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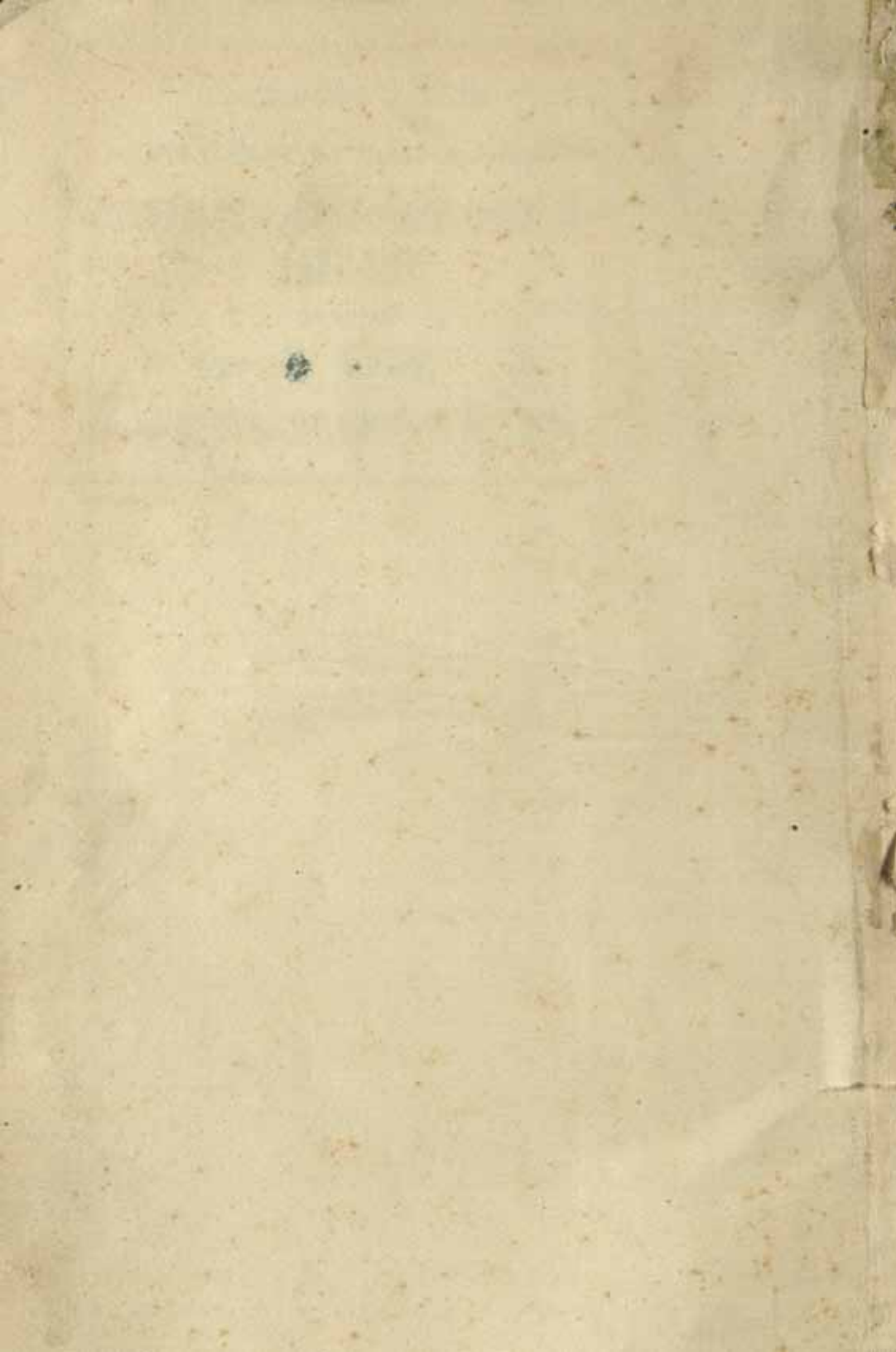
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JAINA BIBLIOGRAPHY SERIES—No. 1

JAINA BIBLIOGRAPHY.

BY
CHHOTE LAL JAIN

With a Foreword
BY

DR. KALIDAS NAG, M. A., D. Lit. (Paris)



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DEDICATED

To

PANDIT JUGAL KISHORE MUKHTEAR,

The Great Jaina Research Scholar and Author.

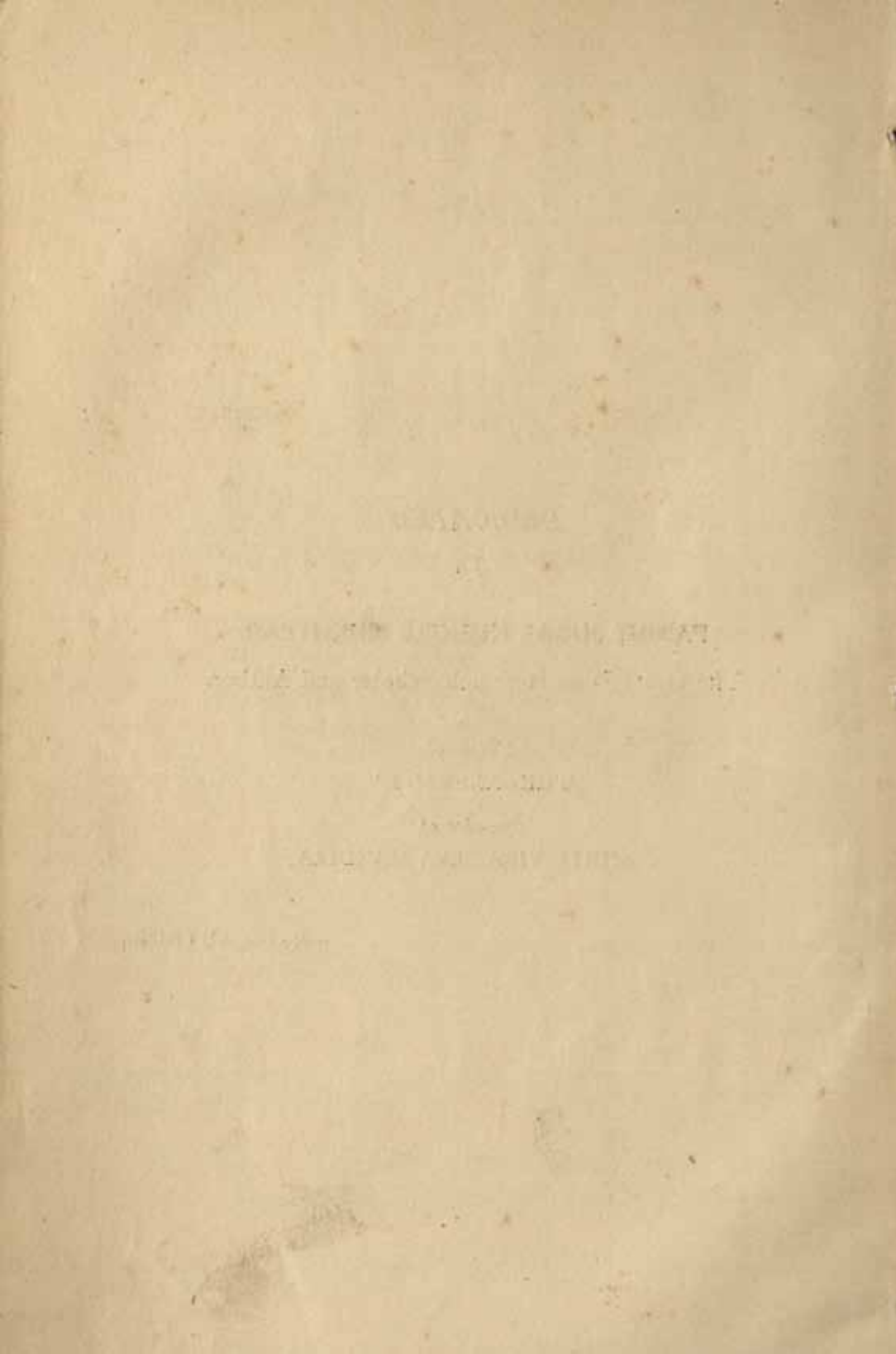
Editor of

THE ANEKANTA

Founder of

SHREE VIRA SEVA MANDIRA.

—By the AUTHOR.



A NOTE

The Bhārati 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 Buddhist 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. Guérinot, a French savant compiled a Jaina Bibliography, but this book covered researches upto the period of 1906. Mr. Jain has tried to supplement the treatise of Guérinot and his book covers researches till 1925. He intends to make it upto date in another volume.

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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 threatend 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 Tirthamkaras (promulgators of the Sacred Law), we are now definite that in the age of Lord Śrī Kṛṣṇa of the Mahābhārata epoch his cousin, Ariṣṭanemi 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 Buddha.

Buddhism no doubt, derived from Jainism its main inspirations as well as the principle of the church organisation (Saṃgha) and the fundamental doctrine of *Ahimsa* or non-violence. Buddhism simply applied to the life of the individual and of the nation

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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 on 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 Vira Śāsana Saṃgha 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 Brahmanism, 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.

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I have to point out here, the departure I have made from the lines of Guérinot. 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 Bhāratī Jaina Paṛiṣat 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 foreward 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.

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THE GARDEN

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SECTION I

Bibliographies, Catalogues, & Guide Books

1

CHITTY, SIMON CASIE. *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. 53-73).

P. 53. *Nannul*, a grammar written by a Jain ascetic, named Pavanandi, and inscribed to the king Seyakaṅga, 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 Sāgara.

P. 58. *Śūlamāṇi Nighaṇṭu*, a vocabulary written by Vira Maṇḍala, a Jain king. Neither the name of his kingdom nor the chronology of his reign is known.

P. 63. *Chintāmaṇi*, 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-Brāhmaṇical 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 *Chintāmaṇi* 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 *Chintāmaṇi*.

P. lxxxiii. 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. lxxxix. Maṇḍala Purudar, a Jain ascetic, said to have lived in the time of Rājā Kṛṣṇa Rayar who reigned at Vijaynagar in the beginning of the 16th century—wrote the poetic lexicon *Churāmaṇi 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 Himaśīṭala, 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 Śaivas.

P. 73. A few adherents of Jainism found around Conjeveram—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".

3

OPPERT, GUSTAV. *Index to sixty-two Ms. Volumes deposited in the Government Oriental Manuscripts Library, containing references to Archæological, Historical, Geographical and other subjects.* (MJ, 1887).

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

4

MILLOUE, L. de. *Catalogue du Musée Guimet*, Lyon, 1883.

Pp. xli-xlix. Note on Jainism and names of 24 Tirthaṅkaras and their emblems.

5

PETERSON, PETER. *Catalogue of the Sanskrit Manuscripts in the Library of His Highness the Maharaja of Ulwar.* Bombay, 1892.

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

6

BENDALL, CECIL. *Catologue of Sanskrit, Pāli and Prākṛit Books in the British Museum acquired during the years 1876-92.* London, 1893.

P. 620. Names of 12 works on Jain religion.

P. 624. Names of 42 works in Jain Prākṛit both canonical and non-canonical on miscellaneous subjects.

7

MILLOUE, L. de. *Petit Guide Illustré au Musée Guimet*, Paris, 1894.

Pp. 37-40. On Jainism.

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

8

COOMARSWAMY, HON. P. *Gleanings from Ancient Tamil Literature*. (JCBRAS. xiv, 1895-96, p. 17-40).

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

KAVYATIRTHA, KUNJA VIHARI. *Catalogue of Printed Books and Manuscripts in Sanskrit belonging to the Oriental Library of the Asiatic Society of Bengal*, Calcutta, 1904.

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

10

BLUMHARDT, J. F. *Catalogue of the Marathi, Gujarati, Bengali, Assamese, Oriya, Pushtu, and Sindhi Manuscripts in the Library of the British Museum*, London, 1905.

Pp. 1-17. Names of 34 manuscripts on Jain religion.

11

GUERINOT, A. *Essai de Bibliographie Jaina*. Paris, 1906. (Annales du Musée Guimet—Bibliothèque d'Etudes, Vol. 22).

Pp. i-xxxvii. Introduction.

Pp. 1-568. It contains references to 852 publications dealing with various Jaina subjects.

12

BARNETT, L. D. *A Supplementary Catalogue of Sanskrit, Pāli and Prākṛit Books in the Library of the British Museum acquired during the years 1892-1906.* London, 1908.

Pp. 1062-1063. Names of 34 Jain religious poems.

Pp. 1082-1084. Names of 77 Jain religious works.

Pp. 1093-1096. Names of 93 miscellaneous works on Jain literature (canonical and non-canonical) in Prākṛit.

13

An Alphabetical List of Jain Mss. belonging to Government in the Oriental Library of the Asiatic Society of Bengal. (JPASB iv, 1908, p. 407-440).

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.

15

GUERINOT, A. *Notes de Bibliographie Jaina* (J.A. 10th Ser., xiv, 1909, p. 47-148).

16

BARNETT, L. D. and POPE, G. U. V. *A Catalogue of the Tamil Books in the Library of the British Museum.* London, 1909.

P. 580. Names of two Jain religious poems.

17

BLUMHARDT, J. F. *A Supplementary Catalogue of Hindusthani Books in the Library of the British Museum.* London, 1909.

Pp. 277-278. Names of 18 works on Jainism.

18

BARNETT, L. D. *A Catalogue of the Kannada, Badaga, and Kurg Books in the Library of the British Museum.* London, 1910.

Pp. 269-270. Names of 10 Jain religious poems.

Pp. 277-278. Names of 18 works on Jainism.

19

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xvi, 1910, p. 581-586. Notices of works published in the Yošovijaya-Jaina-Grantha-mālā, Benares.

20

SASTRI, HARAPRASAD. *Report on the Search for Sanskrit Manuscripts* (1906|7-1910|11). Calcutta, 1911.

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

21

GUERINOT, A. *Quelques Collections de Livres Jainas.* (J. A., 10th Ser., xix, 1912, p. 373-378) Notices of works published in the Rāyachandra-Jaina-Śāstra-mālā, Bombay.

2

GUERINOT, A. *Note sur un manuscrit jaina.* (J. A., 10th Ser., xix, 1912, p. 605).

23

BARNETT, L. D. *A Catalogue of the Telugu Books in the Library of the British Museum.* London, 1912.

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

24

BLUMHARDT, J. F. *A Supplementary Catalogue of Hindi Books in the Library of the British Museum acquired during the years 1893-1912.* London, 1913.

Pp. 439-443. A miscellaneous list of 164 works of Jain literature.

25

Guide Illustré du Musée Guimet de Lyon. Chalon-sur-saone, 1913.

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

26

SASTRI, HARAPRASAD. *Catalogue of Manuscripts in the Bishop's College Library, Calcutta.* 1915.

P. 29-30. Jain manuscripts :

1. *Kappasūya* or *Kalpasūtra*.
2. Five works on Jaina dogmatic tracts in *Prākṛit*.
3. *Syādvāda Mañjari*, with a commentary.
4. *Samaya Sāra Nātakam*—a Hindi work going over all the principal topics of Jainism in a dramatic form.

27

SASTRI, HARAPRASAD. *Search for Sanskrit Manuscripts.* (JBORS, i, 1915, pp. 57-65).

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.

P. 79. Jain chronology on the date of the House of Avantī.

28

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

29

DALAL, C. D. *A Catalogue of Manuscripts in the Jain Bhandars at Jesalmere. Edited with Introduction, Indexes and Notes on unpublished works and their authors by Lalchandra Bhagawandas Gandhi. Baroda, 1923 (Gaekwad's Oriental Series, Vol. xxi).*

SECTION II

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

30

CORNISH, W. P. *Report on the Census of the Madras Presidency*, 1871, Vol.. I. Madras. 1874.

P. 73. Buddhists and Jains and their distribution.

Pp. 113-115. Buddhists and Jains—Buddhism extinct—Rise of the Jain sect on the downfall of Buddhism—Jain tenets—Sectarian divisions—Jains, a distinct community—Decline of the sect through Brāhmanical persecution.

31

HUNTER, WILLIAM WILSON. *Statistical Account of Bengal*. 20 vols. London, 1875-77.

Vol. 7, p. 224. Rangpur: The Jain population appears to be confined to the Kayāhas or Mārvaris 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 Mārvarī 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 Vaiṣṇava. The Pārasnāth 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 sannyāsis in Sultangunj is a small temple dedicated to Pārśvanāth. The sannyāsis 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. 16, pp. 84, 207-227, 318. Jains in Hazaribagh : Their history - Philosophy - Religion - Pilgrimages to Parasnath hill - Jains in Lohardaga.

Vol. 17, pp. 40, 298-302. Jains in Singbhum : Ruins of Jain temples in Manbhum.

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

32

The Rajputana Gazetteer. 2 Vols. Calcutta, 1879.

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 Ābū 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. 1, Bundi, pp. 240-241. The Kasba of Hindoli has six Hindu temples. Near this site there exists a Jain temple with walls painted.

Vol. II, Jesalmere, p. 176, 182. There are 19 Jain temples in Jesalmere, 12 of these are situated in the city of Jesalmere 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. 1371.

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 Śaivites, worship at the Jain temples. Jātis (Jains) are worshippers in the Jain temples and are by profession school-masters.

33

RICE, LEWIS. *Report on the Mysore Census of 1881*. Bangalore, 1884.

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 Kārṇāṭaka. Their principal seats in the State are at Śravaṇa Belgōḷa 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.

34

ABOTT, H. B. *Census of India, 1891, Vol. XXVI: Rajputana Pt. 1*. Calcutta, 1892.

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

Table VII-Part D (xlv-xlvi). 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

EDWARDS, S. M. *Census of India 1901, Vol. 11 : Bombay. (Town and Island), Part 5 : Report*, Bombay, 1901.

P. 22; 79. Mandvi has been a Jain centre for the last seventy or eighty years.

36

ALLEN, S. C. *Census of India, 1901. Vol. 4 : Assam, Part 1 : Report*. Shillong, 1902.

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

37

EDWARDS, S. M. *The Rise of Bombay*. Bombay, 1902. (Reprinted from Vol. x of the Census of India Series 1901).

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.

38

MACDONALD, K. S. *Baroda Census Report, 1901*. (CR, cxvi, art. 6, 1903, p. 46-67).

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 Prākṛt 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.

39

YULE, HENRY. and A. C. BURNELL. *Hobson-Jobson*, London, 1903.

P. 447. Jain.

FRANCIS, W. *Bellary*. Madras, 1904. (MDG).

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 *tāluka*s. Their temples are scattered throughout those places. Description of their manners and customs.

P. 54, 112, 229. Jains of the Bogara subdivision.

P. 198. At Adoni are some Jain *tirthaṅkaras* 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 *Tirthaṅkaras*. 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 Vīra Rāmnātha in 1275 and 1276 A.D. and to the Vīrabhadra 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 Liṅgāyet faith, and set up a *liṅgam* in their principal temple. This temple is now known as the *Murukallu-maṭh*. It is an unusually good specimen of an undoubtedly Jain temple.

Pp. 300-301. In the Rayadrug *tāluk* 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 Rayadrug. These are carvings on rocks known as "Rasa Siddha's hermitage".

41

FRANCIS, W. *Anantapur. Vol. I.* (MDG). Madras, 1905.

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

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 Ratnagari is an old Jain temple.

P. 194. Among the lesser antiquities of Penukonda may be noted two Jain temples.

42

WATSON, C. C. *Ajmere-Merwara*. Ajmer, 1904. (RDG Vol. VII, IA. text).

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

Hoshiarpur District. Pt. A. Lahore, 1904. (PDG, Vol. XIII. A).

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*.

44

RUSSELL, R. V. *Wardha District*. (CPDG, Vol. A, Descriptive). Allahabad, 1906.

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.

45

Jhelam District. Lahore, 1907. (PDG, Vol. XXVII A).

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

P. 114-117. Jain sects: Mandirpanthis, Śvetāmbaras, Digambaras, Dhundiapanthis.

46

CORBETT, G. L. and R. V. RUSSEL. *Hoshangabad District. Vol. A. Descriptive*. Calcutta, 1908. (CPDG).

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

47

Bahawalpur State. Lahore, 1908. (PDG, Vol. XXXVI A).

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 Dī gambaras, (2) the Śvetāmbaras and (3) the Dhundias.

48

ERSKINE, K. D. *The Mewar Residency*. Ajmer, 1908. (Raj. Gaz. Vol. II A, Text).

P. 38. Two main ancient divisions of the Jain sects are the Digambaras and the Śvetāmbaras. From the latter come an offshoot known as Dhundia. The Digambara class asserts that woman cannot attain salvation, while the Śvetāmbara 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 Śvetāmbara & 7 per cent. to the Dhundia sects.

49

LUARD, C. E. *Western States (Malwa) Gazetteer*. Byculla, Bombay, 1908. (CISG, Vol. 5, Pt. A. Text).

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

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

50

LUARD, C. E. and RAM PROSAD DUBE. *Indore State Gazetteer*. Calcutta, 1908. (CISG, Vol. ii. Text and Tables).

Pp. 55-57. In the whole state Jains number about 14,255. The leading bankers and traders in the State are Jains. After the Maharatta conquest of Malva, collisions between Jains and Brāhmans were common. The temple of Rāma 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 Osvāls—the origin of the division of two classes of Osvāls is mentioned.

51

LUARD, C. E. and DWARKA NATH SHEOPURI. *Gwalior State Gazetteer*. (CISG, Vol. 1, 4 Pts.) Calcutta, 1908-09.

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

Vol. 1, Pt. 4. The following photos are found in this part :

Zilā Gwalior Gird.

P. 33.—Jain temple at Gwalior Fort, *Parganā Gwalior Gird.*

P. 48.—Urwai Jain images, cut in rock, at Gwalior Fort.

P. 49.—Urwai Jain images, cut in rock, at Gwalior Fort.

Zilā Tonwarghar.

P. 144.—Jain twin images at Khutiani Bihar, *Parganā Jora.*

(Now in State Museum).

Zilā Sheopur.

P. 159.—An inscription in a Jain temple at Dubkund, *Parganā 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.

- 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 Maksī, *Parganā* Sonkach.
- J. 326.—Jain temple (Śvetāmbari) at Maksī.
- P. 327.—Jain temple at Pipalawan *Parganā* Sonkach.

52

NELSON, A. E. *Jubbulpore District. Vol. A. Descriptive.* Bombay, 1909. (CPDG).

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 Jubbulpur 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

NELSON, A. E. *Raipur District. Vol. A. Descriptive.* Bombay, 1909. (CPDG).

Pp. 65-66, 258-259. Arang is conspicuous for its Jain remains. The Jain temple of Arang is ornamented on the exterior with Jain *devīs* 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, Nemīnātha and Śreyāṃśa respectively. About 6 or 7 years ago a Jain statuette made of a precious stone was discovered.

54

ERSKINE, K. D. *The Western Rajputana States Residency and the Bikaner Agency*. Allahabad, 1909. (RG, Vol. III A, Text).

P. 92. Jain sects.

P. 256. The Jains of Sirohi state.

55

BEGBIE, L. F. *Chanda District Vol. A. Descriptive*. Allahabad, 1909. (CPDG).

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

56

NELSON, A. E. *Buldana District. Vol. A. Descriptive*. Calcutta, 1910. (CPDG).

Pp. 90-92. Jainism—The performance of five duties and avoidance of five sins—Two divisions of the Saraogis.

57

O'MALLEY, L. S. S. *Singhbhum, Saraikela and Kharswan*. Calcutta, 1910. (BDG).

P. 25. The Śarāvaka, Śerak or Śarāk, is a corruption of *Śrāvaka*.

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 to Singhbhum.

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. 1. p. 454 n. Many Jains in Bombay deal in pearls.

Vol. 3, p. 353. Among Jain temples the most noteworthy are one at the corner of Parel road, facing Paidhoni, and another on Malabar hill.

59

NELSON, A. E. *Bilaspur District. Vol. A. Descriptive.* Allahabad, 1910. (CPDG).

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 statuary in Dhanpur, Pendra *zemindāri*.

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 Narnala 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 Anta-riṣa 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

BROWN, C. *Akola District. Vol. A. Descriptive.* Calcutta, 1910. (CPDG).

P. 53. 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.

61

FITZGERALD, S. V. and A. E. NELSON *Amraoti District. Vol. A. Descriptive.* Bombay, 1911. (CPDG).

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.

62

RUDMAN, F. R. R. *Mandla District. Vol. A. Descriptive.* Bombay, 1912. (CPDG).

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 Kakarramāṭha temples in Dindori *tasil*. The finely carved images found near the site belong to the Hindu and Jain religions.

63

GAIT, E. A. *Census of India, 1911, Vol. I: India, Part A: Report.* Calcutta, 1913.

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

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 5: Bengal, Bihar and Orissa and Sikkim. Part I: Report.* Calcutta, 1913.

Pp. 209-10. Jains number 11,411—Birth of Mahāvīra at Vaiśālī—Ancient Jain shrines in Patna city, Rajgir and Pāwāpuri—Pāraśnāth Mountain—Travels of Mahāvīra—Jain remains in Manbhūm—Three main sects of the Jains.

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

65

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 5: Bengal, Part II; Tables.* Calcutta, 1913.

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

66

O'MALLEY, L. S. S. *Census of India, 1911. Vol. 6: City of Calcutta, Pt. I: Report.* Calcutta, 1913.

Pp. 23-24. 1,797 Jains—Most of them are Mārvarī 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

O'MALLEY, L. S. S. *Murshidabad.* Calcutta, 1914. (BDG).

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

Hissar District. Pt. A. Lahore, 1915. (PDG, II A).

Pp. 63-4. Jain sects: Mandirpanthis, Dhundiapanthis.

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

PATE, H. R. *Tinnevely. Vol. I. Madras, 1917. (MDG).*

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 Śaiva 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

LISTER, E. *Hazaribagh. Patna, 1917. (BODG).*

Pp. 205-209. The twenty-third *Tirthaṅkara* Pārśvanātha—The last *Tirthaṅkara* Mahāvira—Jain sects: (i) 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.

72

TAUK, UMRAO SINGH. *A Dictionary of Jaina Biography Part 1-A*. Arrah (India), 1917.

73

JAINI, J. L. *Jaina Gem Dictionary*. Arrah (India), 1918.
A Dictionary of Jain Technical Terms for an understanding of the Jain literature.

74

RICHARDS, F. J. *Salem, Vol. I, 2 Pts.* Madras, 1918.
(MDG).

Vol. I, Pt. 1, pp. 51-52. Amoghavarṣa 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 Bīṭṭi-Deva, better known as Viṣṇu Vardhana, was one of the three chief supporters of the Jain religion. The other patrons of the religion were Cāmuṇḍarāya, minister of Māra Singa, the Talakād Ganga, and Hulla, the minister of the Hoysala Narasimha I.

Vol. I, Pt. 1, p. 59. Destruction of Jain temples by the Cholas.

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

Vol. I, Pt. 2, p. 202. The inscription of Mahendra in the Malikārjuna maṇḍapa records the building of a Jain Basti or Tagadur by two brothers Nidhiyaṇṇa and Chaṇḍiyaṇṇa, sons of a merchant of Śrīmaṅgala.

Both the Jain and Śaiva 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".

75

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 Sabhā for their own betterment in religious and social directions. A big "Upāsra" and a Jain Library have recently been established in the city.

76

LLOYD, G. T. *Census of India, 1921. Vol. 3 : Assam. Pt. 1 : Report*. Shillong, 1923.

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 :

Śvetāmbara—	9
Digambara—	227
Sthānakvāsī—	3
Sect unspecified—	3,264
Total—	3,503

76 A

THOMPSON, W. H. *Census of India, 1921. Vol. 5 : Bengal. 2 Pts*. Calcutta, 1923.

Pt. 1, Pp. 166-167 and Pt. 2, p. 28. The Jains and their number.

1881	..	1,529.
1891	..	4,912.
1901	..	5,232.
1911	..	6,782.
1921	..	13,369

76 B

THOMPSON, W. H. *Census of India, 1921. Vol. 6 : City of Calcutta. 2 Pts.* Calcutta, 1923.

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

76 C

TALLENTS, P. C. *Census of India, 1921. Vol. 7 : Bihar and Orissa. 2 Parts.* Patna, 1923.

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

77

JAMES, J. F. W. *Patna.* (A revised edition of L. S. S. O'Malley's *Patna—BODG*). Patna, 1924.

P. 15. Rise of Jainism.

P. 17. Spread of Jainism.

P. 61. Patna, early home of both Buddhism and Jainism—Rise and development of Jainism in Patna—Mahāvīra's death at Pāvāpurī—The Jain order began to spread over India from this district in the fourth century B.C.

P. 71. Jainism—Jain shrines at Patna, Rājgir and Pāvāpurī—Sthūlabhadra, 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 Pāvāpurī, marks the spot where Mahāvīra died—Another temple called Jalmandar stands in the midst of a great tank on the spot where he was buried.

Pp. 223-24. Pāvāpurī and its account.

Pp. 230-31. Rājgir and its account.

78

The Book of Knowledge. Vol. 12. Calcutta.

Pp. 3023-25 : Some founders of religions. Vardhamāna, 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

RATNACHANDRAJI : *An illustrated Ardha-Māgadhi Dictionary. With an introduction by A. C. Woolner.*

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

Vol. 1—. Indore, 1923.

SECTION III

Archaeology, Arts, and Museum Reports

80

ERSKINE, WILLIAM. *Account of the Cave-Temple of Elephanta*. (TLSB, Vol. I, 1819, p. 198-250).

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 Chandraprabha, another Jain Tirthaṅkara.

81

SYKES, W. H. *An Account of the Cave Temples of Ellora*. (TLSB, iii, 1823, p. 265-323).

Pp. 312-313. Worship of Pārśvanātha in Poona in a handsome temple—Objects of Jain worship resemble the Bauddha figures at Ellora, Juneer, Karlee and Kenera—Description of the figure of Pārśvanātha—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).

Pp. 571-575. Gives an account of Jain temples.

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 Jāṅamas.

(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

MITRA, RAJENDRALAL. *The Antiquities of Orissa.* 2 Vols. Calcutta, 1875-80.

Vol. 2. Pp. 1, 35. A modern Jain temple perched on the highest point of the Khandagiri hill.

Vol. 2. Pp. 17-18. Jain gāyatrī.

Vol. 2. p. 35. Jain *gumphā* or caves.

Vol. 2. P. 46. Jain Cave at Khandagiri.

85

CONGREVE, HENRY. *On druidical and other antiquities between Mettapoliam in Coimbatore and Karnul on the Tungabhadra.* (MJ, 1878. pp. 150-168).

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.

Pp. 162-163. Udenhally: Origin of the story of the Jains having built stone houses to escape the vengeance of Śiva.

Pp. 166-167. Pennakonda: Reference to a Jain figure canopied by a seven-headed snake, and like Buddha, seated cross-legged.

86

BURGESS, JAS. and H. COUSENS. *The Antiquities of the town of Dabhoi in Gujarat.* Edinburgh, 1888.

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 Bhadrēśvara.

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 Tejahpāla, 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, 1365 (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 Tejahpāla.

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

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

P. 7. Tejahpāla's temple at Ābu.

87

BURGESS, JAS. *The Ancient Monuments, Temples and Sculptures of India. Pt. 1: The Earliest Monuments.* London, 1897.

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 Khādagiri.* 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 *Śrīvatsa* figure". (Varāhamihira's *Bṛihat-Saṁhitā* Ch. 58, V. 45).

P. 3 Halos or *bhāmaṇḍalas* 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—*Trīśūlas* 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*, Mahāvīra 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 Khāravela of the Hāthigumphā 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 *Sātaghariā* 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 Aśoka's conquest of Kalinga (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 Rāṣṭrakūṭas 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 Vaiṣṇavism and specially of Jagannātha worship—Persecution of Jain and Bauddha *Sādhus* in the hills round Bhuvaneś-

vara by Madar Mahādeva, grandson of Choḍagaṅga 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 Khandagiri there is a masonry platform with small walls in which are embedded five images of *Tirthaṅkaras*.

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

89

GARRETT, A. *Notes on the caves of Udayagiri and Khandagiri*. Calcutta, 1902.

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

90

BLOCH, T. *The Modern name of Nalanda*. (JRAS, 1909, p. 440-443).

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

91

VOGEL, J. PH. *Catalogue of the Archaeological Museum at Mathura*. Allahabad, 1910.

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

Kaṅkāli 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 Kaṅkāli Tīlā.

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

There are inscriptions which prove that the great Jain establishment of the Kaṅkāli 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 Kaṅkāli Tīlā—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 *uṣṇīṣa* nor *ūrṇā* 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 Kuṣāna period—The standing Jain figures are more devoid of grace and expression than the seated ones—Mention is made of the four-fold Jain figures in the possession of the Mathura Museum.

In the earlier Jain sculptures of the Kuṣāna 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. Kuṣāna 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 83.

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

SMITH, VINCENT A. *A History of Fine Art in India and Ceylon*. Oxford, 1911.

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

93

BLOCH, THEODOR. *Supplementary Catalogue of the Archæological Section of the Indian Museum*. Calcutta, 1911.

P. 94. Jain sculptures.

94

VASU, NAGENDRANATH. *The Archæological Survey of Mayurabhanja*. Vol. 1. Calcutta, 1911.

Pp. xlii-xlvi. The Jain influence — Pārśvanātha — Mahāvīra—Evidences of Jain influence prevalent in Orissa—Relics found in Jhādeśvarapur 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 Mayūrabhañja.

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. 45. Kośāli : Temple of Pārśvanātha and its description.

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

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

P. 108. Pāṇḍava Ghāt : 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

MENANT, D. *Pèlerinage aux Temples Jainas du Girnar*. Paris, 1912. (Annales du Musée Guimet—Bibliothèque de Vulgarisation, Tom. xxxix, p. 189-239).

96

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

Jain and Buddha figures in the caves—Eight Jain demi-gods—Jaina dynasty in Kalinga—Jain influence in Orissan History—Jain influence noticed in the caves—Jain period of Architecture—Jain Śramaṇas at Khaṇḍagiri—Jain temple on the summit of Khaṇḍagiri—Description of the Jain *Tirthaṅkaras* of the caves—List of Jain *Tirthaṅkaras*—Jainism in Kalinga.

97

TABARD, A. M. *Śravaṇa-Belgoḷa*. (QJMS, iii, 1912-13, p. 12-31).

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

(1) *Chandra Giri*.

Temples on this hill :—(i) Kuge Brahma Deva Kambha. (ii) Chandragupta Basti. (iii) Kattale Basti. (iv) Pārśvanāthasvāmi Basti. (v) Śāsana Basti. (vi) Chāmuṇḍarāya Basti. (vii) Erukade Basti. (viii) Savatigandhavarana Basti. (ix) Terina Basti. (x) Sānti-śvarasvāmi Basti. (xi) Sāntināthasvāmi Basti. (Supārśvanāthasvāmi

Basti.) (xiii) Chandraprabhasvāmi Basti. (xiv) Magigamna Basti. (xv) Bhadrabāhu's Cave. (xvi) Brahmadēva temple. (xvii) Smaller image.

(2) *The Town.*

The chief objects of interest are :—(i) The Guru's Maṭha. (ii) Bandhara Basti. (iii) Mangayi Basti. (iv) Nagara-Jinālaya. (v) Akkana Basti.

(3) *Indra Giri or Vindhya Giri.*

The Principal objects of interest on this hill are :—(i) Gommateśvara. (ii) The twenty four *Tirthaṅkaras*. (iii) Tyagada Brahma-deva Kambha. (iv) Yakshi Deva. (v) Chauvisatirthaṅkara Basti. (vi) Wodegal or Trikuta Basti. (vii) Siddala Basti. (viii) Chaṇṇana Basti.

(4) *Bhadrabāhu's Inscription.*

The article contains illustrations of Gommateśvara, 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

HAVELL, E. B. *Indian Architecture*. London, 1913.
P. 197. Jain architecture.

101

JOUEAU DUBREIL, G. *Archæologie du sud de l' Inde*.
2 Vols. Paris, 1914. (Annales du Musée Guimet, Bibliothèque
d'Etudes, Vols. 26, 27).

Vol. 1, pp. 30-32. Buddhist and Jain monasteries—Vihāras of
Udayagiri—Khāravēla inscription.

Vol. 1, p. 69, 93. Rāṇī-gumphā, Udayagiri.

Vol. 2, p. 2. Jain images.

Vol. 2, p. 58. Appar, formerly a Jain.

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

Vol. 2, p. 93. Balabhadra.

102

COORMARSWAMY, A. K. *Notes on Jaina art : ceiling-paint-
ing at Kelaniya Vihāra*. 1914.

103

GOPINATHA RAO, T. A. *Elements of Hindu Iconogra-
phy*. Vol. I, 2 parts. Madras, 1914.

Pp. 220-221. All over India the images of the twenty-four
Tirthaṅkaras of the Jains are found in the attitude of a *Dhyāni*
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 *Bṛihat-Saṁhitā*, required to be shown in the figures
of the Jain *Tirthaṅkaras*.

104

SAHNI, DAYA RAM. *Catalogue of the Museum of Archaeology at Sarnāth. With an Introduction by Dr. J. Ph. Vogel.* Calcutta, 1914.

Pp. 164, 327-328. Jain images and sculptures.

105

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

Pp. 12-17. Jain sculptures—The origin of the Jain sect—Life of Mahāvīra—Digambara and Śvetāmbara—The Śāsanadevatās or attendant spirits—The secondary gods—The Gaṇas, Kulas, Sākhās and Gachchhas.

106

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

Importance of Archaeological Research—Duty of wealthy Jains—The field for exploration—The tradition about Chandragupta Maurya—Conflict of Religion in the South—Some books to be studied—Jain Monuments mistaken for Buddhist—The problem of Kausāmbi—Survey of Monuments above ground—Bibliography—Excavation—Action suggested.

107

SASTRI, H. KRISHNA. *South Indian Images of Gods and Goddesses.* Madras, 1916.

P. 2n. Use of the caverns with rock-cut beds in the Madras and Tinnevely districts as temples in a much later period either by Buddhists or Jains.

P. 77n. Jain images called *Chaturmukha* or *Chaumukhī* 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

SRINIVAS, T. *The Antiquities of Kulpak*. (JHAS, 1916. pp. 14-36).

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 *Tīrthaṅkara*, but from the diminutive antelopes in addition it can be inferred that the pedestal has reference to Śāntinātha.

Pp. 22-23. An old Jain temple: The *Śikhara*s 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 *Tīrthaṅkaras*. There is also a fine image of Mahāvīra, with the little statuettes of the other 23 *Tīrthaṅkaras* 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.

109

YAZDANI, G. *The Antiquities of Warangal*. (JHAS, 1916, p. 37-47).

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.

110

MARSHALL, JOHN. *Remarks on the monuments of the Dekhan*. (JHAS, 1916, p. 125-135).

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 monasteries 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*.

111

LONGHURST, A. H. *Hampi Ruins*. Madras, 1917.

Pt. I.

Religion: Jainism.

Pt. II.

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

Buildings on the northern and eastern sides of the city. Jain temple near the River. Ganigitti Jain temple.

112

NARSIMHACHAR, R. *The Keshava temple at Somanathapur*. Bangalore, 1917. (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 1).

P. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

HOYSALA

Temple	Place	Period	Reign	Remarks
Jain basti	Angadi	C 1050	Vinayāditya	Triple
Ādinātha-basti	Chikka Hanasoge	C 1090	Do	
Pārśvanātha basti	Halebid	1133	Viṣṇuvardhana	
Jain Basti	Cholasandra	1145	Narasimha I	Triple
Akkana basti	Srāvana Belgoḷa	1182	Ballala II	
Śāntinātha basti	Jinanāthpur	C 1200	Do	
Śāntinātha basti	Bandalike	C 1204	Do	
Virabhadra	Halebid	C 1220	Do	

DRAVIDIAN

Chāmuṇḍarāya-basti	Srāvana Belgoḷa	C 980	Rajamalla	
Panchakuta-basti	Kambadahalli	C 1120	Viṣṇuvardhana	

113

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 Hāthigumphā inscription of king Khāravela and three other inscriptions.

P. 216. Images of Śrī Gaja Lakṣmī or Mahālakṣmī and pictures of trees, etc., are common alike to Hindus, Buddhists and Jains.

114

NARASIMHACHAR, R. *The Kesava Temple at Belur.* Bangalore, 1919. (Mysore Archaeological Series—Architecture and Sculpture in Mysore, No. 2).

P. v-vii. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Hoysala—Same as in No. 112.

Dravidian—Same as in No. 112.

Pārśvanātha basti at Heggere of C 1160 (Narsimha I)

115

NARASIMHACHAR, R. *The Lakṣmidevi Temple at Doddagaddavalli*. Bangalore, 1919. (Mysore Archæological Series—Architecture and Sculpture in Mysore, No. 3).

P. v. Provisional List of Artistic Buildings of the Hoysala and Dravidian Styles in Mysore.

Same as in No. 114.

116

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.

117

BASAK, RADHAGOVINDA and DINESH CHANDRA BHATTACHARYA. *A Catalogue of the Archæological Relics in the Museum of the Varendra Research Society, Rajshahi*. Rajshahi, 1919.

P. 7. Jain images—Images of *Tirthaṅkaras*.

118

SRINIVASA, T. *Nagai and its remains*. (JHAS, 1919-20, pp. 33-46).

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 *Tirthaṅkara* 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 *mantap* attached to the shrine.

119

CHANDA, RAMAPRASAD. *Medieval Sculpture in Eastern India*. (JDL, iii, 1920, pp. 225-246).

The Pali suttas confirm good deal of what is contained in the Svetāmbara 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 Bauddha and Jain texts—Jain description of a *chaitya* given in full in the *Aupapātika Sūtra*.

120

JAYASWAL, K. P. *The Statue of Ajātaśatru Kuṇika, etc.* (JBORS, vi, 1920, pp. 173-204).

P. 178. The Jain name Kuṇika, spelt also as Koṇika—"Śreṇika", the Jain name of Ajātaśatru's father (Bimbisāra)—The positive and sole use of Śreṇika amongst the Jains seems to limit the term to Bimbisāra.

121

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 Bitti from the Jain faith to that of Viṣṇu by Rāmānuja.

