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Journal of the Royal Asiatic Society of Great Britain & Ireland / Volume 5 / Issue 09 / January 1838, pp 73 - 80
DOI: 10.1017/S0035869X00015136, Published online: 14 March 2011

Link to this article: http://journals.cambridge.org/abstract_S0035869X00015136

How to cite this article:

G. L. Jacob (1838). Art. III.—*An Account of Gumli, or more correctly Bhumli, the ancient capital of Jetwar*. Journal of the Royal Asiatic Society of Great Britain & Ireland, 5, pp 73-80
doi:10.1017/S0035869X00015136

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CAMBRIDGE JOURNALS

ART. III.—*An Account of Gumli, or more correctly Bhumli, the ancient capital of Jetwar. By LIEUTENANT G. L. JACOB. Communicated by the Bombay Branch.*

Read 3rd of February, 1838.

IN Captain M'Murdo's able report on the Peninsula of Kattywar, which was published in the first volume of the Transactions of the Bombay Literary Society, he alludes to Gumli in these brief words:—"Jaitwar, inhabited by the Jaitwa Rajpoots, comprises that part of the coast within thirty miles of Poorbundur, which is the seat of authority of the present sovereign family; they are styled Ranas, and originally dwelt at the city of Goomlee, the ruins of which, are still to be seen and admired, at the bottom and on the summit of the Burda hills." And again, "The Burda hills which have been mentioned under the head of Jaitwar, consist of a clump of mountains near Poorbundur, running from Goomlee on the north, to Kundoora on the south extreme about twenty miles; this range is not above six miles in breadth, and the southernmost end is the lowest; they are in many places covered with low wood, and possess abundance of good water on their summits; an account of the ruins of Goomlee would be a curious paper." I was prompted by these remarks to visit Gumli, and though few of its edifices are now standing, enough remains to merit description.

Gumli occupies the last valley facing the north, in the north-eastern extremity of the Barda range, up both sides of which, its walls may still be seen winding in various directions, but especially crowning the shelving land which overlooks the valley. The traditions of the country style it the ancient capital of Northern Kattywar, and this is borne out by the Chronicles of the Rana's Bards, who attribute its foundation to the three hundred and ninety-first predecessor of the present Rana; according to the same authority, the earliest seat of power was Sri Nagar, a few miles only from Púrbandar, and founded by the first prince of human, or rather, semi-human dynasty. In the next reign, Morvi supplanted it; and six generations afterwards, Bhumli, raised to a condition worthy of its fate by Rájá Sal Kumár, became, during three hundred and seventy-five successive reigns, the chief city of the Peninsula.

The flight of Rajput genealogies defies the calculations of our low-born philosophers of the West; it is well known that they trace their origin to a time beyond all human ken; aspiring even to the

heavens, they ascend by an uninterrupted succession of mortals and immortals, in which series, even the sun and moon are obscured by loftier pretensions. Whatever may be the boundary-line of truth and fable in these singular proofs of human pride and credulity, there can be no doubt of their ancestry being traced to a remote period, and this fact throws considerable interest over the ruins I am about to describe. Bhumli is the correct orthography of the place, which the lapse of time has corrupted to Ghumli or Gumli. Its history during the ages attributed to its existence, is now comprised in a mere register of the kings who reigned in it ; its fall was occasioned by an invasion of a Mohammedan army from Sind, about A. D. 1313. (Samvat 1369.) The tradition of the spot in some measure corroborates this statement, through the poetical fiction of an army being brought thither by the son of Rum Sham ka Padishah, in order to secure the person, as he already had the heart, of the Rájá's daughter ; the fall of the place, moreover, is attributed to this fair Rosamond's treachery.

The most recent date now legible amongst the ruins, is that of S. 1285, about A. D. 1229 ; there is every reason therefore to believe, that in assigning its destruction to nearly a century afterwards, the record does not antedate the period.

The ruins of Gumli may be separated into three portions. First, where the town formerly stood, and the artificial lake close by. Second, The hill-temples. Third, The citadel on the mountain-top, peering far and wide over the country.

