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GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1909.

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PROGRESS REPORT

OF THE

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FOR THE YEAR ENDING 31ST MARCH 1909.

PART I.

I.—OFFICE ROUTINE.

During the last official year the changes in the establishment were as follows:—Mr. Sitārām Dinkar Pitkar, who had been a draftsman on the establishment for over 27 years, retired on a superannuation pension in August. A draftsman-photographer was taken on to assist Mr. D. R. Bhāndārkar my assistant; and a photographic assistant in the place of Mr. B. J. Michael, who resigned in December.

Personnel.

2. The only old hand now left in the office is my head clerk, Mr. Nārāyan Mahādev Tātke, whose industry and application to his work continues to be very satisfactory.

3. During the monsoon recess we were fully occupied, and, as the work becomes heavier year by year, it also becomes more varied. The preparation of our Progress Report, with the development of the negatives taken in the field, and the printing of the same; the preparation of articles for the *Archæological Survey Annual*; the writing up and printing of conservation notes on various works in the Circle; work on the Museum coin catalogue; the perusal of estimates for conservation work; and the sorting and arranging of inscription impressions occupy us pretty fully, leaving little time for the many minor matters connected with the office routine and the museum.

Work at Head-quarters.

II.—THE YEAR'S WORK.

4. The beginning of the official year found us at Parjāpur, about which place I have already written a note in my last Progress Report. I have previously pointed out the inconvenience of making our year under report that of the official year, which does not correspond to the ordinary working periods of the Survey. Thus I cannot help but write up the whole season's operations each year, though it goes a month or so beyond the strictly prescribed limit—the 30th March. It would be highly inconvenient to describe part of a particular work, like the excavation at Parjāpur, in one report, and a continuation of the same, a whole twelve months afterwards, in the next. The work of the commencement of the official year under report, that is, the end of the last touring season, has, therefore, been reported in my last, namely, the visits made to Junnar and Bijāpur.

Superintendent's Tour.

Bijapur.

5. In October I accompanied His Excellency the Governor over the old buildings and ruins of Bijāpur.

6. In the same month I attended the opening of the Ajmer Museum at the invitation of the Agent to the Governor-General for Rājputānā, being a member, in my official capacity, of the advisory and working committees of the same.

7. Elephanta was visited in the beginning of November in connection with the great fall of rock that had taken place before the entrance to the great cave during the monsoon.

8. An inspection visit was made to the Bhājā Caves in the same month; and later on to Thānā, as I had been requested to report upon the old Church of St. John the Baptist, the Vicar of which had appealed to Government for funds for its repair on the grounds of it being an ancient building worthy of being conserved.

9. My services were asked for by the Central Provinces Government to act as Juror on the Committee of the Central Provinces and Berār Exhibition, and I was at Nāgpur for this purpose for a week towards the end of November.

10. Most of the month of December was devoted to a tour in Gujarāt. Muḍherā, in His Highness the Gāikwād's territory, was visited, and the fine old ruined temple of Sūrya was thoroughly inspected, and notes were made, in conjunction with a Baroda Public Works Department official, for repairs and conservation.

11. Works under repair at Ahmadābād were also inspected, especially a heavy one in connection with the old palace at Sarkhej, which I was able to reduce considerably. Fresh remains, not previously visited, at Bhāvkā, Lilvadev, Ratanpur and Richyā were examined. Descriptions of these will be found in Part II of this report.

12. I may mention the great inconvenience we were put to by the Railway Companies in the delay in carrying our tents and kit to Dohad in the Panch Mahāls. The things were handed over to the G. I. P. Railway in Poona on the 1st December and only arrived at Dohad on the 20th idem, that is, they travelled at the average rate of about one mile per hour, half the speed of a bullock cart! We had to leave before they turned up, and to request the Station Master to re-direct them to Hyderābād, Sind; our next camp after the Christmas holidays. To take such things by passenger train would soon run away with our slender contingent allowance.

13. Immediately after the Christmas holidays Major Prideaux, Political Agent, Bahrein, arrived with a number of cases full of pottery, etc., which he had excavated in that island in the Persian Gulf. Mr. Marshall had asked me to receive them into the Poona Museum and to help him in setting them up. This prevented me from starting for Sind until the 10th January. An article on his excavations at this place is to appear in the *Archæological Survey Annual*.

14. In Sind our chief work lay at Brāhmanābād. Further excavation here had been included in the programmes of several previous Progress Reports, but had to be abandoned owing to more pressing work elsewhere. My main object in visiting the place again was to try and ascertain, once for all, whether the site was of sufficient interest to warrant Government in stopping the constant removal of fertilizing earth from the spot by villagers, and to conserve the place for more detailed excavation in future. The results of my investigations here are recorded in the second part of this report.

15. At Hyderābād I met the Director-General of Archæology, and went over the Kalhorā and Tālpūr tombs there with him.

16. Having had a note from Mr. Mackenzie, Deputy Commissioner of Thar and Pārkar, calling my attention to the brick mounds at Mīrpūr Khās, I visited that place on my return

from Brāhmaṇābād; and, although the site is absolutely ruinous, I was gratified to find that, unlike Brāhmaṇābād, it marked the location of a *stūpa* surrounded by Buddhist monasteries—a purely religious site. I am including a further visit to this place in my programme for next season, to excavate and carry out further exploration on the site.

17. On my way back to Poona I attended a meeting of the working Committee of the Rājputānā Museum at Ajmer, and inspected the work being carried out at Mount Abu.

18. As my next camp was to be at Aihole, I had to allow time for my tents and kit to come down from Sind, partly by sea and partly by rail. This interval, between the 13th March and the 14th April, was divided between work at Head-quarters; visits to Elephanta, where my advice was sought respecting the work of rebuilding pillars in the cave; a visit to Vengurla to report to Government on the old Dutch Factory there; and four days at Bijāpur, to consult with the Executive Engineer about fresh difficulties that had arisen regarding the work proposed on the two buildings, the Ibrāhim Rauza and the Asār Mahāl.

19. Aihole was eventually reached on the 14th of April, where the rest of the month was spent revelling amongst the grand old remains of the 5th, 6th and 7th centuries at that place. A short description is given in Part II of this report.

Superintendent's Diary.

1908

- April 1st ... Broke up camp at Parjāpur and left for Poona.
 2nd to 12th... Halt at Head-quarters.
 13th to 15th . Visit to Bijāpur to inspect work in progress.
 16th to 26th . Halt at Head-quarters.
 27th to May Trip to Junnar to settle about the conservation measures necessary to the Buddhist caves and old buildings.
 May 10th.
 11th to Octo- Halt at Head-quarters for monsoon recess.
 ber 10th.
 October 11th to 15th . Proceeded to Bijāpur in connection with His Excellency the Governor's visit to that place.
 17th to 20th . Proceeded to Ajmer to attend opening of the Rājputānā Museum on the invitation of the Honourable the Agent to the Governor-General.
 21st to Nov- At Head-quarters, Poona.
 ember 2nd.
 November 3rd to 4th ... Visited Elephanta in connection with the fall of rock at the entrance to the caves.
 5th to 11th ... At Head-quarters.
 12th ... Inspected the Bhājā Caves.
 13th ... Proceeded to Thānā to report on the old Church of St. John the Baptist.
 14th to 18th . At Head-quarters.
 19th to 28th . On deputation to Nāgpur as Juror on the Committee of the Central Provinces and Berār Exhibition.
 29th to Dec- At Head-quarters.
 ember 7th.
 December 8th ... Left Poona for tour in Gujarāt.
 9th to 10th... At Ahmadābād.
 10th ... Left Ahmadābād for Mudherā.
 12th ... Returned to Ahmadābād.
 13th to 14th . Halt at Ahmadābād where conservation work is in progress
 15th ... Proceeded to Dohad in the Panch Mahāls.
 19th ... Left Dohad for Godhrā.
 20th to 24th . Halt at Godhrā.
 25th to Jan- Halt at Head-quarters.
 uary 7th,
 1909.

1909.

- January 8th ... Proceeded to Bombay to attend a meeting of the Committee of the Prince of Wales Museum.
 10th ... Left Poona for tour in Sind, *via* Karachi.
 14th ... Arrived at Hyderabad.
 15th to 18th ... Halt at Hyderabad, to inspect Kalhorā and Tālpūr tombs and to make arrangements with the Executive Engineer about excavation work at Brāhmaṇābād.
 19th ... Left Hyderabad for Brāhmaṇābād.
 23rd to February 26th ... Halt at Brāhmaṇābād.
 February 28th to March 4th ... Halt at Hyderabad to meet and consult with the Director-General of Archaeology.
 March 5th to 6th ... At Mirpūr Khās.
 9th ... At Ajmer to attend Committee meeting of the Rājputānā Museum.
 11th ... At Mount Abu to inspect work of conservation going on at the Dilwārā temples.
 13th ... Returned to Poona Head-quarters.
 22nd ... Left Poona for Vengurlā down the coast, to advise upon the old Dutch Factory.
 23rd to 24th ... At Vengurlā.
 25th ... Returned to Bombay.
 26th ... Visited Elephanta Caves with the Sub-Divisional Officer in connection with the rebuilding of the columns in the cave, and returned to Poona.
 27th to 31st ... Halt at Head-quarters.

Assistant Superintendent's Diary.

1908.

- April 1st ... Reached Kumalgaḍh.
 2nd to 7th ... Halt at Kumalgaḍh.
 8th to 11th ... Journey from Kumalgaḍh to Nāḍlāl.
 12th to 18th ... Halt at Nāḍlāl.
 19th ... Left for Nāḍol.
 20th to 27th ... Halt at Nāḍol.
 May 2nd ... Returned to Poona.
 3rd to November 6th ... Halt at Head-quarters.
 November 7th ... Left Poona for Barkāṇā.
 13th to 19th ... Halt at Barkāṇā.
 20th ... Left for Chitorgaḍh.
 22nd ... At Chitorgaḍh.
 24th to 26th ... At Ajmer.
 27th ... Reached Āuwā.
 28th to December 4th ... Halt at Āuwā.
 December 5th ... Left for Jawālesvar.
 6th to 10th ... Halt at Jawālesvar.
 11th ... Reached Sāṇḍerāv.
 12th to 20th ... Halt at Sāṇḍerāv.
 21st ... Reached Bīsalpur.
 25th to January 1st ... Christmas holidays.

1909.

- January 2nd ... Reached Korṭā.
 3rd to 7th ... Halt at Korṭā.
 8th ... Left for Pāvṭā.
 12th ... Reached Guḍhā.
 15th ... Came to Āhor.
 16th to 19th ... Halt at Āhor.
 20th ... Left for Jālor.
 21st to 30th ... Halt at Jālor.
 31st to February 1st ... Journey to Siwāṇā.
 February 2nd to 11th ... Halt at Siwāṇā.
 12th ... Reached Jodhpur.
 13th to March 31st ... At Maṇḍor.

20. The commencement of the official year found us at Kumalgadh in Mewār.* The month preceding it, *i.e.*, March 1908, had been spent in Godvād in the Jodhpur State. The most convenient route to this fort was the one through Godvād; and, as, at the end of March, I was in that part of the province which was nearest to Kumalgadh, I seized that opportunity of visiting the fort. A description of the various antiquarian monuments thereon will be found in Part II of this report.

Kumalgadh.

21. Our tour in Godvād was afterwards resumed, and we visited Nādol and Nādlāi, two of the Jaina *pañcha-tīrthas* in Mārwar. Nādol, again, was the capital of the earlier Mārwar Chohāns. This brought our touring season of 1908 to an end.

Nādol.
Nādlai.

22. The next touring season began with a visit to the museum of the Bombay Asiatic Society, where some sculptures, interesting from the iconographic point of view, were photographed.

Bombay.

23. We thereafter resumed our unfinished work in Godvād. We commenced with Barkānā. This terminated our visit to the *pañcha-tīrthas* of Mārwar. The latter are Rānpur, Ghānerāv, Nādol, Nādlāi and Barkānā. They are all in the province of Godvād. Of these, Rānpur and Ghānerāv were visited last official year. From Barkānā some of the surrounding villages such as Bijvā, Khimel, and so forth, were also visited.

Barkana.

24. In the last week of November I was at Ajmer, where I took the opportunity to inspect the sculptures and inscription stones gathered in the museum, the credit for which is all due to Pandit Gaurishankar Ojhā. Two of the former, which are interesting, were photographed. Most of the latter are from the Tawārikh Mehkmā, Jodhpur. Impressions of these inscriptions were taken two years ago, when I first saw Jodhpur. Only those, therefore, that were new were copied. Of these new ones, one is particularly interesting. The contents thereof will be noticed further in Part II.

Ajmer.

25. From Ajmer I went to Āuwā in the Sojat District, Jodhpur State. Intimation that it contained an old temple had been received last year, but then the season was too far advanced and Āuwā itself was too far removed from where I was working to enable me to go there. After the end of that season, Munshi Devī Prasād of Jodhpur was able to see this place and to assure me that the information I had received was correct. I, therefore, went to Āuwā, where I photographed the temple, which is a 9th century edifice, and took impressions of the inscriptions therein.

Auwa.

26. From Āuwā I again resumed my work in Godvād about the beginning of December. I was to visit Sāṇḍerāv, but Jawālesvar was in the way and had become a place of great interest by the excavation work carried on by a treasure-seeker there during the previous year. I, therefore, halted there, and then proceeded to Sāṇḍerāv, where the Jaina temple and a *chhatra* were photographed and inscriptions copied.

Sanderav.
Bisalpur.

About the end of December I saw Bīsalpur and the surrounding villages, but nothing of importance was found. At the beginning of January I proceeded to Kōrtā where old Jaina temples were reported as existing. After doing the necessary work, I visited Bāmnerā and Pālaḍi from here. At the former place three new copper-plate inscriptions came to light.

Korta.

27. This completed our work in the province of Godvād. After leaving Kōrtā I was, according to my previous plan, to visit Rāmsen, Ratanpurā and Chitroḍi of the Jaswantpurā District, but as I was to meet the Director-General

* Written by Mr. D. R. Bhāndārkar.

of Archæology at Jodhpur about the middle of February, I had to give it up. We thus had to proceed to Jālor, but, on the way, halted at Pāvṭā and Gudhā where we inspected the objects of local and antiquarian interest, which were not many and of no particular importance. At Jālor, the ancient Jābālipur, there was abundance of work for us. Here we photographed the building now known as the *tōpkhānā*, but formerly a mosque, said to have been built by Alā-ud-dīn. It is full of inscriptions, which were all copied. Measurements were also taken to prepare a plan of it. On the fort there are two old Jaina temples, which were also photographed together with the objects of local interest, such as the rampart of the Dahiyās, Virama *chauki*, and so on.

28. At the commencement of February I reached Siwānā, which, like Jālor, is another fort of importance in Southern Mārwar. From here I proceeded to Jodhpur via Samdādī, and arrived there on the 12th of that month. Excavation work was started by the Director-General of Archæology at Mandor, six miles north of Jodhpur, where I remained to help him till the middle of April.

Photographs taken during 1908-1909.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3106	Mudherā (Gujarāt).	Temple of Sūrya, open <i>maṇḍapa</i> from across the tank	6½ × 4½
3107	Do.	Do. do. from the north-east ...	"
3108	Do.	Do. do. from the north-west...	"
3109	Do.	Do. do. from south side, east end	"
3110	Do.	Do. do. from west porch	"
3111	Do.	Do. closed <i>maṇḍapa</i> , south side, east end...	"
3112	Do.	Do. do. west end...	"
3113	Do.	Do. do. west side, south end...	"
3114	Do.	Do. do. or back	"
3115	Do.	Do. north side, west end...	"
3116	Do.	Do. do. east end	"
3117	Do.	Do. porch and north-east corner	"
3118	Do.	Do. do. west side, north end...	"
3119	Bhāvkā (Panch Mahāls)	Old temple, south side	"
3120	Do.	Do. south-east side	"
3121	Do.	Do. walls on south side of shrine	"
3122	Dohad	Image of Śiva at district bungalow	"
3123	Do.	Do. Indra do.	"
3124	Mudherā	Temple of Sūrya, open <i>maṇḍapa</i> , south side	"
3125	Ratanpur	Old temple near lake, front or east face	"
3126	Do.	Do. do. without <i>kīrtistambha</i>	"
3127	Do.	Do. do. the <i>kīrtistambha</i>	"
3128	Do.	Do. do. north side	"
3129	Do.	Do. do. of shrine walls	"
3130	Do.	Do. do. of <i>maṇḍapa</i> walls	"
3131	Do.	Do. interior of <i>maṇḍapa</i>	"
3132	Brāhmaṇābād (Snd).	The <i>thūl</i> , from the west, before excavation	"
3133	Do.	Do. from the south, before excavation	"
3134	Do.	Do. from the west, after excavation	"
3135	Do.	Do. shewing brick drain under south-west corner of base of <i>thūl</i>	"
3136	Do.	Two narrow brick-ring wells	"
3137	Do.	Excavation at, first photograph taken	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3138	Brāh m a ṇ ā b ā d (Sind).	Excavation, on Map, second photo, after further excavation ...	6½ × 4½
3139	Do.	Do. do. excavation from south-west ...	"
3140	Do.	Do. do. excavation from south-west with tents ...	"
3141	Do.	Excavation at, showing <i>terra cotta</i> slab ...	"
3142	Do.	Carved stone and bricks from <i>thūl</i> ...	"
3143	Hyderābād (Sind).	Rail round tomb of Ghulām Shāh Kalhorā ...	"
3144	Do.	Do. do. ...	"
3145	Do.	Do. do. ...	"
3146	Mīrpūr (Sind).	General view of stump of old <i>stūpa</i> ...	"
3147	Do.	Carved bricks from <i>stūpa</i> , large group ...	"
3148	Do.	Do. do. smaller group ...	"
3149	Aihole	Portion of old walls of town ...	"
3150	Do.	Temple of Lād Khān, south side ...	"
3151	Do.	Do. do. portion of front porch ...	"
3152	Do.	Do. do. central pillar with <i>nandī</i> ...	"
3153	Do.	Do. do. pillar in the hall ...	"
3154	Do.	Do. do. perforated window ...	"
3155	Do.	Do. do. shrine doorway ...	"
3156	Do.	Temple of Kōṭgudī, from north-west ...	"
3157	Do.	Do. do. north-west corner and portion of porch ...	"
3158	Do.	Do. do. pillar in adjoining temple on west side ...	"
3159	Do.	Do. do. panel in adjoining temple on west side ...	"
3160	Do.	Do. do. shrine doorway in adjoining temple on south-west ...	"
3161	Do.	<i>Durga</i> temple from north-east (smaller) ...	"
3162	Do.	Do. do. (larger) ...	"
3163	Do.	Do. front porch from north-east ...	"
3164	Do.	Do. from north-west, showing round back ...	"
3165	Do.	Do. from west or back end showing sculptures on back pillar support ...	"
3166	Do.	Do. sculptured frieze in porch ...	"
3167	Do.	Do. Varāha sculpture ...	"
3168	Do.	Do. three sculptured slabs on south side ...	"
3169	Do.	Megutī temple from north-east ...	"
3170	Do.	Do. from south-east ...	"
3171	Do.	Do. sculpture on walls ...	"
3172	Do.	Figure of Jina on ceiling of two-storeyed Jaina cave temple ...	"
3173	Do.	Dolmen on hill near Megutī temple ...	"
3174	Do.	Huchchimalli-gudi temple, from north-west ...	"
3175	Do.	Do. do. from south-west ...	"
3176	Do.	Do. do. from west ...	"
3177	Do.	Do. do. from north-west corner ...	"
3178	Do.	Do. do. from south-east ...	"
3179	Do.	Do. do. Kārtikeya on ceiling of porch ...	"
3180	Do.	Temple in Survey No. 270, from south-west ...	"
3181	Do.	(Cancelled) ...	"
3182	Do.	Temple in Survey No. 270, frieze with Narasimha ...	"
3183	Do.	Do. do. with Varāha ...	"
3184	Do.	Do. do. with Agni ...	"
3185	Do.	Do. do. with Yama ...	"
3186	Do.	Do. do. pillar inside on north side ...	"
3187	Do.	Do. do. <i>dvārapāla</i> beside shrine doorway ...	"
3188	Do.	Do. do. Gaja-Lakshmī over inside of entrance ...	"
3189	Do.	Do. do. doorway of demolished temple on south ...	"
3190	Do.	Old temple belonging to Huchchappayā in village, front entrance ...	"
3191	Do.	Do. do. back walls of shrine ...	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3192	Aihole	... Old temple belonging to Huchchappayā, ceiling sculpture, Nāga Rāja ...	6½ × 4½
3193	Do.	... Do. do. ceiling sculpture Brahmā. ...	"
3194	Do.	... Do. do. <i>maṭha</i> behind temple ...	"
3195	Do.	... Old temple near Lād Khān's ...	"
3196	Do.	... Old temple at south-west corner of village, outside ...	"
3197	Do.	... Do. do. entrance doorway ...	"
3198	Do.	... Do. do. subsidiary shrine in front ...	"
3199	Do.	... Triple-shrined Jaina temple near Virūpāksha from north-east ...	"
3200	Do.	... Do. do. back of subsidiary shrine in front of last ...	"
3201	Do.	... Do. do. image in subsidiary shrine ...	"
3202	Do.	... Virūpāksha's temple, pillar in hall ...	"
3203	Do.	... Old temple in Galagnātha group, shrine doorway ...	"
3204	Do.	... Do. do. exterior of shrine ...	"
3204A	Do.	... Do. do. pillar in hall ...	"
3205	Do.	... Temple beside the last, from south-west ...	"
3206	Do.	... Shrine between the last two, from south-west ...	"
3207	Do.	... Galagnātha temple, <i>kīrtistambha</i> , near ...	"
3208	Do.	... Do. dolmen, near ...	"
3209	Do.	... Do. portion of shaft of pillar, near ...	"
3210	Do.	... Temple of Nārāyaṇa, flanking stone for door step, smaller photo. ...	"
3211	Do.	... Do. do. larger photo. ...	"
3212	Do.	... Temples behind the Desāi's house ...	"
3213	Do.	... <i>kīrtistambha</i> at old well near the potter's quarters ...	"
3214	Do.	... Brahmanical cave, general view with column ...	"
3215	Do.	... Do. do. close up ...	"
3216	Do.	... Do. do. women with tall conical head-dresses ...	"
3217	Do.	... Do. do. two <i>dvārapālas</i> ...	"
3218	Do.	... Jaina Cave, front ...	"
3219	Do.	... Do. interior ...	"
3220	Do.	... Do. Jina with two female attendants ...	"
3221	Do.	... Do. Pārśvanātha with attendants ...	"
3222	Do.	... Brahmanical Cave, <i>dvārapālas</i> on the front ...	"
3223	Bombay	... Two leaves of an old MS. from a Bikaner Jaina <i>bhandār</i> ...	"
3224	Do.	... Town-Hall, five images from ...	4½ × 3½
3225	Do.	... Do. sculptures from ...	"
3226	Do.	... Do. do. ...	"
3227	Do.	... Do. do. ...	"
3228	Do.	... Do. do. ...	"
3229	Do.	... Do. do. ...	"
3230	Barkānā	... Temple of Pārśvanātha, interior of <i>sabhāmaṇḍapa</i> ...	8½ × 6½
3231	Do.	... Do. do. sculpture from ...	6½ × 4½
3232	Do.	... Do. do. three pillars from ...	"
3233	Chitorgaḍh	... Jaina temple in front of Rāmpol on fort ...	6½ × 4½
3234	Do.	... Do. do. ...	"
3235	Ajmer	... Rājputānā Museum, two images from ...	4½ × 3½
3236	Āuwā	... Temple of Kāmeśvara, interior of <i>sabhāmaṇḍapa</i> ...	6½ × 4½
3237	Do.	... Do. do. back view of ...	8½ × 6½
3238	Jawāliā	... View of temple of Mānkaleśvara, from east ...	6½ × 4½
3239	Sānderāv	... Temple of Pārśvanātha, view from south-west ...	"
3240	Do.	... Do. do. entrance view of ...	"
3241	Do.	... Do. do. image of a Jaina <i>sādhu</i> from ...	4½ × 3½
3242	Do.	... <i>Chhatrī</i> near the <i>talāv</i> at ...	6½ × 4½
3243	Kortā	... Temple of Rishabhadeva, view from north-east ...	8½ × 6½
3244	Do.	... Image of Rishabhadeva, from same ...	"
3245	Do.	... Temple of Santinātha, front view of ...	"
3246	Do.	... Do. do. view of same, from south-east ...	6½ × 4½
3247	Do.	... Temple of Mahāvīrasvāmī, view from south-west ...	"
3248	Do.	... Do. do. wall mouldings of same from south east ...	8½ × 6½
3249	Bāmperā	... Temple of Sūrya, view from south-east ...	"
3250	Do.	... Do. same from north-east ...	8½ × 6½
3251	Pāḷāḍī	... View of Jaina temple from south-west ...	6½ × 4½

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3252	Palāḍi	View of two Śaiva temples ...	6½ × 4½
3253	Alāwās	Mallinātha's <i>ṭhān</i> ...	"
3254	Thāmli	Temple of Śāntiātha, two sculptures from	4½ × 3½
3255	Do.	<i>Chhatris</i> of <i>Svāmīs</i> ...	6½ × 4½
3256	Āhor	Temple of <i>Mātā</i> , front view of	8½ × 6½
3258	Jālor	<i>Topkhānā</i> , front view of	"
3259	Do.	Do. ceiling from	"
3260	Do.	Do. view from south-east	6½ × 4½
3261	Do.	Do. north corridor of	"
3262	Do.	Do. tomb from	4½ × 3½
3263	Do.	Fort, general view of temples from east	6½ × 4½
3264	Do.	Do. <i>Chaumukh</i> temple, front from east	8½ × 6½
3265	Do.	Do. do. interior from 2nd storey	"
3266	Do.	Do. do. do. below	6½ × 4½
3267	Do.	General view of temples from <i>naubatkhānā</i>	8½ × 6½
3268	Do.	Temple of Kumārapāla, view from east	"
3269	Do.	Do. do. wall mouldings of	"
3270	Do.	Do. view of south side with fort walls of Dahiyas	6½ × 4½
3271	Do.	Do. view of north side from Viramā <i>chawki</i>	8½ × 6½
3272	Do.	Do. front view of <i>masjid</i>	"
3273	Do.	Sire-mandir, front view of	4½ × 3½
3274	Siwāṇā	View of fort, from village, from south-east	8½ × 6½
3275	Do.	Rātīa-mandir, shrine door	6½ × 4½
3276	Do.	Do. front view of	"
3277	Do.	Do. side view from south-west	"
3278	Nāl-Gudhā	Ruined Jaina temple from north-east	"
3279	Maṇḍor	Ajitsingh's <i>thadā</i>	"
3280	Do.	Image of Tukesvara-Mahādeva	4½ × 3½
3281	Junāgaḍh	Bahādur Museum, two images from	8½ × 6½
3282	Do.	Do. <i>torāṇa</i> from	"
3283	Do.	Do. railing of Boriyā <i>stūpa</i>	"
3284	Do.	Do. contents of same	6½ × 4½
3285	Do.	New building over Aśoka's inscription rock	"
3286	Do.	Uparkoṭ, mosque on	8½ × 6½
3287	Do.	Do. two guns on	6½ × 4½
3288	Do.	Do. arched gateway of	"
3289	Do.	Do. do. do.	4½ × 3½
3290	Do.	Girnār, general view of Jaina temple	"
3291	Do.	Do. Guru-śikhara	"
3292	Do.	Do. Bhairava <i>jāp</i>	"

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Inscriptions copied during 1908-1909.