P. 238. 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.

122

CHANDA, RAMAPRASAD. *Four ancient Yakṣa Statues*. (JDL, iv, 1921, pp. 47-84).

Pp. 51-52. Prākṛit canon of the Jains makes it evident that Yakṣa Maṇibhadra was a popular diety in Eeastern India.

The Jains recognize Soma, Yama, Varuṇa and Vaiśṛaman (Vaiśṛavaṇa, 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 Maṇibhadra or Maṇibhadras as a Yakṣa.

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

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

- (1) Chatrapālāśa-chaitya to the north-east of Kajaṅgala.
- (2) Pūrṇabhadra chaitya to the north-east of Chāmpā.
- (3) Guṇasāla-chaitya to the north-east of Rājagriha.
- (4) Dutipālāśa-chaitya to north-east of Vāṇiyagāma (Vaiśālī).
- (5) Maṇibhadra-chaitya to the north-east of Mithilā.
- (6) nandana-chaitya to the north-east of Moka.
- (7) Puṣpavati-chaitya to the north-east of Tūṅgiya.
- (8) Koṣṭhaka-chaitya near Benares.
- (9) Koṣṭhaka-chaitya near Śrāvastī.

123

DIKSHIT, K. N. *Six sculptures from Mahoba*. Calcutta, 1921. (Mem. Arch. Sur. India, No. 8).

P. 1. Brāhmaṇical and Jain sculptures long known among the ruined shrines of Mahoba, Hamirpur district of British Bundelkhand.

124

SASTRI, HIRANAND. *Some recently added sculptures in the Provincial Museum, Lucknow*. Calcutta, 1922. (Mem. Arch. Sur. India, No. 11).

Pp. 1, 14-15. Three Jain statues of iconographical interest representing Suvidhinātha (Pl. 1, fig. a), Neminātha (Pl. 1, fig. c) and Rīṣabhanātha—The first and second standing nude and marked with symbols of carb and conch-shell—Both consecrated in the (Vikrama) year 1208 (A.D. 1151)—Good examples of mediæval 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.

125

COOMARSWAMI, ANANDA K. *Jaina Sculpture*. Massachusetts, 1922. (Bull. Mus. of Fine arts, No. 120, Aug. 1922, p. 53).

Mahāvīra, the historical founder of Jainism and contemporary of Buddha, is represented in Jain art from the Kuṣān period onwards as a deified saint to whom prayers may be addressed—The sculpture is probably from Bundelkhand, North Central India, and may be assigned to the ninth century.

126

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

P. 5. Most of the rock cut Jain sculptures on the Fort were made at the time of Dungarsingh Tomara, a Rajput.

Pp. 54-57. Jain rock sculptures [With two plates].

127

GANGULY, MANOMOHAN. *Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad*. Calcutta, 1922.

Pp. 47-49. Jain sculptures.

128

JOUEAU-DUBREIL, G. *Pallava Painting*. (IA, lii, 1923 pp. 45-47).

Sittannavāsai, a Jain temple, carved out of the rock in the time of Mahendravarman I before his conversion by Appar.

129

KRAMRISCH, STELLA. *The Expressiveness of Indian Art.*
(5) : Rhythm. (JDL, ix, [Pt. I] 1923, pp. 116-130).

P. 126. Reference to a Jain rock-cut sculpture from Khandagiri representing a group of girls leaning round a well-fed lady.

130

RAY, CHUNI LAL. *A further Note on the Ruins at Gholamara.* (JBORS, x, 1924, pp. 171-174).

The central image, proved to be a Buddhistic image, is the figure of a Jain *Tirthankara* resembling in many respects the image of what is now worshipped as Bhaironātha—The figure is either of Sumatinātha or of Vardhamāna or Mahāvīra. The figure is now in the Patna Museum, No. 1596 (Archæology).

131

RAMACHANDRA MUDALIAR, D. B. *Indian Music.* (QJMS, xiv, 1924, pp. 165-183).

P. 168. Destruction of works written during the period of the Pāṇḍya kings by the Buddhists and Jains owing to religious animosity.

132

COOMARASWAMI, ANANDA K. *Catalogue of Indian Collections in the Museum of Fine Arts.* Boston, 1924. (Pt. 4 : Jain Paintings and Manuscripts).

A review of the catalogue is contained in the Museum of Fine Arts Bulletin, Vol. xxii, 1924. p. 54.

133

BROWN, PERCY. *Indian Painting.* Calcutta. Pp. 38, 51. Jain book-illustrations.

134

COOMARASWAMI, ANANDA K. *Notes on Jaina Art, the eight Nāyikās, ceiling-painting at Kelaniya Vihāra.* Ceylon 1914.

135 (I)

Progress Report of the Archæological Survey of Western India, 1889-1890. Bombay, 1890.

P. 1. Roho : Ruined remnants of a white marble Jain temple.

P. 2. Sarotra, Palanpur Agency : An old white marble Jain temple.

P. 4. Patan : Temple of Pañchasara Pārśvanātha—Temple of Śrī Pārśvanātha containing inscription of the Khadataragachchha Jains.

P. 8. INSCRIPTIONS :

No. 702—On the base of Pārśvanātha under *Chhatttri*, Raho.

No. 703—On a pillar supporting the *chhatttri*, Raho.

No. 706—On the base of an image in the Jain temple, Bhibri.

P. 10. Munjpur : Jami *masjid* and most of the very early mosques of Gujarat constructed chiefly from the material of old Hindu or Jain temples.

P. 11. Sankeśvara : An old seat of the Jains—Jain temple of Pārśvanātha no longer in existence—Its materials used in the cell-shrines—Image of Pārśvanātha removed to a new temple.

P. 15. DRAWINGS : No. 950—Plan of Ganguakund and of old Jain temple, Loteśvara and Sankeśvara.

P. 15. PHOTOS :

No. 1213—Old corridor of temple of Pārśvanātha, Sankeśvara.

No. 1214—Back of old shrine, Sankeśvara.

P. 16. INSCRIPTIONS :

No. 763—On the seat of Pārśvanātha, Dilmāl.

Nos. 769-796—Over a shrine door in the old ruined Jain temple, etc., Sankeśvara.

135 (II)

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.

135 (III)

Report, do, 1892-93. Bombay, 1893.

P. 4-11. Bhatkal : The large Jain *basti*, called Jattapa Naikana Chandranātheśvara *basti*.

Hadvalli : 3 Jain shrines.

Murdeśvara : Jain *virāgals* (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, Virabhadra, Tirumal, and the Kāde *basti*.

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

Khidrapur : A small Jain temple.

P. 15. DRAWINGS :

Nos. 1061-1064—Chandranātheśvara *basti*, Bhatkal.

Nos. 1079-1082—Chaturmukha *basti*, Gersappa.

No. 1083—Vardhamāna Svāmi temple image and Virabhadra temple image, Gersappa.

Nos. 1084-1085—Pārśvanātha temple, Bilgi.

P. 16. PHOTOGRAPHS :

Nos. 1337-1340—Chandranātheśvara *basti*, Bhatkal.

Nos. 1353-1354—Chaturmukha *basti*, Jatiga shrine at the temple of Pārśvanātha, Gersappa.

Nos. 1355—Temple of Pārśvanātha, Bilgi.

P. 17-19. INSCRIPTIONS :

Nos. 910-911—On the seat of a Jain image, Nāgpur.

Nos. 918-921—A slab in the Chandranātheśvara *basti*, Bhatkal.

Nos. 923-925—On a stone at the Pārśvanātha temple, Bhatkal.

Nos. 933-934—A stone in the Pārśvanātha *basti*, Bhatkal.

No. 950 (A.B.)-951—A slab in the old Jain temple, Murdeśvara.

No. 952—A slab outside the Jain temple called *basti* Makhi, Murdeśvara.

Nos. 973-975—*Virāgal* in a small old Jain shrine, Murdeśvara.

Nos. 981-983—A stone built in the compound of Vardhamāna-svāmi's temple, Gersappa.

Nos. 984-986—A stone built in the temple of Pārśvanātha, Gersappa.

Nos. 989-991—A slab and a pillar in the *mandapa* of Pārśvanātha *basti*, Gersappa.

No. 999 A—On a pillar in the Virabhadra temple, Banavasi.

No. 1076-1077—A slab lying in front of Pārśvanātha temple, Kolhapur.

135 (IV)

Report, do, 1893-4. Poona, 1894.

P. 1. Gandhar, Broach district: Some Jain marble sculptures, bearing short inscriptions.

P. 4-7.

Narsinghpur: Standing female figure from a Jain temple and several seated cross-legged Jinas among the figures grouped about.

Tewar: Nude Jain figures.

Jabalpur: Some very good Jain sculptures in the garden of the house occupied by Messrs. Cursetji & Co.

Nohta: Jain figures—Image of Chandraprabha.

Kundalpur: Modern Jain temples.

P. 16. DRAWINGS:

No. 1151—Jain temple, pillar and doorway, Pathari.

P. 16-17. PHOTOS:

No. 1403—Colossal Jain image, Bahuriband.

No. 1411—Jain images in Cursetji's garden, Jabalpur.

No. 1415—Jain temple, Kundalpur.

Nos. 1435-1436—Old Jain temple, Pathari.

P. 17. INSCRIPTIONS:

No. 1093—On the base of a colossal Jain image, Bahuriband.

No. 1107—Jain temple, a slab built into wall near shrine door, Kundalpur.

135 (V)

Report, do, 1894-1895. Poona, 1895.

P. 5-6. Chartana: Jain remains amongst the Hindu—One magnificent Jain column, about 25 feet high.

Aunda: Remains of Jain as well as Hindu temples.

135 (VI)

Report, do, 1897-1898. Poona, 1898.

P. 78. Sopra : Lower part of a small marble image of Buddha or a Jina, seated, measuring $3\frac{5}{8}$ inches.

135 (VII)

Report, do, 1898-1899. Poona, 1899.

P. 3-5 : Than, Kathiawar : Remains of two small Jain shrines of about the 7th or 8th century A.D.

Sejakpur : A ruined Jain temple of considerable merit.

P. 11. Pattan : Old shrine of Pārśvanātha.

P. 13. Veraval : Materials of a plain Jain temple used in the construction of the Jamī Masjid.

P. 18-19. Miani : Figure of a Buddha or a Jina with a very considerable top-knot on his head, seated cross-legged with the hands on the lap—Temple of Nilakanṭha and Jain temple, 13th century A.D.—Jain image, a very unusual sculpture of a *Tirthaṅkara*, placed in the Brāhmanical temple.

135 (VIII)

Report, do, 1900-1901. Poona, 1901.

P. 2-7. Abu : Dilwara temples of the Jains—Temples of Vimalaśā and Tejapāla, the former built in 1032 A.D. and the latter about two hundred years later—Ambādevī's shrine—The present image of Rīṣabhadeva in the main shrine, not the original one—Discovery of a curly-haired head of a colossal Jina in black stone—Mahmud of Gazni, the terror of the Hindus and Jains alike—Grants made to the temple of Vimalaśā in 1216 and 1217—Additions of marble halls and corridor to the old shrine of Neminātha by Tejapāla and Vastupāla of Anhilwara.

P. 8. Chitorgarh : Jain tower, locally known as the "Chhota Kirtham", built with the ruined but highly decorated Jain temple beside it.

P. 11. Conservation : Jain temple in the fort at Belgaum.

P. 16-19. PHOTOS :

Nos. 1882-2019—Dilwara temples, Mount Abu.

Plan of the Dilwara temples, Mount Abu.

135 (IX)

Report, do, 1901-1902. Poona, 1901.

P. 1. Ter : A place of religious importance, first with the Buddhists and subsequently with the Hindus and Jains.

P. 3. Patur : Two caves at Patur, probably Jain.

Sirpur : Old temple of Antarikṣa Pārśvanātha of the Digambara Jains—Another modern temple of the community with underground chambers.

P. 6. Karinja : Jain temple of Kāṣṭāsangh.

P. 7. Bhojpur : Jain temple with a colossal nude Jina standing in the shrine.

P. 9-10. Mehkar : The ruined old *dharmaśālā* probably Jain—Lower part of seated Jina near the temple of Bālāji—A broken Jain image, inside the temple, dated Sam. 1272 (1215 A.D.).

P. 15. Satgaon : Lower portion of an image of Pārśvanātha with an inscription dated Śaka 1173 (1251 A.D.)—It is Digambara, its nakedness being distinctly indicated—An image of a *devī* with a seated little Jina on the very top of her head.

P. 17. Conservation : Jain temple at Belgaum.

P. 19. PHOTOS :

Nos. 2059-2061—Temple of Antarikṣa Pārśvanātha, Sirpur (Basim).

No. 2071—Sculptured wooden brackets in Jain temple of Kāṣṭāsangh, Karinja (Amraoti).

135 (X)

Report, do, 1902-1903. Poona, 1903.

P. 45. CONSERVATION :

Sholapur district : Jain temple in fort Belgaum.

Kanara district : Temple of Pārśvanātha, Bilgi.

West Berar : Old Jain temple, Sirpur. Old Jain caves, Patur.

P. 9. PHOTOS :

Nos. 2126 2127—Jain tower and temple.

135 (XI)

Report, do, 1903-4. Poona, 1904.

P. 5-7. PHOTOS :

No. 2172—Temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2173—Temple of Ādinātha, Do Do.

Nos. 2205-2206—Old Jain temple, Arang.

No. 2282—Mokalji's temple, sculptured frieze along basement with seated Jina, Chitorgarh.

Nos. 2287-2289—Small tower (Jain), Jain temple, etc., Chitorgarh.

Nos. 2290-2292, 2311-2313—Sātvis (Jain) temples, Chitorgarh.

P. 7-8. INSCRIPTIONS:

Nos. 1992-1995—On jambs of the temple of Pārśvanātha, Khajarāha (Bundelkhand).

No. 2020—Pārśvanātha temple, mason's name, Arang.

Nos. 2042-2043—On pedestal of the colossal Jain image under a tree, Bahuriband.

Nos. 2069-2071—On slabs in Jain temple near Gomukha Kunda, Chitorgarh.

P. 16-17. Khajarāha: Collections of both Brāhmaṇical and Jain temples of the 11th century—Walls of the Jain temples free from indecent sculptures—Objectionable figures on door jambs of the temple of Pārśvanātha.

P. 23. Arang: Digambara Jain temple of the 11th century.

P. 25. Bahuriband: A colossal standing nude Jain image—Inscription on the block beneath its feet recording erection of a temple of Śāntinātha.

P. 27-28. Ratanpur: The temple of Mahāmāyī originally Jain, belonging to the Digambara sect—Jain images.

P. 32-33. Adbhar: A Jain seated figure in a hut.

P. 37-46. Chitorgarh: Jain tower at Chitor—Temples of the Śvetāmbara sect, known as the Sātvis temples—Śrīṅgār Chāvādī Jain temple—Jain temples with dates—Śrīṅgār Chāvādī 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 "*Sapta-bhaṅga*" 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

of Haribhadra, a learned Bhāhmaṇa, a resident of Chitrakūṭa—Legend about Haribhadra—Rāmakīrtti, the chief of the Digambaras and pupil of Jayakīrtti—Existence of a prosperous colony of Digambara Jains on the hill in Kumārapāla's time.

P. 47-60. INSCRIPTIONS :

Nos. 1992-1995—On a Jain temple, Khajarahā.

No. 2042—On pedestal of a Jain image, Bahuriband.

Nos. 2069-2071—Inscriptions in the Jain temple near Gomukh, Chitorgarh.

135 (XII)

Report, do, 1904-1905. Poona, 1905.

P. 6-8. PHOTOS :

Nos. 2371-2374—Jain temples, Amvam.

No. 2395—Jain temple, Ramgarh.

No. 2403—Pārśvanātha temple, Bijolia.

No. 2456—Pārśvanātha temple, Mandalgarh.

No. 2457—Riṣayadeva temple, Mandalgarh.

No. 2471—Jain tower, Chitorgarh.

No. 2475—Pārśvanātha temple, Karera.

No. 2490—Jain temple, Ekaling.

No. 2491—Pārśvanātha temple, Ekaling.

No. 2502—Image of Pārśvanātha, Mandsaur.

P. 9-11. INSCRIPTIONS :

Nos. 2124-2127—On Jain figures and images, Ramgarh.

Nos. 2130-2131—On pedestal of a Jain image, Ramgarh.

Nos. 2137-2144—On Jain pillar, temple of Pārśvanātha, Bijolia.

No. 2197—Inscription, temple of Riṣabhanātha, Menal.

P. 12. Paramāra inscription dated Samvat 1314 from some Jain temples at Modi, Rampura, Bhanpura district.

P. 15-21. CONSERVATION : (Bombay).

Jain temple, Belgaum, Belgaum district.

Jain temple, Degamve, Belgaum district.

Two statues of Jinas, Murdesvara, Kanara district.

Jami Masjid, Broach, built of pilfered Hindu or Jain temple materials.

P. 33-34. Jhalrapatan : Temple of Śāntinātha.

Abu : Dilwara temples.

P. 46. Amvam : A Jain temple belonging to the Digambara sect.

P. 51-63. Keshorai Patan : Images of Jina.

Bijolia : Jain temples—Temple with Niṣedhikā pillars setting forth the order of succession of the Jain pontiffs belonging to the Digambara sect—*Unnata Śikhara 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 Jina in the double shrined temple of Mahākāla and Baijnātha—Seated image of Śiva, looking like a Jina.

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

Mandalgarh : Temples of Rīṣabhadeva, Undeśvara-Mahādeva, Chāturbhuj and Jāleśvara-Mahādeva—Figures of Jinās in the temple of Jāleśvara.

Kareda : A large marble temple of Pārśvanātha with an image of the *Tirthaṅkara* dated 1656 V.E.—Tradition about the erection of the temple with the pecuniary help of a man of the Vanjārī caste—Local tradition about Akbar's visit to the temple and erection of a *masjid* to make the building sacred both to Muhammadans and Jains—The *masjid* is probably to prevent the temple from being destroyed by the Muhammadans—The temple of Rīṣavdeva at Śatruñjaya, has a miniature *idgāh* built upon it for the same purpose.

Nagda or Nagahrada : *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 *maṇḍapa* brought from elsewhere and kept there : or, in the time of Kumbhakarṇa, the temple was appropriated by the devotees of the *Kharatara gachchha*—Figure of a Jina 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 Kumbhakarṇa, by a merchant named Saranga—Images of Kumthunātha and Abhinandan on the side of the walls—another Jain

temple dedicated to Pārśvanātha—A third dilapidated Jain temple to the north of this temple.

135 (XIII)

Report, do, 1905-6. Simla & Poona, 1906.

Pp. 5-6. PHOTOS :

No. 2565. Great Jain temple, Lukkundi.

No. 2577. Jain image in Jain temple, Aminbhavi.

Nos. 2583-2585. Old Jain temples, Belgaum.

No. 2620. Solthambā Jain temple, Kanthkot.

Nos. 2628-2629. Jain temples, Bhadresar.

Nos. 2632-2651. Temples of Neminātha, Mahāvīra, Śāntinātha, Pārśvanātha and Sambhavanātha, Kumbharia.

Nos. 2665-2666. Temple of Śāntinātha, Jhadoli.

No. 2667. Temple of Mahāvīra, Nandia.

P. 7. INSCRIPTIONS :

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

No. 2269—Stone built in wall of temple of Śāntinātha, Jhadoli.

No. 2270—In temple of Mahāvīra, Pindwara.

No. 2272—On pedestal of Jain image, Vasantgadhi.

CONSERVATION (Southern Division, Bombay Presidency) :

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

CONSERVATION (Rajputana) :

Pp. 17-18. Dome of Vimal Śā's temples, Abu, Sirohi.

Jain tower, Chitorgarh, Udaipur.

Jain temple, Kalingara, Banswara and Abu, Sirohi.

PROTECTED MONUMENTS :

P. 20. Jain temples in the fort of Belgaum, Belgaum.

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 Vasantgadhi.

P. 29. Belgaum : Two Jain shrines.

Pp. 38-55. Kanthkot : The Jain temple of Solthambā of 11th century dedicated to Mahāvīra.

Bhadresvar : The Jain temple Jagduśa.

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 Chāmukhji.

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 Rīṣabhanātha.

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

Nandia : Temple of Mahāvīra.

Ajari : A Jain temple dedicated to Mahāvīra.

Vasantgadhi : A Jain temple—Inscription on a Jain image recording installation of the image of Vasantapura i.e., Vasantgadhi in the reign of Kumbhakarna in 1450 A.D.—Brass images unearthed and deposited in Mahāvīra's temple at Pindwara.

Vasa : The temple of Jagadīśa-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 :— (1) Vasantakīrtideva, (2) Viśālakīrtideva, (3) Śubhakīrtideva, (4) Dharmachandradeva, (5) Ratnakīrtideva, (6) Prabhāchandradeva, (7) Padmanandi, and (8) Śubhachandradeva. They are dated in A.D. 1408 and 1426.

No. 2139. Engravings of the names of Bhaṭṭāraka Śrī-Padmanandideva and Bhaṭṭāraka Śrī-Śubhachandradeva.

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-si (śi)khara Purāṇa* by Siddhasūri.

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

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

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

Udaipur : No. 2219. Jain inscription about erection of temple of Mahāvīra, Ambikā, and so forth. Dated in Sam. 1556.

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.

Nagna : No. 2241. Dated in Samvat 1497. Records installation of an image of Kunthunātha.

No. 2242. Dated Sam. 1486. Records building of a *deva-kulikā* in the temple of Pārśvanātha by Porvādbania.

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).

135 (XIV)

Report, do, 1906-1907. Poona, 1907.

P. 4-6. PHOTOS :

Nos. 2713-2716. Jain tower restored, Chitorgarh.

Nos. 2788-2793. Views of Jain temple in Junagarh, Mandor (Jodhpur State).

No. 2808. Wall mouldings of Jain temples, Teori.

Nos. 2833-2839. Views of Jain temple, Osia.

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 Mahāvira'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. 13. Jain temple at Mewasa.

P. 14. Dilwara temple at Abu—Jain tower at Chitorgarh—Jain temples at Kalinjra.

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.

P. 26-43. Mungthala : A Jain temple of the 15th century.

Patnarayan : The doorway of the enclosure of Pāṭnārāyaṇ'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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Report, do, 1907-1908. Poona, 1908.

P. 4-6. PHOTOS :

Nos. 2928-2931.—Jain temple, Nana.

No. 2942.—Pārśvanātha's temple, Beda.

No. 2949.—Jain temple, Beda.

Nos. 2954-2957.—Mahāvīra's temple, Hathundi.

Nos. 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 *Satruñjaya Pattikā*; 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 *chatushika* in the temple of Mahāvīra by an Osvāl Bhaṇḍarī named Chhāghāka.

A Jain fane at Sanchor, no longer in existence—Reference in Jinaprabha's *Tīrthakalpa* to a Jain temple, dedicated to Mahāvīra.

Bhinmal : Repairs to the temple of Jagatsvāmī by both the Osvāls Provads—Sūrya worship was common to both the Hindus and Jains in the middle of the 11th century—An inscription dated V.E. 1333, speaks of Pūrṇachandra-Sūri of the Pārāpadra *gachchha*, and records benefaction of 13 *drammas* and 7 *viṃśopakas* for the annual worship of Mahāvīra—Origin of the dissemination of Jainism in Śrīmāla (Bhinmal), as furnished by the Purāṇas—Spread of Jainism narrated in the *Śrīmāla-māhātmya*.

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

Nana : Temple of Mahāvīra, supposed to contain an image of that *Tīrthaṅkara* as he was, before he attained to *Kaivalya*, or absolute.

Belar : A Jain temple of Pārśvanātha.

Beda : A Jain temple near the shrine dedicated to Thākur or Viṣṇu—A Jain temple dedicated to Pārśvanātha amongst the ruins known as Junā Bedā, the image of the *Tīrthaṅkara* containing date Samvat 1644.

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

Hathundi : A Jain temple possessing an image of Rātā-Mahāvīra, called *Muchhālā*, i.e., one with thick moustaches—A pillar in its *gūḍha-maṇḍapa* bears an inscription dated Samvat 1335.

Sevadi : A temple of Mahāvīra, 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 *upāśraya*, built by Tarachand Kabadiya, an Osvāl of the Ray-Kothari-family.

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

Ghanerav : A *pañcha-tīrtha* of the Jains in Marwar.

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Report, do, 1908-1909. Poona, 1909.

P. 5-6.

Nadol, Nadlai : Two of the Jain *pañchatīrthas* in Marwar.

Sanderav : A Jain temple.

Korta : 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 Virūpākṣa, etc., Aihole.

Nos. 3218-3221.—Jain caves, etc., Aihole.

No. 3223.—Two leaves of an old ms. from a Bikaner Jain *bhāṇḍāra*, Bombay.

Nos. 3230-3232.—Temple of Pārśvanātha, etc., Barkana.

No. 3233.—Jain temple in front of Rampol on fort, Chitorgarh.

Nos. 3239-3242.—Temple of Pārśvanātha, etc., Sanderav.

Nos. 3243-3248.—Temples of Rīṣabhadeva, Śāntinātha, Mahāvīra-śvāmi, etc., Korta.

No. 3251.—View of Jain temple, Paladi.

No. 3254.—Temple of Śāntinātha, Thamli.

Nos. 3264-3266.—*Chaumukh* temple, etc., Jalor.

Nos. 3268-3269.—Temple of Kumārapāla, etc., Jalor.

No. 3278.—Ruined Jain temple, etc., Nal-Gudha.

No. 3290.—Girnar Jain temple, Junagadh.

P. 9-10. INSCRIPTIONS :

No. 2428.—Jain temple, Barkana.

Nos. 2438-2442.—Jain temple, Sanderav.

No. 2476.—Jain temple opposite Virūpākṣa 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.

Dharwar district. P. 20. No. 11. Old Jain temple in fort, Hangal.

No. 25. The Jain *basti*, Lakkundi, Gadag.

P. 35. Jain cave, Aihole.

P. 36-56.

Kailwada : Two Jain and two Vaiṣṇava temples.

Kumalgadh : The temple of Māmādeva originally a Jain fane, and afterwards in V.S. 1515-16 (A.D. 1458-1459) decorated by Rāṇā Kumbha with Brahmanic images—The Jain temple of Pittaliadeva—An inscribed sculpture, dated in V. S. 1516, recording construction of the pedestal of Yūgādideva, i.e., Rīṣabhadeva in the temple of Samavarasana—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 Ādinātha—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 Pārśvanātha—Sculptures in the shrine porch peculiar to Jain mythology.

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

Korta : Temples of Śāntinātha (14th cent.) Rikhabdeva (Rīṣabhadeva), and Mahāvīra.

Jalor : The *topkhānā*, originally a mosque, built of materials from the Hindu temple Sindhurājeśvara, and the Jain temples dedicated to the *Tirthaṅkara* Ādinātha, Mahāvīra and Pārśvanātha.

Two Jain temples and a mosque on the fort.

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Report, do, 1909-1910. Poona, 1910.

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, Jinmata.

No. 2526.—In the temple of Pārśvanātha, Kekind.

P. 21. Khajarahā : Ādinātha temple in possession of Jain community.

PROTECTED MONUMENTS :

P. 24. Belgaum district : No. 2. Old Jain temple etc., Belgaum 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.

No. 14. Ratta inscription dated Śaka 1127 in an old Jain *basti*, Kalloli, Gokak.

No. 26. Jain temple of Mukteśvara, Wakkund, Sampgaon.

Kaṇara 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 Sarāogis or Digambara Jains.

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

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

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

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

Lohagar : Reference to the origin of the Maheśari, 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 Mahāvira, (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 Vāgata-Saṅgha by the three brothers, Simhaika, Yasoraja and Nounaika.

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

Medta : 12 Jain temples.

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Report, do, 1910-1911. Poona, 1911.

P. . Old Jain temples on the Pāvāgada 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.—*Toraṇa* in same, Arai.

No. 3674.—Temple of Pārśvanātha, Barlu.

No. 3675.—Back view of *śikhara* 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 Rikhabdevjī.

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 Rikhabdevjī, Nagar.

Nos. 2572-2573.—Temples of Pārśvanātha and Śāntinātha, 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 Ānandī Mātā. She is the tutelary goddess of Lavādiyās, a *khāmp* of the Khandelval Sarāogis and of the Chital-angiyās, 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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Report, do, 1911-1912. Poona, 1912.

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

Pp. 11-15, 57-58.

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

P. 23. 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, Ādinātha, etc.

P. 37. Jain temples at Ghorī—Three Jain temples at Bhodesar—A Jain temple at Virawah.

Pp. 42-43. CONSERVATION :

Inscription slabs in Ankuśēvara temple, in the Jain *basti*, etc., —Saundatti, Paragad, Belgaum.

Temple of Pārśvanātha—Bilgi, Siddapur, Kanara.

Chaturmukha *basti*, Jain temple, Nameśvarasvāmi temple—Nagar-bastikeri, Karwar, Kanara.

Pp. 53-56.

Barlu : A Jain temple dedicated to Pārśvanātha.

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

Surpura : An image of a *tīrthaṅkara* 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 Pañch, (2) one to Rīṣabhadeva, built by a woman called Lāsībāī of the Osvāl caste, (3) and another to Śāntinātha by Malasah Seth of the Patwa family from Jaselmer.

Khed : Trace of a Jain monument.

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Report, do, 1912-1913. Poona, 1913.

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 Pārśvanātha, Śiva and Lokulīśa,—Ajmer.

Nos. 3902-3903.—Jain temple, Kohala.

P. 26. ACQUISITIONS :

Watson Museum, Rajkot.—*Pāliḍāsan* (seat for an idol) with the letters पल्लोवाड ज्ञातोय etc., etc., (Pallival Jnātiya).

P. 35. PROTECTED MONUMENTS (Bijapur district) :

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

P. 41. CONSERVATION :

Jain and Nameśvara Svāmi temples, Nagarbastikeri, Honavar, Kanara—Pārśvanātha *Bastī*, Bilgi, Siddapur, Kanara.

P. 47. CONSERVATION (Rajputana) :

Dilwara 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, Deogaon, 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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Report, do, 1913-1914. Poona, 1914.

P. 9. CONSERVATION (Hyderabad):

The famous caves of Ellora—a group in one place, of the Buddhist, Brāhmaṇical 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 $\frac{1}{4}$ th 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—Santēśvara *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 Jeso 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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Report, do, 1914-1915. Bombay, 1915.

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.

Pp. 10-14.

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 Śatruñjaya 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 Śreyāmsanātha—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 Sā temple*—The upper temple of Vastupāla-Tejapāla.

The monuments at Achalgadh: A Jain temple of Pārśvanātha—Isolated portions of an original Jain temple.

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Report, do, 1915-1916. Bombay, 1916.

P. 4. Reference to the restoration of the Jain tower on Chitorgarh or *Chhota Kirtham*.

P. 25. ACQUISITIONS:

Watson Museum, Rajkot.—A manuscript of *Śrāddha-Dinakṛitya* 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: Pārśvanātheśvara *basti* and Śānteśvara *basti* at Bhatkal in the same Peta—Chandranātha Deva *basti* at Hadvalli, Peta Bhatkal, 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 Rīṣabha, known as "Bavan Gaj" at Barwani, Central India.

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Report, do, 1916-1917. Bombay, 1917.

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 Śāntinātha, Vagir.

Nos. 2755-2756.—Temple of Pārśvanātha, near the image in shrine and on the lintel of shrine doorway, Uthman.

Nos. 2773-2780.—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, Bijapur.

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 Sūrya and the temple of Pārśvanātha.

Kojra: The Jain temple dedicated to Sambhavanātha.

Bamanvarji: A temple dedicated to Mahāvīra, called Bamanvarji, belonging probably to the 14th or 15th century—A Śīva *līṅga* 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 *tirthaṅkara*.

Paladi : Temple of Mahāvīra—Images of *tirthaṅkaras*—A Chahamanas inscription recording the gradual encroachment of the Chahamanas of Marwar 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 *tirthaṅkara*, 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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Report, do, 1917-1918, Bombay, 1918.

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 :

Nos. 1394-1395.—Plan of Jain temples, Nos. 1 and 2, Belgaum.

P. 13. PHOTOS :

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

P. 20. AGREEMENTS :

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—Virabhadra 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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Report, do, 1918-1919. Bombay, 1920.

P. 18. PHOTOS :

No. 4863.—Jain temple, Gwalior.

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 :

No. 35.—Old Jain temple in fort, Hangal, Dharwar.

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.—Virabhadra temple at Gersappa, Honawar, Kanara.

P. 38. INSPECTION REPORT :

Indus left bank division—Jain temple at Gori—Jain temple at Bodeswar—Temple at Virawah.

P. 46-47. Fort of Umarkot : A fragment of a Sanskrit inscription, dated Sam. 1563 (1506 A.D.), bearing names of Thakkura Sheta-simha (Kshetra-Simha) and *tirthankara* Ajitanātha.

Pp. 60-64. EXPLORATIONS :

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 Ratanakirti (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 Rishabhadeva at Khajarah and Girnar.

ILLUSTRATIONS :

Plate 14. Jain images in front of old palace, Jaso.

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Report, do, 1919, 1920. Bombay, 1921.

P. 20. DRAWINGS :

Nos. 1451-1452.—Plan of two Jain temples, Kohala.

No. 1455.—Plans of Bada Jain Mandir, Sandhara.

No. 1456.—Plan of Chhota Jain Mandir, Sandhara.

No. 1458.—Jain Mandir of Tamboli Sandhara.

Pp. 20-23. PHOTOGRAPHS :

No. 4927.—Metal Jain image and doorway of shrine, in Barton Museum, Bhavnagar.

No. 4928.—Jain stele, in Barton Museum, Bhavnagar.

No. 4929.—Jain Viśva-Chakra on a stone slab, in Barton Museum, Bhavnagar.

Nos. 4991-4992.—Jain temples, Pāvāgarh, Panch Mahal.

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.

Nos. 5089-5090.—Jain temples, Kohala, Indore.

Nos. 5099-5101.—Jain temple, Kukdeswar, Indore.

No. 5108.—Jain temple, Mori, Indore.

Nos. 5110-5111.—Jain temple, Mori, Indore.

Nos. 5125-5128.—Bada 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 *Sāsbaḥu-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 *maṇḍapa* 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 Ādinātha, dedicated in V.E. 1548- (1492-93 A.D.) the principal figure in the temple.

Vaikheda : A mediæval Jain temple, now dedicated to the worship 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 illustrious Gaṇi 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 mediæval 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.

135 (XXVIII)

Report, do, 1920-1921. Bombay, 1922.

P. 2, 116.—Discovery of Jain images during the excavation of the plinth of a house at Naroли, 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. 5245-5377.—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: Ludus 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—Vijeśvara 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 Viṣṇu or Sūrya.

Sundarsi : Temples containing many fragments of Śaiva 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 Śaiva 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 Pārśva-nātha, 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 Tīlā 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 *Tirthaṅkaras*—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 *Tirthaṅkara 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 Jina 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 *Tirthaṅkara* 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 Devanāgarī 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 Āṣāḍha.

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 Śrāvaṇa.

137 (I)

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

Pp. 1, 3. At village Jayankonda-cholapuram in the Udaiyār-palaiyām 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, *Gudivāda*: 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. 2. Coimbatore district, Erode *tāluq*, Vijayamangalam: A Jain temple in the village.

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 Peravali: Jain *dibba* in the villages.

137 (III)

Report, do, dated Bangalore, 10th May, 1892, No. 210.

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, Ekambreśvara-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)

Report do, dated Bangalore, 1st July, 1899, No. 171.

Extensive Jain sculptures.

P. 4. DRAWINGS :

Nos. 1406-1410. Jain images on the hill at Kallugumalai, Tinnevelly district.

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, Tinnevelly 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. 4. A stone built Jain temple of Śāntināthasvāmi with a front maṇḍapam of four pillars—Description of the temple and its architecture—The principal image with attending Yakṣi and Yakṣini—An inscription dated A.D. 1544.

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)

Annual Report of the Archæological Survey of Madras and Coorg, 1902-03. Madras, 1903.

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.

Pp. 26-30. Cuddapah district, Jammalamadugu *tāluk*—Discovery of important Jain statues at Danavulapad on the bank of the Penner river 5 miles below Jammalamadugu.

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, Trichinopoly *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 Siddheśvaraśvāmi at Joṭhi.

P. 94. PHOTO :

No. 602. A Jain image, Danavulapad.

137 (X)

Report, do, Madras and Coorg, 1904-05. Madras, 1905.

CONSERVATION :

P. 3-4. North Arcot district. The Jain cave temple—Malabar district. The Jain temple at Palghat.

P. 15. Ganagitti Jain temple.

P. 17. Jain temples at Hampi.

Pp. 20-21. Notice of the existence of a Jain temple near Palghat.

Pp. 37-38. Cuddapah district. Extent of remains of an old Jain temple discovered at Danavulapad.

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 Ganagitti Jain temple, Hampi, Bellary district.

No. 687.—North-west view of Ganagitti 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 *Tirthaṅkara*, 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.

137 (XI)

Annual Progress Report of the Archaeological Survey, Southern Circle, 1905-06. Madras, 1906

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

CONSERVATION :

P. 9. The Jain temple at Vijayamangalam, Erode *tāluk*, Coimbatore district.

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 Gumteśvara Dev, and the Jain *basti* known as Chaturmukha, Karakal, Udipi *tāluk*, South Canara district.

137 (XII)

Report, do, 1906-07. Madras, 1907.

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,

137 (XIII)

Report, do, 1907-08. Madras, 1908.

Pp. 10-17. *Ganagitti* Jain temples—Jain temples on the rock above the Hampi village—The Jain temples at Danavulapad—The Jain temple at Vijayamangalam—The Jain temples at Sultan's Battery.

P. 28. CONDITION OF MONUMENTS :

No. 151. Group of Jain figures at Kalugumalai, Sankaranayinar Koyel, Tinnevelley district.

137 (XIV)

Report, do, 1908-09. Madras, 1909.

Pp. 10-11. Jain residence at Rāmatīrtham near Vizianagram—Existence of Jain remains on the hills Budhikonda and Durgakonda—Jain images on the hill Gurubaktakonda.

P. 15. Bellary district. Vijayanagar—Groups of six Jain temples on rock south of Sri Pampapati temple.

Ganigitti Jain temple near Kamalapur.

P. 17. Cuddapah dist. Danavulapad—Jain temple.

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

P. 18. South Canara district.

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

Tombs of Jain priests.

Venur, a Jain figure.

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

A Jain temple known as Chaturmukha *basti*.

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

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

P. 20. Trichinopoly district. Jayankondacholapuram, the Jain statues,

Pp. 26-33. 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 Rājāh's palace, Kriṣṇagiri, Mangalore, South Canara district.

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

No. 144.—Jain statue Gumteśvaradev at Karkal, Udipi, South Canara district.

No. 147.—Jain temple and *stumbha* 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, Tinnevelly 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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Report, do, 1909-10. Madras, 1910.

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

P. 6. Jain temple on a hill on the north of the Cheppagiri village, Bellary district.

P. 19. Trichinopoly district. Virapatii Jain image in a field at Annavasal on the left side of the road from Trichinopoly to Pudukkottai—Vellannur Jain image in a field on the right side of the road.

Madura district. Yanamalai Narasimhasvami temple, Jain sculptures.

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

P. 38. CONSERVATION :

No. 10.—Jain temple opposite Sita Saravar. Hampi, Vijayanagar, Hospet *tāluk*, Bellary district.

No. 23.—Repairs to Jain temple, Danavulapad, Jammalamadugu *tāluk*, Cuddapah district.

P. 42.—Repairs to Jain statue, Jayankondacholapuram, Udaiyarpalayam, Trichinopoly.

CONSERVATION :

Pp. 47 48.—Jain temple, 14th century.

No. 55. —Group of seven Jain temples on rock south of Sri-pampāpathi temple, Vizianagar, Hospet *tāluk*, Bellary district.

No. 56. Ganigiūti Jain temple near Kamalapur, Vizianagar, Hospet *tāluk*, Bellary district.

CONDITION OF ANCIENT MONUMENTS :

P. 57. No. 8.—Jain temple, Danavulapad, Jammalamadugu *tāluk*, Cuddapah district.

P. 61. No. 3.—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 64. No. 1.—Jain temples :—(1) The old Jain *bastis*, (2) Sculptured wooden pillars in Rajah's palace, (3) Tombs of Jain priests, Mudbidri, Mangalore *tāluk*, South Canara district.

P. 66. No. 38.—A Jain figure, Venor, Bangalore *tāluk*, South Canara district.

No. 39.—State of Gumteśvaradev, Karkala, Udipi *tāluk*, South Canara district.

No. 40.—Chaturmukha *basti*, Karkal, Udipi *tāluk*, South Canara district.

No. 42.—Jain temple and stambha, Guruvayankeri, Uppinangadi *tāluk*, South Canara district.

No. 45.—Jain temple, Sultan's Battery, Wynud *tāluk*, Malabar district.

P. 67. No. 9.—Jain sculptures and inscriptions, Vallimalai, Chittoore, North Arcot district.

P. 74. No. 59.—Jain temple, Tirupaddikunram, Conjeveram *tāluk*, Chingleput district.

P. 88. No. 89.—Jain statues, Jayankondacholapuram, Udaiyarpalaiyam, Trichinopoly district.

P. 89.—Jain ruins, Mahadhanapuram, Kutillalai *tāluk*, Trichinopoly district.

P. 93. No. 1.—Jain cave etc., Yanamalai, Madura.

P. 98. No. 15.—Rock-cut temple on the hill group of jain figures, Kalugu-Chelamuthu temple, Kalugumalai, Ottapidaram, Tinnevelley district.

Pp. 101-111. PHOTOS.

No.	Description.	Village.	District.	Age
2054	Seated Jain image, Gurubhaktakonda	Ramtirtham.	Vizagapatam.	Jain
2056	Three sculptured panels, Bodhikonda.	Do.	Do.	Hindu & Jain
2058	Standing Jain image, Durgakonda.	Do.	Do.	Jain
2083	Standing Jain image, Gurubhaktakonda.	Do.	Do.	Do.
2084	Seated Jain image, Gurubhaktakonda.	Do.	Do.	Do.
2085-6	Seated Jain images, Bodhikonda	Do.	Do.	Do.
2088	Standing Jain image from Durgakonda.	Do.	Do.	Do.
2089	Seated Jain image from Durgakonda.	Do.	Do.	Do.
2090	Standing Jain image from Durgakonda.	Do.	Do.	Do.