I would recommend the traveller to encamp in the plain between the village of Mukhana and the hills, about a mile and a half from Gumli. Shady trees for his tent ; if he be a lover of nature, a fine view of the hill scenery ; and for the sportsman, abundance of game within a stone's throw of his tent-ropes ; will enable him to pass pleasantly, even a longer sojourn, than the two or three days requisite for the ruins.

All is now jungle, where once multitudes of human beings resided ; within and without the ruined ramparts so thick is it, as to make it difficult to trace them even from a height. The ground-plan of Gumli resembles a wide-spread fan, the two sides of which are formed by the gorge of the valley leading up to the peak on which the fort is built, the circular portion being represented by the ramparts ; its site must have been selected before the era of gunpowder, since in front of, and nearly parallel with the walls, runs a line of low hills completely commanding the town, and permitting, so far as the defences of the place are concerned, the unmolested

advance of an enemy ; this ridge bending round the town in front, with the mountain in the rear and flanks, seems to shut it up in a *cul de sac* open to the north-west ; the road, however, winds round the Barda range, and debouches into the plain through the narrow valley.

The extreme breadth from the eastern to the western wall is about three quarters of a mile ; its length from the north wall to the narrow of the gorge, less than half a mile ; there are two flanks of about two hundred and fifty yards' length, joining the northern face to the natural flanks offered by the hills ; the eastern one with its semi-arched battlements reaching half-way up the scoop of the hill, is in a tolerable state of preservation, but the remainder is in ruins, the bastions have fallen in, and are only faintly to be traced through the jungle. A ditch, of the usual Hindú dimensions, surrounds the wall ; the masonry I was surprised to find for the major part of well-chiselled stone, with dove-tailed grooves for clamps ; the iron or lead which may have been used for this purpose, has doubtless been long since pilfered. There were originally two gateways to the north and west : the last only is now standing, and bears the name of Rámapúl ; it is narrow, but of considerable depth, containing five arches, and apparently spaces for a double portcullis ; the sculpture is worthy of observation ; it consists of figures in parallel compartments, elephants, lions, tigers' heads, warriors, musicians, and dancing women, well and boldly executed ; a catalogue of ancient musical instruments could be compiled from these walls. Just without the gateway is the Pallia mound ; I counted nearly a hundred of these testimonies to Jetwa valour ; in the centre, that of some grandee is sheltered by a small mausoleum ; most of these warriors, whether on horse or foot, have immense shields, and are boldly sculptured ; under one bearing a striking resemblance to the Grecian satyr, I distinctly traced the date of Samvat 1118, corresponding to A. D. 1062. Time had been too busy with the other inscriptions to enable me to decipher them.

The area contained within the limits I have above described, is now tenanted only by wild beasts and other jungle inhabitants ; mounds or lines of rubbish faintly portray the line of streets, though I am disposed to consider the houses were chiefly of frail materials ; nothing remains as witness of its former state, save an insignificant temple near the eastern wall, two small flat-roofed ones of the earlier age of Brahmanism, a splendid well, itself worthy of description, and the ark or royal citadel, the contents of which peculiarly merit notice ; wells of good masonry are sunk here and there, which the traveller should take heed not to stumble into. This ark occu-