Serial Number.	Place.	Position of Inscription.
2424	Kahḍal	A copper-plate received from the Political Agent, Mahī Kānthā, found in the bungalow of the late Chief.
2425	Bālerā	A copper-plate received from the Mehkmā Khās, Jodhpur, through the Resident, Western Rājputānā States.
2426	Honāvar	A copper-plate } Received from Mr. Chardappa Mahale, through
2427	Do.	Do. } the Māmlatdār, Honāvar.
2428	Barkāṇā	Jaina temple, near entrance.
2429	Ajmer	Museum, stone lying in (originally from Bayāṇā).
2430	Do.	Do. do. (originally from Sāmoli in the Bhūmat district, Mewār).
2431	Do.	Do. do. (originally from Arthūṇā, in Banswādā State).
2432	Do.	Do. do. do. do.

Serial Number.	Place.	Position of Inscription.
2433	Ajmer	... Museum, fragments of inscribed slabs originally from the Arhai- din-kā jhopdā.
2434	Do.	... Do. another stone in do. do.
2435	Ānuwā	... Temple of Kāmeśvara, on pillar in <i>sabhā-maṇḍapa</i> .
2436	Do.	... Do. do. on a second pillar in do.
2437	Do.	... Do. do. on a third pillar in do.
2438	Sāṇḍerāv	... Jaina temple, above entrance from inside.
2439	Do.	... Do. above lintel of cell in south corridor.
2440	Do.	... Do. on pillar in <i>sabhā-maṇḍapa</i> .
2441	Do.	... Do. on another pillar do.
2442	Do.	... Do. on third pillar do.
2443	Bāmnerā	... A copper plate) in possession of a Brāhmaṇa named Rāmā
2444	Do.	... Do.) Khutā.
2445	Do.	... Do.
2446	Do.	... Temple of Sūrya, on a pillar.
2447	Do.	... Do. on the same pillar.
2448	Do.	... Do. on another pillar.
2449	Do.	... Do. on third pillar.
2450	Do.	... Do. on fourth pillar.
2451	Do.	... Do. near shrine door.
2452	Thāmli	... Maṭha, on a pillar on east.
2453	Jālor	... Topkhānā, on a pillar in <i>zanānā</i> gallery.
2454	Do.	... Do. on another pillar do.
2455	Do.	... Do. on lintel do.
2456	Do.	... Do. on capital of pillar in do.
2457	Do.	... Do. on pillar of second row from front, south end of main body.
2458	Do.	... Do. on lintel near north end of main body.
2459	Do.	... Do. another on the same as last.
2460	Do.	... Do. on lintel of north entrance.
2461	Do.	... Do. on lintel in storey above central dome.
2462	Do.	... Do. in niche in north corridor.
2463	Do.	... Inside gateway near <i>kacheri</i> .
2464	Do.	... At entrance of <i>kacheri</i> .
2465	Do.	... At entrance of Sāṇḍerāv <i>maṣid</i> .
2466	Do.	... Above <i>mīhrāb</i> of <i>idgāh</i> outside the town.
2467	Do.	... Another near last.
2468	Do.	... Fort, in <i>maṣid</i> in.
2469	Do.	... Another in the same.
2470	Do.	... From <i>chaumukh</i> temple.
2471	Do.	... Śire-mandir, on stone near entrance inside, outside the town.
2472	Do.	... Do. another on same.
2473	Siwāpā	... On wall, at entrance of Fort.
2474	Do.	... Another near same.
2475	Junāgaḍh	... A set of copper-plates found at Navlākhi.
2476	Alholē	... From top of a pillar in Jaina temple opposite Virūpāksha temple.
2477	Do.	... On a pillar in middle of the temple in south-west corner of Sur- vey No. 66.
2478	Do.	... On front face of old temple in Survey No. 268.
2479	Do.	... Durga temple on the north face wall of the main entrance of the courtyard of.
2480	Do.	... Durga temple on the south wall between two <i>devi</i> sculptures.
2481	Do.	... On pillar in temple No. 27.
2482	Do.	... On another pillar in temple No. 27.
2483	Do.	... Huchchappaya's temple in Survey No. 270 on wall of entrance of <i>maṇḍapa</i> .
2484	Do.	... Do. do. do. on south of entrance.
2485	Do.	... Durga temple on the south wall of inner porch of.
2486	Do.	... Do. on pillar on north side on its west face.
2487	Do.	... Do. on the parapet of steps on south side.
2488	Do.	... Lād Khān temple on a pilaster near entrance to <i>maṇḍapa</i> .
2489	Do.	... Do. on wall in porch.
2490	Do.	... Do. on an image lying near the Meguṭi temple.

List of Drawings made during 1908-1909.

Serial Number.	Place.	Title of Drawing.
1339	Aihole	Sketch plan of village.
1340	Do.	Plan and section of Lād Khān temple.
1341	Do.	Details from Lād Khān temple.
1342	Do.	Plan and details of <i>Durga</i> temple.
1343	Hyderābād	Stone railing round Ghulām Shāh Kalhora's tomb.
1344	Jālor (Mārwar)	Plan of <i>topkhānā</i> .

III.—CONSERVATION. BOMBAY.

29. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1908-1909. It is compiled from the annual lists sent in by the Superintending Engineers of the Divisions, and the Examiner, Public Works Accounts, Bombay.

Northern Division.

Presidency—			Rs.	a.	p.
Bombay, maintenance and repairs to caves and piers,	Elephanta	...	1,994	0	0
Do. repairs to Custodian's quarters,	do.	...	63	0	0
Do. do. Assistant Custodian's quarters,	do.	...	11	0	0
Do. do. police <i>chauki</i> and watchman's quarters	do.	...	11	0	0
Do. special repairs to caves,	do.	...	4,691	0	0
Do. removing the fallen rock and debris at the entrance of the caves, do.	...	...	215	0	0
Kairā and Panch Mahāls District—					
Champānir, caretaker for the Jāmi <i>masjid</i>	...	...	70	0	0
Do. special repairs to Naginā <i>masjid</i>	...	...	1,687	0	0
Do. special repairs to Kevdā <i>masjid</i>	...	...	1,624	0	0
Do. special repairs to Eastern gateway	...	...	356	0	0
Halol, special repairs to Shikandar Shāh's tomb	...	...	1,123	0	0
Ahmedābād District—					
Ahmedābād, maintenance of watchmen for old buildings	...	...	155	12	9
Do. providing drainage connection in the Rānī Sipri's mosque	...	...	97	15	0
Do. repairs to mosque and tomb at Usmānpur	...	...	1,027	3	2
Do. repairs to Daryā Khān's tomb	...	...	634	7	9
Batwā, repairs to Burhān-ud-dīn Qutb Alam's tomb	...	...	780	13	1
Sarkhej, repairs to Palace and Harem	...	...	963	4	3
* Thānā District—					
Thānā, repairs to graves of two Chiefs of Salsette in the English Church at Thānā	...	...	5	0	0
* Broach District—					
Broach, special repairs to Jāmi <i>masjid</i>	...	...	1,199	15	11
Do. erecting a memorial tablet on Dutch Factory.	...	...	116	14	2

Central Division.

Poona District—					
Kārli, repairs to caves	...	...	549	0	2
Bhājā, repairs to caves	...	...	99	15	5
Bedṣā, repairs to caves	...	...	99	2	5
Sinhgad, repairs to Fort	...	...	99	14	0
Junnar, repairs to caves	...	...	64	4	6
Do. repairs to Shivneri Fort	...	...	147	12	0
Sholāpur District—					
Sholāpur, destroying the growth of shrubs on the walls and bastions of the Fort	...	...	200	0	0
Nāsik District—					
Nāsik, current repairs to Pāṇḍu Lenā Caves	...	...	134	0	0

Carried over ... 18,220 6 7

			Rs.	a.	p.
	Brought over	...	18,220	6	7
East Khāndesh District—					
Pāṭaṇ, repairs to the temple of Maheśvara	...	...	200	0	0
West Khāndesh District—					
Balsāge, repairs to old temples	...	...	22	13	0
Thalner, special repairs to Muhammadan tombs	...	...	723	10	7

Southern Division.

Bijāpur District—

Bijāpur, constructing a gun trophy	...	...	1,464	0	0
Do. preparing glass frames for the old Asār Mahāl carpets	...	...	93	0	0
Do. providing lightning conductor for the mosque in the Ibrahim Rauza	...	...	43	0	0
Do. providing stone lamp stands for certain old buildings	...	...	24	0	0
Do. providing railing around Shikandar Adil Shāh's tomb	...	...	167	0	0
Do. conveying inscription stones from Nālatvād to the Museum, Bijāpur	...	...	27	0	0
Do. caretaker for the Bijāpur Museum	...	...	120	0	0
Do. repairs to <i>nagarkhānā</i> converted into Museum	...	...	187	0	0
Do. restoration of the Gol Gumbaz	...	...	3,300	0	0
Do. compensation for Nau Gumbaz	...	...	69	0	0
Do. current repairs to the old Muhammadan buildings	...	...	1,237	0	0
Do. special repairs to the Jal-Mandir	...	...	1,304	0	0
Do. repairing minarets of Mehtar Mahāl	...	...	167	0	0
Do. special repairs to the Jhorāpur gateway	...	...	231	0	0
Do. special repairs to Asār Mahāl	...	...	51	0	0
Bādāmi, pay of the caretaker for the caves	72	0	0

Belgaum District—

Degām, special repairs to Kallagudi temple	1,636	0	0
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Dhārwar District—

Gadag, repairs to the temple of Sarasvati	697	0	0
Do. repairs to the temple of Soma'svara	1,008	0	0

Ratnāgiri District—

Dābhol, special repairs to the old mosque	26	0	0
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* Karwār District—

Bhaṭkal, repairs to slab tombs	5	2	1
Honāvar, repairs to the Monument of General Hill	101	15	4

Indus Left Bank Division.

Hyderābād District—

Hyderābād, repairs to the tomb of Ghulām Shāh Kalhorā	...	...	15	0	0
Do. repairs to the tomb of Ghulām Nabī Kalhorā's tomb	...	...	25	0	0
Do. pay of the caretaker for Ghulām Shāh Kalhorā's tomb	...	...	42	0	0
Do. pay of the caretaker for Ghulām Nabī Kalhorā's tomb	...	...	42	0	0

Indus Right Bank Division.

Karāchi Canals District—

Tattā, pay of the caretakers for archaeological buildings on Makli Hills	...	...	111	0	0
* Miāni, repairs to monuments	...	...	76	7	0
* Dabb, repairs to monuments	...	...	3	4	7
* Karāchi, repairs to Napier obelisk Detention Camp, Kiāmāri	...	...	20	8	2
* Matir, repairs to tomb near the station	...	...	7	0	0
* Tando-Alayhār, repairs to tomb of Ensign David Irving	...	...	1	0	0
* Do. repairs to tomb of Charles James Regnold	...	...	3	0	0

Archaeological Excavation.

Excavation work at Brāhmanābād, Sind	...	...	946	9	3
Total	...	...	82,484	12	7
Total sanctioned grant, Imperial and Provincial	...	...	32,543	0	0
Balance unspent	...	...	58	3	5

* Omitted in the Superintending Engineer's list.

30. The restoration of the great cornice of the Gol Gumbaz, on the south side, at Bijāpur, has been completed, and no more will be done at present.

Bijapur.

31. The Jod Gumbaz still continues to be used as a residence, but a site has been selected for the Judge's new bungalow, and it is hoped it will not be long before it is ready for his use.

32. The untidy collection of great guns and other objects, which, for so many years, littered the area before the Gagan Mahāl, has been arranged as a gun trophy beneath the Museum (*magarkhānā*).

33. During the monsoon of 1908 a great mass of rock fell from above the front of the Elephanta Caves, which was removed during the cold weather. The rain, which was responsible for this, percolates freely into the interior of the cave through natural fissures in the rock, and is rapidly rotting and disintegrating it. The work of rebuilding the missing and damaged columns in the great cave has not been begun at all too soon, as masses of the unsupported rock are liable to fall at any moment.

Elephanta Caves.

34. The fine old temples of the Chalukyan dynasty, which are found so plentifully distributed over the Dhārwar and Belgaum districts, have long needed attention to arrest decay and further ruin, but little has been done to them. During the year, however, three of the best—at Degām and Gadag—were taken in hand.

Chalukyan Temples.

Sind.

35. Sind came in for a very small share of attention owing to more urgent demands elsewhere.

36. Eighty-nine estimates for conservation work in the Circle passed through my hands, most of which were approved. Copies of these were made, as usual, and retained in my office.

Estimates.

36. Printed and manuscript conservation notes were prepared and submitted to Collectors and Executive Engineers upon buildings at Ahmedābād and Dholkā, and on the Junnar caves and Muhammadan buildings. Similar notes were prepared upon the Ajantā and Dhamnār caves, and were forwarded, respectively, to the Resident at Hyderabad and the Political Agent at Indore. Copies are attached for the perusal of Government. Notes have been prepared, but are not yet printed, upon the old Sun temple at Mudherā in His Highness the Gāikwād's territory, and upon some newly visited remains in the Panch Mahāls. The Old Dutch Factory at Vengurlā was visited and reported upon.

Conservation Notes.

37. The list of works it is proposed to take in hand during the year 1909-1910 is as follows. They are listed in order of urgency :—

Works proposed.

(From Provincial Revenues.)

Northern Division—				Rs.
Presidency—				
Ghārāpurī, ordinary repairs to the Elephanta Caves and Piers				2,000
Do.	do.	to custodian's quarters	...	85
Do.	do.	to the assistant's quarters	...	15
Do.	do.	to police <i>chauki</i> and watchman's quarters	...	10
Ahmadābād—				
Ahmadābād, pay of caretakers for archaeological buildings				165
Kaira and Panch Mahāla—				
Champānir, watchman's pay				100
Central Division—				
Poona—				
Kārli, ordinary repairs to the caves and custodian's pay				650
Nāsik—				
Nāsik, repairs to and maintenance of Pāṇḍu Lepā Caves				141

				Rs.
Indus Right Bank Division—				
Karāchi Canals—				
Tatṭā, pay of the caretaker for buildings on Makli Hill	...	...	...	120
Indus Left Bank Division—				
Central Hyderābād Canals—				
Hyderābād, repairs to and maintenance of Ghulām Shāh's tomb	...	...	...	100
Do. do. of Ghulām Nabi Khān's tomb	...	...	...	120
Central Division—				
West Khāndesh—				
Balsānā, pay of the caretaker for the temple	...	...	...	12
Southern Division—				
Bijāpur—				
Bādāmi, pay of the caretaker for the caves	...	...	...	72
Bijāpur, pay of the caretaker of the museum	...	...	...	120
Northern Division—				
Ahmadābād—				
Ahmadābād, Malik Isan-ul-Mulk's mosque	...	...	...	1,200
Southern Division—				
Dhārwar—				
Gadag, special repairs to the temple of Someśvara	...	...	...	779
Do. do. of Sarasvatī	...	...	...	280
Bijāpur—				
Bijāpur, special repairs to Jaḷa-mandir	...	...	...	496
Ratnāgiri and Kolābā—				
Revadaṇḍā, special repairs to old fort	...	...	...	2,500
Northern Division—				
Kairā and Panch Mahāls—				
Kapaḍvanj, special repairs to the <i>kuṇḍa</i>	...	...	...	825
Southern Division—				
Bijāpur—				
Bijāpur, special repairs to the roof of the Asār Mahāl	...	...	...	2,500
Northern Division—				
Ahmadābād—				
Ahmadābād, Sayyid Usman's mosque	...	...	...	2,240
Southern Division—				
Ratnāgiri and Kolābā—				
Vijaydurg, special repairs to the fort walls	...	...	...	1,035
Indus Right Bank Division—				
Karāchi Canals—				
Tatṭā, repairs to the Dagbir mosque	...	...	...	700
Do. do. to Isākhān's mosque	...	...	...	495
Northern Division—				
Kairā and Panch Mahāls—				
Champānir, repairs to Champānir walls	...	...	...	150
Ahmadābād—				
Ahmadābād, current repairs to old archæological buildings	...	...	...	1,000
Southern Division—				
Bijāpur—				
Bijāpur, current repairs to old buildings	...	...	...	1,000
Northern Division—				
Ahmadābād—				
Ahmadābād, Dādā Harir's well	...	...	...	500
Do. Rāṇi Sipri's mosque	...	...	...	140
Do. Shāh Alam's tomb	...	...	...	50
Southern Division—				
Bijāpur—				
Bijāpur, experimenting on the cornice of the Ibrāhim Rauzā	...	...	...	500
Total				20,000

(From Imperial Revenues.)

	Rs.
Northern Division—	
Surat and Broach—	
Broach, special repairs to Jāmi Masjid	2,400
Kairā and Panch Mahāls—	
Champānir, special repairs to Jāmi Masjid	2,800
Southern Division—	
Bijāpur—	
Bijāpur, Ibrāhīm Rauzā (brackets of mosque and roof of first floor gallery of tomb)	4,800
Total	10,000
From Provincial Revenues	20,000
Grand Total	30,000

IV.—BOMBAY. NATIVE STATES.

38. The Political Agents, Pālanpur, Mahi Kānṭhā, Rewā Kānṭhā, Cutch and Sāvāntvādī, report that no conservation works or other archaeological undertakings were carried out in any of the States under their respective jurisdictions during the official year.

39. In Kāṭhiāwār, the Political Agents for the Gohilwād and Hālar Prānts also report that no conservation work was undertaken in their Agencies. The Political Agent, Sorath Prānt, reported in October last that His Highness the Nawāb Sāheb of Junāgaḍh had approved of the measures of conservation proposed by me for the old ruined temple of Somanātha at Pāṭan, which is connected with the story of the expedition of Mahmud of Ghazni, and had directed the State Engineer to carry out the same at an estimated cost of Rs. 4,300. He further reports, on the 14th July 1909, that Rs. 100 have been spent on this work.

40. From the Political Agent, Jhālāwād Prānt, I learn that the Wadhvān Darbār has spent Rs. 1,021 in repairs to the old Rājaka Devī temple and the Hadi Mātā's temple.

41. A return from the Baroda State, too late for inclusion in last year's report, states that during the year 1907-1908, Rs. 286 were expended upon the Rang Mahāl building at Kadi. The magnificent stone ceiling scroll, which had been lying for many years at the tomb of Shekh Farid at Pāṭan, was acquired for the Baroda Museum for Rs. 500. An illustration of this, from one of our drawings, is published in the *Technical Art Series* for 1886, plate V. During this last year I visited Mudherā in North Gujarāt, and prepared notes for the conservation of the beautiful old temple of Sūrya at that place. These will be printed shortly, and submitted to the Resident.

42. Another return, too late for the last report, was received from the Political Agent, Kolhāpur and Southern Marāṭhā Country, stating that no amount was spent on ancient buildings or on things appertaining to Archaeology during 1907-1908. His report is to the same effect for the year 1908-1909.

V.—CENTRAL INDIA.

43. The return from the Political Agent, Bundelkhand, for the year 1907-1908 arrived too late for last year's report. It states that Mr. Manly, the Engineer in charge of the work, which is going on at the great group of eleventh century temples at Khajrāhā, continued to supervise it throughout the year. Mr. Jardine, the Political Agent,

says he deserves great credit for his intelligent and practical manner of dealing with difficult problems as they arise. I need hardly say that Mr. Jardine himself still interests himself with unabated zeal in the work, and is really the moving spirit. His Highness the Mahārājā is as interested as ever in all that is being done, and does all he can to facilitate matters. Mr. Marshall, Director-General of Archaeology, visited Khajrahā early in the year, and was satisfied with all he saw. The open air Museum, containing all the hundreds of loose sculptures gathered together there, has been completed. When all the work is accomplished, Khajrahā will be a good example of careful and intelligent conservation and preservation.

44. The Government of India have sanctioned a grant-in-aid towards these works for the year 1909-1910 of Rs. 8,000.

45. In Bāghelkhand the only works of conservation carried out were in connection with the protection of the ancient inscriptions at Alāghāt and Piawan.
BAGHELKHAND.

46. The Political Agent, Bhopāwār, sends in a statement showing the progress of the work of conservation of ancient monuments at Dhār and Māṇḍu. Four buildings were under repairs, viz., the Tower of Victory and Hoshang's Tomb at Māṇḍu, and the Lāt Masjid and Kamal Maula at Dhār, a total only of Rs. 402 having been spent. The Director-General visited Māṇḍu in the early part of this year, and found matters rather unsatisfactory. He has, however, drawn up full notes for future work, which, it is to be hoped, will be strictly adhered to. The present unsatisfactory state of the work has been caused mainly by the frequent changes in the personnel since Captain Barnes' departure. Not only has the Political Agent been changed but the Executive Engineer and the Supervisor, who were doing such good work, have also left. No continuity on the original lines has been maintained, and much confusion has crept in.
DHAR, Mandu.

47. The Resident at Indore reports that no archæological work was carried out in that State during the year 1907-1908 and 1908-1909.
INDORE.

48. The report of the Political Agent in Bhopāl for 1907-1908 arrived too late for use in my last Progress Report. He stated that Rs. 98 were expended upon the conservation of the Sānchi stūpa. During 1908-1909 no repairs were executed in this Agency.
BHOPAL, Sanchi.

VI.—RAJPUTANA.

49. The following States have sent in blank returns concerning the conservation of ancient monuments or archæological work generally: Jaisalmer, Bharatpur, Dholpur, Karauli, Kishangarh, Alwar, Bundi, Tonk and Shahapurā.
JAISALMER, BHARATPUR, DHOLPUR, KARAU LI, KISHANGARH, ALWAR, BUNDI, TONK AND SHAHAPURĀ.

50. In Mārwar repairs were made to the cenotaph of Mahārāj Ajitsing at Maṇḍor near Jodhpur. At this old site excavations were carried out last cold weather under the supervision of the Director-General of Archaeology. It was here that Mr. D. R. Bhāndārkar discovered the interesting old Gupta sculptures described shortly by him in my Progress Report for 1906-1907, and more fully, with illustrations, in the *Archæological Survey Annual* for 1905-1906.
MARWAR, Mandor.

51. The repairs to the famous Dilwārā temples at Mount Ābū are going on slowly. This is a case where a certain amount of restoration cannot be avoided, but it is being carried out as far as possible in keeping with the old work. The temples are in full use, and it is but natural for the community to wish to keep it in what might be called working order. It is difficult at times to get the temple authorities to see as we do, and to keep a propped-up broken beam for its hoary associations, rather than replace it by a new and sound one.
SIROHI, Abu.

52. The Hanumāngarh Fort in the Bikaner State has continued to receive attention in the way of repairs under the supervision of Thākur Jiorāj Singh, officer in charge of the fort. Repairs to the cenotaphs at Devikund were carried out under the sanction of the Mehmā Khās of Bikaner.

BIKANER, Hanumangarh Fort, Devikund.

53. The work on the modern temple of Padmanāthji, near the Kishorepurā gate of Kotāh city, mentioned in my last Progress Report, has been continued.

KOTAH.

54. At the ruins of Chandrāvati in the Jhālāwār State, a general clearance has been made around the old ruined shrines by road gangs under instructions from the Diwān of Jhālāwār.

JHALAWAR, Chandravati.

VII.—HYDERABAD, DECCAN.

55. The far-famed Ajantā Caves, in His Highness the Nizām's dominions, on the southern borders of Khāndesh, were visited last by me in November 1907, when notes on the necessary measures for their conservation were prepared. They were subsequently printed and forwarded to the Resident at Hyderabad for favour of transmission to His Highness' Government. I have not heard yet whether any action has been taken upon them. No report has reached us of anything further having been done in the State.

Ajanta Caves.

VIII.—PROTECTED MONUMENTS.