2109	Varthamānasvāmi temple (south-east view)	Tirupati- Chingle-kunram.	put.	Do.
2110	Do. (south view)	Do.	Do.	Do.
2111-2	Thriloganāthasvāmi temple (north-east and east view)	Do.	Do.	Do.
2131	Jain image in a garden	Annavaṣal.	Padukkotai State.	Do.
2132	Jain image in a field	Vellanore	Trichinopoly.	Do.
2153-4	Jain temple (north-east and east view)	Ratnagiri	Aanantapur	Do.
2155	Jain figure	Do.	Do.	Do.
2161	Image of Pārśvanāthasvāmi	Do.	Do.	Do.
2162	Image of Padmavati Amman	Do.	Do.	Do.
2198	Jain image	Lepakshi	Anantapur.	Ancient Hindu.
2244	Jain temple	Cheppagiri	Bellary.	Dravidian.

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Report, do, 1910-11. Madras, 1911.

P. 2. Sultan's Battery, Wynaad—Once occupied by the Jains.

P. 3. Kaveripatnam—Once a seat of the Jains.

P. 14. The Durga Konda—Remains at the place originally Buddhist, subsequently occupied by the Jains—Existence of several Jain slab images.

P. 29. Jain temple, Vijayamangalam—Has special carvings and shows semblance in every respect to Hindu shrines.

Pp. 30-31. Jain images from the Jain temple at Sultan's Battery brought down to Calicut—Traditionally the images were smashed by Tippu Sultan, and after his departure the priests collected the fragments and buried them.

P. 32. The Jain temple of Chandranātha svāmi, Palghat, built by Doddapayappa Bhattar, has figures of Jain *Tirthaṅkaras*—A finely carved Jain seated image near the temple.

P. 41. Fort Gingee—Rock-sculptures of twenty-four Jain *Tirthankaras*.

P. 44. Brahmapuriśvara temple, Shiyali—Sambandhar and decline of Jainism.

CONSERVATION :

P. 80. No. 114.—Jain temple, Chippagiri, Alur *tāluk*, Bellary dist.

No. 118.—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 82. No. 127.—Ancient Jain temple, Palghat, Palghat *tāluk*, Malabar district.

P. 84. No. 154.—Jain sculptures and inscriptions, Vallimalai, Chittoor district.

No. 158.—Jain rock-cut caves, etc., Tirumalai, Polur *tāluk*, North Arcot district.

P. 86. No. 185.—Old Jain *basti*, etc., Mudbidri, Mangalore *tāluk*, South Canara district.

No. 186.—Jain statue and three *bastis*, Venur, Mangalore *tāluk*, South Canara district.

No. 187.—Gumteśvara Devi, Karkal, Udipi *tāluk*, South Canara district.

No. 188.—Chandramukha *basti*, Karkal, Udipi *tāluk*, South Canara district.

No. 190.—Jain temple, Guruvayankeri, Uppinangadi *tāluk*, South Canara district.

P. 94. No. 239.—Jain images, Arapakam, Chingleput *tāluk*, Chingleput district.

P. 96. No. 264.—Jain temple, Triparatikunram, Conjeeveram *tāluk*, Chingleput district.

P. 102. No. 299.—Jain image in Annavasal, Virupatty, Trichinopoly *tāluk*, Trichinopoly district.

No. 300.—Jain image, Vellanoor, Trichinopoly *tāluk*, Trichinopoly district.

No. 306.—Jain statues, Jayankonḍasholapuram, Udaiyārpālayam *tāluk*, Trichinopoly district.

P. 106. No. 329.—Jain cave inscriptions, Yanamalai, Madura *tāluk*, Madura district.

P. 108. No. 349.—Jain sculpture, Kuppulanatham, Tirumangalam *tāluk*, Madura district.

P. 118. No. 416.—Jain temple, south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

PHOTOS :

No.	Description.	Village	District.	Age.
P. 120	2275 Jain images	Sultan's Battery	Malabar	Jain
	2276-7 Jain figures	Do.	Do.	Do.
	2279 Jain temple	Palghat	Do.	Do.
	2280 Images & Naga stones in the Jain temple	Do.	Do.	Do.
P. 123	2340 23 <i>Tirthaṅkaras</i> at Tiru- nathankannu	Gingee	South Arcot	Do.

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Report, do, 1911-12. Madras, 1912.

P. 6. Periapatnam—Discovery of Jain sculptures buried in certain parts of the place.

Bezwada Museum—Jain sculptures in the compound of the building.

P. 31. CONSERVATION :

Jain statues Jayangondasholapuram, Udayarpalayam *tāluk*.

P. 49. PHOTO :

No. 2820.—Rock-cut Jain sculptures in the Fort, Rayadrug, Bellary district.

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Report, do, 1912-13. Madras, 1913.

P. 7. PHOTOGRAPHIC NEGATIVES :

No.	Jain Art and Architecture.
C-1	A group of Jain temples, Hampi, Bellary dist.
C-2	A Jain image (sitting posture), Villivakkam, Chingleput dist.
C-3	A Jain image Do Bezwada Museum, Kistna dist.
C-4	Rock-cut Jain sculptures in the fort, Rayadrug, Bellary dist.
C-5	Stone pillars with sculptures on all four sides, Bezwada, Kistna dist.

- C-6 Fragments of Jain images discovered near the Sultan's Battery, Wynaad, Malabar dist.
- C-7 Foot & armless Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.
- C-8 Another view of Jain figure discovered near the Sultan's Battery, Wynaad, Malabar dist.
- C-9 South-east view of the Jain temple, Palghat, Malabar dist.
- C-10 Images & Naga stones in the Jain temple, Palghat, Malabar dist.
- G-11 The 24 *Tirthankaras* near the Fort, Gingee, South Arcot dist.

CONSERVATION :

P. 29. No. 38.—Jain temples south of Pampapathi temple, Hampi, Hospet *tāluk*, Bellary district.

P. 42. Bellary district, Rayadrug taluk.

Rayadrug—Jain antiquities, known locally as "Rosa Siddha's hermitage".

P. 46. Bellary district, Hospet *tāluk*. Ganagitti temple, a Jain structure.

P. 52. ANCIENT MONUMENTS :

1. Group of small Jain temples, south of Pampapati temple.

25. Jain temple on hill side.

P. 58. Anantapur district, Kalyandrug *tāluk*.

Kambaduru—Two deserted Jain temples and a variety of objects having Jain influence.

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Report, do, 1913-14. Madras, 1914.

New monuments included in the standard list of ancient monuments.

P. 4-6.

Group of small Jain temples, South of Pampapati temple at Hampi, Hospet, Bellary dist.

Jain temple on hill side at Hampi, Hospet, Bellary dist.

Twenty-four Jain figures, etc., at Sirukadambur, Gingee, South Arcot dist.

Jain statues, etc., at Mettuppatti, Nilakottai, Madura dist.

Jain statues, etc., at Kolikkudi, Madura, Madura dist.

Jain statues, etc., at Kilvalavu, Melur, Madura dist.

Jain sculptures, etc., at Uttamapalayam, Periakulam, Madura dist.

MONUMENTS DELETED FROM THE LIST OF ANCIENT MONUMENTS.

P. 8. Jain temple, Chippagiri, Alur, Bellary.

P. 11-13. PHOTO NEGATIVES :

C. 34. Different views of Chandranātha, Nemisvara, Chaturmukha Sāntesvara, Gummatesvara & Jain temples, etc., at Mudabidri, Karkal, Venur, Guruvayankeri, South Canara dist.

1. 28. Landscape view from near Gummatesvara Jain temple, Venur, South Canara.

CONSERVATION :

Pp. 28, 33. No. 80—Jain temple, Vijaimangalam, Erode *tāluk*, Coimbatore dist.

P. 39-41. South Canara district :

Mudabidri : Great Chandranātha temple, old Jain tombs, and the Choutar's palace.

Karkal : Colossal Jain statue known locally as Gumṭa Rāj, Chaturmukha temple and the Great *stambha* at *Hateangadi*.

Venur : Statue of Gommatesvara or Gumṭa Rāya, and Santeśvara temple.

Guruvayankeri : Two Jain temples dedicated to Santiśvara and Chandranātha and a Jain *mānastambha*.

Mangalore : Mangala Devi temple, built in a style peculiar to both Jain and Hindu temples on the West coast.

137 (XX)

Report, do, 1914-15. Madras, 1915.

P. 2. TREASURE TROVE :

No. 8. A stone Jain image, etc., Molagavalli, Alur *tāluk*, Bellary district.

P. 6. Jain antiquities discovered in the Ramnad and Madura districts.

P. 8. PHOTO NEGATIVE :

No. C. 97.—Stone image of a Jain saint, Hulibidu, Bellary district.

ARCHÆOLOGICAL WORKS PROPOSED TO BE
UNDERTAKEN :

Pp. 14-15.

No. 43.—Jain temple, Vijayamangalam, Coimbatore district.

No. 66.—Jain temple, Tirumalai, North Arcot district.

Pp. 22-24. CONSERVATION :

No. 57.—Jain temple on Hemakutam rock, Tambrahalli, Hospet *tāluk*, Bellary district.

No. 65.—Jain temple, Sultan's Battery, Wynaad *tāluk*, Malabar district.

No. 68.—Tombs of the Jain priests, Mudabidri, Karkal *tāluk*, South Canara district.

No. 69.—Gumtarāya statue, Karkal *tāluk*, South Canara district.

No. 71.—Jain temple, Vijayamangalam, Erode *tāluk*, Coimbatore district.

P. 37.—Worship of snakes among the Jains of Southern India—Group of Naga-kals found in Jain temples in South Canara—Custom of offering snake stones among the Jains in South Canara.

No. 80. Jain temple, Vijiamangalam, Erode *tāluk*, Coimbatore district.

No. 146. Jain temple, Tirumalai, Polur *tāluk*, North Arcot dist.

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Report, do, 1916-17. Madras, 1917.

P. 6. PHOTO NEGATIVES :

No. C. 98.—Jain temple on a rock near the river, Hampi, Bellary dist.

No. C. 99.—Ganagitti Jain temple, Hampi, Bellary district.

No. C. 100.—Jain figures in the village, Vengunram, North Arcot dist.

No. C. 101.— Do. Do.

No. C. 102.— Do. Do.

No. C. 103.—Boulder with Jain figures, Tirrakkol, Do.

P. 31. Barabar shrines hewn during Asoka's reign either by the Jains or Buddhists,

P. 37-38. Antiquities in Coorg. Jain temples discovered at Mulur—Three stone built Jain temples at Mulur in Nanjarajpatna.

ARCHÆOLOGICAL WORKS PROPOSED TO BE

UNDERTAKEN :

Pp. 9-10.

No. 32.—Ganigitti Jain temple, Hampi, Bellary district.

No. 33.—Jain temple south of Pampapathi temple, Hampi, Bellary dist.

No. 36.—Jain temples, Danavulupad, Cuddapah district.

No. 40.—Jain temple, Sultan's Battery, Malabar dist.

No. 78.—Jain rock-cut caves, etc., Tirumalai, North Arcot district.

Pp. 14, 17. CONSERVATION :

No. 38.—Jain temple No. 3 on Hemakutam rock, Hampi, Hospet *tāluq*, Bellary district.

No. 69.—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.

137 (XXII)

Report, do, 1917-18. Madras, 1918.

P. 6. PHOTO NEGATIVES :

Jain art and architecture.

P. 5. Photographs of interesting Jain antiquities at Suai.

No. C. 104.—Jain figure, Tenkarai, Tinnevely district.

No. C. 105.—Jain stone image, Danavulupad, Cuddapah district.

P. 10—ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN.

Vide No. 137 (xxi) above, under

WORKS PROPOSED No. 36 and CONSERVATION No. 69

No. 33. Remains of buried Jain temple, Danavulupad, Cuddapah dist.

No. 43. Jain temple, Sultan's Battery, Malabar dist.

Pp. 14-16, 18. CONSERVATION :

Vide No. 137 (XXI) above, under WORKS PROPOSED and
CONSERVATION.

No. 32 —Ganagitti Jain temple, Hampi, Hospet *tāluq*, Bellary dist.

No. 33 —Jain temple on Hemakutam rock, Do. Do.

No. 48 —Buried Jain temple, Danavulupad, Jammalamadugu, Cuddapah,

- No. 53—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.
 No. 104—Jain rock-cut caves, etc., Tirumalai, Polur *tāluq*, North Arcot district.
 P. 23. Jains executed by Sāntaliṅga (15th century).

137 (XXIII)

Report, do, 1918-19. Madras, 1919.

P. 7. PHOTO-NEGATIVES :

Jain art and architecture.

- No. C. 106—Jain figure at the second entrance of the Śiva temple, Tiruvalanjuli, Tanjore district.
 No. C. 107—Rock carvings of twelve Jain saints, Sirukadambur, South Arcot district.

P. 10-11. ARCHÆOLOGICAL WORKS PROPOSED TO BE UNDERTAKEN

Vide 137 (xxi), under WORKS PROPOSED and CONSERVATION Nos. 38 & 69.

- No. 53—Jain temples at Hemakutam hill, Hampi, Bellary district.
 No. 57—Jain temple, Mettupudur, Coimbatore district.
 No. 62—Jain temple, Sultan's Battery, Malabar district.
 No. 100—Jain images, Tirakkol, North Arcot district.

Pp. 15, 18. CONSERVATION :

Vide 137 (xxi) under WORKS PROPOSED Nos. 36, 40 & 78.

- No. 49—Jain temple, Danavulapad, Jammalamadugu *tāluq*, Cuddaph district.
 No. 57—Jain temple, Sultan's Battery, Wynaad *tāluq*, Malabar dist.
 No. 102—Jain temple, Tirumalai, Polur *tāluq*, North Arcot district.
 P. 20. Pallavas, either foreigners, or became Jains or Buddhists.
 P. 21. Indian builders or sculptors of the 7th century or thereabouts engaged exclusively in erecting Jain and Buddhist monuments.
 P. 23. The Pallava king Mahendravarman I. first a Jain, afterwards Śaiva under the influence of Appar or Tirunāvukkaraiyar.
 P. 24. Jainism and Buddhism flourished side by side in the 7th century A.D.—Some of the Pallava kings either Jains or Buddhists.

P. 25. Destruction of the Jain monastery at Pātaliputtīram, a seat of Jain learning in South Arcot district, by Mahendravarman I—Erection of a Siva temple on the spot—As a Jain he is also said to have persecuted the Śaivas and the Saint Appar in particular—Hiuen Tsiang's statement showing that the Buddhists, Nirgranthas (Digambara Jains), etc., escaped persecution.

137 (XXIV)

Report, do, 1919-20. Madras, 1920.

P. 4. New monument. Jain temple with inscriptions, etc., Hampi ruins, Hospet tāluq.

P. 7. PHOTO-NEGATIVES :

Jain art and architecture.

No. C-108—Main entrance of the Jain temple, Mettupudur, Coimbatore district.

No. C-109—General view of the Jain temple, Mettupudur, Coimbatore dist.

No. C-110—Broken Jain image in the compound of the Bhimeśvara temple, Draksarama, Godāvari district.

P. 11. ARCHÆOLOGICAL WORKS TO BE UNDERTAKEN.

No. 35—Ganagitti Jain temple, Hampi, Bellary district.

No. 52—Jain temple on hill side close to Viṣṇu temple, Hampi, Bellary district.

Pp. 16, 18, 19, 20, 22. CONSERVATION :

Vide 137 (xxi) under Conservation, Nos. 38, 69.

No. 31—Jain temple near the elephant stables at Hampi, Hospet, Bellary dist.

No. 44—Group of Jain temples on Hemakutam hill at Hampi, Hospet, Bellary dist.

No. 63—Jain temple at Danavulapad, Jammalamadugu, Cuddapah dist.

No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.

No. 82—Jain temple at Mettupudur, Erode, Coimbatore dist.

No. 122—Jain images in the Jain temple at Tirrakol, Wandiwash, North Arcot dist.

P. 33. Hampi ruins. A ruined Jain temple containing inscriptions in a field at the back of the elephant stables.

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Report, do, 1920-21. Madras, 1921.

P. 5. PHOTO-NEGATIVES :

Jain art and architecture.

- No. C. 111—Kathale (Jain) temple, Barkur, South Kanara district.
- No. C. 112—Chandraprabha *Tirthankara*, Tiruparatikunram, Chingleput district.
- No. C. 113—Trilokanatha Jain temple, Tiruparatikunram, Chingleput district.
- No. C. 114—Jain image of Trilokanātha temple, Tiruparatikunram, Chingleput district.

Pp. 9-11. CONSERVATION WORKS PROPOSED :

- No. 73—Jain temple at Sultan's Battery, Wynaad, Malabar district.
- No. 87—Seventeen Jain tombs, Mudabidri, S. Kanara district.
- No. 88—Jain statue of Gummateśvara, Karkal, S. Kanara district.
- No. 114—Jain image in Annavasal, Virappati, Trichinopoly district.
- No. 132—Jain temple, Tirumalai, North Arcot district.
- No. 149—Three Jain temples, Mallur, Coorg district.

Pp. 14-19. CONSERVATION WORKS DONE :

- No. 28—Jain temples on the Hemakutam hill at Hampi, Hospet, Bellary district.
- No. 40—Ganigitti Jain temple at Hampi, Hospet, Bellary district
- No. 44—Jain temple on hill side, close to Viṣṇu temple at Hampi, Hospet, Bellary district.
- No. 66—Jain temple at Mettupudur, Erode, Coimbatore district.
- No. 71—Jain temple at Sultan's Battery, Wynaad, Malabar district.
- No. 80—Great Chandranātha temple at Mudabidri, Uppinangadi, S. Kanara district.
- No. 81—Two Jain temples, Śānteśvara & Chandranātha at Guruvayan-keri, Uppinangadi, S. Kanara district.

Pp. 25-26. Bār-kūr. Ruined Jain monuments in the village—Members of the Humcha family were Jains—Conversion from Jainism to Brahmanism of the Hoysala King Viṣṇuvardhana—Jains extirpated throughout the province of Bār-kūr in about 1608—No Jains living

there now—Three small groups of Jain monuments, the best of these known as the Kathale Basti.

138.(1)

Progress Report of the Archaeological Survey, North-Western Provinces and Oudh circle. 1892-3. Roorkee, 1893.

Pp. 11-12. Marwar State :

At Pālī, the city of Marwar, a vast Jain temple known as Nau-lakha—The temple was built by Alhana Deva in Samvat 1218. It has cloisters containing small images of the *Tīrthaṅkaras*.

Nadola : Handsome Jain temple dedicated to Mahāvīranātha—At Jhālōr close to Sūrajpole, South of Jodhpur, are the remains of a temple of Pārśvanātha with an inscription of Chandragupta, dated Samvat 80.

Pp. 12-14. Sirohi State.

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

Dailwārā : Jain temples at or near Dailwārā—Temples erected in honour of Vṛṣabhanātha and Neminātha—The former built by Vimala Sāh, a Jain merchant of Anahilvād, in Sam. 1088 (A.D. 1032), the latter built by the two brothers Vastupāla and Tejapāla in Samvat 1287 (A.D. 1231).

Ajāri : Ruins of beautifully carved Mahāvīranātha temple, with an inscription of Sam. 1185.

Pp. 14-21. Mewār State.

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

Ahar : A beautiful Jain temple erected under the auspices of Mīrā Bāi—Another Jain temple containing interesting series of shrines—A fine Digambara statue bearing date Samvat 1037 (A.D. 974).

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

Kotragarh : Group of handsome Jain temples.

Hill fort of Kamalmere, or Komalgarh : 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*s—Underneath this larger temple are vaults having ancient statues of Pārśvanātha and collection of old Jain mss.

Rakhabdeo : Famous for beautifully sculptured Rīṣabhanātha 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 *Balāthkāragaṇa*, the *Sarasvatī gachchha*, and the *Mūla-saṅgha* of the Digambaras—An inscription recording erection of the temple of Pārśvanātha in Sam. 1226, during the reign of Someśvara—Another inscription giving a list of the spiritual heads of the *Khara-tara gachchha*.

Pp. 21-28. Dhār State.

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 Ghorī, 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.

138 (II)

Report, do, 1893-4. Roorkee, 1894.

P. 29. List of ancient buildings, Lalitpur dist. Jain temples at Deogarh, Madanpur, Dudali.

138 (III)

Report, do, 1895-6. Roorkee, 1896.

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Ornamental slabs belonging to very ancient Jain stupa—15 inscribed bases of *Tirthaṅkaras*—Documents containing a number of names of Jain monks—A dated inscription (Sam. 299) incised on the base of a statue of Mahāvīra.

P. 5. DRAWINGS from Mathura :

No. 782—Colossal statue of Neminātha, Sam. 1134.

No. 783—Inscribed statue of Neminātha, Sam. 1036.

No. 784—(a) Ornamental base of the colossal statue of Neminātha, A.D. 1000-1100.

(b) Ornamental base of a statue of a *Tirthaṅkara*.

No. 785—Sitting statue of a Jina in red stone.

No. 786—Three inscribed four-faced Jinas, dated A.D. 78-120, A.D. 93, A.D. 1022.

No. 787—Sitting statue of a Jina in red sand-stone.

No. 788—Two statues of sitting Jinas.

No. 789—Sitting statue of Rīṣabhanāthatha, dated A.D. 100-200.

No. 791—Ornamentation on the base of a Jina, Samvat 78.

No. 796—Sitting statue of Vardhamāna.

No. 798—Back view of ancient Jain pillar.

138 (IV)

Report, do, 1896-7, Roorkee, 1897.

P. 6. Kotah State, Rajputana :

Bilas, Nizamat Kishenganj. Ruined dwelling houses, palaces and temples (Śaiva and Jain) of an ancient city formerly called Suvarṇa-Panaripura.

Atru-Ganeshgunj, Nizamat Kunjer. Ruins of a large beautiful Jain temple, built by Mahārājādhirāja Jayasimha in Sam. 1319.

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No. 844—Statue of Neminātha (12th century A.D.), Srāvasti.

No. 860—Sculptured pilaster of an ancient Jain temple, Mathura.

No. 863—Circular column sculptured with seated Jinas, Asaikhara.

No. 865—Fragment of a Torāṇa from ancient Jain stūpa, Mathura.

No. 866—Square pillar (sculptured) of Mahāvīranātha, Mathura.

No. 868—Statue of Munisuvratānātha, dated Samvat, 1063, Agra.

No. 869—Lintel sculptured with *acanthus* leaves from an ancient Jain temple, Mathura.

No. 871—Statue of Rīṣabhanātha, dated Samvat 1234, Mainpuri.

No. 872—Statue of Ādinātha, Dubkund (Gwalior State).

Nos. 879-80—Pilaster of Jain temple (12th century A.D.) at Atru, Kotah State, Rajputana.

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No. D 656—Carvings on pilaster of mediæval Jain temple at Atru, Kotah State.

No. D 683—Jain tower erected in Sam. 952, at Chitorgarh, Mewar State.

No. D 688—Eastern view of Jain temple of 12th cent. A.D. at Chitorgarh.

No. D 689—Interior view showing construction of dome of mediæval Jain temple at Chitorgarh.

No. D 690—Exterior view of ruined Jain temple built in Sam. 811 at Chitorgarh.

138 (V)

Report, do, 1897-8.

P. 10. DRAWINGS :

No. 881—Standing image of Pārśvanātha from Sironi Khurd, Jhansi Dist.

No. 882—Images of Trīśalā Devi, the mother of Mahāvīranātha, Bate-sar, Agra dist.

No. 885—Image of Rīṣabhanātha, dated Sam. 1234, from Mainpuri.

138 (VI)

Report, do, 1899-1900. Lucknow, 1900.

P. 3. APPENDIX H.:

Mosque reared with the spoil of Hindu temples after careful de-facement or besmearing of the sculptured Jain images.

138 (VII)

Report of the Arshæological Survey, United Province & Punjab, 1903-4. Part I.

P. 12. The Jain colonnade situated on the south of Qutab Minar, Delhi—Special repairs.

138 (VIII)

Report, do, 1903-04.

Pp. 14-17. INSCRIPTIONS COPIED:

Nos. 74-85.—Eleven Jain images in possession of His Highness the Nawab; Sanskrit-Nāgari; ruler, Lungar Deva; Sam. 1550 (A.D. 1453); locality, Tonk.

Nos. 95-98—Base of a Jain image; Sanskrit-Nāgari; ruler, Madana Varman; locality Mahoba. No. 95 is dated Samvat 1211; No. 96 Samvat 1219; Nos. 97-98 are undated.

No. 99—Rock immediately south-west of Madan sagar with numerous Jain figures; Sanskrit-Nāgari; Sam. 1240; locality, Mahoba.

No. 100—Inscription in the cave in the same rock, details as above.

P. 20. PHOTOS:

Nos. 393-400—Eleven inscribed Jain images, Tonk (Gwalior State).

P. 33. Collection of Jain and other images in the Lucknow Museum.

Mahoba: Inscribed fragments of Jain figures.

Chipiani: Part of a seated Jain figure containing an inscription dated Sam. 1197.

P. 34. Fragments of Jain sculptures in the Public Library at Allahabad.

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) Mahāvīrānātha, (4) Neminātha, (5) Ajitanātha, (6) Mallinātha, (7) Sreyāmsa-

prabhu, (8) Suvidhinātha, (9) Sumatinātha, (10) Padmaprabha and (11) Śāntinātha.

Inscriptions at their bases are practically identical, the date Sam. 1510 (A.D. 1459) 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 *Lungaradeva*.

138 (IX)

Report of the Archaeological Survey, Northern Circle, 1905-6. Lahore, 1906.

INSCRIPTIONS COPIED :

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

P. 23—Kangra District :

Kangra Fort. Two small Jain shrines at the back of the shrine of *Ambikā Devī*—Inscribed image contained in one of these shrines worshipped by Jains.

Kangra Bazar : Two Jain sculptures in the temple of *Indreśvara*.

138 (X)

Report, do, 1907-8. Lahore, 1908.

P. 7. Repairs to *Pirṭhi Rāja's* temple, Jain colonnade, Delhi.

Pp. 14-21. Inscriptions at Mathura Museum on *Tirthaṅkara* images in Prakrit and Sanskrit in Brahmi character, Kushāna period :

No. 26. The year 5, the 1st month of winter, the 12th day.

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 *Huviṣka*.

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.
 P. 34. Discovery of Jain sculptures when excavating the large Jain temple Sobhnāth at Mahet.
 P. 51. ACQUISITION :
 No. 114—Inscribed Jain statuette from Mātā Maṭh, Mathura Museum.

138 (XI)

Report, do, 1908-9. Lahore, 1909.

Pp. 17-19. ACQUISITIONS :

Mathura Museum

- No. 16—Jain sculpture.
 No. 20—Jain chaumukhi.
 No. 26—Inscribed Jain image, Balbhadra Kunda.
 No. 39—Jain chaumukhi of red stone.
 Nos. 73-74—Headless Jina figure from Sarasvati Kunda.
 Nos. 161-260—Fragmentary sculptures (Jain, Buddhist, and Brahmanical) exhumed from Shaloka and Ganeswar tanks near Muttra.
 Pp. 22-23. INSCRIPTION :

No. 23—On Jain image from Balbhadar Kunda; Sanskrit-Nāgari; Vadi 7 (?) Friday; Muttra Museum.

P. 25. PHOTO:

No. 1003—*Tirthaṅkara* image, Muttra Museum.

138 (XII)

Report, do, 1909-10. Lahore, 1910.

P. 18 19. INSCRIPTION:

No. 7. Statuette of Vṛiṣabhanātha seated; Prakrit-Kuśān Brahmi; the year 84 and the reign of Vasudeva; locality, Balbhadra Kunda near Mathura.

P. 20. PHOTOS:

No. 1046—Brass image of Jina (locally called Lakṣminārāyana) front.

No. 1047— Ditto, back, (with inscription) Temple of Hirma.

Pp. 29-31. ACQUISITIONS: Mathura city.

No. 42—*Tirthaṅkara*, obtained from Potra Kunda.

No. 43—*Tirthaṅkara* Ādinātha, obtained from Potra Kunda.

No. 44—Female figure nude, probably Jain, from Manoharpur.

No. 48—Lintel of some ancient Jain temple with a *Tirthaṅkara* image and other figures, from Isapur, facing Mathura city on the other side of the Jumna river.

No. 49—Headless *Tirthaṅkara* image, from a building between Gokul and Mahaban.

No. 53—A *Tirthaṅkara* image, from the site of the orderly room and barracks for English soldiers of the regiment stationed at Mathura.

139 (I)

Annual Report of the Archaeological Survey, Bengal Circle 1902. Calcutta, 1902.

P. 14. Seated statue of Pārśvanātha, and other minor Jain images, in a cave in the Southern face of the Pachar hill—An inscription stat-

ing worship of Pārśvanātha—Existence of a Jain sanctuary in the locality.

P. 16. Rajgir, a sacred place to the Jains—Shrines containing stones with the footprints or *pādukās* of some Jain *Tirthaṅkara* and numerous Jain images—Settlement of the Jains in the place from the beginning of the Christian era—Sonbhandar or "gold treasury" cave, at the foot of the Baibhar hill, made by a Jain monk for the use of his own sect—Two caves made by Muni Vairadeva—Mutilated carving of Jain *Tirthaṅkara*—Probable occupation of the caves by Jain monks when the Chinese pilgrims visited Rajgir.

P. 18. Ancient sculptures in Jain temple in village Baragaon—Jain pilgrimage to the place—Pāwāpuri, where Vardhamāna Mahāvīra attained *nirvāṇa*, a holy *tirtha* of the Jains.

139 (II)

Report, do, Bengal Circle, 1903. Calcutta, 1903.

P. 7. Champānagar, Bhagalpur district, sacred to the Jains—Antique statues of Ādinātha and Mahāvīra in the Jain temples in the locality—Extinction of Jainism in Eastern India for many centuries that followed.

P. 8. The Jahngira hill resorted to as a place of worship by the Hindus, the Buddhists and the Jains alike.

P. 13. Pārasnāth hill, Hazaribagh district, bears footprints or *pādukās* of various Jain *Tirthaṅkaras*, consecrated on the 9th Feb. 1769 (N.S.).

Manbhum dist. : a number of mediæval Hindu and Jain temples of about the 14th or 15th century A.D.—Jain remains in Jharkhand—The country taken by the Hos from the Śrāvakas, i.e., the Jains, who came there to work in the numerous copper ores.

P. 14. Jain remains observed at Pakbirra, Palma, Churra and Arsa—Other remains at Burrān—Jain images at Deoli—Jain images of Ādinātha, Pārśvanātha and Mahāvīra collected close to the temples at Pakbirra.

Two statues of *Tirthaṅkaras* forming part of the temple at Palma,—A few similar statues in the village.

Jain Images in the Village Churra—Temples originally belonging to the Jains.

Jain statues at Arsa—Figure wearing a crown and the head surmounted by a many-hooded cobra—Unusual representation of Pārśvanātha.

P. 28. PHOTOS :

Nos. 63-64—Bhagalpur—Group of ancient *Tirthaṅkaras* in a Jain temple at Champanagar.

Nos. 78-79—Mandar hill—Jain temple, on top, from south.

Nos. 98-99—Pārasnāth hill—General view.

Nos. 102-103—Pakbirra—Group of Jain statues.

No. 113—Palma—A Jain *Tirthaṅkara*.

Nos. 110-117—Arsa—A ruined Jain temple ; a Jain *Tirthaṅkara*.

139 (III)

Report, do, Bengal Circle, 1904. Calcutta, 1904.

P. 16. Vaisāli, birthplace of Buddha's contemporary and rival Vardhamāna Mahāvīra—He belonged to the Kṣatriya class of the Nāyas or Jñātris—Pawapuri, the place of Mahāvīra's death—No traces of Jainism at Vaisāli—Mention by Hiouen Tshang of a number of Jains residing at the place at his time.

139 (IV)

Report, do, Bengal Circle, 1905. Calcutta, 1905.

Pt. 2. P. 14. Worship of *stupas* by Buddhists and Jains is nothing but an adoption of popular form of grave-worship.

139 (V)

Annual Report of the Archaeological Survey, Eastern Circle, 1905-06. Calcutta, 1907.

P. 2. Inscription of Khāravela of the year 165 B.C. at Khanda-giri—Inscription on the Sonbhandar cave at Rajgir proving that it was made in the 2nd or 3rd century A.D. by a Jain for members of his order.

P. 12. Caves at Khandagiri—Doubt whether these caves originally intended as places of retreat for the Jain ascetics or any other order—Interpretation of carvings in the *verandah* of the Rani-ka-naur.

139 (VI)

Report, do, 1906-07. Calcutta, 1907.

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139 (VII)

Report, do, 1907-08. Calcutta, 1908.

P. 6. Repairs to temple of Pārśvanātha, Bhandak, Dist. Chnada—Cleaning of Jain temples at 27th mile from Bunda on Saugor-Cawnpore Road, Dhamoni, district Saugor.

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No. 109. C. Jain statue, Bahuriband, dist. Jubbulpore.

P. 18. Flourishing settlement of Jains at Bahuriband—Fragments of Jain images—A standing image of a *Tirthaṅkara* (Śāntinātha).

P. 34. An old ruined Jain temple of the 11th century at Arang, dist. Raipur, belonging to the Digambaras—Standing Jain images—Figures of Brahma and Jain *devīs* and Gaumukha, a favourite image of the Jains.

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139 (VIII)

Report, do, 1911-12. Calcutta, 1912.

P. 24. PHOTO :

No. 242. C. Statue of Jain *Tirthaṅkara* in front of the temple, Kukkurmaṭh, district Mandla.

P. 37. Jain temples at Kundalpur, district Damoh.

P. 40. Temple of Ranmuktesvar, Kukkurmath, Dindori, dist. Mandla (plate 1)—Date of the temple, 9th cent. or earlier, or between 800 and 1200 A.D.—This temple built by the Jains—Nude colossal seated figure.

139 (IX)

Report, do, 1912-13. Calcutta, 1913.

P. 9. CONSERVATION:

Note. 23. Antarikṣa Pārśvanātha temple at Sirpur, Akola dist. Central Provinces.

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Nos. 252-3. C. Jain temple & building, Dhamoni, Saugor district.

Nos. 310. C., 311. C., 311. A.C. Antarikṣa Pārśvanātha temple, Sirpur,, Akola district.

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P. 43. Temple of Antarikṣa Pārśvanātha, Sirpur, Akola district.

P. 48. Kari Talai and Karanpur, Jubbulpore dist.:

Brahmanical and Jain temples situated on a low ridge between the two villages—Many Jain figures seated in attitude of meditation.

Purwa, near Garha-Narharpuri Guja, Jubbulpore district: Two Jain temples on an adjoining hill.

P. 51. Two Jain temples near the Tomb and Mosque of Beljati Sha, Saugor.

P. 53. The Fort Saugor—Kiosks built with old sculptured stones, collected from ruins of Hindu or Jain temples.

139 (X)

Report, do, 1913-14. Calcutta, 1914.

P. 40. Lanji, Balaghat dist: Two sculptured Jain figures in the Fort.

139 (XI)

Report, do, 1914-15. Calcutta, 1915.

Ancient Monuments in the Central Provinces and Berar repaired since 1902.

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P. 40. (2) Jain temple at Dhamoni, Saugor district, Banda *tahsil*.

(3) An old ruined Jain temple, Raipur district, Raipur *tahsil*.

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

P. 71. A ruined ancient temple at Adbhar, Bilaspur dist.—A mud-hut with an image of Devi and a Jain figure.

139 (XII)

Report, do, 1915-16. Calcutta, 1916.

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

P. 19. An old ruined Jain temple, Arang, Raipur district.

139 (XIII)

Report, do, 1916-17. Calcutta, 1917.

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

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139 (XIV)

Report, do, 1917-18. Patna, 1918.

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

P. 23. (1) An old ruined Jain temple, Arang, Raipur district.

(2) 8 stone Jain images, Nauhwara, Jubbulpore district.

Pp. 53-54. Bahulara, Bankura district :

Images of a Jain statue of Pārśvanātha in a temple.

139 (XV)

Report, do, 1918-19. Patna, 1920.

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The Jain "Madh" or old Dharamsala.

Expenditure on archæological works in Bihar and Orissa during the year.

P. 23. (1) A Jain temple, Rajgir, Patna district.

P. 25. (2) Pārśvanātha temple, Bhandak, Chanda district.

P. 26. (3) Jain temple etc., Eran, Saugor district.

P. 43. Bhandak, Chanda district—Called Bhadravati or Bhadrapura by the Jains: It is the birthplace of Śīṭalanātha—Image consecrated is from temple of Pareśnāth which does not exist.

139 (XVI)

Report, do, Eastern (now Central) Circle, 1919-20.
Patna, 1920.

REPAIRS TO MONUMENTS:

P. 5. Ruined Jain temple and statues, enclosed in a wire fencing, Eran, Saugor district.

P. 20. (1) Jain temple, Rajgir, Patna district.

Po. 24. (2) Old temple of Pāraśnāth, Bhandak, Chanda district.

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Antiquities at Khandagiri, Puri.

Nos. 1936-7. Jain temples etc.

No. 1942. Images inside the Navamuṇi cave.

No. 1965. Hathigumphā.

Nos. 1966-68. Rāṇigumphā.

No. 1969. General view of caves.

139 (XVII)

Report, do, Central circle, 1920-21. Patna, 1921.

P. 10. (1) Jain temple, Rajgir, Patna district.

P. 12. (2) Khandagiri and Udayagiri caves etc., Bhubaneswar, Puri dist.

Ruined Jain temple and other statues etc., enclosed in a wire-fencing, Eran, Saugor district.

140 (I)

Annual Report of the Archaeological Survey of India,
1902-03. Pt. 2, Calcutta, 1904.

P. 20. Jain caves at Khandagiri—Their conservation.

Pp. 40-42. Caves at Khandagiri and their date.

Pp. 108, 195, 199, 204. Hindu, Buddhist and Jain remains discovered at Ter (Tagara), near the western borders of H. H. the Nizam's dominions—Temple of Mahāvīra and Pārśvanātha—These shrines to the west of the town are of modern period without particular interest.

Pp. 208-209. Stone columns in front of Jain temples, especially in the Kanarese country—No *dīpamālās* attached to Jain temples.

140 (II)

Report, do, 1903-04. Pt. I. Calcutta, 1905.

P. 5. Jain shrines brought to light at Danavulapadu, on the bank of the Pennar river in Madras.

140 (III)

Report, do, 1903-04. Pt. 2. Calcutta, 1906.

Pp. 54-55. Hindu, Buddhist and Jain remains in the Central Provinces—Principal Jain shrines, now standing, at Arang in the Raipur district and at Bhandak, near Chanda.

P. 68. Buddhist or Jain appearance of the square tank in a temple at Valikondapuram.

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

Pp. 82, 87, 105. Mahāvīra called *Vesāli* "a native of Vaiśālī", in the Jain scriptures—His birthplace at Kundagāma in Videha—Pāwāpuri, in the Patna district, the place of Mahāvīra's death, and Champa near Bhagalpur are sacred places to the Jains—Nirgrantha monks living at Vaiśālī at the time of Hiuen Tshang's visit, about 635 A.D.—Kundagāma is same as Vaiśālī.

Pādukās of some Jain *Tirthaṅkaras* are now a very favourite object of worship in the Jain sanctuaries of north-eastern India.

Plate 23. Map showing ruins of Hampi, Hospet taluk, Bellary dist.—Jain temples selected for conservation,

140 (IV)

Report, do, 1904-05. Pt. I. Calcutta, 1906.

P. 4. Mediæval Jain shrines at Danavulapadu in the Cuddapah district.

P. 12. PHOTOGRAPHIC NEGATIVES :

No. 199. Temple of Ādinātha, Khajarahō.

No. 200. Jain temple, Khajarahō.

140 (V)

Report, do, 1904-05. Pt. 2. Calcutta.

P. 4. Magnificent group of Hindu and Jain temples at Khajuraho—their conservation.

Pp. 26-27. Buried temple at Vijayanagar, probably the most extensive Jain temple in the city.

Pp. 40-41. Mediæval Jain shrines at Danavulapadu in the Cuddapah dist.

Pp. 59-60. Sarnath, near Benares, claimed by the Jains as one of their sacred sites—A modern temple of the Digambara sect, erected in 1824 A.D.—Footprints and a white marble image of Aṃśanātha in the temple—Jinaprabhasuri's *Tirthakalpa* is dated in Sam. 1669 or 1612 A.D.

140 (VI)

Report, do, 1905-06. Pt. I. Calcutta, 1907.

P. 3. Buried Jain shrines at Danavulapadu in the Cuddapah dist.

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Annual Report of the Archaeological Survey of Mysore, 1903-4. Bangalore, 1904.

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Srīpāla-charita, in Kannada, by Mangarasa, beginning of the 16th cent.—*Kalyāṇakāraka*, a work on medicine in Sanskrit, by Ugrāditya, probably 12th or 13th century.

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Report, do, 1904-05. Bangalore, 1905.

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P. 4. MANUSCRIPTS :

Uttara-purāṇa, Sanskrit work, by Guṇa Chandra, probable date 898 A.D.—*Śāntinātha Purāṇa*, a Kannada Champu work of the 10th cent., by Ponna—*Yogāmṛita*, a work on Jain philosophy, probable date 15th century.

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Report, do, 1905-06. Bangalore, 1906.

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Report, do, 1906-07. Bangalore, 1907.

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

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Report, do, 1908-09. Bangalore, 1909.

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Report, do, 1909-10. Bangalore, 1910.

