

A Minor Research Project Report

On

“Historical Monuments of Junagadh District:
History and Development”

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Submitted by

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Chapter 1.

Short History of Junagadh District

1.1. Introduction

India is a great country among others in the world. Gujarat and Saurashtra are very important state and region of India as their complete history is traced. There are few states or regions found in India whose A to Z history is found like Gujarat and Saurashtra. In case of Junagadh also, complete history from birth to current time, is found. Continuous, co-related and coherent history of last 2500 years of Junagadh is discovered. Many magnificent historical buildings, monuments, and religious places, luxurious heritage of this period are still there in Junagadh. Some of them are Uparkot, Caves of Khapara and Kodiya, Tumulus of Intava, Caves of Bava pyare, Ashok's Inscriptions (Ashok No Shilalekh), Tombs, Jain Derashars situated on Girnar, Palaces of Nawabs, Narsinh Mehta's Chora, etc. some are situated in other 14 talukas of Junagadh district. They are 88 historical monuments belong to Hindu Muslim Budhdha and Jain religion situated outside Junagadh. Some of them are protected by archeological department while the others are not protected by them.

1.2. Origin of the research Problem:

As these monuments are very old, it is very necessary to maintain them properly to make them last long. How were they maintained before Independence, how are they being maintained now and what can be done in future to maintain them is the worry in the researcher's as Junagadh is a tourists from all over the world visit these monuments every year. To maintain them and to make the people aware of our cultural heritage is the origin of the research problem.

1.3. Interdisciplinary relevance:

This research problem is interdisciplinary as it is directly related to archeology. As the history is found of these monuments, it is related to history. Number of tourists visits Junagadh every year to see these monuments, thus it is related to tourism of India as well. Thus the problem of the research has interdisciplinary relevance.

1.4. Review of Research and Development in the Subject:

1.4.1. International status:

As the research problem is related to tourism and tourist from all over the world visit Junagadh every year to see these historical places, it has international status as well. International student may take this problem for his/her research as well.

1.4.2. National status:

Indian is known in the world for its archeology, history and culture. There are few cities or regions whose coherent and complete history is

found. Junagadh is one of them whose 2500 years history is found. Many historical monuments are there in Junagadh District which has national importance as they are more than 100 years old and it is free from major encumbrances.

1.5. Significance of the study:

Junagadh district is known for Ashoka's Inscriptions (Ashok no Shilalekh), Rudradama, Shand Gupta's Inscriptions (Skand Gupta no Shilalekh) and many other historically important monuments. The city is also religiously important for Girnar and Damodar Kund. There are many Hindu, Muslim, Buddha and Jain religions monuments proclaiming their history. All these are important at national level as well.

1.6. Objectives:

- (1) To know history, culture and heritage about monuments of Junagadh District.
- (2) To point out the necessity of conservation and preservation of historically important magnificent buildings, monuments and religious sites.
- (3) To familiarize the people about how these historical monuments were preserved during Nawabi state periods.
- (4) To know whether the archeological protected 90 monuments of Junagadh district are preserved properly.
- (5) To get information about the factors behind not creation of these type of monuments in present.
- (6) To make the tourists aware about the history and preservation of these monuments.

- (7) To help Gujarat Government for more development of these historical monuments.

1.7. Methodology:

Historical research involves finding, using, interpreting and correlating information within primary and secondary sources, in order to understand past events. In this connection, the researcher will use following methodology during his research work.

1. For collection of information, the researcher will visit Library and archives then checks the authenticity of the materials he found from them.
2. He will keep in mind the methodology of history while doing the research.
3. He will visit each historical places of Junagadh District and know the position of the sites.
4. He will also visit inscriptions and will check the time and historical importance of these monuments.

1.8. Introduction of Junagadh District

India has owned incredible and marvelous place in the world. Among all other state, Gujarat and Saurashtra has more traditional history. There are very less cities in the world, which has owning sequential history since ancient time. Such a city Junagadh, which is a district place now, is situated in Gujarat. We can get linked, serial and uninterrupted history of the Junagadh of last 2500 years. In this city many historical relic and places

stands straight as the monuments. They are giving proof of ancient history of Junagadh.