56. I am able to report very considerable progress under this head since writing my last report. The following is a list of Monuments declared "Protected" by Government (see Government Resolution No. 1221 of the 4th March, 1909, General Department, and confirmed after the prescribed notice, under section 3 (2) of the Ancient Monuments Preservation Act No. VII of 1904, had been duly exhibited, by their Resolution No. 2704 of the 26th May, 1909, General Department):—

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.	
	Tālukā.	Town or village.			
Ahmedabad District.					
1	Daskrohi	...	Ahmedābād City and Suburbs.	Rānī Rūpavantī's mosque in Mirzāpur.	I (b)
2	"	...	"	Rānī Sipri's mosque and tomb	I (a)
3	"	...	"	Muhāfiz Khān's mosque	I (a)
4	"	...	"	Ahmed Shāh's tomb	I (b)
5	"	...	"	Tombs of the Queens of Ahmed Shāh.	I (b)
6	"	...	"	Haibat Khān's masjid	I (b)
7	"	...	"	Dastur Khān's masjid	I (b)
8	"	...	"	Sayyid Alam's masjid	I (b)
9	"	...	"	The Shāhpur or Kāzi Muhammad Chisti's masjid.	I (b)
10	"	...	"	The Queen's mosque in Sārangpur	I (a)
11	"	...	"	Kutb Shāh's mosque	I (b)
12	"	...	"	Sayyid Usmān's mosque and tomb	I (b)
13	"	...	"	Shāh Alam's tomb with all surrounding buildings in the group.	I (b)
14	"	...	"	Bibi's masjid at Rājpur-Hirpur	I (b)
15	"	...	"	The Jāmi masjid	I (b)
16	"	...	"	Shāh Khupāi masjid	II (b)
17	"	...	"	Sakar Khān's mosque	II (b)
18	"	...	"	Phuṭi masjid	II (a)
19	"	...	"	Daryā Khān's tomb	II (b)
20	"	...	"	Achyut Bibi's masjid and tomb	II (a)
21	"	...	"	Malik Alam's mosque	II (b)
22	"	...	"	Bābā Lulū's masjid	I (a)

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		
Ahmedabad District—continued.				
23	Daskrohi	...	Ahmedabad City and Suburbs.	Malik Isan-ul-Mulk's mosque ... II (b)
24	"	...	"	Mātā Bhavānī's well ... II (b)
25	"	...	"	Dādā Harir's well ... I (a)
26	"	...	"	Dādā Harir's mosque and tomb ... I (a)
27	"	...	"	Tomb of Mir Abu Turāb ... II (a)
28	"	...	"	Brick <i>minārs</i> on Railway station platform. ... II (a)
29	"	...	"	Dutch tombs at the Kānkriā Tank ... I (a)
30	"	...	"	The Tin Darwāzā ... I (b)
31	"	...	"	Azamkhān's palace ... I (a)
32	"	...	"	The Moti Shāhi Bag ... I (a)
33	"	...	"	Siddi Sayyid's <i>masjid</i> ... I (b)
34	"	...	"	Ahmed Shāh's mosque ... I (a)
35	Sānand	...	Markabā	Tomb of Sheikh Ahmed Khatu Ganj Baksh. ... I (b)
36	Daskrohi.	...	Sarkhej	Pavilion before the last ... I (b)
37	"	...	"	The Great Mosque ... I (b)
38	"	...	"	Tomb of Muḥammad Bigarāh ... I (b)
39	"	...	"	Tomb of Bibi Rājibāi ... I (b)
40	"	...	"	The Great Tank, palace and harem ... II (b)
41	"	...	"	Mosque of Balol Khān Kāzi ... I (a)
42	"	...	"	The Jāmi <i>masjid</i> ... I (a)
43	"	...	"	Khān <i>masjid</i> ... II (b)
44	Sānand	...	Makarbā	The Rauzas of Bāvā Alisar and Bāvā Ganj Baksha. ... II (b)
45	Viramgām	...	Viramgām	The Mansur <i>Talāv</i> and shrines ... II (b)
46	"	...	Māṇḍal	The Jāmi, Sayyid, Kāzi and Ganjvi <i>masjid</i> II (b)
47	Daskrohi	...	Batwā	Tombs ... II (a)
48	"	...	Adāraj	Step-well with inscription ... I (a)
49	"	...	Pāldi	Small stone mosque ... I (a)
50	"	...	Kochrāb	Siddi Basir's <i>minārs</i> and tombs ... II (a)
Kaira District.				
1	Mehmadābād...	...	Sojali	Tomb of Mubārak Sayyid ... II (a)
2	"	...	"	Tombs of Saif-ud-dīn and Nizām-ud-dīn. ... II (b)
3	Kairā	...	Mehmadābād	The Bhāmariā well ... II (b)
4	Kapaḍvanj	...	Kapaḍvanj	A sculptured arch ... II (a)
5	Thāsra	...	Sarnal	Temple Galteśvara ... II (b)
Panch Mahals District.				
1	Hālol	...	Desar	The Rudra Mālā ... II (a)
2	"	...	Bhāvkā	Old ruined temple of Mahādeva ... II (b)
3	"	...	Champānīr	The Jāmi <i>masjid</i> ... II (a)
4	"	...	"	Sakar Khān's <i>dargāh</i> ... II (a)
5	"	...	"	Shāher-ka- <i>masjid</i> ... II (a)
6	"	...	"	The Māṇḍvi or Custom House ... II (a)
7	"	...	"	The east and south Bhadar Gates ... II (a)
8	"	...	"	The Naginā <i>masjid</i> ... II (a)
9	"	...	"	Keydā <i>masjid</i> ... II (a)
10	"	...	"	The fort of Pāvagaḍ and the ruined Hindu and Jaina temples on the top. ... II (a)
11	"	...	Hālol	Tomb of Shikandar Shāh ... II (b)
Broach District.				
1	Broach	...	Broach	The Jāmi <i>masjid</i> ... I (b)
2	"	...	"	The Dutch tombs ... II (a)

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		
Surat District.				
1	Chorāsi	Surat	Old English and Dutch tombs	II (a)
2	"	"	The old Armenian tombs	II (a)
3	Olpad	Dhāv	Vaux's tomb	II (a)
Thana District.				
1	Sāsetto	Thānā	Tombs of the Chiefs of Sāsetto	II (a)
2	"	Kagheri	The Buddhist Caves	I (a)
3	"	Kondivte	Caves	II (a)
4	Bassein	Bassein	Fort and old Portuguese remains	I (a)
5	Kalyān	Ambarnāth	The temple of Ambarnāth	I (a)
6	Sāsetto	Borivli	A group of memorial stones	I (b)
7	"	"	Old Portuguese Churches, Watch Tower and Caves	II (b)
8	"	Mandapeśvara	Caves	II (b)
9	"	Majas	Jogeshwari Caves	II (b)
10	Bassein	Arnāla	Fort	II (a)
Ahmadnagar District.				
1	Ahmadnagar	Mehekari	Salābat Khān's Tomb	I (a)
2	"	Ahmadnagar	The Fariā Bag	II (a)
3	"	"	The Tomb of Nizām Ahmed Shāh	II (a)
4	Kopargāon	Kokamthān	An old Temple	I (a)
5	Akolā	Ratanwādi	The Temple of Amṛiteśvara	I (a)
6	"	Tāhakari	Triple-shrined temple of Bhavāni	II (a)
7	"	Harishchandragad	Caves and Temple	II (a)
8	Shrigonde	Pedgāon	The Temple of Lakshmi-Nārāyaṇa	I (a)
9	"	Māndavgaon	The Temple of Devī	II (a)
10	Pārner	Dhoke	Dhokeśvara Cave	II (a)
Nasik District.				
1	Sinnar	Sinnar	The temple of Gondeśvara Mahādeva.	I (a)
2	"	"	The Temple of Ācēvara	I (a)
3	Yeolā	Ankai	Caves	I (a)
4	Mālegāon	Jhodgā	The Temple of Māṇikeśvara Mahādeva.	I (a)
Poona District.				
1	Māval	Kārlī	Cave Temples and Inscriptions	I (a)
2	"	Bhājā	Do. do.	I (a)
3	"	Bedā	Do. do.	I (a)
4	"	Shelār-wādi	Excavations and Inscriptions	II (a)
5	"	Lohgāḍ	Fort	II (a)
6	"	Viśāpur	Fort	II (a)
7	"	Rājmaḥi	Fort	II (a)
8	Junnar	Junnar	Cave Temples and Inscriptions	I (a)
9	"	"	Fort of Shivneri	II (a)
10	"	"	Saudāgar Gumbāz	II (a)
11	"	"	Habshi Gumbāz	II (a)
12	Haveli	Poona	Old European Tombs	II (a)
13	"	"	The Cave Temple of Bhāmburda	II (a)
14	"	Sinhgāḍ	Fort	II (a)
15	Khed	Khed	Dilāwar Khān's Tomb	II (a)
16	Sirār	Koregāon	Monument	II (a)
Satara District.				
1	Sātārā	Sātārā	The old wādā on Sātārā Fort	I (a)
2	Jāvli	Pratāpgad	Afzulkhān's Tomb	I (a)
3	Karād	Jakhinwādi	Buddhist Caves	II (a)

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.
	Tāluka.	Town or village.		
Bijapur District.				
1	Bijapur	Bijapur	The Sonheri <i>masjid</i>	I (b)
2	"	"	Haidar Khān's Tomb	I (b)
3	"	"	Tomb of Pir Shaikh Hamid Kādir	I (b)
4	"	"	A small Tomb, No. 47	I (b)
5	"	"	Tomb, No. 48	I (b)
6	"	"	The Nau Gumbāz	II (b)
7	"	"	The Gumat Bāori	II (b)
8	"	"	The Khidki <i>masjid</i>	II (b)
9	"	"	Mosque No. 386	II (b)
10	"	"	The Sangat and Nāri Mahāls at Torweh	II (b)
11	"	"	Afzulkhān's Wives' Tombs	II (b)
12	"	"	Ain-ul-Mulk's Tomb	II (b)
Dharwar District.				
1	Hubli	Unkal	The Temple of Chandramaulīśvara	I (b)
2	"	"	The Temple of Kalameśvara	I (b)
3	"	Amargol	Banaśankari Devī	II (b)
4	"	"	Śaṅkara <i>linga</i> Temple	II (b)
5	Kalghatgi	Tambur	Basavannā Temple	II (b)
6	Karajgi	Harajhalli	Someśvara Temple	II (b)
7	"	Galagnāth	Galageśvara Temple	II (b)
8	"	Hāveri	Siddheśvara Temple	I (b)
9	Rāgebennur	Chavādanpur	Temple of Mukteśvara	I (a)
10	Hāngal	Hāngal	Temple of Tārakeśvara	I (b)
11	"	"	Old Jaina Temple in Fort	II (b)
12	"	"	Old ruined Temple between the Fort and tank with the two sides of a very finely sculptured doorway buried in accumulated earth	II (b)
13	"	Bālabid	Kalameśvara Temple	II (b)
14	"	"	Rāmeśvara Temple	II (b)
15	"	Nāregal	Sarveśvara Temple	II (b)
16	Kod	Rattihalli	Kadameśvara Temple	I (b)
17	Gadag	Gadag	Sarasvatī Temple	I (b)
18	"	"	Someśvara Temple	I (a)
19	"	Lakkuṇḍi	Kāśīviśveśvara Temple	I (b)
20	"	"	Naneśvara Temple	I (b)
21	"	"	Nāganātha Temple near the Jaina Temple	I (b)
22	"	"	Mārikeśvara Temple at the Maskinbhāvi.	II (b)
23	"	"	Kumbhāragiri-Īśvara Temple	II (b)
24	"	"	The Maskinbhāvi	II (b)
25	"	"	The Jaina <i>basti</i>	II (b)
26	"	Dambal	Someśvara Temple	I (b)
27	"	"	Doddabasappa Temple	I (b)
28	Navalgund	Anṇigeri	Śrī-Amṛiteśvara Temple	II (b)
Kolaba District.				
1	Māngāon	Kudā	Caves	I (a)
2	Mahād	Pal	Caves	II (a)
3	"	Rāygaḍ	Fort of Rāygaḍ	II (a)
4	Parvel	Ghārāpurī	Elephanta Caves	I (a)
5	Pen	Nāgothana	Nāgothana Bridge	I (a)
Hyderabad District (Sind).				
1	Hyderābād	Hyderābād	Tomb of Ghulām Shāh Kalorā	I (a)
2	"	"	Tomb of Ghulām Nabī Khān Kalhorā.	I (a)
3	Moro	Daulatpur	Buddhist <i>stūpa</i>	I (a)
4	"	"	Tomb of Nur Muhammad Kalhorā	I (a)

Serial No.	Place where the monument is situated.		Name or description of the monument.	Class of monument or other remarks.
	Tālukā.	Town or village.		
Sukkar District (Sind).				
1	Sukkar	Sukkar	Mir Māsūm's <i>minār</i>	II (b)
2	Rohri	Rohri	Shrine known as "Satyan-jo-thān"	I (b)
Larkhana District.				
1	Dādu	Khudābād	Tomb of Yār Muhammad Kalhorā	II (a)
Thar and Parkar District.				
1	Nagar	Gori	Temple	I (b)
2	"	Bodesar	Temple	II (a)
3	"	Virawah	Temple	II (b)

57. No monuments have been declared as yet in the following districts during the year:—Sholāpur, East Khāndesh, West Khāndesh, Belgaum, Ratnāgiri, Kārwar and Karāchi.

Note.—Since the close of the year under report, lists of declared monuments in the Belgaum and Kānārā Districts have been published in the *Government Gazette*. They will be included in the next Progress Report.

IX.—EXCAVATION.

58. Excavation was undertaken at Brāhmaṇābād, Sind, during the months of January and February last, the results of which are described in Part II of this report. Rupees 947 were expended upon the work. I received great assistance from Mr. Sahijrām Jivatram Advāni, Sub-Divisional Officer, Public Works Department, at Shāhdādpur, and was also materially helped by Mr. U. B. Shivdāsāni, L.C.E., Assistant Engineer, Jāmrao Canals.

X.—ORIGINAL EXPLORATION.

59. Under this head I have to report our visits to old temples at Bhāvkā, Ratanpur and other places in the Panch Mahāls, which had not been examined before. The old ruined shrine at Bhāvkā I visited in company with Mr. R. C. Brown, I.C.S., the Collector.

60. The remains of the old brick *thūl* at Mirpūr Khās in Sind was examined after completing our excavation work at Brāhmaṇābād, when it was found that there was more promise of interesting discoveries being made here than at the latter place. It is reserved for next season.

61. Aihole, an old capital of the Early Chalukyas, situated in an out-of-the-way corner of the Bijāpur District, was visited by me a second time after a twenty-seven years' interval, where the ancient temples scattered in and around it presented many new points of interest, seen the better by the light of so many years' experience. Previous to my first visit, they had been visited by Dr. Burgess, who has described them to some extent in his first report, but, owing to the short time at his disposal, he was not able to examine them as thoroughly as they deserved. My present visit was primarily in connection with their conservation.

62. The Collector of Kolābā, in January last, reported the discovery of a cave at Owle in the Panvel *tālukā*, and subsequently in June, Mr. R. V. Shringarpure, Architect, Bombay, very kindly sent me a blue print of a plan he had made of it together with a description. From this, and a photograph sent by the Collector, I glean that it

is an unfinished cave in the shape of a verandah, about 44 feet long by 16 feet broad, the open front being supported by a row of square pillars. The cave has only been partially excavated.

63. Fuller notes upon these places will be found in Part II of this report.

XI.—EPIGRAPHY.

64. The following is Mr. Bhāndārkar's summary of the year's epigraphical work as carried out in the Circle:—This season sixty-nine inscriptions were copied in the usual course of the annual survey tour; but, in addition to these, estampages were prepared in duplicate of the Aśoka edicts at Junāgaḍh, under the instructions of the Bombay Government, General Department, communicated in their letter No. 5086 of 12th August 1908, and were despatched to the Director-General of Archæology to be forwarded to Professor E. Hultsch who has undertaken the work of revising the *Corpus Inscriptionum Indicarum*, Volume I. Estampages of the Sāñchi and Rūpnāth edicts, which had been made some years ago, and were lying in our office, were also sent to the Director-General.

65. Of the sixty-nine inscriptions copied, ten are copper-plate grants and the rest are incised on stone. Of the last, seventeen are from Aihole in the Bijāpur District and the remaining from Rājputānā. Of the stone inscriptions in Rājputānā, that from Sāmoli, now deposited in the Ajmer Museum, is the most important. It is dated V. S. 703 (A. D. 646), and refers itself to the reign of Śilāditya, one of the earliest Guhila princes of Mewār. Two more inscriptions from the same Museum deserve a passing notice. They are from Arthūnā, and pertain to that Paramāra dynasty, a record of which is noticed in the *Indian Antiquary*, Volume XXII, p. 80. Of the inscriptions in Mārwar, those that are worthy of note are:—(1) an inscription discovered in a temple at Āuwā with the date V. S. 1132 for an early Sonigarā Jindrapāla, son of Aṇahila; (2) an epigraph in the *topkhānā* at Jālor, dated V. S. 1274, describing an altogether new Paramāra line; and (3) another inscription at the same place, furnishing the date V. S. 1239 for the Sonigarā Samarasimha. This is, in fact, the first inscription found of that king. Of the copper-plate charters, that from Kahḍal is the most interesting. It does not register a grant, as almost all other copper-plates do, but sets forth rules and regulations regarding fiscal, civil and criminal procedure issued by Viṣṇuśeṇa at the request of the bania class. Near the end of the inscription are the sign-manual of Viṣṇuśeṇa and the date V. S. 659 (A. D. 602), followed by the sign-manual of his overlord Sāmantāvanti and his date K. S. 357 (A. D. 606).

66. Mr. R. C. Brown, I. C. S., Collector of the Pāñch Mahāls, was good enough to send to our office tracings of two inscriptions from Lilvadev. Both of them are of the 14th century; yet they are not uninteresting in their own way. Major H. D. Merewether, Political Agent of the Mahi-Kāñthā Agency, was also kind enough to send us two copper-plates found in the bungalow of the late Chief of Kahḍal. The inscription thereon has been noticed above.

XII.—NUMISMATICS.

67. With reference to the preparation of a catalogue of coins in the Poona Museum, attached to my office, I regret to say that little progress has been made, which is in great measure due to want of time, and partly to the fact that the coin books obtained on loan from the library of the Director-General were re-called, leaving us with but few books of reference to work with. Now that the Government of India have given me sanction to purchase books under certain limitations, I am obtaining those most urgently wanted for our library. In the meantime the work will be taken up from time to time as other more pressing work will permit.

68. Three hundred and forty-four coins, in gold, silver and copper, were received from the Agent to the Governor-General for Central India, for decipherment and return, in connection with the collection being made for the new Daly Museum at Indore.

Treasure Trove.

69. The following report has been received from the Honorary Secretary, Bombay Branch of the Royal Asiatic Society, with reference to the distribution of Treasure Trove by the Government of Bombay during the year ending June 1909 :—

"The number of coins reported on and distributed under the Treasure Trove Act during the year ending June 1909 was 515. Of these 198 were received from the Collector of Ahmednagar, 110 from the Collector of Nasik, 65 from the Collector of Poona, 24 from the Collector of Larkana, 48 from the Mamlatdar of Mahim, Thana District, 30 from the Collector of Satara and 46 from the Collector of Belgaum. Twelve of the coins received from the Collector of Larkana, which were debased specimens of the silver Moghul coins were returned to him as they were not worth acquiring for presentation to the institutions receiving the treasure trove coins. The other coins are classified as follows :—

Metal.	Sassanian.	Coins of Southern India Pudumatankas.	Pathan Kings of Delhi.	Moghul Emperors of Hindusthan.	Modern Native States of India.	Total.
Gold	6	2	4	...	...	12
Silver ... ..	...	.....	12	382	97	491
Copper ... ..	...	...	...	...	...	...
Total	6	2	16	382	97	503

And they have been distributed as shown in the subjoined statement :—

Institution.	Gold.	Silver.	Copper.	Billon.	Total.
The Prince of Wales Museum, Bombay	3	60	...	...	63
The Indian Museum, Calcutta	3	38	...	...	41
The Madras Museum	2	33	...	...	35
The Provincial Museum, Lucknow	2	27	...	...	29
The Lahore Museum	1	21	...	...	22
The Nagpur Museum	1	19	...	...	20
The Public Library, Shillong ... ..	...	18	...	...	18
The Archaeological Museum, Poona ... ..	...	18	...	...	18
The Peshawar Museum ... ..	...	16	...	...	16
The Quetta Museum ... ..	...	15	...	...	15
The Ajmer Museum ... ..	...	15	...	...	15
The Rangoon Museum ... ..	...	14	...	...	14
Asiatic Society, Bengal ... ..	...	13	...	...	13
Bombay Branch, Royal Asiatic Society ... ..	...	13	...	...	13
The British Museum ... ..	...	13	...	...	13
For sale at the Mint, Bombay ... ..	...	158	...	...	158
Total	12	491	...	...	503

"Besides these, 48 coins found in the Sholapur District, and 103 in the Bijapur District, have been recommended for acquisition. Their classification by the metal and the series to which they belong and their distribution will be specified in the next report.

"Perhaps the most striking find was of six Sassanian gold coins discovered in the Larkana District. They are in fine condition, and their peculiarity is the head-dress of the King on the obverse which differs from what is generally seen on these coins. Mr. Cousens is of opinion that the so-called globe of the head is nothing more than a jewelled aigrette somewhat like that on Plate XXV, Figure A, in Cunningham's "Mahabodhi." The coins probably belong to about the 5th century A. D.

"Among the coins of the Pathan Kings of Delhi, received from the Mamlatdar of Taluka Mahim, Thana District, may be mentioned 4 gold coins, 3 large and 1 small. They are excellent specimens of the coins of Muhammad bin Tughlak (A. H. 725-752, A. D. 1324-1351). The two small cup-shaped gold coins known as the Padmatankas or 'Lotus pieces' of Southern India, found in the same Taluka, are also in good condition.

"The coins of Native States found in the Poona, Satara and Belgaum Districts are of some interest as specimens of varieties in which various Native States issued coins for use in their territory but which are not now current. They have the usual fragments of the coin legends of the latter Moghul Emperors without date or mint place. Thirty-seven of these coins found in the city of Poona are curious specimens which are said to belong to the 'Peishwas.' In addition to fragmentary legends on the obverse and reverse, they have on the reverse a symbol, a pair of scissors, (?) with Hijri dates in Marathi. The dates are 1231 and 1241-1244 (A. D. 1815 and 1825-1828).

"The two finds at Nasik and Ahmednagar were also important. They comprise some 300 specimens of the Moghul Emperor Aurangzeb of various mints and dates."

70. In the Junnar *tāluka* of the Poona District, within the village site of Agar, on the 12th March, 1908, was found treasure consisting of 44 rupees of Akbar with other articles of no interest numismatically.

71. In the same district, at the village of Chākan in the Khed *tāluka*, was found, on 16th August 1908, treasure consisting of 15 rupees (14 of 1840 and 1 with Muhammadan inscription).

72. At the village of Gārkhed, in the Jāmner *tāluka*, was found, on or about the 4th of February 1908, treasure consisting of 66 rupees bearing the late Queen's head and three rupees with that of King William.

73. In a field, Survey No. 77 of Amadgaon, *tāluka* Bhusāval were found, on 3rd March 1908, 557 *dhabu* pice of old Bādshāhi type and one Chāndavadi rupee.

74. At Bhadgaon, *tāluka* Pāchorā, on the 17th March 1908, was found a certain treasure but of no archaeological interest.

75. On 26th March 1909 there were found, near the town of Eraṇḍole, 141 old silver coins, which, from the impression they bear, appear to belong to the time of one of the Mughal emperors.

76. In the Sehvan *tāluka*, and at the same town, was found, on 20th February 1908, treasure consisting of 12 silver coins appearing to belong to the time of Muhammad Shāh, probably the same who ruled in the beginning of the 14th century.

77. At the village of Wālkhed in the Sindkhed *tāluka*, on the 28th January 1908, were found silver coins amounting to rupees 438.

78. On the 6th of July 1908, at the village of Betwād, in the Sindkhed *tāluka*, was found treasure consisting of 2,564 double pieces of old copper coins, 5 Kumbyas and 1 Ukhalī.

79. At Korphale a village in the Bārsi *tāluka*, were found, on 26th July 1908, old silver coins (*june shikhar*) numbering 87, and valued at rupees 55.

80. In a field, Survey No. 803 of the village of Dhawalpuri, *tāluka* Pārner, were found 5 gold *hūns* and 1 silver Alamgiri rupee.

81. In a field, Survey No. 125 of the village Vithe, *tāluka* Akolā, were found, on 13th October 1908, 28 rupees with an impression in Urdu characters, and apparently issued by the Emperor Alamgir.

82. On 16th March, 1909, certain treasure was found at Masse in the Shrigonde *tālūkā*, but of no interest archæologically.

83. In the month of April 1908, at the village of Vihe in the Pāṭaṇ *tālūkā*, treasure trove was unearthed consisting of gold and silver jewellery but of no archæological interest.
Satara.

84. On the 7th May 1903, at the village of Vatul in the Rājāpur *tālūkā*, was found treasure consisting of simple jewellery but of no special interest.
Ratnagiri.

XIII—MUSEUMS.

85. Progress has been made with the new Prince of Wales Museum at Bombay. A fresh design has been made and the excavations for the foundations have been begun. In the meantime objects are being collected for it, and coins are being set aside by the coin distributing agency, the Bombay Branch, Royal Asiatic Society. During the year ending June, 1909, sixty-three coins have been allotted under the Treasure Trove Act, *viz.*, gold, silver, and copper, and these are being kept by the Society until the Museum is ready. Sculptures, inscribed stones, etc., which are also being stored by the Society for the Museum, have had no additions made to them, there being no more room for them. The Honorary Secretary forwarded a circular letter to all the Collectors, asking them to keep all such contributions in the Māmlatdār's *kacheris* until required.

86. Exhibits collected for the Prince of Wales Museum of Western India, and in charge of the Honorary Secretary are as follows: Original drawing by Mr. Sidney Hall of one of the panels on the pedestal of the equestrian statue of the Prince of Wales (King Edward), purchased from Mr. William Glassley for £3-3-0, *i.e.*, Rs. 47-8-0 in June 1906. Plaster cast of Buddha's head by Mrs. Lockwood Kipling, presented by Mrs. Gratten-Geary on 19th July 1906. Four dealwood cases containing stone fragments obtained from the district of Behan, received from the Assistant Resident of Aden in June 1908 and deposited in the Record Office, Bombay, for safe custody. Documents extracted from the nine files relating to the Persian and Abyssinian Expedition considered suitable for presentation to the Museum, received from the Commissioner in Sind on 21st July 1908. One hundred-rupee note of the old Bank of Bombay, 1 fifty-rupee note of the old Bank of Bombay, 1 twenty-five rupee note of the old Bank of Bombay, 1 ten-rupee note of the old Bank of Bombay, purchased from Mr. D. P. Shroff for Rs. 185 on 15th October 1908. Three old palm-leaf books, received from the Māmlatdār of Nawalgund in April 1909.

87. During the year 1908 the coin cabinet of the Society's own Museum was increased by 77 coins, *viz.*, 4 gold, 54 silver, 18 copper and 1 of mixed metal. To their Museum was added an onyx seal bearing a portrait engraved upon it, presented by a lady.

88. Nothing of interest has been added to the antiquarian section of the Victoria and Albert Museum during the year.

89. The Poona Museum, in my own charge, has received the following additions, *viz.*, 9 gold, 144 silver and 17 copper coins: total 170. In these are included the handsome present of 57 silver Kshatrapa coins from Mr. Mirzā Abbās Ali Baig, Diwān of Junāgaḍ, which formed part of the Uparkoṭ hoard described by the Rev. Mr. Scott in the *Journ. B. B. R. A. S.* Vol. XX, p. 201. A beautiful old carved wood porch from some Jaina temple in Gujarāt was presented by Mr. Marshall, Director-General of Archæology. Other additions to the Museum were a quantity of old carved bricks, coins, beads, etc., from Brāhmaṇābād and Mirpūr Khās, Sind, and a beautiful little ribbed glass bowl, the only whole article of glass as yet recovered from the ruins at the former place.
Poona.

90. The Bijāpur Museum stands very much where it was at the close of the last official year, owing to the fact that it has no funds whatever for acquiring new objects, or even to pay for
Bijapur.

their carriage to Bijāpur from the districts around. Proposals to remedy this have been sent in by me to the Collector. A certain number of coins have been received under the Treasure Trove Act, which for safety are at present in the Collector's charge, until arrangements are made for their safer custody at the Museum.

91. The Honorary Secretary, Watson Museum of Antiquities, Rājkoṭ, Kāthiāwār, reports that the following were acquired for the Museum, *viz.*, one old manuscript in *Guru*

Rājkoṭ

Mukhī characters; eleven pages of a manuscript of *Śatāpatha-Brāhmaṇa*; one old manuscript in Kanarese characters on palm leaves; eight pages of the *Smārta-Sūtra*; thirty pages of the *Yajurveda-Saṁhitā*; one old manuscript, in Gujarāṭi of *Okhā-haraṇa* (poem) written in Sanskrit characters, of eighteen pages; twenty-one pages of the *Sārasvata* (Sanskrit) grammar; one page of a manuscript in Sanskrit, being a treatise upon the depth of water underground; one Nepalese coin, and some current coins of Native States.

92. One addition is reported to the Barton Museum, Bhāvnagar, *viz.*, a copper-plate grant with seal, which was found at the village of Goras, Mahuvā District, under the Bhāvnagar State.

Bhāvnagar.

Udaipur.

93. No additions have been made to the Victoria Jubilee Hall Museum at Udaipur.

94. The open air Museum at Khajarahā, Bundelkhaṇḍ, has been completed, and the images which had been collected on the spot have been arranged in it.