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- No. 3 *Śadbodhachandrodaya*, a Sanskrit work by Padmanandi.
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 No. 5 *Śrutāvatāra*, a Sanskrit work by Śrīndinandi (?).
 No. 7 *Vrīttachintāratna*, a Sanskrit work by Śāntarājapaṇḍita.
 No. 9 *Muniśaṁśābhhyudaya*, a Kannada work by Chidananda-Kavi.
 No. 10 *Chikka-Śrāvākāchāra*, —
 No. 11 *Śrāvākāchāra* Do. —
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 No. 14 *Karṇāṭaka-Bhāṣābhūṣaṇa*, a Sanskrit work by Nāgavarma.
 No. 15 *Munisuvrata-Kāvya*, a Sanskrit work by Arhaddāsa.
 No. 19 *Sūpaśāstra*, a Kannada work by Mangarasa.
 No. 22 *Purudeva-Champu*, a Sanskrit work by Arhaddāsa.
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Report, do, 1910-11. Bangalore, 1911.

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P. 25. A LIST of transcripts of Jain works prepared in the office of the Survey and sent to the Oriental Library, Mysore :

No. 5 *Belgolada Gommateśvara-charitre*, a Kannada work by Anantākavi.

No. 6 *Khagendramanidarpaṇa*, a Kannada work by Mangarāja.

- No. 7 *Kārkalada Gommatasvāmi 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 Ratnakaraṇḍaka*, a Kannada work by Āyatavarma.
- No. 13 *Loka-Svarūpa*, a Kannada work, author not known.
- No. 14 *Karmaprakṛiti*, a Kannada work, Do.
- No. 15 *Paramāgamasāra*, a Kannada work by Chandrakīrti.
- No. 16 *Gadyachīntāmaṇi* a Sanskrit work by Vādibhasimha Sūri.
- No. 24 *Sāmudrika lakṣaṇa*, a Sanskrit work by Bhadrabāhu.
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- No. 26 *Kriyāchūlikā*, Do. Author not Known.
- No. 27 *Gaṇadhara Stotra*, Do. Do.
- No. 28 *Ratnakaraṇḍaka* or *Upāsakādhyayana*, a Sanskrit work by Samantabhadra.
- No. 29 *Dravyasaṃgrahāgama*, a Prakrit work by Nemichandra.
- No. 30 *Prabhañjana-charitre*, a Kannada work by Mangarasa.
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An inscription in the Someśvara 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-Śāntinātha-deva of the Hiriyabasadi at Balligrāme—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 Narasiṃha 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.

P. 59. MANUSCRIPTS :

Discovery of the earliest Śaka date viz., 380 in the Jain work *Lokavibhāga*—Acquisition of an astrological work *Jātakatilaka*, written in 1049 A.D., by the Jain poet Śrīdharāchārya, author of *Chandraprabha-charita*, a Kannada *champu*.

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P. 3. Seringapatam : The Ādiśvara temple, a Jain *basti*, with a seated figure of Ādinātha.

P. 4. Kalasavadi : A place containing at one time numerous *bastis* or Jain temples.

P. 9. Talkad : An inscribed slab built into the wall of the Añjaneya temple appears to have belonged to some Jain temple—The site of the Jain temple converted to a private garden and the images removed to Mysore.

P. 14. Vijayapura : Two Jina images lying half buried in the earth in the fort to the south of the Arkeśvara temple.

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P. 17. Chamrajnagar : Pārśvanātha temple with figures of Pārśvanātha.

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P. 29. DRAWINGS : No. 2. Elevation of Chāmuṇḍarāya *basti*, Sravaṇa Belgoḷa, Hassan district.

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P. 63. A Jain record built into the wall of the new Vaikuṇṭhā-nārāyaṇa temple at Talkad. It records the death of Lokāchārya.

P. 68. MANUSCRIPTS :

Traivarnikāchāra, a Jain law-book in Sanskrit, by Nemichandra flourishing probably in the 15th cent.

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

Bharateśa-Vaibhava, a Jain work written in 1612 A.D. by Ratnākara-siddha, giving an account of Bharata, a son of Vriṣabha.

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Pp. 3-7. Sravaṇa Belgoḷa : Survey of the town of Sravaṇa Belgoḷa and its surroundings, as also of the larger and smaller hills, Vindhyaḡiri and Chandragiri—the Jain *maṭha* in the town—Inspection of a collection of mss. bearing mostly on Jain literature.

Pp. 7-8. Jinanāthapura : Śāntinātha *basti* in the village.

Hale-Belgoḷa : A ruined Jain temple with figures of Pārśvanātha and Jinas.

Aghalaya : A Chaturviṃśati-*Tīrthan̄kara* figure in front of the Malleśvara temple.

P. 9. Channarayapatna : Two beams built into the front portion of the Kesava temple are from some Jain temple.

Pp. 10-11. Hole Narsipur : Inscribed door-jambs of the Lakshminarasimha temple belonged at one time to a Jain temple—Another pretty structure is the Neminātha *basti*—Renovation of the Aṅkanātheśvara temple in Aṅkanāthapura with materials of ruined Jain *bastis*, containing here and there Jain epitaphs of about the 10th cent.

P. 16. Saligrama : Two Jain temples in the village, both dedicated to Anantanātha—worship by the Jains of two sculptured foot-prints on rock Gurugalare.

P. 18. Chikka Hanasoge : The three-celled temple of Ādinātha—The place once an important flourishing Jain settlement, possessing at one time 64 *bastis*.

P. 22. Heggadadevankote : The Pārśvanātha *basti*, with an inscription on the pedestal of the image of Pārśvanātha.

P. 27. List of PHOTOGRAPHS of Jain *bastis*, etc.

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General—Old inscriptions near Lakkidone at Sravaṇa Belgoḷa—A few inscriptions of the Gaṅga period mostly consisting of old Jain epitaphs copied at Hole-Narsipur *tāluq*, and short inscriptions discovered at Sravaṇa Belgoḷa—A Jain epitaph of the Kadamba dynasty of about 950. This record is built into the ceiling of the Subrahmaṇya temple at Aṅkanāthapura, Hole-Narsipur *tāluq*—An inscription (about 1100 A.D.) of the Kongalva king Dudda-Mallarsa, recording

his grant of the village of Aybavalli to Prabhāchandradeva for the erection and occasional repairs of a Jain temple—A record (about 1115 A.D.) of Vīra-Kongalva-Deva, a lay disciple of Prabhāchandra-Siddhānta-Deva; he caused the erection of Satyavākya-Jinālaya—Two inscriptions of the Hoysalas found on pedestals of two Jina figures at Sravaṇa Belgoḷa—Another inscription of the time of the Narasimha I, a Hoysala king, on a Jain image in Anantanātha *basti* at Saligrāma—Inscriptions on the pedestal of the image of Ādinātha in the ruined Jain *basti* and in the *garbhagriha* of the Ādinātha *basti* at Chikka Hanasoge, Yedatore taluq—Records found on the images of Chandranātha, Vardhamāna and Neminātha in the Jain *maṭha* at Sravaṇa Belgoḷa.

Pp. 57-58. MANUSCRIPTS :

Jinendra-Kalyāṇābhhyudaya, a work on the mode of Jain worship, by Ayyappārva, of the Jainālapāka lineage, and completed in 1319 A.D. —*Chandraprabha-Ṣaṭpadī*, an account of Chandraprabha, by Doddapa, and composed in 1578.

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- Pl. 1—Jina figures in the fort Anantanātha *basti* at Saligrāma.
 Pl. 4—Images at Sravaṇa Belgoḷa and Jinanāthapura.
 Pl. 5—View of the Śāntinātha *basti* at Jinanāthapura and an inscribed Jina figure at Saligrāma.
 Pl. 8—Inscriptions at Sravaṇa Belgoḷa and Kunche.

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P. 7. Hulidenhalli : A seated Jina figure below a tamarind tree in the village. It belonged to a *basti* or Jain temple no longer in existence.

P. 16. Gopinātha Hill : A Jain inscription on the east face of the cliff.

P. 21. Chikka Hanasoge : Jain epitaphs of the 9th and 10th centuries. The place was once an important Jain settlement.

Pp. 26, 37-38. EPIGRAPHY :

General—A reference to Nāgamangala plates, recording a grant by Śrīpuruṣa to a Jain temple erected by Paramagula's consort Kunda-chchi—Two Jain epitaphs dated about 900 and 910, belonging to the Gaṅga period in Gaddebasava and Rāmeśvara temples, Chikka Hanasoge, Yadatore tāluq; another Jain inscription at the place, of about the same date, recording the death of the devoted *Śrāvakī* Jakkiyabbe, wife of Nāgakumāra.

Pp. 55-56. MANUSCRIPTS :

Vrata-svarūpa, a Jain work, by Prabhāchandra—*Gāyatri-vyākhyāna*, a Jain commentary on the Vedic verse called the *Gāyatri-Sukumāya-charitra*, by Śāntinātha, of about the 12th cent.

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Pp. 4-5. Kalya (Kalleha) : Once a holy place to both the Jains and the Lingāyats—An inscription at the place recording a compact made in 1368 A.D. by Bukka-Rāya of Vijayanagara to settle difference between the Vaiṣṇavas and the Jains—A reference to a fierce fight between the Jains and the inhabitants of the city named Kalavati.

Pp. 6-7. Bisakur : Once a city of considerable importance, containing 75 *bastis* or Jain temples.

Sankigatta : A *basti* dedicated to Vardhamāna—Genealogy of the Hoysala kings from Vinayāditya to Narasimha I given in the inscription on the back of the image of Vardhamāna is carved out of an inscription stone—There are about 30 families of Jains in the village.

Pp. 16-17. Begur : Once an important Jain settlement.

P. 19. Hosaholalu : An epitaph in the Pārśvanātha *basti* dated in 1118 A.D. and of the time of the Hoysala king Viṣṇuvardhana.

P. 26. Kambadahalli : A place holy to the Jains—To the south of the Brahmadeva pillar is the Jain temple Pañcha *basti* or Pañchakūṭa *basti*—To the north of this *basti* is the *basti* dedicated to Śāntinātha or temple known as Bhandara *basti*—Ruins of a *basti* with a seated Jina figure on a hill to the south of Kambadahalli—From an inscription found on rock Donneboranare it is clear that this *basti* was dedicated to Chandraprabha.

Pp. 26-27. Bellur : A *basti* dedicated to Vimalanātha.

Pp. 31-32. Sravaṇa Belgoḷa and its *bastis* : The picture of a forest scene in the Jain *maṭha* intended to illustrate the six *leśyās* of Jain philosophy.

P. 36. PHOTOGRAPHS :

Nos. 65-68. Views of *basti* and Brahmadeva pillar, Kambadahalli, Mysore dist.

Nos. 80-108. Chandragupta *basti* ; Chāmuṇḍarāya *basti* ; painting of forest scene at the Sravaṇa Belgoḷa *maṭha* ; Akkana *basti* ; Jinanāthapura *basti* ; and inscriptions for a revised edition of Sravaṇa Belgoḷa volume—Sravana Belgoḷa, Hassan dist.

P. 37. DRAWINGS :

No. 6. Kattale *basti*, stone-screen, Sravaṇa Belgoḷa, Hassan dist.

EPIGRAPHY :

(a) Gaṅga period—

P. 46. A Jain epitaph (middle of 9th cent), built into the floor in front of the shrine of the goddess in Nāgesvara temple at Begur, Bangalore *tāluq*, recording the death of a disciple of Mona-bhaṭṭāra—Another epitaph in the same village recording the death of a Jain nun named Mankabbe-Kantiyar.

(b) Hoysala period—

Pp. 51-54, 67-68. A record of the time of Viṣṇuvardhana stating erection of a *basti* at Kattarighatta by Demikabbe—Another record of this reign on the left jamb of the north doorway of the Śāntinātha *basti* at Kambadahalli, Nāgamangala *tāluq*.

A record of the reign of Narasimha I on a beam in front of the image of Śāntiśvara in the Śāntinātha *basti* at Kambadahalli, Nāgamangala *tāluq*—Another inscription of this reign is on the back of the image of Vardhamāna in the Vardhamāna *basti* at Sankigatta, Magadi *tāluq*.

An epitaph of the reign of Ballāla II on a beam in the Śāntiśvara *basti* at Kambadahalli, Nāgamangala *tāluq*.

A record of the time of Narasimha II stating that Saḷa, 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-Vaṁśa.

MISCELLANEOUS INSCRIPTIONS:

An epigraph of about 1200 in the *Sāntinātha basti* at Kambadahalli, Nāgamangala *tāluq*, recording grant of some privileges to the Jains by the Śaivas. An epitaph, dated in 1311, of a Jain merchant Pāyiseṭṭi, son of Nāgi-seṭṭi, on the west outer wall of the inner *Prākāra* around Gommaṭeśvara on the larger hill at Sravaṇa Belgoḷa.

ILLUSTRATIONS IN THE REPORT:

- Plate. 1—View of tower of Akkana-*basti* at Sravaṇa Belgoḷa.
 „ 12 (2)—View of Panchakuta-*basti* at Kanbadahalli.
 „ 15 (2)—Ādiśvara in Chandragupta-*basti*.
 „ 17—Painting at the Jain *maṭha* at Sravaṇa Belgoḷa.

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P. 8. Narasimharājapura (Yedehalli): At the west end locally known as Singanagadde are three *bastis* or Jain temples and a Jain *maṭha* known as Sugappa's *maṭh*, said to be affiliated to the Kolala-*maṭha* near Lal Bagh,, Bangalore.

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

Pp. 12-13, 17. Sringeri (Srīngapura): Several temples at the place, including a Jain *basti*—A figure of Jina for Buddha in Vidyā-sankara temple—The Pārśvanātha *basti*; an inscription in it, dated in 1161, is the oldest lithic record in the village.

P. 21. Chikmagalur: Discovery of two Jain epitaphs of the close of the 11th century.

P. 22. Mattavara: The Pārśvanātha-*basti*.

P. 27. Varuna: A mound known as *basti-littu* to the west of the village. Here once stood a large *basti* or Jain temple.

Ketamanhalli: Numerous *virāgals*—A mutilated Jina figure on the way to the village.

EPIGRAPHY:

Pp. 48-50. Erection of the Neminātha *basti* by the general of the Śilahara king Vijayāditya at Eksambi in the Kundi Province, and a grant made to it in 1165 A.D. by Kārtavīrya of the Raṭṭa family.

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 Śaka 991—Another inscription of about 1120, belonging to the time of Viṣṇuvardhana, a Hoysala king, in the Basava temple near Kumbharhalli; 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.

P. 69. A copper grant issued by a chief of Gerasoppe in the Jain *maṭha* at Sode in the Sirsi *tāluq*, North Canara district; it bears the date 1572.

MISCELLANEOUS INSCRIPTIONS:

Pp. 82-84. Two Jain epitaphs near the Agrahāra street at Chikmagalur, dated 1101—An inscription in the Pārśvanātha-*basti* at Sringeri, dated 1161—An epigraph on the pedestal of the Jina image in the *basti* at Kuchchangi, Tumkur *tāluq*, dated in about 1180—Two inscriptions in the Chandranātha *basti* at Koppala—Records on the pedestals of Jina images.

MANUSCRIPT NOTICED:

P. 92. *Mullāśāstra*, a Kannada work, by a Jain poet named Chandrasāgaravarni, living in about 1800 A.D. His theory of the origin of Muhammadanīsm.

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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 Keśava temple once belonging to a *basti* at Eleyur, Channarayapatna *tāluq* bears a Jain inscription on the lintel—A *basti* in the village dedicated to Śāntinātha by Santale, queen of Viṣṇuvardhana.

Pp. 10-11. Sravaṇa Belgoḷa : Temples at the place—Jain *maṭha*—The Śāntinātha *basti* at Jinanāthapura.

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-śātra*, a Kannada work by Chandrasāgaravarṇi, dated C 1810.

No. 15. *Chhandasāra*, a Kannada work by Guṇachandra, dated C 1600.

No. 16. *Bharateśvaracharita*, a Kannada work by Ratnākaravarṇi, dated 1557.

No. 20. *Punyāsravakathā*, 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 Chāmundarāya, dated C 1150.

No. 26. *Sukumāra-charita*, a Kannada work by Śāntinātha, dated 1068.

No. 27. *Śabdāgama*, 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. *Prāyaścitta*, a Sanskrit work by Vidyānanda, dated 1385.

- No. 43. *Somadeva-nīti*, a Sanskrit work by Somadeva, dated C 960.
- No. 46. *Amoghauritti-Nyāsa*, a Sanskrit work by Prabhāchandra, dated C 800.
- No. 48. *Padmacharita*, or *Mahārāmāyaṇa*, a Sanskrit work by Ravisena, dated C 700. R
- No. 49. *Svarūpa-Sambhodhana*, a Sanskrit work by Akalanka, dated C 800.
- No. 50. *Akalankāṣṭaka*, 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. 31. *Pārśvanātha basti*, pillar in raṅgamaṇḍapa, Bastihalli, Hassan district.
- No. 71. View of *maṭha*, Sravaṇa Belgoḷa, Do.
- No. 72-76. Views of Jain *basti*, Jinanāthapura Do.

EPIGRAPHY :

P. 39. A Jain epigraph of the Gaṅga period at Manne, Nela-mangala *tālūq* ; 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 Ptolemy in the 2nd century A.D.

P. 44. A Hoysala inscription on the *navaraṅga* doorway of the Keśava 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 Śāntinātha *basti* at Grama, Hassan *talūq*, of about 1200—An epi-

graph to the north-west of the ruined Mulasthāna temple at Jodi-Kempanpura, Chamarañanagar *tāluq.*

MANUSCRIPTS :

Pp. 64-65. Manuscripts belonging to the library of Pandit Doralī Sastri at Sravaṇa Belgoḷa—*Śrīpadāśīti*, a Kannada poem in praise of the Pañcha-Paramēṣṭhis, by the Jain Poet Ācārṇa (Vāṇivallabha), flourishing at the close of the 12th cent.—*Ātmatatva-parikṣaṇ*, a Sanskrit 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 Narasiṃha I.

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

P. 5. Rampura : The Anantanātha-*basti*.

P. 6. Maddagiri : The Mallinātha *basti* ; besides Jina figures the *basti* has figures of Sarasvatī and Padmāvatī.

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

P. 16. Kandikere : A *basti* dedicated to Śāntinātha.

P. 18. Huliya : A stone pedestal of a Jina figure set up by Śrīyādevī, consort of Sāmantha-Gova, now found in the Ranganātha temple.

P. 19. Heggere : The Pārśvanātha-*basti*—A fine specimen of Hoysala architecture. This *basti* is perhaps the only *basti* of its kind in the State.

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

P. 28. Arsikere : The Sahasra-kūṭa-Jinālaya, founded in 1220 by Vasudhaikabāndhava Recharara, minister of the Hoysala king Bal-

lāla II. The object of worship is a mountain containing 1000 Jina figures.

P. 29. Mysore : The Śāntiśvara-*basti*.

Pp. 32-33. PHOTOGRAPHS :

No. 1-65. Drawings for the revised edition of Sravaṇa Belgoḷa, Sravaṇa Belgoḷa, Hassan dist.

P. 33. DRAWINGS :

No. 5. Plan of Akkana-*basti*, Sravaṇa Belgoḷa, Hassan district.

No. 6. Plan of Chāmuṇḍarāya-*basti*, Do. Do.

No. 7. Plan of Chandragiri inscriptions, Do. Do.

No. 8. Plan of Śāntinātha-*basti*, Jinanāthapura, Do.

EPIGRAPHY :

Pp. 45-46. An inscription of the period of the Chola crief 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.

Narasimha I. A Jain record on a stone pedestal in the Raṅganātha temple at Haliyār, chikkanāyakanhalli *tāluq*— Sāmanta-Gova, a feudatory of Narasimha 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 Jivandhara, his son Yaśodhara, his son Guṇapāla, his son Yaśahpāla, his son Prajāpāla, his son Lokapāla, his descendant Himaśīta who ruled from Kali 1125 Piṅgala and in whose reign Akalaṅka vanquished the Buddhists; then followed Hari-vikrama, Śiṃhavikrama, Saṭaratha, Nyāyaratha and Dharmaratha whose son Chāmuṇḍarāya set up Gommaṭa at Sravaṇa Belgoḷa in Kali 600 Vibhava.

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P. 11. Nittur : The Śāntiśvara-*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 *Nānārtharatnākara*.

Kottagere (Sridharapura) : 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 Śāntiśvara-*basti* and two new inscriptions at the *basti*—copper-plate grants received from Lakṣmīśena-bhaṭṭāraka-paṭṭācārya of the Jain *maṭha* at Singangadde, Narasiṃharājapura *tāluq*.

P. 20. PHOTOGRAPHS :

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

DRAWINGS :

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

No. 6. Plan of Pārśvanātha-*basti*, Heggere.

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 Śāntinātha.

Vijaynagar period—

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

MISCELLANEOUS INSCRIPTIONS :

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

MANUSCRIPTS :

P. 53. A commentary on Dhanañjaya's *Rāghava-pāṇḍaviya* by Nemichandra—A commentary styled *Vārdhichandrodaya* on Vijaya Sūri's *Śṛīṅārāṇavachandrika* by Devachandra — *Jñānachandra-charita*, a Kannada poem giving an account of the Jain prince Jñānachandra, composed in 1659 by the Jain poet Pāyaṇavarṇi, a native of Sravaṇa Belgoḷa.

ILLUSTRATION IN THE REPORT :

Plate 1. North view of Śāntiśvara *basti* at Nittur.

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Report, do, 1920. Bangalore, 1921.

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 Neminātha. 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 Jakkavve, wife of Jinavarma, 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 Achyutarāya temple is a Viṣṇu 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 Śrīpuruṣa and his son Saigotta Sivamāra ; the other registering a grant to a Jain *basti* at Talkad in 807 by the Rāṣṭrakūṭa prince Kamba-Deva.

DRAWINGS :

No. 4. Ceiling of Pārśvanātha-*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 Śrīpuruṣa and his son Saigotta Sivamāra—A Jain epigraph assignable to the Gaṅga period at Hullegala—A record, relating to the Rāṣṭrakūṭas, received from Chāmarājanagara, registering a grant in 807 A.D. to a Jain *guru* named Vardhamāna by prince Kamba-Deva—Two epigraphs at Basti-Haskote, Kriṣṇarājapete *tāluq*, 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 Varakodu, 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-śāsana.

MANUSCRIPT EXAMINED :

P. 44. *Mahisūra-doregala-vamśābali*, 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. *Indirābhyudaya*, a champu by Raghunātha Śūri—*Śāstra-sāra-samuchchaya* 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* Vādighanghalabhaṭṭa. A full account of the Ganga dynasty is given in the record.

MANUSCRIPTS EXAMINED :

P. 33. *Śāstrasāra Samuchchaya*, a Kannada prose work on Jain philosophy by Māghanandi, a Jain teacher of the middle of the 13th cent.—*Vaidyanighaṇṭusāra*, 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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Report, do, 1922. Bangalore, 1922.

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 Śāntinātha.

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Report, do, 1923. Bangalore, 1924.

P. 2. Halebid: Pārśvanātha *basti*.

P. 3. Belvādi: 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 Janneśvara.

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

P. 7. Markuli: Pārśvanātha *basti*.

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 Muṇḍas, 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 Gommateśvara in Sravaṇa Belgola 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 Belgola.

EPIGRAPHY:

Pp. 36-40. Inscription dated A.D. 1176 at Kalasāpura, Kadur district, Chikmagalur *tāluq*, on the ceiling of the añjaneya temple containing the genealogy of the Hoysala kings. It records the construction of a Jain temple called Vīrballāla Jinālaya during the rule of Vīrballāla by Deviseth at the request of his teacher Bālachandramuni 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 Ichavāḍi 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) *Trailokyadīpikā*, (2) *Bāhubalīcharitasataka* by Nemi-chandra : (3) *Belugulada Vistāra* by Anantakavi.

P. 130. CONSERVATION :

Repairs to Jain *basti* at Halebid, Hassan dist.

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ACQUISITIONS :

P. 28. Mathura Museum. No. 11—*Tirthaṅkara* image from Adoki.

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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.

142 (III)

Report, do, 1912-13.

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 *Tirthāṅkara*, Muttra Museum.

ACQUISITIONS :

Pp. xii-xiv. Lucknow Museum—

No. 4—Colossal statue of a standing Jain *Tirthāṅkara*, Kuśān period.

No. 5—Jain column adorned with Jain figures. C. 1000 A.D.

No. 7—Jain *Tirthāṅkara*, probably, Rīṣabhanātha, mediæval period.

No. 20—Metal image of Supārśvanātha with several Jain figures around. Muttra Museum—

No. 24—Jain sculpture, Mahāban.

No. 33—Inscribed Jain *Tirthāṅkara*, Katra, Muttra.

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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 Rīṣabhanātha, 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, mediæval period.

No. 30—A nude figure of a standing Jina.

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Report, do, 1914-15.

Pp. 4-5. An inscription in later Gupta characters in the Jain temple at Deogarh.

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 mediæval.

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 *Tirthankara* ; 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 *Tirthankara* 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—Lakhputali 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 Khajarahha monuments, the temple of Ādinātha,, like Gahrao Kā Maṭh, is also a Chandel monument.

Inside the portico of the Gahrao Kā Maṭh 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 Maharaḡ Odesimha (Udot Singh).

P. v-vii. PHOTOS :

- Nos. 1994-1997. Main Jain temple in Fort, Deogarh, Jhansi district.
- Nos. 2041-2043. Jain temple, Dudhai, Jhansi district.
- Nos. 2046-2048. Kankali Tila ruins, Mathura Museum, Muttra.

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Report, do, 1916-17. Lahore, 1917.

ACQUISITIONS:

P. 4. Lucknow Museum—

A seated Jina.

An inscribed image of Rīṣabhanātha from Laharpur, Sitapur dist.

P. 9. Bust of a Jina or *Tirthaṅkara* of the Kuśāna period unearthed at the Kaṅkāli 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* Rīṣabha—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.

142 (VIII)

Report, do, 1917-18. Lahore, 1918.

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 Gommatesvara or Bahubali, second son of Rīṣabha—Jain mytho-

logy in these sculptures—Dated inscriptions in the Jain temples, between the Vikrama years 919 and 1876—Colossal statue of Śāntinātha—Brāhmi, daughter of Rīṣabha, invented eighteen different alphabets including Turkish, Nāgari, all the Dravidian dialects, Canarese, Persian and the characters used in Orissa.

P. 11. The three-shrined temple at Makarbai, near Mahoba, probably a Jain temple—A fragmentary sculpture of a Jain *Tirthaṅkara*.

INSCRIPTIONS COPIED :

Pp. 12-21. Brief description of 154 inscriptions found in Jain temples in the Deogarh Fort, Jhansi dist.

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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Report, do, 1918-1919. Lahore, 1920.

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 Tshang 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.

P. 13. Sculptures in the Jogion-kā-maṭh, near Rohtak.

No. 6—Image of the *Tirthaṅkara*, 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 Rīṣabha, 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 Śāntinātha at Jogin-kā-maṭh; Rohtak.
 No. 2431—Image of Pārśvanātha, same maṭh; 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:

Pp. xxi-xxii. Jhansi district—

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

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Report, do, 1919-1920. Lahore, 1921.

P. iii. INSCRIPTIONS COPIED.

- No. 1—Inscribed slab in the compound of Śāntinātha temple; Siron Khurd (Siyadonī), Jhansi dist.; 46 lines; Sanskrit, Nāgari; V.S. 960-1025; donors, Mahendrapālādeva and Devapālādeva.

No. 31—On the pedestal of a Jain image ; Fort Kangra ; 3 lines ; Sanskrit, Nāgari ; V.S. 1412 ; donor, Saṁsārachandra.

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 *Tirthaṅkara* ; 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 Mahanasiha and others for the spiritual welfare of Anupamādevī, wife of Tejahpāla ; it also states that the village of Dammāi belonged to the temple of Neminātha also called Lūṇavaśahī on Mt. Abū.

(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* Ālhanasīha of Chandrāvati.

P. 6. APPENDIX B :

LIST OF IMAGES AND SCULPTURES in the Rajputana 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 Śāntinātha 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, Suratinasena and Yaśaḥkīrti.

Ṭaṇṭoli Estate :

At Ṭaṇṭoli a seated Jain image of black stone, another of Śāntinātha 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—

Sāvor Estate :

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

Sirohi State :

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

143 (III)

Report, do, 1912-13.

Pp. 7-8. APPENDIX B :

LIST OF INSCRIPTION copied for the Museum—

Jhālrapāṭan (city) :

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

Jhālrapāṭan State :

On Jain images at Gangdhār, (1) an inscription dated Samvat 1330 (A.D. 1273) records the name of Sā Kaduā, son of Kumbhā—(2) another dated Samvat 1352 (A.D. 1296) records the name of Dedā, son of Sā Āhada—(3) a third dated Samvat 1512 (A.D. 1456) records the construction of the image of Abhinandana by Bhaṇḍārī Gaya—(4) and a fourth dated Samvat 1524 (A.D. 1468) records the construction of the image of Śreyāṁśa by Śrāvaka Maṇḍana, son of Jayatā.

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

ARCHÆOLOGY :

P. 2. Several inscribed Digambara and Śvetāmbara 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 Ādinātha 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. 1130,—(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 Arthūṇā, 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 Arthūṇā in the Bānswārā State. It is much defaced.

143 (V)

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

INSCRIPTIONS COPIED :

P. 3. Navgāmā (in the Bānswārā State) inscription—It is built into a wall of the Jain temple of Śāntinātha and is dated Sam. 1571 (A.D. 1514). It states that during the reign of Mahārājādhirāja Rāula (Rāwal) Udayasimha, the temple of Śāntinātha was built at Nūtanapura (Navgāmā) in the Vāgvara (Vāgaḍa) country by Hum-bada Śrīpāla and his brothers Rāmā Mānkā, Rūḍā, Bhauṇā, Lāḍikā and Vīradāsa.

P. 6. APPENDIX B :

LIST OF INSCRIPTIONS copied for the Museum—

Bānswārā State :

Engraved on a memorial pillar at Naugāmā is an inscription of the time of Rājādhirāja 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 Maṇḍana and Chāmundaarāja.

Do, dated Sam. 1732 (A.D. 1675) engraved on the pedestal of the image of Rīṣavadeva in the Chaturmukha temple, records that during the reign of Mahārāṇā Rājasīmha the temple was built by Sāha Dayāladāsa, 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 Jagājī Talesarā at Kelwā, records the name of Sāha Jitā 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 Śīṭalanātha 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 Rīṣabhadeva 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 Dīgambara 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 *Rājādhirāja* Dungarasimhadeva of the town Gopāchala (Gwalior), dated Sam. 1510 (A.D. 1453), records the installation of the image of Sambhavanātha by Bhaṁ (=Bhaṇḍārī)-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. 1503).

(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 Rīṣabhadāsa 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 (Rāmgarh Tahsil), dated Sam. 1175 (A.D. 1119).

Do, of the temple of Śāntinātha, 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 Khedā, 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 Śāntinātha at Manjpur, dated Sam. 1525 (A.D. 1469).

Do, on the pedestal of a stone image in the Jain temple at village Khedā, 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 Ādinātha by Saṅghamukhya Saṁ (Sanghavī) Sipa 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 Rāvaṇa Pārśvanātha and the consecration of his image by Hīrānanda. 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 Rīṣabhanātha 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 Gumānji'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 Sāḍha Bārā's temple at Partābgarh. Dated Sam. 1503 (A.D. 1446).

Do, in the Śvetāmbara temple of Pārśvanātha at Deolia. 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 Digāmbara temple of Rīṣavadeva 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.

144 (I)

Annual Report of the Archæological Department of H. H. the Nizam's Dominions, 1914-15. Calcutta, 1916.

Pp. 3-4. Deval *masjid* originally a Buddhist or Jain temple—Images of Buddha or of *Tīrthaṅkaras* 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)

Report, do, 1915-16. Calcutta, 1917.

P. 6. Patancheru once an important centre of Jain worship—Colossal statues of Mahāvīra and other *Tīrthaṅkaras*—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 Śiva 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)

Report, do, 1918-19. Calcutta, 1920.

P. 6. Group of Jain and Brahmanical caves known as Dābar Leṇa or Tarla Leṇa.

P. 38. (434)—Nagai Jain image in a temple (photographic negative).

145 (I)

Travancore Archaeological Series, Vol. I. Madras, 1910-13.

No. 7: TRIVANDRAM MUSEUM STONE INSCRIPTION OF
MARANJADAIYAN.

P. 155, n. 12. Conversion of Pāṇḍya Māravarmaṇ (I) from the Jain to the Śaiva faith under the influence of the Śaiva saint Tiru-jñāna Sambandar.

P. 157, n. 21. Symbolical interpretation of the shrine of Nara-sinha, the Brāhmaṇa Lion god, excavated in the Anaimalai hill (the Jain elephant hill).

No. 12 : TWO INSCRIPTIONS OF VIKRAMĀDITYA
VARAGUNA.

Pp. 193-195. Chitalar inscriptions : Figures of the *Tirthaṅkaras* and of the goddess Padmāvatidevi carved* in a cave on the hill Tiruchchanattu-malai—Figures of the Devi, Mahāvīra and Pārśvanātha—Jain figures on a brick *gopuram*—original temple destroyed—Present temple believed by the Hindus to be the temple of Bhagavatī—Application of the name *chāraṇa* to any Jain ascetic — Tiruchcharanattu-malai, meaning a hill sacred to the Jain ascetics—Kalugumalai, an important Jain settlement of old—Records donation of gold to the Bhatariyar of the Tiruchcharanattumalai by Gunandangi-Kurattigal, disciple of Araṭṭanemibhatara.

ILLUSTRATIONS :

Mahāvīra-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)

Trav. Arch, Ser. Vol. 2. Trivandrum, 1916-21.

BAUDDHA AND JAIN VESTIGES IN TRAVANCORE :

Pp. 115-130. Bauddha 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 Bhadrabāhusvāmi—Kings of the Drāviḍa countries, adherents of Bauddha and Jain faiths—Grant of a Burmese king named Māravijayottuṅga-varman to the Jain temple at Tirunaruṅgoddi—Travancore under the influence of the Bauddha and Jain faiths—Vikramāditya Varaguna, a donee to the Jain temple of Chitalar—The image of Tirthaṅkara in the *Mānasāra*—The images of Jina and Buddha in the *Brihat Saṃhitā*—The Jain centres of worship on the extreme north and south of the State—Bhagavatī temple on the Tiru-

chchanattumalai near Chitalar—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 Bauddha and Jain relics—Jain images at Chitalar—Inscriptions of Vikramāditya Varaguna at Chitalar hill—Jain images in the Nāgarājasvāmi temple at Nāgarkoyil—Jain images at Kallil—Megalithic image of a *Tirthaṅkara* 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, Rāṣṭrakūṭa, Kādamba and Hoysala kings, patrons of Jainism.

P. 128. Term Pallichchandam denoting land granted to Jain and Bauddha temples.

145 (III)

Trav. Arch. Ser., Vol. 3. Part I. Trivandrum, 1922.

P. 3. Aiyai, a female ascetic of the Jain or Bauddha creed figuring in the work *Śilappadigāram*.

Guṇavīrakkurav-Adigal, a Jain teacher.

145 (IV)

Trav. Arch. Ser., Vol. iv. Trivandrum, 1923-24.

Pp. 146-148. Jain temple at Chitral.

146 (I)

Annual Progress Report of the Archæological Department, Jammu and Kashmi State, for the Vikrama year 1974 (A.D. 1917-18).

P. 7. Brass image of Jina (two photographs).

146 (II)

Report, do for the Vikrama year 1975 (A.D. 1918-19).

P. 3. Haravana, the ancient Śadaradvana, or forest of six saints—The site explored and some bricks & tiles stamped with the image of an Arhat, discovered.

147

Annual Report of the Watson Museum of Antiquities, Rajkot, for the year ending 31st March, 1920.

P. 6. In Saurāstra are holy places of the Brāhmanical Hindus, the Jains and of the Buddhists.

148

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 maṇḍapa* 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 Simha, son of Madan Simha built an image of Jinendra at the temple of Pārśvanātha at Sandaragarh, Ratnapur.

Do, engraved on the pillar of the same *Sabhā Maṇḍapa* of the above temple, dated Sam. 1332. It mentions a grant of land to the above temple.

Do, dated Sam. 1348, engraved on the pillar of the *sabhā maṇḍapa* 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 maṇḍapa* of the above Jain temple (Photograph).

Gate in the front of the above Jain temple (Photograph).

IV. EPIGRAPHY & NUMISMATICS

149

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.

150

LOVENTHAL, E. *The Coins of Tinnevely.* Madras, 1888.

P. 12-13. Rāmānuja's conversion of Biṭṭi Deva, the Ballāla king of Dvāra-samudra, from the Jain to the Vaiṣṇava faith—His conversion dated probably from 1117.

151

SMITH, VINCENT A. *Catalogue of the Coins in the Indian Museum, Vol. I.* Oxford, 1906.

P. 132. *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)

Pp. 175-176. Paramāra Dhāravarṣa of Chandravati is eulogised in two verses in a Mount Abu inscription.

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 Antārikṣa 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.

154

BHANDARKAR, D. R. *Ghatiyala Inscriptions of Kakukha ; Samvat 918* (EI, ix, 1907-08, p. 277-281).

Inscription contained in an old Jain structure, now called *Mātā-kī-sāl*.

155

GUERINOT, A. *Répertoire D'Epigraphie Jaina. Pré-cédé d'une esquisse de l'histoire du Jainisme d'après les inscriptions.* Paris, 1908.

Pp. 1-311. Entries 1-850. Introduction contains articles on Royal Dynasties principal sanctuaries, succession of Āchāryas and Samghas.

156

SMITH, VINCENT A. *The History and Coinage of the Chandel (Chandella) Dynasty of Bundelkhand (Jejaka-bhukti) from 831 to 1203 A.D.* (IA, xxxvii, 1908, p. 114-148).

P. 119. An image in the Jain temple at Khajurāho.

157

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. Hāthigumphā inscription of Khāravela.

P. xx. Śakti-Śrī, in accordance with Bühler's suggestion, may have been the historical original of the Śakti-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 (Śātavāhana) and his son Śakti-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.

158

BANERJI, R. D. *The Discovery of Seven New-dated Records of the Scythian Period.* (JPASB, v, 1909, p. 271-277).

(Records in the Archaeological section of the Lucknow Provincial Museum):

- (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 Rīṣabhanātha, the year 84.

159

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. *Bṛīhathkathākoṣa* by Harishena; *Bhadrabāhu Charita* by Ratnanandi; *Rājāvalī-kathe* by Devachandra. Sallekhana.

P. 13. Asoka, first a Jain.

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 (Kongunivarmma).

P. 34-35. Avinīta, a Jain; his preceptor Vijayakīrti; his grants to Jain temples at Urnūr and Perur.

Durvvinīta, his tutor Pūjyapāda, author of *Sabdhāvatāra*.

P. 37. Mushkara or Mekkara—from his time the State adhered to the Jain religion.

P. 39. Śrīpuruṣa, his grant for Jain temple erected by Kanadachchi, grand-daughter of Pallavādhirāja and wife of Parama Gula, the Nirggundarāja.

P. 41. Govinda erected a Jain temple in Kummadavada (now Kalbhani, Belgaum).

P. 46 & 72. Indra-Rāja, the last of the Rāṣṭrakūṭas, 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 Gomāta 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 Yati Sudatta or Vardhamāna-munīndra.

- P. 99-101. Bitṭi 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 Lingāyatis, but had Jain wives.
- P. 141-142. The Chandalvas first met with in Jain inscriptions at Panasoge or Hanasoge. Rāma (son of Dasaratha, brother of Lakshmaṇa and husband of Sītā) 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 Chandalva.
- 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 Śravana-Belgoḷa, from the earliest times.
- P. 196-201. The Jains were the first cultivators of the Kannada language. Samantabhadra, author of *Gandahasti-mahābhāṣya*; Puṣṭyapāda alias Devanandī, author of *Jainendra* (grammar), *Sarvārthasiddhi*, *Samādhi-Sataka*, *Nyāyakumuda-chandrodaya*, *Sabdāvatāra*. Ramasena, Meghachandra, Jinachandra, Śrutamuni, Vakragrīva, author of *Navasabdavāchya*; Vajranandī, author of *Navastotra*; Sumati of *Sumatisatakam*; Chintāmani of the *Chintāmani*; Śrīpāla, expounder of the Tattva; Bhaṭṭa-Akalanṅka's grammar, the *Karṇāṭaka-Sabdānuśāsana*; Śrīvarddhadeva also called Chuḍāmaṇi and Tumbalurāchārya, author of *Chuḍāmaṇi*, a commentary on the *Tattvārtha-mahā-sāstra*; there is also one Jain work *Chintāmaṇi* the greatest epic poem in the Tamil language. Durvvinīta, the Ganga King have had his preceptor Puṣṭyapāda and he is said to have walked according to the example of his Guru. Umāsvāti (Gridhrapinchhāchārya) author of *Tattvārtha*; Gunanandī, a logician, grammarian and poet; Śrutākīrti wrote *Rāghava-Pāṇḍavīya*; Śrīpāla alias Vāḍibhasīmha, the commentator; Anantavīrya and his *Vṛtti* to *Akalanṅka-sūtras*; Dayapāla, his *Prakriyā* to the *Sabdānuśāsana*; Lokāchārya, a grammarian and astrologer; Sampūrnachandra, an astronomer; Śrīdhara skilled in mantras and medicine; Indranandī, author of *Pratiṣṭhā-Kalpa* and *Jvālīnī-Kalpa*; Śivakoṭisūri illustrated the *Tattvārtha-sūtra*; Śrutamuni, a poet and grammarian; Vidyānanda illustrated *Āptamīmāṃsā* and composed *Sloka-vārttikālanṅkāra* & *Budhesabhavana-vyākhyāna*; Akalanṅka, his *Bhāṣya* to *Devagāma-stotra*; Prabhachandra, wrote the *Mārttaṇḍa*; Nemichandra, author of *Trilokaśāra*; and Devachandra author of *Rājāvalī-Kathe*.

- P. 203. 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 accomodate 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.

- P. 204. Arhadbali formed four divisions of the Sangha—the Sena, Nandi, (Tridivesa or) Deva and Simha sanghas.

Mallishena Maladhāri, a disciple of Ajitasena.

There were no Brahmanas in the South in the time of Mukkanṇa Kadamba, the third cent.