1.8.1. Area:

Junagadh is a district place of Gujarat state having Asiatic population. It is situated between 20'- 44' degrees to 21' – 40' degrees North longitude and 69' – 40' degree to 71' – 05' degrees East latitude. Junagadh has Arabian Sea to its southwest, Porbandar to its north and Amreli to its east. Junagadh was known as 'Navab State' Sorath before freedom. The establishment of this city happened from 19/04/1949 with uniting other 'Rajwadas'. Among these 'Rajwadas' Junagadh, Manavadar, Mangrol, Bantwa were main cities. From old Gayakwadi State, Kodinar Taluka from Amreli District was added under the governance of Junagadh district later. In this district there are 14 Talukas, 130 villages and 19 cities. The area of this district is 8839 kmts.

At the viewpoint of natural formation, there are two parts of this district i.e. hilly forest and plane ground. In the first part there is mountain of Girnar & surrounding hilly area, while in the second part is the coastal area from Mangrol to Una which is also known as 'Lili Nagher' due to greenery and the remaining area at North-East of 550 sq-ft., which is lower than the sea level is known as 'Ghed'.

1.8.2. Rivers:

There are lots of small and big rivers in Junagadh district like Bhadar, Ozat, Uben, Machhundri, Shingoda, Ambajal, Sarasvati, Kapila, Hiran, Raval, Madhuvanti, Sabali etc. Bhadar and other rivers which come out from Gir are permanent. The water near the mouth of river Bhadar

remains salty due to tide. Bhadar is the longest river of Saurashtra. It comes out from the hills near Jasadan. Its length is 177 kmts. Ozat is 157 kmts long. Other rivers are about 20 to 60 kmts long.

1.8.3. Mountains:

The highest mountain of Gujarat i.e. Girnar is situated in this area. The height of Gorakhnath pick is 1117.40 meter. Its other picks like Ambaji, Oghad, Dattatrey (Gurudatt), Kalka etc are higher than 1000 meter. The hilly area of Tulashishyam and Nandivella is well known. Sakarala pick is 641.60 meter high. The length of Gir is 48.28 kmts.

1.8.4. Climate:

In Junagadh, the temperature is highest in May and June, i.e. 42' centigrade. In coastal area of Arabic Sea, daily average temperature is of 30.3' centigrade. In whole district the average rainfall is 629.1 mm. The latent winds from the Southwest bring rain in Junagadh. There is more rainfall here in Junagadh due to dense forest on Girnar.

1.8.5. Forest:

In Junagadh district, we found two types of trees i.e. tropical dry and sparse trees. The total area of the forest of Girnar & Gir and the sea coast is 1412.13 sq. kmts. The forest is at the slop of mountains, foothills and around the Sasan area. Teak, Sadad, Gorad, Kalam, Antedi, Malan, Gogley, Majith, Sissoty, Kharsani, Cactus, Ashitaro, Sandesharo, Ambadi, Babul, Kher, Jambu, Timru, Sesame, Neem etc. trees are found in these forests. Many Maldharies (caste name who pet the milky animals) resides here in Gir due to availability of forage and water.

1.8.6. Wild Animals:

In this District wild animals are found like Lion, Panther, Fox, Woolf, Monkey, Lonakadi, Nil gay (Roze), Wild Pig, Chital and Deer etc. the century for Lion is situated in Sasan Gir. In Gir the population of Lions is 523 noted in 2015 A.D. In Sea coast there are various fish like Boomla, Pomfret, Jinga (Pron), Halwa, Vichudo, Boi, Magara, Koth, Chhapara etc. These types of twenty three species can be seen in this area. Their production is about 1, 00,000 ton every year.

