kheḍā, dated Sam. 1531 (A.D. 1475).

Do, do, in the Digambara Jain temple at Naugāmā, dated Sam. 1545 (A.D. 1488).

Do, do, in the Digambara Jain temple at Naugāmā, dated Sam. 1548 (A.D. 1491).

Do, on the back of a brass image of Pārśvanātha in the Digambara Jain temple at Lachhmangarh, dated Sam. 1595 (A.D. 1538).

Do, on a stone slab built into the wall of the temple known as Chaumukhji at Sirohi. Records the consecration of the image of Adinātha by Saṅghamukhya Sain (Sanghavi) Sipā and his wife Sarūpade, their sons, and grandsons, dated Sam. 1634, Śaka, 1501.

Do, on a slab of stone built into the wall of a Jain temple, recording constructions of a temple of Rāvana Pārśvanātha and the consecration of his image by Hirānanda. Dated Sam. 1645 (A.D. 1589).

Do, on the image—pedestal of Sitalanātha in the Śvetāmbara Jain temple at Manjpur, recording that the image was set up in Sam. 1654 (A.D. 1597).

Do, do, in the Digambara Jain temple at Lachhmangarh, dated Sam. 1660 (A.D. 1604).

Do, on the back of a brass image of Kunthunātha in the Digambara Jain temple of Riṣabhanātha at Lachhmangarh, dated Sam. 1700 (A.D. 1643).
Do, in the same temple, dated Sam. 1394 (A.D. 1338).

Do, in the same temple. Dated Sam. 1452 (A.D. 1395).

Do, in Gumānjī's temple at Partābgarh. Dated Sam. 1462 (A.D. 1405).

Do, in the temple mentioned above. Dated Samvat 1464 (A.D. 1408).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1479 (A.D. 1422).

Do, in the same temple. Dated Sam. 1483 (A.D. 1426).


Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1509 (A.D. 1452).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1518 (A.D. 1461).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1518 (A.D. 1461).

Do, in the Digambara temple of Riṣavadeva at Jhānsadi in the Partābgarh State. Dated Sam. 1521 (A.D. 1465).

Do, in the Śvetāmbara temple of Pārśvanātha at Deoliā. Dated Sam. 1521 (A.D. 1464).

Do, representing 24 Jinas in the temple of Śāntinātha at Sirohi Dated Samvat 1522 (A.D. 1465).

Do, image in the temple of Śāntinātha at Sirohi. Dated Samvat 1524 (A.D. 1467).

N.B. All the above inscriptions are engraved on the backs of brass images.

In the above inscription there is proof of the wholesale conversion of the town of Osiān (Ukesh) to Jainism.

Pp. 34. Deval masjid originally a Buddhist or Jain temple—Images of Buddha or of Tirthankaras carved on several stones—Its architectural style similar to that of the 8th to 10th century A.D. of the Northern Deccan—Its conversion to a mosque by the Muhammadans in A.D. 1325-51.

144 (II)


P. 6. Patancheru once an important centre of Jain worship—Colossal statues of Mahāvīra and other Tirthankaras—New images said to be discovered—Attitude of the ruling princes in the northern part of the Deccan favourable to the Jain religion from the 7th to the 10th century A.D.—Subsequent destruction of the Jain temples by the worshippers of Siva and Viṣṇu or their conversion to shrines of these faiths—No remains of the temples of Patancheru are found except statues lying buried in mounds or under the Brāhmanical constructions.

144 (III)


P. 6. Group of Jain and Brahmanical caves known as Dābar Leṇa or Tarla Leṇa.

P. 38. (484)—Nagai Jain image in a temple (photographic negative).

145 (I)


P. 155, n. 12. Conversion of Pāṇḍya Māravarman (I) from the Jain to the Śaiva faith under the influence of the Śaiva saint Tiruvājanā Sambandar.
P. 157, n. 21. Symbolical interpretation of the shrine of Narasinha, the Brāhmaṇa Lion god, excavated in the Anaimalai hill (the Jain elephant hill).

No. 12: TWO INSCRIPTIONS OF VIKRAMĀDIYA VARAGUNA.


ILLUSTRATIONS:

Mahāvīrā-Tirthaṅkara in the central shrine of the temple on the Tiruchchanattu-malai. General view of the temple of Bhagavatī on the hill.

Sculptures on the overhanging rock on the north of the temple.

145 (II)


BAUDDHA AND JAIN VESTIGES IN TRAVANCORE:

Pp. 115-130. Baudhā and Jain faiths over the whole of India—Jain faith still lingers—The Jains said to have migrated into the south under the leadership of Bhadrabāhusvämi—Kings of the Drāviḍa countries, adherents of Baudhā and Jain faiths—Grant of a Burmese king named Māravijayottunga-varman to the Jain temple at Tirunaruṅgoddi—Travancore under the influence of the Baudhā and Jain faiths—Vikramādiya Varaguna, a donee to the Jain temple of Chitaral—The image of Tirthaṅkara in the Mānasāra—The images of Jina and Buddha in the Brihat Samhitā—The Jain centres of worship on the extreme north and south of the State—Bhagavatī temple on the Tiru-
chchanattumalai near Chitaral—Some Jain figures and the figure of Padmāvatidevi—Jain temple of Nāgarāja in Nāgarkoyil—Jain images in this Nāga temple.

ILLUSTRATIONS:

Map of Travancore showing the positions of the Baudhā and Jain relics—Jain images at Chitaral—Inscriptions of Vikramāditya Varaguna at Chitaral hill—Jain images in the Nāgarāajasvāmi temple at Nāgarkoyil—Jain images at Kallil—Megalithic image of a Tīrthaṅkara in the Jain temple at Tirumalai near Polur, South Arcot dist.—Metallic Jain images and Yantras in the Jain temple at Tirumalai near Polur, South Arcot dist.

FOOT NOTES:

P. 115. Kuna Pandya, a staunch Jain—Some Chālukya, Rāṣṭrakūta, Kādamba and Hoysala kings, patrons of Jainism.

P. 128. Term Pallichchandam denoting land granted to Jain and Baudhā temples.

145 (III)


P. 3. Aiyai, a female ascetic of the Jain or Baudhā creed figuring in the work Silappadigāram.

Guṇavarakkurav-Adigal, a Jain teacher.

145 (IV)


146 (I)


P. 7. Brass image of Jina (two photographs).

P. 3. Haravana, the ancient Śādaradvana, or forest of six saints—The site explored and some bricks & tiles stamped with the image of an Arhat, discovered.


P. 6. In Saurāstra are holy places of the Brāhmanical Hindus, the Jains and of the Buddhists.

Annual Report of the Sardar Museum and Sumer Public Library, Jodhpur, for the year ending 30th September, 1922.

P. 2. An inscription, engraved on a white stone and fixed on the wall of the temple of Pārśvanātha at Jaswantpur, dated Samvat 1881. The foundation of the temple was laid in Samvat 1871.

Do, dated Sam. 1258 engraved on the back of a brass image of Śāntinātha lying in the above temple.

P. 3. Two inscriptions, dated Sam. 1238 engraved on 2 pillars of the sabhā mandapa of the Jain temple of Ratnapur.

P. 4. An inscription, carved on a white stone slab containing the image of Pārśvanātha and lying in the Jain temple, Ratnapur, dated Sam. 1308. It mentions that Doongar Sinha, son of Madan Sinha built an image of Jinendra at the temple of Pārśvanātha at Sandeagarh, Ratnapur.

Do, engraved on the pillar of the same Sabhā Mandapa of the above temple, dated Sam. 1322. It mentions a grant of land to the above temple.

Do, dated Sam. 1348, engraved on the pillar of the sabhā mandapa of the above temple, mentions some grants for the temple.

Do, engraved on the lintel of the temple of Śiva (at Ratnapur) to the west of the above Jain temple, belonging to the reign of Kumārapāladeva. It refers to the announcement of non-slaughter of animals on
the 14th and 15th day of both (dark and bright) parts of every month by queen Sirayadevi of a feudatory of Kumārpāla.

P. 9. Back upper portion of a seat of Jain god together with Chhatra in the middle of the lower portion and 107 miniature figures of Jain Tirthaṅkara (Photograph).

Jain temple at Ratanpur (Photograph).

Carving of the ceiling of the sabhā mandapa of the above Jain temple (Photograph).

Gate in the front of the above Jain temple (Photograph).

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IV. EPIGRAPHY & NUMISMATICS

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Monumental Inscriptions in all parts of the world. (CR, lxix, Art. 5, 1879, p. 84-127).

P. 118. Reference to monumental inscriptions and sculptured figures in Mathura with regard to Jain origin, proving the existence of Jain religion at about 50 B.C.

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P. 12-13. Rāmānuja's conversion of Bīṭṭi Deva, the Ballāla king of Dvāra-samudra, from the Jain to the Vaiṣṇava faith—His conversion dated probably from 1117.
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P. 182. Stūpa used in ancient times by the Jains as freely as by the Buddhists—Buddhism more widely diffused than Jainism during the period of the currency of punch-marked coins.

152

KEILHORN, F. Two verses from Indian Inscriptions. (JRAS, 1907, p. 175-177)


153

HAIG, T. W. Some inscriptions in Berar. (EIM, 1907-8, p. 10-21).

P. 21. Sirpur: Sirpur in the Basin District has a fine temple of Antarikṣa Pārśvanātha belonging to the Digambara Jain community. It has a Sanskrit inscription with a date which has been read as Sam. 1334 (A.D. 1406). Cousens believes that the temple was built at least a hundred years before that time.

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BHANDARKAR, D. R. Ghatiyala Inscriptions of Kakkuka; Samvat 918 (EI, ix, 1907-08, p. 277-281).

Inscription contained in an old Jain structure, now called Mātāki-sāl.

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Pp. 1-311. Entries 1-850. Introduction contains articles on Royal Dynasties principal sanctuaries, succession of Āchāryas and Samghas,
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RAPSON, EDWARD JAMES. Catalogue of the coins of the Andhra Dynasty, the Western Kṣatrapas, the Traikūṭaka Dynasty and the “Bodhi” Dynasty. London, 1908.

P. xii. Between 2 B.C. and 2 A.D. Brāhmaṇism, Buddhism and Jainism continued to flourish side by side.

P. xvii. Hāthigumpha inscription of Khāravela.

P. xx. Sakti-Śri, in accordance with Bühler’s suggestion, may have been the historical original of the Sakti-Kumāra of Jain legend.

P. xxxix. Paithan on the Godavari in the Nizam’s Dominions: The ancient Pratiṣṭhāna is in Jain legend the capital of king Śālivāhan (Śatavāhana) and his son Sakti-Kumāra.

P. clxxv. The symbol 'Nandipada' (........) is certainly not exclusively Brāhmaṇical, as it is frequently seen, often in a more elaborate form, in Buddhist and Jain sculptures.

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(1) An inscribed Jain image, the year 9.
(2) An inscribed Jain image, the year 12.
(3) An inscription on the base of an image of Sambhavanātha, the forty eighth year of Huvikṣa.
(4) An inscribed Digambara image, the year 71.
(5) An inscribed Chaturmukha from Rāmnagar, the year 74.
(6) An inscribed image of Riṣabhanātha, the year 84.
Rice, B. L. *Mysore and Coorg from the inscriptions.* London. 1909.

P. 3-10. Chandragupta Maurya
Jain inscriptions and traditions relating to Bhadrabāhu and Chandragupta. *Brihat-kathakoṣa* by Harishena; *Bhadrabāhu Charita* by Ratnanandi; Rājāvali-kathe by Devachandra. Sallekhana.


P. 31-32. Simhanandi, a Jain Acharya, who made the Ganga Kingdom, is named as a great poet by Indrabhūti, in his Samayabhūṣaṇa. First Ganga King Madhava (Kongunívārma).

P. 34-35. Avinīta, a Jain; his preceptor Vijayakīrtti; his grants to Jain temples at Urnur and Perur.
Durvinīta, his tutor Pūjyapāda, author of Sabdāvatāra.

P. 37. Mushkara or Mokkara-from his time the State adhered to the Jain religion.

P. 39. Śrīpurusha, his grant for Jain temple erected by Kanadachi, grand-daughter of Pallavādhirāja and wife of Parama Gula, the Nīrggundarāja.

P. 41. Govinda erected a Jain temple in Kummadavada (now Kallhani, Belgaum).

P. 46 & 72. Indra-Rāja, the last of the Rāstrakūṭas, starved himself to death by the rite of Sallekhana. Mārasimha ended his days in religious exercises at the feet of Ajitasent.

P. 47. Rachamalla Satyavākya IV; efforts to revive influence of Jainism: erection of the colossal Gomata statue by his minister and General Chāmuṇḍa Rāya. See ibid. p. 193.

P. 79. Bijjala (Kalachuria), a Jain by religion.

P. 90. Rājādhirāja, the wicked Chola, burnt Jain temples in Belvola Country erected by Ganga-Permadi (Ganga).

P. 95. The Hoysalas were Jains; their origin; story of the Jain Jāti. Sudatta or Vardhamāna-munindra.
P. 99-101. Bitti Deva—exchanging Jain faith with Viṣṇu and calling himself Viṣṇuvardhana. His first wife Santala Devi and his General Hulla were some of the foremost upholders of Jainism.

P. 106. Narasimha III (Hoysala) visited Vijaya Parsva temple at Halebid, and read his genealogy.

P. 113-114. Bukka Rāya—his reconciliation of the Jains and the Vaiṣṇavas, the latter persecuting the former.

P. 138. Jinadatta, founder of the Santara Kingdom; Jain goddess bestowed on him the power to transmute iron into gold. The rulers of this line eventually became Lingāyatīs, but had Jain wives.

P. 141-142. The Changaḷivas first met with in Jain inscriptions at Panasoge or Hanasoge. Rāma (son of Dasaratha, brother of Lakshmana and husband of Siṭā) erected 64 basadis at Panasoge. Jain priests of the Hottage (or Pustaka) gachcha claim Jurisdiction over these basadis and at Tale-Kaveri (in Coorg). One of the basadis set up by Rāma had been endowed by the Gangas and was rebuilt by King Nanni Changaḷava.

P. 145. The Kongalva Kings were Jains; Grants by Sugani Devi (Kongalva) to basadis at Mullur (in Coorg).

P. 146. Punnata, an ancient Kingdom and Jain migration.

P. 148. The Senavaras were Jains; their inscription in West Kadur district.

P. 152. The Saluvas (or Salvas) originally Jains. Sangitapura (Haduvalli).

P. 168. Priests played prominent part in political affairs and their advice ever deemed of importance. Megasthenes says of the Sarmanes (the Jain Śramaṇas) who live in the woods that kings consult them regarding the causes of things. In the second century A.D. the Jain Acharya Simhanandi made the Ganga Kingdom. In the eleventh century a Jain Yati put the Hoysalas in possession of their Kingdom.
P. 180. Kayadala chief supported all creeds including Jainism.

P. 185. The Jain vow or Sallekhana was the orthodox mode of emancipation from the body when life could no longer be endured, and the instances of its performance are numerous, especially at Sravana-Belgola, from the earliest times.

P. 196-201. The Jains were the first cultivators of the Kannada language. Samantabhadra, author of Gandhahasti-mahabhāṣya; Pujiyapāda' alias Devanandi, author of Jainendra (grammer), Sarvārthasiddhi, Samādhi-Sataka, Nyāyakumuda-chandrodaya, Sabdāvatāra. Ramasena, Meghachandra, Jinachandra, Srutamuni, Vakragriva, author of Navasabdāvāchya; Vajranandi, author of Navastotra; Sumati of Sumatiśatakam; Chintāmāni of the Chintāmāni; Śripāla, expounder of the Tattva; Bhaṭṭa-Akalanāka's grammar, the Karṇāṭaka-Sabdānuśasana; Śrīvarddhadeva also called Chudāmaṇi and Tumbralāchārya, author of Chudāmaṇi, a commentary on the Tattvārtha-mahā-sāstra; there is also one Jain work Chintāmāni the greatest epic poem in the Tamil language. Durvvinītī, the Ganga King had his preceptor Pujiyapāda and he is said to have walked according to the example of his Guru. Umāsvāti (Gridhrapinchhāchārya) author of Tattvārthā; Gunanandi, a logician, grammarian and poet; Śrutakīrtti wrote Rāghava-Pāṇḍaviya; Śripāla alias Vādibhasimha, the commentator; Anantāvīrya and his Vṛtti to Akalanaksaūtras; Dayāpāla, his Prakriyā to the Sabdānuśasana; Lokāchārya, a grammarian and astrologer; Sampūrṇachandra, an astronomer; Śrīdhara skilled in mantras and medicine; Indranandi, author of Pratiṣṭhā-Kalpa and Jvalinī-Kalpa; Śivakoṭisūri illustrated the Tattvārtha-sūtra; Śrutamuni, a poet and grammarian; Vidyānanda illustrated Aptamimānsā and composed Slokāvārtttikālaṅkāra & Budhesabhavanavyākhyāna; Akalanāka, his Bhāṣya to Devagāma-stotra; Prabhachandra, wrote the Mārtanda; Nemichandra, author of Tvilokāśāra; and Devachandra author of Rājāvali-Kathe.
Jainism prevailed in Mysore before the third cent. B.C. and it continued a popular faith during more than a thousand years of the Christian era. It was the State creed in the time of Gangas, of some of the Rāshtrakūṭas and Kalachuryas and of the early Hoysalas. Also of the minor states of Punnata, of the Santaras, the early Changalvas and the Kongalvas. But the Chola conquests in 1004, the conversion of the Hoysala King in 1117 and the assassination of the Kalachurya King in 1167 were severe blows to its influence. In an endeavour to accommodate itself to the age, Jina is described in 1151 as Siva, Brahma, Buddha and Vishnu; and for a generation following we find, chieftains who were supporters of all the four creeds.

List of Jain hierarchy and the succession of Jain Gurus according to the inscriptions (mentioned) arranged according to date of the first, fifth, eleventh, twelfth, fifteenth and sixteenth centuries.

Arhadabali formed four divisions of the Sangha—the Sena, Nandi, (Tridivesa or) Deva and Simha sanghas.

Mallishena Maladhārī, a disciple of Ajitasena.

There were no Brahmanas in the South in the time of Mukkanña Kadamba, the third cent.

Sankarāchārya opposed the Jains and revived Siva worship but in the middle of the twelfth century was established the Lingayit faith and into this great number of Jains were merged, while Jain images and temples were converted to Linga use.

Conversion of King Bitti Deva (Hoysala) from Jainism to Vaiṣṇavism by Rāmānuja. Bitter animosity continued to exist against the Jains and in 1568, they complained in a body to King Bukka-Rāya of the persecution by the Vaiṣṇavas.

From the Vīra-Saivas, who had largely superseded the Jains in the west, the latter were exposed to violent opposition. In 1658 an over-zealous Lingayat official stamped a Linga on the pillars of the principal Jain temple at Halebid,
P. 209. The Jain disputant Vidyânanda and his success in various royal courts and his destruction of the Christian faith at Seringapatam.


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The stone was originally fixed in Jain temple situated about 2 miles from the village of Bijapur in the Bâli dist. of the Jodhpur State. It was subsequently removed to the dharmasâla belonging to the Jain mahâjans of Bijapur—A grant to a Jain temple by Vidagdharâja (Râstrakûta)—Practically there are two inscriptions of dates, Sam. 1053 and 996.

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Invocation to the doctrine of the Jinendras—Erection of a Jain temple in Tagaðûru (Dharmapuri, Salem Dist.) by the merchants Nidhiyañâna and Chandiyâñâna grant made to Kanakasena pupil of Vinayasesa of the Pogariya-gâna, Sena-anvaya and Mûla-samgha. See note 1. P. 69. also.

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P. 83. Jina Sena’s Hariwânsa quoted and discussed for the identity of Srîvallabha of the inscription.

Srâvana-Belgola epitaph of Malli Shêna quoted and discussed.

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(1) Inscription on a coping-stone. (2) Inscribed Digambara Jain image, the year 9 (Kushana era). (3) Inscribed Jain image, the year 12, excavated from a Digambara Jain temple at Rannagar. (4) Inscribed image of Sambhavanātha, the year 48. Jain images of the Scythian period cannot be identified unless the names are mentioned in their inscriptions. Distinctive symbols were assigned to the Jains at a much later period. (5) Inscribed Jain image, the year 58. (6) Inscription on a Jain image from Mathura, the year 71. (7) Inscribed Chaturmukha from Rannagar, the year 74. (8) Inscribed image from Mathura, the year 80. (9) Inscribed bas-relief from Mathura, the year 99. This is an image of Pārśvanātha with a seven-hooded snake on the head.

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Engraved on the three faces of one of the Jain pillars at Danavulapadu, Cuddapah district. Records that general Srvijaya voluntarily resigned this world & took Sasīmyāsa in order to attain eternal bliss. In the second part of the inscription is an invocatory clause proclaiming glory to the prosperous doctrine of the Jina. King Nripatunga also called Atisayadhavala and Amoghavarṣa, identical with the Raṣṭraṅga Amoghāvarṣa I (A.D 814-5 to 877-8)—Srvijaya mentioned in the Sravana-Belgola epitaph of Mallisena, was one of the Jain teachers of great learning, a successor to Mallisena and a contemporary of an unspecified Ganga king.

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P. 825. The inscription is a Jain record, in somewhat imperfectly spelt Prākrit, beginning with the formula:—Namo Arahantānam namo sava-sidhāna. It contains a brief account of the career of Khāravela from his birth to the 13th year of his reign.


Interpretation of certain inscriptions in some Jain images preserved in the Museum, quoting Mr. R. D. Banerji's readings thereon.

(It is a comment on Mr. Banerji's paper in the Journal of the Asiatic Society of Bengal, n.s., vol. v. 1909, pp. 243 ff., 271 ff.)

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LUDERS, H. *A list of Brahmi Inscriptions* (El. x, appendix, 1912).

I. NORTHERN INSCRIPTION.

Mathurā (Kaṅkāli Tilā, now Lucknow Provincial Museum)
JAIN IMAGE INSCRIPTIONS: LUCKNOW PROVINCIAL MUSEUM.

48. S. 4.—Do, 1891, 1904, 1908. 49. S. 50.—Do, 1892. 50. S. 50.—Do, 1891, 1892. 53. S. 52.—Do, 1892, 1904. 54. S. 54.—Do, 1889, 1891, 1901, 1904. 55. S. 57.—Do, 1877, 1880, 1885, 1892. 56. S. 60.—Do, of the time of mahārāja rājātirāja devaputra Huviśka, 1891, 1892, 1904. 57. S. 62.—Do, 1885, 1887, 1891, 1904. 58. S. 62.—Do, 1892. 59. S. 72.—Do, on sculptured stone-slab of the time of Śvāmi mahākṣatrapa Sodasa, 1891, 1892, 1895, 1901. 66. S. 80.—Do, on image, of the time of mahārāja Vāsudeva, 1891. 67. S. 81.—Do, 1892. 68. S. 83.—Do, of the time of mahārāja Vāsudeva, 1870, 1873, 1890, 1904. 69. S. 83.—Do, 1873. 70. S. 86.—Do, 1891. 71. S. 87 (?).—Do, 1891. 72. S. 87.—Do, of the time of Mahārāja rājātirāja Śāhi Vāsudeva, 1873, 1904. 73. S. 90.—Do, 1873, 1887, 1892. 74. S. 93.—Do, 1892. 75. S. 95.—Jain panel inscription, 1889, 1890, 1892, 1901. 76. S. 98.—Jain inscription of the time of rājan Vāsudeva, 1873, 1887, 1888, 1904. 77. S. 98.—Do, 1892. 78. S. 99.—Jain stone inscription of the time of some mahārāja rājātirāja, 1896. 80.—Jain inscription of the time of devaputra Huviśka, 1892. 81.—Do, of the time of mahārāja rājātirāja, 1892. 83.—Do, of the time of mahārāja mahākṣatrapa Ma... , 1892. 84.—Do, 1891. 86.—Do, 1891. 87.—Do, 1891. 93.—Jain stone inscription, 1891, 1892. 94.—Do, 1892, 1901, 1905. 95.—Jain inscription on carved panel, 1891, 1904. 96.—Jain image inscription, 1892. 97.—Jain stone inscription, 1874, 1877, 1880, 1904. 99.—Jain inscription on sculptured torana, 1891, 1892. 100.—Jain tablet inscription, 1892, 1901. 101.—Jain frieze inscription, 1891, 1894, 1901. 102.—Jain inscription on sculptured slab, 1885, 1901, 1904. 103.—Jain inscription on sculptured panel, 1892, 1901. 104.—Do, 1892, 1904. 105.—Do, 1892, 1894, 1901. 106.—Do, 1892, 1901. 107.—Do, 1891, 1901. 108.—Jain inscription on sculptured pillar, 1891, 1901, 1904. 110.—Jain image inscription, 1891, 1892. 112.—Do, 1891. 113.—Do, 1889, 1891. 114.—Do, 1891. 115.—Do, 1891, 1904. 116.—Do, 1891. 117.—Do, 1891, 1892. 118.—Do, 1892. 119.—Jain inscription on a large slab, 1892. 120.—Jain image inscription, 1892. 121.—Do, 1891, 1892, 1900. 122.—Do, 1892, 1901. 123.—Do, 1877, 1880, 1892, 1904. 124.—Jain
inscription, 1889.

II—SOUTHERN INSCRIPTIONS:

966.—Junāgadīdh (now State Printing Press, Junāgadīdh) Jain (?) stone inscription, of the time of rājan mahākṣatrapa svāmī-Rudrasimha, 1876, 1895, 1908.

1345.—Udayagiri cave (Hāthigumpha) inscription of the Kalingā-dhipati Khāravela, 1825, 1837, 1877, 1880, 1885, 1895, 1898, 1910.

1346.—Udayagiri Jain cave (Svargapuragumphā) inscription, 1837, 1877, 1880, 1885.

ADDITIONS AND CORRECTIONS. I—NORTHERN INSCRIPTIONS.

LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS:


MATHURA MUSEUM JAIN INSCRIPTIONS:


LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS:


MATHURA MUSEUM INSCRIPTIONS:

LUCKNOW PROVINCIAL MUSEUM INSCRIPTIONS:

124a. (1390).—Jain (?) stone inscription, 1910, 1912. 959.—....

and read 'Rājgir (Son Bhāṇḍār) Jain' instead of 'Rājgir (Sonbhāṇḍār) Buddhist'.

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CHARIAR, T. DESIKA. Numismatics with special relation to South India. (QJMS, iii, 1913, pp. 1-11).

P. 6. Buddhism or Jainism had a strong hold in South India as the prevailing religious faith during the period of the currency of the Pallava coins at some period subsequent to that of Asoka.

P. 8. It is wrong to identify that last of the first line of Pandyan kings converted from Jainism to the Hindu faith.

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P. xviii. The Lichchhavis played an important part as an illustrious family ruling at Vaiśālī—the early history of Buddhism and Jainism.

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P. 2. The Jain faith was at first exclusively the State religion.


Pp. 3-12. Gangas: Foundation of the Ganga dynasty by two Jain princes of the Iksvāku (Solar) race—Help of the Jain āchārya Simhānandī. Jain traditions representing Chandragupta as ending his life at Śravaṇa Belgoḷa in Mysore—Gift made by the Ganga king Kōṅgānī-
mahādhirāja (Avinīta) to a Jain priest—Donation of the village of Badaneguppe to the Srivijaya Jain temple of the Talavana-nagara (Talakâd) by the minister of Akālavarma Prithuvi-Vallabh—The Jain Harivamsa composed by Jinasena in 783 A.D.—Jain immigrants in the Punnāta country in the 4th century B.C.—Harisena’s Brihatkathā-kośa composed in 931—Jinasena of the Brihat-Punnātha-saṅgha—Donation to a Jain priest the twelve hamlets of Biliūr for the Satyavākya—Jina temple of the Penne-Kaḍaṅga—A Jain priest of Śravaṇa Belgoḷa acquiring possession of Perggadūr—Sāsana of the basadi (or Jain temple) of Perggadūr. Nandīsvara, an island in the Jain cosmography Nandīsvara temple erected by the Jains in Delhi—Fifty-two Jain temples in the island of Nandīsvara—Trilokasāra and Nandīsvara-bhakti—Close connection between the Jains of Coorg and those of Śravaṇa Belgoḷa in Mysore—Śrīpur, a place where a Jain temple is said to have been erected in the Devarhli plates.