- P. 206. 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.
- P. 207. Conversion of King Bitti Deva (Hoysala) from Jainism to Vaiṣṇavism by Rāmānuja. Bitter animosity continued to exist against the Jains and in 1368, they complained in a body to King Bukka-Rāya of the persecution by the Vaiṣṇavas.
- P. 208. From the Vīra-Śaivas, who had largely superseded the Jains in the west, the latter were exposed to violent opposition. In 1638 an over-zealous Lingayat official stamped a Linga on the pillars of the principal Jain temple at Halebid.

- P. 209. The Jain disputant Vidyānanda and his success in various royal courts and his destruction of the Christian faith at Seringapatam.
- P. 210. Inscription of 812 mentions the Yapaniyas, a Jain unorthodox sect (E. I. Vol. IV p. 338).

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KARNA, RAM. *Bijapur Inscription of Dhavala of Hastikundi ; Vikrama-Samvat 1053.* (EI, x, 1909-10, p. 17-24).

The stone was originally fixed in Jain temple situated about 2 miles from the village of Bijapur in the Bālī dist. of the Jodhpur State. It was subsequently removed to the *dharmaśāla* belonging to the Jain *mahājans* of Bijapur—A grant to a Jain temple by Vidagdharāja (Rāṣtrakūṭa)—Practically there are two inscriptions of dates, Sam. 1053 and 996.

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SASTRI, H. KRISHNA. *Two Nolamba Inscriptions from Dharmapuri of the 9th century A.D.* (EI, x, 1909-10). P. 54-70.

Invocation to the doctrine of the Jinendras—Erection of a Jain temple in Tagadūru (Dharmapuri, Salem Dist.) by the merchants Nidhiyanna and Chandiyanna grant made to Kanakasena pupil of Vinayasena of the Pogariya-gaṇa, Sena-anvaya and Mūla-saṃgha. See note 1. P. 69. also.

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PATHAK, K. B. *Pimpri plates of Dharavarsha—Dharmarāja ; Saka-Samvat 697.* (EI, x, 1909-10, pp. 81-9).

P. 83. Jina Sena's *Harivamśa* quoted and discussed for the identity of Śrīvallabha of the inscription.

Śravana-Belgoḷa epitaph of Malli Shēṇa quoted and discussed.

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BANERJI, RAKHAL DAS. *New Brahmi Inscriptions of the Scythian Period.* (EI, x, 1909-10, pp. 106-121). [With illustrations].

(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 Ramnagar. (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 Ramnagar, 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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SASTRI, H. KRISHNA. *Danavulapadu Pillar Inscription of Srivijaya*. (EI, x, 1909-10, p. 147-153).

Engraved on the three faces of one of the Jain pillars at Danavulapadu, Cuddapah district. Records that general Srivijaya voluntarily resigned this world & took Samnyāsa 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 Nripatuṅga also called Atiśayadhavala and Amoghavarṣa, identical with the Rāṣtrakūṭa Amoghavarṣa I (A.D. 814-5 to 877-8)—Srivijaya mentioned in the Sravaṇa-Belgoḷa epitaph of Mallisena, was one of the Jain teachers of great learning, a successor to Hemasena and a contemporary of an unspecified Ganga king.

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FLEET, J. F. *The Hathigumpha Inscription*. (JRAS, 1910, pp. 824-828).

P. 825. The inscription is a Jain record, in somewhat imperfectly spelt Prākṛit, 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.

BHANDARKAR, D. R. *The Chahamanas of Marwar*. (EI, xi, 1911-12, p. 26-79).

Pp. 30-31. INSCRIPTIONS NOTED : (4) Sevādi (Samipati) stone inscription of Kaṭukarāja ; Chahamana V.S. 1172 mentions Shaṇḍeraka gachchha. (6) Sevādi stone inscription of Kaṭudeva ; (Katukraja) [Simha] Samvat 31 (V.S. 1200). (7) Nāḍlāi (Nadūlaḍāgikā) stone inscription of Rāyapāla Chahamana [V.S.] 1189. (8) Nāḍlāi stone inscription of Rāyapāla ; [V.S.] 1195—Grant by Rajadeva of the Guhila family. (10) Nāḍlāi stone inscription of Rāyapāla ; [V.S.] 1200. (11) Nāḍlāi stone inscription of Rāyapāladeva ; [V.S.] 1202. Forbidding the slaughter of living beings on the 8th, 11th & 14th days of both the fortnights & threatening with capital punishment those who killed or caused others to kill living beings. The word amāri-ruḍhi occurring in it means "the edict of the non-slaughter (of animals)". (12) Kirāḍū stone inscription of Ālhaṇadeva ; [V.S.] 1209. (13) Sāṇḍerāv stone inscription of Kelhaṇadeva ; [V.S.] 1221 grant by Analadevi, Queen mother of Kelhaṇadeva. (15) Lālrāi stone inscription of Kelhaṇadeva ; [V.S.] 1233. (16) Lālrāi stone inscription of Lākhaṇapāla and Abhayapāla ; [V.S.] 1233. (17) Sāṇḍerāv stone inscription of Kelhaṇadeva ; [V.S.] 1236. (18) Jālor stone inscription of Samarasimhadeva ; [V.S.] 1239 found in an old mosque which was constructed of materials supplied by demolishing Jain shrine. (19) Jālor stone inscription of Samarasimhadeva ; [V.S.] 1242 found in the same mosque. (22) Junā stone inscription of Sāmantasimhadeva ; [V.S.] 1352. (23) Jālor stone inscription of Sāmantasimhadeva ; [V.S.] 1353. (24) Koṭ-solaṅkiyā inscription of Vaṇavīra ; [V.S.] 1394. (25) Nāḍlāi stone inscription of Raṇavīradeva ; [V.S.] 1443. The above inscriptions refer to the grants made to the Jain temples.

LUDERS, H. *On some Brahmi Inscriptions in the Lucknow Provincial Museum*. (JRAS, 1912, pp. 153-179).

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 f., 271 ff.).

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LUDERS, H. *A list of Brahmi Inscriptions* (El. x, appendix, 1912).

I. NORTHERN INSCRIPTION.

Mathurā (Kaṅkāli Tīlā, now Lucknow Provincial Museum)

16. S. 4.—Jain image inscription, 1892, 1904. 17. S. 5.—Jain image inscription, 1892, 1904. 18. S. 5.—Jain image inscription of the time of *devaputra* Kaṇiṣka, 1891, 1904. 19. S. 5.—Jain image inscription, 1873, 1887, 1890, 1904. 20. S. 5.—Jain image inscription, 1873, 1900. 21. S. 7.—Jain image inscription of the time of *mahārāja* *rājātirāja devaputra* Shāhi Kaṇiṣka, 1888, 1891. 22. S. 9.—Jain image inscription of the time of *mahārāja* Kaṇiṣka, 1873, 1887, 1904. 24. S. 15.—Jain image inscription, 1891, 1901. 25. S. 18.—Jain image inscription, 1891, 1892. 26. S. 18.—Jain image inscription, 1891, 1892, 1904. 27. S. 19.—Jain image inscription, 1891. 28. S. 20.—Jain image inscription, 1873, 1887, 1889, 1891. 29. S. 20.—Jain image inscription, 1891. 30. S. 22.—Jain image inscription, 1873, 1891. 31. S. 22.—Jain image inscription, 1889, 1891. 32. S. 25.—Jain image inscription, 1891, 1904. 34. S. 29.—Jain image inscription of the time of *mahārāja* ... shka, 1891, 1903. 35. S. 29.—Jain image inscription of the time of *mahārāja devaputra* Huviṣka 1891, 1892, 1903, 1904. 36. S. 31.—Jain image inscription, 1892. 37. S. 32.—Jain image inscription, 1892. 39. S. 35.—Jain image inscription 1891. 41. S. 38.—Jain elephant capital inscription of the time of *mahārāja devaputra* Huviṣka, 1873, 1874, 1898, 1904. 42. S. 44.—Jain image inscription of the time of *mahārāja* Huviṣka, 1891, 1892. 44. S. 45.—Jain image inscription, 1891. 45. S. 47.—Jain image inscription, 1873, 1887, 1891. 46. S. 48.—Jain stone inscription of the time of *mahārāja* Huviṣka, 1873, 1904. 47. S. 49.—Jain image inscription, 1891, 1892, 1894, 1901, 1903, 1908.

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 rājātīrāja devaputra* Huviṣka, 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 *Swāmi mahākṣatrapa* Śoḍāsa, 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 rājātīrāja Shāhi 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 image 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 rājātīrāja*, 1896. 80.—Jain image inscription of the time of *devaputra* Huviṣka, 1892. 81.—*Do*, of the time of *mahārāja rājātīrāja*, 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. 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.—Junāgaḍh (now State Printing Press, Junāgaḍh) Jain (?) stone inscription, of the time of *rājan mahākṣatrapa swāmi-Rudra-simha*, 1876, 1895, 1908.

1345.—Udayagiri cave (Hāthigumphā) 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 :

22a. (1363). S. 9.—Inscription, 1909, 1910, 1911, 1912. 23a. (1364). S. 12.—*Do*, 1909, 1910, 1911. 45a. (1366). S. 48.—*Do*. of the time of *mahārāja Huviṣka*, 1909, 1910, 1911, 1912. 51.—...and read 'Jain (?)' instead of 'Buddhist'. 58a. (1368). S. 71.—*Do*, 1909, 1910, 1912. 59a. (1369). S. 74.—*Do*. 1909, 1910, 1912.

MATHURA MUSEUM JAIN INSCRIPTIONS :

69a. (1373). S. 84.—Balabhadra Kūṇḍ Jain image inscription of the time of *mahārāja rājātirāja devaputra shāhi Vāsudeva*, 1909, 1910. 81a. (1374).—*Do*, of the time of some *mahārāja*, 1910. 89c. (1377). S. 97 (?)—*Do*, 1910.

LUCKNOW PROVINCIAL MUSEUM JAIN INSCRIPTIONS :

107a. (1382).—Inscriptions, 1910. 107b| (1383).—Kaṅkāli Tīlā, Jain tablet inscription, 1894, 1910. 107c (1384).—stone-slab inscription 1910, 1912. 107d. (1385).—*Do*, 1910, 1912.

MATHURA MUSEUM INSCRIPTIONS :

107e. (1386).—Jain statuette inscription, 1910. 107f. (1387).—*Do*, at Mātā Maṭh, 1910. 107g. (1388).—Jain image inscription at Kaṅkāli Tīlā, 1910. 107h. (1389).—*Do*, 1910.

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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ALLAN, JOHN. *Catalogue of the Coins of the Gupta Dynasties and of Śaśāṅka, king of Gauḍa*. London, 1914.

P. xviii. The Lichchhavis played an important part as an illustrious family ruling at Vaiśālī—The early history of Buddhism and Jainism.

171

RICE, B. Lewis. *Coorg Inscriptions.*, (Epigraphia Carnatica, vol. i.—Archæological Survey of India, New Imp. Series, xxxix). Madras, 1914.

P. 2. The Jain faith was at first exclusively the State religion.

Pp. 2-3. Kadambas : Death of the Kadamba king Nīti-mahārāja with the performance of the Jain rite of *sannyāsanam*.

Pp. 3-12. Gangas : Foundation of the Ganga dynasty by two Jain princes of the Ikṣvāku (Solar) race—Help of the Jain *ācārya* Simhanandi. Jain traditions representing Chandragupta as ending his life at Śravaṇa Belgōla in Mysore—Gift made by the Ganga king Koṅgaṇi-

mahādhirāja (Avinīta) to a Jain priest—Donation of the village of Badaneguppe to the Śrīvijaya Jain temple of the Talavana-nagara (Talakāḍ) by the minister of Akālavarṣa Prithuvi-Vallabh—The Jain *Harivamśa* composed by Jinasena in 783 A.D.—Jain immigrants in the Punnāṭa country in the 4th century B. C.—Harisena's *Brihatkathā-kośa* composed in 931—Jinasena of the Brihat-Punnāṭa-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—Śāsana of the *basadi* (or Jain temple) of Perggadūr. Nandiśvara, an island in the Jain cosmography Nandiśvara temple erected by the Jains in Delhi—Fifty-two Jain temples in the island of Nandiśvara—*Trilokaśāra* and *Nandiśvara-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 *Devarhḷli plates*.

Pp. 13-16. Chaṅgālvas : Chaṅgālvas 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 Mārasimha, 961-974—Kopaṇa-tirtha, a great sacred place of the Jains—Ganga-Rāja's restoration of ruined Jain temples throughout Gangavādi.

Pp. 16-18. Koṅgālvas : The Koṅgālvas were Jains—Guṇasena-Paṇḍita, *guru* of Rājādhirāja-Koṅgālva and his mother Pochabbarasi—Restoration of a temple in 1390 by a Jain priest.

Pp. 18-19. Hoysaḷas : Vidyādhara Būchidevarasa, a Jain priest.

Pp. 30-50. 1. Copper plates of Avinīta Kongani found in the Treasury at Mercara. Date 466 A.D. 2. A stone inscription of Satyavākya at Biliūr (in Kiggaṭ-nāḍ). Dated 888 A.D. 4. A stone inscription of Satyavākya at Peggūr (same nāḍ). Dated 978 A.D. 10. The Añjanagari Jain stone inscription. Date 1544 A.D. 30. On a stone at Nallūr (Hattugattu-nāḍ) in a hittal west of Tītaramādu Mādayya's house. Date about 1050 A.D. 31. On a stone on the tank bund at the same village, near Tītaramādu's house. Date about 1050 A.D. 34. Mullūr stone epitaph of Guṇasena, west of the Pārśvanātha

basti in the Basti temple. Date 1064 A.D. 35. Mullūr pillar inscription of Rājendra-Koṅgālva and Rājādhirāja-Koṅgālva's mother. Date 1058 A.D. 36. A memorial perhaps of Prithuvi-Koṅgālva's queen. Date 1070 A.D. 37. On the north wall of the same Pārśvanātha *basti* of Śrī-Rājādhirāja Koṅgālva's mother Pochabbarasi. Date about 1050 A.D. 38. On the basement of the same *basti* of Rājendra-Rājendra-Chola-Koṅgālva's son Koṅgālva. Date about 1050 A.D. 39. On a stone near the Crandranātha *basti* in the same *basti*. Date 1390 A.D. 40. On a stone near the *maṇḍapa* in front of the Chandranātha *basti*. Date 1216 A.D. 41. On the footprint stone in front of the Śāntiśvara *basti*, in the same *basti*. Date about 1030 A.D. 42. On a stone in the northwest angle of the enclosure of the same *basti*. Date about 1050 A.D. 56. On the tomb of Prabhāchandra-deva at Dodḍa Kanagālu, in the Gaṇḍa's field. Date 1044 A.D.

Pp. 51-72. Translations.

Pp. 73-100. Text as in the original.

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BHANDARKAR, D. R. *Chitorgaḍh Prasasti*. (JBRAS, xxiii, 1914, pp. 42-60).

Descriptive account of the work *Chitrakūṭadurge Mahāvira-prāsāda prasasti*, occurring in the list of Jain Mss. given in Prof. Kathavate's report for the years 1891-95. This *prasasti* of the temple of Mahāvira on the fort of Chitrakūṭa was composed by Śrī Chāritra-ratnagaṇi. It was copied in Sam. 1508 in the Prajāpati cycle year.

The divine Vāsudeva in the opinion of Patanjali, is different from the Kṣatriya 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 Śakaṣāyana—Hemachandra borrowed same.

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THOMES, F. W. *Notes on the Edicts of Asoka*. (JRAS, 1915, pp. 97-112).

Pp. 110. The word Samsarāṇa in connection with the terrace (*alinda*) reminds one, of the Samosarāṇas of the Jain Tirthaṅkaras

which are illustrated and considered in Dr. Hüttemann's "Miniaturen zum Jinacarita" (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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FLEET, J. F. *A new Ganga Record and the Date of Saka 380.* (JRAS, 1915, pp. 471-485).

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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BARNETT, L. D. *Two inscriptions from Belgaum, now in the British Museum* (EI, xiii, 1915-16).

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 Bīchaṇa 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 Maladhārīdeva & belonged to the Pustaka Gachchha, Desigaṇa, Kondakunda-anvaya, Mūlasaṅgha, An assignment of land at Venugrāma i.e., Belgaum.

Records that Bīchaṇa founded the Raṭṭa-Jinālaya temple at Belgaum—donations for the upkeep of the Jain temple named Raṭṭa-Jinālaya at Belgaum. The composer of the record is Bālachandra-deva, styled Kavi-Kandarpa, a disciple of Mādhavachandra.

B.—Of the same time and date.

The Jain doctors Maladhārīdeva, 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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BANERJI, R. D. *Inscriptions in the Udayagiri and Khandagiri Caves*. (EI, xiii, 1915-16, pp. 159-167).

1. Inscription on the Manchapuri cave—Mentions temple of the Arhats & caves for the Sramanas of Kalinga. 2. Inscription in Manchapuri cave—Lower storey, front wall. 3. Inscription in Manchapuri Cave—Lower storey, side wall. 4. Inscription in the Sarpagumphā, to the left of the doorway. 5. Inscription in the Sarpagumphā, over the doorway. 6. Inscription in the Haridas Cave. 7. Inscription in the Bagh Cave. 8. Inscription in the Jambesvara Cave. 9. Inscription in the Chota Hāthigumphā. 10. Inscription in Tatwagumphā No. II. 11. Inscription in the Anantagumphā, mentions cave of the monks of Dohada. 12. Inscription in Anantagumphā. 13. Painted inscription in Tatwagumphā No. I. 14. Inscription of Udyotakesari in the Navamuni cave (of about the 10th century A.D.) 15. Second inscription in the Navamuni cave N.B. Both Nos. 14 & 15. mention Khalla Śubhachandra, disciple of Kulachandra, who belonged to Grahakula, of the Arya congregation & belonged to Desigana. 16. Inscription of Udyotakesari in Lalatendu-Kesari's cave of about the 10th century A.D. mentions setting up of the images of the twenty-four Tirthaṅkaras. 17. Inscription in the Gaṇesagumphā.

177

FLEET, J. F. *Some Records of the Rāshtrakūṭa kings of Malkhed (concluded from VII, p. 231)*. (EI, xiii, 1915-16, p. 190-194).

Pp. 190-194. K. Muḷgund inscription of the time of Kṛiṣṇa II—A.D. 902-903. Found at Muḷgund, 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 Kumarasena.

178

GUPTA, Y. R. *Two Talesvara Copperplates*. (EI, xiii, 1915-16, p. 109-21).

P. 117, note g. Prof. V. V. Sovani thinks that the word *Kaṭuka* 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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SHASTRI, H. KRISHNA. *South Indian Inscriptions, Vol. ii.* Madras, 1891-1917. (Archæological Survey of India, New Imp. Ser. Vol. x).

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 (gaṇimurrūṭṭu)—Paḷli, meaning a Jain temple.

P. 52, n. 2 ; 390, n. 2. *Paḷlichchandam*, meaning a gift to a Jain temple.

P. 60. Measurement of the village of Ku[ruv]āṇiyakkuḍi including 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 Amoghavarṣa, the contemporary of Prithivīpati I, with the Rāṣṭrakūṭa king Amoghavarṣa I (A.D. 814-15 to 876-78).

180

JAYASWAL, K. P. *Hāthi-Gumphā Inscription of the Emperor Khāravela*. 173 B.C.—160 B.C. (JBORS, iii, 1917, P. 425-472).

P. 425. Entry of Jainism into Orissā within 100 years of the death of its founder Mahāvīra.

Pp. 428-429. Eight auspicious symbols of the Jains called *Aṣṭamaṅgalas* :—1. Svāstika. 2. Mirror. 3. Kalaśa (jar). 4. Bhadrāsana (hour-glass-shaped cane-seat). 5. Fishes. 6. A flower garland. 7. A hook. 8. A crown like symbol.

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

BANERJI, R. D. *Note on the Hāthi-Gumphā Inscription of Khāravela*. (JBORS, iii, 1917, p. 486-507).

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

SAHNI, D. R. *Chandrāvati Plates of Chandra-Deva ; V.S. 1150 & 1156*. (EI, xiv, 1917-18, p. 192-209).

Reference to two Jain temples at Chandrāvati—Erection of a Svetāmbara Jain temple on the site of the temple of Chandramādhava.

183

RICE, LEWIS. *Penukonda Plates of Madhava II (III)*. (EI, xiv, 1917-18, p. 331-340).

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 Rishi Simha Sūri from Prākṛit to Sanskrit—A copy of it made by Muni Sarvanandin in Pāṭalika in the Pānarāṣṭra—Date, the 22nd year of Simhavarman, the lord of Kāncī, and in 80 beyond 300 of the Śaka years.

184

JAYASWAL, K. P. *A Note on the Hathi-Gumpha Inscription*. (JBORS, iv, 1918, p. 96-98).

P. 97. Employment of the terms *nīṣidhi* and *nīṣiḍhi* by the Jains to denote ornamental tombs of their saints.

P. 98. *Arhat-Nisidiyā*, 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*.

Pp. 366-367. *Yāpa* (*Yāpanasaṅgha*, an early Jain school arising after the death of Bhadrabāhu, a contemporary of Chandra Gupat.

P. 383. 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. Jīva-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).

187

RANGACHARYA, V. *A Topographical List of the Inscriptions of the Madras Presidency.* (Collected till 1915). With notes & References. 3 vols., Madras, 1919.

I

P. 25. Anantapur Dist. Penukonda tāluk.

167. Penukoṇḍa : (Kanarese). Slab placed by the side of the well in the Pārśvanātha temple. Records that it is the tomb stone of Nāgaya, the lay disciple of Jinabhūṣaṇabhaṭṭāraka-Deva.

II

P. 29. Anantapur dist. Tādpatri tāluk.

203. Tādpatri (Kanarese) On the north-west corner of the *prākāra* of the Rāmeśvara temple, first stone. A Jain record of Udayāditya, son of Somideva and Kāncelādevi, in S. 1120 expired, Kālayukta. The donor resided at Tātipara Tādpatri Dr. Hultsch suggests that the stone was probably transferred from some Jain building, of which no traces remain.

III

P. 56. Arcot North dist. Arni tāluk.

210. Pūṇḍi (Tamil) : On the west wall of the Jain temple of Ponninātha. A record of Sambuvaraya. Records the building of a Jain temple called Viravira-Jinālaya and the gift of a village to it.

P. 57. Arcot North dist. Arni taluk.

216. Vilappakkam (Tamil) : On a slab lying in front of the Nāgānātheśvara temple. A record in the 38th year of the Chola king Madiraikoṇḍa Parakesarivarman (Parāntaka I). Records the sinking of a well by the female disciple of Ariṣṭanemiṇḍarar of Tiruppānmalai i.e., Pañchapaṇḍavamalai, the preceptor of the local Jains.

IV

P. 69. Arcot North dist. Cheyyār taluk.

308. Ukkāl (Tamil) : A record of the Chōla king Kō-Rājarāja-kesarivarman *alias* Rājarājadeva I, dated in this twenty fourth year. It deals with defaulters of land revenue in villages held by the Brāhmins, the Vaikhānaras 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.

V

P. 79. Arcot N. dist. Polur *tāluk*.

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* Udaiyār-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 karaivaḷi, a subdivision of Perumbāṇappāḍi. The Jain temple was evidently founded by Kuṇḍavi, the king's aunt, and was in the pallichchandam of Vaigāvūr, in Mugaināḍu, in Paṅgalanāḍu, Jayangonḍachōlamandalam.

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 Chinnavai, 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-Rājakeśarivarman, *alias* Rājā-rājadeva I. Records that a certain Guṇavīramunivar built a sluice called after a Jain teacher Gaṇiśekhara maru porchūriyan, the pure master who is said to have been skilled in the elegant arts)

[It is difficult to say who this Guṇavīra Munivar was. Tamil literary tradition speak of (1) Guṇasāgar who composed Yāpparungalagārigai whom the Abhidan attributes to S. 300; (2) Guṇabhadra, the teacher of Maṇḍalapuruṣa, the author of the *Chūdāmaṇi* Nigaṇtu who was the contemporary of the Rāṣtrakūta Kriṣṇa III; and (3) Guṇavīra Paṇḍita, the author of Neminātha and Vachchaṇandimālai. The last of these was the contemporary of Tribhuvanavīra or Kulottunga III].

388. On the walls of a maṇṭapa at the base of Tirumalai rock. A record in the 12th year of Rājanārāyaṇa Śambuva-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 Arishtaṇemi āchārya of Kaḍaikottūr, 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-kaḍaḷagiya Perumāl (Vyāmuktaśravaṇōjvala), the Adigamān of the

Chera race and Lord of Takāṣa (Tagaḍūr). He was the son of Rājā-rāja 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

P. 108. Arcot North Dist. Walajapet *taluk*.

631. Panchapāṇḍavamalai (near Arcot) also called Tiruppānmalai :

(Tamil) On a boulder. A record in the 50th year of the Pallava king Nandipottaraśar, saying that the images of a Yakṣi named Ponnīyakkiyār and a saint Nāganandin which are preserved to the present day were cut out of the rock by Nāraṇan, the son of Maruttuvar of Pugalālaimaṅgalam. 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

P. 115. Arcot North Dt. Wandiwash *tāluk*.

Melpādi : This place, 6 miles north of Tiruvallam, figures in the Karkāḍ plates of the Rāṣṭrakūṭa Kriṣṇa 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.

P. 119. Arcot North Dist. Wandiwash *tāluk*.

708. Tellāru : (Tamil) See North Arcot Manual, II. P. 445 which refers to the local mud fort of Nanda Rāja and Jains.

Pp. 119-20. Arcot North Dist. Wandiwash *tāluk*. Vallimalai (near Tiruvallam) : The following epigraphs show the importance of this place as a Jain centre. The tradition connecting it with Vaḷḷi 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 Rapavikrama, grandson of Śrī-purushā (725-776), and great-grandson of Śivamāra (I, 679-713 circa). Rājamalla was the excavator of the cave.

710 B. (Kanarese in Grantha characters). On the rock. A record of the Gaṅga King Rājmallā. Records the founding of a Jain shrine.

710 C. (Kanarese Grantha characters). On the same rock. The record of a Bāṇa king. Records the setting up of the image of Devāsena, 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. Hultzsch 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 Āryanandin". The erection of the image in the above epigraph is also attributed to this saint.

710 E. (*do*), *do*. A damaged record.

P. 123. Arcot North District. Wandiwash *tāluk*.

742. Vedāl: (Tamil). A record in the fourteenth year of the Pallava king Nandī. Mentions Viḍāl and Viḍār-paḷḷi (probably) the Jain temple at Viḍāl.

743. A damaged record. Mentions Mādevi Arindamaṅgalaṃ also spelt Mādevirandamaṅgalaṃ.

744. A record in the 14th year of the Chola king Rājakesari-varman. Mentions Kanakavīra-Kuratti, a disciple of Kuṇakīrtti-bhattāra.

VIII

P. 175. Arcot South District, Gingee *tāluk*.

389. Singavaram: (Tamil). On a rock in the Tirunātharkunru. Records the *niśidika* of Ṭaiyappaḍāra who fasted for 30 days. The reference is to the Jain habit of religious suicide.

390. (Archaic Vaṭṭeḷuttu). Records the *niśidika* of Chandrānandi-āchārya who fasted for 57 days.

IX

P. 178. Arcot South Dist. Tindivanam *tāluk*.

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 Pūḥapāṇḍavamalai 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 Kulōttuṅga-Chōladeva (III ?), granting land to the image of Yakṣi by Rājarāja Sambuvarāyan.

415. (Tamil). The shrine of Rīṣabhanātha. A record in the nineteenth year of the 'Ganga Pallava' king Vijaya—Nandivikramavarman. Records gift of paddy.

416. do. do. A record in the 15th year of the Chōla king Kulottunga-Chōladeva (III ?). Gift of land by Rājarāja-Sambuvarāyar.

P. 182. Arcot South District. Tindivanam tāluk.

Siṛṛāmūr (Śittāmūr) : important Jain centre in the Dist.

443. Inscription in Tamil. Temple of Pārśvanātha. A record in the seventeenth year of the Chola king Rājakesarivarman. Gift of a lamp.

444. Shrine of Malainātha. Do. in the tenth year of Chola king Rājādhirājadeva. Gift of land.

445. Shrine of Malainātha. Mentions Kāḍavarkōṇpāvai, the queen of a Chōla king.

X

Pp. 235-236. Arcot South Dist. Tirukkōyitur tāluk. Tirunarūṅḡḍai.

The Jain temple referred to in the following inscriptions were famous in mediæval history as a stronghold of learning.

INSCRIPTIONS IN TAMIL :

921. The Chandranātha shrine in the Appandanātha temple. A record in the 9th year of the Chola king Tribhuvana Chakravartin Kulottuṅga-Choladeva. Gift of taxes.

922. Do. in the 3rd year of Tribhuvanachakravartin Kōṇērinmai-kōṇḍān. Gift of land.

923. *Do.* in the 13th year of the Chola king Tribhuvanachakravartin Rājādhirājadeva. Gift of money.

924. *Do.* in the 6th year of Tribhuvanachakravartin Konerinmai-koṇḍan.

925. *Do.* in the 17th year of the Chola king Rājarāja I. Gift of land.

925A. *Do.* in the 1st year of Kulottuṅga-Choladeva. Temple of Pārśvanādheshvāmi.

XI

P. 240. Arcot South Dist. Villupuram *tāluk*.

963. Koliyanūr. Inscriptions in Tamil: On the east wall of the shrine of the ruined Jain templt. Records the building of a portion of the temple by a merchant.

964. *Do.* Records in Kālayukta Gift of land.

P. 249. Arcot South Dist. Villupuram *tāluk*.

Villupuram: The ancient name of this place was Jananātha-chola-chaturvēdimaṅgalam and it belonged to Tirumunaippāḍināḍu. It was associated to a certain extent with Jainism, as is proved by the ruins of Jain temples and Jain figures available therein.

XII

p. 258. Bellary Dist. Alūr *tāluk*.

31. Chippigiri: The place is an important Jain centre and was first fortified by Bijjala Kaḷachūri of Kaḷchuri dynasty.

XIII

P. 269. Bellary Dist. Bellary *tāluk*.

113. Kurugōḍu: (Kanarese) In a ruined temple. Dated in the reign of the Vijayanagara king Virapratāpa-Sadāśivarāja-Mahārāja. Records in S. 1467, Viśvāvaṣu, Gift of land to the Jain temple by Rāmarājayya, elder brother of Aliya-Lingarājaya, and grandson of Rāmarāja Oḍeyar, for the merit of his father Mallarāja Oḍeyar.

XIV

INSCRIPTIONS IN KANARESE :

P. 282. Bellary Dist. Hadagalli *tāluk*.

187. Kattebennur : (Kanarese). On the base of the column left of entrance into the Āñjanēya temple in the same village. Records in Nandana, Phalguna, śu. di. 5, Monday, that a certain mason named Ālōja brought materials from the ruined temple of Bhōgēśvara at Koṇḍadakatti which belonged to a Jaina-basti and built this temple for Hanumappa.

Pp. 283-284. Bellary Dist. Hadagalli *tāluk*.

189. Kogali : In the Raṅgamadhya-maṇṭapa of the Jain basti. Gift of money.

190. Kōgali : On the pedestal of the smaller Jina-image in the same basti. Registers in Paridhāvi, Chaitra, su. di. Chaturdaśi, Sunday, the construction of the image by a certain Obeyama-ṣeṭṭi, a lay pupil of Anantavīryadeva.

192. In the basti. The Hoysala king Pratāpachakravartin Vīra 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 Āhavamalladeva (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 Manmatha, 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 Vīra-Ballāla seems to record in Kārttika, ba. di. 5, Thursday, a gift of land to a Jaina Institution.

XV

Pp. 311-313. Bellary Dist., Hospet *tāluk*.

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 Ś 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 Īśvara, Bukkayave, the queen of Vira-Harihararāya (Harihara II).

XVI

P. 317. Bellary Dist., Rayadrug *tāluk*.

456. Rayadrug : (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 Apanīya (i.e., Yāpanīya) sangha.

P. 317. Rayadrug *tāluk*.

458. Rāyadrug : 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 Ś. 1277. Manmatha, Mārgaśira, 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 Amarakīrti of Mūla-Sangha and Kundakundānvaya.

XVII

P. 375. Chingleput Dist., Conjeeveram *tāluk*.

450. Tirupparuttikkunru : North wall of the store room in the Jaina temple. A record of Rājarājadeva, dated in his 20th year.

451. Tamil and Grantha : A record of Irugappa, son of Danda-nātha Vaichaya, dated Dundubhi year (Ś. 1305). Records that Irugappa made to the temple a grant for the benefit of Bukkarāya (II), the son of Harihara II. Dr. Hultsch points out that the chief is the same as the Iruga, son of Chaicha, who built the Jain temple at Vijayanagar in Ś. 1307.

452. Grantha. *do.* A record in Prabhava year (1387-8), records that the maṇḍapa was built by the same General Irugappa at the instance of his preceptor Puṣpasena.

453. A record of Tribhuvanachakravartin Kulottuṅga-Choladeva, dated in his 21st year.

454. A record of Rājarājadeva dated in his 18th year.

455. A record of Vijayanagara king Kṛṣṇadeva, dated in Ś 1440.

456. Tamil. Jain temple of Trailokyanātha. A record of the Vijaynagar king Kṛṣṇarāya, gift of a village by the king to the temple.

457. Tamil (verse). On a stone built into the platform in the same temple.

XVIII

P. 448. Chingleput Dist. Saidapet *tāluk*.

1056. Tiruvorriyūr : (Tamil). A damaged record of the chola king Madiraikoṇḍa Parakesarivarman (Parantaka I 905-47), dated in his 26th year. Mentions a quarter of Tiruvorriyūr called Śūraśulāmaṇiperunderu [Sūlāmaṇi 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 Avani-chūlāmaṇi and grandson of Kaduṅgon (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 Kulottuṅga Choladeva (III). Records a grant by a daughter of the Ganga King Śiyaganga of Kuvalālapura

(Kolar). The inscription is of value in literary history as Pavanandi, the author of *Nannūl*, was in this chief's court. See No. 22 above.

XX

P. 539. Coimbatore Dist., Erode *tāluk*.

190. Tiṅgalūr : (Tamil). In the Pushpanātha Jaina temple. A record in S. 967., fortieth year of the Koṅgu-Chōla king Vikrama Chōladeva (A.D. 1004-45). Records the building of the mukha-maṇṭapa of the temple which is called Śandiravasadi. The king has the epithet Kōnāṭṭān.

P. 545. Coimbatore Dist., Erode *tāluk*.

248. Vijayamangalam : (Tamil). In the Chandranātha Jain temple. A damaged record of the Vijāyanagara King Vīra-Harihara-rāya-Udaiyār (III) son of Vīra Devarāya-Udaiyār (Devarāya I), in Ś. 1334. Nandana. Gift of land.

249. (Grantha and Tamil). The stone (commemorating the) *niśidiha* of Pullappa, younger sister of Chāmuṇḍarāja, who might be the same as the minister of the two Gaṅga kings Mārasimha II and Rāchamalla II, who set up the Jain colossus at Śravana Belgoḷa.

XXI

Pp. 555-56. Coimbatore Dist., Kollegae *tāluk*.

Muḍigoṇḍam : It was formerly a Jain centre.

339. Muḍigoṇḍam : (Kanarese). A mutilated record in Ś. 1031. Records gift of a village in Haḍi-nāḍu to the temple of Nakhara-Jinālaya at Muḍigoṇḍachōlapura, dedicated to Chandraprabhāsvāmī, for repairs and worship.

XXIa

Pp. 589-90. Cuddapah Dist. Jammalamadugu *tāluk*.

148. Dānavulapāḍu : (Sanskrit in Kanarese). On a pedestal in front of the Jain image in the ruined temple. Record of the Rāshṭra-kūta king Nityavarsha. The king caused the pedestal to be made for bathing ceremony of a Jain saint named Śānti.

149. (Kanarese). Records the *niśidhi* of a merchant of Penugonḍe, whose preceptor was the Jain teacher Kanakakīrtideva.

150. (Kanarese poetry & Sanskrit). Of the time of the Rāshṭra-kūta king Indra III (915-17). Records a *prasasti* of the Dandanāyaka Śrīvijaya, who belonged to the Balikula and bore the title Anupam-kavi.

INSCRIPTIONS IN KANARESE :

151. Records the *niśidhi* of a Vaiśya woman from Penugonḍa.

152. Records the *niśidhi* of a Jain teacher. Mentions Kumāri.

153. Sanskrit & Telugu. A damaged record dated in Ś. 1319, Iśvara. Seems to be the *niśidhi* of a merchant.

154. A fragment of record. Mentions Kumāri Rattagulla.

155. Records the *niśidhi* of a merchant from Penugonḍe and of his wife.

XXII

P. 632. Cuddapah Dist. Pulivendla *tāluk*.

625. Pārṇapalle : Telugu. On a rock. Registers in Ś 1318. Dhatri that an irrigation channel was restored under the orders of Mallappa-Voḍaya, son of Irugapa-Daṇṇāyaka (Irugappa was evidently the Jain author & minister of Bukka II).

XXIII

P. 793. Guntūr Dist., Ongole *tāluk*.

397. Malliyapūṇḍi : A grant of the Eastern Chālukyan king Ammarāja (II) issuing an order to the residents of the *vishaya* Kommanāṇḍu and recording the gift of the village of Malliyapūṇḍi to the Jain temple *Kaṭakābharaṇa*, constructed by Duggarāja. This temple was presided over by a Jain saint named Dhiradeva, disciple of Divākara, first disciple of Jinanandi 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. Kanara (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 Chattiis of Basrūr, etc.

P. 852. Kanara (South) Dist., Coondapoor *tāluk*.

62. Kōṭēśvara : Echappa is identical with the Jain chiel of Gairsappa who married a daughter of the last Karkal king Bhairasu Uḍaiyār about 1560.

XXVI

P. 855. Kanara (South) Dist., Mangalore *tāluk*.

93. Mulki : (Kanarese). On the south face of the Mānastambha in front of the Jain *basti*. Records five verses, arranged in 25 squares and praising the Tīrthaṅkaras.

XXVII

Pp. 856-860. Kanara South Dist. Mudabidri *tāluk*.

Mudabidri formerly called Bidire or Veṇupura or Vamśapura and belonged to the province of Tuludēsā. The earliest inscription in it belongs to the Ālupa King Kuḷaśēkhara, 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 :

103. Hosabasti. A record of the Vijaynagar king Vira-Devarāya (II) in Ś. 1351.

104. *Do.* of the Vijaynagar king Praudha-Devarāya (II) in Ś. 1373. Refers to the building of a *maṇḍapa*.

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.

107. *Do.* in Ś. 1383, gift of money.
108. *Do.* of the Vijaynagar king Devarāya (II) in Ś. 1351. Building of the basti.
109. *Do.* in Ś. 1384. Gift of Paddy.
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.
114. *Do.* of the Vijaynagar king Virūpākṣarāya (II, 1465-86) in Ś. 1398.
115. *Do.* Ś. 1493, a gift of land and mentions the Chautar family which had its seat at Mudabidri.
116. *Do.* of the Vijaynagar king Vira-Bukkarāya (II, 1399-1406), son of Harihara (II, 1377-1402) in Ś. 1329. Gift of land.
117. *Do.* in the reign of the Vijaynagar king Vira-Kṛṣṇarāya in Ś. 1437. Gift of paddy.
118. *Do.* in the reign of the Hoysala king Vira-Ballāla (III), son of Vira-Narasimha (III), in Vishu, a gift.
119. *Do.* of Ś. 1460. Building of the Maṇṭapa.
120. *Do.* records the death of a Jain teacher named Chandrakīrti and the building of the maṇṭapa (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 Balātkāragana in the *Jaina Siddhanta Bhāskara*.
121. *Do.* On stones built into Jain tombs.
126. In a field. Records in the reign of the Vijaynagar king Vira-Hariharāya (II) in Ś. 1312. A gift of land to the Gurugala basti at Bidire.
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, Śōbhakrit, the setting up of

the image of Bhujabalin (i.e., Gommateśvara) by Timmarāja of the family of Chāmuṇḍa, at the instance of the family teacher Chārukīrti of Belgoḷa.

133. Records that a merchant set up the *mānastambha*, a big monolithic column in front of the *basti*. From the fact that almost all of them are known as *settārabastis* it is inferred that the Jain merchants constructed them.

134. Tirthaṅkarabasti—Śāntiśvarabasti. Records in Ś. 1544, the gift of land.

135. Śanteśvara basti. Records in Ś. 1459, the construction of the 24 Tirthaṅkaras in the basti.

A record dated in Ś. 1411; mentions a chief of Puñjalyarājya.

p. 868. Karkala (Sanskrit & Kanarese).

207. Chaturmukhabasti. Records in Ś. 1508. The building of the *basti*.

XXVIII

Pp. 868-9. Kanara (South) Dist., Udipi *tāluk*.

208. Karkala: (Sanskrit). Records in Ś. 1353. Virodhikrit, the setting up of the image of Bāhubalin (Gummateśvara) by Vira-Pāṇḍya, son of Bhairava of the lunar race.

209-216. Chaturmukhabasti—Inscriptions in the sides of the colossal statue of Gommateśvara—Setting up of the image of Bāhubalin (Gommateśvara) by Vira-Pāṇḍya. Name of the image as Gommateśvara—Jinapati—Tirthaṅkarabasti Ś. 1397—Gift of money by Śrāvakas for the study of the Śāstras Ś. 1501—Gururāyabasti Ś. 1514—Hirēnēnūśvarabasti—Gurugalabasti Ś. 1379—Śāntināthabasti Ś. 1256.

XXIX

P. 876. Kanara (South) District, Uppinangādi *tāluk*.

300. Kadaba: A copper plate grant of the Rāshṭrakūṭa king Prabhātavarṣa (Govinda III) made at the request of a Gaṅga chief Chāgirāja to a Jain Sage Arkakīrti, disciple of Vijayakīrti.