pies the centre of the area, and contains, originally guarded by a wall all round, the palace and its adjuncts; a large bathing-reservoir, surrounded with small apartments as if for dressing-rooms to the zenana, if not the zenana itself, is separated from the palace by a court. In a temple detached from these buildings is a huge red figure of Hanumān, by the freshness of his scarlet coating attesting at once the modern as well as ancient superstition; its present scanty votaries bring their flowers and cocoa-nuts from Bhánwar, two kos off. The palace, though on a small scale, is worthy of the name, being the most beautiful specimen of Hindú architecture I have yet met with: it fronts the east, and stands on a plateau of masonry, on one side twelve, on the other twenty feet high; the nakara khana is still erect before the entrance, which leads by a flight of steps from the base of the plateau, to the ground-floor; a well-chiselled Nandi attests the worship of Mahádeo within; the shape of the edifice is cruciform, the front and wings composing the mahal, the rear a temple; about sixty pillars, twelve feet high, support the first story, and a like number of smaller ones the second; the centre of the building is circular, open to the top, and terminating in a cupola contrasting singularly, yet pleasingly, with the massive spire of the temple, and the flat roof around it. The outer pillars are only walled up sufficiently high to form seats all round, which give a lightness and elegance to the secular portion of the fabric, and afford a graceful relief to the solid architecture of the temple, which is literally incrustated with sculpture; the total height of the building may be between forty and fifty feet. It would be difficult to lay one's hand on any portion not occupied with sculpture more or less in relief; the capitals of the pillars are pentagonal, each face forming a group of small figures or a head *en grotesque*. The temple is the *chef d'œuvre*; let not the traveller be beguiled of this treat by the thick jungle which partially conceals it. After forcing my way through thorns and rubbish, the sight really surprised me; in boldness of relief, freedom of limb, chasteness of outline, and correctness of proportion and *tournure*, the sculpture betokens an age incomparably superior to the present in skill and taste. The figures are arranged in parallel compartments, each separated from the other by wreaths of heads, minute figures, &c. At the base are elephants in full relief, their trunks entwined in combat forming buttresses to the temple; and above them rise figures too numerous to detail. Gods and goddesses, men and women, elephants, lions, tigers, monkeys, musicians, dancers, and wrestlers, rise tier above tier to the summit of the temple.

I grieve to say, this superb specimen of Hindú art is fast crumbling to decay; trees and creepers, the deadly foes, though outward ornaments of ruins, have fastened their fatal grasp in various quarters.¹

The direct pathway to the hill-fort is from Gumli, and I recommend it in preference to that passing by the hill-temples. On quitting the ruins I have just described, the road passes the Rámapúl gateway, *en route* to the artificial lake; this is formed by a huge embankment thrown across the mouth of the valley, next that of the town, and in the monsoon would offer a fine sheet of water, though when I visited it in March it had dried up; a small temple stands on the margin; the mountain-sides are here of picturesque and varied form, with bold rocks jutting out betwixt the foliage, presenting a pleasing view.

On pursuing his way across this valley, the traveller winds his way upwards to the temples, which I have designated the second division of Gumli. These, some eighteen in number, standing almost in a cluster, are rapidly falling to decay; they are four or five hundred feet above the plain, and encircled by a wall which clambers up the mountain on either side, until lost in its flank; there is nothing in the structure of the temples differing from the usual style; fragments of idols, pallias, &c., are strewed about, which would be worthy of notice by one who had not seen the more finished sculpture below. I made out the dates of S. 1258 and 1285 on two stones resembling pallias; the first is remarkable for the figure it commemorates bearing a striking likeness to that of St. George and the Dragon; the serpent is curled up under the horse's fore feet, as if about to dart itself against the hero. I have never met with pallias of this kind elsewhere. A three-headed idol brought away from one of these temples I have forwarded to the Bombay Society; whether intended to represent the Hindú Triad, or three of the four heads of Brahmá, I leave to more experienced Pantheists to determine; I write this in the jungles without means of reference. I may as well observe that in a neighbouring temple (mujaní) the four-headed god is sculptured with all his heads apparent. It is by no

¹ I observed a small tree growing out of the side of one of the stones, which from the absence of any artificial fissure, and its smoothly-wrought surface, I could only account for by supposing the seed to have been incrustated within it, on its original formation in the quarry, which the rain of so many centuries had at length succeeded in fructifying. If this surmise be correct, it affords a striking instance of the vitality of the vegetative principle. The stone was a compact conglomerate.

means so well-finished a figure as those adorning the palace-temple, but stiffness of outline is peculiar to Hindú ideas of divinity, the well-rounded *tournure* of the arm, wrist, and hand, in the fragment accompanying, will give a better, though not sufficient idea of the perfection in sculpture, at which these ancient Rajputs had arrived.

A decayed tulsí-tree in the vestibule of one of these temples, which proved, were proof wanting, that Vishnu presided there, was brought away by my Hindú followers with zealous care, for holy necklaces and reliques: the idol was better executed, and much larger than the one presented to the Society, but I preferred this, as exciting more inquiry into the superstition of the period, besides, it was broken, and could therefore be removed without offending the people, and with less difficulty.