Pp. 13-16. Chaṅgālvās: Chaṅgālvās or Chaṅgāluvas, originally Jains—The Jain priests of the Hottage (or Pustaka)—gachchha claiming exclusive Jurisdiction over basadis at Panasoge and at Tale-Kāveri in Coorg—One of the basadis or Jain temples at Panasoge set up by Rāma endowed by the Ganga king Mārasiṁha, 961-974—Kopaṇa-tīrtha, a great sacred place of the Jains—Ganga-Rāja’s restoration of ruined Jain temples throughout Gangavādi.

Pp. 16-18. Koṅgālvās: The Koṅgālvās were Jains—Guṇasena-Paṇḍita, guru of Rājādhirāja-Koṅgālva and his mother Pochabbarasi—Restoration of a temple in 1390 by a Jain priest.


Pp. 73-100. Text as in the original.

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Descriptive account of the work Chitrakūṭadurjge Mahāvira-prasāda prāshasti, occurring in the list of Jain Mss. given in Prof. Kathavate’s report for the years 1891-95. This prāsāti of the temple of Mahāvira on the fort of Chitrakūṭa was composed by Śrī Chāritra-ratnagani. It was copied in Sam. 1508 in the Prajāpati cycle year.

The divine Vāsudeva in the opinion of Patanjali, is different from the Ksatriya Vāsudeva. (J.B.B.R.A.S., xxiii, 1914, Pp. 96-103):

P. 101. Pāṇini’s two aphorisms condensed into one by the Jain grammarian Śākaṭāyana—Hemachandra borrowed same.

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Pp. 110. The word Samsaraṇa in connection with the terrace (alinda) reminds one of the Samsaranas of the Jain Tirthāṅkaras
which are illustrated and considered in Dr. Hüttemann’s “Miniaturen zum Jinararita” (Baesler Archiv., iv. 2, 1913) and in Dr. Coomaraswamy’s “Notes on Jaina Art” (Journ. of the Indian Art and Industry, xvi, no. 127, 1914).

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Pp. 474-481. Points for and against the acceptance of the date of saka 380, A.D. 458, put forward in Lokavibhāga, a Digambara Jain work on cosmography, for a Pallava king Simhavarman.

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Pp. 15-36. Engraved on large stone tablets. The stones belonged originally to the three Jain temples, the remains of which stand in the fort at Belgaum, Bombay. Record that the temple was founded about A.D. 1200 by Bīchāna or Bīchirāja, an official of Raṭṭa prince Kārtavīrya IV, and was named Raṭṭa-Jinālaya, (“The Jain temple of the Raṭṭas”).

A.—Grant by Raṭṭa Prince Kārtavīrya IV, A.D. 1204. Given to Subhachandra, a disciple of Nemichandra, disciple of Maladhārideva & belonged to the Pustaka Gachchha, Desigaṇa, Kondakunda-anvaya, Mūlasangha, An assignment of land at Venugrāma i.e., Belgaum.


B.—Of the same time and date.

The Jain doctors Maladhārideva, Nemichandra and Subhachandra—Records grant of the village of Umbaravāṇi and certain lands for the benefit of the Raṭṭa-Jinālaya Jain sanctuary in Belgaum, dated A.D. 1204.
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Pp. 190-194. K. Mulgund inscription of the time of Krīṣṇa II—A.D. 902-903. Found at Mulgund, Dharwar district in a Jain temple. Some officers of the Rastrakuta king Krishnavallabha II granted fields for the Jain temple to a Jain teacher named Kanakasena of the Sena lineage, a disciple of Virasena who was disciple of Acharya Kumara-sena.

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P. 117, note 9. Prof. V. V. Sovani thinks that the word *Kāṭuka* might mean a sect of the Jains. According to Mr. Gupte a reference to the Jains in particular is not very clear.

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P. 5, n. 4. The Chālukyas, patrons of the Jains.

Pp. 6, 12. Śramaṇas, same as the Jains.

P. 48. Measurements of the villages of Pālaiyūr and Ārappār including Jain temples and the land enjoyed by the community of Jain teachers (*gaṇimurūṭtu*)—Paḷḷi, meaning a Jain temple.

P. 52, n. 2; 390, n. 2. *Pāḷlicchandam*, meaning a gift to a Jain temple.


Pp. 376, 388, 389n. Land belonging to the Digambara Jains—The Kṣhapaṇakas, same as the Digambaras.

Pp. 380, 387. The Ganga family obtaining increase through the might of the Jain teacher Simhanandi.

Pp. 381, 387. Identity of Amoghavāraṇa, the contemporary of Pri-thivīpati I, with the Rāṣṭrakūṭa king Amoghavāraṇa I (A.D. 814-15 to 876-78).

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P. 425. Entry of Jainism into Orissa within 100 years of the death of its founder Maḥāvīra.

P. 447. Jainism was more a philosophy than a religion of dissenting Hindus.

P. 452. Mauriya-kāla and Jainism—Jain books and inscriptions claim Chandragupta as a Jain Imperial ascetic.

181


P. 490. Reference to certain canonical text of the Jains out of use during the reign of the Mauryas.

P. 491. Acts done by Khāravela to promote the Jain faith.

P. 503. Khāravela, a Jain.

182


Reference to two Jain temples at Chandrāvati—Erection of a Śvetāmbara Jain temple on the site of the temple of Chandramādhava.

183


P. 334. Lokavibhāga, a Digambara Jain work in Sanskrit, treating of Jain cosmography—Its contents first delivered by the Arhat Vardhamāna—Its translation by the Riṣi Simha Sūri from Prākrit to Sanskrit—A copy of it made by Muni Sarvanandin in Pātalika in the Pānarāṣṭra—Date, the 22nd year of Simhavarmaṇ, the lord of Kānchī, and in 80 beyond 300 of the Śaka years.

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Jayaswal, K. P. A Note on the Hathi-Gumpha Inscription. (JBORS, iv, 1918, p. 96-98).

P. 97. Employment of the terms nisīḍhi and nisīḍhi by the Jains to denote ornamental tombs of their saints.

P. 98. Arhat-Nisidiya, a resting place for the Arhats or advanced saints of Jainism.
185

JAYASWAL, K. P. *Hathi-Gumpha inscription revised from the rock.* (JBORS, iv, 1918, p. 364-403).

P. 366. Presence of contrast of Jainism with Buddhism.

Existence of the images of the Jinas or Tirthaṅkaras as early as 460 B.C.

Worship by the Jains of the remains of their prophets and erection of monuments on the relics called *nishidī*.


P. 385. Usage of *nikās*, *nikāl* by the Jains of Upper India.

Pp. 385-386. Interpretation of the expression “Kalingan Jina”.

P. 388. *Bhadrabāhu-Charita*, a work on the history of Jainism.

P. 390. Jiva-Deva-Sri, a former king of Kalinga, was a patron of Jainism.

Amongst the Jains *Chakra* symbolises the spread or conquest of religion.

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NAHAR, P. C. *Jaina Inscriptions, containing index of places, glossary of names of Shrāvaka castes and gotras of Gachhas and Āchāryas with dates. Pt. I.* Calcutta, 1918 (Jaina Vividha Sāhitya Shastra Mālā, No. 8).

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I

167. Penukonda: (Kanarese). Slab placed by the side of the well in the Pārvanātha temple. Records that it is the tombstone of Nāgaya, the lay disciple of Jinabhūṣanabhaṭṭāraka-Deva.

II


203. Tādpatri (Kanarese) On the north-west corner of the prā-kāra of the Rāmeśvara temple, first stone. A Jain record of Udayāditya, son of Somideva and Kānchelādevi, in S. 1120 expired, Kālayukta. The donor resided at Tāṭipara Tādpatri Dr. Hultzsch suggests that the stone was probably transferred from some Jain building, of which no traces remain.

III


216. Vilappakkam (Tamil): On a slab lying in front of the Nāga-nāṭhesvara temple. A record in the 38th year of the Chola king Madiraikonda Parakesarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Arīṣṭanemipīḷarar of Tiruppāṉmalai i.e., Paṅchapāṇḍavamalai), the preceptor of the local Jains.

IV


308. Ukkāl Tamil): A record of the Chōla king Kō-Rājāraja-kesarivarman-alias Rājaṉādeva I, dated in this twenty fourth year. It deals with defaulters of land revenue in villages held by the Brāhmans, the Vaikkānaras and Jains in the Chōla, Pāṇḍya and Tondamaṇḍalam countries and authorizes the villagers to confiscate and sell the lands if taxes were unpaid for two full years.

383. Tirumalai: (Grantha and Tamil). On the top of the Tirumalai rock. A record in the 12th year of the Chōla king Ko-Parakeśarivarman, alias Uadayar-Rājendra-Choladeva I (conqueror of Jayasimha). The first part of the inscription describes his conquests. The second part records gift of money for lamp and offerings to a Jain temple on the hill by the wife of a merchant of Malliyūr in karaivali, a subdivision of Perumbāṇappādi. The Jain temple was evidently founded by Kuṇḍāvi, the king’s aunt, and was in the pallichchandam of Vaigāvūr, in Mugainādu, in Paṅgalanādu, Jayangoḍachōḷamaṇḍaḷam.

384. On a buried rock between the Gōpura and the painted cave. A record in the 12th year of the same Chola king. Gift of money for two lamps by Chinnava, evidently a Chōla princes and Pallava Queen.

P. 80. 385. Do. Do. On a buried rock in front of the Gōpura. A record in the 21st year of the Chōla king Korāja-Rājakesarivarman, alias Rāja-rājadeva I. Records that a certain Guṇaviramanivar built a sluice called after a Jain teacher Gaṇişekhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts.

[It is difficult to say who this Guṇavēra Munivar was. Tamil literary tradition speak of (1) Guṇasāgar who composed Yāpparungalagāri-gai whom the Abhidan attributes to S. 300; (2) Guṇabhadra, the teacher of Maṇḍalapurusa, the author of the Chūdāmani Nigantu who was the contemporary of the Raṣṭrakūta Krisṇa III; and (3) Guṇavēra Paṇḍita, the author of Neminātha and Vachchāṇandīmālai. The last of these was the contemporary of Tribhuvanavēra or Kulottunga III].

388. On the walls of a maṇṭapa at the base of Tirumalai rock. A record in the 12th year of Rājanārāyaṇa Sambuva-rāja, regarding the setting up of a Jain image (Arhan) by a lady of Ponnūr.

391. In a small shrine below the painted cave. Records that one Arishṭanemi āchārya of Kāḍaiottūr, a pupil of Paravādimalla of Tirumalai, caused the image of a Yakṣa to be made.

393-94. Doorway of the painted cave. A record of the king Viḍu-kāḍalagiya Perumāl (Vyāmuktaśravāṇojvala), the Adigaman of the
Chera race and Lord of Takaţa (Tagadūr). He was the son of Rāja-raja and descendant of Yavanika, king of Keraḷa or Ealini, king of Vanji. Records the repair of the images of a Yakṣa and Yakṣi, the presentation of a gong and the construction of a channel.

**VI**


631. Panchapāṇḍavamalai (near Arcot) also called Tīruppāṇmalai:

(Tamil) On a boulder. A record in the 50th year of the Pallava king Nandipottarasar, saying that the images of a Yakṣi named Ponniyakkiyar and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nārāyan, the son of Maruttuvar of Puţalālaimaṅgalam. Yakṣas and Yakṣis were guardian deities of Jain temples see Des. Cat. Sans. Mss. XVI. pp. 6367-8 for a work on their method of worship.

**VII**


Melpādi: This place, 6 miles north of Tiruvallam, figures in the Karkād plates of the Rāṣṭrakūṭa Kṛiṣṇa III as the place of his encampment in 959 and is thus ancient. According to tradition its ancient temple was Jain but made Śaivite by the Devāram saints.


Pp. 119-20. Arcot North Dist. Wandiwash tāluḵ. Vallimalai (near Tiruvallam): The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Vāḷḷi and God Subrahmaṇya of Tiruttanigai is of later origin.

710. Rock inscription in a Jain cave on the hill. A record of the Gaṅga king, Rājamalla (I), the son of Raṇavikrama, grandson of Śrīpuruṣā (725-776), and great-grandson of Śivamāra (I, 679-713 circa). Rājamalla was the excavator of the cave,

710 C. (Kanarese Grantha characters). On the same rock. The record of a Bāna king. Records the setting up of the image of Devasena, the pupil of Bhavānandin and the spiritual preceptor of the king. [The teacher Bhavānandin who figures here is apparently different from the author of the Bhavānanda, a treatise on Nyāya, to whom Dr. Hultsch refers in his Rep. Sans. Mss. No. 1631).

710 D. (Kanarese). On the same rock. Records the setting up of a Jain image, "by the Jain preceptor Aryanandin". The erection of the image in the above epigraph is also attributed to this saint.

710 E. (do), do. A damaged record.

P. 125. Arcot North District. Wandiwash tāluk.

742. Vedāl: (Tamil). A record in the fourteenth year of the Pallava king Nandi. Mentions Viḍāl and Viḍār-pal̓li (probably) the Jain temple at Viḍāl.

743. A damaged record. Mentions Mādevi Arindamaṅgalam also spelt Mādevirandamaṅgalam.

744. A record in the 14th year of the Chola king Rājakesarivarman. Mentions Kanakavira-Kuratti, a disciple of Kuṇakīrtti-bhattārar.

VIII


389. Singavaram: (Tamil). On a rock in the Tirunātharkunru. Records the nīsidika of Iḷaiyappadārar who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. (Archaic Vāṭṭeluttu). Records the nīsidika of Chandrānandī-āchārya who fasted for 57 days.

IX


407. Olakkūr: (Tamil). In Archaic characters of the Pallava or the early 'Ganga-Pallava' period. On a slab set up in the Brahman street in village Olakkūr: Records that the muchworn image at the top of the slab was caused to be cut by the king. The image itself,
perhaps, represents Pividiviviḍaṅga—Kurati. The inscription shows that Jainism was under royal support in the district. Nandivarman cut out, for example, a similar image at Pūchhapāṇḍavamalai near Arcot.

P. 179. Perumāṇḍūr: (A Jain centre in ancient period).

414. (Tamil). The shrine of Chandranātha. A record in the fourteenth year of the Chōla king Kulottuṅga-Choladēva (III?), granting land to the image of Yakṣi by Rājarāja Sambuvarāyan.


416. do. do. A record in the 15th year of the Chōla king Kulottunga-Choladeva (III?). Gift of land by Rājarāja-Sambuvarāyar.


Siṭṭāmūr (Siṭṭāmūr): important Jain centre in the Dist.


444. Shrine of Malainātha. Do. in the tenth year of Chola king Rājadhirājadeva. Gift of land.

445. Shrine of Malainātha. Mentions Kāḍavarkōnpāvai, the queen of a Chola king.

X


The Jain temple referred to in the following inscriptions were famous in mediaeval history as a stronghold of learning.

INSRIPTIONS IN TAMIL:


922. Do. in the 3rd year of Tribhuvanachakravartin Kōnerinmai-koṇḍān. Gift or land.

924. *Do.* in the 6th year of Tribhuvanachakravartin Konerinmai-konḍan.


925A. *Do.* in the 1st year of Kulottuṅga-Choladeva. Temple of Pārśvanādheśvāmi.

**XI**


P. 249. Arcot South Dist. Villupuram *tāluk.*

Villupuram: The ancient name of this place was Janaṇātha-chola-chaturvēdimangalam and it belonged to Tirumunaipādinādu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein.

**XII**


31. Chippigiri: The place is an important Jain centre and was first fortified by Bijjala Kalachurī of Kalchuri dynasty.

**XIII**


113. Kurugōdu: (Kanarese) In a ruined temple. Dated in the reign of the Vijayanagara king Virapratāpa-Sadāśivarāya-Mahārāya. Records in S. 1467, Visvāvaśu, Gift of land to the Jain temple by Rāmarājaya, elder brother of Aliya-Lingarājaya, and grandson of Rāmarāja Oḍeyar, for the merit of his father Mallarāja Oḍeyar.
INSCRIPTIONS IN KANARESE:


187. Kattebennur: (Kanarese). On the base of the column left of entrance into the Aṅjanēya temple in the same village. Records in Nandana, Phalguna, śu. di. 5, Monday, that a certain mason named Āloja brought materials from the ruined temple of Bhōgēśvara at Koṇḍadakaṭṭi which belonged to a Jaina-basti and built this temple for Ĥanumappa.


190. Kōgali: On the pedestal of the smaller Jina-image in the same basti. Registers in Paridhāvi, Chaitra, su. di. Chaturdāsi, Sunday, the construction of the image by a certain Obēyama-šēṭṭi, a lay pupil of Anantavirīyadeva.

192. In the basti. The Hoysala king Pratāpachakravartin Vira Rāmanāthadeva. Records in Yuvan gift of gold to the Jain temple of Chenna-Pārśva at Kogali.

193. Do. Do. on another pillar.

194. Do. The Western Chālukya king Trailokyamalla (Sōmēśvara I) Gift of land.

195. Do. The Western Chālukya king Ahavamalladeva (I or Taila II) refers in Ś. 914. Nandana, to a victory over the Chōla king.

196. Do. The Western Chālukya king Trailokyamalla (Sōmēśvara I. 1042-68) records in Ś. 977 Mānmatha, a gift by the Jain teacher Indrakīrti. The basti had been built by Durvinīta.

P. 291. Bellary Dist., Hadagalli tāluk.

237. Sōgi: On a fragment lying before Virappa's house in the same village. The Hoysala king Vishnuvardhana Vira-Ballāla seems to record in Kār̥ttika, ba. di. 5, Thursday, a gift of land to a Jaina Institution.
XV


384. Vijayanagar: (Inscription in Sanskrit). On a lamp pillar in front of the Ganagitti temple. A record of Harihara (II), dated Feb. 16, A.D. 1386; saying that Iruga, caused a temple of Kuṇḍu Jinanātha to be built at Vijayanagara which belonged to Kuntala Vishaya in Karnāṭa country. A Jain teacher Simhanandin and his apostolic pedigree is given in the inscription.

399. Do. of Devarāya II. dated S 1348. Records building of a chaityālaya to Pārśvanātha in the Pansupari street.

409. Vijayanagar: In the Jain Basti South of Hampi.

422. Vijayanagar: (Kanarese). On a rock near the Jain temple in the same village. Mentions in Isvara, Bukkayave, the queen of Vira-Harihararāya (Harihara II).

XVI


456. Rayadurg: (Kanarese). On the pedestal of the Rasasiddha images in the same village. Records the construction of a Nisidhi of 8 persons, some of these were Chandrabhūti of the Mūlasaṅgha and Chandrēndra, Bādayya and Timmaṇa of the Apaniya (i.e., Yāpaniya) sangha.

P. 317. Rayadurg taluk.

458. Rāyadurg: Kanarese (Sanskrit). On pedestal of a Jain image kept in the taluk office of the same village. A damaged record of the Vijayanagar king Harihara (I), dated S. 1277. Manmatha, Mārgāśira, Purnimā. Records that a Jain merchant named Bhōgarāja consecrated the image of Santānānta Jinēśvara. The merchant is said to have been a pupil of Māghanandivratin, the disciple of Amarākīrti of Mūla-Sangha and Kundakundānvaya.

XVII

P. 375. Chingleput Dist., Conjeeveram taluk.

451. Tamil and Grantha: A record of Irugappa, son of Dandanatha Vaichaya, dated Dundubhi year (S. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkara (II), the son of Harihara II. Dr. Hultzsch points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in S. 1307.

452. Grantha. do. A record in Prabhava year (1987-8), records that the maṇḍapa was built by the same General Irugappa at the instance of his preceptor Puspasena.

453. A record of Tribhuvanachakravartin Kulottunga-Choladeva, dated in his 21st year.

454. A record of Rājarājadeva dated in his 18th year.

455. A record of Vijayanagara king Kriṣṇadeva, dated in S 1440.


457. Tamil (verse). On a stone built into the platform in the same temple.

XVIII

P. 448. Chingleput Dist. Saidapet tāluk.

1056. Tiruvorriyur: (Tamil). A damaged record of the chola king Madiraikondha Parakesarivarman (Parantaka I 905-47), dated in his 26th year. Mentions a quarter of Tiruvorriyur called Sūraśulāmanipperunderu [Sūlāmani reminds one of the celebrated Jain work of that name by Tōlāmolitteva. It has been suggested that it was written in the reign of the Pandya king Jayanta, son of Māravarman Avanichulāmani and grandson of Kadunong (about A. D. 620). Tamil Studies p. 219).

XIX

P. 480. Chittoor Dist, Kālahasti tāluk.

64. Kālahasti: Tamil. A record in the 3rd year of the Chola king Tribhuvanachakravartin Kulottunga Choladeva (III). Records a grant by a daughter of the Ganga King Siyaganga of Kuvalalapura
(Kolar). The inscription is of value in literary history as Pavanandi, the author of Nannul, was in this chief's court. See No. 22 above.

**XX**

P. 539. Coimbatore Dist., Erode taluk.

190. Tingalur: (Tamil). In the Pushpanatha Jaina temple. A record in S. 967, fortieth year of the Koingu-Chola king Vikrama Chola Deva (A.D. 1004-45). Records the building of the mukhamantapa of the temple which is called Sandiravasadi. The king has the epithet Konattan.

P. 545. Coimbatore Dist., Erode taluk.


249. (Grantha and Tamil). The stone (commemorating the) niśidika of Pullappa, younger sister of Chāmunḍarāja, who might be the same as the minister of the two Ganga kings Mārasimha II and Rāchamalla II, who set up the Jain colossus at Śravana Belgola.

**XXI**


Muḍigondam: It was formerly a Jain centre.


**XXIa**


148. Dānavulapādu: (Sanskrit in Kanarese). On a pedestal in front of the Jain image in the ruined temple. Record of the Rāṣṭra-kūta king Nityavarsha. The king caused the pedestal to be made for bathing ceremony of a Jain saint named Śānti.
149. (Kanarese). Records the niṣidhi of a merchant of Penu- 
gonda, whose preceptor was the Jain teacher Kanakakīrtideva.

150. (Kanarese poetry & Sanskrit). Of the time of the Rāśhra-
kūta king Indra III (915-17). Records a praśasti of the Dandanāyaka 
Srīvijaya, who belonged to the Balikula and bore the title Anupam-
kavi.

INSCRIPTIONS IN KANARESE:

151. Records the niṣidhi of a Vaiśya woman from Penugonda.
152. Records the niṣidhi of a Jain teacher. Mentions Kumāri.
153. Sanskrit & Telugu. A damaged record dated in Ś. 1319, 
Īśvara. Seems to be the niṣidhi of a merchant.
155. Records the niṣidhi of a merchant from Penugonda and of 
his wife.

XXII

that an irrigation channel was restored under the orders or Mallappa-
Vodaya, son of Irugapa-Daṇnāyaka (Irugappa was evidently the Jain 
author & minister of Bukka II).

XXIII

P. 793. Guntūr Dist., Ongole tāluk.
397. Malliyapûndi: A grant of the Eastern Chāḻukyan king 
Ammarāja (II) issuing an order to the residents of the vishāya Kom-
manāṇdu and recording the gift of the village of Malliyapûndi to the 
Jain temple Kaṭakābharaṇa, constructed by Duggarāja. This temple 
was presided over by a Jain saint named Dhiradeva, disciple of Divā-
kara, first disciple of Jīnanandi of the Śrī Yāpuniya Saṅgha and 
of the Nandigachcha. The date of the grant was a certain Uttarāyaṇa 
which should have been after Ś. 867.

XXIV

P. 848. Kaṇara (outh) Dist,
2. A Copper plate recording a grant of land by a prince named Kinniga Bhūpāla for the purpose of maintaining the worship in a Jain temple, Ś. 1513 (A.D. 1591), Khara.

XXV

P. 850. Kanara (South) Dist., Coondapoor tāluk.
27. Basrūr: A record of Devarāya (II, 1422-49) in the same year relating gift of one Kolaga of paddy on every bullock load coming from other places to Basrūr for the benefit of the Jain basti, by the Chaṭṭis of Basrūr, etc.

P. 852. Kanara (South) Dist., Coondapoor tāluk.
62. Kōṭēśvara: Ecchappa is identical with the Jain chiel of Gair-sappa who married a daughter of the last Karkal king Bhairasu Udaiyar about 1560.

XXVI

P. 855. Kanara (South) Dist., Mangalore tāluk.

XXVII

Mudabidri formerly called Bidire or Vepupura or Vamśapura and belonged to the province of Tuludēṣā. The earliest inscription in it belongs to the Ālupa King Kulaśekhara, dated in A.D. 1205. The remaining belong to the Hoysala and Vijaynagar dynasties. The members of the local Jain dynasty called the chautars even now receive pension, and have got a ruined palace.

INSCRIPTIONS IN KANARESE:

104. Do. of the Vijaynagar king Prauṭha-Devarāya (II) in Ś. 1373. Refers to the building of a maṇṭapa.
105. Do. in the reign of the Vijaynagar king Virūpākṣa in Ś. 1394. Gift of land.
106. Do. in Ś. 1409. A gift of land.


110. *Do.* a list of merchants who built the second storey of the basti.

111. *Do.* the names of merchants who built the third storey of the basti.

112. *Do.* in praise of the Mahāmaṇḍalēśvara Śālva-Malla.

113. *Do.* five verses in praise of the Tīrthaṅkaras.


115. *Do.* Ś. 1493, a gift of land and mentions the Chautar family which had its seat at Mudabidri.


120. *Do.* records the death of a Jain teacher named Chandrakīrti and the building of the mañṭapa (i.e., the Nāyi basti) in his memory. A Chandrakīrti under the date A.D. 1605 is mentioned as one of the teachers of the Sarasvati gachcha and Balātkāragaṇa in the *Jaina Siddhanta Bhāskara.*

121. *Do.* On stones built into Jain tombs.


128. Kanara (South) Dist., Mudabidri tāluk.

Vēnur (Sanskrit). On the right side of the colossal statue of Gummata on the hill. Records in Ś. 1525, Sōbhakrit, the setting up of
the image of Bhujabalin (i.e., Gommaṭeśvara) by Timmarāja of the family of Chāmuṇḍa, at the instance of the family teacher Chārulkirti of Belgola.

133. Records that a merchant set up the mānąstambha, a big monolithic column in front of the bastī. From the fact that almost all of them are known as settārabastis it is inferred that the Jain merchants constructed them.

134. Tīrthaṅkarabasti—Sāntīśvarabasti. Records in ś. 1544, the gift of land.

135. Santeśvara basti. Records in ś. 1459, the construction of the 24 Tīrthankaras in the basti.

A record dated in ś. 1411; mentions a chief of Puñjalyarājya.

p. 868. Karkala (Sanskrit & Kanarese).


XXVIII


208. Karkala: (Sanskrit). Records in ś. 1353. Virodhikrit, the setting up of the image of Bāhubalin (Gummaṭeśvara) by Vīra-Pāṇḍya, son of Bhaïrava of the lunar race.

209-216. Chaturmukhabasti—Inscriptions in the sides of the colossal statue of Gommaṭa—Setting up of the image of Bāhubalin (Gommaṭeśvara) by Vīra-Pāṇḍya. Name of the image as Gommaṭa—Jinapati—Tīrthaṅkarabasti ś. 1397—Gift of money by Śrāvakas for the study of the Sāstras ś. 1501—Gururāyabasti ś. 1514—Hirēnēnūśvarabasti—Gurugalabasti ś. 1379—Sāntināthhabasti ś. 1256.

XXIX

P. 876. Kanara (South) District, Uppinangādi tāluk.

300. Kadaba: A copper plate grant of the Rāṣṭrakūṭa king Prabhātavarsa (Govinda III) made at the request of a Gaṅga chief Chāgirāja to a Jain Sage Arkākirti, disciple of Vijayakirti.

XXX

P. 877. Kistna Dist., Bandar tāluk.

XXXI

P. 896. Kistna District, Gudivāda tāluk.
Gudivāda: a place containing Buddhistic and Jain antiquities.

XXXII

P. 907. Kistna Dist., Tanuku tāluk.
349. Kalachumbaru: A copper plate grant of Amma II., called also Vijāyāditya VI., recording the grant of the village Kalachumbaru in the Attiliṇāṇḍu province to a Jain teacher named Arhanandin of the Valahāri-Gaṇa and Aḍḍakali Gachcha for repairing the dining hall of a Jain temple called Sarvalokāśraya Jinabhavana. The grant was made at the instance of chāmekāmbā of the Paṭṭavardhīka lineage, a pupil of Arhanandin.