XXX

P. 877. Kistna Dist., Bandar *tāluk*.

5A. Masulipatam Bandar : A record of Amma II (945-70) or Vijayāditya. It records a gift by the king to two Jain temples at Vijāyavātika (Bezwāda). For other references to Ammarāja's patronage of Jain religion see Kaḷachamburu and Malayapūndi grants in Ep. Ind. Vol. VII, pp. 177-92 and Ibid. Vol. IX. pp. 47-56.

XXXI

P. 896. Kistna District, Gudivāda *tāluk*.

Gudivāda : a place containing Buddhistic and Jain antiquities.

XXXII

P. 907. Kistna Dist., Tanuku *tāluk*.

349. Kaḷachumbārṇu : A copper plate grant of Amma II., called also Vijayāditya VI., recording the grant of the village Kaḷachumbārṇu in the Attilināṇḍu province to a Jain teacher named Arhanandin of the Valahāri-Gaṇa and Aḍḍakali Gachcha for repairing the dining hall of a Jain temple called Sarvalōkāśraya Jīnabhavana. The grant was made at the instance of chāmekāmbā of the Paṭṭavardhika lineage, a pupil of Arhanandin.

XXXIII

P. 953. Kurnool Dist. Nandikotkūr *tāluk*.

452. Śrīśailam : (Sanskrit). Record of Ś. 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 Yeraga Jīnālaya, founded by the Mahāpradhāna Brahadevaṇa.

325. (Kanarese and Sanskrit). On the base of a Jaina image. Records that King Śālvadeva got an image of Śānti Jina made according to rule and set it up.

XXXV

P. 993. Madura Dist., Madura *tāluk*.

13-20. Ānaimalai : Vaṭṭeluttu and Tamil. On a rock with sculptures overhanging a natural cave in the same village. Mentions Naraśingamaṅgalaṃ, Ajjāṇandi, Ten Kaṭavaḷinādu Porkōḍu, Tinai-kalattār, Venbaikuḍi-nādu [For Ajjāṇandin see N. A. 710 D.]

Pp. 995-96. Madura Dist., Madura *tāluk*.

39. Kīlakkuḍi ; 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 Guṇasenapperiyaḍigal, the pupil of Vartta-mānava 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 Guṇsenadeva who was in-charge of this *palli* (Kurandi-Tirikkāṭṭambalḷi Veṇḇunādu.)

41. *Do, do*, in the same place. A damaged record. Mentions Guṇasenadeva who presided over this *palli*.

42. Below the Jain image cut on the boulder outside the cavern. Abinandan Bhaṭāra caused this image to be cut. It also refers to Kuraṇḍi Tirukkāṭṭambalḷi.

Pp. 1003-4. Madura Dist., Madura *tāluk*.

96-98. Mulluppaṭṭi (hamlet of Vaḍapaḷaṅgy) : (Brahmi). On the pillow side of a stone-bed on the hill and on a boulder of the same hill. Unread. For the description of the Jain images and beds see Madr. Ep. Rep. 1910.

99. (Vaṭṭeluttu). On the same boulder below a Jain figure. Kanakavīr Periaḍigal, a disciple of Guṇasenadeva who was a disciple of Kuraṇḍi-Atta-upavāsi-Bhaṭṭara of Veṇḇu-nādu, caused this images to be cut in the name of the inhabitants of Kuyīrkudi (Modern Kīlak-kuḍi).

100. (*do.*) In the same place. Records that Māganandi, a disciple of Kuraṇḍi Ashta-upavāsi, caused this image to be cut in the name of the inhabitants of the district.

Pechchi-pallam: The findings in this place are akin to those at Koṅgar-Puliyangulam, Kīlakkūḍi 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 Guṇamatiyār, 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 Śrīpālan, nephew of Anattavaṇ. Māśeṇaṇ, a disciple of Guṇasenadeva who was in charge of this palli.

103. *Do. Do.* by Kaṇḍan Porpaṭṭan of Śirukaḍaippuram, a pupil of Guṇasenadeva.

104. *Do. Do.* on behalf of Velān Śadaiyan 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 Araiyaṅgāvidi, pupil of Guṇasenadeva, who was in charge of this palli.

XXXVI

P. 1006-7. Madura Dist., Mēlūr tāluk.

120-129. Aḷagarkōvil: (Brāhmi). On the roof of the cavern called Pañchapāṇḍavar-paḍukkai. The inscriptions are neither Pāli nor Dravidian and are difficult of interpretation. The numerous Jain figures and beds and the Brāhmi records in the caverns once occupied by the Buddhists, were in a subsequent period appropriated by the Jain ascetics.

130. Karuṅgālakkūḍi: (Brāhmi). Not read.

131. (Vaṭṭeluttu). Below the pedestal of a Jain image. Records that this image was caused to be made by the glorious Ajjanandi.

134. Kīlavaḷavu: (Vaṭṭeluttu). On a boulder of the Pañchapāṇḍavamalai near Melūr. Records that a certain Śaṅgaran Śirivallavam 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

P. 1019-20. Madura Dist. Palni *tāluk*.

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 Pandya king Varaguṇa that Śāntiṇiraguravar, pupil of Kuṇavīrakkuravaḍigal, renewed the images of Pārśvapaḍārār at Tiruvāyirai and the Yakshis.

XXXVIII

P. 1036. Madura Dist., Periyakulam *tāluk*.

368. Uttamāpālaiyam : (Vaṭṭeluttu). Above the first three images first row, on the Karuppaṇṇasāmi rock. A damaged record of the Pāṇḍya king Śaḍaiyamāran, dated 20th year.

369-377. *Do.* Below the same images. Mention Venbaikuḍi-nādu (No. 723), Arattanēmipperiyār, pupil of Attopavāsigaḷ (No. 725), Senguḍi-nādu (No. 728 & 731) and Ajjanandi (No. 729).

XXXIX

P. 1038. Madura Dist., Tirumangalam *tāluk*.

389. Koṅgar-Puliyanguḷam : (Vaṭṭeluttu). Below a Jaina image on the hill. Contains the syllables Śrī-Ajjanandi.

993. Madura Dist., Tirumangalam *tāluk*.

Kuppālnattam : (Vaṭṭeluttu). On rock near the Jaina images on the hill. Damaged record, referring to the cutting of the images.

XL

P. 1161. Rāmnād Dist., Aruppukkōttai *tāluk*.

17. Kōvilaṅguḷam : (Tamil). On the west and south bases of the Ambalappasvāmi temple. A record in the fortyeighth year of the Chōla king Tribhuvanachakravartin Kulōttuṅga-Chōḷadeva (I?). A golden *vimāna* with a maṇṭapa to Mukkuḍaiyār was constructed by 25 Jains at Kumbanur in Seṅgāṭṭirukkai a subdivision of Veṇbu-vala-nāḍu. 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 Paruttikkuḍināḍu.

30. (Tamil, Vaṭṭeluttu). On the north base of the Kalānāthasvāmin temple. Records gift of 50 sheep by Śattaṅgāri for a lamp to the temple of Tirukkāttamballideva at Kuṇṇḍi in Veṇbunāḍu. Kuṇṇḍi 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. Hanumantagūḍi : (Tamil). On stones lying in front of the Maḷavanātha (Jaina) temple. A fragment of record in Ś. 1455, expired, of the Vijayanagara king whose name is lost. One of them mentions Jinendramaṅgalam *alias* Kuruvāḍimidi... in Muttōoru-kurṭam and Aṇjukōṭṭai in the same Kurṭam.

XLII

Pp. 1211-12. Salem Dist. Dharmapuri *tāluk*

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 Adhaman-

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 Nolambas.

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 Mahēndrādhirāja-Nolamba in Ś. 815, Paridhāvin. Records a grant to a Jain basadi by a certain Nidhiyaṇṇa and Chaṇḍiyaṇṇa. The former received from the king the village of Mūlapalli which he made over to Kanakasēna Siddhānta Bhaṭāra, pupil of Vinayasēna Siddhānta Bhaṭṭāra 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 basadi.

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, Viḷambin, apparently making grant to a Jain temple. [It was the Mahendra who conquered Mahābali Bāṇa Rāya about A.D. 890 and gave his name Mahēndramaṅgalam to Adhamankōṭṭai.]

XLIII

Pp. 1254-55. Tanjore Dist. Kumbakōnam tāluk.

142. Tirunāgēsvaram (Aṇakkuḍi): 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 Kumāramārttaṇḍapuram (hamlet of Tirunāgēsvararam) for the renovation of the Gōpura and the tiruchchurrailai called Kumaramarttandam in the Milādudaiyar palli (temple) of that village, which is stated to have been situated in Tinkarai-Tiraimūr-nāḍu. [The Chōla king was evidently Āḍitya I. The name Milādudaiyār 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 Milādudaiyār is another name for saint Meypporunāyanār and if we suppose that the palli was a school or maṭha built in his honour, the present epigraph can be said to give a clue to his date, i.e., that he was prior to Āḍitya I,

He was connected with the Chēdi chief of Kīliyūr (S. Arcot Dist). see also S. 1. 1. Vol. II., P. 166, for a reference to the saint.]

P. 1263. Tanjore Dist. Kumbakonam *tāluk*.

Tiruvalanjūli. 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 Kāvēri was prevented from submerging into the nether world by the self-sacrifice of Varaganda muni.

XLIV

P. 1361. Tanjore Dist., Pāpanāsam *tāluk*.

1003. Marutturakkūdi: (Tamil). Airāvātēśvar temple. A record in the sixteenth year of the Chōla king Tribhuvanachakravartin Śrī-Kulōttunga-Chōladēva (III). Records gift of land. Mentions Śivapādasēkharanallūr, which was a mēl-vēṭṭappēru and refers to two Jain temples (*paḷli*) at Jananāthapuram called Chēdikulamāṇikkaperumballī and Gaṅgarulasundarapperumballī.

XLV

P. 1399. Tanjore Dist. Tanjore *tāluk*.

Sendalai (or Mannārsamudram): The ancient name of this place was Chandralēkhai-chaturvēdimangalam. It was in the district of Ārkattu-Kūrṭam.

1293. (Tamil). On a stone built into the wall of the outer gōpura of the Sundarēśvara temple, left of entrance. A fragmentary record twelfth year of the Chōla king Parakēsarivarman. Mentions Kanakasēnabhattāra, probably a Jain. See Md. 42.

XLVI

Vol. 2. P. 1431. Tanjore District, Tirutturaippundi *tāluk*.

Tirutturaippūṇḍi: (Tamil). Marundiśvara temple. Registers grant of land and a tank by the residents of the *devadāna* village of sāttamaṅgalam and those living in the Paḷlichchandam (i.e., property of Jain temple) portion of the same village.

XLVII

P. 1515. Trichinopoly Dist., Kulittalai *tāluk*.

Paḷaiyaśaṅgaḍam : 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 Aḷuruṭṭimalai. A Tamil record of Tribhuvana-chakravartin Sundara Pāṇḍya, mentioning one Dharmadeva Āchārya, the pupil of Kanakachandra Paṇḍita (who was evidently a Jain teacher).

XLIX

P. 1663. Vizagapatam District. Bimlipatam *tāluk*.

2. Bhogapuram : (Telugu and Sanskrit). On a slab in the village. Records in Ś. 1109, 11th year of the eastern Gaṅga king Anantavarma-dēva that the merchant Kaṇṇamanāyaka constructed the Jain temple called Rājarāja Jinālaya at Bhōgapura and gave two puttis of land to that temple with the consent of the Dēśi-Raṭṭaḍlu (i.e., the villagers who belonged to the mercantile class)

L

P. 1672. Vizagapatam Dist., Srungavarapukōta *tāluk*.

4. Lakkavarapukōta : (Hindi, Nāgari). On the pedestal of a mutilated Jain image preserved in the Virabhadra temple. Dated Sam. 1548. Refers to the image of Bhattāraka Jinachandra of Mūla-Saṅgha.

LI

P. 1696. Travancore State.

2. Chītarāl : In the Tiruchchāṇattumalai (i.e., the mountain of the Chāraṇas, Śramaṇas 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 Guṇandāṅgi Kurattigal, the disciple of Ariṭṭanēmi Bhaṭāra of Pērayakkuḍi, gave some golden ornaments to the Goddess.

P. 1705. Travancore State.

102. Nāgercōil (Ancient Kōṭṭāru): Tamil. On a pillar. Records in K. A. 692 gift of land at the request of two Jain priests Guru Vīra Paṇḍita and Kamalavāhana Paṇḍita.

188

SASTRI, KRISHNA. *South Indian Inscriptions. Vol. iii, Part 3.* Madras, 1920. (Arch. Sur. of India, N. I. Ser. Vol. xxix).

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 Milāḍu-ḍaiyārpalli, a Jain temple.

P. 224. No. 92. On a boulder in front of a natural cave at Vedal. Provision for feeding the female Jain ascetic Kanakavīrakurattiyār, a disciple of Guṇakīrti-Bhaṭāra.

P. 229. No. 97. On a rock to the left of the painted cave at Tirumalai near Polur. Gift of gold for feeding a devotee in the Jain temple on the hill at Vaigāvūr in Paṅgala-nāḍu.

189

BARNETT, L. D. *Hulgur Inscription of the reigns of Jayasimha II (Śaka 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 Mahāsāmantha Mārasiṅgadēva, an ornament of the Jinās' 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 Lakṣmeshwar*. (EI. xvi, 1921-22, pp. 52-66)

A.—Mulgund Inscription of the Reign of Someśvara I, Śaka 975 (A.D. 1053).

B.—Lakṣmeśvar 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

AIYAR, K. V. SUBRAHMANYA. *Mitranandapuram Copper-plates*. (TAS, iii, 1921-23, p. 1-21).

P. 3. Aiyai, a female ascetic of the Jain or Buddha creed. Guṇa-vīrakkurav-Adigal, a Jain teacher.

192

JAIN, CHHOTELALL. *Jain Pratimā Yantra Lékha Śangraha*. Calcutta 1923.

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 Svetāmbaras; the Sarāks or the ancient Shrawakas.

193

NARASIMHACHAR, R. *Inscriptions at Sravana Belgola* (Revised edition—Mysore Arch. Ser., Ep. Caranatica, Vol. ii). Bangalore, 1923.

GENERAL:

Bastis and other objects on the Chikka-betta, also known as

Chandragiri, Śāntinātha. Names of *Bastis*: Supārśvanātha, Pārśvanātha, Kattale, Chandragupta, Chandraprabha, Chāmuṇḍarāya, Śāsana, Majjigaṇṇa, Eraḍukaṭṭe, Savatigandhavāraṇa, Terina, Śāntiśvara.

Names of objects and hills: Kūge Brahmaḍēva pillar, Mahānavami-maṇṭapa, Bharatēśvara, Iruve Brahmaḍēva temple, Kanchina-dōṇe, Lakkī dōṇe, Bhadrabāhu cave, Chāmuṇḍarāya's Rock.

**OBJECTS OF INTEREST ON THE DODDA-BEṬṬA
ALSO KNOWN AS VINDHYAGIRI OR INDRAGIRI :**

Image of Gommaṭēśvara, Siddhara-basti, Akhaṇḍa-bāgilu, Tyāgada Brahmaḍēva pillar, Chemaṇṇa-basti, Odegal basti, Chauvisatīrthakara-basti, Brahmaḍēva temple.

TEMPLES AND OTHER OBJECTS

OF INTEREST AT THE VILLAGE ITSELF :

Bhaṇḍāri-basti, Akkana-basti, Siddhānta basti, Dānaśāle-basti, Kālaṃma temple, Nagara-Jinālaya, Mangāyi-basti, Jaina maṭha or monastery, Kalyāṇi, Jakki-kaṭṭe, Chennaṇṇa's pond.

TEMPLES, ETC., IN THE NEIGHBOURING VILLAGES :

Jinanāthapura, Haḷe-Belgoḷa, Sāṇehalli.

INSCRIPTIONS :

The Bhadrabāhu tradition—Inscriptions assignable to specific dynasties of kings: Gangas, Rāṣṭrakūṭas, Chālukyas, Hoysaḷas, Vijaynagar, Mysore, Kadambas, Nolambas or Pallavas, Chōḷas, Changāḷvas, Niḍugaḷ, Nugehalli, 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.

STEN KONOW. *Some problems raised by the Kharavela inscription.* (Acta Orientalia, Ediderunt, Societates Orientales Batova Danica Noruegica 1923, Vol. I.).

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 (I)

Annual Report of the Government Epigraphist, Madras, 1903-1904.

P. 5. North Arcot district, Chandragiri—Once a Jain colony.

P. 10. The Hoysalas of Bellary—Records of Vīra-Rāmanātha at Kogali, dated in A.D. 1275-76 and 1276-77, register gifts to the Jain temple of Chenna-Pārśva at Kogali.

P. 17. Suicide of two Jain teachers named Ilaiya Paḍārar 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, Manmatha, records gift by the Jain teacher Indrakīrti.

(63). *Do.* at Malugode of Sadāśivarāya of Vijaynagar dated in Śaka 146 (1) Viśvāvasu, 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 Sadāsivadeva of the same dynasty, records *niśidikā* of Ilaiya-padarar.

(239). *Do*. in Vaṭṭeluttu at the same place of the same king not dated, records *niśidikā* of Chandranandi Āchārya.

195 (II)

Report, Do, 1904-05.

P. 4. Madura district, Ānaimalai hill.

Nine Jain sculptures cut in relief.

P. 15. STONE INSCRIPTIONS COPIED IN 1904.

(367). Inscription in Tamil at Ammāsattram of Sundara-Pāṇḍa-deva of the Pāṇḍya dynasty mentions Dharmadeva-āchārya.

(368). *Do*, at Sittappavāsai — — — records certain erections 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 Naraśimhamangalam, Ajjanandi, etc.

195 (III)

Progress Report of the Assistant Archaeological 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 Rāṣṭrakūṭa 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-Pridigaṅgarayar.

(66). *Do*, at the same place of Chola king [Para]kesarivarman, dated in the [4]th year. Records gift of gold for feeding one devotee (*adigaḷ*) daily in the *palli* on the Tirumalai at Vaigavur in Pangalanadu, a subdivision of Palagunra-kottam.

P. 36. (392). *Do*, on the south wall of the *mandapa* in front of the central shrine in the Airāvateśvara 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 Mālvanaṭha (Jain) temple at Hanumantagudi of a Vijayanagara king dated in Śaka 1455 expired. One of them mentions Jinendramaṅgalaṃ *alias* Kuruvadimidi 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 Śvara, mentions Bukkayave, the queen of Vira-Hariharaṛāya (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 Parakeśari-varman, registers an endowment for feeding two Jain devotees (*adigaḷ*) 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 Rājaraṇa I.

195 (IV)

Report, Do, 1908-09.

P. 7. Jain sculptures on the hillock at Kuppālnattam, recommended for conservation.

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-Arandamaṅgalaṃ also spelt Mādevirandamaṅgalaṃ.

(84). *Do*, on a second boulder in front of the same cave, of the Chola king Rājakeśarivarman dated in the 14th year, mentions Kanakavirakuratti, a disciple of Guṇakīrttibhaṭṭaraṛ; also refers to Vidal (*alias*) Mādevi-Arandamaṅgalaṃ in Singapura-nādu.

P. 37. (330). *Do*, in Vaṭṭeluttu, on the pedestal of one of the images on the hill at Kongar-Puliyangulam, records that the image was cut at the instance of Guṇāsenapperiyadigaḷ, the pupil of Varttamanava-Paṇḍitaṛ who was the pupil of Guṇāsenadeva presiding over Kṇrandi-Itirukkattamballi in Vanbu nadu.

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 Vaṭṭeluttu, 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 Tinnevelly 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 Pallāvaram—Another on the hill at Tirukkalukkunram—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 Śiruttoṇḍa 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 Paṇḍaraṅga

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)

Report, do, 1909-10.

P. 4. A slab with Jain figures near the Post Office at Kollegal-Sravaṇa-Belgoḷa, an important and ancient Jain centre in Southern India.

PROTECTED OR CONSERVED MONUMENTS:

Pp. 11-12. (a). Jain statues, rock inscriptions and *Pañchapāṇḍava* beds on the hill at Muttupatti near Vadapalangy (*Madura tāluq*).

(b). Jain statues and rock-inscriptions both inside and outside the Settippodavu cave on the western slope of the Ummanamalai hill, east of Kilakkudi village (*Madura tāluq*).

(c). The *Pañchapāṇḍava* beds, Jain statues and the Brahmi and Vatteluttu inscriptions in the *Pañchapāṇḍavamalai* near Kilavalavu (*Melur tāluq*).

STONE INSCRIPTIONS COPIED IN 1910:

Pp. 66-67. (54). Inscription in Vatteluttu below a Jain figure on the hill at Kongar-Puliyangulam, contains the syllables Śrī-Ajjanandi.

(61). *Do*, on a boulder on the same hill, below a Jain figure, records that Kanakavira-Periyadigal, disciple of Gunasadeva, 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 Aṣṭaupavāsi, 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] Arimaṇḍala-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 Āchchan Śrīpālan, nephew of Anattavan Māsenan, a disciple of Guṇasenadeva who was in charge of this *palli*.

(66). *Do*, at the same place, records that the image was caused to be cut by Kandan Porpattan of Sirukadaippuram, pupil of Guṇasenadeva 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 Milalai-kurram, 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 Guṇasenadeva 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 *tirthaṅkaras* 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 Settippodavu.

(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 Ummanamalai hill was either a Jain temple or hermitage (*palli*) presided over by the teacher Guṇasenapperadigal—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)

Report, do, 1910-11.

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 Śāntisena 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 Śaiva creeds at Dharmapuri, Salem district—Jain sculptures on the way to Rāmakkā tank and at Adhamankōṭṭai (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-tīrtha-bastī at Kelasur of king Udaiyar Sri Chola-Gangadeva, dated in the 14th year.

P. 45. (562). In Vatteluttu, 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 Lakkavarapukota, 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 Pañchapāṇḍavarkuttu 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)

Report, do, 1912-13.

P. 12. Jain temples, Janti Agraharam, Vizagapatam.

P. 67. STONE INSCRIPTIONS COPIED IN 1912 :

(620). Inscription in Kanarese. On a stone at Biliur of the Western Gaṅga king Satyavākya Kongunivarmma-Dharmamahārājādhirāja Parmananda, dated in Śaka 809 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 Rachamalla Parmanandi dated in Śaka 899. Śvara, refers to Rakkasa ruling Beddora-gare and to the gift of the villages Pergadur and Posavadage to Anantavirya, a pupil of Guṇasena-Paṇḍita-Bhāṭṭāraka who was the pupil of Birasenasiddhantadeva, a resident of Belgoḷa.

P. 68. (626). *Do*, on a stone at Añjanagiri dated in Śaka 1466. Krodhi, registers that Śāntikīrtideva, a contemporary of Abhinava-chārukīrtipanditadeva of Belugula built of stone the wooden *basadi* which had been constructed on the top of the Anjanagiri hill for the saints Śātīrtheśvara and Anantanātha.

(629). *Do*, on a stone west of the Pārśvanātha *basti* at Mullur, dated in Śaka 986, Krodhi; mentions the death of Guṇasena Paṇḍitadeva.

(630). *Do*, on a second stone at the same place, of the Kongalva king Rajendra-Kongalva, dated in Śaka 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 Rājādhirāja-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. 83. 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 Śīyamittiran (Simhamitra) and Viramallan, either Buddhist or Jain—Rocky resorts sought by mendicants of those communities for purposes of penitence.

Pp. 109-110. Assignment of land to a Jain *palli* (temple) in Kulattur, a hamlet of Pennaivayil.

P. 112. A portion of the village Sāttamangalam reported to have been a Pallichchandam, i.e., property of a Jain temple—Probable existence of a Jain settlement at or near Tirutturaippūṇḍi 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, Śu. di. 1, Monday; records that a *niṣīdi* 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 Tammanṇa of the *Āpanīya* (i.e., *Yāpanīya*)-*saṅgha*.

(111). *Do*, on the pedestal of a Jain image kept in the *tāluq* office at Rayadrug (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-Jineśvara. This merchant is stated to have been a pupil of Magha-nandivratin, the disciple of Amarakīrti-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 Śāntināthadeva of the temple of Yeraga Jinālaya founded by the Mahapradhana [Bra]hadevana.

(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 Rayadrug. Records the name of the Jain merchant Bhogaraja (see P. 12, Stone inscription No. 111).

A reference to a *niśidhi*-stone from Rayadrug bearing on it images of eight Jain teachers and lay disciples. (See P. 12, Stone inscription No. 109).

195 (X)

Report, do, 1914-15.

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 [Vi]ṣṇuvardhana-Vira-Ballā[la.] dated in Kārttika, *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 Añjaneya temple at Kattebennur (Hadagalli *tāluq*, Bellary dist.) dated, Nandana, Phalguna, *Su. di.* 5. Monday, records that a certain mason named Āloja 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 Rangamadhya-maṇḍapa 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-Setti, a lay pupil of Anantaviryadeva.

P. 58. STONE INSCRIPTIONS COPIED IN 1915.

(16). Inscription in Sanskrit on the right and left pillars of the eastern porch of the Mukha-maṇḍapa of the Mallikārjuna temple at Śrīśailam (Nandikotkur tāluq, Kurnool district) dated in Kali 4611 and Śaka 1433, 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 *Vīraśaiva*, one of his pious acts being beheading of the Jains.

P. 69. PHOTOGRAPHS :

(355). Jain images on a boulder near the shrine called Šamanar-koyil, 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 Pugalvipparagandan Vira-solan to the Jain temple at Tiruppanmalai (Panchapāṇḍavamalai), North Arcot district, recorded in the Panchapāṇḍavamalai inscription.

P. 99. The Jain temple of Ambalappasvāmi at Kovilangulam.

Pp. 100-101. Kuraṇḍi 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 Mēttupatti, 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 (*vrata*) 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 Tinnevelly district.

P. 8. PLACE REPORTED TO CONTAIN INSCRIPTION :

No. 17. Inscription on a Jain image, Rāmatūrtham, 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 Śaka...Śravaṇa, Su. 3. Seems to record a gift by Akkasala Kamoju, 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. [Rāṣṭrakūta] Nityavarṣa [Indra III?] dated in Śaka 854, Pārthiva (wrong) mentions Chandiyabbe queen of Kannara, who was ruling the Sindavādi-one-thousand country. She appears to have constructed 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 *tāluq*, 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 Kailāsappagutta (hill) at Kona-kondla (Gooty *tāluq*, Anantapur district) of the Western Chalukya king Tribhuvanammalladeva (Vikramāditya VI) ruling from Pottalakeri, dated in Chalukya Vikrama year 6, Durmati, Pusya, *bahula* [6] Thursday, Uttarāyaṇa-Saṅkrānti; records that Nāvikabbe built a Jain temple called Chatta-Jinālaya at Kondakundeyatīrtha and [her husband] the Mahāmandaleśvara Joyimayyarasa 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 Chālukya king Tribhuvana-malladeva (Vikramāditya VI) dated in Chālukya Vikrama year 12, Vibhava, Uttarāyaṇa-Saṅkrānti. mentions first the *Mahāmandaleśvara* Ballaya-Chola Mahārāja who

was ruling the Sindavādi-one-thousand province and whose *praśasti* begins with the words *Charana saroruhā* etc., then it mentions the *Mahāmaṇḍaleśvara* Chikarasa of the Mahābali race whose *praśasti* begins with the words *Jagattrayābhivandita* etc., and next the *Mahā-sāmanta*-Chandarsa, Barmmarasa and Revarasa of Kondakunde, whose *praśasti* begins with the words *ari-durdhara*, etc., seems to record the grant of a land.

P. 59. (603). *Do*, in Vaṭṭeluttu, on a boulder in the Irattai-pottai rock at Eruvadi, Tinnevelly 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 [Parakeśarivarman.] 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-Pallavaraiyan who was a native of Nelveli in Nelveli-nādu, a subdivision of Tenkarai Panaiyur-nādu in Sola-maṇḍalam.

(277). *Do*, on the west face of the same boulder of the Chola king Rājakeśarivarman, dated in the 22nd year ; registers a gift to Gangasurapperumpalli 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 Parakeśarivarman dated in the 12th year registers a gift of paddy to Kanakavira-śiṭṭaḍigal mentions Sembiyan Sembottilādanor, son of Videlvidugu Sembottilādanār *alias* Ganaperumān.

P. 94. PHOTOGRAPHS :

(411). Jain image in a temple outside the village, Kammarchodu.

Pp. 112-113. Cavern at Eruvādi 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. 603)—Reference to Ajjanandi in the Tamil work *Jivakachintāmaṇi*—Reference to a Jain hermitage at Vedāl headed by a lady teacher.

Pp. 133-134. Jainism in the Bellary district—An image of the Jain *tirthaṅkara* Vardhamāna at Kammarachodu—Koṇḍakuṇḍānvaya and the village Kondakundi.

195 (XI)

Report, do, 1916-17.

P. 7. (30). Inscriptions on a Jain image, Rāmatīrtham, Vizagapatam.

P. 9. COPPER-PLATES EXAMINED :

No. 9. Of Eastern Chālukya Viṣṇuvardhana III, [Śaka]684, Mārgasira, *ba. dvādaśi*, in Sanskrit (in Telugu) registers grant of the village Musinikuṇḍa in Tonka-N[ā]tav[ā]di-Viṣaya to the Jain teacher Kālībhadrāchārya. It is returned to the Govt. Museum, Madras. Ayyana or Ayyana Mahādevi, queen of Kubja-Viṣṇuvardhana was the *ājñaptṛi* 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 *maṇḍapa* at the entrance into village of Kottasivaram in Kanarese registers that Alpadevi, the queen of king Irungola and a lay disciple of the Kānurgāṇa of Koṇḍakondānvaya, 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 Puṣpanandi-Maladhārīdeva of Kānurgāṇa and the Koṇḍakuṇḍānvaya.

No. 28. On a pillar set up at the southern entrance into the village Patasivaram, of Western Chālukya king Tribhuvanamalla Vīra-Someśvaradeva, 'the destroyer of the Kālāchurya race', dated in Śaka 1107, Viśvāvaṇsa, in Kanarese, mentions the Jain teacher Viranandi-Siddhāntachakravartideva and his son Padmaprabha-Maladhārīdeva.

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, Śaka 1200, Isvara, Āshada, *su-dī*, Panchami, Monday, in Kanarese, registers that Mallisetti gave at

Tammadihalli 2,000 trees to Prasanna-Pārśvadeva of the *basadi* of Tailangere known as Brahma-Jinālaya. The priest of this temple was Challapille, a Jina-Brāhmaṇa.

No. 41. On another stone in the same place. Sārvari, 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 Bārendu-Maladhārideva.

No. 43. On a stone lying in the tank to the south of the same temple. Kanarese. This is the tomb (*niśidhi*) of Bommisettiya Bāchayya, a lay disciple of Prabhāchandra-Bhattāraka.

No. 44. On a second stone in the same place. Kanarese. This is the tomb (*niśidhi*) of Bhāvasenatraividya-chakravartin.

No. 45. On the third stone in Kanarese. This is the *niśidhi* of Virupaya and Māraya.

No. 46. On the fourth stone. Kanarese. This is the *niśidhi* of Potoja and Sayabi-Māraya, father and son.

No. 47. On the fifth stone. Kanarese. This is the *niśidhi* of Komma[ā]setti, a lay disciple of Prabhāchandra-deva.

No. 48. On a stone lying on a platform in the courtyard of the Āñjaneyasvami temple at Tammadahalli. Kanarese. This is the *niśidhi* of Chandra[n]ka-Bhattāraka, [pupil] of Chārūkīrti-Bhattāraka of the *Mūla-saṅgha* and the *Deśiya-gaṇa*.

P. 111. Doubtful indication of the successful crusade of Jatāvarman Vira-Pandya against the Jains.

Pp. 113-114. Irungoladeva or Irungonadeva-Chola-Mahārāja and inscription Nos. 20 (p. 72) and 40 (p. 74).

P. 114. Jain temples and Jain tomb-stones in the Madaksira *tāluq*: Pāta Śivara, Kotta-śivara and Amarapura, strong settlements of the Jains with Jain *bastis* in them—Kotta-śivara, originally a Jain *basti* built by Dāvanandi and repaired by Ālpadevi—A *basti* built by a lay disciple of Bārendu Maladhārideva—Tomb-stones of Jain teachers (Nos. 41, 43-48, p. 74).

P. 116. Eastern Chālukya king Viṣṇuvardhana III and record No. 9, p. 9.

195 (XIII)

Report, do, 1917-18.

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 *nīśidhi* of Kriṣ[ṇi]-setti, son of Betti-setti, a lay disciple of Devachandra Deva of the *Mūla-saṅgha* and the *Desiya-gaṇa*.

P. 79. No. 766. On a boulder in a field below the tank bund at Kotipī. Kanarese. Seems to contain the name Chārurasibhandīrār for Chārurāsi Pandita, the title of a particular order of Jain monks.

P. 80. No. 779. On a slab built into the waste weir of the tank at Chilumutturu. Vijayanagara. of Mahamandaleśvara Vira-Bukkarāya. Śaka 1289. Kanarese. Records construction of a stone bench by Iru-gappa Odeya.

P. 85. No. 831. On the wall of the Durgapañcha cave at Rāmātīrtham (Vizagapatam district). Eastern Chālukya. Sarvalokāśraya Viṣṇuvardhana-Mahārāja. Kanarese (Prose and verse). States that the saint Trikālayogi Siddhantadeva, the presiding teacher of the *Deśigaṇa* and the spiritual teacher of king Vimalāditya paid respect to Rāmakoṇḍa (i.e., Rāmātīrtha hill), with great devotion. The king is given the title Rāja-Mārtaṇḍa and Mummadi-Bhīma.

No. 132. On the pedestal of a broken Jain image on the Gurubhaktakonda hill at Rāmātīrtham, 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 Rāmātīrtham in the Vizagapatam district (see record No. 831, p. 85)—His Jain guru Trikālayogi-Siddhāntadeva, called also Trikālayogi-Munindra, a teacher of the *Deśigaṇa* school of Jainism—Jainism patronised by the earliest members of the Eastern Chālukya family—Rāmātīrtham, a Jain centre.

P. 162. An inscription of the reign of Bukka I, dated in Śaka 1289, recording construction of a *Kallumañchige* (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).

195 (XIV)

Report, do, 1918-19.

P. 16. STONE INSCRIPTIONS COPIED IN 1918 :

No. 201. On a slab set up near the Āñjaneyasvami temple at Nandi-Bevuru. Western Chālukya. Trailokyama[lladeva.] Śaka 976. Kanarese—Grant for the worship of Jina to a certain Aṣṭopavāsi Bhala of *Desiga-Gaṇa*.

P. 22. No. 256. On a slab set up on the site of a ruined *matha* at Mannera-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, Sittannavāsai,

No. 575. Another in relief of a Jain image in the same temple, Sittannavāsāl.

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, Karuṅgālak-kudi.

No. 595. General view of the cavern containing the Brahmi inscription and beds, Karuṅgālak-kudi.

No. 596. Another view of the same showing the Jain image on the opposite hill, Karuṅgālak-kudi.

No. 597. Another cavern on the top of the above, Karuṅgālak-kudi.

P. 100. The Māvinthipalli grant of the time of the eastern Chalukya king Viṣṇuvardhana III (surname, Viśamasiddhi, 709-746 A.D.) recording grant made to the Jain temple at Bezvada.

Pp. 102-107. Periyapurāṇam sculptures in the temple at Darasuram near Kumbhakonam.

NORTH WALL NO. 13.

Pāṇḍimādevi (known by the name of Maṅgaiyarkkarasiyār), wife of the Pāṇḍya 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.

Naminandi-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.

195 (XVI)

Report, do, 1920-21.

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 Śāraṅganātha (Śāraṅganātha?) and Matsyendranātha set up in the niches of the temple—This temple probably a Jain one in the beginning.

A panel of Jain teachers found at Kārkala—The teachers represented are : (1) Kumudachandra Bhatāraka, (2) Hemachandra Bhatāraka, (3) Śrī Chāru[kīrti]panditadeva, (4) Śrutamuni, (5) Dharmabhūšana Bhatāraka, (6) Pūjyapādasvami, (7) Vimalasūri Bhatāraka, (8) Śrīkīrti Bhatāraka, (9) Siddhāntideva, (10) Chārukīrtideva, (11) Mahākīrti Rāvula, and (12) Narendrakīrtideva.

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 Harihara, date (lost); Sanskrit (verse), gives in succession a list of Jain teachers of the Koṇḍakunḍa line and refers to the building of a Chaityālaya (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 Mallēśvara temple at Konakonḍla. Western Chālukya, Tribhuvana Malladeva Śaka 9[94.], Kanarese; registers grant of certain villages to the temple of Mallikārjunadeva at Koṇḍakunḍe.

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 *maṭha* and built the *prākāra* of the temple.

No. 457. On a slab set up before the Ādi-Channakesavasvami temple at Konakonḍla, Durmatī, Chaitra, Śu, [5.], Telugu; registers terms of cultivation in respect of lands at Konakonḍla.

No. 458. On the same slab. Western Chālukya, Tribhuvana-malladeva, 'ruling at Kalyāna', Kanarese verse & prose; praises the Jain teacher Padmanandī Bhatāraka and the Kondakunda line.

P. 78. PHOTOGRAPHS :

No. 665. Stone image of Śāraṅganātha in the Śiva 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 Dīpastambha of the same temple, South Canara.

No. 672. Sculpture in relief of a group of Jain teachers in the Dharmādhikāri *basti*, at Hiriyangadi, Karkala, South Canara.

No. 673. Inscribed slab in the *basti*, South Canara.

No. 674. Bronze image of Ādinātha 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 (Lokesvara) 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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MACMURDO, J. *An Account of the Province of Cutch, and of the Countries lying between Guzerat and the Indus.* (TLSB, ii, 1820, p. 205-241).

Pp. 240-241. Description of Pārśvanātha worshipped in the Par-kur Desert in the hands of Soda Rajput.

196 A

ERSKINE, W. *Observations on the Remarks of the Buddhists in India.* (TLSB, iii, 1823, p. 494-537).

General—Comparative antiquity of the Buddhists, Jains, and Brāhmaṇas—Tests by which the excavations of the Buddhists, Jains and Brāhmaṇas may be distinguished.

196 B

WALLACE, R. G. *Memoirs of India.* London, 1824.
Pp. 145-148. Jainism described.

P. 393. Notion of time, or chronology of the Jains.

196 C

FORBES, JAMES. *Oriental Memoirs. Vol. I.* London, 1834.

P. 197. Gigantic image of Gommatesvara at Kurkul (Karkal); Gommatesvara at Sravana-Belgoḷa.

Pp. 529-31. Cruelty on the Jains—Three classes of Yatis.

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Sculpture in a subterraneous 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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POSTANS, MRS. *Cutch*. London, 1839.

Pp. 117-119. Sect of the Jains—Singularity of costume—Religious tenets—Jain temples.

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BURNES, ALEXANDAR. *Account of the Remains of the celebrated Temple at Pattan Somnath, sacked by Mahmud of Ghizni, A.D. 1024*. (JRAS, Vol. v. 1839, pp. 104-107.)

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, 1839, p. 145-151, 171-180).

Pp. 147, 177. Sacred Mounts of the Jains at Abu and Satruñjaya.

P. 171. Ancient cities of the Jains.

P. 174. Library of the Jains at Anhilwara.

201

MASSIE, J. W. *Continental India. Vol. 1.* London, 1840.

Pp. 429-477. Mythology of India displayed: the systems of the Brāhmaṇa, the Jain, and the Buddhist.

202

HOOKE, JOSEPH DALTON. *Himalayan Journals. Vol. I.* London, 1855.

Pp. 15-21. Parasnāth mountain—Its sanctity—The eastern metropolis of Jain worship—Origin of Jain sect—The Jains a transition between Buddhists and Hindus—Ascent of Parasnāth—Vegetation of Parasnāth.

203

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.

Vol. 2, P. 148. Jain temples on Mt. Abu.

204

NELSON, J. H. *The Madura Country.* Madras, 1868.

Pt. 2, p. 16. Survival of Jain worship in two small temples in the district.

Pt. 3, p. 50. The professors of the faith of the Kṣamāṇa or Śramāṇa 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 Śatrunjaya, the celebrated Jain place of pilgrimage near Palitana in Kathiawad.* Bombay, 1869.

206

WILKS, MARK. *Historical Sketches of the South of India in an attempt to trace the History of Mysore, Second Edition. Vol. I.* Madras, 1869.

P. 26. n. Conversion of Viṣṇuvardhana, of the Ballal or Hoy-sala dynasty, from Jainism to Vaiṣṇavism in 1133 under the influence of Rāmānuja, an apostle of the Viṣṇuite sect.

Demolition of 101 Jain temples at Calaswadi by Timmana a Vaiṣṇava in 1454.

207

WILLIAMS, MONIER. M. *Modern India and the Indians. Third Edition.* London, 1879.

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

WILSON, J. *Final Report on the Revision of Settlement of the Sirsa District in the Punjab.* [Lahore,] 1879-83.

P. 101. Jaini or Sarāogi sect—Worship of Pārśvanātha—Tenderness for animal life—Intermarriage of Bīṣṇis and Sarāogis.

P. 139. Ascetics and low castes among the Jains.

209 A

JACOBI, HERMANN. *On Mahāvīra and his predecessors.* (IA, Vol. ix, 1880. pp. 158-163.)

Mahāvīra, the supposed founder of the Jaina sect—His relation with Gosāla Mokkhaliputta—The history of the Nigaṇthas in general.

209 B

DUNCKER, MAX. *The History of Antiquity* (From the German by Evelyn Abbott) Vol. 4. London, 1880.

Book VI. Chapter III. The Kingdom of Magadha and the settlement in the South.

Chapter VI: Chandragupta and Magadha.

210

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 Vaiṣṇavas 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 Mahāvīra are the most important.

211

MITRA, RAJENDRALAL. *Indo-Aryans*. 2 Vols. Calcutta and London, 1881.

Vol. I. Pp. 16, 36, 63. Jain temples.

Vol. 2. Pp. 355, 369. Jain temples.

Vol. 2. Pp. 357, 417, 418. Jainism of Aśoka.

212

GROWSE, F. S. *Mathura : A District Memoir*. 3rd. Ed. Allahabad, 1883.

Pp. 12-13. Most of the Sarāogis 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 Svāmi 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 Ajitnātha, 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.