Khajarahā.

95. A somewhat similar Museum was proposed for Sāñchi to protect the sculptures gathered about the great *stūpa* which I have already mentioned in my last Progress Report. That design had been mislaid, owing perhaps to the death of Mr. Cook, the State Engineer, and I have sent in another in its stead.

Sāñchi.

96. The Rājputānā Museum was opened at Ajmer by Mr. Colvin, Agent to the Governor-General in Rājputānā, on the 19th October 1908, and already it is as full of exhibits as it can be. It is proposed to enlarge it by adding to its capacity some or all of the rooms surrounding the courtyard in which the main building stands. For the antiquarian section there is much to be brought in from the States of Rājputānā. A perusal of Mr. D. R. Bhāndārkar's annual Progress Reports will enable anyone to locate a great deal that might be acquired. He has given some account in Part II of this report of some of the contents of this Museum.

Ajmer.

XIV.—COMPILATION OF LISTS.

97. Mr. D. R. Bhāndārkar's tour in Rājputānā, to gather material for the *Lists of Antiquarian Remains* in that province, still continues, and very much valuable material has been collected. A detailed account of his last tour is given in Part II of this report.

Rājputana.

98. Additions and corrections for the revised *Lists of Antiquarian Remains in the Bombay Presidency* have been received from

Bombay.

Mr. L. J. Sedgwick, I. C. S., when Assistant Collector in the Thānā District, Mr. J. K. N. Kābrāji, C. S., Collector of Kolābā, Mr. C. M. Baker, I. C. S., Collector of Lārkhānā, and Mr. A. H. A. Simcox, I. C. S., Collector of East Khāndesh. To these gentlemen we tender our grateful thanks for the information sent in.

99. In my last Progress Report, paragraph 69, I mentioned the great help received from Mr. C. W. M. Hudson, I. C. S., Collector of Dhārwar. We are still further in his debt for a very long list of additions and corrections just received from him, and which was made during the season 1908-1909. He has been assisted by six other gentlemen who have voluntarily given their time to the work, *viz.*, Mr. G. C. Shannon, I. C. S., Mr. G. R. Bālekundri, Māmlatdār of Koḍ, Mr. R. B. Kittur, Māmlatdār of Navalgund, Mr. N. V. Chandāvarkar, Māmlatdār of Kalaghatgi, Mr. H. K. Kulhalli, Māmlatdār of Bankāpur, and

Mr. Venkatesh Śrīnivās Nāik of Rānebennur. This last gentleman is a non-official, and therefore deserves our thanks the more for his entirely disinterested help. He explored 24 villages, and found in them over 40 unlisted remains, chiefly inscribed tablets. His very neat method of listing these is deserving of praise, and makes me wish all our inscribed slabs were similarly treated. He has had small simple outline drawings made of each to scale, shewing the shape of the stone, the symbols at the top, and the number of lines. With these little sketches it will always be possible to identify any tablet wherever it may be. He hopes to collect still more. He says the sketches were made for him by the Tālukā Local Board Sub-Overseer. Altogether, Mr. Hudson and his helpers, whom he has imbued with the spirit of research, have found unlisted remains in 160 villages, and no remains were found in other 84 which were searched. To Mr. Hudson, and the gentlemen named above, we proffer our most hearty thanks.

XV.—PUBLICATIONS.

100. No separate publications were issued during the year. The article which I had in preparation upon the old temple of Brahmā at Khed-Brahma was completed and forwarded to the Director-General for publication in his Annual Report.

101. Mr. Bhāndārkar has published the following papers:—Inscriptions of the Chāhamānas of Mārwar in the *Epigraphia Indica*; the Khadāvadā inscription of Gyāsa Sāhi, and the Chitorgadh *prasaśti*, in the Journal of the Bombay Asiatic Society; an article on the Gehlots in the Journal of the Bengal Asiatic Society; and one on Lakulīśa in the Annual of the Archaeological Survey of India.

XVI.—CONTRAVENTION OF STANDING ORDERS.

102. I am glad to say that I have nothing to report under this head for the last year.

XVII.—OFFICE LIBRARY.

103. The office library was increased during the year by the following works:—

Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscript Library Madras, 1908.

Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscript Library, Madras, 1909.

Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Sanskrit College, Calcutta, No. 24.

Descriptive Catalogue of Sanskrit Manuscripts in the Library of the Sanskrit College, Calcutta, No. 25.

List of Sanskrit Manuscripts in the Adyar Library, Vol. I, *Upanishads*.

Public Works Department Code, Volumes I, II and III.

Pag Sam Jon Zang, History of the Rise, Progress and Downfall of Buddhism in India.

Major Lamb's Pamphlet on *Rabies and Anti-Rabic Treatment in India*.

Selections from Travels and Journals preserved in the Bombay Secretariat by Mr. G. W. Forrest.

Report on coins dealt with under the Treasure Trove Act, in the Central Provinces, 1907-1908.

Bureau of American Ethnology, Bulletin No. 35, *Antiquities of Gila, Salt Valleys*.

The Batan Dialect as a member of the Philippine group of Languages, by Otto Scheerer, Part I.

Twenty-sixth Annual Report of the Bureau of American Ethnology, 1904-1905.

Bulletin No. 34, Bureau of American Ethnology.

Bureau of Science Division of Ethnology Publications, Volume IV, Part II, *The History of Sulu*.

- Bureau of Science Division of Ethnology Publications, Volume V, Part III, *A Vocabulary of the Igorot Language*.
- Progress Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, for 1907-1908.
- Progress Report of the Archaeological Survey, Burma Circle, for 1907-1908.
- Progress Report of the Archaeological Survey, Southern Circle, for 1907-1908.
- Progress Report of the Archaeological Survey, Frontier Circle, 1907-1908.
- Progress Report of the Archaeological Survey, Northern Circle, 1907-1908.
- Progress Report of the Archaeological Surveyor, Northern Circle, for 1907-1908.
- Archaeological Survey Annual for 1904-1905 and 1905-1906.
- Annual Report of the Director-General of Archaeology, Part I, 1906-1907.
- Volume II of the "Indian Empire" *Imperial Gazetteer*.
- Bower Manuscript, Imperial Volume XXII, Index.
- Bower Manuscript, Imperial Volume XXII, Revised Translation of Parts I to III.
- Mountain Panoramas from the Pauris and Kwen Lun*, by Dr. Stein.
- Four sets of Technical Art Series, Plates Nos. I to VIII of 1907, with cover.
- One copy of Tod's *Rajasthan* in two volumes.
- Indian Antiquary*, current numbers.
- Epigraphia Indica*, current numbers.
- Journal of Indian Art*, current numbers.
- Bibliographie*, Volume XX, Part III.
- Bibliographie*, Volume XXI, Part I.
- Journal of the Bombay Branch of the Royal Asiatic Society, 1908.
- Quarterly Lists of the Gazetted Officers in the Archaeological Survey Department.
- Bombay Quarterly Civil Lists.

XVIII.—ANNUAL EXPENDITURE.

104. The expenditure of the Western Circle of the Archaeological Survey of India 1908-1909 amounted to Rupees 23,578-13-4. The details are follows :—

	Rs.	s.	p.
Salaries	18,623	6	10
Travelling allowances	2,955	14	6
Contingent charges	1,999	8	0
Total	23,578	13	4

XIX.—PROGRAMME FOR 1909-1910.

105. I was unable to visit most of the places proposed in my last Progress Report. The Kanheri Caves, Desai in the extreme south of the Panch Mahāls, the Adālj well, Vijnat in Sind and Paṭṭadkaḷ were pressed out by want of time, but other places, not included in that programme, were visited, *viz.*, Junnar, Ajmer and Vengurla. Māṇḍu and Khajarahā were both visited by the Director-General, which made it unnecessary for me to do so. My deputation to Nāgpur to serve on the Jurors' Committee of the Central Provinces and Berar Exhibition; my stay at head-quarters to assist Major Prideaux with his Bahrein pottery, which has been placed in the Museum; and the enforced halt at head-quarters to allow our tents and heavy kit to come from Sind to the Bijāpur District, somewhat reduced my touring period.

106. The principal work for next season is a tour through the Kanarese districts beginning with Paṭṭadkaḷ, in order to draw up detailed notes for the conservation of the principal Chalukyan remains scattered over the Dhārwar and Belgaum Districts. This work I would start with in the beginning of November, as it will fit in with Mr. Marshall's (Director-General) proposed visit to Paṭṭadkaḷ and Aihole and other Chalukyan remains at Gadag, whither he is anxious I should accompany him. Thence I would proceed to excavate at Mīrpūr Khās in Sind, which site, though very small compared with Brāhmaṇyābād, promises more interesting

results, being the site of a *stūpa* and several Buddhist monasteries. A short description of what I found there will be found in Part II. There are two *thūls* or *stūpas* within 5 or 6 miles of Muhammad Tāndo, south of Hyderābād, at one of which carved bricks, similar to those at Mīrpūr Khās, are to be found. These are to be visited and examined. On my way from the Kanarse Districts to Sind I have to visit the Kanheri Caves in connection with the proposed conservation of them. I shall also have to look in upon the work going on at Ahmadābād, and visit the Adātaj well, which I was unable to do last season. This will allow of my kit getting up to Sind. In Sind there are several buildings to be inspected with a view to their repairs and conservation, and, if time permits, the Vijnot site might be examined. In addition to the above there are likely to be, as in past years, unforeseen calls to other places.

107. Mr. Bhāndārkar will continue his touring in Rājputānā, visiting places in the Mārwar, Jaipur and Kishangarh States. He will first visit Bairāt in the Jaipur State in order to make estampages of the Aśoka edict at that place called for by the Director-General of Archaeology.

HENRY COUSENS,

Superintendent, Archaeological Survey,

Western Circle.

Poona, 1st July 1909.

PART II.

*I(a.)

108. The village of Bhāvka is situated at about 6 miles south-west of Dohad in the Panch Mahāls. At a short distance to the west of the village, on a rocky knoll, is an old ruined

Bhavka.

Śaiva temple of about the 13th century. It is a small building, having had small cell-shrines around it at the south-east, south-west, north-west, and north-east corners, thus forming a *pañchāyatana* group. The walls are moulded and carved in the usual manner of decorated temples of that period, the work being a little coarser and the images less well-proportioned than in such temples as that of Sūrya at Mudherā of the 11th century. Nearly the whole of the *mandapa* and porch has fallen, together with the greater part of the back and north-west corner of the shrine. The four subsidiary shrines, surrounding the main building, have also fallen, portions only of the lower parts of their plinths remaining. A good deal of the fallen material is upon the spot, and, under the guidance of a good *salāt*, much might be re-erected; but it would be a hopeless task if undertaken by anyone else unfamiliar with this style of building and architecture. The carving on every block of stone proclaims its exact position to one conversant with the style, but to others it would mean nothing.

109. Within the shrine is a *linga*, while in a niche in the back wall, behind it, is a sculpture representing Śiva and Pārvatī. On the dedicatory block over the shrine doorway is Gaṇeśa.

110. From the outside walls of the shrine, the north and west central niches have been thrown down. An image of Mahākālī, lying among the debris, which the villagers have begun to oil, probably occupied the central niche on the north side. The central niche on the south side still has an image of Bhairava in it, holding up the elephant hide behind him. Among the other images still existing are Śiva, Kubera with his money bag and elephant, and the bearded Yama. There are also *jogis* and single female figures in the innermost recessed panels—some quite nude, some are bearded. Obscene pairs of figures occur plentifully around the basement.

111. Within the *mandapa* are lying a figure of Sūrya and a torso which, from what appears to be the pointed tops of his long boots on the broken legs, is another image of Sūrya.

112. The two or three standing pillars of the *mandapa* are very simple and plain, and might belong to any age of building, from the twelfth to the fifteenth century.

113. Under the images and upon most of the stones of the temple is the mason's mark or initial श्री, such as we have already met with on Tejahpāla's temple at Ābū, on the large temple at Sejakpur in Kāthiāwār, and on the Monsar *talāv* at Viramgām. The broad sprawling shape of the श्री is the same in all these buildings, and, as the date of the temple, as estimated from the style, agrees, I am strongly inclined to believe that the one mason or architect had to do with all four works. Tejahpāla's temple at Ābū we know was built about A. D. 1230, and this may then be the age of this (Photos. Nos. 3119-3121).

I(a.) 114. The small temple of Mahādeva at Ratanpur is situated at the south-west corner of the large irrigation lake about a mile north-west of Ratanpur, and about 4 miles north-west of the railway station of Tuwā near Godhrā. It faces east, and originally consisted of an open pillared hall and a shrine. Standing out before it, off the north-east corner, is a *kirtistambha* such as still stands at the remains of the

Ratanpur.

* Classification of monuments for conservation purposes is as follows:—

- I.—Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further sub-divided, thus—

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

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

old Rudra Mālā at Siddhapur and the temple of Sūrya at Muḍherā. Probably one also stood upon the other side of the entrance, and possibly one before the main entrance. What appears to be part of the basement of one exists at the south-east corner of the platform upon which the whole stood (Photos. Nos. 3125-3131).

115. The building is now a wreck. The centre of the domical ceiling of the hall and a portion of the marginal roof around have fallen. The roof and back and south walls of the shrine have also fallen. Little can be done to the ruin now but to try and preserve what there is by the propping up of dangerous parts, the replacement of displaced stones and the eradication of vegetation.

116. Within the shrine, now open to the air and sky, is a modern-looking black stone *līṅga*, with two loose images placed behind it, one of them being that of Brahmā with his three faces. The shrine door has been richly carved, and has Gaṇeśa presiding upon the dedicatory block above, while on each side below, upon the jambs, Śiva plays the part of *deśarāpālā*.

117. The hall ceiling must have been very rich originally. Sixteen figure brackets are set round in the circle of the mouldings, each of which held an image, but these have disappeared. The pillars of the hall are fully moulded and decorated, as may be seen from the photos.

118. The outside walls of the temple have been fully decorated in the usual conventional style of the eleventh century. There is a vigour and finish about the work which puts the temple considerably before that at Bhāvkā, just described. Though the temple is small, the work could not have been anything behind that of the temple of Sūrya at Muḍherā for excellence of execution.

119. At other places visited in the Panch Mahāls we found the remains to be of little interest. At Līlvadeva, 15 miles north of

Līlvadeva.

Dohad, there is, on the bank of the tank, a modern temple of Raṇāimātā, in which are gathered some sculptures from an old temple. There is also a memorial stone with a short inscription of no particular interest, dated Samvat 1346, upon which is carved a man with a dagger. In the shrine of the temple is a mutilated image of Kālī about 4 feet high, while in the porch are collected the old broken sculptures of Śiva-Pārvatī, Kālābhairava, and Gaṇeśa.

120. The matter of excavation upon the site of Brāhmaṇābād in Sind has been fully traversed in Government Resolution No. 1257 of the 3rd March 1905, in the General Department. It

Brāhmaṇābād.

will be seen from the correspondence reproduced in that resolution that my further visit to the site was primarily intended to settle the question as to whether the villagers should be allowed to proceed with their excavation for earth as in the past, or that the site be closed to them and conserved for more extensive and systematic exploration in the future. I was not able, owing to other more urgent work always intervening, to visit the site again until this last touring season, when I had over a month's excavation upon different parts of it. The result has been that I am of opinion that the carrying away of earth by the villagers and bricks by the Public Works Department may continue without interruption.

121. Though the site, historically, is of considerable interest, being closely connected with the first inroads of the Arabs into Sind in the eighth century, yet, as an archaeological site or relic mine, it is hardly worth the expense of excavating, about all that we want to know having been ascertained by what little has been done. Relic hunting, prompted by the spirit of gambling will, of course, still go on. There will always be the chance of a win to compensate for the amount staked out in excavation, but the finding of an interesting object now and again, after much expenditure of time and money, will not justify the opinion that further excavation should be carried on by Government, unless, perchance, some unexpected aspect should present itself. I have already published a long account of the place in the *Archæological Annual* for 1903-1904, and have little to add to what I have said there.

122. The whole site consists of rolling mounds of brickbats and earth, the debris of the buildings of the last occupation, and which were planted upon the heaps of an older site. In my account I spoke of two occupations, that of Brāhmaṇābād and of the subsequent Arab city of Mansūrā, but I have now found that there were three distinct occupations, which I would say were those of Brāhmaṇābād, the earliest, Mansūrā, and a later one upon the present

surface. The remains of this last are of little interest, except, perhaps, historically, should we be able to ascertain from some extraneous source what town it was. The houses were small and mean, being built of mud and brickbats dug out from the lower ruins, with, perhaps, flat mud roofs carried upon rough jungle rafters. I examined many of the still standing portions of the walls and found hardly a single *whole* brick built into them; they were all fragments. From the foundations of small mosques discovered on the surface, it would appear that this uppermost town was occupied wholly or largely by Muhammadans.

123. The middle layer of ruins was most probably that of Mansūrā, and here, again, can be seen the older and larger Hindu bricks, rifled from the ruins of the lowest stratum of Brāhmanābād, used over again together with smaller bricks made by the Arabs themselves. The bricks, the only material used as far as I have been able to ascertain, have thus worked up from the lowest strata to the surface, arriving there in fragments, to be used finally in this state by the last occupants of the site. This wholesale denudation of each site in succession has left but little to reward us for the heavy excavations necessary to get at the earlier work, for, when we have reached it, we find little else than traces, here and there, of a few walls and drains, but an abundance of bones, ash and charcoal, testifying to the merciless treatment of the inhabitants and their homes by each successive possessor of the land. Corroded copper coins, scattered beads and broken toys also bear evidence to the fiendish ravage at each overthrow.

124. Not only from the traces of burnt beams, converted into charcoal, but from the fact that enormous quantities of wood must have been required to burn the vast amount of brick used in the dwellings and the heavy fortified walls of the city, do we gather that this part of the country must have been heavily wooded at one time. It is now mostly a sandy waste, which is being gradually reclaimed by the network of canals which are in progress. Traces of old river beds may be seen frequently, and I have no doubt that a re-occupation of the site, after the last assault, was abandoned, owing to the gradual diversion and drying up of the river which ran under the walls on the east, the main supply of water to the town. The hundreds of narrow deep earthenware wells, sunk from the upper surface down into the virgin sand, all over the site, point to such a calamity. There are no signs of wells having been constructed in the middle or lower layers.

125. Excavation was carried out upon three or four different spots on the site. The most extensive was about the middle, where, after clearing away the uppermost debris and foundations of walls, we came upon a series of large brick foundations each about $7' \times 4'$, apparently for the pillars or piers of some very large building. They were arranged in rows running across the width of the building and longitudinally. The building was placed approximately north and south for length, and east and west for depth or width. In the depth we were able to ascertain that there were six foundations, which, presuming the building to have been a great mosque, would, with the back wall, have given six bays of arching or corridors in the depth of the building. The number of foundations in the front or length of the building, north and south, we were unable to ascertain as the ground towards the south had been more disturbed and the bricks removed (Photos. Nos. 3132-3142).

126. Beneath these foundations, at the north end, was found a long covered brick drain running diagonally across the site of the building. Connected with this by short lengths of drain were large flat pear-shaped slabs of baked earthenware, with raised edges converging to the point where it entered the opening of an earthenware pipe about 6 inches in diameter, through which the water of ablution, used over some object which stood on the slab, passed into the main drain. The pear-shaped slabs, had they a hole in the middle, might easily have passed for the *yonis* of *lingas*, but there was no hole, so the objects which were placed upon them must have been loose. I am of opinion that this drain had to do with some Hindu ceremonial, and, possibly, a Hindu temple which stood on this site, and which was demolished and its material used up in a great Muhammadan mosque built above it. In the earth which buried the foundations of the mosque were found a great quantity of potsherds covered on both sides with Arabic writing in ink—perhaps the remains of earthenware talismanic vessels. The bricks of the drain measure $16\frac{1}{4}" \times 10\frac{1}{2}" \times 2\frac{1}{2}"$, while most of those of the foundations measure $14\frac{1}{2}" \times 9\frac{1}{2}" \times 2"$.

127. The *thūl* or tower, the only standing mass of brick masonry, beside the lower courses of ruined walls, stands to the east side of the site near the village.

This has always puzzled visitors, for its use is not apparent from a cursory examination of its exterior; and the ruin was such that there were no features about it to lead one to think it more than the stump of some old watch-tower or similar structure. My funds were too small, when at Brāhmaṇābād the last time, to attempt the heavy excavation necessary to find out more about it. But this I did at my last visit.

128. The tower would appear to have been about 30 feet square, rising from a basement 50 feet square. It stood, at our visit, 36 feet above the general ground level around it; but this is only a portion of its western side, and it probably rose, when complete, to at least 40 feet above ground level or the top of the basement, which is about the same. In the centre of this great mass of brickwork is a chamber about 7 feet square, the surface brickwork of which is finished off smooth like the outside portion of the wall on the west. The floor of this chamber was 10 feet 6 inches above ground level. The top was open, having been destroyed. Beneath the floor, the solid brickwork goes down to a depth of 27 feet before virgin soil is reached. An entrance seems to have come in to this chamber from the north by the west side of the chamber, for the bricks on either side of the passage are finished off with a clean surface. As far as indications point, it appears that this passage ascended on the west side of the chamber as a staircase, rising round the four sides of the chamber to the top of the tower. Over this passage, where it enters the side of the chamber, was an arch, the bricks of the arching still projecting from either side, to carry on the staircase across it, above; after which, judging from the holes in the wall, it was continued in wood. On the floor of the chamber were found the rotted powder of four cross-beams, lying each across one corner, and forming an inner square frame, diagonally set to the sides of the chamber, the ends of the beams being let into the side walls. Beneath these it was solid, hard, well-laid brickwork to the bottom, while, above them, was a layer of loose bricks, with no regular arrangement, among which were found fragments of carved and decorated brickwork, similar to that found in Buddhist *stūpas* in Sind. The chamber was empty, and, as stated above, was open to the sky. I drove a well through the brick-work, below the floor, the full size of the chamber, down 27 feet to virgin soil without finding anything more than bricks and hard labour. Running crosswise, partly beneath the south-west corner of the great basement, is another of these mysterious drains, but much larger and more elaborately constructed than that at our first excavation. The channel in this drain is 2' 2" deep by 1' broad, and, in addition to the flat bricks corbelling inwards to cover it above, it is further protected by solid arching of bricks set on edge. Its trend is towards the river. The bricks in this drain are of the very largest size, like those in the other drain already described. The bricks in the bottom of the well, sixteen feet below the floor of the chamber, measured $17'' \times 10\frac{1}{2}'' \times 2\frac{1}{2}''$.

129. I am inclined to think this *thūl* is the ruin of a reconstruction at a later time, of an earlier Buddhist *stūpa*, and that the decorated bricks found in it were a few from the exterior decoration of the original building. The chamber was perhaps used as a shrine to hold some relic or image. Lime mortar has been plentifully used in the brickwork of the great basement, but mud would appear to have been the cementing material of the whole of the superstructure and the heart of the tower around and below the chamber.

130. As I am to write a further article upon Brāhmaṇābād for our Survey *Annual* I will content myself here with this brief outline of our last digging upon the site. We brought away a quantity of old coins, beads and other small articles, but the most unique object of all is a small ribbed melon-shaped glass vessel, being the first whole glass vessel obtained from the ruins. These are being added to the Poona Museum attached to my office.

131. While at Brāhmaṇābād Mr. Mackenzie, Deputy Commissioner of Thar and Pārkar, drew my attention to the old ruined *thūl* or *stūpa* at Mīrpūr Khās. An account of some images found here is given in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. XIX, page 44. On my return from Brāhmaṇābād I halted a couple of days here. The mounds lie about half a mile to the north of the town, are compact, and not very extensive. They cover, roughly, about ten acres.

Towards the north end of the site is the ruined stump, in sun-dried bricks, of an old *stūpa*, which must have had a decorated outer casing of beautifully carved brickwork. Much of this still lies about, and I gathered about a cartload, some of the best of which I brought away, leaving the rest in the charge of the Executive Engineer. But as we learn from the account mentioned above, most of the brickwork was carried off for use on the railway when under construction.

132. Forming a circle surrounding the *stūpa* are large mounds which appear to be the sites of monastic establishments, while to the south are others unconnected with this group. The whole place has been a quarry for brick, which has even been dug out of the very foundations of the walls.

133. The stump of the *stūpa*, as it stands, looks as if it had not been disturbed beyond the stripping of the outer brickwork. It is a great solid mass of sun-dried brick laid in mud.

134. Lying upon the ground was found a fragment forming nearly the half of a *dāgobā* Tee, of burnt clay, in one piece, with the large hole in the centre for the staff of the umbrella.

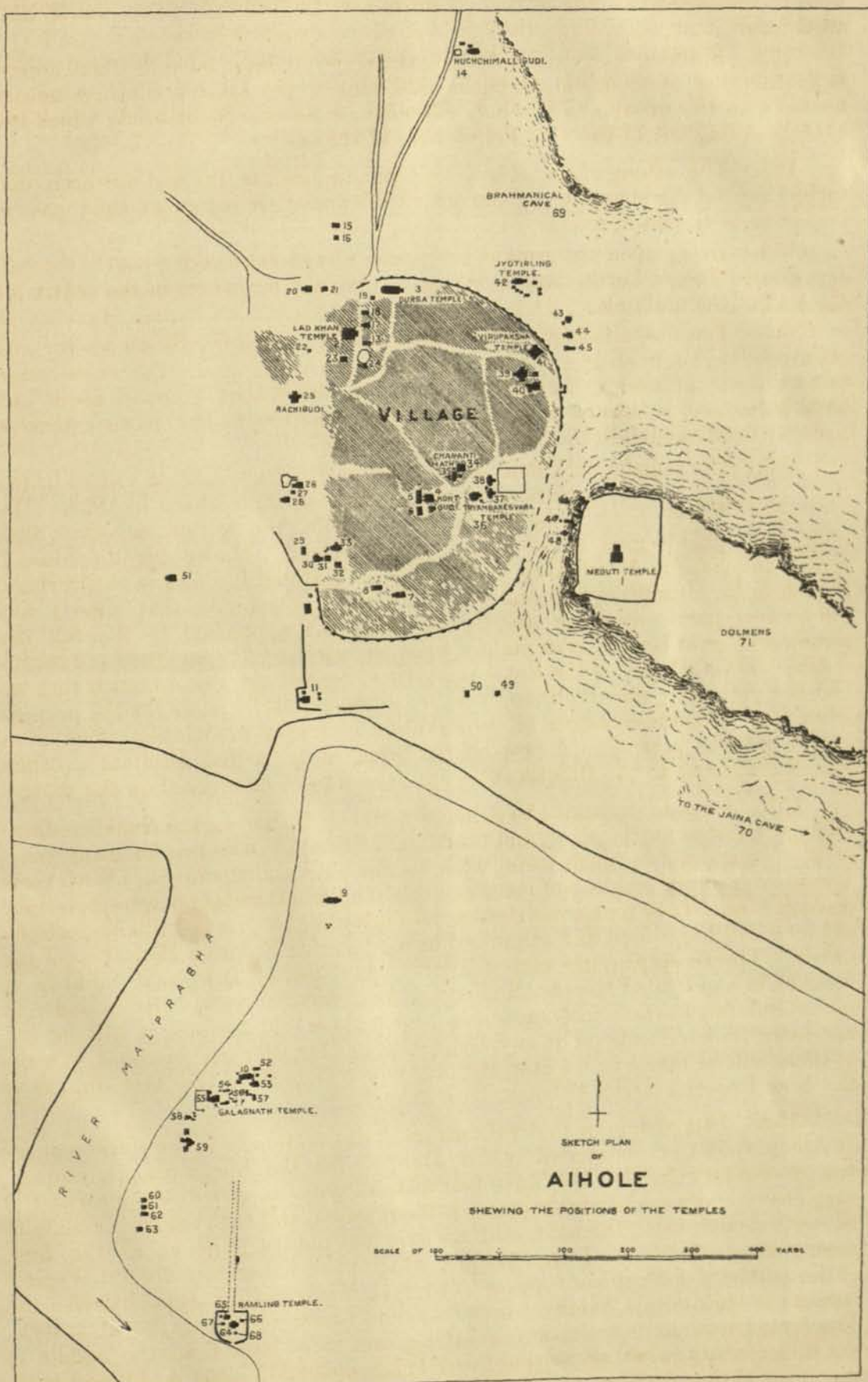
135. The site, although so desolate and devastated by the contractor and other vandals, might still repay a little digging and investigation. The whole seems to be the site of a large Buddhist monastic establishment grouped about the large *stūpa* and is thus of altogether a different nature to the more extensive ruins of Brāhmaṇābād (Photos. Nos. 3146-3148).