XXXIII

452. Śrīśailam: (Sanskrit). Record of S. 1433. Liṅga, the son of Śanta, who was evidently a Vīraśaiva, one of his pious acts being the beheading of the Jains.

XXXIV

P. 987. Madras Dist.
324. (Kanarese). On the base of Śāntināthadeva image of the temple Yeṛaga Jinālaya, founded by the Mahāpradhāna Brahadavāna.
325. (Kanarese and Sanskrit). On the base of a Jain image. Records that King Sālvadeva got an image of Śānti Jina made according to rule and set it up.
XXXV

P. 993. Madura Dist., Madura tāluk.


39. Kīḷakkuṭḍi: In the natural cave called Settippodavu near this village are Jain images and beds described in Ep. Rep. 1910. On the pedestal of one of the Jain images in cave Settippodavu. The image was cut at the instance of Guṇasenapprīyaḍigal, the pupil of Varttamāṇava Panditar who was the pupil of Guṇasenadeva.

40. On the pedestal of another Jain image on the hill. The image was cut at the instance of a pupil of Guṇasenadeva who was in charge of this palla (Kurandi-Tirikkāṭṭambalḷi Venbunādu.)

41. Do, do, in the same place. A damaged record. Mentions Guṇasenadeva who presided over this palla.

42. Below the Jain image cut on the boulder outside the cavern. Abinandan Bhaṭṭāra caused this image to be cut. It also refers to Kuraṇḍī Tirukkāṭṭambalḷi.


98. (Vaṭṭeluttu). On the same boulder below a Jain figure. Kanakavir Periadigal, a disciple of Guṇasenadeva who was a disciple of Kuraṇḍī-Atta-upavāsī-Bhaṭṭāra of Venbūnāḍu, caused this images to be cut in the name of the inhabitants of Kuyūrkuḍi (Modern Kīḷakkuḍi).

100. (do.) In the same place. Records that Māganandis, a disciple of Kuraṇḍi Ashta-upavāsī, caused this image to be cut in the name of the inhabitants of the district.
Pechchi-paljam: The findings in this place are akin to those at Koñgar-Puliyangulam, Kilakkudi etc. Foundation of ruined buildings and Jain relics are still to be seen here. There is a large courtyard in front of a rock which "bears a row of Jain sculptures all facing east. Five of these are standing naked figures. The following inscriptions have been copied:

101. (Vaṭṭeluttu) Below a Jain figure. Records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

102. Do, In the same place. Records that the image was caused to be cut on behalf of a certain Āchchān Śripālan, nephew of Anattavan. Māsenān, a disciple of Guṇasenadeva who was in charge of this palli.

103. Do. Do, by Kaṇṭan Porpaṭṭan of Śirukadaippuram, a pupil of Guṇasenadeva.

104. Do. Do, on behalf of Velān Sadaiyān a Shepherd of Pārūr in Milalai-Kūrram by his wife.

105. Do. Do, by Kanakanandi, a servant of Tirukkurandi of Venbunādu.

106. Do, on behalf of his younger brother by Araiyaṅgāvīdi, pupil of Guṇasenadeva, who was in charge of this pallī.

XXXVI


120-129. Alagarkōvil: (Brahmi). On the roof of the cavern called Pañchapaṅḍavar-paḍukkai. The inscriptions are neither Pāli nor Dravidian and are difficult of interpretation. The numerous Jaina figures and beds and the Brāhmi records in the caverns once occupied by the Buddhists, were in a subsequent period appropriated by the Jaina ascetics.

130. Karungālakkudi: (Brāhmi). Not read.

131. (Vaṭṭeluttu). Below the pedestal of a Jaina image. Records that this image was caused to be made by the glorious Ajjanandi.

134. Kilavālavu: (Vaṭṭeluttu). On a boulder of the Pañchapaṅḍavamalai near Melūr. Records that a certain Śāṅgaran Śīrivallavam caused an image to be cut on the rock and gave thirty sheep for a
lamp and endowment for daily offering. They are remnants of a Jain temple or hermitage as at Settippodavu and Pechchippallam.

XXXVII


228-235. Aivarmalai. (Vaṭṭeluttu and Tamil). Below the image cut out near Aiyamhālaiyam. Mention Ajjanandi (No. 692), Indrasena (No. 694) and Mallisenappiriyar (No. 697).

236-239. Vaṭṭeluttu. Above the natural cave in the same place. Mention Pārśvapaḍāra (No. 700), Puvvaṇandukkuratti, the female pupil of Pattinikurattiyār of Perumbattiyūr (No. 701) and Ayiraimalai (No. 702).

242. Do. do. Records in S. 792 and eighth year of the Pandyā king Varaguna that Sāntiyāraguravar, pupil of Kuṇāvīrakkuravaḍīgal, renewed the images of Pārśvapaḍārar at Tiruvāyirai and the Yakshis.

XXXVIII

P. 1036. Madura Dist., Periyakulam tāluk.

368. Uttamāpāḷaiyam: (Vaṭṭeluttu). Above the first three images first row, on the Karuppanṇasāmi rock. A damaged record of the Pandyā king Saḍāiyamāran, dated 20th year.

369-377. Do. Below the same images. Mention Veṇbaikuḍi-nādu (No. 723), Arattanēmipperiyār, pupil of Attopavāṣigal (No. 725), Sengudi-nādu (No. 728 & 751) and Ajjanandi (No. 729).

XXXIX

P. 1038. Madura Dist., Tirumangalam tāluk.


393. Madura Dist., Tirumangalam tāluk.

Kuppāḷnattam: (Vaṭṭeluttu). On rock near the Jaina images on the hill. Damaged record, referring to the cutting of the images.
XL

P. 1161. Rāmnād Dist., Aruppukkōṭṭai tāluk.

17. Kōvilaṅgulam: (Tamil). On the west and south bases of the Ambalappasvāmi temple. A record in the forty-eighth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōjadēva (I?) A golden vimāna with a maṇṭapa to Mukkuḍaiyār was constructed by 25 Jains at Kumbanur in Seṅgāṭṭirukkai a subdivision of Veṅbu-valanādu. Two copper images of “the god of the three umbrellas” and Yakshi were also presented. It is also stated that land for a temple site and a watershed for the use of Jain devotees were given. Unique literary style.

P. 1163. Paḷḷimaḍam: This place, called in inscription Tiruchchuliyal Paḷḷimaḍai, was a devadāna village in Parutikkudinādu.

30. (Tamil, Vaṭṭeluttu). On the north base of the Kalānātha-svāmin temple. Records gift of 50 sheep by Sattāṅgāri for a lamp to the temple of Tirukkāṭtambalḷideva at Kuṟaṇḍi in Veṅbuṇādu. Kuṟaṇḍi was evidently a very important Jain centre in the south of the peninsula. See Md. 99. 100 and 105.

XLI

P. 1196. Rāmnād Dist., Tiruvādānai tāluk.

279. Hanumantagudi: (Tamil). On stones lying in front of the Maḷavanātha (Jaina) temple. A fragment of record in S. 1455, expired, of the Vijayanagara king whose name is lost. One of them mentions Jīnendramāṅgalam alias Kuṟuvāṭīmidevi... in Muttōoru-kuṟṟam and Aṇjukōṭṭai in the same Kuṟṟam.

XLII


Dharmapuri: Known in the 9th cent. as Tagaḍūr. It was a famous city with rich temples, pleasure-gardens and high enclosure walls, a centre of Jainism and Saivism. The still attractive temple of Mallikārjuna, the Jain sculptures in the Rāmakka tank and Adhamaṇ-
kōṭṭai and the archaic epigraphs show its importance in antiquity in the age of the Chēra kings. Till about 931 A.D. it was the capital of the Noḷambas.

74. (Kanarese). On the four faces of a pillar built into the floor of the maṇṭapa in front of the Mallikārjuna temple. A record of king Mahēndrādhīrāja-Noḷamba in Ś. 815, Paridhāvin. Records a grant to a Jain basadi by a certain Nidhiyaṇa and Chāṇḍiyaṇa. The former received from the king the village of Mūlapalḷi which he made over to Kanakasēna Siddhānta Bhaṭāra, pupil of Vinayasaṇa Siddhānta Bhaṭāra of the Pogariyagaṇa with the Sēnānvaya, Mūlasaṅga etc. for the repairs of the basti.

75-76. Do. A record of the Pallava king grants to the same basaḍi.

81. Do. On four sides of a broken pillar lying in the Māriyamman temple in the fort. A record of the Pallava Mahēndra Nolamba, dated in Ś. 800, Vilambin, apparently making grant to a Jain temple. [It was the Mahēndra who conquered Mahābali Bāṇa Rāya about A.D. 890 and gave his name Mahēndramāṅgalam to Adhamankōṭṭai.]

XLIII


142. Tirunāgēsvaram (Anākkuḍi): Tamil. On a pillar lying in a maṇṭapa at the end of the street in front of the Nāganāthasvāmi temple. A record in the second year of the Chōla king Rājakēsari-varman. Records gift of vārāvaikal (?) collected by the perunagarattar of Kumāramārttanḍapuram (hamlet of Tirunāgēsvaram) for the renovation of the Gōpura and the tiruchchurailai called Kumaramarttandam in the Milāduḍaiyār palli (temple) of that village, which is stated to have been situated in Tinkarai-Tiraimūr-nāḍu. [The Chōla king was evidently Āditya I. The name Milāduḍaiyār palli, again, suggests a Jain shrine. This, together with the Jain images round the shrine of the goddess in the Nāganāthasvāmi temple, shows that this place must have been an early Jain centre. Again Milāduḍaiyār is another name for saint Meypporunāyanār and if we suppose that the pali was a school or maṇṭha built in his honour, the present epigraph can be said to give a clue to his date, i.e., that he was prior to Āditya I,
He was connected with the Chédi chief of Kílyír (S. Arcot Dist). see also S. 1. 1. Vol. II., P. 166, for a reference to the saint."


Tiruvalanjulí. The local temple is well-known for its delicately chiselled stone work. Some of the figures are Jain. See Tanj. Gazr. Vol. I, p. 223 for details. The place was so called because the Kávéri was prevented from submerging into the nether world by the self-sacrifice of Varaganda muni.

XLIV


1003. Marutturakkudi: (Tamil). Airávatéśvar temple. A record in the sixteenth year of the Chóla king Tribhuvanachakravartin Śrí-Kulóttunga-Chóladéva (III). Records gift of land. Mentions Śiva-pádaśekharanallúr, which was a mél-véttappéru and refers to two Jain temples (pálli) at Jananátha puram called Chédlíkulamáñikkappérrumbálí and Gaṅgarulasundarápperumbali.

XLV

P. 1399. Tanjore Dist. Tanjore táluk.

Sendalai (or Mannársamudram): The ancient name of this place was Chandralékhai-chaturvédimagalam. It was in the district of Arákattú-Kúrrám.

1293. (Tamil). On a stone built into the wall of the outer gópurā of the Sundaréśvara temple, left of entrance. A fragmentary record twelfth year of the Chóla king Parákésarivarman. Mentions Kanakasaññabhattára, probably a Jain. See Md. 42.

XLVI


Tirutturaippúndí: (Tamil). Marundíśvara temple. Registers grant of land and a tank by the residents of the devadána village of Sáttamángalám and those living in the Pállíchchándam (i.e., property of Jain temple) portion of the same village.
XLVII

P. 1515. Trichinopoly Dist., Kulittalai tāluk.  
Palaiyasaṅgaḍam: A hamlet of Mahādānapuram containing some Jain remains.

XLVIII

P. 1623. Pudukkottai State.  
Ammāsatram: At the entrance of the natural cave east of the rock known as Aḻuruṭṭimalai. A Tamil record of Tribhuvana-chakravartin Sundara Pāṇḍya, mentioning one Dharmadeva Āchārya, the pupil of Kanakachandra Paṇḍita (who was evidently a Jain teacher).

XLIX

2. Bhogapuram: (Telugu and Sanskrit). On a slab in the village. Records in S. 1109, 11th year of the eastern Gāṅga king Anantavarma-dēva that the merchant Kaṇṭamānāyaka constructed the Jain temple called Rājarāja Jīnālaya at Bhōgapura and gave two putris of land to that temple with the consent of the Dēśi-Raṭṭadlu (i.e., the villagers who belonged to the mercantile class)

L

P. 1672. Vizagapatam Dist., Sṛungavarapukōta tāluk.  

LI

P. 1696. Travancore State.  
2. Chūtarāi: In the Tiruchchāṇattumalai (i.e., the mountain of the Chāraṇas, Sramanas or Jains), later on the centre of a Bhagavati
temple. A record in Tamil language and Vaṭṭeluttu character belonging to the 28th year of the reign of Vikramāditya Varaguṇa, saying that Guṇandāngi Kurattigal, the disciple of Ariṭṭanēmi Bhatāra of Pērayakkudi, gave some golden ornaments to the Goddess.

P. 1705. Travancore State.


188


P. 223. No. 91. On pillar in the maṇḍapa in a street at Tirunagesvaram. Gift to meet the cost of repair of the gopura of Milāḍū-.daiyārpaḷḷi, a Jain temple.


189

BARNETT, L. D. Hulgur Inscription of the reigns of Jayasimha II (Saka 960) and the Yadava Kanhara. (EI, xvi, 1921-1922, pp. 332-337)

P. 333. Of the two records noticed, the first one has a reference to Mahāsāṃanta Mārāsingadēva, an ornament of the Jinas' Church, and his wife Nayibbavasi, a restorer of the Jain religion. The second record reports a donation by Tipparasa in the 9th year of the reign of Yādava Kanhara.
190

Barnett L. D. *Two Jain Inscriptions of Mulgund and Lakšmeshwar* (EI. xvi, 1921-22, pp. 52-66)


B.—Lakšmesvar Inscription of the Reign of Vikramāditya VI, A.D. 1081.

They refer to the same lineage of Jain Gurus, and have two important verses in common; their mention of the standard grammars of their day.

191


P. 3. Aiyai, a female ascetic of the Jain or Buddha creed. Guna-virakkurav-Adigal, a Jain teacher.

192


Inscriptions found on the pedestal of Jain images and yantras in the Jain temples of Calcutta, Belgachia, Bāli, Uttarpara and Hooghly; with a short history of the Jains in Bengal proving the priority of the Digambara Jains to that of the Śvetāmbaras; the Sarāks or the ancient Shrawakas.

193


General:

Bastis and other objects on the Chikka-beṭṭa, also known as

Names of objects and hills: Kūge Brahmādeva pillar, Mahānavami-maṇḍapa, Bharatēvara, Iruve Brahmādeva temple, Kanchinadone, Lakkī done, Bhadrabāhu cave, Chāmuṇḍarāya’s Rock.

OBJECTS OF INTEREST ON THE DOḌDA-BEṬṬA
ALSO KNOWN AS VINDHYAGIRI OR INDRAGIRI:


TEMPLES AND OTHER OBJECTS
OF INTEREST AT THE VILLAGE ITSELF:
Bhaṇḍārī-basti, Akkana-basti, Siddhānta basti, Dānasāle-basti, Kālamma temple, Nagaraj-Jinālaya, Mangāyi-basti, Jaina maṭha or monastery, Kalyāṇi, Jakki-kaṭṭe, Chennaṇḍa’s pond.

TEMPLES, ETC., IN THE NEIGHBOURING VILLAGES:
Jinanāṭhapura, Hale-Belgola, Sāṇchalli.

INSCRIPTIONS:
The Bhadrabāhu tradition—Inscriptions assignable to specific dynasties of kings: Gangas, Rāṣṭrakūṭas, Chālukyas, Hoysalas, Vijaynagar, Mysore, Kadambas, Nolambas or Pallavas, Chōlas, Chāṅgāḷvas, Niḍugal, Nuggesthāli, Epitaphs, Records of pilgrims, Grants by private individuals, succession lists of Jain gurus, Other inscriptions.

Text of the inscriptions in Roman characters—Translations of the Inscriptions—Text of the Inscriptions in Kannada characters—Corrigenda—Index.

There are 77 illustrations of interesting objects.

194

Pp. 12-42. Hathigumpha inscription, a document of primary importance—One of the oldest lithic records of India containing information about important historical events. Its reading and interpretation is still far from being satisfactory. Its dating in the Maurya era—it is devoted to acts done by Kharavela to promote the Jain faith—restoration of Jain temple etc.

**195 (1)**


P. 17. Suicide of two Jain teachers named Ilaiya Padārar and Chandranandi-āchārya recorded in inscriptions on rock near Singavaram.

Pp. 37-39, 42, 50. STONE INSCRIPTIONS COPIED IN 1904:

(33). Inscription in Kanarese at Kogali of king Rāmnātha of the Hoysala dynasty dated in Yuvan, records gift of gold to the temple of Chenna Pārśva at Kogali.

(34). The same dated in Dhatri.

(35). Do, of Trailokyamalla of the W. Chalukya dynasty, records gift of land.

(36) Do, of Āhavamalladeva of the same dynasty dated in Śaka 914, Nandana, refers to a victory over the Chola king.

(37). Do, of Trailokyamalla of the same dynasty dated in Śaka 977, Mānnatha, records gift by the Jain teacher Indrakīrti.

(69). Do, at Malugode of Sadāśivarāya of Vijnagar dated in Śaka 146 (1) Viśvavasu, records gift of land to the Jain temple by Rāmarājya.

(98). Do, at Bagali of Tribhuvanamalla of the same dynasty dated in Chālukya Vikrama year 39, Jaya; records gift to the Brahma-Jinālaya, etc.
(238). *Do*, in Tamil at Singavaram of Sadāśivadeva of the same
dynasty, records *niśidhika* of Ilaiya-padarar.

(239). *Do*, in Vatteluttu at the same place of the same king not
dated, records *niśidhika* of Chandranandi Āchārya.

195 (II)

*Report, Do*, 1904-05.

P. 4. Madura district, Anaimalai hill.
Nine Jain sculptures cut in relief.

P. 15. STONE INSCRIPTIONS COPIED IN 1904.

(367). Inscription in Tamil at Ammāsatram of Sundara-Pāṇḍadeva of the Pāṇḍya dynasty mentions Dharmadeva-āchārya.

(368). *Do*, at Sittanavāsāl — — — records certain erec-
tions near the Jain temple at the place.

P. 40. STONE INSCRIPTIONS COPIED IN 1905:

(67-74). At Anaimalai, near Madura, inscriptions in Vatteluttu &
Tamil, mention Narasimhamangalam, Ajjanandi, etc.

195 (III)

*Progress Report of the Assistant Archeological Superintendent for Epigraphy, Southern Circle, 1907-08.*

STONE INSCRIPTIONS COPIED IN 1907:

P. 12. (65). Inscription in Tamil on a rock at Triumalai near
Polur.

Of Rāṣṭrākūṭa king Śrī Kannaradeva dated in the 19th
year, records gift of a lamp to the *Yakṣa* on the Tirumalai at Vaigavur
by a servant of Gaṅgamadevi, queen of Kannaradeva-Pridigāṅgarayar.

(66). *Do*, at the same place of Chola king [Para]kesarivarman,
(adigal) daily in the *palli* on the Tirumalai at Vaigavur in Pangala-
nadu, a subdivision of Palagunra-kottam.

P. 36. (392). *Do*, on the south wall of the *maṇḍapa* in front of
the central shrine in the Airāvatesvara temple at Maruttuvakkudi of
the Chola king Kulottuṅgacholadeva, dated in the 16th year, records gift of land. Reference to two Jain temples at Jananathapuram, called Chedikulamanikkapperumballi and Gaṅgakula-sundarapperumballi.

P. 37. (408). Do, on stones lying in front of the Mālavanātha (Jain) temple at Hanumantagudi of a Vijayanagara king dated in Śaka 1455 expired. One of them mentions Jinendramaṅgalam alias Kuruvedimidi in Mutturru-kurram and Anjukottai in the same kurram.

(501). Do, in Kanarese. On a rock near the Jain temples at Vijayanagara of some Vijayanagara kings dated in Īśvara, mentions Bukkayave, the queen of Vira-Harihararāya (Harihara II?).

P. 58. Cavern at Virasikhamani, Tinnevelly district. Reference to figures called Pāṇḍavas, probably Jain.

P. 74. The Chola inscription, dated in the 4th year of Parakesarivarman, registers an endowment for feeding two Jain devotees (adigal) in the temple (palli) on the hill at Tirumalai near Polur, North Arcot district. It shows that the Jain settlement on the hill is older than the time of the Chola king Rājarāja I.

195 (IV)

Report, Do, 1908-09.


INSCRIPTIONS COPIED IN 1908:

P. 14. (82). Inscription in Tamil, on a boulder near the cave Andar-madam on a hill at Vedal of the Pallava king Nandi. Dated in the 14th year, mentions Vidal and Vidarpalli (probably) “The Jain temple (palli) at Vidal”.

(83). Do, do, mentions Mādevi-Arandamaṅgalam also spelt Mādevirandamaṅgalam.

(84). Do, on a second boulder in front of the same cave, of the Chola king Rājākesarivarman dated in the 14th year, mentions Kanakavirakurattti, a disciple of Guṇakirttibhāṭarar; also refers to Vidal (alias) Mādevi-Arandamaṅgalam in Singapura-nādu.
P. 37. (330). Do, in Vatteluttu, on the pedestal of one of the images on the hill at Kongar-Puliyangulam, records that the image was cut at the instance of Guṇāsenappperiyadigal, the pupil of Varttamanava-Panditar who was the pupil of Guṇāsenadeva presiding over Knrandi-Itirukkattamballi in Vanbauradu.

P. 38. (331). Do, on the pedestal of a Jain image on the hill at Kongar-Puliyangulam. It records that the image was cut at the instance of a pupil of Guṇāsenadeva who was in charge of this palli.

(332). Do, on the pedestal of a Jain image in the same place. Mentions Guṇāsenadeva who presided over this palli.

STONE INSCRIPTIONS COPIED IN 1909:

P. 66. (105). Inscriptions in Vatteluttu, on a rock near the Jain image on the hill at Kuppālnattam, refers to the cutting of the images.

CAVERNS AND CAVES OF SOUTHERN INDIA:

Pp. 68-75. Six caverns already known—Three new in the Madura district—Panchapandava beds in the caverns at Tiruparankunram—Other antiquities on the hill—Jain sculptures—Cavern at Alagarmalai—The Jain teacher Ajjanandi, in the cavern—Madura and Tinnevelley districts particularly rich in such ancient monuments—Their Buddhist origin—Jain figures in the natural cave at Kuppālnattam—Other Jain sculptures and inscriptions—Jain hermitage at Kongar-Puliyangulam—Another at Vedal—Used for retirement or shelter during the rainy season—A Pallava rock-cut temple at Pallavaram—Another on the hill at Tirukkalukknaram—Pandya cave-temples at Tiruparankunram and Anaimalai—Kunnakkudi rock-cut temples, perhaps also of Pandya origin—Two Chera monolithic caves—Undavilli cave temples—One of them known as Anantasayanagudi—A Reddi record of the 14th century on the wall of the kitchen—Undavilli caves similar in style to those at Udayagiri and Khandagiri in Orissa—Might have come into existence in the Andhra period.

P. 78. Reference to a Jain hermitage at Vedal—Nandi of the Vedal inscription is identical with Nandivarman Pallavamalla.

P. 103. The revival of the Śaiva religion and the consequent disappearance of the Jain and Buddhist influence in Southern India, is
known to have commenced with the flourishing of the Śaiva saints Appar, Trujñānasambandar and Śirūntondā Nayanār, about the beginning of the 7th century A.D.

P. 107. Reference in the Maliyapundi grant of Amma II of a gift to a Jain temple built by Durgarāja, a descendant of Pāṇḍarāṅga

P. 109. Amma II, Vijayaditya (945-970 A.D.), a patron of the Jain religion—The importance of his Masulipatam grant consists in its being a gift to two Jain temples at Bezvada.

195 (V)


P. 4. A slab with Jain figures near the Post Office at Kollegal-Sravana-Belgola, an important and ancient Jain centre in Southern India.

PROTECTED OR CONSERVED MONUMENTS:

(b). Jain statues and rock-inscriptions both inside and outside the Settiippodavu cave on the western slope of the Ummanamalai hill, east of Kilakkudi village (Madura tāluq).
(c). The Paṅchapāṇḍava beds, Jain statues and the Brahmī and Vatteluttu inscriptions in the Paṅchapāṇḍavamalai near Kilavalavu (Melur tāluq).

STONE INSCRIPTIONS COPIED IN 1910:

(61). Do, on a boulder on the same hill, below a Jain figure, records that Kanakavira-Periyadigal, disciple of Gunasenadeva, caused this image to be cut in the name of the residents of Kuyirkundi.
(62). Do. at the same place, records that Maganandi, disciple of Kurandi Aṣṭauapavāsī, caused this image to be cut in the name of the inhabitants of the district.
(63). Do, below the Jain figure, cut on the boulder outside the Settippodavu cavern, on the Ummanamalai hill near Kilakkudi, records that Abinandan-Bhatara (II), [pupil of] Arimandala-Bhatāra, caused this image to be cut.

(64). Do, at a spot called Pechchi-pallam on the same hill; below a Jain figure, records that Gunamatiyar, mother of Ajjanandi, caused this image to be cut.

(65). Do, at the same place, records that the image was caused to be cut on behalf of a certain Achchan Sripalan, nephew of Anattavan Masenan, a disciple of Gunasenadeva who was in charge of this palli.

(66). Do, at the same place, records that the image was caused to be cut by Kandan Porppattan of Sirukadaippuram, pupil of Gunasenadeva who was in charge of this palli.

(67). Do, at the same place, records that the image was caused to be cut on behalf of Velan Sadaiyan, a shepherd of Parur in Milalakurram, by his wife.

(68). Do, at the same place, records that the image was caused to be cut by Kanaka[na]ndi, a servant of Tirukkurandi of Venbunadu.

(69). Do, at the same place, records that the image was caused to be made on behalf of his younger brother by Ariyangavidi, pupil of Gunasenadeva who was in charge of this palli.

Pp. 72-73. PHOTOGRAPHS:

(26). At Bezvada, a pillar in the local museum surmounted by a triple umbrella with standing figures of Jain tirthanakaras on its four sides.

(56). At Kollegal, a slab with Jain figures near the Post Office.
At Kilakkudi: (68). Rock-cut Jain images in the cavern called Settipodavu.

(69). Another Jain image outside the same cavern.

(70). Horse and rider in front of the Ayyanar temple at the foot of the Ummanamalai hill.
(71). Earthen horses in front of the same temple.
(72). Rock-cut Jain images near Pechchi-pallam on the same hill.
(73). Do. Do.
At Muttuppatti: (74). Rock-cut Jain images on the hill.
(75). Another Jain image lying in the same place.

P. 75. DRAWINGS:
(53). Kilakkudi: Sculpture in the Settippodavu cavern, on the hill; Probable age: 8th (?) century A.D.

Pp. 76-80. Caverns and Jain images at Kongar-Poliyangulam on the border of the Madura tāluq.

Jain images at Muttuppatti, a hamlet of Vadapalangy in the Madura district.

The natural cave called Settippodavu in the hollow of the Ummamalai hill was either a Jain temple or hermitage (palli) presided over by the teacher Gnapasenapperadigal—Figures of Jain ascetics in the siddhāsana posture with their attendant deities—A Jain image seated on a high pedestal—Existence of Jain images and Vaṭṭeluttu inscriptions on the top of the hill at a spot known as Pechchipallam.

Row of six Jain figures near Kilavalavu, six miles from Melur.

Existence of Jain figures and beds together with Brahmi records in one and the same cavern is an indication of the cavern being occupied by the Buddhists and its subsequent appropriation by the Jains. An early Jain record of the Pallava period.

P. 111. Jain temple called Nakhara-Jinālaya at Mudigondam.

195 (VI)


P. 5. Jain images photographed at Dharmapuri and Adhamankottai (surnamed Mahendramangalam)—The Jain image in the centre of the village of Villivakkam near Madras, a rare object of historical interest.