213

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 Lakṣmeśvara in the reign of Someśvara I of the Western Chālukyas.

P. 39. The Kadambas of Palāśikā or Hālī in Belgaum, were Jains & of the *Mānavya-gotra*, "Sons of Hārītī".

P. 49. A Jain named Nāganandi was minister to the Koṅgu or Gaṅga kings Kālavallabha Rāya, Govinda Rāya, and his successor Kamaradeva.

P. 50. A forged inscription dated A.D. 178 mentions that Koṅgu King Tiru Vikramadeva was converted from the Jain to the Śaiva faith by Śaṅkarāchārya.

P. 72. At the time when Yuan Chwang visited Kāñchi in A.D. 640 there were numerous Jains.

P. 73. In A.D. 788 the Buddhists were finally expelled from the neighbourhood of Kāñchi to Ceylon by Prince Hemaśitala who became a Jain.

P. 94. The Raṭṭa *Mahāmaṇḍaleśvaras*, at first feudatories of the Rāṣtrakūṭas, were Jains.

P. 95. The Śāntara 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 "Atiśayadhavala" and Nṛpatuṅga I, he defeated the Chālukyas, and built the city of Mānyakheta. He came to the throne in A.D. 814-15 or 815-16, and enjoyed a long reign.

214

BROWN, ROBERT. *The people of the World*. Vol. 4. London, 1885.

Pp. 82-83. Jainism—A secession from Buddhism—Home of this faith—Mysterious character—Number of Believers—Tenets—Temples.

215

BASU, RAM CHANDRA. *Jainism and its founder*. Calcutta, 1886.

A discussion of the life and historicity of Ādināth and also of Mahāvira and his immediate predecessors.

216

HUNTER, WILLIAM WILSON. *The Indian Empire : Its Peoples, History and Products. New and Revised Edition.* London, 1892.

Pp. 205-208. The Jains—Jain doctrines—Jain temple cities—Relation of Jainism to Buddhism—Jains earlier than Buddhists—Antiquity of the Jains—Jacobi's investigation of the question—Jainism older than Buddhism—Date of Jain Scriptures—Jains an independent sect—Modern Jainism, etc.

217

BETTANY, G. T. *The World's Inhabitants ; or, Mankind, Animals, and Plants. Third Edition.* London, etc., 1892.

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.

218

OPPERT, GUSTAV. *On the Original Inhabitants of Bhāratvarṣa 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 Ānanda Chola to crush the

supremacy of Jainism—Ascendancy of Śaivism, the result. Jainism by no means extinct among Kurumbās.

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 Ādīśrīthāṅkara 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

RATZEL, FRIEDRICH. *The History of Mankind*. (Tr. from the Second German Edition by A. J. Butler). Vol. 3. London, 1898.

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

DEY, NUNDO LAL. *The Geographical Dictionary of Ancient and Mediæval India*. Calcutta, 1899.

PART 1.

ANCIENT NAMES & MODERN NAMES OR SITUATION :

Ayodhyā. Oudh. Birthplace of Ādinātha, a Jain *tīrthāṅkara*.

Ālavi. Airwa. Ālabhi of the Jains, from which Mahāvīra made his missionary peregrinations.

Chandragiri. Near Belgola, sacred to the Jains.

Chandrikāpuri. Srāvasti, birthplace of Tirthankara Chandra-prabha.

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 Rīṣavanātha 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 Guzerat, 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 Abu : Jain temples at Dilwara—Their age—Abu one of the four principal places of pilgrimage of the Jains.

223

KARIM, ABDUL. *The Students' History of India.* Calcutta, 1899.

P. 28. Jainism—Its history and chronology.

224

RECLUS, ELISEE. *The Universal Geography.* Ed. by A. H. Keane. 4 Vols, London, [1900]

Vol. 3. P. 167. At Kathiāwad 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 venomous snake to the smallest animalcule, 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.

Pp. 65-66. Architectural style of the Jains copied by the Sultans of Ahmedabad.

Mahāvīra, with his eleven chief disciples, may be regarded as the first open seceders from Brāhmanism—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

RHYS DAVIDS, T. W. *Buddhist India. Second Impression*. London, 1903.

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 Kaniṣka's, are Buddhists, and the majority of the remainder are Jain.

227

HELMOLT, H. F. *The World's History*. Vol. 2. London, 1904.

Pp. 402-404. Jainism and its tenets.

Pp. 405-406. The kingdom of Magadha; Chandragupta and Áśoka.

228

WATTERS THOMAS. *On Yuan Chwang's Travels in India*, 629-645 A.D. (Edited by T. W. Rhys Davids and S. W. Bushell), 2 Vols. London, 1904-05.

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. Hemchandra'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. *Buddhadeva*. Calcutta, 1311 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

DUTT, R. C. *Early Hindu Civilisation, B.C. 2000 to 320*. Calcutta, 1906.

Pp. 381-390. History of Jainism.

233

DUTT, R. C. *Later Hindu Civilisation, B.C. 320 to A.D. 800*. Calcutta, 1906.

Pp. 226-227, 232. Jain Architecture, its special characteristics..

234

CROOKE WILLIAM. *Things Indian*. London, 1906.

270. Colossal images are common both to Buddhists and Jains. The largest Jain figure at Gwalior is 57 ft. high, while that at Sravaṇa-Belgoḷa 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

WHISH, C. W. *India*. London, 1907.

P. 15. Rise of Buddhism and Jainism may be dated in about 500-450 B.C.

237

LEHMANN, EDV. *Buddha*. Kobenhavn, 1907.

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.

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 Rāmték, he first worshipped Śāntinātha.

240

VENKAYYA, V. *Ancient History of the Nellore District*. (IA, xxxvii, 1908, Pp. 199-201).

P. 201 n. Jain buildings at Pāṭalipuram replaced by a Śaiva temple.

241

JAINI, MANIK CHAND. *Life of Mahavira*. Allahabad, 1908.

Preface—Introduction—Introductory remarks, and the historicity of Mahāvira—sources of information, mythological stories—family—relation—details arranged chronologically—Appendix.

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

BARODIA, V. D. *History and Literature of Jainism*. Bombay, 1909.

244

VIDYABHUSANA, S. C. *Yaśovijaya Gaṇi* (about 1608-1688 A.D.). (JPASB, vi, 1910, pp. 465-469).

Life of Yaśovijaya—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 *bastis* overlooking the Pampāpati temple.

246

GUERINOT, A. *Un maître Jaina du temps présent; Śrī Vijayadharma Sūri*. [A Jaina teacher of the present time: Śrī Vijayadharma Suri.] (JA, 10th Ser., xviii, 1911, pp. 379-384).

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 Sravaṇa Belgōla.

P. 219. Persecution of the Jains ascribed to Viṣṇuvardhana is hardly supported by facts.

Pp. 208, 258. In Bitti 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. 138. 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.).

Pp. 517 (Vol. XI); 124-128, 586-588. (Vol. XII). Sale and Pre-emption—Loans.

251

BELL, W. *The Oxford India Reader.* Oxford, 1912.

Pp. 62, 63. Jainism—The religion.

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 Śravaṇa Belgōla.

253

PATHAK, K. B. *Nripatunga and the authorship of the Kavirājamōrga.* (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-kṣetra* of the Jains referred to as Medhigiri in the Jain book *Nirvāṇa 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 Rāghavapāṇḍavīya in the *Pamparāmāyaṇa* and in the Sravaṇa Belgola inscription it may be inferred that there was only one Rāghavapāṇḍavīya known to Pampa's contemporaries.

256

PATHAK, K. B. and K. G. OKA. *Amarasimha and his commentator Kshīrasvāmin*. (JBBRAS, xxiii, 1919, pp. 275-281).

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 Sāsabahu 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 Śāntidās, a rich Baniā merchant, was turned into a mosque by Aurangzeb.

258

TEMPLE, RICHARD CARNAC. *The Travels of Peter Munday, in Europe and Asia*. 1608-1667. Edited by R. C. Temple. Vol. II: *Travels in Asia*, 1628-1634. London, 1914. (The Hakluyt Society, Second Series, No. 35).

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

SMITH, V. A. *The Early History of India from 600 B.C. to the Muhammadan conquest. Third Edition.* Oxford. 1914.

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. Ajātaśatru and his buildings at Bhagalpur.

Pp. 42-43. Rise of Chandragupta Maurya 322 B.C.—Accession of Chandragupta.

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.

Pp. 196-197. Chandragupta Maurya met Alexander in B.C. 326 or 325—His accession in B.C. 325-27, his victory over Seleukos in B.C. 303.

Aśoka dedicated cave-dwellings at Barābar for the use of the Ajivikas, B.C. 257, and another about B.C. 250.

Dasaratha dedicated Nāgārjuni caves to the Ajivikas, B.C. 232.

P. 203, n. 1. Persecution of Jainism in Southern India in the 7th century—Ajayadeva's (A.D. 1174-6) persecution of the Jains.

P. 301. Jain cult related to the Buddhist at Mathurā,

Pp. 345-346. Jainism in Vaiśālī and Eastern Bengal.

Pp. 373-398. Paundravardhana and Jainism.

Pp. 427-428. Jainism in the Deccan.

P. 429. Amoghavarṣa and Jainism—Progress of Jainism under Jinaseṇa and Gunabhadra.

P. 433. Decay of Jainism and Buddhism—The Hoysala dynasty Mysore—Gangarāja, a Jain minister of Bittiḍeva or Bittiḡa, 1111-1141 A.D., (first prince) of the Hoysala dynasty.

Pp. 453-455, 463, 473. Jain religion.

Pp. 472, 476. Mahendravarman I, a Pallava king, (A.D. 600-625), a Jain in early life—His destruction of the large Jain monastery at Pātaliputram in South Arcot.

260

Cathay and the Way Thither. (Translated and edited by Henry Yule). *Second Edition* (Revised by Henri Cordier). Vol. 3. London, 1914.

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 Mahāvira.* (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 Vaiṣṇava religions, and the consequent necessity on the part of the adherents of the two religions to abstain from conflicts.

264

PATHAK, K. B. *Jain Śākaḷāyana, contemporary with Amoghavarsha I*. (IA, xliii, 1914, p. 205-212).

This Jain author lived in the time of Amoghavarsha I, wrote in about Śaka 789, the work *Amoghavṛtti*, so named in honour of the Rāṣtrakūṭa 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 Vaiśālī, Rājagriha and Champā, but the genius of Buddhism prevailed over the doctrines of Jainism.

P. 329. The Jain work *Champakasreṣṭhi-kathā* mentions the name of Sāmanṭa Pāla as king of Champā.

P. 334. Mahāvira, on becoming Kevalin, passed three rainy seasons at Champā and its suburbs, and made many converts. Champā—a stronghold of Jainism. Chāmpāpuri is held very sacred by the Jains as Vāsūpujya, the 12th Tīrthaṅkara, lived and died here. A temple at Nāthnagar marks the site of his birth and consecration. Vāsūpujya was the son of Vasupujya and Jayā, and his symbol is the buffalo. In Champā existed a temple called Chaitya Punnabhadda where Mahāvira resided and where Sudharmaṇa, one of the Mahāvira's disciples recited the *Uvāsagadasāo*. Vāsūpujya's temple belongs to the Digambara sect—At Champā another temple of the Svetāmbaras.

P. 336. The *Ubbāi Sūta*, a Jain work, professes to give a description of Champā at the time of Kuṇika or Ajātaśatru. The *Champakapaka-Śreṣṭhī-Kathā*, another Jain work, contains enumerations of the castes and trades of the town.

Pp. 336-337. Svayambhava, the fifth Patriarch of the Jain church who succeeded Prabhava, lived at Champā where he composed for his son Manaka the *Dasavaikālika Sūtra* containing in ten lectures all the essence of the sacred doctrines of Jainism in the 4th cent. B.C.

266

RICE, L. *The Hoysalla King Bitti-Deva Viṣṇuvardhana*. (JRAS, 1915, p. 527-531).

P. 530. Under the influence of Rāmānuja, who demolished 720 Jain temples, Bitti-Deva exchanged his Jain religion for that of Viṣṇu. His first queen was Śāntalā Devī, a strenuous Jain.

267

PATHAK, K. B. *The Nyāsakāra and the Jaina Śākatāyana*. (IA, xlv, 1915, p. 275-279; xlv, 1916, p. 25-27).

Information about the Jain grammarian.

268

JAYASWAL, K. P. *The Śaiṣunaka and Maurya chronology and the date of Buddha's Nirvāṇa*. (JBORS, i, 1915, pp. 67-116).

P. 101. Jain chronology.

269

BANARJI, R. D. *The Palas of Bengal*. (Memoirs of the Asiatic Society of Bengal, Calcutta; 1915, pp. 43-113).

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 Ś. 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* (*Sūrapannatti-Sūtra*) as noticed by Weber in his "Sacred Literature of the Jains" in his "Indische Studien". The list constitutes *pāhura* x, (sub-)pāhura 13.

Day-Muhūrtas :—fifteen in number—Rodda, Seta etc.

Night-Muhūrtas :—fifteen in number—Ānaṇḍa, Vijaa etc.

271

FLEET, J. F. *Salivahana and the Saka era*. (JRAS, 1916, pp. 809-820.).

Pp. 819-820. Jinaprabha Sūri's *Kalpaprādīpa* (about A.D. 1300) describes anointment of Śātavāhana 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.

273

RAU, C. HAYAVADANA. *The Place-names of Mysore*. (QJMS, vi, 1916, pp. 264-281).

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.

274

RAPSON, E. J. *Ancient India*. Cambridge, 1916.

Pp. 61-77. The rise of Jainism and Buddhism—Their founders—Their Sanskrit epics—The Purāṇas—Genealogies—The Pali epics—The Sūtras.

275

RICE, LEWIS. *Mullur*. (IA, xlv, 1916, pp. 141-142).

Jain temples in Mullur—The Kongālvās were Jains by religion.

276

RICHARDS, F. J. *Side Lights on the "Dravidian Problem"*. (QJMS, vi, 1916, pp. 155-202).

P. 187. Oppert (Original Inhabitants of India, p. 61) traces the feud to a struggle between Jains and Brāhmaṇas, 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.

277

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

JAYASWAL, K. P. *The Historical Position of Kalki and His Identification with Yaśodharman*. (IA, xlv, 1917, pp. 145-153).

Pp. 146-147. Confirmation of Puranic data of Kalki by Jain data.

Pp. 151-152. The two Jain chronologies.

279

SUBBIAH, A. VENTAKA. *A Twelfth Century University in Mysore*. (QJMS, 1917, pp. 157-196).

Pp. 192-196. Buddhist and Jain Institutions differed markedly from the Brāhmaṇical 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

SRIKANTAIYA, S. *The Hoysala Empire*. (QJMS, vii, 1917, pp. 292-309).

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 *Sthala-purāṇa* 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 Sravaṇa Belgoḷa.

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.

281

DAMES, MANSEL LONGWORTH. *The Book of Duarte Barbosa. Translated from the Portuguese by M. L. Dames. Vo. I, London, 1918. (The Hakluyt Society, Second Series, No. 44).*

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.

283

WALSH, E. H. C. *The Annual Address. (JBORS, iv, 1918, pp. 1-13).*

Pp. 2-3. Importance of the Hathi-Gumphā inscription of Khara-vela 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. 39. Establishment of a Jain Dravida Sangam in 470 A.C. according to the Jain Digambara Darsana.

P. 53. Mr. Svamikannu Pillai has shown that *Jivakachintāmaṇi* 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 Śrīvaiṣṇavism claimed its own adherents, Śaivism was becoming more and more popular. Ballala was himself Śaivite and known as Śiva Ballala.

287

SRIKANTAIYA, S. *Life in the Hoysala Period*. (QJMS, viii, 1918, pp. 97-117).

P. 98. A Jain ascetic putting the Hoysalas in possession of power.

Pp. 106-107. A Jain teacher instructing four female disciples—Exemption of teachers from taxation—Jain priests discoursed on religion in public.

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 Aryabhaṭṭa 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 *tirthaṅkara* in Vijayāpura, probably Bijāpur, his supposed birthplace. His date is 1105.

P. 110. *Karṇāṭakakalyāṇa Kāvaka*, 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 *sallekhana*. 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 *Nirayāvali-Sūtra* informs us that Ajātaśatru fixed a quarrel on Cheṭaka, a Lichchhavi Chief of Vesālī,

Pp. 146-147. *Āyāraṅga-Sūtra*, a well-known Jain Canonical work, names such countries as *a-rāya* (i.e., where there is no ruler), *juva-rāya* (where the ruler is a youngster), *do-raja* (Government by two), and also *gaṇa-rāya* (where Gaṇa 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. 123-128. Unreality of Jain writers regarding Kalkirāja.

Pp. 128-130. Hemchandra's account of Kalkirāja.

292

SMITH, V. A. *The Oxford History of India*. Oxford, 1919.

Pp. 47-56. Ajātaśatru and Jainism—Jainism and Buddhism—Career of Mahāvīra—Jainism and Buddhism contrasted—Jain doctrines—Success of Jainism.

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 Gommatesvara at Sravaṇa Beḷgoḷa in about A.D. 983 to the order of Chāmuṇḍarāya.

Pp. 201-203. Jainism in southern Maratha country, Mysore and the Deccan—King Amoghavarṣa (C. 815-77) and Jainism—Bṛh̥t̥t̥iḍeva or Bṛh̥t̥t̥iḍa (Viṣṇuvardhana) and Jainism.

P. 210. Mahendra's destruction of Pāṭaliputtirām, a Jain monastery in south Arcot.

Pp. 214-215. Persecution of the Jains at the hands of the king variously called Kūna, Sundara or Nedumāran Pandya.

P. 369. Akbar taught by Jains.

P. 388. Jahangir's severe orders against the Jains of Gujarat.

293

RAO, T. RAJAGOPALA. *Salivahana: Who is he?* (The South Indian Research. Vepery, Madras, 1919, i, pp. 225-247).

Jina Prabha Sūri who lived in the 15th century recorded in his *Kalpapradiṇa* 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, xlviii, 1919, pp. 214-216).

Accession of Kharavela may be put down to about 79 B.C. and that of Śātakarṇi II a few years earlier.

295

BHANDARKAR, R. G. *A Peep into the Early History of India*. (322 B.C.—circa 500 A.C.). Bombay, 1920.

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.

296

SMITH, V. A. *Asoka. Third Edition*. Oxford, 1920.

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. Kaṅkāli Tīlā, 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 grandson 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 Bhāhmaṇas and Jains.

297

MAJUMDAR, AKSHOY KUMAR. *The Hindu History, B.C.* 3,000 to 12,000 A.D. Second Edition. Dacca, 1920.

Book II, Chapter IIA : 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.

298

MAJUMDAR, RAMES CHANDRA. *The Kushan Chronology.* Pt.1. (JDL, i, 1920, pp. 65-112).

P. 104. The business habit of the Jain merchants is not peculiar to the Kusan period alone—Śoḍāsa's Mathura Inscription belongs to the Jain religion.

299

SASTRI, HARAPRASAD. *Two Eternal Cities in the Province of Bihar and Orissa.* (JBORS, vi 1920, pp. 23-39).

P. 25. Transference of the chief seat of Jainism from Vaiśālī 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 Sthūlabhadra.

P. 26. Sthūlabhadra was born and bred at a spot in the city of Patna near the Gulzarbagh station—Bhadrabāhu the latter with Chandragupta and others settled at Śravaṇa Belgola at a time when Pāṭaliputra was stricken by a continuous famine for twelve years.

P. 29. Composition of the *Tattvārthadhigamasūtra* by Umāsvāti-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.

300

GAIT, EDWARD. *The Annual Presidential Address*. (JBORS, vi, 1920, pp. 455-469).

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

LALL, PANNA. *Account of a Tour in the Almora District, Himalayas*. (JBORS, vi, 1920, pp. 361-392).

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).

Pp. 208-209. Genealogies in the Jain *Harivamśa* and its source of inspiration.

Pp. 220-221. Jain element in the *Mahābhārata*, and the *Rāmāyana*.

According to the Jain *Harivamśa*, Kuśādyā-deśa appears to be another name of Saurāṣṭra.

303

JACOBI, HERMANN. *Einteilung des Tage's 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

SITARAM. *History of Sirohi Raj from the Earliest times to the Present Day*. Allahabad, 1920.

Pp. 30-75. 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 Mahāvīra. 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 Śāntināth—Inscription bearing date 1251 V.E. on a stone slab affixed to the wall, shows that it was originally dedicated to Mahāvīra Svāmi.

Pindwara: In the temple of Lakshminārāyaṇa are two inscriptions of the time of Parmār Rāja Dhārāwarsh, one bearing date V.E. 1234 (1177) affixed to a wall of the Jain temple of Mahāvīra Svāmi.

Ajari: Temple of Mahāvīra Svāmi, 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 Vasantpur 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 Nandeśvara 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 Vaiṣṇava 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.

Munghthala : 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 *Tirthaṅkaras*—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 Tej-pala were Jains, yet there is evidence to shew 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 Svāmi 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 ascendancy 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

PUTTAIYA, B. *Maharaja Chikkadevaraja Wodeyar of Mysore*. (QJMS, xi, 1921, pp. 97-112).

Pp. 99-100. Vishalaksha Paṇḍit of Yelandur, a Jain, was a tutor of Chikkadevarāja ; when he came to the throne, the Jain Paṇḍit 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 Paṇḍit who was subsequently murdered.

306

VAIDYA, C. V. *History of Mediæval Hindu India. Vol. I.* (Circa 600-800 A.D.). Poona, 1921.

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 Divākaramitra, of *Arhats*, (Jains), Svetapaṭas (Śvetāmbara Jains), Jains (Buddhists), and others.

P. 255. The Jains used and still use in Kathiawad 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 Chālukyas.

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COMMISSARIAT, M. S. *A Brief History of the Gujrat Saltanat.* (JBBRAS, vol. xxvi, 1921-22, pp 99-157).

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.

308

RAMASWAMY AYYANGAR, M. S. and B. SESHAGIRI. *Studies in South Indian Jainism.* Madras, 1922.

Jain influence in the 5th, 6th and 7th centuries—Rise of Śaiva Nayanars and the conversions of Kuṇa Pāṇḍya 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 Vaiṣṇava 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—Karnāṭa literary tradition.

309

The Cambridge History of India. Vol 1 : Ancient India.
 Edited by E. J. Rapson. Cambridge, 1922.

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, Śauraseni and Mahārāṣṭri.

Pp. 150-170. The History of the Jains : Jainism, its relation to Brāhmaṇism and Buddhism—The *tīrthaṅkaras* or "prophets" ; Pārśva—Mahāvīra—Jains and Buddhists—Mahāvīra's rivals, Gosāla and Jamālī—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 Mudrārākṣasa—Chandragupta and Seleucus—Megasthenes—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 Kṛiṣṇa and of Jainism.

P. 532. The Jain story of Kālaka.

Pp. 534-637. Caves for the use of the Jain ascetics of Udaygiri—Hāthigumphā and Kharavela,

Pp. 697-703. Chronology.

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.

B.C. 321-184. The Maurya dynasty.

B.C. 321-297. Chandragupta.

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.

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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 Kumāripārvata (i.e., Khandagiri) and improved the tomb shrine (*Nīśidhika*) of certain Jain monks (*Arhats*)—A cave for the Jain monks of Kalinga established by his chief queen.

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DEB, HARIT KRISHNA. *Vikramāditya and his era*. (Zeitschrift für Indologie und Iranistik, Leipzig, i, pp. 250-402, 1922).

Pp. 299-301. Jain chronology and the evidence of inscriptions.

312

SUNAVALA, A. J. *Vijaya Dharma Sūri, 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 Jaina monk,

313

Diaries of Sir William Erskine. (JBBRAS, 1922, xxv, 1922, pp. 373-409).

(1) Journey to Ellora, 1820, and (2) Journey in Gujarat, 1822-23.

P. 407. An underground Jain temple in Cambay.

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 Brāhmanical Hindu. It is supported by contributions from the Jains at Jumboosur and Kathiawad.

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PARGITER, F. E. *Ancient Indian Historical Tradition.* London, 1922.

P. 37. Description of the Ārhats (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 Vaiśālī closely associated with the names of Buddha and of Mahāvīra Vardhamāna—Mahāvīra or Vardhamāna, a native of Vaiśālī and therefore called the Vaiśālīya or Nātaputta—His father Siddhārtha married a daughter of Cetaka, king of Vaiśālī—

Mahāvīra 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 Mahāvīra's death about 527 B.C.—Mahāvīra's followers visited Vaiśālī where the Lichchhavis used regularly to carry on discussions on high problems of life—The Jains said to have been valiant disputants—Illumination at Vaiśālī when Mahāvīra died, signifying the enlightenment of human souls under Mahāvīra's teachings—Date of Mahāvīra's death.

P. 52. Vaiśālī, according to Yuan Chwang, was inhabited by a large number of Jains, and by the Hindus and Buddhists.

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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 Śivappanayaka, the famous systematiser in the valuation of land revenue.

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AIYANGAR, S. KRISHNASWAMI. *The origin and early history of the Pallavas of Kanchi.* (Journal of Indian History, Oxford, Vol. ii. 1922, pp. 20-66).

P. 27. Tevāram hymner Appar, first a Jain and afterwards a Saiva.

Pp. 48-52. The Pallavas and the Gaṅgas.

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 Saivism by the saint Appar.

Pp. 63-64. Influence of the Gupta culture,

317 a

MAJUMDAR, R. C. *Corporate Life in Ancient India*. Second Edition, Calcutta, 1922.

P. 232. Illumination on the night of Mahāvīra's death—Confinement of Jainism to a very limited section of the Lichchhavi community.

P. 327. The Jain fraternity similar to the type of the Buddhist fraternity.

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RAMADAS, G. *Samāpa : or the Asokan Kalinga*. (IA, lii, 1923, pp. 66-70 and 80-91.).

P. 67. The Kalingas were Jains, building *Ārhat*s 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.

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SHAH, K. T. *Trade, Tariffs and Transport in India*. Bombay & London, 1923.

P. 26. The Buddhist and Jain influences on trade—Their general condemnation of many an industrial pursuit.

320

IYENGAR, M. RAGHAVA. *Mandalapurusha and his age*. (QJMS, xiii, 1923, pp. 487-493.).

P. 492. *Yatidharma Śrāvaka*dharmān, 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 Guṇabhadra-chārya.

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 Muruṇḍas.

Haribhadra Sūri—Mallavadi—Bappabhaṭṭi—Śrīharṣa and Mānātunga—Siddharṣi—Śrīvīra (Vikram. 938-991)—Śānti sūri—Mahendra sūri—Surāchārya—Abhayadeva—Vīra sūri—Deva sūri—Hemachandra sūri.

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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.

Pp. 193-194. Chronological datum in the *Lokavibhāga*, a Digambara Jain work treating of cosmography.

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.

Pp. 233-235. Jainism in the South.

P. 237. Appar, once leader of the Jain settlement at Pāṭali (now the new town of Cuddalore)—Mahendravarman and *Matta-Vilāsa Prahāsana*, 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 Kānchi, Rāmānuja and Jains.

P. 248. The Kalachurya usurper Bijjala, a Jain—Followers of Basava, a Brahmin and their conflict with the Jains.

P. 253. *Bijjala-Rāya-Charitam*, the Jain version of the story of Bijjala.

Pp. 254-255. Ekāntada Rāmāyā, a Brahman, and Jainism.

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 Himasītala at the instance of a Jain Āchārya Akalaṅka—Rāmānuja and persecution of the Jains—Viṣṇuvardhana and Jainism—Southern Māharaṣṭra 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 Tuḷunād, the country between the Western Ghats and Sea—Iṛugappa, a general of Harihara II, a Jain—Composition of *Nānārtharatnamālā* at his instance—His credit in erecting the Jain temple by name Gaṇigīṭṭi.

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 Vira 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 *tirthaṅkara* Mahāvīra's *nirvāṇa*.

P. 509. *Prabhāvākhaṇḍikā* or the lives of Jain saints by Pradyumna sūri, gives an account of the life of the Jain Āchārya Kālaka sūri 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 Kṛṣṇa of Mānakheṭa seems merely

to be a reminiscence of the account of one of the kings of that name who ruled much later at Mānyakheṭa (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 sūri, 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. 46. Sixteen Mahājanapadas given in the Jain Bhagavati Sūtra: 1. Aṅga, 2. Baṅga, 3. Magaha (Magadha), 4. Malaya, 5. Mālava, 6. Achchha, 7. Vachchha (Vatsa), 8. Kochchha (Kachchha?), 9. Pādha (Pāṇḍya?), 10. Lādha (Rādha), 11. Bajji (Vajji), 12. Moli, 13. Kāśi, 14. Kośala, 15. Avaha, 16. Samblittara (Sumhottara?).

P. 47. The Jains afford testimony to the greatness of Kāśi, and represent Aśvasena, king of Benares, as the father of their *tirthaṅkara* 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 Chandanā 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 Rājagriha 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.

Pp. 62-63. Family connection of Mahāvīra.

P. 65. Reference in the Jain *Kalpa sūtra* to nine Mallakis as having formed a league with nine Lichchhavis, and the eighteen Gaṇarājas 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.

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NARASIMHACHAR, R. *Sravaṇa Belgola*. (QJMS, xiii, 1923, pp. 430-447.).

Information about the colossal image of Gommatesvara. Account of Gommaṭa given in inscription No. 234, of about 1180. Description of Gommaṭa in the inscription. The statue of Gommaṭa 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 Gommaṭa. The anointment ceremony of Gommatesvara in March 1922. Tradition regarding the visit to Sravaṇa Belgola of Bhadrabāhu and Chandragupta.

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NARASIMHACHARYA, R. *The Western Gangas of Talkad*. (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 *Triṣaṣṭilakṣaṇa-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 Vādighaṅgaḷabhaṭṭa.

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.

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BANERJI, A. R. [Speech delivered at] *The Thirteenth Annual Meeting of the Mythic Society*. Bangalore, 1923. (QJMS, xiv, 1923, pp. 5-9.)

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 Sravaṇa Belgola 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.

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HUTCHINSON, WALTER. *History of the Nations*, 4 Vols.

Vol. I, P. 121. An Illustration of "An exhortation by Mahāvīra".

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

MOOR, EDWARD. *The Hindu Pantheon*. London, 1810.

Jains, a sect of Buddhists, or Vaiṣṇavas; 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 Īvara.

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 *pajusan*.

Reference to a voluntary death by fasting.

331

The Jains. (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

Baudh Mat Jain Marg Grantha. (AJ, xxxi, 1840, pp. 201-202.).

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

Indian Buddhism—Its origin and Diffusion. (CR, iv, Art. 1., 1845, pp. 241-281).

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. *Sarāka*.

Vol. ii, pp. 86-87. Chola dynasty—Jain inscriptions at Ellora (Virola)—Depression of Jainism.

Vol. ii, p. 111. Osvāls, a class of mercantile Jains, and are called Osvāl Brāhmaṇas.

336

EDKINS, JOSEPH. *Chinese Buddhism*. London, 1880.

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 *Tirthaṅkaras*.

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

TIELE, C. P. *Outlines of the History of Religion to the Spread of the Universal Religions*. (Translated from the Dutch by J. Estlin Carpenter). Third Edition. London, 1884.

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.

P. 38. Prevalence of Jainism among trading castes.

P. 116-122. Jains :Incompleteness of information—Original tenets of Jainism anti-Brāhmaṇical—But gradually assimilated to Brāhmaṇism—Function of the Jain castes—Castes partly Jain and partly Hindu—Religious orders of Jains—Jain ceremony of Rathajātrā.

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.

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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

LEUMANN, ERNEST. *Rosaries mentioned in Indian literature*. (Transactions of the Ninth International Congress of Orientalists, London, 1893, vol. 2, pp. 893-899).

The *rajoharaṇa* and the *mukhavastrikā*, two of the most characteristic utensils used by the Jains on some Jain monuments.

Occurrence in the older literature of the Jains the names *ganeti-yā* and *kañchaṇiyā*.

First references to rosaries found in the Jain canon. The Jain literature ascribes rosaries only to certain monks of the Brahmana order.

344

ANDERSON, L. H. *Spirit of the Buddhists and the Jainas Regarding Animal Life Dawning in America—How Animals are slaughtered in Chicago*. (JBTS, ii, 1894, Appendix 4).

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.

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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 Brāhmaṇism.

Pārśvanātha was contemporaneous with other great men of the time. Two centuries later lived Mahāvīra, 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 *nirvāṇa*; 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

WILKINS, W. J. *Modern Hinduism. Second Edition.* Calcutta and Simla, [1900.].

Pp. 347-351. The Jains—Their leading tenets and tenets distinguishing them from the main body of the Hindus—Jīva and Ajīva—Yatis and Śrāvakas—The rituals of the Jains—The Jains a sect of the Buddhists—Svetāmbaras and Digambaras.

348

JASTROW, MORRIS. *The Study of Religion.* London, 1901.

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 Śaṅkarāchārya—Jainism is not an offshoot of Buddhism—Hindu scriptures—Buddhist works—Jain śāstras—Buddha not a disciple of Mahāvīra—

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 Rīṣabha—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 Lakṣaṇī Dharma—Twelve Anuprekṣās—Charitra of a Muni—Why the Jain monks are naked and why the Jains worship naked images—Winding up.

350

BUHLER, J. G. *On the Indian Sect of the Jainas*. [Tr. from the original German by J. Burgess]. London, 1903.

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.

Pp. 142-151. Hindu ascetic sects and their subdivision. Sec. 1: Introductory remarks—The multiplicity of Hindu sects by no means abnormal—Jain monks or Yatis interviewed—Their opinions and habits.

352

DEUSSEN, PAUL. *Erinnerungen an Indien* [Indian Memories]. Kiel, Leipzig, 1904, pp. 1-256.

P. 61. The Jains—Their creed and doctrines—Their relation to Brahmanism.

353

BAIJNATH. *Hinduism : Ancient and Modern*. Meerut, 1905.

Pp. 130-131. Jainism—A branch of Hinduism.

354

OLDHAM, C. F. *The Sun and the Serpent*. London, 1905.

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, rājā 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 Rājā 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

THURSTON, EDGAR. *Ethnographic Notes in Southern India*. Madras, 1906.

P. 150. Jain cremation.

356

AIYANGAR, S. KRISHNASWAMI. *Self-Immolation which is not Sati*. (IA, xxxv, 1906, pp. 129-131).

P. 129. There are numerous instances of Jains performing the act of *Sallékhanā*, i.e., death brought on by starvation.

357

FORLONG, J. G. R. *Faiths of Man: A Cyclopædia of Religions*, 3 Vols. London, 1906.

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 (Śrāvakas or "disciples") are clothed. The Jain scriptures include 45 āgamas in Jain dialect. They aim at *nirvāṇa*. (Encyclop. Brit.).

358

HUTCHINSON, JONATHAN. *On Leprosy and Fish eating*. London, 1906.

Pp. 102, 338, 347, 354, 386. Jains and Leprosy.

P. 360. The Jains—Non-eaters of flesh.

359

SINGH, MIAN DURGA. *A Report on the Punjab Hill Tribes*. (IA, xxxvi, 1907, pp. 264-284).

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).

Pp. 80-89. Abstracts of measurements of male members of the Jain Pancham caste taken at Kolhapur on the 19th February, 1906.

Seriations. Scytho-Dravidian Tract. Type specimen. Jain Pancham.

361

KENNEDY, J. *The Child Krishna, Christianity, and the Gujaras*. (JRAS, 1907, pp. 951-991).

P. 975. Jain traditions to represent the oldest form of the Kṛṣṇa 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 Mālwa*. Bombay, 1908.

A treatise giving an account of the Paramāra rulers of Malwa.

363

SCHMIDT, RICHARD. *Fakire und Fakirtum im Alten und Modernen Indien*. [Monk and Monkhood in ancient and Modern India]. Berlin, 1908.

Pp. 38-42. Hemachandra and Kumārpāla.

364

BODAS, M. R. *A Brief Survey of the Upanishads*. (JBB-RAS, xxii, 1908, pp. 67-80).

P. 74. *Upanishads* gave birth to Buddhism and Jainism and many other movements and yet ultimately supplanted them by means of the orthodox Vedānta philosophy.

365

SMITH, VINCENT A. *The Gujaras of Rajputana and Kanauj*. (JRAS, 1909, pp. 247-281).

P. 253-255. "Śākeśvabhaṣateṣu 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 Bhilmāl (Bhīnamāla), the ancient capital of Rajputana.

366

The Convention of Religions in India. (Prabuddha Bharata or Awakened India, Almora. xiv, 1909, pp. 90-94, 110-114, 130-134, 150-154, 169-174, 190-193, 207-210, 231-234).

Pp. 132-133. Jainism (Śvetāmbari). By Muni Maharaj of Benares. In this thesis are stated the fundamental doctrines of Jainism.

367

GUERINOT, A. *Religion Jaina.* (JA, 10th Ser. V. xiv, 1909, pp. 547-549).

The article is a summary of a paper meant for the Śvetāmbara 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.

Vol. 2, P. 419-438. Jain and Jain Vaiśya.

369

ROSE, H. A. *Caste and Sectarial Marks in the Panjab.* (IA, xxxviii, 1909, pp. 118-121).

P. 120. Sectarial marks of the Jains.

370

VIḌYABHUSANA, S. C. *History of the Mediæval School of Indian Logic.* Calcutta, 1909.

Book 1 : The Jain Logic—The Era of Tradition—The Historical Period.

Book 2 : The Buddhist Logic.

371

GUPTE, B. A. *Notes on the Position of Women among Hindus, Moslems, Buddhists, and Jains*. Calcutta, 1909. (Ethnographic Survey of India).

Pp. 23-30. THE POSITION OF WOMEN AMONG JAINS :

1. Woman as a mother. 2. Woman as a temptation. 3. Woman's position. 4. Woman in a passion. 5. Woman as a trouble. 6. Woman as a wife. 7. Pregnant woman. 8. Married life. 9. Woman as a ministering angel. 10. Woman as a Queen-dowager. 11. Chastity. 12. Desire for a woman. 13. Woman as an ascetic. 14. Emancipation of women. 15. Woman the cause of quarrel.

372

DAVIS, MRS. RHYS. *Psalms of the Early Buddhists*. London, 1909-13.

I, Pp. 57-58. Psalms of Five Verse ascribed to—Nanduttara, daughter of a Brāhmin of Kammāssadamma, ex-Jain, pupil of Great Moggallāna.

I, Pp. 63-68. Bhaddā 'Kuṇḍalakesā', ex-Jain, daughter of a setṭhi of Rajagaha, wife of a Brahman thief, foremost of the sisters who had swift intuition.

II, P. 30. The Jain leader Nātaputta teaches a dilemma to Abhaya.

II, P. 83. Contact of Ajjuna with the Jains and his entrance into their order.

373

OJHA, KESHAB LAL. *The Moths of Malwa*. Lucknow, 1909. (Ethnographical Survey of the Central India Agency, Monograph, No. 1).

Pp. 2-3. History of Modhera, an ancient town in Gujarat—Progress and influence of Jainism in Gujarat—Story in the *Dharmāranya*—The vanishment of all Jains from the territory—The *Chaturvimsat Prabandha*, by a Jain, Rājsekharā Sūri, account in it of the conversion of a king of Kanauj named Anō to Jainism—His stay under Jain teacher Siddhasena Sūri. Anō was a staunch Jain. Vanrāj of the Chāvda dynasty owed a great deal to the Jains. Account in the *Dharmāranya* 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 *tīrthaṅkaras*. 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 Brāhmaṇical 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 *Siddhvat* in Ujjain.

P. 11. A few Modh families in Bhopal are Jains.

374

ZACHARIAE, TH. *Vertia ; eine Bezeichnung der Jainas*. (Vienna Oriental Journal, xxiv, 1910, pp. 337-344).

The article deals with Jainā notation, among others.

375

CHARPENTIER, J. *The Leśyā theory of the Jainas and Ājīvikas*. (Goteborg, 1910) (Festskrift tillegnad, K. F. Johanson på hans 50-årsdag, pp. 20-38).

The article is an exposition of the Leśyā—Theory as given by the Jain authors like Umāsvāti.

376

GUERINOT, A. *Religion Jaina*. (JA, 10th Ser. V. xv, 1910, pp. 377-378).

Tenets of Jaina religion—Its mythology and the ethical background.

377

JHAVERI, M. L. *The first principles of Jain Philosophy. With an introduction by L. D. Barnett.* (Vira Samvat, 2436). London, 1910.

The work contains a discussion in outline of the main tenets of Jain philosophy.

378

STEVENSON, MRS. S. *Notes in modern Jainism: with special reference to the Svetāmbara, Digambara and Sthānakavāsī sects.* Oxford, 1910.

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 Aśoka—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 Lingāyet rising and the advent of Rāmānuja in the 12th century A.D. (See No. 390).

380

LA VALLEE POUSSIN, 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

ENTHOVEN, R. E. *The Folklore of Guzerat, with introduction.* (IA, V. xl, 1911, Appendix, pp. 1-36, See No. 407).
Jains and Svastikas.

382

BHANDARKAR, D. R. *Jain Iconography* (continued from the Arch. Sur. Rep. for 1905-06, p. 149; IA, xl, 1911, pp. 125-130 & 153-161).

II. Samavasaraṇa.

383

THOMPSON, E. W. *Religion in the Mysore State.* (QJMS, i, 1911, pp. 126-145).

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 Mahāvīra temple described.

385

GOPALAN NAIR, C. *Wynad, its Peoples and Traditions.* (Malabar Series). Madras, 1911.

Pp. 50-51. Under the head predial slaves the author includes Jain or Thēn 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 *viati* 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 *Nārāyaṇ-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 Bhikshus*. (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 1,333-820.

Pp. 33-34. The Śrīmālī, 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 Maheśrī, 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 Sātvatas 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

HUTTEMANN, WILHELM. *Miniaturen zum Jinacharitra*. (Baessler-Archiv, Berlin, iv, 1914, pp. 47-77).

The article, in German, discusses and interprets the small Jina-charitra as available from existing materials.

393

HULTZCH, E. *Die Digambaras von Mysore*. [The Digambaras of Mysore]. (ZDMG, lxviii, 1914, pp. 695-700).

