

PART II.

RAJPUTANA.

88. The old temples, on the site of the old city of Chandrāvati, close to

Jhalrapatan.

I. the present town of Jhālrapātan, and to the south of the same, were visited by us in November last, with the object of advising the Darbār on their preservation and conservation. Apart from some more or less modern shrines on the bank of the stream, there is a group of some seven old buildings, the principal one among them being that of Sitalēśvara, which has been described by Fergusson as the oldest and most beautiful that he knew of. He further stated that this is certainly one of the most elegant specimens of architecture in India. "It has not the poetry of arrangement of the Jaina octagonal domes, but it approaches very nearly to them by the large square space in the centre, which was covered by the most elegantly designed and most exquisitely carved roof known to exist anywhere. Its arrangement is evidently borrowed from that of Buddhist vihāras, and it differs from them in style because their interiors were always plastered and painted; here, on the contrary, everything is honestly carved in stone."*

89. I cannot say that the temple gave me quite the same impression; on the contrary, I must confess to being somewhat disappointed. But I evidently did not see it under the same conditions, for, from the plan given by Fergusson, it is tolerably certain the temple was then an uncared for ruin. Its beautiful columns, and exquisitely carved detail, being rather accentuated than otherwise by their very ruinous and dilapidated setting. I saw it after it had been repaired with ugly masonry, plaster, and whitewash, and whilst a re-whitewashing of the whole building was in progress. This latter operation is what we have to fear everywhere when these old buildings are handed over to some subordinate to "clean". Such was the case here; and the subsequent couple of days that I was there were taken up by the same workmen in trying to scrape it off again. (*Photos. Nos. 2350 and 2351.*)

90. The only original parts of the building are the pillars of the porch or hall, which is about thirty feet square, and the basement mouldings, and, perhaps, some parts of the lower portion of the shrine walls. The whole roof is new, and two small additional cells have been formed by building excrescences against the shrine walls, upon either side of the antechamber. The shrine doorway reminds one, strongly, of some at the Ajanta caves. On the dedicatory block, above the doorway, is a two-handed male figure, seated, holding a club or sword. This is frequently found over the doorways of Śaiva shrines, and represents some form of Śiva. It is above the doorways of the great Śaiva temple of Siddheśvara at Māndhātā, in which is a huge *linga*. The shrine, here, also contains a *linga*. Cunningham, in his second volume, gives a general description of these temples, wherein he says he is satisfied that this temple was originally Vaishṇava, and bases his conclusions upon this very figure. He says it represents Vishṇu as *Gadādhara*, the "mace-bearer". The weapon in the hand is not the usual mace or *gadā* as held by Vishṇu; it may be a club, but in all the examples I have seen, always above the shrine door of Śaiva shrines, it looks more like a sword. Mr. Bhāndārkar, in his last season's tour, came across it again over the doors of Śaiva shrines. This temple, then, was a Śaiva temple from the beginning. The only two images left on the exterior of the temple are Śaiva, *viz.*, Mahishāsura-mardani and Ardhanārī, the last one being in a niche in the original wall, now hidden from sight behind the masonry of the added cell on the north side. The temple of Mahākālī, to the north of this temple, was, as Cunningham rightly surmises, originally a Vaishṇava shrine. It was built in line with the other, of the same size and arrangement, and, in fact, formed a

* *Indian and Eastern Architecture*, page 140.

pair with it. Its outer hall, if it were ever built, has disappeared. Curiously, two smaller and later shrines, by at least two hundred years, at the back of these, exactly alike, and standing together, were dedicated, one to Śiva and the other to Viṣṇu; and, over the door of the Śaiva one, is that same little figure with the sword or club, while Śiva, himself, stands on either side of the door below. On the other, images of Viṣṇu flank the doorway, but the dedicatory image above it is broken away. In this shrine, however, is the seat for Viṣṇu's image, with Garuda, his vehicle, carved upon the front. It is in this shrine that the image is that Cunningham says had the name of "Jiva" inscribed upon it. There seems to be no doubt of its being the same, as his description is correct, but there is not a trace of letter of any sort about it, and never was, for it is cleanly cut work and could not have weathered away. It is a beautifully cut image of Viṣṇu, with four arms, two of which repose Buddha-like in the lap, and the other two were bent upwards, but are broken off. It is headless, just as Cunningham found it. Over the top of a mutilated sculpture, lying at Kālikā Mātā's temple, are represented Brahmā, Viṣṇu, and Śiva, Viṣṇu being in exactly the same attitude, Brahmā being distinguished by his three faces, and Śiva by the *nāga* in his left hand. The masonry of these small temples was plentifully clamped with iron clamps; but, as with the buildings at Khājarāhā, Māndu, and other places, the corners of the joints have been dug into in order to remove them, probably to convert into arrow heads. This indicates the abandonment and disuse of these shrines for some considerable period.

I. 91. Kālikā Mātā's temple was, as I have said, built as a pair with Sitalēśvara's. It is parallel with that temple, and the centres of both shrines are upon the same line. Cunningham's plan* is wrong, the latter temple is not set back as shown thereon. The plans of both, with their offsets and projections, are almost alike, minor details alone differing. But this one has lost, or never had, the front-pillared hall; the walls in front shew that it was intended. The two temples are of about the same age; but if one be older than the other, it is this, whose two square pillars, in front of the antechamber, are of an older type than any in the other temple. Running lengthwise in the shrine, against each of the side walls, is a low bench, upon which, I suppose, images of the *avatāras* of Viṣṇu were placed, whilst his own image occupied the middle of the back wall. Such an arrangement we found in the very old *avatāra* temple at Kadvār in Kāthiāwād. (*Photos. No. 2348 and 2349.*)

I. 92. The small Varāha *chhatra* probably stood in front of a Vaishṇava temple facing the south, which has disappeared, if indeed it was not the entrance porch of it. Its position is forward of Kālikā's temple, and not in line with it as shown on Cunningham's plan. The pedestal, only, of the boar, which he describes, now remains, it having been smashed since his visit.