P. 7. Stone beds and a faint sketch of a Jain image on one of the hillocks adjoining Amur, Tirukoilur tāluq, South Arcot district.
PHOTOGRAPHS:
No. 104—A slab with two squatting Jain figures on the road to old Dharmapuri, Dharmapuri.
No. 108—A Jain figure in front of the Bhairava temple, Adhamankottai.
Nos. 114, 115—Epitaphs of Sántisena and Nandisena of about the 9th century A.D., Sravana Belgola.
No. 116—A Jain image in the middle of the village, Villivakkam.
P. 58. Rājamalla, grandson of the Gaṅga king Śrīpuruṣa, is known by the record at Vallimalai to have founded a Jain shrine on the hill near that village.
P. 64. Flourishing side by side of Jain and Saiva creeds at Dharmapuri, Salem district—Jain sculptures on the way to Rāmakkā tank and at Adhamankottai (not far from Dharmapuri.)

195 (VII)

Report, do, 1911-12.
P. 7. Jain origin of the big stone images round the shrine of the goddess in the Naganathasvamin temple at Tirunagesvaram.
P. 40. STONE INSCRIPTIONS COPIED in 1911:
(500). Inscription in Tamil, on the west base of Chandraprabha-tirtha-basti at Kellasur of king Udaiyar Sri Chola-Gangadeva, dated in the 14th year.
P. 45. (562). In Vaṭṭelutu, below the pedestal of a Jain image on a rock to the left of the cavern in the Panchapandavarkuttu hill near Karungalakkudi. Records that this image was caused to be made by the glorious Ajjanandi.
P. 50. STONE INSCRIPTIONS COPIED IN 1912.
No. 47. Inscription in Hindi on the pedestal of a mutilated Jain image preserved in the Virabhadra temple in the village of Lakkavara-pukota, dated in Sam. 1548, refers to the image (?) of Bhattāraka Jinachandra of Mūla sangha.
P. 55. PHOTOGRAPHS.
No. 165. Jain image in the tāluq office, Heggadadevankote.
P. 57. Image of a seated Jain saint on a sculptured pedestal on a rock to the left of the cavern on the hill called Paṅchāpāṇḍavār kuttu near Karungalakkudi.
Use of natural caverns as temporary rest-houses or places of monastic learning or worship by Jain mendicants.

Natural caverns used not only by Jain saints but also by laymen twelve hundred years ago.

P. 62. Probable existence of a Jain temple at Tirunagesvaram.

P. 78. Irugapa-Dannayaka of the Parnapalle inscription, identical with Iruga or Irugapa-Dandanātha, the Jain minister of Bukka II.

P. 79. Saluva king Bijjala and his observance of the rules prescribed by Jina—Identity of this Bijjala with the Kalachurya Bijjala, a follower of the Jain faith.

195 (VIII)


P. 67. STONE INSCRIPTIONS COPIED IN 1912:

(620). Inscription in Kanarese. On a stone at Biliur of the Western Gaṅga king Satyavākya Kongunivarma-Dharmanmamahārājādhirāja Parmananda, dated in Saka 899 and the 18th year; records gift of Biliur twelve (villages) to Sarvanandideva by the king, for the benefit of the Jain temple of Satyavākya-Jinālaya at Pennagadanga.

(622). Do, on a stone at Peggur of the Western Gaṅga king Racha-malla Parmanandi dated in Saka 899. Isvara, refers to Rakkasa ruling Beddora-gare and to the gift of the villages Pergadur and Posavadage to Anantaviryyayya, a pupil of Guṇasena-Paṇḍita-Bhattāraka who was the pupil of Birasenasiddhantadeva, a resident of Belgola.

P. 68. (626). Do, on a stone at Aṇjanagiri dated in Saka 1466, Krodhi, registers that Śāntikirtideva, a contemporary of Abhinava-chārukhīrtipanditadeva of Belugula built of stone the wooden baṣadi which had been constructed on the top of the Anjanagiri hill for the saints Śatītīrtheśvara and Anantanātha.

(629). Do, on a stone west of the Pārśvanātha baṣti at Mullur, dated in Saka 986, Krodhi; mentions the death of Gunasena Panditadeva.

(630). Do, on a second stone at the same place, of the Kongalva king Rajendra-Kongalva, dated in Saka 980, Vilambi, records gift of
land by the king in different villages to a basadi built by his father.

(631). Do, on a stone near the Chandranātha-basti in the same village; dated in Śaka 1313, Pramodūta (i.e., Pramoda), refers to the renovation of this basadi by the teacher Bāhubalideva. The temple had perhaps originally been built by Rājadhirāja-Kongalva. In the body of the inscription mention is made of the Vijayanagara king Harihara (II).

P. 82. PHOTOGRAPHS:
(244). Sundakkaparai rock near the same village, Sivayam.
(245). Jain images on Sundakka-parai, Sivayam.

P. 85. DRAWING:
No. 43. Jain image on the Sundakkaparai rock, Sivayam.
P. 84. A square entablature representing a Jain tirthaṅkara (?) on Sundakkaparai, Trichinopoly district.

The names Siyamittiran (Simhamitran) and Viramallan, either Buddhist or Jain—Rocky resorts sought by mendicants of those communities for purposes of penitence.


P. 112. A portion of the village Sātamangalam reported to have been a Pallichchandam, i.e., property of a Jain temple—Probable existence of a Jain settlement at or near Tirutturaippūndi in the beginning of the 13th century A.D.

195 IX

Report, do. 1913-14.

P. 12. STONE INSCRIPTIONS COPIED IN 1913:
(109). Inscription in Kanarese. On the pedestal of the Rasā Siddha images at Rayadrug (Bellary dist.) dated in Pramathi, Māgha, Su. di. 1, Monday; records that a niṣidi was constructed on this day. In eight different sections of the stone are given the names of eight persons whom perhaps the images represent. Some of these were Chandrabhūti of the Mūla saṅgha and Chandrendra, Badayya and Tammanna of the Āpaniya (i.e., Yāpaniya)-saṅgh
(111). *Do*, on the pedestal of a Jain image kept in the *tāluq* office at Rayadurg (Bellary district) of the Vijaynagar king Harihara (I), dated in [Śaka] 1277, Manmatha, Margasira; records that a Jain merchant named Bhogaraja consecrated the image of Śāntānātha-Jinesvara. This merchant is stated to have been a pupil of Maghanandivratin, the disciple of Amarakirīti-Āchāryya of Kundakundanvaya, sārasvata-gachchha, Balatkara-gaṇa and Mūla saṅgha.

P. 56. (525). *Do*, on the base of a Jain image in the Archaeological show room of the Madras Museum. This is the image of Śānti-nāṭhadeva of the temple of Yeraga Jinālāya founded by the Mahapradhana [Brah]hadēvana.

(536). *Do*, on the base of another Jain image in the same place; records that king Salvadeva, a great lover of sāhitya, got an image of Śānti Jina made according to rule and set it up.

P. 96. The earliest of the Vijaynagara stone records dated in Śaka 1277 (1355-56 A.D.), is engraved on the pedestal of a Jain image kept in the *tāluq* office at Rayadurg. Records the name of the Jain merchant Bhogaraja (see P. 12, Stone inscription No. 111).

A reference to a *niśidhi*-stone from Rayadurg bearing on it images of eight Jain teachers and lay disciples. (See P. 12, Stone inscription No. 109).

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P. 46. STONE INSCRIPTIONS COPIED IN 1914:

(453). Inscription in Kanarese on a fragment lying before Virappa's house at Sogi (Hadagalli *tāluq*, Bellary dist) of the [Hoysala] king [Vṛ]ṣuvardhana-Vīra-Ballā[la.] dated in Kāṛṭika, ba. di. 5, Thursday; seems to register a gift of land to a Jain institution.

P. 49: (491). *Do*, on the base of the column left of entrance into the Aṇjaneya temple at Kattebennur (Hadagalli *tāluq*, Bellary dist.) dated, Nandana, Phalguna, *Śu. di.* 5. Monday, records that a certain mason named Aloja brought materials (?) from the ruined temple of Bhogeśvara at Kondadakatti which belonged (?) to a Jain basti and built this temple for Hanumappa.
P. 53. (520). Do, on the base of a pillar in the Rangamadhyamandapa of the Jain basti at Kogali (Hadagalli tāluq, Bellary dist.) records gift of money by different persons for the daily bathing of the images in the temple.

(521). Do, on the pedestal of the smaller Jain image in the same basti dated, Paridhāvi, Chaitra, Su. di, chaturdaśi, Sunday. registers the consecration of the image by a certain Odeyama-Settī, a lay pupil of Anantavirya-deva.

P. 58. STONE INSCRIPTIONS COPIED IN 1915.

(16). Inscription in Sanskrit on the right and left pillars of the eastern porch of the Mukha-mandapa of the Mallikārjuna temple at Śrīśailam (Nandikotkur tāluq, Kurnool district) dated in Kali 4611 and Śaka 1493. Prajāpati, Māgha, ba. di. 14. Monday gives a lengthy account of the gifts made to the temple of Śrīśailam by a certain chief, Linga, the son of Sānta, who was evidently a Viraśaiva, one of his pious acts being beheading of the Jains.

P. 69. PHOTOGRAPHS:

(355). Jain images on a boulder near the shrine called Śamanarkoyil, Anaimalai.

P. 87. The term parokṣavinaya commonly found in Jain records as applied to the spiritual welfare of a Jain layman of that creed.

P. 97. Gift of the chief Iladarayar Pugalvipparagandand Virasolan to the Jain temple at Tiruppanmalai (Panchapāṇḍavamalai), North Arcot district, recorded in the Panchapāṇḍavamalai inscription.


Pp. 100-101. Kuraṇḍī in Southern India, an ancient Jain centre —Tirukkāṭṭāmpalli was probably only a Jain temple or an institution. Two Jain images found on a boulder in the hill near Mēṭṭupatī, Madura district, were caused to be cut by the Jain teachers of Kurandi. Mahāvratins applicable either to the ancient sect of the Śaivas called Kāpālikas or Kālāmukhas or to the Jains who have five fundamental duties (vratā) to perform.

195 (XI)

Report, do, 1915-16.

P. 6. CONSERVATION:

The rock-cut temples, beds and Jain images at Melachcheri, Kava-
kadu, Tondur and Tirakkol in the South Arcot district and at Sendamaram, Malaiyadikurichchi, and Tirumalaipuram in the Tinnevelley district.

P. 8. PLACE REPORTED TO CONTAIN INSCRIPTION:
No. 17. Inscription on a Jain image, Rāmatirtham, Vizagapatam.

STONE INSCRIPTIONS COPIED IN 1915:

P. 43. (458). Inscription in Telegu on a mutilated stone lying near the Somesvarasvāmin temple at Gunapavaram, dated in Saṅk...Sravān, Su. 3. Seems to record a gift by Akkasala Kaleju, for the welfare of the people and for the merit of Kulottunga-Rajendra-[Chola.] Mentions the Jain temple Chandra[pra]bha-Jinālaya.

P. 52. (540). Do, in Kanarese on a rock in a field at Halaharavi. [Rāṣṭrakūtā] Nityavarṣa [Indra III?] dated in Saṅk...854. Pārthiva (wrong) mentions Chandiyabbe queen of Kannara, who was ruling the Sindavādi-one-thousand country. She appears to have constructed a a basadi (Jain temple) at Nandavara and to have made a grant of the Siddhāye taxes of Rājanuru for its maintenance. Mention is also made of a certain Padmanandi.

P. 55. (560). Do, in Kanarese of the 12th cent. on the Jain image of Vardhamānasvāmi at Kammarchodu (Alur ṭaluq, Bellary district). registers the reconstruction (of this image) by Chandavve, the wife of the merchant chief Rāyara-setti who was the favourite pupil of Padmaprabha-Maladhārisvāmi.

(565). Do, on a slab set up on the Kailasappagutta (hill) at Kona-kondla (Goṭṭy ṭaluq, Anantapur district) of the Western Chalukya king Tribhuvananmalladeva (Vikramāditya VI) ruling from Pottallakere, dated in Chalukya Vikrama year 6, Durmati, Pusya, bahuḷa [6] Thursday, Uttarāyaṇa-Saṅkṛānti; records that Nāvikabbe built a Jain temple called Chatta-Jinālaya at Kondakundeyatīrtha and [her husband] the Mahāmandalesvara Joyimagyarasa who was entitled Pesana-Garuda gave 80 matter of black-soil land at Kiriya Kondakunde, to that temple.

(566). Do, on a slab lying in a field near the same village, of the Western Chalukya king Tribhuvana-malladeva (Vikramāditya VI) dated in Chalukya Vikrama year 12, Vibhava, Uttarāyaṇa-Saṅkṛānti. mentions first the Mahāmandalesvara Ballaya-Chola Mahārāja who
was ruling the Sindavādī-one-thousand province and whose praśasti begins with the words Charana saroruha etc., then it mentions the Mahāmāndaleśvara Chikaraśa of the Mahābali race whose praśasti begins with the words Jagattrayābhivandita etc., and next the Mahāsāmanta-Chandarsa, Barminarsa and Revarasa of Kondakunde, whose praśasti begins with the words ari-durdyasa, etc., seems to record the grant of a land.

P. 59. (603). Do, in Vaṭṭelutṭu, on a boulder in the Irattaipottai rock at Eruvadi, Tinnevelley dist. states that (the image below which the inscription is engraved) is the work of Ajjanandi.

P. 91. LIST OF INSCRIPTIONS COPIED IN 1916:

(276). Inscription in Tamil. On the east face of the boulder containing Jain images at Tirakkol (Wandiwash tāluq, North Arcot dist.), of the Chola king [Parakesarivarman] dated in the third year, registers a gift of sheep for ghee to the Jain temple (palli) at Tandapuram in Ponnur Nadu, a subdivision of Venkunra-Kottam, by Eranandi alias Naratonga-Pallavaraian who was a native of Nelveli in Nelveli-nādu, a subdivision of Tenkarai Panaiyur-nādu in Sola-manḍalam.

(277). Do, on the west face of the same boulder of the Chola king Rājkēśarivarma, dated in the 22nd year; registers a gift to Ganganurappampalli at Ra[jendra]puram.

P. 92. (278). Do, on the west face of the same boulder registers a gift of gold for a lamp.

(279). Do, on a rock to the east of the same boulder of Parakesarivarman dated in the 12th year registers a gift of paddy to Kanakavira-sīttadigar mentions Sembirin Sembottilādanor, son of Videlvidugu Sembottilādanar alias Ganaperumān.

P. 94. PHOTOGRAPHS:

(411). Jain image in a temple outside the village, Kammarchoudu.

Pp. 112-113. Cavern at Eruvadi containing a squatting Jain figure; mention of Ajjanandi—The inscription is in the Vaṭṭeluttu characters of about the 8th century A.D. (See page 59, inscription No. 609)—Reference to Ajjanandi in the Tamil work Jiṇakachintāmani—Reference to a Jain hermitage at Vedāl headed by a lady teacher.

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*Report, do, 1916-17.*

P. 7. (30). Inscriptions on a Jain image, Rāmatirtham, Vizagapatam.

P. 9. COPPER-PLATES EXAMINED:

No. 9. Of Eastern Chāluṭhya Viṣṇuvardhana III. [Saka]684. Mārgaśīra, ba. dvāḍāśi, in Sanskrit (in Telugu) registers grant of the village Musinikunda in Tonka-N[a]tav[a]di-Viṣaya to the Jain teacher Kālli-bhadrāchārya. It is returned to the Govt. Museum, Madras. Ayyanama or Ayyanamahādevi, queen of Kubja-Viṣṇuvardhana was the ājñāpṛtri of the grant and the character was marked with the seal of Kubja-Viṣṇuvardhana.

P. 72. STONE INSCRIPTIONS COPIED IN 1917:

Anantapur dist. Madakasira tāluq.

No. 20. On a pillar of a dilapidated māṇḍapa at the entrance into village of Kottasivaram in Kanarese registers that Alpadevi, the queen of king Irungola and a lay disciple of the Kānur-gaṇa of Konḍakondānvaya, protected [this] Jain charity while it was in a ruined condition.

No. 21. At the same place, in Kanarese, registers that this basadi (Jain temple) was built by Dēvanandi-Āchārya, pupil of Puśpanandi-Maladhārideva of Kānurgana and the Konḍakundānvaya.

No. 28. On a pillar set up at the southern entrance into the village Patasivaram, of Western Chāluṭhya king Tribhuvanamalla Vīra-Someśvaradeva, 'the destroyer of the Kālachurya race', dated in Saka 1107, Viśvāvaṇa, in Kanarese, mentions the Jain teacher Viranandi-Siddhāntacakravartideva and his son Padmaprabha-Maladhhārideva.

P. 74. No. 40. At the same place in the court yard of the Jain temple at Amarapuram of Irungonadeva-Chola-Maharaja of the Chola race 'ruling at the capital town of Nidugallu, Saka 1200, Isvara, Āshada, su-di, Panchami. Monday, in Kanarese, registers that Mallisetti gave at
Tammadihalli 2,000 trees to Prasanna-Pârśvadeva of the basadi of Tailangere known as Brahma-Jinâlaya. The priest of this temple was Challapille, a Jina-Brâhmaṇa.

No. 41. On another stone in the same place. Sârvari, Āsvija, su-di. 5, Friday, in Kanarese. This is the tomb (niśidhi) of Sambisetti, son of Berisetti.

No. 42. On a pedestal lying in the courtyard of the same temple, Kanarese. This is the basadi caused to be made by a pupil of Bâlendu-Maladhârideva.

No. 43. On a stone lying in the tank to the south of the same temple. Kanarese. This is the tomb (niśidhi) of Bommisettiyara Bâchayya, a lay disciple of Prabhâchandra-Bhattâraka.

No. 44. On a second stone in the same place. Kanarese. This is the tomb (niśidhi) of Bhâvasenatraividya-chakravartin.

No. 45. On the third stone in Kanarese. This is the niśidhi of Virupaya and Mâraya.

No. 46. On the fourth stone. Kanarese. This is the niśidhi of Potoja and Sayabi-Mâraya, father and son.

No. 47. On the fifth stone. Kanarese. This is the niśidhi of Komma[â]setti, a lay disciple of Prabhâchandradeva.

No. 48. On a stone lying on a platform in the courtyard of the Ânjyaneyasvami temple at Tammadahalli. Kanarese. This is the niśidhi of Chandra[n]ka-Bhattâraka, [pupil] of Chârukîrti-Bhattâraka of the Mûla-sangha and the Desiya-gaṇa.

P. 111. Doubtful indication of the successful crusade of Jatâvarman Vira-Pandya against the Jains.

Pp. 113-114. Irungoladeva or Irungonadeva-Chola-Mahârâja and inscription Nos. 20 (p. 72) and 40 (p. 74).


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P. 7. Labels in Vaṭṭeluttu characters beneath the magnificent rows of Jain images on the rock at Kalugumalai.

P. 74. STONE INSCRIPTIONS COPIED IN 1917:

No. 714. On a stone lying in the courtyard of a Jain basti at Agali, Kanarese. [This is] the niśidhi of Krisṇi-setti, son of Betti-setti, a lay disciple of Devachandra Deva of the Mūla-saṅgha and the Desiya-gana.

P. 79. No. 766. On a boulder in a field below the tank bund at Kotipi, Kanarese. Seems to contain the name Chārurasiibhandirjar for Chārurāsi Pandita, the title of a particular order of Jain monks.


P. 85. No. 831. On the wall of the Durgapañcha cave at Rāmatirtham (Vizagapatam district), Eastern Chālukya. Sarvalokāsraya Visnuvardhana-Mahārāja, Kanarese (Prose and verse). States that the saint Trikālayogi Siddhāntadeva, the presiding teacher of the Desigaṇa and the spiritual teacher of king Vimalāditya paid respect to Rāma-konda (i.e., Ramatirtha hill), with great devotion. The king is given the title Rāja-Mārtanda and Mummadi-Bhima.

No. 132. On the pedestal of a broken Jain image on the Gurubhaktakonda hill at Rāmatirtham, Vizagapatam district, Telugu. Seems to state that the image was set up by Pra[mmi]se[tti] of Chanuda[vro]lu in the Omgerumārgga.

P. 133-134. Inscription of Vimalāditya at Ramtirtham in the Vizagapatam district (see record No. 831, p. 85)–His Jain guru Trikālayogi-Siddhāntadeva, called also Trikālayogi-Munindra, a teacher of the Desigaṇa school of Jainism–Jainism patronised by the earliest members of the Eastern Chālukya family–Rāmatirtham, a Jain centre.
P. 162. An inscription of the reign of Bukka I, dated in Śaka 1289, recording construction of a *Kalluṇaṁchige* (stone-bench) by the Mahāpradhāna Irugappa-Vodeya, known as the best of Jains, and the builder of the Jain temple at Vijayanagara (See record No. 779, p. 80).

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*Report, do, 1918-19.*

P. 16. **STONE INSCRIPTIONS COPIED IN 1918:**


P. 22. No. 256. On a slab set up on the site of a ruined *mātha* at Manner-Masalavada. Yādava. Vira-Rāmachandradeva, Śaka 1219. Kanarese; registers gift of land to Vinayachandradeva by Bhairava devarasa for offerings to the Jain temple at Mosalevāda.

P. 48. **STONE INSCRIPTIONS COPIED IN 1919:**

No. 8. On the north and west walls of the central shrine in the Visnu temple at Dadapuram. (Tindivanam tāluq, South Arcot district). Chola. Rājakesarivarman *alias* Rājarājadeva. 21st year, Tamil; gives a list of vessels and ornaments presented to the temples of Kundavai-Jinālaya, etc., built by the princes Parāntakan Kundavai-pirattiyār.

P. 78. **PHOTOGRAPH:**

No. 519. Jain stone image in the Śiva temple at Drāksārāma.

P. 94. Reference in the Dādāpuram records to the erection of temples by the princess Kundavai, the sister of the Chola king Rājarāja I. Besides the Śiva and Visnu temples she built a Jina shrine called Kundavai-Jinālaya, now extinct.

**195 (XV)**

*Report, do, 1919-20.*

Pp. 78-79. **PHOTOGRAPHS:**

No. 574. General view of the rock-cut temple, Sittannavāsal,
No. 575. Another in relief of a Jain image in the same temple, šittannavāsal.

No. 586. East view of the cavern containing beds, Muttupatti.
No. 587. South view of the same cavern showing Jain images, Muttupatti.
No. 588. West view of the same cavern Muttupatti.
No. 589. Sculpture of a Jain image within the cavern, Muttupatti.
No. 594. General view of the hill with three caverns, Karuṅgālakkudi.
No. 595. General view of the cavern containing the Brahmi inscription and beds, Karungalakkudi.
No. 596. Another view of the same showing the Jain image on the opposite hill, Karungalakkudi.
No. 597. Another cavern on the top of the above. Karungalakkudi.

P. 100. The Māvinthipalli grant of the time of the eastern Chalu-
kyā king Visnuvardhana III (surname, Visamasiddhi. 709-746 A.D.) recording grant made to the Jain temple at Bezwada.
Pp. 102-107. Periyapurāṇam sculptures in the temple at Dara-
śuram near Kumbhakonam.

NORTH WALL NO. 13.
Pāndimādevi (known by the name of Maṅgaiyarkkarasiyār), wife
of the Pāndya king Nedumāran, aided by Sambandar in converting the
king from Jainism to Brahmanism.
WEST WALL NO. 43.
Śākkiyanār, first an adherant of Jainism, afterwards a Śaiva.
SOUTH WALL NO. 46.
Naminandī-adigal. Refusal of the Jains to let him have some ghee
in his act of burning a lamp in the shrine of Araneri within the temple
at Tiruvārur.

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P. 8. Three bronze statues of Jain deities in the Śiva temple. of
Mañjunātha in the suburb of Mangalore called Kādri—Two stone Jain images called Sārāṅganātha (Śāraṅganātha?) and Matsyendranātha set up in the niches of the temple—This temple probably a Jain one in the beginning.


P. 10. Existence of Jain monuments at the villages Melpādi and Tennampattu in the Chittoor and North Arcot district.

P. 18. STONE INSCRIPTIONS COPIED IN 1920:

No. 326. On a stone built into the western wall of the mosque near the cemetery at Gooty. Vijayanagara king Harīhara, date (lost); Sanskrit (verse), gives in succession a list of Jain teachers of the Kondakūṇḍa line and refers to the building of a Chaityālāya (Jain basti) for Pārśva-Jinanātha by the general Iruga.

P. 29.

No. 455. On two stones built into the steps of a well near the Malleśvara temple at Konakonḍla. Western Chāluksya, Tribhuvana Malladeva Śaka 9941. Kanarese; registers grant of certain villages to the temple of Mallikārjunadeva at Konḍakūṇḍa.

No. 456. On a stone lying in a field near the same temple, Kanarese (archaic).—States that a certain Kanponneyan of Kondakunde founded a tank, a matha and built the prakāra of the temple.

No. 457. On a slab set up before the Ādi-Chammakesavasvami temple at Konakonḍla, Durmati, Chaitra, Śu, [5.], Telugu; registers terms of cultivation in respect of lands at Konakonḍla.

No. 458. On the same slab. Western Chāluksya, Tribhuvananalladeva, 'ruling at Kalyāṇa', Kanarese verse & prose; praises the the Jain teacher Padmanandhi Bhattāraka and the Kondakunda line.

P. 78. PHOTOGRAPHS:

No. 665. Stone image of Śārīrganātha in the Siva temple, Kadri (near Mangalore), South Canara,
No. 666. Stone image of Matsyendranātha in the same temple, South Canara.

No. 667. View of Jain pillar placed inside the prākāra of the same temple, South Canara.

No. 668. General view of the Dipastambha of the same temple, South Canara.

No. 672. Sculpture in relief of a group of Jain teachers in the Dharmādhisthikāri basti, at Hiriyangadi, Karkala, South Canara.

No. 673. Inscribed slab in the basti, South Canara.

No. 674. Bronze image of Adinātha in the Nemisvara basti at Hiriyangadi, South Canara.

No. 675. Bronze image of Chandranātha in the same basti, South Canara.

No. 676. View of the Kere-basti with the Gommatesvara sculpture, South Canara.

P. 78. DRAWINGS:

No. 220. Bronze statue of Brahmā (Lokeśvara) in the Śiva temple, Kadri near (Mangalore), South Canara.

No. 221. Bronze statue of Vedavyāsa (?) (a Jain image) in the same temple, South Canara.

No. 223. Stone image of a Jain deity (?) in the same temple, South Canara.
SECTION V

History and Geography (Including Chronology and Travels) and Biography.

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196 A


General—Comparative antiquity of the Buddhists, Jains, and Brâhmaṇas—Tests by which the excavations of the Buddhists, Jains and Brâhmaṇas may be distinguished.

196 B


P. 393. Notion of time, or chronology of the Jains.

196 C


P. 197. Gigantic image of Gommatesvara at Kurkul (Karkal); Gommatesvara at Sravaṇa-Belgola.

PLATE VOL. PLATE NO. 33.
Sculpture in a subterranean Hindoo temple at Cambay
The Shawuck Pagoda—Image of Parisnaut.

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TAYLOR, W. Oriental Historical Manuscripts. 2 Vols.
Madras, 1835.
Vol. i, P. 184. Sambandar and his controversies with the Jains—
Naladiyar and its origin.
Vol. ii, p. 83. The Ellora sculptures are in part the work of the
Jains.
Vol. ii, p. 86. Jain religion in the south of India above the Ghauts.

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tenets—Jain temples.

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BURNES, ALEXANDAR. Account of the Remains of the
celebrated Temple at Pattan Somnath, sacked by Mahmud of
P. 106. Jain style of architecture noticeable in some of the Moham-
medan structures at Pattan Somnath.

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Colonel Tod’s “Travels in Western India” (AJ, xxix,
Pp. 147, 177. Sacred Mounts of the Jains at Abu and Satruñjaya.
P. 171. Ancient cities of the Jains.
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Beveridge, Henry. A Comprehensive History of India, Civil, Military and Social, etc. 3 Vols. London, 1865.
Vol. 2, Pp. 80-83. Worship by the Jains—Their practice as to caste—Their partial respect for the Vedas—Their Moral system.

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Pt. 3, p. 50. The professors of the faith of the Kṣamaṇa or Śramaṇa heretics were the predecessors of the Jains, and the religion was but little different from that now known as the Jain.