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 Mahāvīdyālaya, Benares*. Benares, 1914.

Early History of Jainism—Principles of Jainism—Conclusion.

395

VENKATA SUBBIAH, A. and E. MULLER. *The Kalas*. (JRAS, 1914, pp. 355-367).

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

JACOBI, HERMANN. *Some Aspects of Jainism*. (Journ. Maha-bodhi Soc., Calcutta, xxii, 1914, pp. 83-90).

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

STEVENSON, MRS. SINCLAIR. *The Heart of Jainism*. Oxford, 1915.

Introduction—Historical Summary—The Life of Mahāvīra—Mahāvīra's Predecessors and Disciples—History of the Jain Community—

Introduction of Jain Philosophy—The Nine Categories of Fundamental Truths—*Karma* and the Path to liberation—The Life Story of a Jain—The Jain Layman and his Religious Life—The Jain Ascetic—The End of the Road—Jain Worship and Religious Customs—Jain Mythology—Jain Architecture and Literature—The Empty Heart of Jainism—Appendix.

398

GUERINOT, A. *Jainisme*. (JA, 11th ser., v, 1915, pp. 371-375).

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

WARREN, HERBERT. *Jainism in Western Garb, as a Solution to Life's Great Problems. Chiefly from notes of talks and lectures by Virchand R. Gandhi. Second Edition*. Arrah (India), 1916.

Introduction—The Universe—Man as he actually is—Man as he may become—Means to the End—Recapitulation.

401

RUSSELL, R. V. and HIRA LAL. *The Tribes and Castes of the Central Provinces of India*. 4 Vols. London, 1916.

Vol. 1, Pp. 219-231. Jain religion :

(1) Numbers and distribution, (2) the Jain religion; its connection with Buddhism, (3) the Jain tenets; the Tirthaṅkaras, (4) the transmigration of souls, (5) strict rules against taking life, (6) Jain sects, (7) Jain ascetics, (8) Jain sub-castes of Banias, (9) rules and customs of the laity, (10) connection with Hinduism, (11) temples and car festival, (12) images of the Tirthaṅkaras, (13) religious observances, (14) tenderness for animal life, (15) social condition of the Jains.

402

KEITH, A. B. M. *Reinach's Theory of Sacrifice*. (JRAS, 1916, pp. 542-555).

P. 552. The source or origin of the nude statues of the *tirthaṅkaras* 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

GUERINOT, A. *Jainisme*. (JA, 11th Ser., vii, 1916, pp. 133, 357-358).

This article, in French, on the religion of Jainism is a continuation of the same in No. 398.

404

Jain Ahimsa. (MR, July-Dec., 1916, pp. 385-387).

Non-injury to life, the essence of Jain religion thought not exclusively its own principle.

405

JAINI, JAGAMANDERLAL. *Outlines of Jainism, with a preliminary note by F. W. Thomas*. (Index by H. Warren). Cambridge, 1916.

The work in different chapters devoted to subjects like Religion, ethics, metaphysics etc., describes Jainism in broad outline—The original texts (Pt. 2).

406

AIYANGAR, S. KRISHNASWAMI. *Social Legislation under Hindu Governments*. (QJMS, vi, 1916, pp. 47-57).

Pp. 51-52. Under Bukka (A.D. 1336-1376), the founder of Vijayanagar Empire, came up a dispute between the Jains and the Vaiṣṇavas in a Vaiṣṇava 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 Vaiṣṇava should arise, it will be protected in the same manner as if injury to the Vaiṣṇavas had arisen. By consent of both the Vaiṣṇavas and the Jains, the duty of protection of the Jains was entrusted to the particular Tātāchārya (leading Vaiṣṇava) of Tripati.

407

ENTHOVEN, R. E. *Folklore of Guzarat*. (IA, xlv, 1917, Suppl., pp. 125-135, See No. 381).

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.

408

BLOOMFIELD, MAURICE. *On Recurring Psychic Motifs in Hindu Fiction and the Laugh and Cry Motif*. (JAOS, xxxvi, pp. 54-89).

Pp. 54-55. Jain's performances of the type of Devendra's stories and the commentaries (*churni* and *tikā*) 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 *Triṣaṣṭiśalākā-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*. Arrah (India), 1917.

The Method of Philosophy—The Tattvas—The Nature of Karma—Asrava — Bandha — Samvara — Nirjara — Moksa — Stages on the Path —Dharma in Practice—Appendix—Glossory—Index.

410

UI, H. *The Vaiśeṣika Philosophy*. Edited by F. W. Thomas. London, 1917.

P. 19. Four schools of the Jains : Kriyā-vāda, Akriyā vāda, Ajñāna-vāda, and Vainayika-vāda.

P. 23. Mahāvīra and even Buddha were compelled to provide their teachings and assertions against the scepticism of Saṅgha Velatṭhi-putta.

Pp. 24-25. Jacobi's remarks on matter in Jainism—Atomic theory of the Jains.

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.

411

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.

Introduction—Jainism—Its Philosophy and Religion—Predicaments by Pre-eminence—Knowledge and its forms—Epistemology and Logic—Pratyakṣa is really Parokṣa—The Jain Theory of Formal Logic—The Jain Logic and the "Nayas"—The doctrine of Syadbad—Śāṅkara and Syadbad—Examination of Śāṅkara—The Doctrine of Unity in Difference—The Universe as a Self-Existent Unit—Theories of Evolution—The Sāṅkhya Philosophy—Causation and Compound Evolution—God—Soul—The Karma Phenomenology—Churchianity and the Law of Karma—Belief in Rebirth—Rebirth and Karma—Sārīra—Karma—Sārīra and Oudarika—Sārīra—Free-will and Fatalism—Will and Individuality—Causality in the Moral World—Classification of Karmas—From Metaphysics to Ethics—The Conceptions of Virtue and Vice—On Punya and its Fruitions—Papa, vice or sin—Asrava or Influx—Bandha or Bondage—Samvara or Stoppage—Nirjara or Dissipation—Mokṣa or Emancipation—Gṛanthas—Jain Church—Jain Festivals—Jain Places Pilgrimage—Jain Literature—Jain Art and Architecture—Appendices.

412

MONTGOMERY, JAMES A. *Religions of the Past and Present.* Philadelphia and London, 1918.

Pp. 135-160. Buddhism with an addendum on Jainism. By Franklin Edgerton.

413

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

JAIN, C. R. *What is Jainism. Third Edition, Revised.* Arrah (India), 1919.

Jainism—Its ethics—Philosophical back-ground—Its mythology and ritual.

415

JAIN, C. R. *The Key of Knowledge. Second Edition, Revised.* Arrah (India), [1919.]

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-Lakṣhaṇam, or A Description of Ornaments Usually worn by Indian images.* (QJ-MS, 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. 123-136).

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

KAMANUJASVAMI, 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

BLOOMFIELD, MAURICE. *The Dohada or Craving of Pregnant Women : A Motif of Hindu Fiction.* (JAOS, xl, 1920, pp. 1-24).

Reference to many Jain work have been made to illustrate the paper.

421

JOUVEAU-DUBREUIL, G. *Ancient History of the Deccan* (Translated from the French by V. S. Swaminadha Dikshitar). Pondicherry, 1920.

P. 12. Kharavela of Kalinga.

Pp. 104-110. The Gangas.

422

BARUA, B. M. *The Ājīvikas : History of their religion and philosophy, pt. 1 ; Historical summary.* Calcutta, 1920.

Ājivikas and Jainism.

423

BARUA, B. M. *The Ājivikas*. (JDL, v. ii, 1920, pp. 1-80).

1. Pre-Makkhali period : The rise of a religious order of wandering mendicants called the Ājivika from a Vānaprastha or Vaikhāṇasa order of the hermits.

2. Makkhali period : Elevation of Ājivika religion into a philosophy of life at the hands of Makkhali Gosāla.

3. Post-Makkhali period : The further development of Ājivika religion, absorption of the Ājivika into the Digambara Jaina, the Śivaite and others ; the influence of Ājivika religion and philosophy on Jainism, Buddhism and Hinduism.

424

FARQUHAR, J. N. *An Outline of the Religious Literature of India*. London, etc., 1920.

Ch. 2. P. 73. Transmigration and Release : Y to 200 B.C. iv (D). The Jain School.

Ch. 3. The Movement Towards Theism : 200 B.C. to A.D. 200. P. 119. (iii) Jainism.

Ch. 4. P. 162-165. Philosophies and sects. A.D. 200 to A.D. 550. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 5. The Śākta System : A.D. 550 to A.D. 900. Pp. 213-215. (iii) Jainism. (A) Śvetāmbara Literature. (B) Digambara Literature.

Ch. 6. Bhakti : A.D. 900 to A.D. 1350. Pp. 277-281. (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, C. R. *Logic for Boys and Girls*. Arrah (India), 1920.

Jain logic, simplified for the Young.

426

JAIN, C. R. *A Peep Behind the Veil of Karmas. Third Edition, Revised.* Arrah (India), 1920.

An exposition of the Jain theory of Karma.

427

WARREN, H. *Jainism not Atheism ; And the Six Dravyas of Jain Philosophy. Second Edition.* Arrah (India), 1920.

An attempt to establish Jainism as not atheistic absolutely—An account of the six dravyas or reals of the Jains.

428

JAIN, C. R. *Selections from "Ātma-Dharma" of Brahmachari Sital Prasadji.* Allahabad, 1920.

429

BAGCHI, P. C. *Animistic elements of Jainism.* (Proc., Asiatic Society of Bengal, Calcutta, xvii, 1921, p. ccxlviii).

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

KEITH, A. B. *The Karma-Mīmāṃsā.* Calcutta, 1921.

Pp. 32 n, 34, 38, 68, 69. Jain views about the theory of Karma.

430 a

KEITH, A. B. *Indian Logic and Atomism : An exposition of the Nyāya and Vaiśeṣika systems.* Oxford, 1921.

Buddhist or Jain logic has been handled where it comes into immediate contact with the doctrines of the Nyāya and Vaiśeṣika.

Pp. 14-16. Jain legends as to the origin of Vaiśeṣika.

P. 53. Jain view about Cognition.

- P. 56. Jain theory of perception.
 P. 80. n. Bhadrabāhu's 10-member argument for Jainism.
 P. 195. Realism and Jainism
 P. 228. Mythology of the Jains.
 P. 232. Sound-theory of the Jains.
 P. 271. n. 4. Theism and the Jains.
 P. 272. Jain theory about self-moving atoms.

431

CHIROL, VALENTINE. *India, Old and New*. London, 1821.

- Pp. 27, 43, 53, 54. Jainism and Jain school of architecture.

432

ELIOT, SIR CHARLS. *Hinduism and Buddhism: An Historical Sketch. Vol. I*. London, 1921.

- Pp. 105-123. The Jains—Their relation to Buddhism etc.

433

BARUA, B. M. *A History of Pre-Buddhistic Indian Philosophy*. Calcutta, 1921.

Pp. 362-404. Philosophy of Mahāvīra. Aim and scope—Review of modern studies in Jainism: Lack of historical method—Acknowledgement of debts to the Jain scholars—A general reflection on Indian life in the time of Mahāvīra and Buddha—The bearing of political history upon the progress of thought and the development of language—Uninterrupted growth of Sanskrit—The origins of pessimism—The problem of misery and other ethical problems.

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—Kiriyaṃ or Kariyāvāda was the original name of what is now known as Jainism—Significance of the name Nigaṇṭha. In which sense Pārśva may be called a precursor of Mahāvīra—The

original Nigaṇṭha order—Pārśva doctrine—Modern interpretation of the term *cātuyāma saṃvara*—Contrast between Pārśva and Mahāvīra: The former was a mere religious teacher, the latter a religious philosopher—Mahāvīra's philosophic predecessor was Gośāla—Three questions relating to the ecclesiastical history of the Jains, and their answers—Definition of Kiriyaṃ.

Gośāla, Mahāvīra and Buddha—Buddha's interpretation and criticism of pre-Jain and contemporary philosophers from the stand-point of his ethics—The fundamental categories and maxim of Mahāvīra's ethics—Modification of Buddha's interpretation of his predecessor's fundamental ethical thesis, and of Mahāvīra's interpretation of pre-Jain philosophies—Difference between the views of Mahāvīra and Buddha, and the correlation of Niyativāda and Kriyāvāda.

The category of Jīva—Gośāla's determinism did not exclude the notion of freedom of the will, nor did Mahāvīra's dynamism altogether set aside the rule of fate—Gośāla, Mahāvīra 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 Ajīva: Its signification—the problems of knowledge—Saṃjaya, Mahāvīra and Buddha—Syādvāda—Pañca asti-kāya.

434

BAGCHI, P. C. *Primitive Elements of Jainism*. (JDL, v, 1921, pp. 349-364).

Introductory — Philosophy — Religious Rites and Superstitions—Mythology — Conclusion and Probabilities.

435

DEB, HARIT KRISHNA. *The Svastika and the Oṅkāra*. (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 *tirthaṅkara* who is said to have flourished considerably 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 householder; 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 performing *Pūjā* and saying morning and evening prayers, (2) *Chandan* alone should be used unless pure Kashmere *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 — Sīha, a disciple of Nigaṭṭha Nāthaputta and the Buddha-Sachchaka and the Buddha Sirigupta and Garahadinna — The Buddha and Dīghatapassī, a Jain — Buddha and Upālī — Abhayarājakumara 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 Pāṭaliputra.

Sūtrakṛitāṅga 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. Vaiśālī claims the founder of Jainism as its own citizen.

P. 77. Buddhism and Jainism had a strong hold on the Lichchhavis of Vaiśālī.

P. 124. Kṣatriyāni Trisālā 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

STEIN, OTTO. *Megasthenes und Kauṭilya* [Megasthenes and Kauṭilya]. (Sitzungsber. d. Phil. hist. Kl., Akad. d. Wiss. in Wien, 191 Bd. 5 Abu.). Wien, 1922.

Pp. 290-297. Buddhist and Jain Religions.

441

DAS-GUPTA, S. N. *A History of Indian Philosophy*. Vol. I. Cambridge, 1922.

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 Nayas—The doctrine of Syādvāda—Knowledge, its value for us—Theory of perception—Non-perception knowledge—Knowledge as revelation—The Jīvas—Karma theory—Karma, Āsrava and Nirjarā—Pudgala—Dharma, Adharma, Ākāśa—Kāla and

Samaya—Jain cosmography—Jain Yoga—Jain atheism—Mokṣa (emancipation).

442

SASTRI, H. P. *Chronology of the Nyāya System*. (JBORS, Vol. viii, 1922, pp. 13-28).

Haribhadra Sūri and *prameya sūtra*—Nyāya Sūtras, a sectarian work—Jains and the *Saptabhaṅginyāya* or *Syādvāda*.

443

MOSES, S. T. *Fish and Religion in South India*. (QJMS, xiii, 1923, pp. 549-554).

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

GOPINATHA RAO, T. A. *On the History of Śrī-Vaiṣṇavas*. (Sir Subrahmanya Ayyar Lectures, 1917). Madras, 1923.

P. 11. Bṛh̥tīdeva's conversion to Śrī-Vaiṣṇavism.

P. 12. Images of Nārāyaṇa set up in Jain temples converted into places of Vaiṣṇava worship.

Pp. 35-36. Conversion to Vaishnavism of the Jain king Bṛh̥tīdeva Account given in the *Sthalapurāṇa*—Date of the royal conversion by by Rāmānuja, sometime before 1021 Śaka (A.D. 1099).

P. 38. Kulottuṅga I's grant to Śaiva, Vaiṣṇava and Jain temples alike.

446

MASSON-OURSSEL, PAUL. *Esquisse d'une Histoire de la Philosophie Indienne* [A Sketch of the History of Indian Philosophy]. Paris, 1923.

Pt. 3. On Jain and Buddhist thought.

447

RAMA RAO, R. *Origin and Development of Śiva-worship with Special Reference to Vīraśaivism*. (QJMS, xiv, 1924, pp. 282-301).

Basava—His birth and early life—His rise to power under king Bijjala—His missionary zeal.

448

PERTOLD, O. *The idea of God in Jainism and Buddhism : Observed from the point of view of the Comparative Science of Religions*. (Proceedings of the Tenth Indian Science Congress, pp. 241-242). Calcutta, 1924.

The idea of god in Jainism.

449

KAVIRAJ, GOPINATH. *The Doctrine of Pratibhā in Indian Philosophy*. (An. Bhānd. Or. Inst., vol. v, 1924, pp. 113-132).

Pp. 126-128. Jainism. Omniscience explained by an appeal to the nature of jīva and the existence of the Past and the Future—Classification of Intuition—Rise of intuition—Process of dawning of Intuition described.

450

JAIN, JINNESWAR PRASAD (Mail Delhvi). *Husn-i-Arval* [or, First Beauty], *an Original Work on Jainism*. (In Urdu). Arrah (no date), pp. 1-178.

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 *Siddhānta*.

452

JACOBI, H. *Der Jainismus*. [Jainism] (Archiv für Religionsurissenschaft, xiii, 4).

The short article in German gives a succinct account of Jainism.

453

FORLONG, J. G. R. *Short studies in the Science of Comparative Religions*. London, 1897, pp. 1-662.

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).

Jain preceptor, 24 Tirthaṅkaras (700 B.C.—600 B.C.). Jain Kalpa Sūtra written; part of Sūtras or Jain Bible (500 B.C.—400 B.C.). Jain images naked. Buddha called Jain Esa. Jain faith in full vigour (100 A.D.—200 A.D.).

Śilāditya of Balabhi protects Jains. Jain priest—Jain Śiva. Jainism revived under Amogavarṣa, king of Konjeveram. Jain temples of Satruṅjaya and Pāliṭāna, that of Somnat destroyed by Mamud (1025 A.D.) at Abu of Vimalasa (1032 A.D.)—That of sad rebuilt by Kamboo Rana of Oodayapur. Jain Tower, Chitore, built by Kamboo Rana (1439 A.D.).

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

RADHAKRISHNAN, S. *Indian Philosophy. Vol. I.* London, 1923.

P. 286. Pluralistic realism of the Jains.

SECTION VII

Language and Literature and Educational Statistics.

457

The Tamil Language and Literature. (CR, xxv, Art. 7, 1855, pp. 158-196.

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 Samanal 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 *tirthaṅkara*, called Arugan, ascended up into heaven over a ladder of flowers.

P. 191. The author of the *Chintāmaṇi*, a Tamil poem, was a Jain.

P. 193. Manigavāsagara, the great champion of Śaivism, overcame the Jains in the ninth century.

458

GRIBBLE, JAMES D. B. *Tamil Poetry.* (CR, lx, art. 5, 1875, pp. 69-77).

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

GOUGH, ARCHIBALD EDWARD. *Papers relating to the collection and preservation of the records of ancient Sanskrit literature in India.* Calcutta, 1878.

P. 21. Mode followed by the Jains in preserving their literary treasures.

P. 28. Mention of 7 manuscripts on Jain religion in R. L. Mitra's "Notices".

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.

Pp. 91-99, 108-113, 137. A classified list of Jain works.

460

CUST, ROBERT NEEDHAM. *Linguistic and Oriental Essays, written from the year 1846 to 1876*. London, 1880.

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 Brāhmanical 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

HÆRNLE, A. F. RUDOLF. *A Sketch of the History of Prākṛit Philosophy*. (CR, lxxi, Art. 7., 1880, pp. 311-332).

P. 312. The last Prākṛit Grammarian is the great Jain monk, Hemachandra, who wrote his grammar at the instance of the Chālukya king Siddha Rāja (who reigned in Gujarat from 1094-1143 A.D.).

The two other Prākṛit grammarians Trivikrama and Subha Chandra belonged to the Jain community.

P. 315. Books of the Jains contain not only specimens of Prākṛit, 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

WEBER, ALBRECHT. *The History of Indian Literature*. (Translated from the second German edition by John Mann and Theodor Zachariae). *Second Edition*. London, 1882.

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 *Angas*.

The Jains have great significance in connection with the Sanskrit literature.

463

CUST, ROBERT NEEDHAM. *Linguistic and Oriental Essays written from the year 1847 to 1887. Second series*. London, 1887.

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 *Chintāmaṇi*, an epic celebrating the exploits of a king named Jīvaka, belongs to the early Jain period, which has been appropriately termed the Augustan age of Tamil literature.

466

GRIERSON, G. A. *Specimens of the Marāṭhī Language*. Calcutta, 1905. (Linguistic Survey of India, vii).

P. 7. One form of the Māhārāṣṭrī is the dialect of the non-canonical literature of the Śvetāmbara Jains—This form of the language is usually called Jain Māhārāṣṭrī, and was perhaps based on the vernacular spoken in Surāṣṭra.

467

GRIERSON, G. A. *Muṇḍā and Dravidian Languages*. Calcutta, 1906. (Linguistic Survey of India, iv).

P. 298. In the canon of the Śvetāmbara Jains the form *Damila* is used for the Tamils. The forms *Davila* and *Daviḍa* 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 *Chintāmaṇi* is by an unknown Jain poet.

468

KUPPUSWAMI SASTRI, T. S. *The Age of the Tamil Jivakachintamani*. (IA, xxxvi, 1907, pp. 285-288).

The works dealing with the story of Jīvaka are four in number, viz., (1) The *Gadyachintāmaṇi* by Vādībhasimha, (2) The *Kṣatracchūdāmaṇi* by the same author, (3) the *Jivandharachampu* by Hari-chandra, (4) the Tamil *Jivakachintāmaṇi*.

Observation of Pandit Saminatha Aiyar in his edition of a portion of the *Jivakachintāmaṇi*, published in 1899.

The Pandit is of opinion that the Tamil *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.

Jivakachintāmaṇi was composed during the period ranging from the beginning of the 10th to the second half of the 11th cent. A.D.

469

GHOSH, RABINDRA NARAYAN. *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

BARODIA, U. D. *History and Literature of Jainism.* Bombay, 1909.

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

JACOBI, H. *Arthāmāteva.* (JRAS, 1909, pp. 421-423).

Interpretation of *arthāmāteva*.

Hemachandra's allegory becomes intelligible by reference to the *Upamitibhavadprapañcha Kathā*, a popular work with the Jains. Hemachandra and Siddharṣi in the interpretation of Bahulikā.

472

JACOBI, H. *Hindu Tales.* [An English translation of Jacobi's *Ausgewählte Erzählungen in Māhārāṣṭri*. By J. J. Meyer]. London, 1909.

473

RANGANATHASWAMI, S. P. V. *Literary Wealth of India : Search for Prakrit Manuscripts*. (DSM, vi, 1910, pp. 41-46). Śrutasāgara, the author of *Audāryachintāmaṇi*, 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 Devendrakīrti. 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 Śrutasāgara dealing mainly with the Jain dialects of Prakrit and other Prakrit works of Jain authors. The rest such as *Prākṛit-prakāśa*, etc. deal with the Aryan Prakrit dialects used in the ordinary works.

474

GHOSH, RABINDRA NARAYAN. *India's Literary Wealth : A connected story of her Manuscript Libraries : Some valuable informations from a Mysore correspondent*. (DSM, vi, 1910, pp. 1-3). [See No. 469].

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 Belgōḷa, 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, Kannaḍa 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.

475

SEN, D. C. *History of Bengali Language and Literature*. Calcutta, 1911.

Pp. 2-4. Conversion of nearly the whole population of Bengal to Buddhism and Jainism—Out of the twenty-four *tirthaṅkaras* of the Jains, twenty-three attained *Mokṣa* in Bengal—The seat of their religious activity was Samet Śekhara or the Pāresanāth hills in the district of Hazaribagh—Many of the *tirthaṅkaras*, such for instance as Sreyāṃśunātha and Vāsupujya, were born in Bengal—Mahāvīra spent eighteen years of his life preaching his faith in Rāra Deśa (Western Bengal).

476

MIRONOV, N. D. *Notes Jaines I. Siddharṣi*. (Bull., Académie Impériale des Sciences de St. Pétersbourg, 6th Series, v, Pt. 1, 1911, pp. 349-354). (In Russian).

Notes Jaines II. Nyāyāvakāraṭippan de Devabhadra. (Bull., Académie Impériale des Sciences de St. Pétersbourg, 6th Series, v, Pt. 1, 1911, pp. 501-508) (In Russian).

477

MACDONELL, ARTHUR A. *A History of Sanskrit Literature*. London, 1913.

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

TESSITORI, L. P. *Two Jaina versions of the story of Solomon's Judgment, in Gujarati and Jaipuri.* (IA, xlii, 1913, pp. 148-152).

The version in the commentary of the *Nandisūta*—The version in the *Antarakathāsaṅgraha*.

479

SASTRI, H. P. *Preliminary Report on the operation in search of manuscripts of Bardic Chronicles.* Calcutta, 1913. 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 *Nyāyāvatāraṭīkā*.

P. 242. Authors like Bhadrabāhu, Haribhadra and Prabhāchandra. The last wrote *Prameyakamalamārtanḍa* & *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

BELVALKAR, SHRIPAD KRISHNA. *An Account of the Different Existing Systems of Sanskrit Grammar.* Poona, 1915.

Pp. 62-63. Jina or Mahāvira, the last of the *tirthaṅkaras*, is the traditional author of the Jainendra grammar—Works like *Dhanañjaya*.

kośa or *Jain-Harivamśa* (A.D. 783) and writers like Bopadeva or Hemachandra refer to Devanandī, otherwise known as Pūjyapāda, as the author of this grammar.

P. 63, n. 1. *Sūtrapāṭha* of the Jainendra grammar originally belonged to the Digambara Jains from whom the Śvetāmbaras 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 Śākaṭāyana (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 *Śabdānuśāsana*—Treatises accessory to *Śabdānuśāsana*—Commentary on *Śabdānuśāsana*—Digests and manuals and other miscellaneous works—Conclusion.

P. 98. From the *prajastī* given at the end of Chandrakīrti's commentary on the *Sārasvata 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 Sūrī (Sam. 1174).

483

TESSITORI, L. P. *Notes on the Grammars of the Old Western Rajasthani with special reference to Apabhramśa and to Gujarati and Marwari*. (IA, xlv, 1916. pp. 93-99).

P. 97. Jain ascetics live like the bees.

484

J., K. P. *Vijñapti-Trivenī, a Jaina epistle*. (IA, xlvi, 1917, p. 276).

This paper is a review of the work, *Vijñāpati-Trivenī*—The work is a Sanskrit epistle dated in 1484 V.S.—It is in imitation of the Megha-dūta.

485

QUACKENBOS, G. P. *The Sanskrit Poems of Mayūra, etc.* New York, 1917. (Columbia University—Indo-Iranian Series, ix).

Pp. 16-50. The Jain tale about Mayūra and Bāṇa.
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-Chintāmaṇi*.

Allusion to the Jain tale in the *Kāvya-prakāśa*, *Sudhāsāgara* and Jagannātha's commentary on the *Sūryasataka* of Mayūra.

COMMENTS ON THE JAIN TALE :

Origin of the tale.

The legend of Sāmba.

The real reason for the composition of *Sūryasataka*.

The real reason for the composition of *Chandīsataka*.

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 Kṛitāchandra joins the court circle of Bhoja.

The Banishment of Kālidāsa.

The poet Śukadeva 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. *Pāśāchī Prākṛit*. (IA., xlviii, 1919, pp. 211-213).

P. 213. Hemachandra in his grammar treats of six Prākṛits, viz., Prākṛita, Śāurasenī, Māgadī, Pāśāchī, Chūlikā-Pāśāchī. and Apabhramśa, and has only two Pāśāchī dialects.

487

SASTRI, HARAPRASAD. *Contributions of Bengal to Hindu Civilization*. (JBORS, v, 1919, pp. 307-324).

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

KEAY, F. E. *Hindi Literature*. Calcutta, 1920.

P. 84. Banarasi Das (b. 1586, d. sometime after 1641) of Jaunpur, 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 Śataka and the *Pārśva-purāṇa*.

P. 97. Jaichand of Jaipur wrote in 1806 *Svāmī Kārttikeyānu-prekṣa* dealing with the doctrines of the Jains.

Brindāban Jī (circ. 1791—1858) of Benares, a Jain of considerable merit was also a forceful writer on Jainism.

489

WINTERNITZ, M. *Geschichte der Indischen Literatur*. [History of Indian Literature] vol. 2 Leipzig, 1920.

Vol. 2, pp. 289-296. Religious text of the Jains—Jain canon (*Siddhānta*)—Canonical Jain literature.

490

Jain Manuscript "Bhandars" at Patan. (MR, July, 1920).

P. 72. The importance of exploring these hitherto unnoticed Jain mss. libraries is emphasised in this short note.

491

NARIMAN, G. K. *Literary History of Sanskrit Buddhism.* (From Winternitz, Sylvain Levi, Huber), Bombay, 1920.

P. 199. Nirgranthas or Jains are religious sects of non-Buddhistic persuasion—They are the adversaries whom Āśvaghoṣa detests with greater virulence than Brahmans—There is a story in which King Kaṇiṣka 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

GRIERSON, GEORGE A. *Paiśāchī in the Prākṛita-Kalpataru.* (IA, xlix, 1920, p. 114).

Hemachandra in his grammar describes Paiśāchī and two varieties of Chūlikā-paiśāchika.

493

NARASIMHACHAR, R. *The Karnataka Country and Language.* (QJMS, x, 1920, pp. 248-258).

P. 252. Antiquity of the Kannada language—According to the Jain tradition Brāhmī, the daughter of Rīṣabhadeva, the first Tīrthaṅkara, 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-sāgara, a Jain Tamil poet who flourished before the 11th cent. states in his *Yāpparaṅgalakkārigai*, a work of prosody, that there existed in the Kannada language a work on prosody.

494

GUNE, P. D. *Pradyota, Udayana and Śreṇika—A Jain Legend*. (ABI, ii, 1920-21, pp. 1-21).

The author traces the history of Pradyota, Udayana and Śreṇika 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 Mahārāṣṭrī.

496

KINGSBURY, F. and G. E. PHILIPS. *Hymns of the Tamil Śaivite Saints*. Calcutta, 1921.

Pp. 10-11. Influence of the Śaiva 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 Śaivism—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. 33. Jains setting fire to Sambandar's house—His prayer for an attack of fever of the Pandyan king, then a Jain.

P. 59. Apparsvāmi, a Śaiva, got sunk in the sea by the Jain persecutors, but he began to float on the surface on crying "Hail, Śiva".

P. 61. Apparsvāmi when smitten with an inward disease forsook Śaivism and became a Jain.

497

RICE, EDWARD P. *A History of Kanarese Literature. Second Edition.* Calcutta, 1921.

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 Lingayet revival (1160).

Illustrative extract from the *Pampā Rāmāyana*.

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).

Pp. 93-94. Jain writers of the 17th and 18th centuries.

498

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 Śrutasaṅgāra are two Jain Prakrit grammarians who closely follow Hemachandra.

499

NAHAR, P. C. *A Note on the Jain Classical Sanskrit Literature.* (Calcutta, 1922. Second Oriental Conference).

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 mediæval, 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).

Pp. 492-3. Reference to Hemachandra's *Deśi-nāmamālā*.

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 Daṇḍin praising the Jain writer Śrīvardha-
deva, author of *Churāmaṇi*.

Pp. 152-153. Amarasimha or Amarachandra, a disciple of Jina-
datta Sūri—Hemachandra and his production of *Kāvyaṇuśāsana*.

502

BLOOMFIELD, M. *The Śālibhadra Charita, a story of
conversion to Jaina Monkhood*. (JAOS, xliii, pp. 257-316).

503

GRIERSON, GEORGE. *Paiśācī and Chūlikāpaiśāchika*.
(IA, lii, 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 Tirthānkara of the Jains.

505

JAIN, BANARSI DAS. *Ardha-Māgadhi Reader*. [Lahore,
1923].

Deals with Ardha-Māgadhi, the sacred language of the Jains and
serves as an introduction to the study of the Jain Āgamas.

506

Indian Education in 1915-16 (Bureau of Education, India). Calcutta, 1917.

P. 23. JAINS UNDER EDUCATION :

1. In Bombay, 19,800.
2. In the Central Provinces, 41,644.

507

Indian Education in 1917-18. (Bureau of Education, India). Calcutta, 1919.

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

Indian Education in 1918-19. (Bureau of Education, India). Calcutta, 1920.

Pp. 17-18. JAINS UNDER EDUCATION :

1. In the Punjab, 1,463.
2. In Bihar and Orissa, 157.
3. In the Central Provinces, 5,536.

509

Indian Education in 1919-20. (Bureau of Education, India). Calcutta, 1921.

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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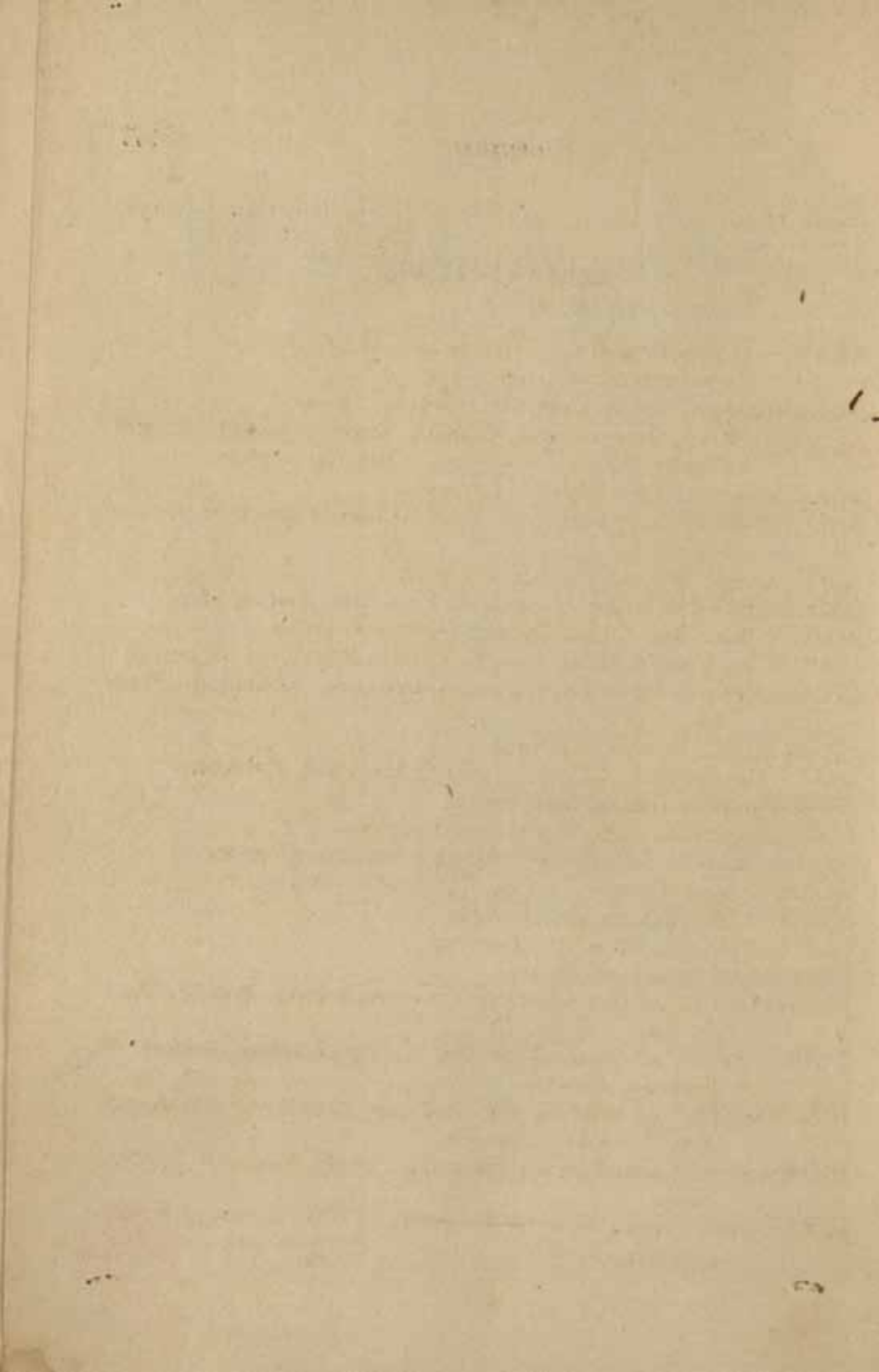
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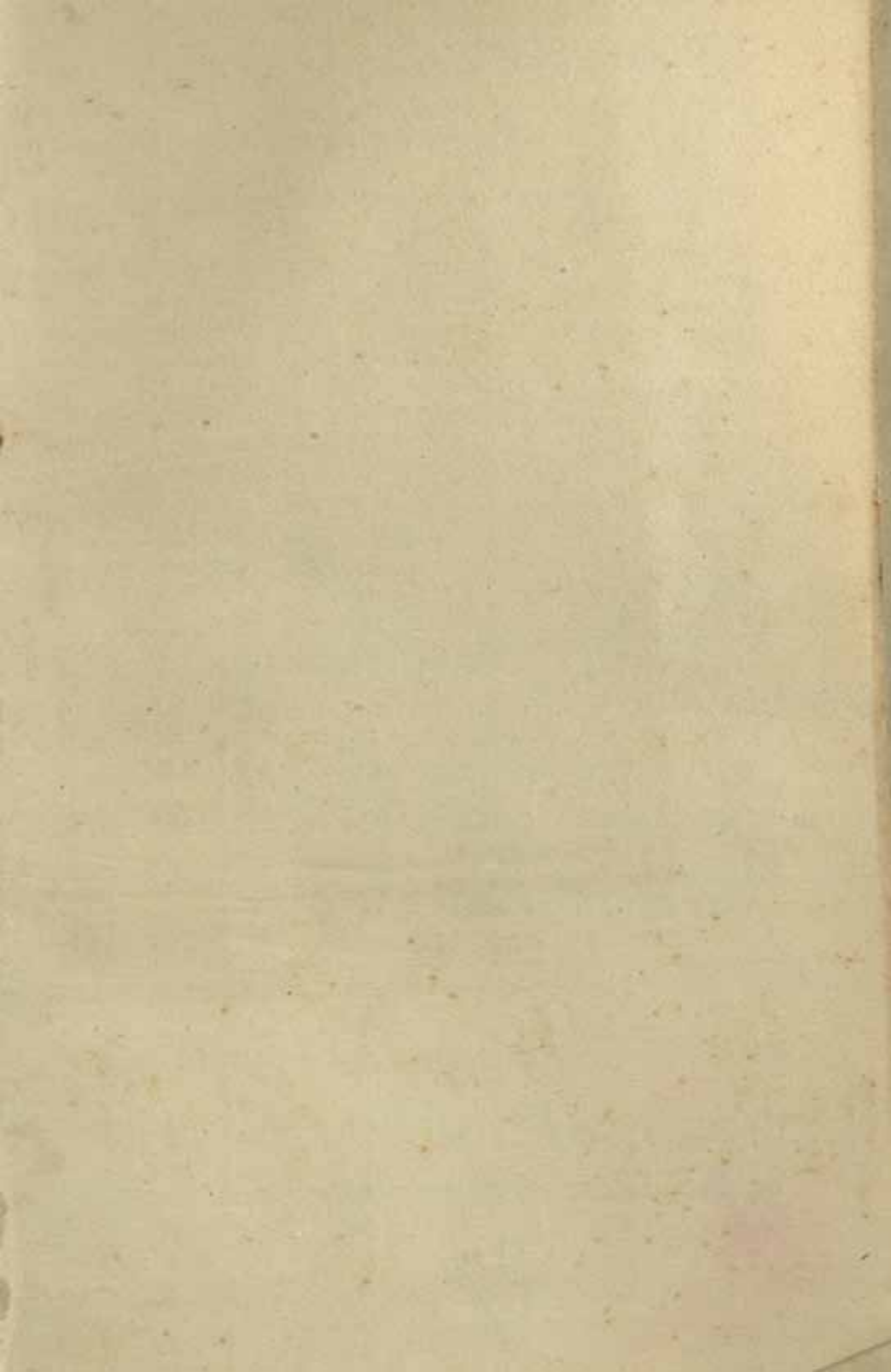
ABBREVIATIONS.

- 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*.
- BMFA=Bulletin of the Museum of Fine Arts, *Boston, Mass.*
- BODG=Bihar and Orissa District Gazetteer, *Patna*.
- CISC=The Central India State Gazetteer, *Bombay, Calcutta*.
- CPDG=Central Provinces District Gazetteers, *Allahabad, Bombay*.
- CR=Calcutta Review, *Calcutta*.
- DSM=The Dawn and Dawn Society's Magazine, *Calcutta*.
- EI=Epigraphia Indica, *Calcutta*.
- EIM=Epigraphia Indo-Moslemica, *Calcutta*.
- GSAI=Giornale della Società Asiatica Italiana, *Firenze*.
- HOS=Harvard Oriental Series, *Cambridge, Mass.*
- HS=The Hakluyt Society, *London*.
- IA=The Indian Antiquary, *Bombay*.
- JA=Journal Asiatique, *Paris*.
- JAOS=Journal of the American Oriental Society, *Boston, New-Haven*.
- J. Anth. SB=The Journal of the Anthropological Society of Bombay, *Bombay*.
- JBBRAS=The Journal of the Bombay Branch of the Royal Asiatic Society, *Bombay*.
- JBORS=The Journal of the Bihar and Orissa Research Society, *Patna*.
- 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*.
 JPASB=Journal and Proceedings of the Asiatic Society of Bengal, *Calcutta*.
 JRAS=Journal of the Royal Asiatic Society of Great Britain and Ireland, *London*.
 MDG=Madras District Gazetteer, *Madras*.
 MJ=The Madras Journal of Literature and Science, *Nungambakum, Madras, London*.
 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 Wissenschaften, *Wien*.
 Sl=Serial.
 SBJ=Sacred Books of the Jains, *Arrah, India*.
 SIR=The South Indian Research, *Vepery, Madras*.
 TAS=Travancore Archæological Series, *Trivandrum*.
 TLSB=Transactions of the Literary Society of Bombay, *London*.
 VOJ=Vienna Oriental Journal, *Vienna*.
 ZDMG=Zeitschrift der Deutschen Morgenländischen Gesellschaft, *Leipzig*.





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