1.8.7. Famous Cows & Buffalos:

The cows and oxen of the Gir species are famous. In buffalos Jafrabadi and Gir species are more famous as it gives milk with 7 to 12 % fat. The cow from Gir is famous for quantity of milk and for good oxen. The buffalos from Gir are strong and courageous enough to face the lions easily. In Junagadh there is rearing farm for good breeding of Horses.

1.8.8. Chief Crops:

The chief crops like Sesame, Sugarcane, Groundnut, Caster, Chili, coconut and Cotton are produced about 59.62% while Wheat, Sorghum and Millet is lesser than other grains. Mango, Banana, Papaya and Sapotas are chief fruits and vegetables are increasing. In the surrounding areas of Chorvad, the production of Betel leaves is notable.

1.8.9. Mineral Resources:

In the district chief minerals are plaster stone, bauxite, fire clay, kankar, sand, calcite, Sandstone and Limestone, salt etc. founded. Limestone and Gray stone are used in chemical and cement production.

1.8.10. Industry and Business:

From the total land, 70 % of population is occupied mainly in agriculture. The Agriculture College and Agriculture Center provides enough guidance regarding improved seed, planting etc. Animal Husbandry is also developing as it is the second lead business in the district. There are two factories for cement in Kodinar and Morasa. In Veraval there is mill of Indian Rayon of artificial cloth. There is Chemical Factory at Sutrapada. There are more than 115 oil mills situated in Mangrol, Manavadar, Keshod, Veraval and Junagadh. Sugar factory is situated at Talala and Kodinar. Soap industry is also developed due to Oil & Chemical resources. Oil crusher, Jin press and oil engine provides oxygen to many small factories.

1.8.11. Demographics:

The total population of Junagadh District is 27,43,082. Among them 14,04,356 are men & 14,38,726 are women. Every 1000 men, 953 are women. So far as the village population is concerned, total population of Junagadh district villages go to 18, 36,670. Among them there are 9, 40,271 men and 8, 96,399 are women. In City area, there are 9,06,412 people living. Among them 4, 64,085 are men and 4, 42,327 are women. Rural population is 66.96% and urban population is 33.04%.

1.8.12. Education:

In the district, there are faculties like Arts, Commerce, Science, Ayurveda, Veterinary and Fisheries Science & Agriculture in the colleges and Universities. There is University of agriculture in Junagadh while in Somnath there is a Sanskrit University. Bahauddin College of Junagadh was started in 1900. It was the second college in Saurashtra after Bhavnagar. In

Junagadh there are colleges which offer veterinary and Agriculture courses. There is also Agricultural Research Centre. There is a faculty of Ayurveda College in Junagadh, which provides opportunity to have Degree in Ayurveda after std.12th. It is a five years course. Medical College is going to start from June, 2015 as the construction of Medical College is almost over. It nears to Majejadi Gate in Junagadh. There are four degree and diploma engineering colleges in Junagadh. There are also technical schools offering ITI course and one Industrial Training Centre as well. There is a training college in Veraval for fishing. In the district, there are Primary Schools, High Schools and Higher Secondary schools. In the district, there are PTC centers for pre-school and primary schools. There is also Adarsh Nivasi School, A Navoday School, & a Central School in the district. There is also a Sanskrit Pathshala here. In Shardagram, there is an Uttarabuniyadi and also higher secondary school. There are hostels also in Shardagram. The cleanliness of this institution is notable. There are Schools for blinds, orphan home, music school, district library, Museums, etc in the District. So far as Junagadh city is concerned, one can say that it is an educational hub.