205

Sykes, D. H. and Dwyar. The Temple of Satrunjaya, the celebrated Jain place of pilgrimage near Palitana in Kathiawad. Bombay, 1869.

206

P. 26. n. Conversion of Viṣṇuvardhana, of the Ballal or Hoyasala dynasty, from Jainism to Vaiṣṇavism in 1133 under the influence of Rāmānuja, an apostle of the Viṣṇuïte sect.

Demolition of 101 Jain temples at Calaswadi by Timmana a Vaiṣṇava in 1454.

207


Pp. 515-518, (Appendix No. 5). The Jain doctrine.

Pp. 159-160. Jainism is now the only representative of Buddhistic ideas in India proper. Jain system earlier than Buddhism from an independent source. Characteristics of two sects of the Jains. Jainism, also lays stress on doctrine of transmigration. Jains although dissenting from the Veda regard themselves as Hindus.

208


P. 139. Ascetics and low castes among the Jains.

209 A


Mahāvīra, the supposed founder of the Jaina sect—His relation with Gosāla Mokkhaliputta—The history of the Nigaṇṭhas in general.

209 B


Book VI. Chapter III. The Kingdom of Magadha and the settlement in the South.

Chapter VI: Chandragupta and Magadha.
DUTT, SHOSHEE CHUNDER. *India, Past and Present.* London, 1880.

P. 144. Jainism superior to the general religion of the country. The Jains also repudiate the Vedas. Like the Vaiśṇavas and unlike the Buddhists, they adhere to caste. They explain *Nirvāṇa* more fully by distinctly assigning to the liberated soul a spiritual life for ever and ever. Of the saints worshipped by them Ādinātha, Pārśvanātha and Mahā-vīra are the most important.


Pp. 12-13. Most of the Sarāgogis of the dist. including Seth Raghunath Das are of the Khandel *gachchha* or *got*—They number in all 1593 only. A temple of the Seth stands in the suburb of Kesopur. Jambu Śvāmī practised penance here. He is reputed the last of the Kevalis. The temple was built by Mani Rāma, who enshrined in it a figure of Chandra Prabhu. A large marble statue of Ajītnātha, brought by Seth Raghunath Das now occupies the place of honour. In the city are two other Jain temples dedicated to Padma Prabhu in the Ghiya mandi and the Chaubes' quarter. Other temples at Kosi and Sahpan.

SEWELL, ROBERT. *A Sketch of the Dynasties of Southern India.* Madras, 1883.

P. 17. The Cholas destroyed a number of Jain temples at Puli-
gere or Laksmeśvara in the reign of Someśvara I of the Western Chālukyas.

P. 99. The Kadambas of Palāṣikā or Halsi in Belgaum, were Jains & of the Māṇavya-gotra, "Sons of Hāritī".

P. 49. A Jain named Nāganandi was minister to the Koṇgu or Gaṅga kings Kālavallabha Rāya, Govinda Rāya, and his successor Kamaradeva.

P. 50. A forged inscription dated A.D. 178 mentions that Koṇgu King Tiru Vikramadeva was converted from the Jain to the Saiva faith by Saṅkarāchārya.

P. 72. At the time when Yuan Chhwang visited Kāṇchi in A.D. 640 there were numerous Jains.

P. 73. In A.D. 788 the Buddhists were finally expelled from the neighbourhood of Kāṇchi to Ceylon by Prince Hemaśūtala who became a Jain.

P. 94. The Raṭṭa Mahāmandalesvaras, at first feudatories of the Rāṣṭrákūṭas, were Jains.

P. 95. The Sāntara kings in Maisūr, feudatories of the Chālukyas, were Jains.

P. 105. Endowment of some Jain temples by Harihara I.

P. 118. Amoghavarṣa I who was surnamed "Atiṣayadhavala" and Nṛpatuṅga I, he defeated the Chālukyas, and built the city of Māṇya-khetā. He came to the throne in A.D. 814-15 or 815-16, and enjoyed a long reign.

214


Pp. 82-83. Jainism—A secession from Buddhism—Home of this faith—Mysterious character—Number of Believers—Tenets—Temples.

215


A discussion of the life and historicity of Ādināth and also of Mahāvīra and his immediate predecessors.


Pp. 307-308. Representation of Buddhism in India by the Jains. Their difference from Buddhism—Their belief in a sort of pantheism—Their wealth and influence—Their tenderness to animal life—Their temples and pilgrimages.

OPPERT, GUSTAV. *On the Original Inhabitants of Bharatvarṣa or India.* Westminster and Leipzig, 1893.

P. 62. Influence of the Jains strongest in towns where the artisan classes form an important and powerful portion of the population, while the Brahmans appealed to the land-owning and the agricultural classes, whom they won over by entreaties or by threats.

P. 67. Tiru Vallava Nāyanār, author of the Tamil work, the *Kural*, showed in his writings a knowledge of, and tendency towards, Jainism—The Jains use the title Nāyanār as an honorific appellation.

P. 100. Buddhist and Jain missionaries the first preachers and religious teachers devoted to the indigenous population. This is, perhaps, why a temple, more particularly of Buddhistic and Jain, is called a *palli*.

P. 236. Adoption of the Jain faith by the Kurumbas who became bigoted adherents of this sect—Campaign of Ananda Chola to crush the
supremacy of Jainism—Ascendancy of Śaivism, the result. Jainism by no means extinct among Kurumbás.

P. 245. Success of a Jain priest to convert a great number of the Kurumbas to Jainism—Erection of a Jain basti by the king of Pulal—Destruction of Jain sculptures found in rice-fields—Many Kurumbas resemble in their present manners and customs e.g., marriage ceremonies, the Jains of former times.

P. 248. Existence of a Jain basti dedicated to Ādirāthaṅkara in the village Pulal.

219

STRACHEY, JOHN. India. London, 1894.

P. 245. Jain doctrines, similar to the more orthodox forms of Buddhism—a tendency for Jainism to become virtually a sect of Brāhmaṇism. "In the north and west of India the Jains are still a cultivated class, mostly engaged in commerce, whilst in the south they are, as a rule, agriculturists."

220


P. 524. The religion of the Jains is a development from Brāhmaṇism resembling the old Buddhism, but tending more to the worship of saints.

221


PART 1.


Chandragiri. Near Belgoḷa, sacred to the Jains,
Chandrikāpuri. Srāvasti, birthplace of Tirthankara Chandraprabha.

Girinagara. Girnār, containing temples of Neminātha and Pārśvanātha.

Ujjayanta. Girnār sacred to Neminātha.

PART 2.

MODERN NAMES AND ANCIENT NAMES OR SITUATION:

Ābu. Arbuda Parvata, containing temples of Riṣavanātha or Ādinātha and Neminātha.

Girnār. The Junāgar hill in Guzerat is one of the five hills sacred to the Jains, containing the temples of Neminātha and Pārśvanātha.

Pālithānā. In Guzarat, one of the five hills sacred to the Jains containing a temple of Ādinātha.

222

ADAMS, ARCHIBALD. The Western Rajputana States, etc. London, 1899.

P. 19. Sirohi: Baniās and Mahājans, mostly Jains, form a very numerous class.

Pp. 37-38. Mount Ābu: Jain temples at Dilwara—Their age—Ābu one of the four principal places of pilgrimage of the Jains.

223

KARIM, ABDUL. The Students' History of India. Calcutta, 1899.


224

RECLUS, ELISEE. The Universal Geography. Ed. by A. H. Keane. 4 Vols. London, [1900]
Vol. 3. P. 167. At Kathiāwād the largest and most famous groups of Śrāvaka or Jain temple, the special zeal of the Jains for building temples, their greatest pride in decorating temples, the Jains possess more religious edifices than the other Hindus.

Vol. 3. Pp. 407-408. Mahāvīra’s followers at one time prevailed in Southern India—Jain works still the most remarkable in Dravidian literature—greatest respect for all living things, from the poisonous snake to the smallest animalculae, the “four duties” of the Jains, their spirit of fellowship—some of their sanctuaries, such as those of Palitana, Mt. Abu, Junagarh, Pārasnath, are amongst the most magnificent in the world.

225

FORREST, G. W. Cities of India. Westminster, 1903.


Mahāvīra, with his eleven chief disciples, may be regarded as the first open seceders from Brāhmaṇism—Life of Mahāvīra.

Jainism and Buddhism were the two heretical sects of importance agitating the region about Benares at the same time.

Jainism never became a dominant creed.

To the Peases and Barclays of Western India we owe the costly Jain temples.

Pp. 89-94. Jain shrines on Mt. Abu the highest ideals of pure Hindu Architecture. Jain aim of victory over desires and Jaina creed that “Patience is the highest good”. Description of Jain temples.

226


P. 143. Jains an organised community all through the history of India from before the rise of Buddhism down to the present time.

P. 163. The Buddhist and Jain records about the philosophic ideas current at the time of the Buddha and the Mahāvīra.
P. 285. Illustration of the Jain temple at Khajuráho.

P. 318. Three-fourths or more of the persons named, and objects of donation specified, in all the inscriptions throughout India, from Asoka’s time to Kaniska’s, are Buddhists, and the majority of the remainder are Jain.

227


Pp. 405-406. The kingdom of Magadha; Chandragupta and Asoka.

228


Vol. I, p. 252. Yuan-Chwang on the Jains—This pilgrim is of opinion that Jainism as a system was later in origin than Buddhism and was mainly derived from the latter.

229

Majumdar, Purna Ch. The Musnud of Murshidabad 1704-1904), Murshidabad, 1905.

P. 276. Azimgunj is the home of the Jains, whose ancestors emigrated from Bikanir in the latter half of the 18th cent.

230

Shamasastri, R. Chanakya’s Law and Revenue Policy. (IA, xxxiv, 1905, p. 5-10).

P. 5. Hemachandra’s account of Chāṇakya in his Sthavirāvali-charita, though legendary agrees with Viṣṇupurāṇa in making him the destroyer of Nanda and supporter of Chandragupta,
In the *Nandisūtra*, a Jain religious work, Chāṇakya is extolled for the success which he achieved as Finance Minister to Chandragupta.

231

**Vidyabhusana, S. C. Buddhaeva.** Calcutta, 1911 Sāl. [1905, In Bengali].

Pp. 223-225. Conversation between Mahāvīra and Gosal Makhali Putta—Mahāvīra and Nirgrantha Nātha Putta are one and the same person.

232


233

**Dutt, R. C. Later Hindu Civilisation, B.C. 320 to A.D. 800.** Calcutta, 1906.


234


270. Colossal images are common both to Buddhists and Jains. The largest Jain figure at Gwalior is 57 ft. high, while that at Sravanga-Belgoila in Mysore, the colossal statue of Gommatesvara, cut out of a single rock, is 60 ft.

Pp. 283-286. Vardhamāna or Mahāvīra, born in about 599 B.C., the founder of Jainism—Absolute nudity was one of his chief rules—Difference between Jainism and Buddhism—Jainism remarkable for the magnificence and profuse ornamentation of its shrines—Jain temples at Palitana, Girnar, Mt. Ābū, Parasnāth and Khajurāho—Two kinds of Jain temples *bastis* and *bettus*—Jainism not a separate religion, but rather a sect of Hinduism,
P. 397. Disturbances between Jains and orthodox Hindus in connection with Jain processions.

235

Vaidya, C. V. *Epic India*; or, *India as described in the Mahābhārata and the Rāmāyaṇa*. Bombay, 1907.

P. 347. Idol worship the outcome of Buddhism and Jainism.
P. 359. Jainism borrowed two planks from the orthodox religion of India, viz., fasting and abstention from slaughter.
P. 369. The only philosophical discourses in the Rāmāyaṇa throws light on the state of orthodox feeling towards Jainism and Buddhism, about 1st cent. B.C.

P. 377. The Ramayana refutes the doctrines of Jainism and Buddhism not by argument but by downright condemnation.

P. 447. Buddhism and Jainism followed by a resuscitation of the Karmakāṇḍa and Vedic sacrifices.

P. 505. The ahimsā doctrine was a part and parcel of Hinduism long before it was taken up by the Jains and the Buddhists.

236


P. 15. Rise of Buddhism and Jainism may be dated in about 500-450 B.C.

237


Pp. 38-42. The Jain sect—Their relation and reaction to Buddha.

238

Meebold, Alfred. *Indien [India]*. Munchen, 1908.

The work, written in German, in eight chapters, describes India in all its different aspects, religious, philosophical and even topographical. Contains Pp. 1-322, and is illustrated,
HISTORY, GEOGRAPHY & BIOGRAPHY

Pp. 71, 75, 80, 85, 106, 107, 109, 117. About Jains and Jainism.

239

LAL, HIRA. A visit to Ramtek, (IA, V. xxxii, 1908, pp. 202-208).

Pp. 2-4. Local Jains say that Rāma was a Jain and that when he visited Rāmtek, he first worshipped Sāntinātha.

240

VENKAYYA, V. Ancient History of the Nellore District. (IA, xxxvii, 1908, Pp. 199-201).

P. 201 n. Jain buildings at Pātalipuram replaced by a Śaiva temple.

241

JAINI, MANIK CHAND. Life of Mahavira. Allahabad, 1908.


242

BANARJI, R. D. The Scythian Period of Indian History. (IA, xxxvii, 1908, pp. 25-75).

P. 52. The Jain records of the Kusana period form an unique series of Indian epigraphs showing very advanced forms of characters, the parallel of which has not yet been found in India.

243


244

Life of Yasovijaya—His works on Logic—His criticism on Logic as taught in Benares academies.

245

SLATER, R. The ruins of Vijayanagar. (QJMS., ii, 1911, pp. 49-56).

P. 55. Hanpi: That Jains formed a large community is evident from the group of Jain bātis overlooking the Pampāpati temple.

246


The book in French, forms an account of Jainism as lived in the present time. The present article sketches the life of Vijayadharma Suri.

247

NARASIMHACHAR, R. The Chalukya Genealogy according to the Kannada poet Ranna. (IA, xi., 1911, pp. 41-45).

Jain religion and the Poet Ranna.

248

AIYANGAR, S. KRISHNASWAMI. Ancient India. London, Madras, 1911.

P. 32. Abode of the deities of the Jains.

P. 34. Great patrons of the Jains and Buddhists.

P. 77. Jain tradition that Chandragupta retired from the world and spent the evening of life in contemplation at Sravana Belgola.

P. 219. Persecution of the Jains ascribed to Viṣṇuvardhana is hardly supported by facts.

Pp. 208, 258. In Bīṭṭi Deva’s presence Rāmānuja had a whole body of Jain ascetics and laymen ground in an oil mill.

P. 255. The Ganga rulers appear to have been Jains.

P. 260. Jainism versus Vaiṣṇavism,
249

TABARD, A. M. *Talkad, the buried city.* (QJMS, ii, 1911, pp. 131-140).

P. 198. The religion of almost all the rulers of Talkad, a city buried under the sands of the Cavary, Mysore Prov., was Jainism.

250

LAW, N. N. *The Law of Contract in Chandragupta's time.* (MR, May, August and December, 1912.).


251


P. 97. Jain images and sculptures.

P. 112. Jain temples in Kanara.

252

SVAMIN, A. GOVINDACHARYA. *Brahmana Immigration into Southern India.* (IA, xli, 1912, pp. 227-232).

Jainism to make the first southward march bringing down more "Aryan"s of the north into the Carnatic and Tamil lands.

The traditions of twelve year's famine in Hindusthan in the 3rd century B.C. is attested by the Jain inscriptions at Sravana Belgola.

253

PATHAK, K. B. *Nripatunga and the authorship of the Kavirajamorga.* (JBBRAS, xxii, 1913, pp. 81-115).

In this paper there are several quotations from Jain authors.

254

LAL, HIRA. *Muktagiri.* (IA, xlii, 1913, pp. 220-221).

Muktagiri or 'salvation hill' is what is called Siddha-ksetra of the Jains referred to as Medhigiri in the Jain book Nirvana Bhakti. Jain Temple in Ellichpura.
255

Pathak, K. B. *On the age of the Sanskrit poet Kavirāja.* (JBBRAS, xxii, 1913, pp. 11-16).

P. 11. From the mention of the Jain Rāghavapāṇḍaviya in the *Pamparāmāyaṇa* and in the Sravaṇa Belgoḷa inscription it may be inferred that there was only one Rāghavapāṇḍaviya known to Pampa's contemporaries.

256


P. 275. Though the production of a Buddhist, Amarasimha's lexicon has been universally accepted as an authority by the Brāhmaṇas and the Jains alike. It has been commented upon by Buddhists, by Brāhmaṇas and by Jains like Āśādharapandita and Nāchirāja.

257

Munshi, Rustomji Nasarvanji. *An Inquiry as to how a Bell in the Portuguese church at Borivli came to be transferred to a Hindu temple at Nasik.* (JBBRAS, xxiii, 1914, pp. 328-348).

P. 339. Mosque of Kutb-ud-din at Delhi built out of the ruins of some Jain temples among other Hindu ones.

According to Cunningham, the great temple of Sāsbahu or the great Jain temple of Gwalior, was not available for Hindu worship during the time of its Mahomedan occupation (13th and 14th cents.)

P. 340. The Jain temple of Chintaman finished in about 1638 A.D. at a cost of Rs. 900000 by Sāntidās, a rich Baniā merchant, was turned into a mosque by Aurangzeb.

258

P. Lix. Munday heard of a *pinjrapol* kept up by the Jains at Cambay for sick fowls.

P. 257n. Munday makes no mention of the extensive Jain temples on Mt. Abu.

P. 310 n. Remarks of all the 17th cent. travellers on the *pinjrapols* or animal hospital in Gujarat, supported mainly by the Jains.

259


P. 10, and n. 2. Jain books—Leading Jain texts—Publications relating to Jainism.

P. 29. Jainism and Buddhism.

P. 33. Death of Mahāvīra and Buddha.

P. 35. n. 1. Ajātashatru and his buildings at Bhagalpur.


P. 46, and n. 2. Traditional dates of Mahāvīra and Gautama—Death of Mahāvīra 470 years before Vikrama, whose era begins in 58 B.C.—Merutuṅga, a Jain author.

P. 77. Worship at altars by Chandragupta.

Pp. 115-153. Chandragupta and Bindusāra, from 221 B.C. to 272 B.C.

P. 181, and n. 3. Conversion of Kumārpāla, King of Gujarat, to Jainism in A.D. 1159—Jain monk Hemachandra.

P. 193. Jain traditions about Samprati, a grandson of Aśoka.


Aśoka dedicated cave-dwellings at Barābar for the use of the Ajjivikas, B.C. 257. and another about B.C. 250.

Dasaratha dedicated Nāgārjuni caves to the Ajjivikas, B.C. 232.


P. 301. Jain cult related to the Buddhist at Mathurā,
P. 429. Amoghavārya and Jainism—Progress of Jainism under Jinasena and Gunabhadra.
P. 433. Decay of Jainism and Buddhism—The Hoysala dynasty Mysore—Gangarāja, a Jain minister of Biṭṭideva or Biṭṭiga, 1111-1141 A.D., (first prince) of the Hoysala dynasty.

260


P. 251. Mailapur was anciently inhabited by the Jains. The dream story about the image of the place. One had a dream that in a few days the town would be overwhelmed by the sea. Their holy image was removed further inland, and three days later the old town was swallowed up. The temples were then re-established in a town called Mailamanagara, where exactly the same thing happened again. Tradition runs in reference to the whole coast from San Thome to the Seven Pagodas, and extensive ruins existing beneath the sea are sometimes visible.

261

Tank, Umrao Simha. Jain Historical studies. Delhi, 1914.

Contains an account of the life of prominent Jains and famous events of Jain history.

262

Charpentier, Jarl. The Date of Mahāvīra. (IA, xliii, 1914, pp. 118-123, 125-133, 167-178).
The Jain chronology and its foundation—Buddhist relations concerning Mahāvīra and the Jains—The date of Buddha's death—The Jain tradition according to Hemachandra and the real date of Mahāvīra.

263

RANGACHARI, V. The History of the Naik kingdom of Madura. (IA, xliii, 1914, p. 153-158).

P. 158. A remarkable proclamation of Deva Rāya in the 14th cent. declares the unity of the Jain and Vaiśnava religions, and the consequent necessity on the part of the adherents of the two religions to abstain from conflicts.

264

PATHAK, K. B. Jain Sākaṭāyana, contemporary with Amoghavarsha I. (IA, xliii, 1914, p. 205-212).

This Jain author lived in the time of Amoghavarśa I., wrote in about Saka 789, the work Amoghavṛitti, so named in honour of the Rāṣṭrakūṭa king.

265

DEY, NUNDOLAL. Notes on Ancient Aṅga or the District of Bhagalpur. (JPASB, x, 1914, pp. 317-347).

Pp. 320-321. Chandanā or Chandravālā, daughter of Dadhivāhana, governed Aṅga during 7th-6th B.C., was the first female to embrace Jainism shortly after Mahāvīra's attainment of Kevaliship, and afterwards became the head of thirty-six thousand nuns.

P. 322. According to the Jain authorities Koṇika (Ajātaśatru) made Champā his capital after the death of his father—Udāyin was the son of Ajātaśatru according to the Buddhist and Jain works.

The influence of Mahāvīra after he attained the Kevaliship extended over Videha, Magadha and Aṅga, as the rulers of these kingdoms were his relatives.

P. 323. The religion of Mahāvīra had spread over Vaiśāli, Rāja-griha and Champā, but the genius of Buddhism prevailed over the doctrines of Jainism.

P. 329. The Jain work Champakasaṃśṛṣṭhi-kathā mentions the name of Sāmanta Pāla as king of Champā.
P. 334. Mahāvīra, on becoming Kevalin, passed three rainy seasons at Champā and its suburbs, and made many converts. Champā—a stronghold of Jainism. Chāmpāpurī is held very sacred by the Jains as Vāsupujya, the 12th Tīrthaṅkara, lived and died here. A temple at Nāthnagar marks the site of his birth and consecration. Vāsupujya was the son of Vasupujya and Jayā, and his symbol is the buffalo. In Champā existed a temple called Chaitya Punnabhadda where Mahāvīra resided and where Sudharmaṇa, one of the Mahāvīra’s disciples recited the Uvāca-gadasāsa. Vāsupujya’s temple belongs to the Dīgambara sect—At Champā another temple of the Svetāmbaras.

P. 336. The Ubbāi Sūtta, a Jain work, professes to give a description of Champā at the time of Kunika or Ajātaśatru. The Champa-kā-Sreṣṭhi-Kathā, another Jain work, contains enumerations of the castes and trades of the town.

Pp. 336-337. Svaṃbhavha, the fifth Patriarch of the Jain church who succeeded Prabhava, lived at Champā where he composed for his son Manaka the Dasa-vai-kālika Sūtra containing in ten lectures all the essence of the sacred doctrines of Jainism in the 4th cent. B.C.

266


P. 530. Under the influence of Rāmānuja, who demolished 720 Jain temples, Biṣṭi-Deva exchanged his Jain religion for that of Viṣṇu. His first queen was Sāntala Devi, a strenuous Jain.

267


Information about the Jain grammarian.

268

JAYASWAL, K. P. The Śāśunaka and Maurya chronology and the date of Buddha’s Nirvāṇa. (JBORS, i. 1915, pp. 67-116).

269


P. 48. The Jain *Harivamśapurāṇa* has a reference to a king named Indrarāja, a contemporary of Vatsarāja, and living in the year 705 of the Śka era, i.e., 783 A.D.

P. 50. The Jain *Harivamśapurāṇa* states that in S. 705 Indrāyudha was ruling in the north, Śrī-Vallabha in the South, the Lord of Avanti in the East, and Vatsarāja in the west.

270

PARGITER, F. E. *The Telling of Time in Ancient India.* (JRAS, 1915, pp. 710-713).

The Jain names of the *muhūrtas* are set out in the *Sūryaprajñapti* (*Śurapannatti-Sūtra*) as noticed by Weber in his "Sacred Literature of the Jains" in his "Indische Studien". The list constitutes *pāhuṭa* x, (sub-)pāhura 13.

Day-Muhūrtas:—fifteen in number—Roddha, Seta etc.
Night-Muhūrtas:—fifteen in number—Ānandida, Vījaa etc.

271


Pp. 819-820. Jīnaprabha Sūri's *Kalpadradipa* (about A.D. 1300) describes anointment of Sātavāhana as king at Pratiṣṭhāna and his conversion to Jainism (JBBRAS, x, p. 131 ff.).

272

RUTHNASWAMI, M. *Dabhoi or the city of the Darbha Grass.* (MR, Jany.-June, 1916, pp. 539-545).

P. 543: Jain brothers Tej-pāla and Vastupāla and their work as builders of temples.

P. 270. A very old line of kings, Jains by religion, called themselves "The Lords of Nandagiri". The Jain ascetics lovers of the picturesque and they selected such spots for passing their lives.


Pp. 64-77. The rise of Jainism and Buddhism—Their founders—Their Sanskrit epics—The Purānas—Genealogies—The Pali epics—The Śūtras.


Jain temples in Mullur—The Kongālvas were Jains by religion.


P. 187. Oppert (Original Inhabitants of India, p. 61) traces the feud to a struggle between Jains and Brāhmanas, the former representing urban interests and the latter the interests of the landed properties. Mr. M. Srinivasa Aiyangar would ascribe it to a military organization of Chola Emperors.

VENKATESWARA, S. V. *The Date of Vardhamāna.* (JRAS, 1917, pp. 122-130).

The date of Vardhamāna, the founder of modern Jainism, is one of the earliest landmarks in the chronology of ancient India.
278


Pp. 146-147. Confirmation of Puranic data of Kalki by Jain data.
Pp. 151-152. The two Jain chronologies.

279


Pp. 192-196. Buddhist and Jain Institutions differed markedly from the Brähmanical ones in that there was no caste system recognised by them—In the 11th century the Jains at Belgame seem to have been fairly active.

280


Pp. 304-309. Viṣṇuvardhana's (12th Cent. A.D.) minister Ganga Rāja was a staunch Jain and restored several Jain temples and bastis. Punisa Rāja, one of Viṣṇu's famous generals, utilized all his wealth in raising Jain structures. Santaladevi, one of Viṣṇu's queens gave grants to Jain temples.

Influence of Jainism in the early years of Viṣṇuvardhana's reign. He built a number of Jain bastis at Dorasamudra.

Biṭṭideva became Viṣṇuvardhana after his conversion to Vaiṣṇavism—Its causes—Story of his persecution of the Jains, in the Sthalapurāṇa his discontinuing or abolition of all Jain inams, destruction of bastis and his setting up of Nārāyaṇa temples.

In the reign of Narasimha I, his minister Hulla, a devout Jain, erected the Bhandara basti at Sravana Belgoja,
Throughout the existence of the Hoysala empire, Jainism more or less a living religion—Hoysala kings, whatever their religion, continued to patronise the Jains.

Narasimha III had a Jain guru who was called Rāja Guru.

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P. 110, n. 2. Barbosa’s description of the Jains—Their carefulness with regard to the life of flies and vermin—Their keeping up of hospitals for animals.

282

PATHAK, K. B. New light on Gupta era and Mihirakula. (IA, xlvii, 1918, pp. 16-22).

P. 18. According to Jain authorities the early Gupta kings were immediately succeeded by the great tyrant Chaturmukha-Kalkin, or Kalkirāja.

The Jain nirgranthas are allowed by the rules of their religion to take their meal at noon once a day.

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Pp. 2-3. Importance of the Hathi-Gumphā inscription of Kharavela from the point of view of the chronology of pre-Mauryan times and the history of Jainism.

284

SMITH, VINCENT A. New Light on Ancient India. JRAS, 1918, pp. 543-547).
P. 546. Position of high honour given to the Jain religion in the days of the Nandas and in those of Kharavela.

The Nandas were Jains.

285

SANKARA AIYAR, K. G. The Age of the third Tamil Sangam. (QJMS, viii, 1918, pp. 34-60).


P. 53. Mr. Svamikannu Pillai has shown that Jivakachintámáni was composed in about 813 A.C.

286

SRIKANTAIYA, S. The Hoysala Empire. (QJMS, viii, 1918, pp. 61-76).