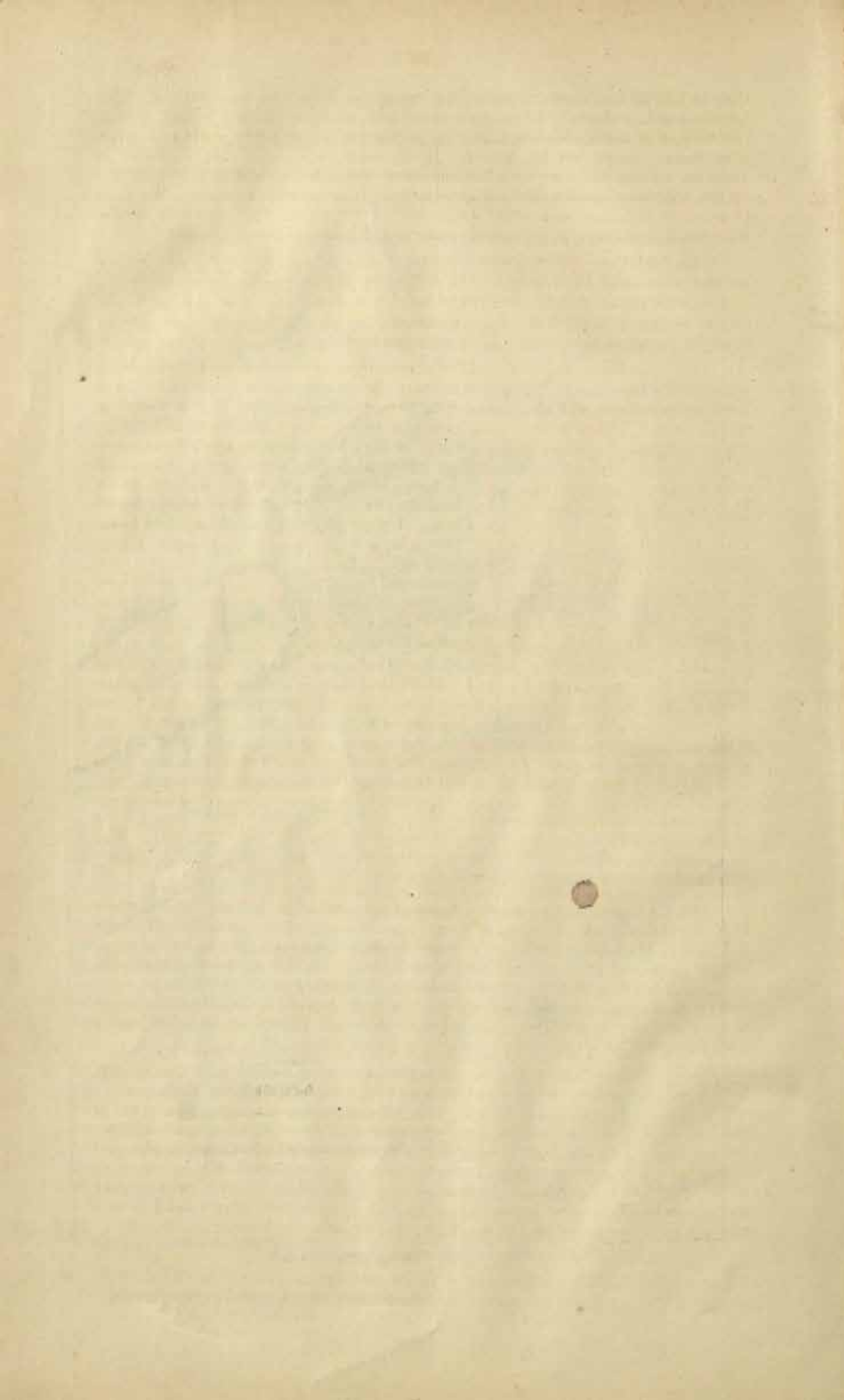
136. The remains at Aihole, in the Bijāpur District, were first visited by the Survey when Dr. Burgess went there in 1874. His time was so short, it being the end of the season, that he was not able to give it the attention it deserved. Under his directions I visited the place in March 1885, to obtain more material in the way of drawings, photographs, inscription impressions, and further notes. At that time I was but an abecedarian in these studies, and could not appreciate to the full the meaning of what is written so plainly upon the surface of these grand old monuments. My visit during the last season, then, opened my eyes to much that we had not previously noted, although the visit was primarily made for the purpose of settling upon the measures of conservation necessary to maintain them in as good a state as possible. A proposal to bring away sculptures from a certain ruined old shrine to the Bijāpur Museum needed to be considered on the spot.

137. I was accompanied to Aihole by Mr. G. V. Kokje, the Sub-Divisional Officer stationed at Bāgalkot, and the Maistri Dānappā, who was for many years at Bijāpur and did so much useful work on the old buildings there. With them I went over every building of interest explaining what measures were necessary in each case. They took notes themselves during the progress of this inspection: my own will be printed and submitted as soon as this Progress Report is off my hands. The accompanying map will give some idea of the great number of remains in and around this small village. As I have already written and sent in an illustrated article for our *Annual* upon these old temples it will be unnecessary to describe them at any length here. Dr. Burgess' account of some of them will be found in his first Report, now reckoned as the first volume of the New Imperial Series (Photos. Nos. 3149-3222).

138. I am of opinion that we must ascribe a greater age to the oldest temples at Aihole than that estimated by Dr. Burgess for the Durga temple, namely, the 7th century A. D. We have four distinct types in Aihole—the earliest of very heavy and massive architecture, without spires, and with the shrine contained within the hall; the next, still massive but not so much so as the first, among which stands the Durga temple, which have elaborately decorated spires of the northern old Orissan type; a third type is a transition type between the last and the mediæval Chalukyan temples; and a fourth represents the latest style. The first, I have little hesitation in saying, cannot be later than the middle of the fifth century, while the second I would place about 500—550 A. D., and both, therefore, earlier than the temple of Meguṭi, which is dated A. D. 634.

139. The Durga temple has been taken as representing the transition from the rock-cut cave-*chaitya* to the structural temple; but the oldest temple of all,





that of Lād Khān, shows, equally, the transition from the cave-*vihāra*. This temple and the others of its class seem not to have been noticed before, owing, probably, to their having been used as residences up to a few years ago when they were cleared out by Mr. K. R. Bomanji, who was then Collector of Bijāpur. These had thus been hidden away amongst the houses of the village by the additional mud walls that had been built in and about them. We have thus, at Aihole, an unbroken sequence in the styles from the fifth to the fourteenth centuries, from the early cave to the latest mediæval temple.

Ia. 140. All these early temples were devoted to Vaishṇava worship as is shown by the presence of Garuḍa upon the dedicatory block over the shrine doorways, and other sculptures about them; and we know that this was the particular cult of the early Chalukya kings whose copper plate grants and inscriptions bear the image of the boar on their seals and begin with a Vaishṇava invocation.

141. At Dhārwar, built into the porch of the house that has hitherto been occupied by the Agent for the Southern Marāṭhā Railway, are four large beautifully sculptured slabs representing Śiva (2), Brahmā, and Viṣṇu reclining upon Śeṣha. These were drawn and photographed by me in March 1885, when they were standing in the garden of Mr. Fletcher's house. They were built into their present position before 1893, at which time Mr. J. Campbell was Agent. The slabs were said to have been brought from Bādāmi, some thirty-seven years ago, by Mr. William Frere, formerly District Judge of Dhārwar, who then occupied the house. I was able, while at Aihole, to trace these to their source and identify the temple from which they were taken. Drawings of them will appear with my article in the *Annual*. It would be a very great matter if these could be recovered and either be sent back to Aihole to complete the ceiling of the temple from which they were taken, or else be sent to Bombay for the Prince of Wales Museum. Perhaps the railway authorities, if approached, would present them to the Museum.

142. With regard to paragraph 2 of Government Resolution No. 6748 of the 12th November 1908, I have to report that there is no field for excavation work at Aihole, since there is nothing buried, the rock everywhere being at or very near the surface. There has been no silting up to speak of anywhere, as is shown by the ground level of temple walls being still the general level of the ground around. In some few instances the lower courses of wall masonry have been buried by accumulated earth, but this is rather due to accident than the gradual accumulation of ages. All the oldest buildings stand as much now upon the ground level as they did in the beginning, and there are no indications of buried objects anywhere. No excavation, therefore, was done here. Paṭṭadkaḷ will be examined next year. The ancient paving, though now sadly out of repair, still exists in some of the principal streets of the village.

143. There are no remains of a paved street extending from the inscribed rock in the river near Rāmliṅg to the village, as stated in the *Gazetteer*. There is a cleared track for a few hundred yards running northwards from the Rāmliṅg temple (see map) for the run of the Jagannātha car. This is all on the natural rock. At the end of it the ground suddenly descends, and this small slope of a few yards is roughly paved, as it enters the courtyard of the Galagnāth group of temples. Between this and the villages there are several large fields and a water-course with no sign whatever of any paved street.

144. The dolmens on the hill above the Jaina cave, and close to the Meguṭi temple, are not cell-tombs at all; they are, I believe, nothing more than huts, in which the stone quarriers lived who were working upon Meguṭi. The rock of the hill, sandstone, is stratified, and large slabs can thus be easily detached from the surface. This has been done. Three were set upright forming three sides of a square, a larger one covered these, forming a roof, and a fifth with a large hole in it—large enough for a man to pass through—closed the front. It was easy enough to block this hole at night to keep wild animals out. Such dolmens are still set up occasionally by the wandering *vaḍāra* or stone-breakers.

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

UDAIPUR STATE.

1. Last year's report contained a description of the various antiquarian sites in Eastern Mārwar that I visited up to the end of March 1908.* The month of April following, which was the first month of the new official year, but the last of the touring season, was spent by me in visiting Kumalgadh, Desūri, Nādlāi, and Nādol. Kumalgadh is in the Udaipur, and Desūri and others in the Jodhpur State. During my travelling in Godvād, last year, the lofty hill fort of Kumalgadh first came within the range of our vision when we were at Bāli, and it continued to be visible until we reached Nādol. There are two passes which lead to Kumalgadh from Mārwar, one the Desūri, and the other the Ghānerāv nāl. The latter gives the shortest cut, but is a very dangerously precipitous pass. We went to Kumalgadh *via* Desūri, Jilwādā and Kailwādā, but came back by the other pass. The road from Desūri to Jilwādā was in excellent condition as it had been repaired by the Jaina laity for the *saṃgha* described in the last report; but that from Jilwādā to Kumalgadh was just what might be expected in Mewār. On my way I halted for some time at

Kailwada.

Kailwādā, which is the principal town of the district of Kumalgadh, and is about three miles below the fort.

It is at the entrance to the valley called Shero Nallā, which runs south for some miles between two high ranges of hills. The western of these ranges is called the Jargāh hill, the highest point of which is 4,239 feet above the sea level. Kailwādā and the surrounding mountainous region were the place of refuge of the Rānās when driven from Chitor and the plains of the Banās; thus, *e. g.*, when Chitor was captured by Alā-ud-Dīn and Lakhamṣi killed in battle, Rānā Ajaysi, the survivor, fled to Kailwādā with his relatives and followers. It was this Kailwādā that was the scene of the youthful exploits of his nephew Hamir, who afterwards regained the lost ancestral dominions. His name is still preserved in that of a spacious lake, almost a mile south of the village, called Hamir *talāw*, and built by him together with a temple of Vishṇu on its bank. Both the temple and the lake were repaired by Mahārānā Sarūp Singh in about A. D. 1850. There are only four temples at Kailwādā, two Jaina and two Vaishnava. Of these the only one worth noting is the larger of the Jaina temples. This has twenty-four subsidiary cells and appears to have been erected about the same time as the fort of Kumalgadh.

2. There are seven gates leading up to the highest peak on the fort, which is crowned with the *baddat mahāl*. The first

Kumalgadh.

gate is the Āreṭ *pol*, so-called from the *bhāgal* or hamlet of Āreṭ situated within the precincts of the fort. Āreṭ *pol* is nearly a mile from Kailwādā; and almost a mile further from it is the Hallā *pol*. Next comes the Hanūmān *pol*, so named after the image of Hanūmān deposited close by (Photo. No. 3016). An inscription engraved on its pedestal says that the image was set up near the *pratoli*, *i. e.*, *pol* (gateway), in the fort of Kumbhalameru by Kumbhakarna in V. S. 1515 (A.D. 1458). It is said that a private record of this time still exists which mentions that the Hanūmān *pol* was brought by Rānā Kumbha from Nāgaur in Mārwar and set up there, together with the image of the monkey god. After the Hanūmān, is the Rām *pol* so-called after Rāmsingh, a *fauzdār* staying in its neighbourhood during the reign of Rānā Jaswantsingh. After the Rām, comes the Vijaya *pol*, which is to the east of it and is really farther from the next. It is almost on the same level as the Rām *pol*, and not above it, as all the gates have been. Formerly Rām *pol* had been closed and Vijaya *pol* kept

II.

* As Mr. Bhandarkar's notes are upon newly discovered remains, and are the material from which the lists of antiquarian remains in Rājputānā are to be compiled, they are here given somewhat at length, in order that they may, thereby, be safely filed for future use.—H. C.

open. But when the work of building new palaces commenced, the Rām *pol*, giving the shorter cut, was opened, and the Vijay closed. Four more gates remain, *viz.*, Bhairav *pol*, Nimbu *pol*, Chaughan *pol*, and Pāgdā *pol*. Between the first two is shown a *deeri*, a spot where the head of a Mer killed as *battisā* was buried. When the work of fortification was started, it was found that whatever was raised on the ground during the day time was swallowed by the earth at night, who wanted as an oblation a *battisā* (a human being literally, a being with thirty-two teeth). A Mer came forward, and agreed to offer himself as the victim on condition that his name might be associated with that of the fort. He cut off his head with his own hand, and it was buried here, the trunk itself being buried farther up on the fort at a spot shown in the courtyard of the *janāni mehel*. Both the places are now known as *hāthāyji*, referring to the fact of his having cut his throat with his own hand (*hāth*). The promise given to the Mer was fulfilled, and the fort came to be called Kumbhalmer, the first part Kumbhal preserving the name of Rānā Kumbha and the second Mer that of the victim. Further, as one ascends the fort hill, there is on the left Tārā *buraj* called after Tārā, the valiant consort of Prithvirāja, son of Rāyamalla. And between Nimbu and Chaughan is shown a *nārchhālī*, a small empty reservoir, from where it is said the tiger (*nār*) and the goat (*chhālī*) used to drink water together before the fort was built. After crossing Chaughan the visitor has to his right the *topkhānā*, where a cannon is pointed out as a trophy brought from Nagaur. Further onwards is *no-choki*, which is really a temple dedicated to Navadurgā. Here is a small fragmentary inscription stone in the pavement of the hall floor. Therein only two names can be traced, *viz.*, those of Mokala, father of Kumbha, and Prayāga, *i. e.*, Allāhābād. The last gate, as stated above, is the Pāgdā *pol*, so-called because the Mahārānā here dismounts from his horse before entering the palace. The old palace, which is referred to by Tod and which was built by Kumbha, has been pulled down by the present Mahārānā Fattēh Singh, and a new one commanding a splendid view of the plains of Mārwar has been built in its place (Photo. No. 3017).

III.

3. Between the Hallā and the Hanūmān *pol*s is a step-well known as *Bādshāhā-ki hāvḍī*. This emperor is supposed to be one of the Gujarāt Sultāns, who were often at war with the Udaipur Rānās. Here again may be noticed quite a number of *deerlis* or small memorial stones spread from the well quite up to the Hanūmān gate. But the objects of real antiquarian interest are brought to view when the Rām or the Vijay *pol* is passed. A number of temples, small and large, finished and unfinished, are seen, but none of them appears to be earlier than the 13th century. If one goes straight to the north, when the Rām *pol* is reached, he passes by three tanks, *viz.*, the Vadvāv, the Chhipelā, and the Phutyō *talāv*. Further northward, but not far from the last tank, is the temple of Māmādev (Photo. No. 3010). The place is thus described by Tod:—

II.

"The first is dedicated to Māmādevī 'the mother of the gods,' whose shrine is on the brow of the mountain overlooking the pass. The goddess is placed in the midst of her numerous family, including the greater or lesser divinities. They are all of the purest marble, each about three feet in height, and tolerably executed, though evidently since the decline of the art, of which very few good specimens exist, executed within the last seven centuries. The temple is very simple and primitive, consisting but of a long hall, around which the gods are ranged, without either niche or altar.

"The most interesting portion of this temple is its court, formed by a substantial wall enclosing a tolerable area. The interior of this wall had been entirely covered with immense tablets of black marble, on which was inscribed the history of their gods, and, what was of infinitely greater importance, that of the mortal princes who had erected the tablets in their honour. But what a sight for the antiquary? Not one of the many tablets was entire; the fragments were strewn about, or placed in position to receive the flesh-pots of the sons of Ishmael, the mercenary Rohilla Afghan."

4. The tablets and most of the images of the divinities referred to by Tod, which were for long lying utterly uncared for, were a few years ago removed by Pandit Gaurishankar Ojhā to the Museum at Udaipur. The fragments of the tablets, so far as a thorough search could bring to light, were picked up and

pieced together by him, and can now be easily deciphered there. The importance of these inscriptions can never be overrated. They set forth the history of Mewār from the time of Guhila, the founder of the Udaipur family, to Rānā Kumbha. Kumbhakarna seems to have taken great pains to collect old inscriptions of his family in order to enable him to prepare a reliable genealogical list. Thus two verses from the Chitorgadh inscription of V. S. 1331 have been quoted in one of these tablets. One of these verses is important, and is the one beginning with *Jyād-Ānanda-pūrvam*, etc. The importance of it seems to have escaped the attention of even such a lynx-eyed antiquarian as Professor Kielhorn. And in the *Bhāvnagar Prakrit and Sanskrit Inscriptions* volume, where also the inscription is published, the translation given of this verse is entirely erroneous. The verse clearly tells us that there was a prosperous town of the name of Ānandapura, and it was from this place that the Brāhmaṇ Bappa came and worshipped the sage Hārītarāśi. A verse of similar import occurs in the *Ekalinga-māhātmya* composed by Kumbha. Therein also Kumbha quotes several verses from other inscriptions, and we are in this work prepared by him to regard them as quotations by the prefatory remark: *yad-uktaṁ purātanaṁ kavibhiḥ* (as said by the poets of yore). One such verse runs thus:—

Ānandapura samāgata-viprakul-ānandano mahādevaḥ |

Jayati Śrī-Guhadattaḥ prabhavaḥ Śrī-Guḥilavaṁśasya ||

The sense of this verse is that Guhadatta, the founder of the Guhila dynasty belonged to a Brāhmaṇ family that had migrated from Ānandapura. Now, this verse can be easily traced in what Tod called the Aitpur inscription, a translation of which has been given by him. The translation, though very imperfect, leaves, however, no doubt as to the verse in question having occurred in the inscription. But this matter has now been set beyond all doubt by Pandit Gaurishankar Ojha. This indefatigable antiquarian was at last able to secure the original transcript of the inscription, prepared by Gyānchand, the Jati, who was of immense service to Tod in writing his work the "Annals and Antiquities of Rajasthan." It was found in the *bhandār* of his pupil's pupil, Gaṇeśchand, at Māṇḍal near Bhilwārā, a railway station on the Ajmer-Khāṇḍwā line, in the Udaipur territory. And the transcript, as was surmised, does contain the verse in question. Now, the inscription is dated V. S. 1034=A.D. 977. So that the tradition about the Brāhmaṇ origin of the Udaipur family was current as early as the 10th century. It is worthy of note that Guhadatta, the founder of the dynasty, is said to have belonged to a Brāhmaṇ family that had come from Ānandapura. Ānandapura is obviously Vāḍnagar, and the conclusion is irresistible that the Brāhmaṇ family was of the Nāgar caste. If any further proof is needed, it is furnished by the *Ekalinga-māhātmya* itself, which distinctly tells us in so many words that their founder was a Brāhmaṇ of the Nāgar caste. This subject has been fully discussed in my paper on the "Guhilots", which I have contributed to the *Jour. Beng. As. Soc.*

5. Now, to return from where I have digressed. Tod says that the temple was dedicated to Māmādevi, but certainly people there say that it is of Māmādeva, and not Māmādevi. This is also confirmed by the fact that the image in the shrine, though half buried underground, is unquestionably of a god, and not of a goddess. But the question is: who is Māmādeva? The images at present existing in the temple and even those removed to the Udaipur Museum all contain inscriptions in which the place is called simply Vāṭa. Two of them, however, give the longer name Mātula-vāṭa or Māmā-vāṭa. *Mātula* is doubtless the same as *māmā*, both meaning the maternal uncle. But why the edifice is called Mātula-vāṭa and how it came to be supposed to be dedicated to Māmādeva are matters which are at present inexplicable. Kumbhakarna is supposed to have built this temple. But the inscriptions on all the images found here speak of them as having been "set up in this Vāṭa." If he had really erected it, they would have simply stated that the images were set up by him, without the words "this Vāṭa." Again, in all the temples built by Kumbha, if there exist any images, they are invariably placed in niches, fitting them. But here they are placed simply against the walls, sometimes on the ledge, where it exists, or else resting on the floor itself. The plan of the

building also is against the supposition that it was raised by him. For it had originally four doors, three of which are still extant, the fourth, *i. e.*, the back one, being closed obviously when it was converted to other uses. The interior also had four pillars, showing clearly that it enshrined a *Chaumukh* image and that the edifice also was originally a Jaina *Chaumukh* temple. All these considerations prove that the temple of Māmādeva was originally a Jaina fane, but that it was afterwards decorated by Rāṇā Kumbha with Brahmanic images in V. S. 1515-16=A. D. 1458-59.

6. The images removed to Udaipur are of two classes. One class represents the various *sapta-mātris* or Seven Mothers, and the second, the different forms of Vishṇu, such as Keśava, Mādhava, and so forth. It is a well-known thing that Vishṇu has four hands and bears in them the four objects, conch, discus, mace and lotus. By permutation these objects can be held in the four hands in twenty-four different ways. And this is the reason, it is alleged, why we have twenty-four forms of Vishṇu, whose names are always repeated at least twice by an orthodox Brāhmaṇ before his morning and evening prayers. The *Vṛiddhahārīta-smṛiti* makes an attempt to set forth what manner of bearing these objects determine what form of Vishṇu, and it would certainly be of some importance, in the interest of Brahmanical iconography, to see whether the images of the various forms, originally at the temple of Māmādeva but now deposited in the Udaipur Museum, follow the rules prescribed in the *smṛiti*. The images that are *in situ* are five. They are all in the verandah facing the west. Of these, three are on the right, and two on the left, of the visitor as he enters the building. Of the first, one is of Gaṇeśa, another of Prithvirāja and the third of Prithvī. Figures of Gaṇeśa are, of course, met with everywhere, but this is the first time that I saw those of Prithvī and Prithvirāja. There can be no doubt that they are of Prithvī and Prithvirāja, for the inscriptions on them specify these names. The former is represented with four hands, and is seated with both feet drawn up, and the latter with six hands, with a beard, a nimbus behind his head, and seated with right foot dangling down below. Prithvī we can understand to be the goddess Earth, but who Prithvirāja is cannot even be surmised. Of the remaining two images one is of Mahālakṣmī and the other of Dhanada, *i. e.*, Kubera (Photo. No. 3011). The former is what is ordinarily known as Gaja-Lakṣmī, but the latter is of some importance from the iconographic point of view. It appears originally to have possessed at least six hands, of which all but one have been broken off. The trident and the rosary seem to be two of the objects held in them. One hand doubtless went round the waist of his consort, who is seated on his left lap. Kubera himself is represented as seated on an elephant. This is worthy of note, for popularly the man appears to be his *vāhana* or vehicle, as his other name Naravāhana shows. Again, by some his *vāhana* is supposed to be the horse, and it is sometimes even contended that the elephant is the vehicle not of Kubera, but of Indra. But all the sculptures of Kubera, that I have so far seen, represent the elephant, and only two, the man, as his *vāhana*. But I have not met with a single instance in Rājputānā, where the horse is shown as his vehicle, though one instance is not unknown from Gujarāt.

7. Not only the temple of Māmādeva but its vicinity also is famous for its local associations. On the bank of the tank to the south, but near this temple, it is said, Rāṇā Kumbha was once sitting when "his life, which nature was about to close, terminated by the poniard of an assassin—that assassin, his son!" His name was Ūdā, who has since then been known in the history of Mewār as *hatyārā* or the parricide. Behind the temple is an *odī*, or raised dais, from where Tārā, wife of Prithvirāja, used to shoot tigers. An account of the exploits of this husband and wife would be out of place here, especially as it has already been given in detail by Tod. On the north side of the temple is shown a *chhatrī* which, Tod says, was dedicated to Prithvirāja, but which, as a matter of fact, only contains the ashes of his wives, Prithvirāja himself having been killed some way off at the foot of the hill, where his *chhatrī* still exists. Therein is a memorial stone on which various small figures are sculptured on each one of its four sides, with small inscriptions, above, descriptive of them (Photo. No. 3018). Thus *e.g.*, on the east side it bears five figures, the central one of which rides a horse. He is called Prithirājaji, *i. e.*, Prithvirāja, and the

horse, Sāhanadivā. Immediately on his right is Bāi Tārāde and further Bāi Pāmāde. On his left also there are two figures, the names of which are, however, gone. On the north side, in the centre, is a *līṅga*, behind which is a male flanked by two females on each side. This male must be Prithvirāja, who touches the *līṅga* with his hands, which again are touched by the right and left hands of the females near his immediate left and right. The names of the females on his right are Bāi Hīrū and Bāi Vāmnām and, on his left, Bāi Sehajalade and Bāi Māmdhārāde. On the west side is, in the centre, a throne occupied by three females, the middle one of which is Bāi Rāmbhalade. On her right is Bāi Kesūbhade, and on her left Bāi Jevantām. There are other females standing on each side. On the south side are in the centre, Prithvirāja, standing and with his hands holding a sword and a shield, and Bāi Nārāṅgade and Bāi Bhāgabāi on his right, and Bāi Bhāgavatām and Bāi Kalā on his left.