The Bhat's story of the cause why Bhumli fell; viz., the curse pronounced by Suān Kásárin, a coppersmith's daughter, as a punishment of the Rájá for his attempts on her virtue, is founded on something less vague than the generality of such like legends; one of the temples on the hill is dedicated to her, and still bears her name. The following local tradition throws light on the manners of the times.

Son (or Suān) Kásárin, a celebrated beauty who flourished about A. D. 1113 (Samvat 1169), was demanded in marriage by a Bawattia of Babriawar, named Rakhayit, as a reward for his valour against the Rana's enemies; but on seeing her the Rana was himself captivated by her charms, and sent secret notice to the Babriawar chief, of the excellent opportunity for removing his rebellious vassal which the marriage ceremonies would present: the event happened as wished for, and the Babria hero was slain by the troops which his own chief brought thither for the purpose. Suān Kásárin was inconsolable, she refused all the solicitations of royalty, and at length fled from his violence to the shelter of a Brahman's abode; here her cause was espoused by all the brotherhood as a point of honour, and no less than one hundred and twenty-five performed *traga* on themselves, to bar the Rana from his victim: all this blood, however, did not quench the prince's ardour, the virgin bride uttered the fearful imprecation which ruined his capital, and then escaped to offer herself to the flames, a victim of tyranny, love, and superstition.

The third division of the ruins remains to be described. I have already mentioned that from Gumli the direct ascent to the hill-fort is up the valley, the gorge of which it occupies. It can also be reached from the spur on which the temples stand. I chose this as

the direct route from my tents. My guide, the Patel of the Rehani village of Mukhana, the nearest inhabited spot to Gumli, and about two miles from it, in style of character and appearance had more the semblance of a Spanish mountaineer than an Indian peasant. I was quite amused at seeing him lace on, in a sportsman-like style, a pair of leathern gaiters, to stem the brambles of the jungle with. The bambu-tree grows on these hills, and gives employment to the *Kule's* of the neighbourhood as an article of traffic. By the track of these wood-cutters we wended our way without any very great difficulty to the summit, and in exactly two hours from quitting my tent, about half a mile from the foot of the range, I was perched on the stone pillars which crown the loftiest bastion: the direct height may be something above a couple of thousand feet, but the distance is increased by the circuitous nature of the ascent, and having twice to descend for some distance to overcome the undulations of the hills. The hollows of the summit have been taken advantage of to form tanks, one outside, and two within the outworks of the place. The fortification, now a mass of ruins, is extremely irregular, but well suited to the capabilities of the ground. Whenever nature has left the peak accessible on the southern, and parts of the east and west faces, the approaches are well flanked, and defended by line within line of walls, rising to the peak. On the east, notwithstanding the slope, a strong wall runs down the mountain's edge, until it joins the southern outer barrier: the masonry was chiefly of well-chiselled stone, and no small expense must have been incurred in the work.

I am told that the earthquake of 1819, which threw down part of the Purbandar ramparts, and which did such havock in Cutch, was the destroyer also of these walls: everything denotes the existence of a fort on the peak itself, before the addition of these outworks. Besides the three tanks alluded to, two of which were dry, there is a small reservoir of water, within the upper precincts, in a natural basin of rock, which, though yellow and repulsive to the eye, was particularly agreeable to the palate: the water was several feet in depth, and I conclude merely a collection of rain-water; I could not learn this decidedly, however.

There is a good deal of small jungle on the sides of the Barda, but at top, which is partially table-land, the surface is stony and barren: the general aspect of the plain below is dreary. Purbandar, with its white-roofed houses, is visible at a distance of about twenty miles; and so, of course, is the line of sea-coast, except where a rival and neighbouring peak excludes the view. The following

bearings by a pocket-compass will give an idea of the site of this old Rajput capital. The direction of the range is here east and west, and terminates just after shutting in the town. At ten o'clock A.M., when I left the fort, the sun was by no means disagreeable. The direct descent is about the affair of an hour.

Bhanwar Town . .	N. 18 E.	Chaya Fort . . .	s. 22 w.
Gop Peak	N. 40 E.	Purbandar . . .	s. 35 w.
Júnagar Mountain	s. 64 E.	Mukhana Village	N. 24 w.
Tarsaī Village . .	s. 58 E.		