P. 69. In the reign of Vira-Ballala though Jainism was patronised as before and Śrvāisaśnavism claimed its own adherents, Saivism was becoming more and more popular. Ballala was himself Saivite and known as Śiva Ballala.

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P. 98. A Jain ascetic putting the Hoysalas in possession of power.


Pp. 108-109. “Jain Arithmetic” shows how questions should be set and how they should be answered.

Jātaka-tilaka, a poetical work on astrology written in 1049 A.D., by a Jain Siddhacharya in the time of Ahavamalla, and Aryabhātta is mentioned as his predecessor in this work.

Nāgachandra or Abhinavapampa was a well known Jain poet, he was a disciple of Bālachandramuni. He built Mallinātha Jinālaya,
the name of a famous tīrthaṅkara in Vijayāpura, probably Bijāpur, his supposed birthplace. His date is 1105.

P. 110. Kārnāṭakakālīyāna Kāraka, a medical work (12th Cent.) written by a Jain, Somanātha.

Pp. 115-116. The Jains resorted to a peculiar mode of self-destruction consistently with their chief tenet. It was death by starvation or saṃbhika. For days on end without food or water, men and women devoted themselves to the contemplation of the divinity till death was brought about.

287 a

SLATER, Arthur R. Where religions meet—As illustrated by the sacred places of India. (QJMS, viii, 1918, pp. 193-309).

P. 296. The construction of the series of caves at Ellora is of Buddhist, Brāhmaṇical and Jain origin. The first series are Buddhist, the second Brāhmaṇical, while the third was excavated in the days of the Jains.

P. 299. Benares and Mathura, centres of Buddhism and Jainism.

288

PATHAK, K. B. Sākaṭāyana and the Authorship of the Amoghavṛitti. (ABI, i, 1918-20, pp. 7-12).

The Jain Sākaṭāyana composed his sūtras and the Amoghavṛitti in the time of Amoghavarṣa I.

289

BHANDARKAR, D. R. Lectures on the Ancient History of India on the period from 650 to 325 B.C. Calcutta, 1919. (The Carmichael Lectures, 1918).

P. 78. The Jain Nirāyāvali-Sūtra informs us that Ajātaśatru fixed a quarrel on Chetaka, a Lichchhavi Chief of Vesāli,
Pp. 146-147. *Ayāraṅga-Sūtra*, a well-known Jain Canonical work, names such countries as *a-rāya* (i.e., where there is no ruler), *πυναράγγ* (where the ruler is a youngster), *do-rāja* (Government by two), and also *gana-rāya* (where Gana is the ruling authority), which the Jain religious Brotherhood is ordained to avoid.

**290**

**Bloomfield, M. The life and stories of the Jain Savior Pārśvanātha. Baltimore, 1919.**

The work contains the life-history of Pārśvanātha as culled from Jain works, canonical and non-canonical.

**291**

**Bhide, H. B. Is Kalkirāja an Historical Personage? (IA, xlviii, 1919, pp. 123-130).**


Pp. 128-130. Hemchandra’s account of Kalkirāja.

**292**

**Smith, V. A. The Oxford History of India. Oxford, 1919.**


P. 75. Chandragupta Maurya and Jainism.

P. 178. Non-existence of Jainism in Kashmir or Assam.

P. 188. Jain images in Bundelkhand.

P. 199. Jainism patronised by the Gangas of the tenth century—Execution of the statue of Gommateśvara at Sravaṇa Belgoḷa in about A.D. 983 to the order of Chāmuṇḍarāya.

Pp. 201-203. Jainism in southern Maratha country, Mysore and the Deccan—King Amoghavārṣa (C. 815-77) and Jainism—Bīṭṭideva or Bīṭṭiga (Viśṇuvardhana) and Jainism.

P. 210. Mahendra’s destruction of Pātaliputtiram, a Jain monastery in south Arcot,

P. 369. Akbar taught by Jains.

P. 388. Jahangir's severe orders against the Jains of Gujarat.

293


Jina Prabha Sūri who lived in the 15th century recorded in his Kalpadraṇī that Śātavāhana became a Jain and built Jain Chaityas or temples. Fifty of his viras (or sirdars) erected Jain temples after their respective names—Evidences to show that Śālivāhana is Śātavāhana.

294

CHANDA RAMAPRASAD. Date of Kharavela. (IA, xlviıı, 1919, pp. 214-216).

Accession of Kharavela may be put down to about 79 B.C. and that of Sātakarṇi II a few years earlier.

295


P. 56. The Jains: Two inscriptions recording installation of images in 424 A.D. and 459 A.D. at Udayagiri and Kahāum respectively—Another inscription of Kumārgupta dated 431 A.D. records setting up of an image at Mathura—Facts proving that at the time there were not many adherents of the religion.

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P. 34. Jain attitude akin to Buddhist.

P. 58. Regard for sanctity of animal life practised very strictly by the Jains.
P. 38. Kumārapāla's conversion to Jainism offers the best possible commentary on the history of Asoka.

P. 41. Kanikalī Tilā, Mathura, a Buddhist as well as a Jain site.

P. 61. Buddhism and Jainism both originally mere sects of Hinduism. Asoka's honour in various ways to Jains and Brāhmaṇical Hindus as well as to Buddhists.

P. 62. Asoka's expenditure in hewing out of hard gneiss spacious cave-dwellings for the Ajivika naked ascetics—His liberal benefactions on the Jains and Brāhmaṇas.

P. 70. The Jain literary tradition of Western India about grand-son of Asoka, named Samprati, who is represented as an eminent patron of Jainism, in fact a Jain Asoka.

PP. 72-74. Chronology of the Maurya period.

P. 210. Employment of Asoka's censors among the Brāhmaṇas and Jains.

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Book II, Chapter II A: India in Vedic Age till 2500 B.C.

Rise of Jainism—Jainism has been sometimes called Syād-bāda—Jainism is still a living religion—Jains accept the caste system—They agree with the Buddhists in denying the existence or at least the activity and providence of God.

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P. 104. The business habit of the Jain merchants is not peculiar to the Kusan period alone—Soḍāsa's Mathura Inscription belongs to the Jain religion.

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P. 25. Transference of the chief seat of Jainism from Vaiśāli to Pāṭaliputra.

At Pāṭaliputra was made the first collection of Jain scriptures in the fourth century B.C.

One great man of this period was Sthūlawardha.

P. 26. Sthūlawardha was born and bred at a spot in the city of Patna near the Gulzarbagh station—Bhadrabahu the latter with Chandragupta and others settled at Sravana Belgoḷa at a time when Pāṭaliputra was stricken by a continuous famine for twelve years.

P. 29. Composition of the Tattvārthadigamasya by Umāsvatī-Vāchaka in the fifth century A.D. at Pāṭaliputra.

P. 33. Moving over to Odantapura of all respectable people from Pāṭaliputra, on the former being made the provincial Capital.

Consecration at Patna of several Jain images in the fifth and sixth centuries.

Identity of Patna with Pāṭaliputra, among the Jains.

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P. 462-463. First collection of the Jain scriptures made at Pāṭaliputra in the 4th century B.C.

Pāṭaliputra, a stronghold of Jainism down to the 18th century.

301


P. 392. Jain architecture—Characteristics found in the temple at Champhavat.

302

Pati, Jainath. The Different Royal Genealogies of Ancient India. (JBORS, vi, 1920, pp. 205-229).


According to the Jain Harivamsa, Kusadya-desa appears to be another name of Saurashtra.

303

JACOBI, HERMANN. Einteilung des Tages’ Zeitmassung alten Indien. (Division of diurnal measure of time in Ancient India) (ZDMG, lxxiv, 1920, pp. 247-263).

Information about the measurement of time by the Jains.

304


Pp. 3075. Sirohi: 12 Jain temples called the Deva Sari near the palace. Of these, the most important is that of Chaumukhiji built in V.E. 1634 (A.D. 1577).

Bamanwarji: Four miles north-west of Pindwara stands the Jain temple of Bamanwarji (Banwarji) dedicated to Mahavira. An inscription is in a temple near Banwar dated in V.E. 1519 (A.D. 1462).

Jharoli: An old village to the north-west of Pindwara contains temple of Santinath—Inscription bearing date 1251 V.E. on a stone slab affixed to the wall, shows that it was originally dedicated to Mahavira Svami.

Pindwara: In the temple of Lakshminarayana are two inscriptions of the time of Parmar Raja Dharmwarsh, one bearing date V.E. 1234 (1177) affixed to a wall of the Jain temple of Mahavira Svami.

Ajari: Temple of Mahavira Svami, near Gopalji’s temple. The Jain temple contains an inscription dated 1269 V.E. (1212) on the seat of the image of Sarasvati.

Vasantgarh: To the east stands a Jain temple of the fifteenth century in which there is an image with an inscription telling us that
it was installed at Vasanpur in 1507 V.E. (1451) during the reign of Kumbhakarna. Several finds of this place presented by the Maharao to the Jains of Pindwara, who placed them in the temple of Mahāvīra there. Most of the images are undoubtedly old, that of Rīṣabhanāth, having an inscription dated 744 V.E. (687).

Nandia: To the north of the village a big Jain temple containing an inscription dated 1130 V.E. (1073), in which the temple itself is called Nandesvara Chaitya.

Kojra: This village contains a Jain temple of Sambhavanātha, but an inscription dated 1224 V.E. (1167) on a column inside calls it a temple of Pārśvanātha.

Vasa: A peculiar feature of Śaiva temple of Jagdish is that it has a Jain image on the top. A parallel case may be cited of a Śaiva temple in Santpur which remained without an idol for many years, after which a Jain image was installed.

There was a village named Kalagra about two miles from Vasa containing a Jain temple of Pārśvanātha.

Kayadran: In the middle of the village a Jain temple. There existed an old Jain temple here, the stones of which were removed to Rohera for the construction of the new temple.

Ora: Common gate to the three temples near the Vaishṇava temple surmounted by a Jain image which shows that it originally belonged to a Jain temple. There is also a Jain temple of Sarnath in the village, containing an inscription dated 1240 V.E. (1383), in which the temple is styled Mahāvīra Chaitya.

Mungthala: Here is a large Jain temple, the oldest inscription on which bears date 1216 V.E. (1159).

Girwar: The village contains ruins of an old temple. The marble gate to the Vaiṣṇava temple of Paṭṭanārāyaṇ appears to have belonged to some Jain temple of Chandravati, as a Jain image is engraved in it.

Datani: Here is a Jain temple.

Barman: There is a Jain temple in the village, in a wall of which an image of the Sun-God is inlaid.

Anadra: In this village there exists a Jain temple.
Sanpur: Restoration of a Jain temple built in about the twelfth century.

Abu: Mount Abu contains shrines of the Jain Tirthanākaras—Dilwara temples are Jain—The temple of Vimala Sah, known as the Vimalvasahi, is sacred to Ādinātha and was completed in 1088 V. E. (1031)—The other temple is that of Vastupala and Tej-pala built in 1287 V. E. (1231) and is dedicated to Neminātha—In addition to these, there are several other temples of Svetāmbara Jains, such as three-storied temple of Chaumukhji, the temple of Śāntinātha and a temple of Digambara Jains.

Achalgarh: The brothers Vastupala and Tejpala were Jains, yet there is evidence to show that they restored several Śiva temples—Temple of Śāntinātha near the mausoleum of Rāja Man of Sirohi—It was built by Solanki Rāja Kumārpāla and contain three images, one of which bears an inscription dated 1302 V. E. (1245)—On the hill the shrine of Kunthunātha and temple of Pārśvanātha, Neminātha and Ādinātha.

Oria: A Jain temple of Mahāvīra Svāmī stands in this village.

P. 51 n. The inscription of the Palri Jain temple dated 1239 V.E. (1182), the inscription in the Jain temple of Bagingaon dated 1359 V.E. (1302) and another show that even during the ascendency of the Parmārs the part of the country north of the Sirohi town was in the possession of Chauhāns. An inscription dated 1289 V.E. (1232) has also been found in the temple of Śāntinātha in Sewara; this is of the time of Deora Bijai Singh.

305

PUTTALAYA, B. Maharaja Chikkadevaraja Wodeyar of Mysore. (QJMS, xi. 1921, pp. 97-112).

Pp. 99-100. Vishalaksha Pāndit of Yelandur, a Jain, was a tutor of Chikkadevarāja; when he came to the throne, the Jain Pāndit became his chief minister—Story that the king met a number of Lingāyat leaders the massacre of Lingāyats & destruction of their Mutts which is attributed to the Jain Pāndit who was subsequently murdered.
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P. 66. The Brahmins were the leaders of thought both among the Hindus and the Buddhists and the Jains.

P. 91. Use of yellow coloured cloth by Jain recluses.

P. 100. In the time of Harṣa, Buddhism and Hinduism flourished side by side as also Jainism—Lay Buddhists and Jains observed castes as much as the Hindus. The recluses or monks alone of Buddhism or Jainism throwing away caste, Jainism not a prominent religion.

P. 109. Yuan-Chwang's account of Jainism—The Jain recluses are men learned in the philosophies of their doctrines.

P. 111. Bāṇa's *Harṣacharita* refers to the assemblage in āśrama of Divākaramittra, of Arhats, (Jains), Svetapaṭas (Svētāmbara Jains), Jains (Buddhists), and others.

P. 255. The Jains used and still use in Kathiwad and in Gujarat the Mahārāṣṭri for their sacred writings.

Pp. 273-274. Stress in Jainism on non-sacrifice—Spread of Jainism in the South—Intelligence of Jain Paṇḍits—Gradual spread of Jainism in the days of the early Chālukyās.

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Pp. 137-145. Parsi and Jain missions from Gujarat to the court of Akbar—Mission of Hiravijaya Sūri to Akbar's Court—Stūpa on the spot where Hiravijaya was cremated at Unā in Kathiawad.

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Jain influence in the 5th, 6th and 7th centuries—Rise of Śaiva Nayanars and the conversions of Kuṇa Paṇḍya and of the Pallava king led to the decline of the Jains in the Tamil land in about A.D. 750—
Persecution of the Jains at the hands of the Vaisnava Alvars and the beginning of their fall by the end of the 10th century—Jainism in the Andhra and Karnata districts of the Madras Presidency—Jainism probably pre-Mauryan—Jainism as embodied in Andhra—Karnata literary tradition.

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P. 22. The summit of Abu bears some famous ruins of Jain temples.

P. 57. The scriptures of the Jains have been preserved in various forms of Magadhi, Sauraseni and Maharastra.

Pp. 150-170. The History of the Jains: Jainism, its relation to Brahmanism and Buddhism—The tirthaṅkaras or "prophets": Pārśva-Mahāvīra—Jains and Buddhists—Mahāvīra’s rivals, Gauḍa and Jamāli—The Jain church after the death of Mahāvīra—The great schism: Śvetāmbaras and Digambaras—Settlements in Western India—Organisation of the religious and lay communities—Blanks in Jain ecclesiastical history.

Pp. 467-473. Chandragupta, the founder of the Maurya Empire: Characteristics of the Maurya period and authorities for its history—N. W. India before and after Alexander—Agrammes, Xandrames—Dhana-Nanda—Nanda and Chandragupta—Date of the overthrow of Nanda—Plot of Mularakṣasa—Chandragupta and Seleucus—Megas thenes—Rule of Chandragupta and the extent of his dominions.

P. 504. Asoka’s early faith was rather that of Jainism.

P. 512. Samprati is mentioned in the Jain tradition as a convert of their patriarch Suhastin.

P. 526. Mathura was a stronghold both of the worship of Kṛṣṇa and of Jainism.

P. 532. The Jain story of Kālaka.

B.C. 540-468. Vardhamāna Nātaputra, Mahāvīra.
Traditional date 600-528 B.C. Pārśva, the predecessor of Mahāvīra as tīrthaṅkara, is said to have died 250 years before him.

The Jain authorities give the year of his accession as 313 (312) B.C. a date at which the canon of the Jain scriptures was fixed. Megasthenes at the court of Chandragupta. C. 300 B.C.

Bindusāra or Amitrochates, successor of Chandragupta: his reign variously stated as of 25, 27 or 28 years.

310

Subrahmanya Ayyar, K. V. Notes on Kalinga History. (QJMS, xii, 1922, pp. 247-260).

Pp. 258-259. In the 13th year of his reign, Khāravela erected pillars etc., on the Kumāriparvata (i.e., Khandagiri) and improved the tomb-shrine (Niśidhika) of certain Jain monks (Arhats)—A cave for the Jain monks of Kalinga established by his chief queen.

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312

Sunavala, A. J. Vijaya Dharma Śūri, his life and work, with a prefatory note by F. W. Thomas. Cambridge, 1922.

The work in 18 chapters forms a comprehensive account of the life of the great Jain monk,
313


(1) Journey to Ellora, 1820, and (2) Journey in Gujarat, 1822-23.


P. 408. Sir William's visit to the celebrated Jain temple in Gujarat, the most complete temple he has seen; no Jains here now, not even one priest or Yati. The temple is kept and shewn by a Brāhmaṇical Hindu. It is supported by contributions from the Jains at Jumboosur and Kathiawad.

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P. 37. Description of the Ārhat's (Jains and Buddhists).

P. 68. Mythological story about the Buddhists and Jains—Their struggle with Brāhmaṇism.

P. 291. Buddhists and Jains treated as asuras and daityas (terms of hatred, etc.) by the Hindus.

P. 334. Buddhism and Jainism challenging the supremacy of the Brāhmaṇas about the beginning of the seventh century B.C.

315

Singh, Shyam Narayan. History of Tirhut, etc. Calcutta, 1922.

Pp. vii-viii. Mahāvīra, the Jain leader and taken as a Kṣatriya, was related to the Lichchhavis.

Pp. 41-42. Mithilā and Vaiśāli closely associated with the names of Buddha and of Mahāvīra Vardhamāna—Mahāvīra or Vardhamāna, a native of Vaiśāli and therefore called the Vaiśāliya or Nātaputta—His father Siddhārtha married a daughter of Cetaka, king of Vaiśāli—
Mahāvira born in or about 599 B.C.—His spiritual career at the age of 30, gathered a considerable following monks, known as the Nirgranthas—They came to be known as Jains after Mahāvira’s death about 527 B.C.—Mahāvira’s followers visited Vaiśāli where the Lichchhavis used regularly to carry on discussions on high problems of life—The Jains said to have been valiant disputants—Illumination at Vaiśāli when Mahāvira died, signifying the enlightenment of human souls under Mahāvira’s teachings—Date of Mahāvira’s death.

P. 52. Vaiśāli, according to Yuan Chwang, was inhabited by a large number of Jains, and by the Hindus and Buddhists.

316

SASTRI, R. SHAM. Malnad Chiefs. History of Sagar. (QJMS, xii, 1922, pp. 45-57).

P. 47. Bhairava was a Jain king. After slaying him, Virabhadra carried off his wife Channammaji and added Garasoppa to his own territory.

P. 48. Subjugation of Ammaji, the queen of Sodi and the Jain king of Chandragutti, by Sivappanayaka, the famous systematiser in the valuation of land revenue.

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P. 27. Tevāram hymner Appar, first a Jain and afterwards a Śaiva.


Pp. 55-60. The chronological datum in the Lokavibhāga, a Jain work composed in the fifth century in Cuddalore.

P. 61. Mahendra first a Jain—Converted to Śaivism by the saint Appar.

Pp. 63-64. Influence of the Gupta culture,

P. 232. Illumination on the night of Mahāvīra’s death—Confinement of Jainism to a very limited section of the Līchchhavi community.

P. 327. The Jain fraternity similar to the type of the Buddhist fraternity.

RĀMADAS, G. *Samāpa: or the Asokan Kalinga.* (IA, lii, 1923, pp. 66-70 and 80-91.).

P. 67. The Kalingas were Jains, building Ṙhats with very little art decoration.

P. 68. The Jain king Kharavela—His chief seat near the Udayagiri Hills—The town of Kalinganagara strengthened in the first year of his reign.

P. 87. Brahmans who advised the conquest of Kalinga, and not the Jains or Buddhists.


P. 26. The Buddhist and Jain influences on trade—Their general condemnation of many an industrial pursuit.

IYENGAR, M. RAGHAV. *Mandalapurusha and his age.* (QJMS, xiii, 1923, pp. 487-493.).

P. 492. *Yatidharma Srāvakadharman,* written by a Jain author, deals with the history and traditions of the Jain community in the southern country. It is stated in the work that the Jain Brāhmaṇas used to do *Archaka* service during the reign of Viṣṇudevarāya of the royal dynasty at the time of Guṇabhadrāchārya.

P. 493. Use of the affix “Thiru” by Jains.
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SASTRI, R. SHAMA. *Jain teachers and their contemporary kings.* (Prabhavaka Charita), (QJMS, xiii, 1923, pp. 499-505 and 563-572).

The era of Vikramāditya and the dynasty of Gardabhilas and of Murunḍas.

322

AIYANGAR, S. KRISHNASWAMI. *Some Contributions of South India to Indian Culture.* Calcutta, 1923.

P. 145. Tevāram hymner Appar, first a Jain and afterwards a Śaiva—conversion of Pallava Mahendravarman to Śaivism.


P. 203. *Lokavibhāga* composed in Cuddalore in the fifth century.

P. 204. Mahendra, a Jain, converted to Śaivism by saint Appar.

P. 220. Appar was born a Śaiva, became a Jain, and later on returned to Śaivism—He was instrumental in converting Mahendravarman from Jainism to Śaivism.


P. 237. Appar, once leader of the Jain settlement at Pāṭali (now the new town of Cuddalore)—Mahendravarman and *Matta-Vilāsa Prahasana*, a burlesque ascribed to the Pallava king.

P. 238. Sambandar, Jainism and Śaivism—Jains in Madura impaled at the instigation of Sambandar—Stories about a Jain king of Kāṇchi, Rāmānuja and Jains.

P. 238. The Kalachurya usurper Bijjala, a Jain—Followers of Basava, a Brahmin and their conflict with the Jains.


Pp. 254-255. Ekāntada Rāmayya, a Brahman, and Jainism.
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Pp. 287-291. Rāṣṭrakūṭas, the patrons of the Jains—conflict with the Jains began with the Śaivas of the days of Sambandar and Appar—General persecutions of the Jains—Persecution of the Bauddhas under a king named Himasātala at the instance of a Jain Āchārya Akalaṅka—Rāmānuja and persecution of the Jains—Viśuvardhana and Jainism—Southern Māhārāṣṭra country and Mysore, chief centres of Jainism—The Cholas and destruction of Jain monasteries and temples—The Chālukyas, the Hoysalas and the progress of Jainism.

P. 312. The Jains, a flourishing community in the Tuḷūnāḍ, the country between the Western Ghaunts and Sea—Irugappa, a general of Harihara II, a Jain—Composition of Nānārtharatnamālā at his instance—His credit in erecting the Jain temple by name Gaṇītiṭṭi.

P. 315. The Vaiṣṇava holy place Tirunārāyaṇapuram known among the Jains as Vardhamānapuram.

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SARASVATI, A. RANGASWAMY. The Founder of the Vikrama Era. (QJMS, xiii, 1923, pp. 506-510.).

P. 507. Several reference in Jain literature to a Vikramāditya of Ujjain who founded the Samvat era.

P. 508. Text and translation of some Prakrit gathas quoted in a very large number of Jain commentaries and chronological works: these give the adjustment between the eras of Vīra and Vikrama and form the basis of the earlier Jain chronology.

P. 509. References in ancient Jain literature that a king of Ujjain called Vikramāditya founded the era after his name after the expiry of 470 years after the Jain tīrthaṅkara Mahāvīra's nirvāṇa.

P. 509. Prabhāvahakacharīta or the lives of Jain saints by Pradyumna śūri, gives an account of the life of the Jain Āchārya Kālaka śūri and of the politics of India at the period when Vikrama is said to have founded the Samvat era, and thus proves beyond all doubt that there was a Vikramāditya at 56 B.C. ruling over Ujjain. It makes Nāgārjuna, the famous Buddha Scholiast and founder of the Mahāyāna, a Jain. The account it gives of king Kiśṇa of Mānakheṭa seems merely
to be a reminiscence of the account of one of the kings of that name who ruled much later at Mányakheța (Malkhed) and who were Jains. It might be true that Vikrama patronized Jainism, but not likely that he became a Jain. In spite of doubts it appears to be certain that Kālaka sūry, the Jain teacher and author, and Vikramāditya, the king of Ujjain, were historical persons.

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RAYCHAUDHURY, H. C. Political History of India from the accession of Parikshit to the Coronation of Bimbisara. (JDL, ix, [Pt. 2], 1923, pp. 1-96.).


P. 47. The Jains afford testimony to the greatness of Kāśi, and represent Āśvasena, king of Benares, as the father of their tīrthaṅkara Pārśva who is said to have died 250 years before Mahāvīra i.e., in 777 B.C.

P. 55. Mention of Dadhivāhana, one of the early kings of Aṅga, in the Jain tradition. (Beginning of the 6th century B.C.)—His daughter Chandana or Chandravālā was the first female to embrace Jainism shortly after Mahāvīra's attainment of Kevaliship.

P. 57. Mention by Jain writers of the two early kings of Rāja-griha named Samudravijaya and his son Gaya, who is said to have reached perfection which has been taught by the Jains.

P. 59. The Jñātrikas were the clan of Siddhārtha and his son Mahāvīra, the Jina.


P. 65. Reference in the Jain Kalpa sūtra to nine Mallakis as having formed a league with nine Lichchhavis, and the eighteen Gañarājas of Kāśi-Kośala.
P. 69. Mention in the Uttarādhyayana Sūtra of a king Iṣukāra ruling at the town called Iṣukāra in the Kuru country.

Pp. 70-71. The Uttarādhyayana Sūtra mentions a king of Kampilya named Sañjaya who gave up his kingly power and adopted the faith of the Jains.

325

Narasimhachar, R. Sravana Belgola. (QJMS, xiii, 1923, pp. 430-447.).

Information about the colossal image of Gommateśvara. Account of Gommaṭā given in inscription No. 234, of about 1180. Description of Gommaṭā in the inscription. The statue of Gommaṭā made by Chāmuṇḍa-rāya who, according to inscription No. 345, of about 1159, was the minister of Ganga king Rājamalla whose reign began in 974 and ended in about 984. Different estimates of the height of Gommaṭā. The anointment ceremony of Gommateśvara in March 1922. Tradition regarding the visit to Sravana Belgola of Bhadrabāhu and Chandragupta.

326

Narasimhacharya, R. The Western Gangas of Talkhad. (QJMS, xiv, 1923, pp. 10-22.).

P. 11. Foundation of the Ganga kingdom attributed to the agency of the Jain teacher named Simhanandi.

Pp. 11-12. Chāmuṇḍarāya, minister of Rāchamalla, author of Triṣaṭṭilaksana-mahāpurāṇa, popularly known as Chāmuṇḍarāya-purāṇa, written in 978; it gives an account of the twenty-four Tirthaṅkaras.

P. 13. The Ganga plates register a grant in 963 A.D. by the Ganga king Mārasimha to a Jain teacher named Munjārya, having the title Vādighanghalabhāṭṭa.

P. 17. King Mādhava of the Ganga family obtained greatness by following the Jain doctrine—The Jain teacher Simhanandi helped him in severing a stone pillar—The Ganga dynasty owed its greatness to Simhanandi—Prosperity of the family through the blessing of this sage stated in an old commentary on the Jain work Gommaṭasāra,
P. 17. note. Karma is primarily of two kinds according to the Jains; each is again subdivided into four classes.

327


P. 8. The great Emperor Chandragupta, a Jain—Abdicated his throne when Buddhism was pressing Jainism hard in the north—Accompanied his spiritual teacher to Sravana Belgoḍa about the close of the 3rd cent. B.C.—Mysore, a stronghold of Jainism for many years—Rāmānujāchārya, put an end to Jainism in the 12th cent.

328


Pp. 126-127. Origin of Jainism—Mahāvīra, his death in 527 B.C. —The prominent points in the Jain philosophy on the extreme sanctity of life, the endowment of everything observable with a living soul, and the ascetic simplicity, even to the extent of being entirely naked.

P. 128. Stretch of the Aryan territories in India at the time of Mahāvīra's birth, 599 B.C.

P. 139. In 82 A.D. the Jains split into halves—The Digambaras and the Śvetāmbaras.

P. 143. In 454 the canons of the Śvetāmbaras were completed.

P. 155. (Jainism): Its comparative purity of precepts and practice gave it that hold on the thoughtful mercantile classes which it has never since (6th century) lost.