93. Cunningham is so very inaccurate in his description of these temples, that I doubt whether he ever visited them personally. If he did, it must have been the briefest visit, and his notes were written long afterwards, when his memory did not serve him well. The small temple A on the plan, he says, is a modern one. It certainly is not; it is very old. It has an extension in front, but this is quite distinct from the shrine. The large image, inside against the back wall, had eight arms, not ten, as he states. It is a composite image, representing apparently the four gods Śiva, Viṣṇu, Brahmā and Sūrya in combination. The arms are all broken, but the *nāga* of Śiva remains where it was held in an upper hand; the figure is booted with long Persain boots, as is the case with Sūrya only. In front of it stands a *linga* with four images carved upon it, in relief, equidistantly around the cylinder. They probably represent the same deities. There is a collection of such *lingas* in the Indian Museum at Calcutta. There is thus abundant evidence to show that, at Chandrāvati, Śiva and Viṣṇu were at one time impartially worshipped. (*Photo. No. 2352.*)

I. 94. In the town of Jhālrapāṭaṇ is the great Vaishṇava temple, called the Sāt Saheli, which, at some late period, has been rebuilt. The shrine, with its *śikhara* and the *mandapa*, up to the beams above the pillars, are old work. The

* His plan of the main temple on plate LXXVI, Vol. II, has a scale attached to it which makes the hall or porch 300 feet square instead of 30 feet!

III. roof of the *mandapa* is modern. It must have been a very fine building at one time, but now whitewash and the jerrybuilder have done their worst. The Jaina temple of Śantinātha is also a rebuilding of an older temple. The shrine and *śikhara* are old, but the *mandapa* is new, into which a few old Hindu figures have been built. (Photos. Nos. 2354 and 2355.)

95. Fifteen miles to the north-east of Jhālrapātan, but in the Kotāh State, is the small hamlet of Māu. The present village is situated at the foot of the north slope of a low range of hills running north-west to south-east. At this point there is a great deep gorge, cutting transversely through the range, through the depths of which flows the river Ujār. Near the village this has been dammed up at some remote period with cyclopean masonry, which has hardened into a mass as firm as the rock itself. The narrow river has thus been turned into a long winding loch, overshadowed by the foliage of the trees, which grow thick upon its precipitous sides. High above its still surface, and above the beetling cliffs, perched upon the sloping hill-side, are the ruins of the old palaces of the local chiefs. There are now four principal blocks of buildings. The first we come to is the mosque, just above the edge of the ravine, having a fine flight of broad steps leading down to the water's edge, upon the south side of the building. It is a substantial-looking stone building, built of red sandstone slabs set in layers and on edge alternately. The building has an enclosed court before it, over the entrance doorway to which is a small pavilion. The mosque has a three-arched façade, and is made up of three bays in depth within. It is in very good order. At some period the masonry has been pointed, the broad bands of chunam overlapping the joints an inch or more.

III. 96. Beyond the mosque, further up the hill-side, standing up above the crags and jungle, are three blocks of the ruins of the palaces. They are thickly overgrown with brush-wood, and are too far gone to have anything done to them save to clear away the jungle in their immediate vicinity once a year. I have sent in to the Political Agent proposals for the petty repairs and general conservation both here and at Chandrāvati. The removal of the whitewash from the hall of the temple of Śitaleśvara, at the latter place, is the most serious item.

I. (b). 97. A full report upon the work at the Dilwāra temples, at Abu, has already been forwarded to the Secretary to the Government of India in the Home Department (Archæology and Epigraphy) by the Secretary to the Honourable the Agents to the Governor General and Chief Commissioner, in the Public Works Department, Rājputānā and Central India. I shall, therefore, confine myself to a few remarks. Of the three cracked beams to be attended to, one has already been replaced by a new one, upon which the carved ornament of the old has been reproduced very successfully; but on the soffit of the beam a lotus medallion had been carved far more elaborately, and in deeper relief, than any other in the temple. This is to be reduced to the same pattern and dimensions as the old one. This is the beam in the corridor on the right hand side as you enter. The other two beams, now supported by clumsy arches—one between the front corridor and main hall, and the other in the south-west corner of the hall—have not yet been touched. I am very much averse to new beams, with new carving, being put in at all, and I am trying to save the remaining two if it is possible. Unfortunately the Jains do not see these repairs in the same light as we do. They do not hesitate to remove old work to substitute new: the new to them is much the same as the old, provided it is lavishly decorated, and even painted, quality being of secondary importance. They prefer, I understand, to have new beams substituted for these cracked ones in each case, and shew no anxiety to retain the old. I have recently sent to Major Tilley two alternative methods of treating these, since it is considered the first proposed plan of bolting them through to the roof is not feasible. My first suggestion is, after very carefully removing the cracked beam, to cut an inverted wedge-shaped trough along the length of the beam on the top, sufficiently deep and splayed out to allow of an I section light girder being threaded through the whole length, the space between the web and the sloping sides of the channel being filled with well rammed fine concrete. When the beam is placed again in position there will be

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GOVERNMENT OF BOMBAY.

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ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA

For the year ending 30th June 1905.

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