1.9. History of Junagadh District

The history of Junagadh district started from 2000 B.C or even before that. There is the town's ancient hillock found at the river bank of Hiranya River, 3 km away far from the Prabhas Patan in southeast direction. Some Relics were founded which directly stated that the 'Prabhas Culture' was developed in five phases. Among them Harappa civilization was at the base or at the lowest level. Researchers have founded gray coloured clay utensils. These people didn't have knowledge of metals. There are carvings and grooves on the utensils which are known as 'Prabhas Mrutpatra'. These

relics are of 2000 B.C. to 1700 B.C. There are also relics with Buta and kangari which had straight side shows the development in the clay work. Other utensils are having linings in diagonal and wavy pattern. The time of black polished clay pot from North is from 500 B.C to 100 B.C. According to mythology, there was the rule of Sharyato from Kurasthali and then Yadavas in Junagadh. The myths stated that 'Yadavasthali' of the Yadav Progeny, Pandavas came over here and Shri Krishna has left his earthly body here only. As per the Pauranik time period, Mahabharat war was fought in 3101 B.C. which was not proved from the historical evidences. But if we consider Partiger's opinion about the time of Mahabharat war i.e. 950 B.C. than it is matched with archeological references. This time is also known as the 'Iron Era'.

Junagadh was first mentioned in the history during the dynasty of Chandragupta Maurya (322 B.C-298 B.C.). According to the inscription of Ashoka in Girnar, his Rashtriya named Pushyamitra had built the Dam upon 'Suvarnasikata River' and made 'Sudarshan Lake'. According to Mahakshtrap Rudradama's inscription in 150 A.D., the Governor of Ashoka had built the canal from the Lake and rebuilt the broken Sudershan Lake. The Maurya family was in rule for 137 years and the last king was Smapрати. Then came the Shrung Dynasty, Pushyamitra was the king. The coins were founded having impressions of Indo Bactrian kings from Eucratides, Menander and Apollodotus on it. From it we can say that they might have ruled from 165 B.C. to 95 B.C.

It is believed that Bhumak from Vishvasen the kshtrapas ruled over Junagadh till the end of the second half of first century after Jesus to 400 A.D. Girnar was very important during this time. After kshtrapas, Sharv

Bhattarak had ruled from 400A.D to 415 A.D. We have found lots of coins of kshtrapas from Junagadh, Vasoj etc. It is believed that these places might be the mint for these Kings. In Gujarat the rule of Gupta dynasty was from 400 A.D. to 470 A.D. There was the inscription of Skanda Gupta on the way of Girnar. His Suba Parndatt had meandered the Sudarshan Lake.

From 415 A.D. to 788 A.D. there was the rule of Maitrak dynasty. The establisher of this Royal family was chief commander called Bhattarak. Arab had ended this dynasty. During this time the importance of the city was lessen as Vallabhi was the Capital for Maitrak Rulers. Then Gurjar Pratihars were established their rule.

The rule of the kings of Chudasama from the ancestry of Yadavas was here from 875 A.D to 1472 A.D. Mularaj Solanki had defeated the King Grahripu in 942 A.D. In the time of Navaghan-I Mahmud Gazani had invaded on Somnath through Una in 1026 A.D. He had demolished the temple and robbed the wealth of it. Ra'Navghan's son Khengar-II had invaded on Sidhdhpur Patan. The Suba of Firozkhan and first Sultan Zafarkhan (Muzzafar Shah) had demolished Somnath in 1378 A.D. & 1406 A.D. respectively. The grandson of Muzzafar Shah-I named Ahamadshah had again invaded on Somnath after knowing that the worshipping of God had taken place again. After the death of Ahamadshah in 1442 A.D., Junagadh had some peace of freedom. Ra' Mandalik-III had enthroned and ruled over it. Mahamad Begda had defeated Ra' Mandalik and forced people to accept Islam. The area of Junagadh from Mangrol to Shiyalbet was under Portuguese rule as they invaded on Diu. The treaty had been made with Portuguese by the ancestors of Bahadurshah after his death.