II.

8. To the north of the fort but to the west of the temple of Māmādeva, after clearing the intervening hill, comes the Jaina temple of Pittaliādeva (Photos. Nos. 3012-13). It faces the east, and consists of a *sabhāmaṇḍapa* and a shrine. The former is accessible on three sides, *i. e.*, from the east, north and south. The latter has four doors, and in the centre of the interior are the remains of a pedestal with four pillars at the corners obviously supporting a canopy over it. There can hardly be a doubt that this was a *chaumukh* temple, though the image placed on the pedestal cannot now be traced. Probably this image was of brass as the word *pittaliā* shows.

II.

9. To the east of the temple of Māmādeva are scattered the ruins of many old stone houses, said to have been of the old *Bāman-bās*, *i. e.*, the Brāhmaṇ locality on the fort. To the south of this is the temple of Golerā (Photo. No. 3009). It is so called because it is surrounded by a round walled enclosure. It faces the east, and is in plan almost exactly like the Pittaliā temple. It was not, however, a *chaumukh*, but a *samavasaraṇa*, temple. This is doubtless seen from the different classes of gods and goddesses sculptured at the corners of the walls near the top of the interior. Near the western door of the shrine is a fallen sculpture with an inscription on it. It is dated V. S. 1516 and speaks of one Goinda as having caused to be made the pedestal (*parikara*) of Yugādideva, *i. e.*, Rishabhadeva in (the temple of) Samavasaraṇa. This shows that the *samavasaraṇa*, *i. e.*, the First Sermon in question, was of the first *tirthaṅkara*. Much ignorance prevails even amongst scholars and antiquarians as to what this *samavasaraṇa* is. And, I, therefore, intend writing a paper on this subject ere long for the *Archæological Annual*.

I.

10. Not far from Golerā is what is known as the Bāvandevlām temple. It must have been so called on account of the fifty-two cells that originally surrounded the main shrine. But of these only forty-four now exist. The plan of this temple is in no way different from the many large Jaina temples found elsewhere. Besides it is without ornamentation of any interesting kind (Photos. Nos. 3007-8).

11. There are many other both small and large temples, mostly Jaina, standing on various hillocks here and there. But none of them are of any importance except two. One of these last is thus described by Tod: "The design of this temple is truly classic. It consists only of the sanctuary which has a vaulted dome and a colonnaded portico all round. The architecture is undoubtedly Jaina, which is as distinct in character from the Brahmanical as their religion. There is a chasteness and simplicity in this specimen of monotheistic worship, affording a wide contrast to the elaborately sculptured shrines of the Saivas, and other polytheists of India. The extreme want of decoration best attests its antiquity, entitling us to attribute it to that period when Sumpriti Raja, of the family of Chandragupta, was paramount sovereign over all these regions (two hundred years before Christ) The proportions and forms of the columns are especially distinct from the other temples, being slight and tapering instead of massive, the general characteristic of Hindu architecture; while the projecting cornices, which would absolutely deform shafts less slight, are peculiarly indicative of the Takshae architect. Sumpriti was the fourth prince in descent from Chandragupta, of the Jaina faith, and the ally of Seleucus, the Grecian sovereign of Bactriana

.... It is curious to contemplate the possibility, nay the probability, that the Jain temple now before the reader may have been designed by Grecian artists or that the taste of the artists among the Rajpoots may have been modelled after the Grecian A massive monolithic emblem of black marble of the Hindu Jivapitri, had been improperly introduced into the shrine of the worshippers of the Spirit alone." Tod was evidently in raptures over this temple. This is undoubtedly what is locally known as the Nilakantha temple (Photos. Nos. 3003-4). It appears to have been left in an unfinished condition. No portion of the carving therein shows any special indication of its pertaining to either Jaina or Hindu religion. But as the shrine has four doors, this may perhaps be taken as an indication of its originally having been erected as a *Chaumukh* or *Samavasarana* temple. The *linga* now installed therein is, of course, a modern thing. Tod, however, is quite wrong in ascribing this temple to B. C. 200. The style of its pillars closely resembles that of Tejahpāla's temple at Dilvādā on Mount Ābū. The construction of the temple cannot thus possibly be placed earlier than the 13th century A. D., and probably was even later than this.

I.

12. The other temple that remains to be noted is the one near the Rām *pol* and also not far from that of Nilakantha. With regard to it, Tod says as follows: "There was another sacred structure in its vicinity, likewise Jaina, but of a distinct character; indeed offering a perfect contrast to that described. It was three stories in height; each tier was decorated with numerous massive low columns, resting on a sculptured paneled parapet, and sustaining the roof of each story, which being very low, admitted but a broken light to break the pervading gloom." This is no doubt what is called Bedi, but it is not a Jaina temple. It is said to have been built by Rānā Kumbha probably in commemoration of his completion of the fort fortifications, when he offered a sacrifice (Photos. Nos. 3014-15).

II.

13. After a stay of six days we left Kumbhalgaḍh, and descended to the plains below by the Ghāṇerāv *nāl*. How precipitous and hazardous it is to cross this *nāl* has been vividly described by Tod. Every other day the *hātṇādā* plies between Kailwādā and Ghāṇerāv, exchanging ghee for grains, and not unfrequently one of their pack bullocks or camels is heard of as having slipped and been rushed headlong into the abyss below. Our next place of destination was Nāḍlāi to which we proceeded *viā* Desūri. Nāḍlāi is now a small village; yet not less than sixteen temples, more or less old, are found here. Most of them, however, are Jaina.

Nāḍlāi.

14. On the east of the village are the remains of an old fort said to have been built by the Sonigarās (Photo. No. 3028). The fort hill is called Jaykal, and is regarded as sacred by the Jainas as Śatruñjaya. Within the precincts of the fort is a Jaina temple dedicated to Ādinātha. On the seat of the image is engraved an inscription which is dated Saturday, the 8th of the bright half of Vaiśākha of V. S. 1686, and refers itself to the reign of Mahārāṇā Jagatsinhaji. It then speaks of the rebuilding, by the whole Jaina community of Nāḍlāi (Nāḍlāi), of the temple which was originally erected by Samprati, who must be supposed to be the grandson of Aśoka, the hero of Jaina traditions and legends. The date, however, refers to the installation of the image of Ādinātha, who is called *mūla-nāyaka* here, by Vijayasinhāsūri of the Tapāgachchha.

15. On the top of the hill is the temple of Vaijanātha Mahādeva, quite a modern erection. In front of it are two sculptures of *kaṃala-pūjā*, i. e., of persons cutting off their heads and offering them to the god. Further on, on a peak on the north-east is what is called *Gorakh-maḍhi*, which is divided into two compartments. In one are the *pādukās* of Dattātreyā and an ash pit where Gorakhnāth performed religious austerities. In the other compartment is the sculpture of a trident worshipped as Hinglāj *mātā*. It was at this place that Paṇḍit Sivdānji, who afterwards became *guru* to Mahārāj Jaswantsinghji, performed asceticism. On the southern peak of the hill is a life-size figure of an elephant with a rider mounted on it. It was set up by Abhayrāmji Medtiā, who was a *jahāgirdār* of Nāḍlāi. He purchased many elephants one after another, but they died soon after they were brought. He, therefore, prayed to



Mahādeva, and made a vow that if another elephant he bought lived, he would embellish the hill of the god with the figure of that elephant; and so this was done by him. It is also worthy of note that the hill is called *gajendra* as it looks like an elephant. On the south side, which is crowned with the figure, the hill looks like the body of an elephant. The hill sinks on the north till it merges into the plains; and this part of the hill is, therefore, called the tail of the Elephant. At the foot of the hill where the fort stands, but outside the village, are a number of Jaina temples more or less old, but of no particular interest except one. This last is a temple of Supārśva. In the *sabhāmaṇḍapa* is an image of Munisuvrata, an inscription below which says that it was caused to be made by Nāthāka, a Porvād of Nāḍlāi (Nāḍlāi) and installed by Vijayasūri on Sunday, the 3rd of the bright half of Jyeshṭha of V. S. 1721, when Abhayarāja was reigning. This Abhayarāja was a Meṭṭiā and a *jahāgirdār* of Nāḍlāi—the same that set up the figure of an elephant on the hill alluded to above.

16. To the south-east of the village is another hill crowned with a Jaina temple. It is dedicated to Neminātha, who is here known by the name Jādvāji. In respect of architecture it calls forth no remark. But on the pillars of its *sabhāmaṇḍapa* are incised two inscriptions. The earlier bears the date *Saṃvat 1195 Āṣāḍja vadi 15 Kuje*, when, it is stated, Rāyapāladeva was reigning at Nāḍlāgikā (Nāḍlāi). It then records a gift of his feudatory Rājadeva, son of Ūdharana and of the Gūhila lineage. The gift consisted of the twentieth part of the duties levied on pack oxen going to and from Nāḍlāi, and was made for the purpose of light, incense, offering, flowers and so forth. The second inscription gives the date *Saṃ. 1443 vārshē Kārttika vadi 14 Śukre*, and belongs to the reign of Raṇavīradeva, son of Vaṇavīra. It then informs us that Vinayachandrasūri, sucesor of Dharmachandrasūri, of the Brihadgachchha, repaired the temple of Nemiśvara, the ornament of the Yadu family. This explains why Neminātha is here known as Jādvāji.

III. 17. Two temples now remain to be described, one of Tapeśvara and the other of Ādiśvara. The first is Brāhmanical. It faces the east, and consists of a shrine, circumambulatory passage, hall and porch. Small cells have been built into the sides of the hall, facing north and south, and enshrining Sūrya and Gaṇapati respectively (Photos, Nos. 3022-23). The other is a Jaina temple dedicated to Ādiśvara, the first *tīrthamkara*. There is a legend associated with these two temples. Once upon a time a dispute arose between a Jaina Jati and a Śaiva Gosāi as regards proficiency in the lore of incantations. In order to test their power in this art they agreed that the Jati was to bring away at night the temple of Ādinātha, and the Gosāvi, that of Tapeśvara, which were both at that time lying in Khed, in Mallāṇi, southern Mārwar, and it was settled that whosoever, after lifting up his temple, would establish it before sunrise on the top of the Nāḍlāi hill should be regarded as the stronger and the more proficient. The Gosāi, being the more powerful of the two, outstripped the Jati, and just as he was about to ascend the hill, the Jati by his magical art produced the crowing of a cock. The Gosāi taking it to be an indication of sunrise, through sheer despair, threw down his temple which is that of Tapeśvara, whereas the Jati, who had lagged far behind, only came to the foot of the hill when the sun rose, and could not, therefore, take it up on the top. This, it is said, is how the two temples stand at the foot of the hill, and a couplet relating to it is often quoted, which is as follows:—

*Saṃvat daśa dāhottaro vadiyā chorāsī vāda
Kheda-nagarathī lāviyā Nāralāi prāsāda.*

The tradition at any rate of the Jaina temple not having originally stood here but being brought from elsewhere appears to have been prevalent even as early as the beginning of the 16th century. For there is an inscription which is dated V. S. 1557, and in it occur, with reference to the temple, the words *Saṃ 964 Śri-Yasobhadrasūri-maṇṭra-sakti-samānitāyām*. This shows that early in the 16th century the temple was believed to have been brought by Yaśobhadra by means of magical power in V. S. 964.

II.

18. This temple of Adinātha is, as said above, on the west of and outside, the village of Nādlāi. It faces the east, and at the entrance are two elephants made of mortar, one on each side (Photo. No. 3025). In plan it is almost the same as many Jaina temples of note. Here the *sabhāmandapa* is, however, on the same level with the *gūḍhamandapa*, and the part of the court-yard which is behind the shrine is empty and without any subsidiary cells (Photos. Nos. 3026-7). The north and south corridors, again, over and above the cells along which they run, have two shrines in the centre, one on each side. In the *sabhāmandapa*, between its domical roof and the entrance of the *gūḍhamandapa*, are six pillars, supporting four lintels, which are engraved with five inscriptions (Inscr. Nos. 2399-2400). The earliest of these bears the date *Samvat 1187 Phālguna sudi 14 Guruvāra*, and records a grant made to Mahāvira, the god of the guild (*deśi*) belonging to Shāṇḍeraka *gachchha*. It was bestowed by a Chāhumāna (Chohān) named Viṃśarāka, son of Pāpayarā, and consisted of one-fourth of the *palas* of oil at the oil-mill of Morakarā. Morakarā is obviously Morkhā, about ten miles south-west of Nādlāi. The remaining four inscriptions refer themselves to the reign of the Chāhamāna king Rāyapāla, and range in dates from V. S. 1189 to 1202. One of these specifies a gift by his queen Āṇṇaladevi and his sons Rudrapāla and Amṛitapāla. It was of two *palikās* out of the *palas* due to the royal family from each oil-mill, and was made on behalf of the Jatis of Nadūladāgikā (Nādlāi). Two register the grants of a feudatory of Rāyapāla named *Thakura* Rājadeva doubtless the same as that mentioned in the epigraph in the temple of Jādvāji. The fourth, which is dated V. S. 1200, speaks of him as holding Nadūladāgikā (Nādlāi), and then says that the *mahājanas*, bankers, of Nādlāi, after meeting in an assembly, made some donations for the temple of Mahāvira. The donations consisted of some fractions of the various commodities in which they dealt.

19. It will be seen from these inscriptions that all the benefactions recorded therein were made to the god Mahāvira. The conclusion is, therefore, irresistible that the temple was originally dedicated to Mahāvira, and not to Adinātha as at present. The inscriptions again pertain to about the middle of the 12th century, and the pillars of the pot and foliage type, which are to be seen in the *sabhā*, and the *gūḍha*, *mandapa*, should be assigned to this period. They are exactly of the same style as those of the temples at Sūnak, Sāṇḍer, and other places in Gujarāt. The image of Adinātha appears to have been first installed in V. S. 1557 (A. D. 1501), as an inscription in the *gūḍhamandapa* referred to above, informs us (Inscr. No. 2398). This is incised on a pilaster below two footprints, which are of Yaśobhadrasūri and with obeisance to which the record commences. Then is given the date, which is *Samvat 1557 varshe Vaiśākha-māse śukla-pakṣe śaśhthyām tithau Śukravāsare Punarvasu-Riksha-prāpta Chāṇḍra-yoge*. This is followed by a *pattāvali* of the *Samdera gachcha*. The founder of this *gachchha* was Yaśobhadrasūri, son of *sādhu*, i.e., *sāhukār*, Yaśovira and Subhadra. His successor was Śālisūri, the ornament of the Chāhumāna family and the favourite of the goddess Badari. This order of succession is taken up to Śāntisūri, to whose ecclesiastical reign the inscription refers itself. Then is set forth the genealogy of the Mewār dynasty. Of the earlier princes only Śilāditya, Guhadatta, and Khumṇāna are named. Of the later, Hamira, Khetasiha, Lakhmasiha, Mokala, and Kumbhakarna. The son of the last was Rāyamalla, to whose reign the inscription refers itself. Then we are told that through the orders of Prithvirāja, the eldest son of Rāyamalla, the installation of the image was caused to be made by the *bhaṇḍāris* Sihā and Samadā, joined by their brothers Karmasī, Dhārā, Lākhā and so forth. They were sons of Sādūla and grandsons of Sāyara, and Sāyara is said to have belonged to the Ūkeśa community, to the Rāya-Bhaṇḍāri *gotra*, and to the family of Dūda, son of *rāula* Śrī-Lākhana. In other words, to use the modern phraseology, Sāyara was an Osvāl by caste and a Bhaṇḍāri by *khāmp*. Now, the Bhaṇḍāris of Mārwar say that they are the descendants of Rāv Lākhān, Chohān of Nādol, and that they were converted to Jainism by Jasabhadrasūri. And we have just seen that Sāyara, who was a Bhaṇḍāri, and was through Dūda a descendant of *rāula* Lākhān. There can hardly be a doubt that this *rāula* Lākhān is the same as Rāv Lākhān of the tradition, and we thus see that the present tradition was current even so early as A. D. 1500. Again, the

tradition says that the Bhaṇḍāris were made Jains by Jaśabhadrasūri, i. e., Yaśobhadrasūri. It has been stated above that the present inscription begins with obeisance to Yaśobhadrasūri, and that the *paṭṭāvali* given thereafter is also of the Saṇḍera *gachchha* originated by him. The image in the temple, again, was installed by Īśvarasūri, who was of Yaśobhadrasūri's *gachchha*. The inscription thus also supports the tradition that the Bhaṇḍāris were somehow intimately connected with the Saṇḍera *gachchha* founded by Yaśobhadrasūri.

20. With regard to the temple, the inscription next informs us, as we have seen above, that the temple in question was brought through his magical power by Yaśobhadrasūri to Nadakulavati, doubtless Nāḍlāi. We are further told that the temple was known as Sāyara *jīna-vasati* after Sāyara, who rebuilt the surrounding cells, etc. Then we are told that the image of Ādinātha was consecrated by āchārya Īśvarasūri *alias* Devasundara, attached to the *paṭṭa*, i. e., a pupil, of Śāntisūri alluded to above. Īśvarasūri was not on the *paṭṭa* at this time, for we have seen above that the inscription expressly refers itself to the ecclesiastical reign of his preceptor Śāntisūri. The *praśasti*, we are told, was composed by this same Īśvarasūri, and the inscription engraved by the *sūtra-dhāra* Somāka.

21. We thus see that the temple was originally dedicated to Mahāvīra and that the image of Ādinātha was installed only in V. S. 1557=A. D. 1500. The ceremony of installation, we have seen, was caused to be made by Sihā and Samadā, whose grandfather Sāyara had previously rebuilt the subsidiary cells. But the cells appear before long to have fallen into disrepair, and we find the work of carrying on repairs undertaken by the *saṅghas* of various places, as short inscriptions on the door lintels inform us. Their dates range from V. S. 1567 to 1571, and the *saṅghas* that saw through this work were from such places as Munjigapura (Munjpur), Viramagrāma (Viramgāv), Bhaṇḍāpakapura, Pattana (Pāṭan), Mahamadābāda (Mehmedābād) and Champakadurga or Champakamera (Chāmpāner). But these *saṅghas* were induced to take up this work by the head of the Tapāgachchha in Kutabapurā named Indranāṇḍi or by his pupils Pramodasūndara and Saubhāgyanāṇḍi. Even the image of Ādinātha had to be renewed, and this was done again by the descendants of Sāyara themselves in V. S. 1674 (A. D. 1617), but the idol was installed by Vijayadevasūri of the Tapāgachchha.

22. As I was on the point of leaving Nāḍlāi, I received intimation of a new inscription being discovered. It was near the temple of Mahādeva in a *bhaṇḍār* or natural cavern, less than a mile south-west of the village. It contains the date which is *Samvat 12 athāvisā varashe Māgasira sudī 13 Some*. It refers itself to the reign of Kumvarapāladeva, i. e., the Chaulukya sovereign Kumārāpāla, and also tells us that at that time Nāḍūlya (Nāḍol) was held by Kelhaṇa, Voripadyaka (Bordi) by Rāṇā Lakhamāṇa, and Sonāṇā by *thākur* Aṇasiha. It records the erection of the *maṇḍapa* of Bhivaḍeśvara, which has now fallen down. Kelhaṇa is, of course, to be identified with the prince of that name who belonged to the Chāhamāṇa dynasty of Nāḍol. But the importance of the inscription lies in the fact that it furnished us with the latest date for Kumārāpāla, viz., V. S. 1228, the earliest date for his successor Ajayapāla, viz., 1229 being furnished by an Udaypur inscription.

23. Nāḍol is seven miles north-east of Nāḍlāi, and is now-a-days the place

Nāḍol.

of residence of the *thākur* of Ghūnerāv. It is celebrated as one of the *pañcha-tīrthas* of the Mārwar Jains. But Nāḍol is principally famous for having been the capital of the Mārwar Chāhamāṇa family. The founder of this dynasty was Lakshmaṇa, who, as one copper-plate inscription informs us, was a son of Vākpatirāja reigning at Sākambhari (Sāmbhar). Tod appears to have found two inscriptions of this prince—one dated V. S. 1024 and the other 1039, but speaks of having presented the stones to the Royal Asiatic Society, London. It would, indeed, be interesting to know whether they can still be traced in the building of that learned Society. Their importance cannot be overrated as they refer to Lakshmaṇa, who was the originator of all Mārwar Chohān families, such as Nāḍoliyā, Sonigarā, Sānchoriā, Bālīā, and so forth. In his route to Nehrwalla (Aṇhīlvād) and Somanātha, Mahmūd of Ghazni, according to the *Tawārikh Firishtāh*, passed Buzule, which,

as first pointed out by Tod, can, by a correct arrangement of the points, be read Nādol. Similarly, the same authority tells us that Quṭbu-d-Dīn Ī-bak, on his way to Anhilvād captured "the forts of Baly and Nadole," which were found deserted by him. Nādol continued to be the capital of the Chohāns until Kirtipāla, or Kitū as he is known to Mārwar chronicles, removed it to Jālor at some time between V. S. 1236 and 1239.

24. There are many temples, new and old, both in and outside the village of Nādol, most of which have been described by Garrick in *Archæol. Survey Report*, Vol. XXIII, p. 91 ff. I shall describe those only, which have escaped his notice, or which have been but imperfectly dealt with. The object of antiquarian interest, which is in the very heart of the village, is the Sūraj-pōl or "gateway of the Sun." It is said to have been built by Rāv Lākhaṇ, the local legend about whom has been narrated at length by Garrick. It contains an inscription of nine lines, the first four of which only are legible. It commences with the date *Sam. 1223 Śrāvana Amāvāsyāyām Bhauma-pūrvam*, and speaks of Kelhāṇa as then reigning at Nādūla (Inscr. No. 2406). In the remaining but illegible portion only the date 1039 and the name Lāsha(kha)ṇa are clear. Dr. Führer in his *Prog. Report* for 1893 has given a description of Nādol, which, like that of other places, is anything but satisfactory. Thus he says:—"The town is surrounded by low walls, pierced by handsome gateways, one of which, the Sūraj-pōl contains a record of Samvat 1139." Now, in the first place, the Sūraj-pōl is not anywhere in the walls, but in the heart, of Nādol. Secondly, the date is not 1139 but 1039. Thirdly, I wonder how he got this date from the illegible portion of the record, and failed to notice the chief date 1223, which occurs in the legible portion and can be deciphered at a glance. As one proceeds to the west, he encounters a flight of steps, on ascending which he is confronted by a temple of Mahādeva, called Nilakantha, and not by "one of the most handsome Jaina temples dedicated to Mahāvīra" as Dr. Führer says. Architecturally the temple is not of any particular interest (Photos. Nos. 3033-4), but in the back principal niche, on the exterior of its shrine, is engraved an inscription (Inscr. No. 2407). It gives the date *Samvat 1666 vṛaṣhe Jeshta sudi 15 Budhavāra*, and refers itself to the reign of *pātasāha* Śrī-Salemasāha Nūradī Mahamada Jāmbagira, i. e., Salem Jehangir, son of Akbar. It then tells us that Mahākhāmna Gajani-Khānaji, lord of Jāhalora, together with 100 noblemen, built a rampart in front of Nādol, and named it Nūrapora. Gaznikhan was, of course, a viceroy of Jehangir stationed at Jālor. Just behind this temple stretch forth the remains of the old fort. There is nothing of archæological interest here, though Führer says that a long inscription of V. S. 1024 referring to the citadel having been built by Lākhaṇapāla has been still preserved. He evidently alludes to one of the inscriptions of Lakshmana found by Tod, but presented long ago to the Royal Asiatic Society, and consequently no longer in Nādol.

II.

II.

25. On the northern outskirts of the village is the temple of Someśvara, which faces the west. It consists of a shrine, antechamber, hall and porch. The principal niches on the outside walls of the shrine are empty, but the walls are decorated with the figures of the *Aṣṭadīkpatas* or the Eight Regents of the points of the compass. The pillars of the hall are comparatively plain, but are probably of the 11th century (Photos. Nos. 3029-31). Three of them bear inscriptions (Inscr. Nos. 2408-10). The earliest is dated *Samvat 1147 Vaisākha sudi 2 Vu(Bu)dhavāsare*, and contains a mandate issued by the Chohān king Jojaladeva. It is, in fact, the same inscription as that incised on one of the pillars of the temple of Jāgeśvar in Sādadi, and relates to the manner in which the festivals connected with the various temples of Nādol are to be celebrated. The other two inscriptions belong to the time of the Chāhamāna king Rāyapāla—the same prince that is mentioned in the Nādlāi inscriptions. One is dated *Samvat 1198 Śrāvana vadi 8 Ravan*, and the other *Samvat 1200 Bhādrapada vadi 8 Vu(Bu)dhavāre*. The latter merely informs us that one Bhanana, *rāṇaka*, i. e., Rāṇa, or chief belonging to the Karṇāṭa country, freed the dancing girls (*pramadā-kula*) of all the gods of Usapa-pattana from *dāsa-bandha*, which appears to be a tax equal to the one-tenth of every income. The former is a long inscription composed of thirty-nine lines, and relates to an agreement taken from sixteen Brāhmanas of Dhālop about four miles

south of Nāḍol. Of the sixteen Brāhman, two were from each of the eight *pāḍi* or wards of Dhālop. And the agreement was to the effect that if anything was lost belonging to a Bhāt, *bhātputra* (Bārhot), *dauvārika* (Dōḍidār), mendicant, or Vanjār while passing by Dhālop, they were collectively responsible and were to trace the property lost or make good the loss, and if it was lost in any particular ward, only the Brāhman responsible for that ward were to make the recompense.