P. 156. Bijjala, a Jain Kalachūri; his minister, Basava bitterly persecuted the Jains.

Pp. 158-59. Tiruvallava, his Kural—Under the Pallava rule, Jainism gave way before Hinduism in the further south, except in Mysore, the Tamil literature greatly enriched by remarkable series of hymns, some of which were Jain.

P. 160. Persecution of the Jains after Kulattuṅga Chola,
SECTION VI

Sociology, Religion (Including Logic & Philosophy), Ethnology and Iconography

329


Jains, a sect of Buddhists, or Vaiśnavas; their tenets; enmity between them and Brāhmaṇas; their persecution; their statues, images, obelisks, temples, etc., armorial and forehead marks of statue of Jain Deva and Jain Iśvara.

330

Bombay and Western India. (AJ, ix, 1820, pp. 609-610.)

The custom of the Jain Baniās to fast for eight days every year. The fasting period is called pajūsan.

Reference to a voluntary death by fasting.

331

The Jainas. (AJ, xvii, 1824, pp. 22-23.)

Jains, a sect of the Hindus—The name Jain or Joinu derived from the word Jina (Ji, to conquer)—Accounts of the origin of Jains, their doctrine, and duties.

332

Miles, W. On the Jains of Guzerat and Marwar. (AJ, n. s., vii, 1832, pp. 146, 334-335-.)

Here a brief summary of the paper is given. (The paper in full is contained in the Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. iii, Pp. 335-371.)
333


Notice in brief of the Jain work on Buddhism.

The work begins with an exposition of the Buddhist religion as professed by the Jains, including the worship of Harr Hora, and Hiranyagarba, i.e., of Viṣṇu, Śiva and Brahmā. Then follows discourses on Dharma and Adharma, showing what is religion and what irreligion, on the qualities and perfection of Bhagavān Sākya Buddha, and on behaviour in assemblies of Jains. The original treatise is in the Māgadhi language. [See Proc. As. Soc. 1873, p. 40.]

334


P. 248. In Mysore and the south of India the Jains admit certain of the Hindu deities into the courts of their temples, which they never do in the Mahratta country or Marvara.

P. 251. The distinction between the Buddhists and Jains—The Jains worship 24 deified heroes, the Buddhists only 7. The Jains have caste, the Buddhists have none, the Jain images are naked, the Buddhist, not.

Pp. 256-257. Description of Parasnāth hill.

P. 257. Murshidabad was a great place of resort for the Jains.

Pp. 263-264. Prof. Wilson’s opinion that Jainism was introduced into India about the seventh century of the Christian era.

P. 266. Mention of the remains of a Jain establishment thirty miles from Puri inland.

335

Wilson, John, Indian Caste, 2 Vols, Bombay, 1877.
Vol. i, p. 315. The Jains, the Buddhist seceders, take exactly the same view of caste as their speculative progenitors. Their Yatis or Jatis continually assail caste by such arguments as we find in the Vajra Sūchi of Aśva Ghoṣa.

Vol. i, p. 441. Śrāka.


Vol. ii, p. 111. Osvāls, a class of mercantile Jains, and are called Osvál Brāhmaṇas.

336


P. 31. The ruins of the city of Rājagriha visited by the Jains at a spot sixteen miles south west of Behar.

Pp. 156-158. Dr. Hamilton says, speaking of the Srāvakas or Jains, a still existing Buddhist sect in India, that they worship twenty-four great teachers, who are called either Avatāras or Tīrthaṅkaras.

The series of twenty-four patriarchs may be assumed to be the same as the Jain twenty-four patriarchs.

Rhode supposes the Jains to be descendants of the asuras and rakshas.

Bodhidharma headed a new school in Southern India, and was heretical as viewed from the Jains' standpoint.

337


Pp. 140-142. The Jains: Characteristic features of their religion.

338

NESFIELD, JOHN C. Brief view of the caste system of the North-Western Provinces and Oudh. Allahabad, 1885.


339

Kitts, Eustace J. *Caste and Custom.* (CR, lxxx, art 10, 1885, pp. 189-206.).

P. 190. Our imperfection of the knowledge of the Jains.

P. 191. Hinduism has drawn within its pale the Jain god and goddess of Pandharpur.

340

Deshmukh, Moreshvar Gopal. *On the Habits of a Jain ascetic.* (JAnth.SB, i, 1886, pp. 77-89.).

The doctrine and principles of the Jain religion as revealed in a monk’s life.

341

Sen, Guru Prasad. *A Reply to my Critics; or what is Hindu religion?* (CR, xciii, Art 11, 1891, pp. 158-185.).

Pp. 169-170. A memorial from the Jains of Shahabad, one of the most important Jain communities in India, to the Chief Secretary to the Government of Bengal, suggesting that they are to be classed under head “religion” as Hindus, and under head “sect” as Jains.

342

Bastian, A. *Kosmogonien und Theogonien indischer religionphilosophien besonders der Jaina.* Berlin, 1892.

[Cosmogony and Theogony with religio-philosophical details of the Jaina].

The work contains a detailed account of the theory of the origin of the world and the hierarchy of their deities according to the standpoint of the Jains,
343


The *rajocharana* and the *mukhavastrika*, two of the most characteristic utensils used by the Jains on some Jain monuments.

Occurrence in the older literature of the Jains the names ganettiyā and kañchanīyā.

First references to rosaries found in the Jain canon. The Jain literature ascribes rosaries only to certain monks of the Brahmana order.

344


A paper advocating non-slaughter of animals.

345

Crooke, W. *An Introduction of the Popular Religion and Folklore of Northern India.* Allahabad, 1894.

P. 4. The Jains are forbidden to eat after sunset lest insects may enter the mouth and be destroyed.

P. 67. The Jains worship Bhairava (one of the most awful forms but do not offer him flesh or blood sacrifices, but fruit and sweetmeats. of Śiva) as the protector or agent of the Jain church and community.

P. 117. Worship of ancestors by the Jains.

P. 338. Akbar’s prohibition to kill cattle during the twelve sacred days (*Pajūsan*) observed by the Jains.

346

*Ancient Religions Before the Great Anno Domini.* (CR, c, art 5, 1895, pp. 75-98).
P. 90. Mixing up of Jainism sometimes with Buddhism and sometimes with Brâhmanism.

Pârśvanâtha was contemporaneous with other great men of the time. Two centuries later lived Mahâvîra, who, like Buddha, was of the royal caste.

In several features Jainism differs from Buddhism; it has never left India, and is still a quasi sect. It has a form of worship; ineffable bliss is the goal of Jainism, not nirvâna; both lay stress on morality, charity, purity, patience, courage, contemplation, knowledge; both get rid of caste, and are atheistic. The Jains number one and a half million; they enjoin mercy to all animated beings, and place a cloth over their mouths to save the lives of insects; they have a considerable literature, and an order of priesthood.

347


Pp. 347-351. The Jains—Their leading tenets and tenets distinguishing them from the main body of the Hindus—Jiva and Ajîva—Yatis and Srâvakas—The rituals of the Jains—The Jains a sect of the Buddhists—Svetâmbaras and Digambaras.

348


Pp. 114, 233. Jainism follows Buddhism—Buddhism and Jainism give birth to other forms of religion.

349

Dass, Benarsi. A Lecture on Jainism. (Jain Itihas series, No. 1) Agra, 1902.

Introduction—Jainism misunderstood—Causes of misunderstanding—Antiquity of the Jains—Jainism never originated after Saṅkarâchârya—Jainism is not an offshoot of Buddhism—Hindu scriptures—Buddhist works—Jain śāstras—Buddha not a disciple of Mahâvîra—
Buddha an older contemporary of Mahāvīra—Antiquity of the Jains further—Jainism not a product of Brāhmaṇism. Both product of the common atmosphere of ancient India—Ancient India in Jain śāstras—Max Müller’s opinion—Hinduism and Brāhmaṇism misnomers—Jainism was not found by Pārśvanātha but Riṣabha—Buddhist work—Jain śāstras—Hindu scriptures—Inscription at Mathura—Ancient India once more—Yoga Darśana—Sāṅkhya Darśana—Mahābhārata—Chārvāka Darśana—Tenets of the Jain Ratna-Traya—Eleven Pratimās—Daśa Lakṣāṇi Dharma—Twelve Anupreksās—Charitra of a Muni—Why the Jain monks are naked and why the Jains worship naked images—Winding up.

350


P. 1. Communities of Jainas or Arhata i.e., followers of the prophet.

The tenets—Mythology—Philosophy and ritual of this Jains

351

OMAN, JOHN CAMPBELL. The Mystics, Ascetics and Saints of India. London, 1903.


352


P. 61. The Jains—Their creed and doctrines—Their relation to Brahmanism,
353


354


Pp. 172-181. Both Buddhist and Jain systems closely connected with the sun and the serpent—Each of these forms of religion arose or found their chief supporters, amongst Solar tribes who had come but little under Brahmanical influence—The Purāṇa version that Buddhism and Jainism originated amongst the Asuras—Origin—Legend ancient, as later sect of white-robed Jains not mentioned—Jain devotees called Yati—Term Siddha for the deified ascetics—Jains in existence before Buddha—All the twenty-four tīrthaṅkaras, or deified anchorites of the Jains, were Kshatriyas, and all but two were of the Solar race of Ikṣvāku—Close connection as such with the Sun and the Serpent—The last of the tīrthaṅkaras was Vardhamāna or Mahāvīra who was a contemporary of Sākya Buddha—He was related by marriage to Bimbisāra, rāja of Magadha—By permission of his elder brother, Vardhamāna became an ascetic; he went naked; after twelve years he became a Jina or Tīrthaṅkara; after his death, he became a Siddha—Pārśva, who preceded Mahāvīra, was a son of the Rāja of Benares—He is represented with the hoods of a seven-headed Nāga expanded over his head—Sculptured representations of Nāga at Jina temples.

355


P. 150. Jain cremation.

356

P. 129. There are numerous instances of Jains performing the act of Sallékhană, i.e., death brought on by starvation.

357


Vol. 2, P. 308. The Jains are followers of Mahāvīra (or Vardhamāna) the contemporary of Gotama Buddha. They include Digambaras and Svetāmbaras. Yati ascetics are naked and laity (Srāvakas or "disciples") are clothed. The Jain scriptures include 45 āgamas in Jain dialect. They aim at nirvāṇa. (Encyclop. Brit.).

358


P. 360. The Jains—Non-eaters of flesh.

359


P. 268. The Baniās are generally divided into (1) the Agarvals and (2) the Sarāogis, who are Jains.

360

*Anthropometric Data from Bombay*. Calcutta, 1907. (Ethnographic Survey of India).

361


P. 975. Jain traditions to represent the oldest form of the Krīṣṇa legend.

P. 976. Mathura, originally a capital of the Śūrasenas, was afterwards entirely Buddhist and Jain.

362

LEWARD, C. E. and KISTANATH KRISHNA LELE. *The Paramāras of Dhār and Mālwā.* Bombay, 1908.

A treatise giving an account of the Paramāra rulers of Malwa.

363


364


P. 74. *Upanishads* gave birth to Buddhism and Jainism and many other movements and yet ultimately supplanted them by means of the orthodox Vedanta philosophy.

365


P. 253-255. “Sākeśvabhaśatesu .... varāhe ’vati’. This passage of the Jain Harivamśa is of exceptional value on account of the firm chronological standpoint it affords,
P. 274. A Jain tradition of about the year 953 A.D. records that about 18,000 inhabitants migrated from Bhîlmâl (Bhînamâla), the ancient capital of Rajputana.

366


Pp. 132-133. Jainism (Svetâmbari). By Muni Maharaj of Benares. In this thesis are stated the fundamental doctrines of Jainism.

367


The article is a summary of a paper meant for the Svetâmbara Conference at Baroda. It gives a brief outline of the religion of Jainism.

368

THURSTON, EDGAR. (with the assistance of K. Rangachari). _Castes and Tribes of Southern India, 7 Vols._ Madras, 1909.


369

ROSE, H. A. _Caste and Sectarian Marks in the Panjub._ (IA, xxxviii, 1909, pp. 118-121).

P. 120. Sectarian marks of the Jains.

370

Book 1: The Jain Logic—The Era of Tradition—The Historical Period.

Book 2: The Buddhist Logic.

371


Pp. 23-30. THE POSITION OF WOMEN AMONG JAINS:


372


I, Pp. 63-68. Bhaddâ 'Kunḍalakesâ', ex-Jain, daughter of a seṭṭhi of Rajagaha, wife of a Brahman thief, foremost of the sisters who had swift intuition.

II, P. 30. The Jain leader Nâtaputta teaches a dilemma to Abhaya.

II, P. 83. Contact of Ajjuna with the Jains and his entrance into their order.

373

Pp. 2-3. History of Modhera. an ancient town in Gujarat—Progress and influence of Jainism in Gujarat—Story in the Dharmārāṇya—The vanishment of all Jains from the territory—The Chaturvimsat Prabandha, by a Jain, Rājšekhara Sūri, account in it of the conversion of a king of Kanauj named Ano to Jainism—His stay under Jain teacher Siddhasena Sūri. Ano was a staunch Jain. Vanrāj of the Chāvda dynasty owed a great deal to the Jains. Account in the Dharmārāṇya of the introduction of Jainism and subsequent dissensions among the residents of Modhera.

P. 9. Out of 100 Modh families in Bhopal about twenty follow the faith of the tirthankaras. A Jain maiden married into a Vaiṣṇava family has no scruple in entering a Vaiṣṇava temple, while a Vaiṣṇava girl would readily pay her respects to the Jain Yatis and always visit the Upāśrayas. Jainism have retained its hold on the Modhs and most of them returned to the Brāhmanical fold. In Gujarat, hardly any Jains, while in Central India, the Jains are few in number.

P. 10. Jains offer balls to the manes at the Siddhwad in Ujjain.

P. 11. A few Modh families in Bhopal are Jains.


The article deals with Jaina notation, among others.


The article is an exposition of the Lesyā—Theory as given by the Jain authors like Umāsvāti.

Tenets of Jaina religion—Its mythology and the ethical background.

377


The work contains a discussion in outline of the main tenets of Jain philosophy.

378


The distinctive characteristics of the three sects have been discussed with reference to modern practices.

379

SUBRAHMANYA AIYAR, K. V. *Origin and decline of Buddhism and Jainism in Southern India.* (IA, xl, 1911, pp. 209-218).

Buddhism known to the Pandya country a few centuries prior to Asoka—In the 1st century A.D. it gradually spread throughout Southern India—Jainism also dated back to the same period—Jains put a permanent barrier to the growth of Buddhism in the 7th and 8th cent.—The rise of the Śaiva saints effected removal from Southern India of the two religions in the course of a few years after the 9th century A.D.—Jainism continued for three more centuries in Mysore and was stamped-out by the Lingāyāt rising and the advent of Rāmānuja in the 12th century A.D. (See No. 390).

380

LA VALLEE POUSIN, LOUIS DE. *Une Stance Jain et Bouddhique.* [One stanza of Jainism and Buddhism] (JA, 10th Ser. xvii, 1911, pp. 323-325).
The article in French contains a brief account of the religions of Jainism and Buddhism.

381


Jains and Svastikas.

382


II. Samavasarana.

383


P. 139. The Jains more numerous and powerful in the Southern than the Buddhists. They came for purposes of trade or for Government administration. The Jain writers created the earliest Kanarese literature—Names of Jain Prime Ministers and Generals in Mysore known from inscriptions but the religion confined equally to small and exclusive class. It never spread outside the capital cities. All the remains of Jain temples Known are in cities that were capitals or sub-capitals of provinces.

384

Hicks, W. W. *The Sanctuary of Mahavira*. Boston, 1911.

The Mahavira temple described.

385

Pp. 50-51. Under the head predial slaves the author includes Jain or Thên Kurumbers.

P. 53. The Jains consisting of Gowdas and Taragans migrated from Mysore for purposes of trade.

Adoption of the title Taragan in Wynad by those Jains who settled here under "Taraku" (Royal mandate) of the Kottayam Raja.

P. 144. At Sultan’s Battery in the Wynad tāluk stands a viāti temple, a magnificent and an interesting relic of a Jain colony now extinct.

386

SVAMIN, A. GOVINDACHARYA. A Note on Ājīvikas. (IA, xli, 1912, p. 296).

Ājīvikas are neither Buddhist Bhikṣus nor Jain, but they form a distinct sect.

387

BHANDARKAR, D. R. Ājīvikas. (IA, xli, 1812, pp. 286-290).

Ājīvika, according to Utpala, does not signify Nārāyan-āśrita, Keśava-Bhakta or Bhāgavata, as Prof. Kern supposes,. The theory Prof. Kern, supported by Bühler, that the Ājīvikas are Vaishnavas, is baseless.

388

PATHAK, K. B. The Ājīvikas, a sect of Buddhist Bhikṣuṣ. (IA, xli, 1912, pp. 88-90).

Ājīvakas were well known to the Jain authors of the later Chālukya and Yādava periods as a sect of Buddhist Bhikṣus who lived solely or chiefly on Kāmji.

P. 8. Jainism, an offshoot of Brāhmaṇism, population 1,383,-820.

Pp. 33-34. The śrīmāli, Porvāl and Osvāl are of the Jain religion a creed which seems to have commended itself to the mercantile
community at a comparatively early period.

In the present day, except in Delhi, the Maheśri, or Brāhmaṇic section of the Rajput caste, intermarries with the Śrāvaka of Jain, and the latter, in turn, employ for their caste and domestic ministration, the Bhojak, or Sevak, a subdivisions of Brahmāṇas not in high repute among the priestly orders.

390

GOPINATHA RAO, T. A. A Note on the “Origin and Decline of Buddhism and Jainism in Southern India”. (IA. xlii, 1913, pp. 307-308).

A criticism on Mr. K. V. Subrahmanya Aiyar’s paper “The Origin and Decline of Buddhism and Jainism in Southern India” published in the “Indian Antiquary” xl, 1911, p. 209-218, (See No. 379).

391

BHANDARKAR, R. G. Vaiṣṇavism, Śaivism and Minor Religious systems. Strassburg, 1913.

P. 2. The rise of a New Theistic System—Tide of free speculations culminated in the east into such systems as those of Buddhism and Jainism.

Pp. 8-9. The Śātvatas and their Religion—Siddhārtha and Mahāvīra belonged to the Śākya and Jñātrika races of Kṣatriyas, and Buddhism and Jainism might be considered to be the religions of these tribes.

Vāsudeva Kṛiṣṇa worship owes its origin to the stream of thought which began with the Upaniṣads and culminated in the east in Buddhism and Jainism.

392

The article, in German, discusses and interprets the small Jina-charitra as available from existing materials.

**393**


The article traces the history of the establishment of the Digambara Sect of Jainism at Mysore.

**394**

LADDU, TUKARAM KRISHNA. *Address at the Tenth Anniversary, the Syādvāda Jain Mahāvidyālaya, Benares*. Benares, 1914.

Early History of Jainism—Principles of Jainism—Conclusion.

**395**


P. 357. As regards the number of Kalas the Jain texts uniformly mention seventy-two.

P. 367. The commentary to Umāsvāti’s *Tattvārthādhigamasūtra* gives a detailed list of all the *siddhis* according to the Jain doctrine.

**396**


Like Buddhism Jainism is originally and principally a monastic religion and it is entirely dependent on Buddhism—Internal evidence—Ethics of the Jains—The Jain Belief—The Jain Literature.

**397**


Introduction—Historical Summary—The Life of Mahāvīra—Mahāvīra’s Predecessors and Disciples—History of the Jain Community—

398


The small article, in French, gives a short outline of the Jain religion.

399

JAIN, CHAMPAT RAI. Nyāya, the Science of Thought. Arrah (India), 1916.

A brief exposition of the view of Jain philosophy on the nature and types of jñāna (Knowledge) and the working of mind in reference to logical inference.

400


Introduction—The Universe—Man as he actually is—Man as he may become—Means to the End—Recapitulation.

401


Vol. 1, Pp. 219-231. Jain religion:

402


P. 552. The source or origin of the nude statues of the tīrthaṅkaras from the archaic type of “Apollo” which flourished in Greece from the middle of the 6th century B.C.

A discussion on the above theory.

403


This article, in French, on the religion of Jainism is a continuation of the same in No. 398.

404


Non-injury to life, the essence of Jain religion thought not exclusively its own principle.

405


The work in different chapters devoted to subjects like Religion, ethics, metaphysics etc., describes Jainism in broad outline—The original texts (Pt. 2).

Pp. 51-52. Under Bukka (A.D. 1336-1376), the founder of Vijayanagar Empire, came up a dispute between the Jains and the Vaiśṇavas in a Vaiśṇava centre, in the State of Mysore. It was decreed that the five big drums and the Kalas will continue to be used. If to the Jain Darśana any injury on the part of the Vaiśṇava should arise, it will be protected in the same manner as if injury to the Vaiśṇavas had arisen. By consent of both the Vaiśṇavas and the Jains, the duty of protection of the Jains was entrusted to the particular Tātāchārya (leading Vaiśṇava) of Tripati.


P. 132. At the time of admitting a Jain to the ascetic order of the religion, the hairs of his head are pulled out one by one until the head is completely bald.


Pp. 54-55. Jain’s performances of the type of Devendra’s stories and the commentaries (churni and tīkā) to the Āvaśyaka literature.

Comment on the critical habits of the charitas or prabandhas of the Jains: They illustrate conspicuously the Hindu inability to discriminate between fact and fancy—They weave into their narrative once more the whole apparatus of Hindu fiction—Hemachandra’s *Triṣaṣṭīsalākā-puruṣa Charita* gives an idea of the extent of this type of literature—Not very different and scarcely less numerous are the
Jain writings called Kathā (Kahā), or Kathānaka—They moralize more directly and obviously (dhammakahā), but they are intimately connected with the traditional names of saints, emperors and kings.

409

JAIN, CHAMPAT RAI. The Practical Path. Aitrah (India), 1917.


410


P. 23. Mahāvīra and even Buddha were compelled to provide their teachings and assertions against the scepticism of Saṅjaya Velaṭṭhi-putta.


Pp. 28-29. Dharmottara's theory opposed to the Jain theory—According to the Uttarādhyayana Jainism maintains three categories—In Jainism the categories are divided into two—The Vaiśeṣika borrowed the materials from the thoughts of those days and systematized them later.

Pp. 35. Roha-gutta, the chief teacher in the sixth schism of Jainism imported the Vaiśeṣika doctrines into Jainism.

P. 38. The Jains maintain that the Vaiśeṣika was established by Roha-gutta.

P. 133. In Jainism ether means empty space and is not an element.
NAHAR, PURAN CHAND and KRISHNA CHANDRA GHOSH. *An Epitome of Jainism, being a Critical Study of its Metaphysics, Ethics and History etc., in Relation to Modern Thought*. Calcutta, 1917.


GARR, BANARSI LAL. *Sāmāyika; or, A Way to Equanimity*. Arrah (India), 1918.
Its Origin—Its Meaning and Object—Dissension of the subject from the ideal or internal (Nischai) point of view—A succinct account of Āvaśyaka Sūtra—Doṣtas (blemishes to be avoided)—The Texts—How to perform Sāmāyika—Appendix (A): Eleven Pratīmas, (B): Twelve Vows.

414


Jainism—Its ethics—Philosophical back-ground—Its mythology and ritual.

415


Preface—The Ideal—Creation—God—The Fall Redemption—The Kingdom of God—Yoga—Resurrection—The Holy Trinity—The Siddhānta—The Coming of the Messiah—Reincarnation—In the Footsteps of Gods—Reconciliation—Summary and Conclusion—Appendix—Glossary of Non-English Words and Phrases etc.

416

✓ GOPINATHA RAO, T. A. *Bhūṣaṇa-Lakshanam, or A Description of Ornaments Usually worn by Indian images.* (QJMS, ix, 1919, pp. 123-141).

P. 123. Ornaments worn by the images of the Jain, Buddha and Hindu religions are the same.

417

LAW, B. C. *Influence of the five heretical teachers on Jainism and Buddhism.* (JPASB, xv, 1919, pp. 123-156).
An attempt to make an extensive research with regard to the influence of the doctrines of the five heretical teachers on the development of Jainism and Buddhism.

418

K'AMANUJASVAMI, N. *Who is a Hindu?* Madras, 1919.

Pp. 29-31. Jains and Sikhs are Hindus but Buddhists are not—Characteristics of Jainism—Jains consider themselves to be Hindus, and are governed by Hindu secular or civil jurisprudence.

419

WIDGERY, A. C. *Salvation and Redemption from Sin and Suffering as taught by some Oriental Religions.* (QJMS, ix, 1919, pp. 102-110).

P. 107. Salvation, according to the Jains, revealed to men especially by the twenty-four great *tirthaṅkaras*. It appears to the Jains that one may obtain redemption from suffering.

420


Reference to many Jain work have been made to illustrate the paper.

421


422

Ājīvikas and Jainism.

423


1. Pre-Makkhali period: The rise of a religious order of wandering mendicants called the Ājīvika from a Vānaprastha or Vaikhānasa order of the hermits.

2. Makkhali period: Elevation of Ājīvika religion into a philosophy of life at the hands of Makkhali Gosāla.

3. Post-Makkhali period: The further development of Ājīvaka religion, absorption of the Ājīvika into the Digambara Jaina, the Śīvaites and others; the influence of Ājīvika religion and philosophy on Jainism, Buddhism and Hinduism.

424


Ch. 2. P. 73. Transmigration and Release: Y to 200 B.C. iv (D). The Jain School.


Ch. 4. P. 162-165. Philosophies and sects. A.D. 200 to A.D. 550. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.


Ch. 7. Muslim Influence: A.D. 1350 to A.D. 1800. Pp. 359-60. (ii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

425


Jain logic, simplified for the Young.
426


An exposition of the Jain theory of Karma.

427


An attempt to establish Jainism as not atheistic absolutely—An account of the six dravyas or reals of the Jains.

428


429


The ethical background of non-injury in Jainism is discussed in this paper with reference to original texts—The historical beginnings—Elements in Jain philosophy in Jain mythology & ritual.

430


430 a


Buddhist or Jain logic has been handled where it comes into immediate contact with the doctrines of the Nyāya and Vaiśeṣika.


P. 53. Jain view about Cognition.
P. 80. n. Bhadrabāhu’s 10-member argument for Jainism.
P. 195. Realism and Jainism
P. 228. Mythology of the Jains.
P. 271. n. 4. Theism and the Jains.

431


432


Pp. 105-123. The Jains—Their relation to Buddhism etc.

433

Barua, B. M. A History of Pre-Buddhistic Indian Philosophy. Calcutta, 1921.


A short account of Mahāvīra’s life: His names and birthplace—His parentage: The source of his anti-Brahmanical feelings—Marriage—Renunciation. Pārśvanātha and Mahāvīra—His philosophy—Sources of information—Kiriyam or Kariyāvāda was the original name of what is now known as Jainism—Significance of the name Nigantha. In which sense Pārśva may be called a precursor of Mahāvīra—The
original Nigantha order—Parsva doctrine—Modern interpretation of the term cAtuyama samvata—Contrast between Parsva and Mahavira: The former was a mere religious teacher, the latter a religious philosopher—Mahavira’s philosophic predecessor was Gosala—Three questions relating to the ecclesiastical history of the Jains, and their answers—Definition of Kiriyam.

Gosala, Mahavira and Buddha—Buddha’s interpretation and criticism of pre-Jain and contemporary philosophers from the standpoint of his ethics—The fundamental categories and maxim of Mahavira’s ethics—Modification of Buddha’s interpretation of his predecessor’s fundamental ethical thesis, and of Mahavira’s interpretation of pre-Jain philosophies—Difference between the views of Mahavira and Buddha, and the correlation of Niyativada and Kriyavada.

The category of Jiva—Gosala’s determinism did not exclude the notion of freedom of the will, nor did Mahavira’s dynamism altogether set aside the rule of fate—Gosala, Mahavira and Buddha: Transition from a Biological to a psychological, or from a physical to an ethical stand-point—Threefold division of actions into deed, word, and thought—There is physical determinism: Soul is in its nature absolutely pure.

The category of Ajiva: Its signification—the problems of knowledge—Sanjaya, Mahavira and Buddha—Syadvada—Pancas astikaya.