In 1573, Akbar had defeated the last Sultan of Gujarat Muzzafar Shah the third. but there was a great chaos in the territory till war of Bhuchar Mori. Aziz Koka had visited Mangrol, Prabhas, and Una etc regions and advised Muslims to have tolerance and peace. During Mughal dynasty people went for Haj to Makka via Veraval or Somnath, Afterwards Surat had been replaced for these cities. There was peace time in Junagadh during Mughal rule. In 1646 Aurungzeb was the Suba of Gujarat. He banned worshipping and Puja in the Somnath temple. He ordered to demolish the temple. He had ordered to destroy the temple completely so that it could not be built again and people would not be able to worship God in the temple. But the temple was already dilapidated so order was not followed. The administration of the region near Prabhas was in the hands of Nagar Desais.

In 1597 the King of Bikaner Rajsingh had handed over the administration of Saurashtra. The Shivalinga was placed in the temple of Somnath. After 1622 the Suba of Saurashtra Isaratkhan had rebuilt the fort of Uparkot. In 1707 after the death of Aurungzeb, Mughal rule had lost its hold. Firstly in 1728 Sherkhan was appointed as the Subfojdar in Junagadh. In 1733 he was appointed as the Fojdar of Junagadh. In 1748 he had changed his name to Bahadurshah and established Junagadh as an Independent State. He was honored as Deewan from Mughal King. He had kept privacy with the Maratha Sardar Rangoji. Vasantray Purabiya had won the Junagadh but with the help of Haloji Thakor of Gondal and Deewan Dalpatramji Navab had regained the territory. Afterwards Navabs like Mahabatkhanji-I, Hamadkhanji-I, Bahadur khanji-II, Hamadkhanji-II, Mahabatkhanji-II etc. were enthroned. In the time of Bahadurkhanji, Maiya Garasdars had picketing on the kanda hill and with the help of soldiers their massacre was

taken place. Britishers were forced Deewan Saleh Hindi and Deputy Deewan Bapalal Dave to resign. During the rule of Rasulkhan there were religious riots due to the procession of Tajiya at the death place of Shri Krishna. Shyamji Krishna Verma had worked as Deewan of Junagadh for six months. Afterwards Mahabatkhanji had taken charge as Navab of Junagadh. In 1943, more than 18 small states, estates etc. were united under Attached Plan. Among them there was the announcement for Junagadh also. The area of Junagadh was increased by 207 sq. km. There was the announcement of Junagadh's alliance with Pakistan on 15th September. So Shamaldas Gandhi, Ratubhai Adani, Dayashankar Dave, Suragbhai Varu, Vaganiya Darbar, Amaravala and many leaders from Saurashtra had established Aarzi Rule. Meantime, Navab had left Junagadh on 24th November and Aarzi rule had taken charge of the villages. Navab had asked for surrender on 8th September, 1947. After five days of alliance with Pakistan i.e. on 9th November 1947 it became free. Junagadh was under Indian Rule. Afterwards Saurashtra came into existence and Junagadh became the headquarters of Sorath District.

Chapter 2.

Hindu Monuments

India is the country with different religions and sects. So many diverse culture and religions are spread in India. Saurashtra has very great historical background. There were many Dynasty ruled over it. They had used Hindu religion and its concepts through Hindu religious texts to introduce their power. There were Mauryas, Kshtrapas, Gupta, Maitrakas, Garulaks, Chavadas, Saindhavas, Solankies, and other Saurashtra Dynasty according to their beliefs, religion and thoughts had built many religious monuments. Some of the monuments were depreciated and standing for preservation and savior of the very culture and religion of that time. Those monuments are the very evidence of the Eternal Hindu religion, culture, temple and sculptural Art Piece.