I. 26. Of the Jaina temples in Nāḍol, there is only one that deserves to be noticed. It is the one dedicated to Padmaprabha, the sixth *tirthankara* (Photos. Nos. 3035-36). It faces the north, and is similar to other Jaina temples in general plan, but except on the north side, there are no subsidiary cells going round, and, in front of the *gūḍhamandapa*, there are instead two attendant shrines—one on the east and the other on the west. In the *gūḍhamandapa* are two standing figures, which, to all outward appearance, look like *kausagiya*s or *kāyotsarga*s, but the inscriptions engraved below show that they are images (*bimba*) of Neminātha and Śāmtinātha. Both bear the date *Saṃvat 1215 Vaiśākha śudī 10 Bhaume*, and speak of the images as having been set up in the temple of Mahāvira in Visadā-sthāna. They, therefore, seem to have been brought from elsewhere. The images were installed by Padmachandragani, a pupil of Devasūri, who himself was a pupil of Munichandrasūri of the Bṛihad-gachchha. It is curious that Padmachandrasūri is styled *Pāṇintya-pandita*. In the shrine are three images, all with inscriptions of the same import engraved on them. Their date is *Saṃ 1686 varshe pratham-Āshādha va 5 Śukre*. The inscription on the central image shows that it was of Padmaprabha, and was established by one Jayamallaji in the Rāya-vihāra at Nāḍula when Rājā Jagatsimha was reigning. With regard to Jayamallaji we are told that he was of the Mainotra *gotra* and son of Jesū, and that he was resident at Yodhapuranagara, i. e., the Jodhpur city, and was the prime-minister of the *rājādhirāja* Gajasimha. We are also informed that while he established the image of Padmaprabha at Nāḍol, he set up another image, viz., of Chāndraprabha in his own temple at Jālor, which was consecrated by Vijayadevasūri, in conjunction with his "anointed" pupil Vijayasimhasūri. Jagatsimha was, of course, a Rājā of Mewār, and at that time Goḍvād was included not in Mārwar as now but in Mewār, as this inscription, as well as that in the temple of Ādinātha at Nāḍlāi, clearly points out. Gajasimha is Rājā Gaj, king of Jodhpur, and son and successor of Rājā Sūr.

27. Outside the village of Nāḍol was existing, in Mr. Garrick's time, a ruined pillard temple called "Khetlā-kā-sthān". Between the pillars of it, the marriage ceremonies of the village were then conducted: hence its name. On some were engraved inscriptions in characters of about the 8th or 9th century, and the style of these pillars was also supposed to indicate this to be the age of the temple. This, in short, is Garrick's account. Now, the temple referred to by him is no longer existing, and its pillars, etc., I was told, were used by the Jāhāgirdār for his various private purposes, as is too often the case in Rājputānā. But the people say that there was a temple of this description called "Khetpāl-kā-sthān", and not "Khetlā-kā-sthān" as Garrick says. The word Khetlā has no meaning. On the other hand, Khetpāl is obviously the same as Kshetrapāla or the tutelary deity of a village, who is also called Bhairava. Secondly, the people used to go to this place, not for the performance of marriage ceremonies, but "to give *jāt*" as the Rājputānā phrase goes, i. e., to take the newly-wed couple to pay homage to the village divinity, without obeisance to whom the marriage ceremony is not regarded as complete. Thirdly, although the temple is no longer in existence, an idea of what it was like is furnished by a litho illustration of it in Garrick's book. And the pillars therein represented are certainly such as are met with almost everywhere in Rājputānā in temples of the 12th or 13th century. It is difficult to say what led Garrick to assign the temple to the 8th or 9th century. As was expected, Garrick's mistakes have been copied by Führer, who says: "Outside the town are the remains of a flatroofed pillared temple of Vishnu, locally called Ketlāka-sthān, of the ninth century A. D. as proved by five short incised records".

28. About half a mile east of Nāḍol is what is called *junā khedā*, i. e., the old village, where the ruins of old temples are still visible. But of these nothing but basements has survived. In front of the shrine of Hanūmān is pointed out an ornamental arch by the people who consider it to be very old (Photo. No. 3037). But most probably the sculpture is not older than the 17th century.

II.

BOMBAY.

29. This brings us to the close of my tour in April 1908. Touring was again resumed in November following. Our work this season commenced with Bombay, where I photographed certain sculptures in the Town-Hall, which are interesting from an iconographic point of view. While I was in Bombay at the house of my brother Professor Bhāndārkar, a certain Jaina Jati from Bikāner had come with ten leaves of an old manuscript from a *bhaṇḍār* there to get them deciphered. The letters were written in gold, and the leaves decorated with variegated ornaments. Neither my brother nor I myself was able to read them. At my request they were allowed to remain with us, and I photographed two of them (Photo. No. 3223). The same day I met a Gujarātī Jaina *sāhukār* at the Bombay Asiatic library. The leaves had been previously shown to him also by the Jati. The latter wanted to sell them for Rs. 100 per leaf, and the former was willing to buy them at that rate for his *sādhū*, but he was desirous to know whether the leaves were, in any way, connected with the Jaina religion. I was sorry I was not able to satisfy him on this point. Leaves of precisely the same kind were seen by me two years ago at Jodhpur in a *bhaṇḍār* belonging to Ūmji Jati. The same Jati told me that he had several such at Udaipur in his *bhaṇḍār*. The characters were for long suspected to be old Pahlavi. But a Buddhist friend of mine Dharmānand Kosāmbi, to whom I showed a photo, assures me that the leaves are in Burmese character, that they relate to the ordination ceremony described in the *Vinaya-piṭaka*, and that such leaves are found in numbers in Burmā.

JODHPUR STATE.

30. From Bombay I proceeded to Barkānā in the Desūrī district, and resumed my tour in Mārwar. Barkānā is one of the *pañcha-tīrthas* with the Jinas in Mārwar and Gujarāt. I tried to visit it last touring season, as I wanted to see them all in succession. But as the season was over, I had to allow it to stand over till the next touring season. Here is a temple dedicated to Pārśvanātha. The pillars of the *sabhāmaṇḍapa* are of the same style as those of the *Chaumukh* temple at Rānpur (Photos. Nos. 3230 and 3232), and the temple itself cannot be earlier than the 16th century. In the shrine porch are several sculptures peculiar to Jaina mythology. One is of *Nandiśvaradvīpa*. The other represents the Gīrnār and Śatruṅjaya hills, an almost exact copy of the sculpture at Rānpur (Photo. No. 3231). In the corridor cells are quite modern images set up only fifty years ago by the *mahājans* of Bijovā.

I.

31. The antiquities of Ajmer have already been so ably and fully described by antiquarians like Cunningham and others that very little remains to be said regarding them. One remark may, however, be made with regard to the *Adhāi-din-kā-jhopḍā*. Tod was the first to start the erroneous idea that the mosque was built from the materials of a Jaina temple. Mr. Cousens was, however, the first to explode this theory. "There is not a fragment," he says "of a Jaina temple to be seen, but on every hand are mutilated images, some rather interesting, of Brahmanical temples. It was from here that the two inscribed tablets were removed to the Lucknow Museum, which contain portions of two Sanskrit Brahmanical plays in which Śiva, Gaurī, Arjuna and others are introduced." The plays have now been edited, and we know their names to be *Lalita-Vigraharāja* and *Harakeli-nāṭaka*. The first was composed in honour of the king Vīgraharājadeva of Śākambharī, and the second was composed by the latter

Ajmer.

himself. And as the date of one of these inscribed plays is V. S. 1210, there cannot be a doubt as to this Vighararāja being Vighararāja-Visaladeva of the imperial Chāhamāna dynasty. This naturally raises the presumption that the original temple from whose materials the mosque was constructed was Brahmanical and that Vighararāja was somehow connected with it. The latter point acquires certainty by the fact that in the walls of two small stair-cases above the *mīhrāb* are two lines, each containing the words : *Śrī-Vighararāja-devena kārītam-āyatanam*, i. e., the temple was constructed by the king Śrī-Vighararāja. This settles the matter beyond all doubt. The original temple which supplied materials for building the mosque was one raised by the Chāhamāna sovereign Vighararāja. One more slab and fragments of two others were also found there, and have now been removed to the Museum by Pandit Gaurishankar Ojha. Of these the fragments are more important. And of the latter one (Inscr. No. 2433) seems to be an initial part of a slab. In it occurs the number 1, obviously of the first verse, and the number is preceded by the word *prasasti*. Similarly in l. 5 may be traced the words *Śrī-Chāhamāna iti bhūmi-patih*. All these points pieced together show that the slab contained a *prasasti* or panegyric of the Chāhamāna family. On another fragment of this series but of another slab, the name Vighararāja is distinct. Coupling this with the fact that the plays here found are connected with this king, the conclusion is not unreasonable that this panegyric also was written in Vighararāja's time and specially to extol him just as the Māmādeva *prasasti* of Kumalgadh was composed in honour of Rānā Kumbha. In other fragments, names of princes of other dynasties such as Kumārāpāla, Sindhurāja, Nāravarmā and so forth are met with. These must have been mentioned as princes, with whom the Chāhamānas were at war. Of the names of places, that which occurs oftenest is Ajayameru, i. e., Ajmer.

32. The other slab which is spoken of as having been originally found in the *Adhāt-din-kā-jhopdā* and as now removed to the Ajmer Museum is principally devoted to the eulogy of Nārāyaṇa (Inscr. No. 2434). The ending portion praises the sun and apparently describes some royal family of the solar race. The fuller details of them had been probably set forth in the second slab, which is now lost.

33. The object of great interest to an antiquarian at Ajmer is now the Museum that has been established there for the whole of Rājputānā. The State that has benefitted the Museum most is Jodhpur, which has presented it with all the inscription stones except one that had been collected in the *Tawārīkh Mehkmā* by such painstaking persons as Munshi Deviprasād and Joshi Aidanji. The copper-plate grant of the imperial Pratihāra Bhojadeva I, published by Prof. Kielhorn in *Ep. Ind.* Vol. V., p. 211 ff., which is of importance in more than one way, and was a gem of the *Tawārīkh Mehkmā*, has also been transferred to the Ajmer Museum. It is to be sincerely wished that the example of Jodhpur will be followed by other States, such as Udaipur, Jhālrapāṭan and so forth. It is hoped that Pandit Gaurishankar Ojha, who is in charge of the antiquarian section of the Museum, will spare no pains in making it useful in all branches of Indian archæology epigraphic, numismatic, and iconographic. He has already discovered and brought in three inscriptions, not known before, and has made a present, to the Museum, of an inscription stone belonging to him. This last epigraph (Inscr. No. 2430) is important for the ancient history of Mewār, and no antiquarian can be too grateful to him, knowing how he saved it from the hands of Bhils and also of Brāhmins of Vāsā, into whose possession it went, and who thought that it would furnish some clue to the whereabouts of a treasure, and consequently concealed it in a reservoir. It was originally found at Sāmoli in the Bhūmaṭ district, Mewār. The inscription is dated [V. S.] 703 = A. D. 646, and refers itself to the reign of Śilāditya. It then informs us that one *bania* Jentrika who was a native of Vaṭanagara, built a State to a goddess. Vaṭanagara is, of course, Vasantgad in the Sirohi district, whose antiquities have been described by me in the *Prog. Report* for 1905-06. Śilāditya is undoubtedly Śīla, the prince who was one of the earliest Guhila kings. His name no doubt occurs in the dynastic lists of Mewār princes furnished by the Chitorgadh, Achalgadh, and Rānpur *prasastis*, but had been

thought to be more or less fabulous. But now his historical existence is attested by the Sāmoli inscription, which also furnishes a specific date for him.

34. Pandit Gaurishankar was also successful in securing four new inscriptions for his Museum. Two of these are interesting (Inscr. Nos. 2431-2). They were brought from Arthūnā by him. One Arthūnā inscription dated V. S. 1136 has been noticed by Prof. Kielhorn in *Ind. Ant.* Vol. XXII, p. 80. It belongs to Chāmūṇḍarāja of the Paramāra family. Of the new ones found, one is of the time of this Chāmūṇḍarāja and the other of his son Vijayarāja. The former unfortunately is not dated, and records the erection of a temple in Ārattūṇaka (Arthūnā) called Hariśvara after the builder Hari, who was of a family of the goldsmith caste emigrated from Chitrakūṭa. The other is dated *Vikrama-saṃvat 1166 Vaiśākha sudi 3 [So]me*, and speaks of the image of Vṛishabhanātha as having been caused to be installed in Uttūṇaka (Arthūnā) by one Bhūṣaṇa, a Nāgar *bania* originally of Talapūṭaka.

35. There is one more sculpture yet in this Museum which deserves to be noticed. It was originally at Bayānā in the Tahsil, and has now been removed to the Ajmer Museum in accordance with the directions of the Director-General of Archaeology. It is thus described in his inspection note: "It is a rectangular slab measuring 20" × 13", sculptured along the top with a row of four animals being driven by a man represented behind them. The significance of this scene is not apparent, but it seems to have been intended as some sort of a *maṅgala* or benediction. The inscription, which is engraved in characters of the seventh or eighth century, occupies the lower half of the surface, but is, unfortunately, too much damaged to allow of a connected transcript or translation. The first line contains a reference to a certain *rājā* who resided at a place called Lagūṇḍala. The second line says something about a son of one Durgāditya and grandson of the Chief of Ukā (?). The last line contains only one proper name, Nāgāditya." In the first place, I do not understand what is meant by saying that the scene represented on the sculpture is intended as a sort of a *maṅgala*. Secondly, the inscription is not too much damaged to allow of a connected transcript, and an impression of it taken by me has, as a matter of fact, enabled me to read almost the whole of it with certainty. Thirdly, it is not the *rājā*, who resided, but the event, which happened, not at Lagūṇḍala as stated, but at Piṇpala-Gauṇḍala. Fourthly, what the second line says is not about a son of Durgāditya, but about Durgāditya himself. He again is called a grandson of Ukeśvara, and not of the chief (*īśvara*) of Uka. Now, what the inscription informs us of is that during the reign of Śrī-Naṇṇa in the place called Piṇpala-Gauṇḍala, Durgāditya, son of Valiāka and grandson of Ukeśvara, was killed by certain robbers in the capture of the kine (*go-graha*). Nāgāditya, son of Valāicha, is further mentioned, but how he was connected with Durgāditya is not clear. But certain it is that the four animals driven by a man represented in the sculpture are these cows and Durgāditya, and it appears to have been intended as a memorial of a cattle raid.

36. In addition to the inscribed stones, some sculptures also have been stored in the Ajmer Museum. Two of these were photographed (Photos, Nos. 3234-5). One is of Śeṣhaśāyi-Nārāyaṇa, *i. e.*, Nārāyaṇa reposing on Śeṣha, with his feet shampooed by his consort Lakshmī, and with a lily issuing from his navel from which sprung Brahmā. The other is a curious image. It is of some deity with nine heads and fifty-four hands and trampling upon a human being. But the divinity is unidentifiable.

37. From Ajmer I went to Āuwā in the Sojat district, Jodhpur State, and two miles from the railway station of that name

Auwa.

on the Ahmedābād-Ajmer line. The existence of an

old temple here had been reported to me last year, and I seized this opportunity of visiting the place. I was glad to find that I was not disappointed. Here is a 9th century temple, which is interesting in more than one way. It is called the temple of Kāmeśvara, and faces the west. The pillars of the *sabhāmandapa* are of the same pattern as those of some temples at Osia (Photo No. 3236). The lack of profuse decoration and the two varieties of chequer ornament which

are visible on the exterior distinctly point to the same conclusion (Photo. No. 3237). The spire, though now broken at the top, was almost exactly the same as that of the temple of Kerā in Cutch, described by Dr. Burgess in *Arch. Surv. West. Ind.* Vol. II, p. 212 ff. The triangular ornament of what the people call horse-shoe forms is especially worthy of note.

38. In the *sabhāmandapa* four inscriptions were found by us engraved on pillars. The earliest of these has the date: *Samvatu 1132 Asvayuja Amāvāsyā(yā)ṁ Sani-dine*. It then speaks of a grant to the god "Kāmyesvara" by Khi(Ji)ndrapāla, son of Anahila. Although no titles are conjoined to his name, there can be no doubt that Jindrapāla is to be identified with the Sonigarā prince of that name. Another inscription is dated *Samvatu 1168 Phāguna vadi 13 Ādita-dine*, and specifies the gift of one *karsha* of oil for the god Kāmesvara by Dusala-deva, son of Vijayapāla. The third inscription gives the date *Samvatu 1229 Āsauja vadi 1 Budha-dine*, and records the donation of one *dramma* for each *hala* of soil to the god Kāmyesvara by rāṇaka Kāka, son of Sonapāla.

39. Locally this temple is noted for the *chāndī* or self-immolation of the Chāraṇs. It took place in V. S. 1643 (A. D. 1586) during the régime of Udayasingh *alias* Motā-rājā (lit. corpulent king). Twenty years previously when Kāv Chandersen surrendered the fort of Jodhpur to the Moghuls, he sent away his *zanānā* to the Siwānā fort. On the way the bullocks of one *rath* or royal cart were quite exhausted. In the close vicinity there was a well belonging to a Chāraṇ, where his bullocks were plying. The servants of the king seized these bullocks. The Chāraṇ went into the village, and brought some people, who unyoked the bullocks and upturned the *rath*. In that vehicle was sitting the mother of Motā-rājā, whose hand was broken. But as at that time everybody was running away to save his life, she did not mind this trifle, *vis.*, her broken hand. In A. D. 1583, however, when Motā-rājā obtained Jodhpur and the *zanānā* was brought back from Siwānā, she showed her hand to him and insisted upon his taking some steps against the Chāraṇ who overthrew the cart. The king confiscated his land, and those, who were trying to intercede in his favour, were also deprived of their *jahāgīrs*. This created an agitation in the Chāraṇ caste. About the close of 1585 when Udayasingh came to Sojat from the Dekkan, he confiscated the lands also of his brother Rāma and his son Kallā. Thereupon no less than 11,000 Chāraṇs assembled together in Āuwā to commit *chāndī*, and camped themselves round about the temple of Kāmesvara, on promise being given by Chāmpāvat Gopāldās, *thākur* of Āuwā, that he would see that they carried their resolution into effect unmolested. On hearing this the king despatched Akkhāji Bārhaṭ from Sojat to conciliate the Chāraṇs. But when Akkhāji arrived, he, instead of executing the mission with which he was entrusted, joined his caste-fellows in their resolution. The king enraged sent a scimitar to him with the message *aur to gale ghāl kar mare-ge aur tum guda-me ghāl kar marnā*: (Others will die by putting a weapon on their throats but you should die by putting it into your anus); and ordered his forces to march to Āuwā and punish the Chāraṇs. Thereupon the *thākur* of Āuwā promised to engage the royal forces in fighting till the Chāraṇs finished their *chāndī*. The Chāraṇs prepared a dish of *sirā*, partook plentifully of it, and spent the whole night in singing the hymns of Jogmayā. Early in the dawn the Dholi of Akkhāji was helped to climb to the top of the spire, and was ordered to beat his drum when the first rays of the sun met his eyes. The Dholi, however, did not beat the drum, but cut his throat and threw himself down when he beheld the first rays of the sun. All the Chāraṇs understood the signal at once, seized their scimitars, and went inside the temple. Some pierced their throats with them and sprinkled Mahādeva with their blood, and others cut their throats and presented their heads to the god.

40. From Āuwā I went to Jawālīā in the Desūri district, to see the temple of Javāleśvara. There is nothing ancient about it, but since last year it has attained much

III.

Javālīā.

importance in consequence of some excavation done there. When I came to the place, I was struck by the architecture of it, which, though modern, is distinctively Muhammadan (Photo. No. 3238). I wondered how this alone of all others in Mārwar partook of the Muhammadan style. But my wonder in-

creased when I learnt that the temple itself was constructed by Sūtārs, who were in the present case not Hindus, as might be expected, but Muhammadans. The temple is quite plain, consisting of a shrine only. In front of the shrine is the bull Nandi. It was round about this Nandi that a space of about ten feet was dug into to the depth of nearly seven feet. This excavation, I am told, was carried on by Mr. O'Donell, who was Political Agent of the Mahi Kānthā Agency but has now retired from service. He was induced and assisted by the Kārbhārī of the Mānsā' principalty. The latter met me at the Mārwar Junction about the beginning of February 1908. The Kārbhārī was discussing with the other Officer some matters connected with the excavation that was to be carried on, as I learnt two months after. He, however, afterwards regretted that he had not had communication with me. For he had secured a certain copper-plate from a *bania* originally of Javāliā and then settled in the Panch Mahāls; and it was on the strength of this record that he and Mr. O'Donell, I was informed, came forward to excavate the spot. The copper-plate inscription spoke of a concealed treasure in the temple of Javāleśvara, whose exact amount also was specified. But if an antiquarian had been consulted, he would have at once told them that the inscription pretended to be dated V. S. 1201, and yet was written in quite modern Mārwarī characters, so that it could be easily read by any ordinary Mārwarī. The inscription was thus quite a forgery. The clue to the spot of the treasure was therein afforded by the words *prathama-sopāna-mārge, i. e.*, the passage of the first stair-case. There was, however, but one stair-case, and consequently the significance of the word *prathama* is entirely lost. Again, they should have done the excavation somewhere near the stair-case, but, strange to say, they thought fit to conduct it round about the Nandi. The upshot of the whole process was that it was a much-ado-about-nothing, and the copper-plate is believed to have been forged by a Jati to extort money from the *bania*.

41. We next proceeded to Sānderāv owned by a *jahāgirdār* of the Rānāvāt lineage, *i. e.*, of the kith and kin of the Mahārāpā of Udaipur. This is supposed to be the original seat of the Shānderaka *gachchha* founded by Yaśobhadrasūri, to whom allusion has already been made in the description of Nādlāi. It is said that Yaśobhadrasūri came from Kāthiāwār when Valabhi was sacked by the Mlechchha invaders. His own favourite deity had advised him to quit the place before it was actually invaded. He had been instructed to travel northward until he beheld the phenomenon of a bull fighting with a lion. Yaśobhadrasūri came with his gang of pupils to Sānderāv, and encamped himself near its *talāv* or tank, when to his surprise he witnessed a fight between a bull and a lion in which the latter was worsted. His deity's word was fulfilled. He settled himself there, named the village Sānderāv after the *sānd* or bull that was victorious, and originated a new Jaina sect called after the village.

II. 42. On the outskirts of this village tank is a *chabutrā*, whose pillars are of the Osia style and cannot be later than the 10th century (Photo. No. 3242). It would be interesting to know from where these pillars were brought. For certainly there is no other trace of this style in Sānderāv. The only other object of antiquarian interest is the Jaina temple of Mahāvira. The architecture of this structure calls for no remarks, but epigraphically it is somewhat interesting. On the entrance door from inside is engraved an inscription 3' 11" broad by 3½" high (Inscr. No. 2438). It commences with the date *Sāmvat 1221 Māgha vadi 2 Śukre*, when, we are told, Kelhaṇadeva was reigning. It then states that Ānaladevi, queen-mother of Kelhaṇadeva, granted one *hāela* (or as much of land as could be tilled in a single day by one plough) of *yugandharī* or *javār* corn from the king's personal property. The grant was made to the god Mahāvira, who is called *mūla-nāyaka* of the Shānderaka *gachchha* for the celebration of the *kalyāṇika* falling on the 13th of the dark half of Chaitra. One *dramma* was also given for the same object from the revenue of a *talāra* or *havāldār* of the suburbs by the Rāshtrakūṭas Pātū, Uttamasīha, and so forth. Ānaladevi, queen-mother of Kelhaṇadeva is undoubtedly the same as Annaladevi spoken of in the Nādol plates as the consort of Ālhaṇa, father of Kelhaṇa. In this last inscription she is represented to have been the daughter of Sahula of the Rāshtraudra family. Rāshtraudra is obviously the same as

Rāshtrakūṭa, and the Rāshtrakūṭas, Pātū, and Uttamasiha were, therefore, her relatives from her father's side.

43. On the pillars of the *sabhāmaṇḍapa* are no less than four inscriptions which are highly weather-worn (Inscr. Nos. 2440-2). One is dated *Samvat 1236 Kārttika vadi 2 Budhe*, and refers itself to the reign of Kelhaṇadeva. Then we are told that their own house was placed by Rālhāka, Pālā, etc., sons of Thāmthā at the disposal of Śrī-Pārśvanātha, the god of Śaṇḍerāv (Sāṇḍerāv) in the *bhukti* or *jahāgīr* land of the queen Jālhaṇadevī. Four *drāelas* were to be given to the god annually by people residing in Rālhā's house. What coin this *drāela* is is not known. Again, it is not clear why Pārśvanātha is mentioned in an inscription in the temple, which was then as now dedicated to Mahāvira. Another of these four inscriptions on the pillars, which can be deciphered but only partially, bears the date *1258 varshe Chaitra sudi 13 Śukre*, and speaks of *mahārājādhirāja* Sāmāntasihaḍeva as then reigning. Who this Sāmāntasiha was is not known, but anyhow he must not be confounded with *mahārājakula* Sāmāntasiha for whom we have dates ranging between V. S. 1339—1354.

44. Korṭā is nearly sixteen miles south-west of Sāṇḍerāv, and is almost on the boundaries of the Bālī and Jālor districts.

Korṭa.

Korṭā is no doubt the same as the ancient Koramṭaka, which has given its name to a Jaina *gachchha*, and which formerly not only included the present village of Korṭā, but had spread as far south as Bāmnerā. Within the bounds of Korṭā there are three temples, all Jaina. Of these one is in the village and two on the outskirts. The first is the temple of Śāntinātha (Photos. Nos. 3245-6). It is a 14th century temple of no particular interest. On the pillars of the *sabhāmaṇḍapa* are two inscriptions. Of these one speaks of a *stambha-latā* or pillar as being erected for his mother Sūrī by an *upādhyāya* Padmachandra, son of *upādhyāya* Yaśaśchandra. Near the village *meḍhī* is another Jaina temple, dedicated to Rikhabdev (Rishabha-deva) (Photos. Nos. 3243-4). In the shrine is a sitting but colossal image of the first *tīrthamkara*. On its pedestal is an inscription dated *Samvat 1143 Vaiśākha sudi 3 Brihaspati-dine*. Curiously it speaks of an image of Tiranāthadeva, and not of Ādinātha, as having been caused to be made by the lay worshipper Jenduka. About a quarter of a mile from the village is a third Jaina temple (Photos Nos. 3247-8). It is of Mahāvira, and is of no architectural importance. In the *sabhāmaṇḍapa* have been stored together a number of sculptures exhumed near Bāmnerā. The whole ground between present Korṭā and Bāmnerā is artificial, and was doubtless the site of an ancient city, Koramṭaka by name, as said above. When I was there, I was informed that the local *banias* wanted to make further excavations, and with that end in view had asked for permission of the State and were collecting subscriptions amongst themselves. Before granting the permission it would be better if the State asked the *banias* to carry on the excavation work under the superintendence of some officer of the Archaeological Department

45. At Bāmnerā there is no ancient temple except that of Sūrya (Photos. Nos. 3249-50). The *sabhāmaṇḍapa* is an utter ruin.

Bamnara.

Instead, a new porch has recently been erected in front of the shrine. Of the latter the outside walls are old, but devoid of all ornamentation. The spire is quite modern. On the porch pillars no less than five inscriptions have been engraved (Inscr. Nos. 2446—51). Of these three are dated V. S. 1258, and refer themselves to the reign of *mahārāja* or *mahārājādhirāja* Sāmāntasiha. This is no doubt the same as the prince of that name mentioned with the same date in a pillar epigraph in the Jaina temple at Sāṇḍerāv referred to above. But it is not yet known to what family he belonged. Of the remaining inscriptions one has the date *Samvat 1348 Āshāḍha vadi 5 Śukre*, and pertains to the reign of Sāmāntasiha. This king is no doubt a Sonigarā, of whom inscriptions have, as just mentioned, been found with dates ranging from V. S. 1339—1354. It records the grant, by a *selahatha*, i. e., *Śailahasta*, whose name is lost, of three rupees per *arahata* or machine-well of the *talapada* or suburbs of Koramṭaka for the fair festival of the god Mahāsvāmī. Arguing from the analogy of Jagatsvāmī by which the

Sūrya of Śrīmāla (Bhinmāl) was known, it may be said that this Mahāsvāmī was the name of the god Sūrya of Bāmnerā.