434


Introductory—Philosophy—Religious Rites and Superstitions—Mythology—Conclusion and Probabilities.

435

DEB, Harit Krishna. The Svastika and the Oukara. (JPASB, xvii, 1921, pp. 231-244).

P. 232. The Svastika has long been a favourite emblem with the Jains whose traditions represent it as having been the special sign
of Supārśvanātha, a tīrthaṅkara who is said to have flourished consider-
ably anterior to the period of Mahāvīra (died 528 B.C.).

436

ŚANKARA, K. G. Tolkāpya’s Religion. (QJMS, xi, 1921, pp. 289-290).

The earliest Tamil grammarian Tolkāpya was a Jain house-
holder; Tolkāpya may have been a Brāhmaṇa before he became a Jain.

Mr. Subramanian shows that Tolkāpya was a Brāhmaṇa and was never a Jain.

437

Jains and Swadeshi. (MR, June, 1922).

P. 758. Order passed to the effect that (1) no other clothes but 
woven and hand spun khaddar should be worn in temples while per-
forming Pūjā and saying morning and evening prayers. (2) Chandan 
alone should be used unless pure Kashmiri Kesar is available.

438

LAW, B. C. Historical Gleanings. Calcutta and Simla, 1922.

Pp. 21-42. Influence of the five heretical teachers on Jainism and 
Buddhism (See No. 417).

Pp. 76-95. Buddha and Niganthas: Introduction — Siha, a disci-
ple of Nigāṅtha Nāthaṇaputta and the Buddha-Sachchaka and the Bud-
ha Sirigupta and Garahadinna — The Buddha and Dīghataṇṭa, a 
Jain — Buddha and Upāli — Abhaya-rājakumara and the Buddha—
Visākhā.

439

LAW, B. C. Kṣatriya Clans in Buddhist India. Calcutta and Simla, 1922.
P. 2. The Lichchhavis were one of the earliest and devoted followers of Jainism and Buddhism.

P. 3. By the time of Chandragupta Maurya the first council of the Jains was held at Pātaliputra.

Sūtrakritāṅga is one of the earliest works of the Jain sacred literature.

P. 26. Mahāvīra was very kin and most probably a fellow townsman of the Lichchhavis.

P. 35. Vaiśāli claims the founder of Jainism as its own citizen.

P. 77. Buddhism and Jainism had a strong hold on the Lichchhavis of Vaiśāli.

P. 124. Kṣatriyāni Trīsāḷā was the mother of Mahāvīra, the founder of Jainism.

Pp. 175-176. Followers of Jainism among the Mallas as among the other races of Northern India.

440


441


Pp. 169-207. The Jain Philosophy. The origin of Jainism—Two sects of Jainism—The canonical and other literature of the Jains—Some general characteristics of the Jains—Life of Mahāvīra—The fundamental ideas of Jain ontology—The doctrine of relative pluralism (Anekāntavāda)—The doctrine of Nayās—The doctrine of Śyādvāda—Knowledge, its value for us—Theory of perception—Non-perception knowledge—Knowledge as revelation—The Jivas—Karma theory—Karma, Āsrava and Nirjarā—Pudgala—Dharma, Adharma, Ākāśa—Kāla and
Samaya—Jain cosmography—Jain Yoga—Jain atheism—Mokṣa (emancipation).

442


Haribhadra Sūri and *prameya sūtra*—Nyāya Sūtras, a sectarian work—Jains and the *Saptabhaṅginyāya* or Syādvāda.

443


Pp. 550-551. The Jains found in the North Arcot, South Arcot and South Canara districts are the only people who scrupulously abstain from eating fish or flesh—They avoid all sorts of meat diet.

444

STCHERBATSKY, TH. *The Central Conception of Buddhism and the meaning of the word “Dharma”.* London, 1923.

Pp. 34, 49. (n. 2). Karma and Jainism.

P. 68. Jainism existing before Mahāvīra.

P. 70. Soul with reference to Jainism and other schools of philosophy.

P. 73. 8th cent. B.C., the period of pre-Jainistic Jainism.

445


P. 11. Bīṣṭideva’s conversion to Śrī-Vaiṣṇavism.

P. 12. Images of Nārāyana set up in Jain temples converted into places of Vaiṣṇava worship.
SOCIOMETRY, RELIGION, ETHNOLOGY & ICONOGRAPHY


P. 38. Kulottuṅga I's grant to Śaiva, Vaiṣṇava and Jain temples alike.

446


Pt. 3. On Jain and Buddhist thought.

447


Basava—His birth and early life—His rise to power under king Bijjala—His missionary zeal.

448


The idea of god in Jainism.

449


450


The work is a discourse on Jain philosophy and religious doctrines.

451

Jain, C. R. Sacred Philosophy. [Allahabad]. (no date).

A discourse on the Jain Siddhânta.

452

Jacobi, H. Der Jainismus. [Jainism] (Archiv für Religionswissenschaft, xiii, 4).

The short article in German gives a succinct account of Jainism.

453


Ch. 1. Jainism and Buddhism.

The article on Jainism and Buddhism draws special attention to the student of Indian Religions. The most important fact brought out is the relation of Jainism and Buddhism. Instead of Jainism being, as was formerly supposed, an offshoot from Buddhism, it is shown to extend as far back as 3,000 B.C. It is found flourishing alongside the nature worship of the rude tribes in Northern India. The author points out that Asoka on becoming a Buddhist changed his title, and it is significant of the difference between Jainism and Buddhism.

454

Forlong, J. G. R. A Student's Synchronological chart of the Religions of the World. Accompaniment to Rivers of Life or Faiths of Man in All Lands. Edinburgh. (No date),
SOCIOMETRY, RELIGION, ETHNOLOGY & ICONOGRAPHY 315


455

KANNOOMAL. The Study of Jainism. Agra.

It contains a summary of the Jain philosophy (dharma) and religion based on the Tattwadarśa of Atmaramji. There are chapters in it dealing with the tirthaṅkaras, the ideal of a Jain sādhu and the ideal of a Jain householder.

456


P. 286. Pluralistic realism of the Jains.
SECTION VII
Language and Literature and Educational Statistics.

457


P. 183. Establishment of the amanāl or Jain religion in Madura a little before the reign of Kuṇa Pandyan.

P. 184. Kuṇa Pandyan was a follower of the Samanāl doctrines.

P. 186. Jains claim author of the Kural to be a Jain and adduce a verse in support of it, alleging that their god, the twenty-fourth tīrthaṅkara, called Arugan, ascended up into heaven over a ladder of flowers.

P. 191. The author of the Chintāmani, a Tamil poem, was a Jain.

P. 193. Manigavāsagara, the great champion of Śaivism, overcame the Jains in the ninth century.

458


P. 70. Tiruvallava, a Tamil poet, was a Jain. About his time Jainism grew in strength all over Madura, until it was professed by many learned doctors, and in the ninth century the king of Madura, Kuṇa became a convert to Jainism.

459


P. 21. Mode followed by the Jains in preserving their literary treasures.

Pp. 64-68, 80, 87. Mention of several Jain works and their authors, etc.

Pp. 83-84, 100-104, 116-119, 125-134. References to Jain works etc., made in connection with Bühler's search for Sanskrit manuscripts during 1871-72, 1872-73, 1873-74, 1874-75.


460


P. 121. The Jains appear to have had their career of supremacy in Southern India, but they have dwindled away to an inconsiderable sect; they admit caste, and if they abandon their heresy, can be admitted back into full privileges, from which they are only partially excluded. They carry their respect to animal life to very extravagant lengths.

P. 134. The Jain religion is an admixture of Buddhist and Brähmanical doctrines.

P. 425. Dr. Eggeling's exhibition of some Jain palm-leaves dating from the twelfth to the fourteenth century A.D., the oldest date that can safely be assigned to any Indian manuscript.

461


P. 312. The last Prakrit Grammarians is the great Jain monk, Hemachandra, who wrote his grammar at the instance of the Châlukya king Siddha Râja (who reigned in Gujarat from 1094-1143 A.D.).

The two other Prakrit grammarians Trivikrama and Subha Chandra belonged to the Jain community.

P. 315. Books of the Jains contain not only specimens of Prâkrit, but are wholly written in that language.
Colebrooke speaks of the Prakrit and Pali, the languages of the Jains and the Buddhas.
In 1847 was published the first Jain work, Kalpa Sūtra, by Dr. J. Stevenson of Bombay.
P. 317. Hemachandra wrote his grammar about the middle of the 12th cent. A.D.
Grammar of the Jain Prakrit by E. Müller came out in 1876.

462

P. 244 n. Development of the atomic theory among the Jains.
PP. 296-297 n. The sect of the Jains is to be regarded as one of the schismatic sects that branched off from Buddhism in the first century of its existence.
Origin of the Jain sect.
The sacred texts of the Jains are styled Aṅgas.
The Jains have great significance in connection with the Sanskrit literature.

463

Pp. 67-68. The Jains have played a great part in the history of India, and left an enormous literature behind them. Rhys Davids is of opinion, that the few Buddhists who were left in India at the Mahomedan conquest of Kashmir, in the twelfth century, preserved an ignoble existence by joining the Jain sect, and by adopting the principal tenets as caste and ceremonial observations of the antecedent Hindu creeds—One of the chief features of the Jain religion is their extreme respect for animal life.

464

Grierson, George Abraham. The Languages of India. Calcutta, 1903.
P. 57. Ardha-Māgadhi or Half Magadhi, was the language in which Mahāvīra, the Jain apostle, preached, and it was used in the older Jain scriptures.

465

"Casual". Languages of Southern India. (CR, cxvi, Art. 9., 1903, pp. 90-97).

P. 92. The Chintāmani, an epic celebrating the exploits of a king named Jivaka, belongs to the early Jain period, which has been appropriately termed the Augustan age of Tamil literature.

466


P. 7. One form of the Māhārāṣṭrī is the dialect of the non-canonical literature of the Svetāmbara Jains—This form of the language is usually called Jain Māhārāṣṭrī, and was perhaps based on the vernacular spoken in Surāṣṭra.

467


P. 298. In the canon of the Svetāmbara Jains the form Damila is used for the Tamils. The forms Davila and Davida in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of m to v.

P. 301. The beginning of Tamil literature proper seems to be due to the labours of the Jains—The romantic epic Chintāmani is by an unknown Jain poet.

468


The works dealing with the story of Jivaka are four in number, viz., (1) The Gadyachintāmani by Vādibhasimha, (2) The Kṣatra-chūḍāmani by the same author, (3) the Jivandharachampa by Hari-chandra, (4) the Tamil Jivakachintāmani.
Observation of Pandit Saminatha Aiyar in his edition of a portion of the \textit{Jivakachintāmaṇi}, published in 1899.

The Pandit is of opinion that the Tamil \textit{Jivakachintāmaṇi} is not an original work.

The Sanskrit poems which treat of the story of Jivaka are based on the Jain purāṇas.

The original story of Jivaka is found in the Mahāpurāṇa. \textit{Jivakachintāmaṇi} was composed during the period ranging from the beginning of the 10th to the second half of the 11th cent. A.D.

469

\textbf{GHOSH, RABINDRA NARAYAN.} \textit{India's Literary Wealth: A connected story of her Libraries from the very earliest times downwards.} (DSM, v., 1909, pp. 77-79).

Jain libraries in Western India.

470


I. Origin of Jainism—The twenty-four Jineswaras—The kings of Magadha—History of Jainism from the Nirvāṇa of Mahāvīra up to the present time.

II. The Jain Siddhant or canon—The later literature of Jainism—Secular Literature.

471

\textbf{JACOBI, H.} \textit{Arthāmāteva.} (JRAS, 1909, pp. 421-423).

Interpretation of \textit{arthāmāteva}.

Hemachandra's allegory becomes intelligible by reference to the \textit{Upamitibhavaprapaṇcha Kathā}, a popular work with the Jains. Hemachandra and Siddhārśi in the interpretation of Bahulikā.

472

RANGANATHASWAMI, S. P. V. Literary Wealth of India: Search for Prakrit Manuscripts. (DSM, vi, 1910, pp. 41-46). Śrutaśāgara, the author of Audāryachintāmani, was a fierce Digambara Jain and he devoted the greater part of his attention to crushing the rival sect. He was the pupil of Śrī Vidyānandin who was the pupil of Devendrakīrtī. He was skilled in Sanskrit and Prakrit poetry—Mention of some of his works—His literary activity must be referred to about the years 1550 Sambat or 1494 A.D.

Two schools of grammar dealing with the two dialects of the Prakrit language. The works of Chanda, Hemachandra, Trivikrama, Subhachandra and Śrutaśāgara dealing mainly with the Jain dialects of Prakrit and other Prakrit works of Jain authors. The rest such as Prākrit-prakāśa, etc. deal with the Aryan Prakrit dialects used in the ordinary works.


Manuscript libraries in Southern India: (a) Jain libraries: (1) An ancient Jain mutt in Mudabidri near the west coast of the Canara District, Madras Presidency, contains a very rich collection of manuscripts. Here are found the only surviving single copies of valuable books. (2) At Śravaṇa Belgola, Mysore State, below the hill on which stands the statue of Gommateśvara, there is a Jain monastery containing a large, valuable and well-preserved collection of manuscripts, mostly in palmyra leaves, in the Pali, Sanskrit, Kannada and Tamil languages. (3) In another Jain monastery in Mysore State, at Humcha, we find a large collection of manuscripts. (4) Pandit Padmarāja and other Jain pandits possess, more or less collections of manuscripts.

Pp. 2-4. Conversion of nearly the whole population of Bengal to Buddhism and Jainism—Out of the twenty-four tīrthaṅkaras of the Jains, twenty-three attained Mokṣa in Bengal—The seat of their religious activity was Samet Sekhara or the Pāresanāth hills in the district of Hazaribagh—Many of the tīrthaṅkaras, such for instance as Srey-amgśunātha and Vāsupujya, were born in Bengal—Mahāvīra spent eighteen years of his life preaching his faith in Rāra Deśa (Western Bengal).

476


477


P. 25. The older tradition of both the Buddhist and the Jain religions ignored Sanskrit entirely, using only the popular dialects for all purposes—In course of time both the Buddhists and the Jains endeavoured to acquire a knowledge of Sanskrit.

P. 26. In the Jain inscriptions of Mathura an almost pure Prakrit prevails down to the first century A.D.—In the seventh century the Jains, like the Buddhists, used Sanskrit even in oral theological discussions, though without entirely giving up Prakrit.

P. 386. On the Sāṅkhya system were based the two heterodox religious systems of Buddhism and Jainism.

P. 390. The popular beliefs about heavens and hells, gods, demigods, and demons, were retained in Buddhism and Jainism.

Pp. 395-396. On the Sāṅkhya system are based the two philosophical religions of Buddhism and Jainism in all their main cultures. The two pessimistic religions are very nearly similar.
Jainism has survived as an insignificant sect in India alone.

**478**


The version in the commentary of the Nandisūtta—The version in the Antarakathāsaṅgraha.

**479**


P. 4. Jain bardic literature.

P. 9. Sevak or Scythian Brāhmaṇas as officiating priests in Jain temples.

**480**

Nariman, G. K. *References to Buddhist Authors in Jain Literature.* (IA, xlii, 1913, pp. 241-242).

P. 241. The names of authors like Devabhadra—His works Nyāyāvatāraṅīkā.

P. 242. Authors like Bhadrabāhu, Haribhadra and Prabhāchandra. The last wrote Prameyakamalamārtanda & Nyāyākumudachandra.

**481**

Vidyabhusana, Satis Chandra. *All-India Jain Literary Conference.* (MR, September, 1914).

Pp. 255-258. An address delivered at the Conference held at Jodhpur.

**482**


Pp. 62-63. Jina or Mahāvīra, the last of the tīrthaṅkaras, is the traditional author of the Jainendra grammar—Works like Dhanaṅjaya-
kosa or Jain-Harivamśa (A.D. 783) and writers like Bopadeva or Hemachandra refer to Devanandi, otherwise known as Pūjyapāda, as the author of this grammar.

P. 63, n. 1. Sūtrapātha of the Jainendra grammar originally belonged to the Digambara Jains from whom the Svetāmbaras borrowed it.

Pp. 64. Date of the Jainendra Vyākaraṇa—Foundation of this school dates from about the same time as that of the Chāndra—Prof. Pathak’s paper on the Jain Śāktaṇya (Ind. Ant. Oct. 1914) gives evidence to assign the Vyākaraṇa to the latter part of the 5th century A.D.

P. 65. Character of the Jainendra Vyākaraṇa—There are two versions in which the Jainendra Grammar has come down to us—Altogether wanting in originality.

Pp. 66-68. Later history of the grammar since the 13th century very little is known—It draws a solitary student here and there amongst the Digambara Jains, especially of Southern India.

Pp. 73-81. The Hemachandra School—Life of Hemachandra—Nature of Hemachandra’s Sabdānuśāsana—Treatises accessory to Sabdānuśāsana—Commentary on Sabdānuśāsana—Digests and manuals and other miscellaneous works—Conclusion.

P. 98. From the praśasti given at the end of Chandrakirti’s commentary on the Sārasvatī Prakriyā we learn that the author was a Jain belonging to the brihad gachchha of Nagpur, residing in a Jain tīrtha called Kanṭika, and 15th in succession from the founder of the gachchha, Deva Sūri (Sam. 1174).

483


P. 97. Jain ascetics live like the bees.

484

This paper is a review of the work, *Vijñapati-Triveni*—The work is a Sanskrit epistle dated in 1484 V.S.—It is in imitation of the Meghadūta.


Pp. 16-50. The Jain tale about Mayūra and Bāna.

The date of Mānatuṅga.

The Jain tale first found in the *Prabhāvakacharita*.

The four versions of the Jain tale.

The Jain tale as told by an anonymous commentator.

Variations from the Jain tale as narrated by the anonymous commentator.

The Jain tale as given in the *Prabandha-Chintāmani*.

Allusion to the Jain tale in the *Kāvyaprkāśa, Sudhāsāgara* and Jagannātha’s commentary on the *Sūryaśataka* of Mayūra.

**COMMENTS ON THE JAIN TALE:**

Origin of the tale.

The legend of Sāmba.

The real reason for the composition of *Sūryaśataka*.

The real reason for the composition of *Chāndīśataka*.

Mayūra not a Jain.

King Bhoja.

The *Bhojaprabandha*.

Allusions to the Mayūra in the *Bhojaprabandha*.

A list of poets at Bhoja’s court.

The poet Kṛṣṭāchandra joins the court circle of Bhoja.

The Banishment of Kālidāsa.

The poet Sukadeva joins the court circle of Bhoja.

Mayūra in disfavour.

Comment on the *Bhojaprabandha*: Bhoja not a contemporary of Mayūra.
The credibility of Jain tradition: Bühler's opinion.
Pp. 56-60. Summary of the life of Mayūra—Traditions concerning Mayūra fall into two classes: Traditions separate from the Jain tale itself.

486

RANGANATHASWAMI, S. P. V. Paisāchī Prākrit. (IA, xlviii, 1919, pp. 211-213).

P. 213. Hemachandra in his grammar treats of six Prākrits, viz., Prākrita, Sāuraseni, Māgadhī, Paisāchī, Chūlikā-Paisāchī and Abhramśa, and has only two Paisāchī dialects.

487


P. 314-316. Jainism, Buddhism, Ajīvakism and all the religions receiving from the Buddhists the appellation of “Tairthikias” or the Heretical systems were founded upon the customs, usages, morals and religious opinions prevalent in ancient times in Bengal and Magadha and among the people known as the Chera.

488


P. 84. Banarasi Das (b. 1586, d. sometime after 1641) of Jaipur, a follower of the Jain religion.

P. 85. Bhudhar Das, flourishing in 1724, was a Jain—Wrote works connected with the Jain religion, including Jain Sataka and the Pāśva-purāṇa.

P. 97. Jaichand of Jaipur wrote in 1806 Svāmi Kārttikeyānu-pretṣa dealing with the doctrines of the Jains.

Brindāban Ji (circ. 1791–1858) of Benares, a Jain of considerable merit was also a forceful writer on Jainism.

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490


P. 72. The importance of exploring these hitherto unnoticed Jain mss. libraries is emphasised in this short note.

491


P. 199. Nirgranthas or Jains are religious sects of non-Buddhistic persuasion—They are the adversaries whom Asvaghosha detests with greater virulence than Brahmans—There is a story in which King Kaniṣka is made to be enraged against the Jain rivals of the Buddhists—Inscriptions at Mathura show that the Jains were flourishing under the Indo-Scythian Kings.

Pp. 288-289. The Jain work Darśana Sāra contains a virulent attack on the Buddhists charging them not only with consumption of animal food but also of spirituous liquor.

492


Hemachandra in his grammar describes Paiśāchī and two varieties of Chūlikā-paiśāchika.

493


P. 252. Antiquity of the Kannada language—According to the Jain tradition Brāmhi, the daughter of Riṣabhadeva, the first Tirthan-kara, invented eighteen alphabets including, among others, Kannada. An inscription of about the 9th century found in a Jain temple in the
Deogarh fort contains specimens of different alphabets mostly Dravidian. Amrita-sagara, a Jain Tamil poet who flourished before the 11th cent. states in his Yapparungalakkārigai, a work of prosody, that there existed in the Kannada language a work on prosody.

494


The author traces the history of Pradyota, Udayana and Srenika from Jain legendary sources.

495

WOOLNER, ALFRED C. Introduction to Prakrit. (JRAS, 1921, pp. 633-5).

The article is a review of the work—Introduction to Prakrit by A. C. Woolner—The work contains specimens of Jain Mahāraśtri.

496


Pp. 10-11. Influence of the Saiva pilgrim poet Sambandar in conquering in argument a vast multitude of Jains in the presence of the king of Madura—Conversion of the king to Saivism—Impalement of eight thousand stubborn Jains with the consent of Sambandar.

P. 27. Sambandar’s poems contain frequent denunciations of Buddhism or Jainism proving that the poems were composed at a time when the struggle between Hinduism and these other religions was at its highest.

P. 38. Jains setting fire to Sambandar’s house—His prayer for an attack of fever of the Pandyan king, then a Jain.

P. 59. Apparśvāmi, a Saiva, got sunk in the sea by the Jain persecutors, but he began to float on the surface on crying “Hail, Śiva”.

P. 61. Apparśvāmi when smitten with an inward disease forsook Saivism and became a Jain.
RICE, Edward P. *A History of Kanarese Literature.*

Pp. 17-41. The Jain period to A.D. 1160.

The Jain religion in the Kanarese country: Its dominance in the Kanarese country—Its introduction into South India—Principal tenets—The vow of *sallekhana*—Syādvāda—Decline.

The Kavirājamārga (C. 850) and early writers.
Stanzas from Kavirājamārga.

Jain writers from the Kavirājamārga to the Lingayat revival (1160).

Illustrative extract from the *Pampā Rāmāyaṇa*.

Note on the date of Sāmanta Bhadra and Pūjyapāda.

Pp. 42-48. Jain literature from 1160-1600:
In the time of the later Ballāla Rājas (1160-1326).
Under the Rājas of Vijaynagar (1336-1610).


RAMANUJASWAMI, P. V. *Hemachandra and Paisācīprākṛta.* (IA, li. 1922, pp. 51-54).

No grammarians who follow Hemachandra treat of more than two Paisācīkās—He treats of seven dialects.

Trivikrama and Śrutāsāgara are two Jain Prakrit grammarians who closely follow Hemachandra.


This kind of literature is divided into three periods: (1) Period from 1st Cent. B.C. to 10th Cent. A.D., classed as ancient, (2) the next period from 11th Cent. A.D. to 15th Cent. A.D., classed as medieval, and (3) the third period from 16th Cent. to 19th Cent. A.D., classed as modern.
500

RAO, H. NARAYANA. *Etymological Research in Kana-
rese and Marathi.* (JBBRAS, xxv, 1923, pp. 491-497).


501

BHATTACHARYYA, BATUKNATH. *A Brief Survey of
Sāhitya-Shāstra.* (JDL, ix, [Pt. 2], 1923, pp. 97-206).

P. 123. In an inscription dated 1128 A.D., discovered by Mr.
Lewis Rice, is a verse by Dandin praising the Jain writer Śrīvardha-
deva, author of *Churāmāni.*

Pp. 152-153. Amarasimha or Amarachandra, a disciple of Jina-
datta Sūri—Hemachandra and his production of *Kāvyānuśāsana.*

502

BLOOMFIELD, M. *The Śālibhadra Charita, a story of
conversion to Jaina Monkhood.* (JAOS, xliii, pp. 257-316).

503

GRIERSON, GEORGE. *Paisāchi and Chūlikāpaisāchika.*
(IA, lxi, 1923, pp. 16-17).

Jain religion eulogised.

Hemachandra and his Prakrit Grammar.

504

JOHNSON, HELEN M. *The Story of the thief Rāuhineya
in the Mahāvīracharitra of Hemacandra.* (JAOS, xlv, 1924,
pp. 1-10).

This popular story forms a side-episode in the story of the life-
history of the last Tīrthaṅkara of the Jains.

505

JAIN, BANARSI DAS. *Ardha-Māgadhī Reader.* [Lahore,
1923].

Deals with Ardha-Māgadhī, the sacred language of the Jains and
serves as an introduction to the study of the Jain Āgamas.
506


P. 23. **JAINS UNDER EDUCATION**:
1. In Bombay, 19,800.
2. In the Central Provinces, 41,644.

507


P. 17. **JAINS UNDER EDUCATION**:
1. In the Punjab, 1,950.
2. In the Central Provinces, 5,248.
3. In Assam (privately educated), 8 (found reading in recognised schools).

508


Pp. 17-18. **JAINS UNDER EDUCATION**:
1. In the Punjab, 1,468.
3. In the Central Provinces, 5,536.

509


P. 19. **JAINS UNDER EDUCATION**:
1. In Bombay, 22,545.
2. In the Punjab, 1,588.
3. In Bihar and Orissa, 170.
4. In the Central Provinces, 5,504.
5. In Assam, 14.
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ABBREVIATIONS.

ABAW—Abhandlungen der Bayerischen Akademie der Wissenschaften, München.

ABI—Annals of the Bhandarkar Institute, Poona

AJ—The Asiatic Journal and Monthly Register for British and Foreign India, China and Australia, London.

BA—Baessler Archiv, Berlin, Leipzig.

BAIS—Bulletin de l' Académie Impériale des Sciences, St. Petersburg.

BDG—Bengal District Gazetteer, Calcutta.


BODG—Bihar and Orissa District Gazetteer, Patna.

CISC—The Central India State Gazetteer, Bombay, Calcutta.

CPDG—Central Provinces District Gazetteers, Allahabad, Bombay.


EI—Epigraphia Indica, Calcutta.

EIM—Epigraphia Indo-Moslemica, Calcutta.

GSAI—Giornale della Società Asiatica Italiana, Firenze


HS—The Hakluyt Society, London.

IA—The Indian Antiquary, Bombay.


JBTS—Journal (and Text) of the Buddhist Text Society of India, Calcutta.
ABBREVIATIONS

JCBRAS—Journal of the Ceylon Branch of the Royal Asiatic Society, Colombo.
JDL—Journal of the Department of Letters, University of Calcutta, Calcutta.
JHAS—The Journal of the Hyderabad Archæological Society, Hyderabad, Deccan.
JIH—Journal of Indian History, Oxford.
JMBS—The Journal of the Mahabodhi Society, Calcutta.
MDG—Madras District Gazetteer, Madras.
MR—The Modern Review, Calcutta.
n—Note.
p—Page.
PASB—Proceedings of the Asiatic Society of Bengal, Calcutta.
JB—Prabuddha Bharata or Awakened India, Almora.
PDG—Punjab District (States) Gazetteers, Lahore.
QJMS—The Quarterly Journal of the Mythic Society, Bangalore.
RDG, RG—Rajputana District Gazetteer, Ajmer.
RSO—Rivista degli Studi Orientali, Roma.
SAW—Sitzungsberichte der Akademie der Wissenschajter, Wien.
Sl—Serial.
SBJ—Sacred Books of the Jains, Arrah, India.
SIR—The South Indian Research, Vepery, Madras.
TAS—Travancore Archæological Series, Trivandrum.
VOJ—Vienna Oriental Journal, Vienna.
A book that is shut is but a block