46. At Bāmnerā three copper-plate inscriptions were also copied (Inscr. Nos. 2443-5). They were in the possession of one Khūtā Rām, a Gojval Brāhmaṇ. In fact, as the name suggests, Bāmnerā is nothing but Brāhmaṇa-nagaraka, i. e., the town of the Brāhmaṇs. And, as a matter of fact, almost the whole of the population consists of Gojval Brāhmaṇs. The information regarding the find and whereabouts of the copper-plates had kindly been given to me by Paṇḍit Gaurishankar Ojha. All these refer themselves to the reign of Kelhana, son of Ālhana, and register grants made to a Brāhmaṇa in Koram-taka named Nārāyaṇa, son of Saṇḍhīraṇa,—two by Ajayasimha, son of mahā-rājputra or the great Rājput Kumārasimha, and one by Kelhana just alluded to. The first donation was made on the occasion of a solar eclipse and in *Samvat 1220 Śrāvaṇa vadi 15 Budhe*, and consisted of a *ḍohalikā* or *ḍolī*, i. e., a piece of land granted to Brāhmaṇs, Svāmīs, Sādhus, and others as distinguished from a *sāsana* which is given to Chāraṇs and Bhāṭs. The second records the gift of a *dhiku* or well on the occasion of a *deva-utthāpanī ekādaśī*, i. e., the 11th of the bright half of Kārtika when the gods are supposed to be awake from the sleep to which they betake themselves on the 11th of the bright half of Āshāḍha. In specifying the boundaries of the *dhiku*, Mahāsvāmī *dhiku* is mentioned. This *dhiku*, of course, belonged to Mahāsvāmī, who can be no other than the god Sūrya just referred to. The third is dated *Samvat 1223 vatshe Jyeshtha vadi 13 Some*, and apparently makes the grant of another *dhiku* to the same Brāhmaṇ.

47. From Kortā, according to my previous programme, I was to go south to Rāmsen, Sūndhā-pahād, Ratanpur and so forth in Jaswantpurā and then turn north and visit places such as Sānthū, Jālor and so on, but as the Director-General of Archaeology, who was coming to Mandor near Jodhpur for excavation work, desired me to join him there about the middle of February, I had to give up the idea of exploring the Jaswantpurā district and go straight to Jālor via Pāvṭā, Guḍhā and Āhor.

48. From Pāvṭā I visited Dodiālī and the *thān* of Mallināthji. The *thān* is high up on a hill, and is a natural cavern (Photo. No. 3253). Rāv Mallināthji was the eldest son of

III.

Pavta.

Rāv Salkhāji. But his name is passed over by Tod, and that of his younger brother Viramdev is mentioned, although the latter died without becoming a king. The reason of it probably is that the Rāthod princes of Jodhpur, who afterwards rose to eminence, were in direct descent not from Mallināthji but from Rāv Chundāji his nephew and son of Viramdev. Various legends are current about Mallināthji in this part of Mārwar. It is said that previously he was a Rāv, but afterwards became a Rāval when he became a follower of a Śaiva ascetic, through whose favour he became a *siddha*, i. e., a holy personage who had acquired supernatural powers. It was at this *thān* near Dodiālī that he rose to heaven with his horse and attained to final beatitude. And it is said that when this event occurred, there was a shower of saffron which has continued to the present day, though a heretic like myself was not favoured with a sight of it when I was there. What I saw there was nothing but a number of wooden figures of horsemen. They represent Mallināthji seated on his favourite steed, and had been placed there by his votaries as the presents promised for the fulfilment of their desires. These figures are placed near the door-frame of the cave which extends far beyond. Nobody has ventured to enter this cave except one Jogī, who, I am told, never returned.

49. At Guḍhā I learnt that there was an old temple near Thāmli, a mile off. The temple is by no means ancient but some of the sculptures stowed away there may be of the 13th or 14th century (Photos. Nos. 3254-5). From Guḍhā we went to Āhor.

Thamli.

Āhor.

No interesting object of antiquity was found there. The village of Āhor, formerly known as Āvri, is said to have been populated in V. S. 900 by the Chāhamāna kings of Jālor. It is situated about ten miles to the north-east of Jālor. To the south of the village there

are a garden and a temple dedicated to the goddess Chāmūṇḍā. Regarding her the following couplet is everywhere sung :—

Sir Sūnde dhaḍ Korāṭe pagaliām Sundelāv-ri pāl.

Āpa birājo Āvari gala phulām-ri māl.

Not an hour passed while I was at Āhor without somebody singing these verses. The meaning is as follows : "Your head is at Sūndhā, *i. e.*, on Sūndhā-pahād in Jaswantpurā, your body in Korṭā, your feet on the banks of Sundelāv in Jālor, whereas in your entire form you exist in Āvari (Āhor) with a garland of flowers round your neck."

50. Jālor is the principal town of the district of the same name in southern Mārwar. It is situated nearly 80 miles south of Jodhpur on the banks of the Sukḍi streamlet. It is

Jālor.

a place of importance in Mārwar, famous in former ages for the strength of its fort and the many long and gallant sieges it withstood, defying the Mughal and other invaders. According to local traditions it was first built by the Paramāras, and was afterwards the capital of the Chohān kings. They are thoroughly borne out by the inscriptions found here. For the earliest inscription discovered at Jālor is that of a Paramāra king called Visala, and is dated *Samvat 1174 Ashādha sudi 5 Bhaume*. It further informs us that Mallāra-devi, queen of Visala, furnished the temple of Sindhurājesvara with a golden cupola. The names of six predecessors of Visala are given, and, assigning a period of twenty years for each generation, it may be stated that the Paramāra family had been reigning at Jālor since 120 years before V. S. 1174, *i. e.*, since A. D. 997. When the place went into the possession of the Chāhamānas is not exactly known, but certain it is, as the Sūndhā hill inscription tells us, that it was Kīrtipāla, who removed the Chāhamāna capital from Nāḍol to Jābālipura, *i. e.*, Jālor. For Kīrtipāla no date has yet been found, but as the last date for his predecessor Kelhaṇa is V. S. 1236 and the earliest for his successor Samarasimha is V. S. 1239, he reigned somewhere between V. S. 1236—1239, and not more than four years. It is this short duration of his reign that accounts for the fact mentioned by the Sūndhā hill inscription that his son Samarasimha built extensive ramparts on the Kanakāchala, *i. e.*, the fort hill of Jālor as we shall subsequently see. Kīrtipāla did not live sufficiently long to finish the work of fortification of the fort, which had, therefore, to be completed by his son. Jālor thus continued to be the capital of the Chāhamānas till V. S. 1355 = A. D. 1298 when Sāmantasimha was king. This date is supplied by an inscription found at Choṭṭan, which refers itself to the conjoint reigns of Sāmantasimha and his son Kāṇhaḍadeva. Another inscription, dated V. S. 1353 and found at Jālor similarly speaks of the father and son reigning conjointly. Kāṇhaḍadeva must, therefore, be supposed to be reigning as *yuvārāja* or heir-apparent. No inscription has yet come to light of this prince. But there can be no doubt that he was king though for a few days, and he has been twice referred to in the *Tawārīkh Firishtāh*. While speaking of the conquests, in A. D. 1304, of Ein-ool-Moolk Mooltany, a chieftain of Alā-ud-Dīn, it says : "Nehr Dew, Raja of Jalwar, panick-struck at the rapid progress of Ein-ool-Moolk, surrendered that place without opposition." What is published as "Nehr Dew" by Briggs, is, I am informed by Munshi Devi Prasād of Jodhpur, written as Kanir Dev in other manuscripts. Kanir Dev of Jalwar can thus be no other than Kāṇhaḍadeva of Jālor. About four years he remained a feudatory of Alā-ud-Dīn. The account of his death and the capture of Jālor is given in the same work as follows :—"It is related that the raja of Jalwar, Nehr Dew (Kanir Dev), as has been stated above, resided at the Court of Dehly. One day the king was boasting that at the present day no raja of Hindoostan dared to oppose his arms; on which Nehr Dew, in the plenitude of folly, replied, 'I will suffer death, if I do not myself raise an army that shall defeat any attempt of the king's troops to take the fort of Jalwar.' The king directed him to quit the court, and finding he was collecting troops, ordered a division of the army to besiege Jalwar; and the more to show his contempt for Nehr Dew, placed the troops under the command of one of the slave girls of the palace called Gool Behist 'The Rose of Heaven.' She had nearly succeeded in taking the fort,

and evinced great bravery, but she fell sick and died. The siege was then conducted by her son Shaheen. Nehr Dew quitted the fort and attacking the royal army, slew Shaheen, with his own hand, and the Muhammadans retreated four days successively towards Dehly. Alla-ood-Deen, vexed at this repulse, sent strong reinforcements under Kumal-ood-Deen, a general of distinction, who succeeded at last in taking Jalwar by storm, and made a dreadful slaughter, of the garrison, putting Nehr Dew and his family to the sword, and plundering all his treasures. The news of this event created great joy at the capital." The exact date of this event is not specified in the *Taukārikh Firishtāh*, but the latter implies that it must have come to pass shortly before A. D. 1309.

- I. 51. The most notable object in the city of Jālor is the *topkhānā* or a shed for artillery. It was originally a mosque believed to have been built by Alā-ud-Dīn, and is said to have been occupied as a *topkhānā* when Jālor was taken possession of by the Rāthods. In plan the mosque is not unlike that of the *Adhār-dīn-kā Jhompadā* at Ajmer. Externally it is a square of nearly 185 feet each side including the great court-yard. All the cloisters except the western have three rows of pillars and two rows of domes (Photo. No. 3261). Of the latter those at the four corners are larger and higher than the rest. In front of the western cloister, or mosque proper, is a screen wall of a later date and left unfinished. There are three entrances, *viz.*, the east, north, and south. That on the east is the main entrance. On the north entrance door is a Persian inscription in *tughrā* characters (Inscr. No. 2460). The whole of it has not yet been read, but it mentions, I am told, the name of Muhāmmad Tughlak. As this inscription is on a side entrance, the mosque could not have been built by that Tughlak sovereign and must, therefore, be of an earlier date. The unfinished façade, Mr. Cousens thinks, is of the type which was prevalent during the period of the Gujarāt Sultāns (Photos. Nos. 3258—60), and we have an inscription of one of them, *viz.*, of Muzaffar II (A. D. 1513—1526) on the fort. Probably this work of decorating the western cloister with a screen was started by him. The mosque except the screen wall is evidently built of materials furnished by demolishing Hindu and Jaina temples. Many inscriptions have been traced here, but the most important are as follows: (1) a Paramāra inscription noted above and engraved on a stone which is turned topsy-turvy in the north cloister (Inscr. No. 2462); (2) a Chāhamāna inscription engraved on two lintels, one above the other, near the *zanana* gallery (Inscr. No. 2458). It is dated *Saṃvat 1239 Vaiśākha sudi 5 gurau*, refers itself to the reign of Samarasiṃha, son of Kīrtipāla, and speaks of the *mandapa* of a temple of Adinātha as having been caused to be made by a Śrīmāla *bania* named Yaśovīra; (3) an inscription incised on a lintel in the upper storey above the central dome of the western cloister (Inscr. No. 2461). It contains four different statements, but all pertaining to one and the same temple, *viz.*, that of Pārśvanātha. The first speaks of it as Kuvara-*vihāra*, and as having been built in V. S. 1221 by the Chaulukya sovereign Kāmārapāla, being enlightened by Śrī-Hemasūri on the fort of Kāmchanagiri belonging to Jābālipura (Jālor). The second part says that it was rebuilt in V. S. 1242 by the *bhaṃḍārī* Yaśovīra, in accordance with the orders of the *mohārāja* Samarasiṃhadeva of the Chāhamāna family. The third part states that on the 11th of the bright half of Jyeshtha in V. S. 1256, the work of consecrating the *torana* of Pārśvanātha and also of hoisting a flag was done by Pūrṇadevāchārya. The fourth part says that in V. S. 1268 on the day of the Lamps-Festival (*dīpotsava*), the ceremony of placing a golden cupola on the newly made hall for dramatic performances, was performed by Rāmachandráchārya; (4) an inscription in the *zanana* gallery dated *Saṃvat 1320 varshe Māgha sudi 1 Some*. It records the benefaction of 100 *drammas* by *bhaṭṭāraka* Rāvala Lakshmidhara, the head worshipper of the temple of Kṣhīṃbarāyeśvara to Mahāvīra of the temple called Chamdanavihāra attached to the Nāpaka *gachohha*; (5) another inscription in the *zanana* gallery dated *Saṃvat 1323 varshe Mārgaśīrsha sudi 5 Budhe*, and referring itself to the reign of the Chāhamāna king Chāchigadeva (Inscr. Nos. 2453-4). It specifies the contribution of 50 *drammas* to the *bhaṇḍār* of Mahāvīra of the Chandanavihāra by a Teliā Osvāl called Narapati; and (6) an inscription engraved on a pillar in the western cloister but near the south end (Inscr. No. 2457). It gives the date *Saṃvat 1353 varshe Vaiśākha vadī 5 Some*, and speaks of *mohārājakula* Sāmantasiṃha as reigning at Suvarṇagiri

and his son Kāṇhaḍadeva as subsisting on his lotus-like feet and bearing the burden of administration. It then records a gift of one Narapati to a temple of Pārśvanātha.

52. It will be seen from this account of the important inscriptions to be found in the *topkhānā* that the mosque was constructed from the materials of at least four different temples. Of these, one was a Hindu temple called Sindhurājeśvara. The remaining three were Jaina, and were dedicated to the *tirthaṅkaras* Ādinātha, Mahāvira and Pārśvanātha. The temple of this last again was on Suvarṇagiri or Kāñchanagiri belonging to Jābālipura (Jālor). This shows that Suvarṇagiri or Kāñchanagiri, which both mean the same thing, was the name of the hill of the Jālor fort. With regard to the stones of Inscription No. 2, it is specially to be noted that their length was a little too long for the breadth of the corridor of the western cloister and the proper right portions thereof had, therefore, to be sawn off to make them of the proper length. The result of it is that the initial words of each line of the inscription are gone.

53. In the centre of the city of Jālor is an old *kacheri* said to have been built by Sonigarā Viramadeva, son of Kāṇhaḍadeva. There are two inscriptions in its gateways (Inscr. Nos. 2463-4). One is in Persian characters, and belongs to the Mughal emperor Jahāngir, and the other is in Mārwarī, which will be noticed further on. Just outside the *kacheri* there is an old step-well, said to have been built during the reign of Kāṇhaḍadeva, and is called *Sāṇḍ-vān* because of the death of a *sāṇḍ** or female camel there, about which a long story is narrated. Out of the Sorkhānā gateway there is a large tank called Sundelāv, which holds water throughout the year and supplies most of the town's demand. On the easternmost bank of it is a shrine of Chāmunda *mātā*, referred to above in the account of Āhor. In a shed attached to this shrine is a sculpture which is worshipped as *Chosat-Jogini*. It bears an inscription with the date *Saṃvat 1175 Vaiśākha vadī 1 Śanaū*. It further speaks of the niche (*khattaka*) of Suvidhideva being furnished with a small door in a Jaina temple of Jābālipura. This is thus clearly a Jaina sculpture, and, curiously enough, is now worshipped by the Hindus.

II.

54. The fort of Jālor is about 800 yards long and 400 yards wide. It crowns a rocky hill of an altitude of 1,200 feet above the surrounding plain and commands the town, which hugs the northern slope of the hill on which the fort stands out prominently. The fort has four portals, *viz.*, the Sūraj pol, Dhū pol, Chand pol, and Loh pol. The objects of antiquarian interest on the fort are two Jaina temples and one mosque. Of the former one is a *chau-mukh* temple with two storeys (Photos. Nos. 3264-6). The four *tirthaṅkaras* installed in the first storey are Ādinātha, Supārśva, Ajita, and Śreyāṃsa, as the inscription on them informs us. In the second storey three only have inscriptions which tell us that they are Suvidhi, Aranātha and Sambhava. All these images were set up in V. S. 1683 by Jayamalla and his wives Sarūpade and Sohāgade.

55. Near the western door there is a life-size image of Kumthunātha placed in the corner. The inscription on it contains the date *Saṃvat 1684 vasahe Māgh sudi 10 Some*, and speaks of the image having been caused to be made by Sāmīdāraka, an Osvāl of Medtā and installed by Vijayadevasūri.

56. The other Jaina temple has in the shrine colossal images of three *tirthaṅkaras*. On all of them are engraved long inscriptions, from which it appears that the central image is of Mahāvira, and those on his proper right and left are Chāndraprabha and Kumthunātha. They were caused to be made by Jayamalajī, who was an Usavāla of the Vṛiddhaśākhā and of Muhanotra gotra, *i. e.*, an Osvāl Munoyat. The inscriptions are dated *Saṃvat 1681 vasahe prathama Chaitra vadī 5 guran*, and refer themselves to the reign of Mahārāja Śrī-Gajasīmha of the Rāthod family and Sūrasīmha lineage. As said in my account of Nādol, Gajasīmha is Rājā Gaj, king of Jodhpur, and son and successor of Rājā Sūr. Jayamalajī was a son of Sāhi Jesā

* *Sāṇḍ*, as shown above, also means bull.

and his wife Jayavāṃta. He had two wives Sarūpade and Sohāgade. From the first he had the sons Naiṇasī, Suṇḍaradāsa and Āsakarāṇa, and from the second, Jagamāla. Of these Naiṇasī is the most celebrated. The most famous chronicle of Mārṇār, which is looked upon as of the highest authority not only for Mārṇār but also for Mewār and other States of Rājputāṇā, was composed by him, and is known as *Mūlā-Naiṇasī-ri khyāt*. Then we are told by the inscriptions that the images were set up for the spiritual merit of his brother Jayarāja and his sons in the temple of Mahāvira called Kumaravibhāra, standing on the great fort of Suvarṇagiri. The images were installed by Paṇḍita Jayasāgaragaṇi in accordance with the orders of Vijayadevasūri. In the *gūḍhaman-ḍapa* are two side cells. In one is the figure of Dharmanātha caused to be made and installed by Jayamalaji in *Samvat 1683 varshe Āshādha vadi 4 guran*. The image in the other cell has also an inscription, which gives the same date, but does not state whose image it is.

II. 57. The only old portion of this temple now left is the outside walls of the shrine. They are certainly of the Solankī period, and could very well have been built in the time of Kumārāpāla as the inscriptions say (Photos. Nos. 3268-9). An inscription from the *topkhānā*, as we have already seen, also speaks of a temple of Kumārāpāla. It may be this temple. It was then dedicated to Pārśvanātha, as that inscription states. The temple appears to have been afterwards desecrated and sculptures carried off to build the mosque below. It then seems to have been rebuilt by Jayamalaji and to have been dedicated to Mahāvira.

II. 58. Near this temple is a mosque (Photo. No. 3272), which contains a Persian inscription (Inscr. Nos. 2468-9). From it we learn that it was built by Muzaffar II, a Gujarāt Sultān. Other objects of interest on the fort are palaces of the Rāthods, of no particular architectural merit, Dargāh of Mallik Shāh, the rampart of the Dahiyās and the Viramdev-ki *chowki*. The Dahiyās are a Rājput tribe, who were originally in possession of the Jālōr fort. A part of the present Jālōr rampart is still shown as that constructed by the Dahiyās (Photo. No. 3270). It was they, it is said, who betrayed the Sonigarās to Alā-ud-Dīn, and brought his forces up the hill by a pass unknown to the people before. Viramdev-ki *chowki* is nothing but a raised platform, where Viramadeva, son of Kānhaladeva first intended to raise a *chhatrī*. This was, however, not done. Here he used to come for airing, and this is no doubt the highest part of the hill, and commands the grandest view. On the south-east is the Echrāṇā range extending from Mailāvās and Pangrā. Behind it is the Rāṇak-*pahād*, stretching from Dodiālī to Śirohi. Further, but on the south, is the Ābū range (Photo. No. 3270). On the west is the Kaṇiāgiri which contains the magnificent temple of Jalandharnātha called Śiremandir and built by Mahārāj Mānsingh (Photo. No. 3273). On the north is the Chhappan *pahād* of Siwāṇā. The meanderings of the Sukḍī river are perhaps the most interesting (Photo. No. 3271).

III. 59. Siwāṇā is the principal town of the district of the same name and situated about 56 miles south-west of Jodhpur. According to local traditions, its founders were Paramāras, whose leader, Vira-Nārāyaṇa, built a fortress here, which is now in a fair state of preservation. Subsequently it was invaded by Alā-ud-Dīn, as we learn from the *Tawārīkh Firishtāh*. At that time Sātāldev was reigning. After Alā-ud-Dīn's death it was captured by the Rāthods.

60. The fort is not very high, and when a visitor first sees it, he wonders how the fort offered the most stubborn resistences to the various foes that besieged it. But as he surveys it carefully, its merits are more and more brought home to his mind. The hill, on which the fort is situated, though not of any great height, is extremely precipitous. Besides, the whole fort, as one ascends it, is seen to be like a boat, as the people call it, the interior being of a lower level than the brink. Ordinary canon balls thus pass clean over it without damaging the interior. The personage whose name is most closely associated with the fort is Rāthod Kallā Rāimalot, whose cenotaph still exists within its walls. A long narrative of his exploits is found in the chronicles of the local Kānguvās.

61. On one of the city gateways is engraved an inscription, which, though modern, is not uninteresting. The same inscription is incised on a gateway near the local *kacheri* of Jālor, as mentioned above. It gives notice to the persons concerned that under a resolution passed in the month of Kārtika in V. S. 1896 (A. D. 1840) in the presence of Mahārājsūheb (Mānsinghji) and the Agent to the Governor-General of Rājputānā, no Rājput shall commit infanticide and at the time of marriage no payments shall be made to or received by the Bhāts and Dholis beyond those fixed therein. If we read Tod's *Annals and Antiquities of Rajasthan*, especially that part of it where he describes the Rājput customs, we shall see that infanticide was the only custom to which he took exception and regarding which he rated the Rājputs severely and even called them inhuman. Nearly one whole chapter is devoted to the means of suppressing this evil practice, and he has quite correctly suggested that until means were devised to impose some sort of check upon the preposterous demands of the Bhāts and Dholis, no measures could be of any avail. And it was this agitation first started by Tod that bore fruit in the form of the resolution just referred to, which effectively gagged the mouths of the professional panegyrists and laid the axe, as it were, to the very root of female infanticide.

62. From Siwānā I went to Jodhpur to join and help the Director-General of Archæology, who came there to carry on excavations at Mandor. I was at that place for nearly two months. The results of the excavation work carried on there will be described by him in the *Archæological Annual*.

D. R. BHANDARKAR,

Assistant Superintendent, Archæological Survey,

Poona, 15th July 1909.

Western Circle.

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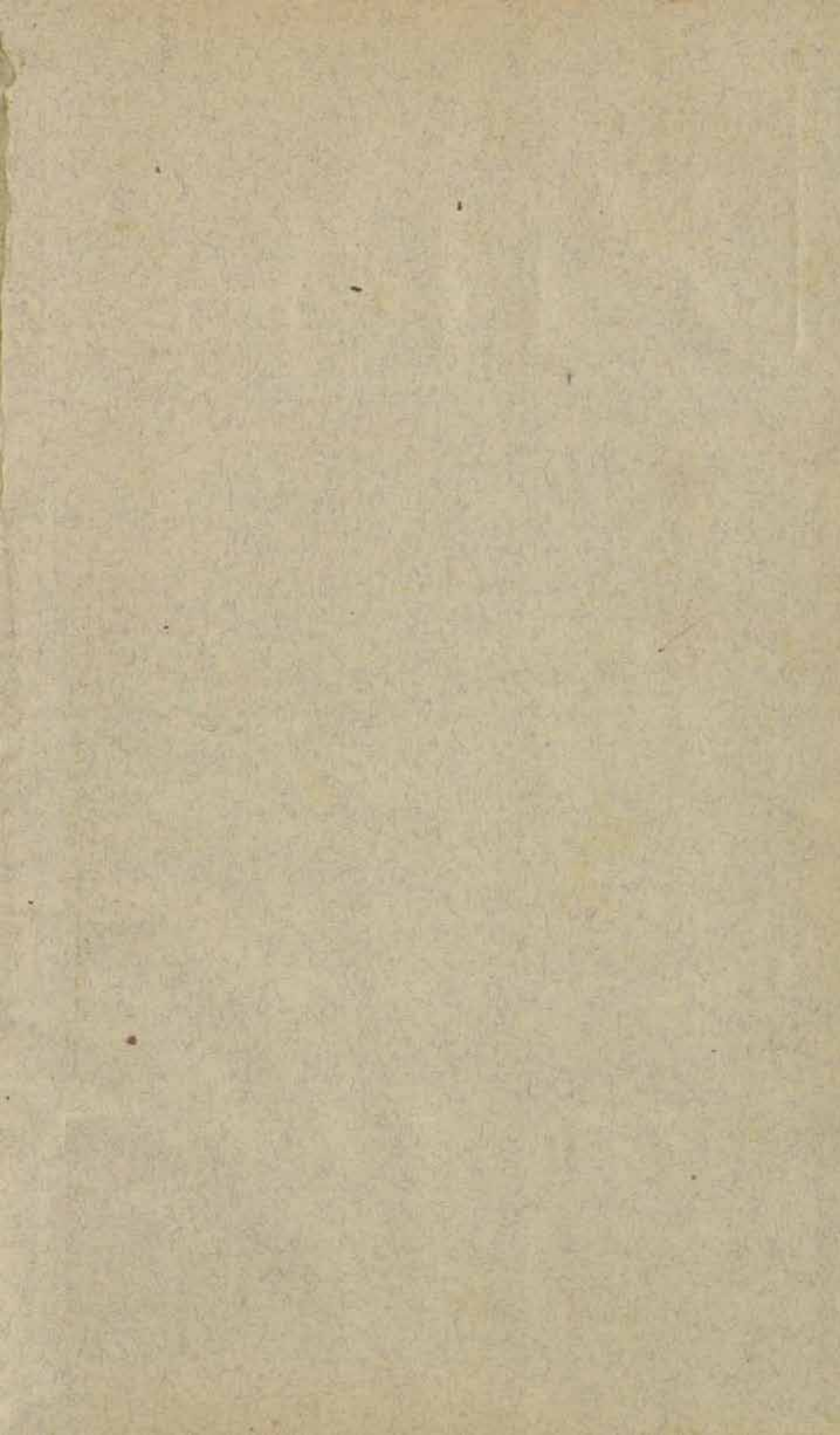
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ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1909.



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