2.1. Uparkot:

The ancient name of Junagadh is Girinagar. It was confirmed from the written evidences. During the time span of Girinagar, Uparkot was the residential area. There were many people lived. The inscribed Caves and the Clay pots found from Uparkot are the proofs of it. Uparkot means the Fort which is situated at the above side of the mountain. The name suggests that there must be colony at the down side of the mountain with fortification. So if the Uparkot was existed before the establishment of Junagadh city, then there must be other name of the fort. There is one possibility that the name would be Giridurg. There was also a fort at the place where Jain Temples

situated near Girnar. People used to call the fort as 'Uparkot' which is quite suitable to it by the view point of meaning. It may be possible that with the growth of Vallabhi, the importance of Girinagar was lessened. It is debatable whether Girinagar had been fortified. But if the prior name of Uparkot was 'Ugrasen Gadh' then it would be possible as the fort's last name 'Gadh' suggests. Shri Vijaysensuri had written in his book 'Revaant Giriraas' that Tejpal had inhabited 'Tejalpur'. Before the place was Ugrasen Gadh. Deewan Ranchhodji had written in his book 'Tarikhe Sorath' that due to fear of Kal Yaven, Yadavas had hidden themselves in Sorath. The King of Sorath, Ugrasen, had built Uparkot then. Thus the name of Uparkot was Ugrasen Gadh. The inscription, at the south wall of Uparkot, which stated the glory of the King Ra' Mandalik. Junagadh had mentioned 'Jirnadurga'. It is possible that the chief population and high class were in habituated at 'Uparkot' or 'Jirnadurga'. And the outskirts of the Uparkot and at the current 'Uparkot' was the residence for the other people. And the whole place was known as 'Jirnadurga,' which is transformed in 'Junagadh' later. It was popular myth that the King from Chudasama Dynasty, Rah Grahripu had mended 'Giridurg' or 'Jirnadurga' and re-established the city.

In 1472 Mahamad Begda had invaded Junagadh third time and took over it. He had changed its name as 'Mustuffabad' and Uparkot's name into 'Jahapanah'. But those names were lost and the original name remains that same. As the time passes the re-orientation of the fort had done. The observations and assumptions about the fort are increased. But the fort is the fort of the King Ra' Khengar and Ra' Navghan in people's memories. Thus from the Mahabharat time to the end of the Navab's dynasty, the fort has been used in every wars.

The fort is built with the consideration of the natural rocks so we cannot find it according to Vastushastra (Indian science of architecture.). But the wall is fully equipped for war tactics. The length of this wall is 3080 meter. The Kangaras are 1174. The big holes are 220 and small holes are 225 for guns. The wall is 9 meter broad and maximum height is 21 meter. The round and square KOTHAs in the fort are 13. The area of the fort is 2,75,500 sq. yards approximately. The Door of Uparkot gives proof of that Art of that time. The Toran at the entrance is notable with the viewpoint of Art. Its Ghatila madal and Tahshankarya are incredible. It reminds us the art form of the Vaghela and Solanki Dynasty.

2.2. Adikadi Vav:

Adikadi Vav is situated at the northwest side of Uparkot. It is not much important as an architecture or artistic way. Due to its depth, it is more spectacular place. There are many myths regarding the name of this Vav. It is famous myth that this Vav is named from Adi and chadi the maids of Ra' Navghan, built by Rah. Vav opens on west side. This Vav is 310 feet long at east-west and 10'- 6' foot broad north-south. The diameter of the kantha is 46 feet and it is 123-6 foot deep. The average depth of water is 15 feet. The Sopanmarg of water is 60 feet long and there are 172 stairs takes us downside. There are Bethako, Visamo and Galio were curved at the both sides of Sopanmarg. Like Navaghan well, Adichaadi Vav is also one of the spectacular places.

2.3. Navghan Kuvo:

Navghan well is situated at the East side of Uparkot. It is special architecture, and it is believed that it had some political link ups rather than

social motto. The Middle Koop is surrounded by wide Sopanshreni. There are 10 open windows for ventilation on stairs. It is possible that these windows were built to hide soldiers. The place can hide thousands of soldiers. It is said that Navghan Well was either built by Ra' Navghan (1025 A.D-1044 A.D.) or by Ra' Khengar (1043 A.D.-1067 A.D.). This well is 31'- 6' at North-south and 32'- 6' at East-west. The choke can be seen at 57 ft. depth from upside. This choke is at the South side of the well. At the South-west of the choke, there are stairs to go down in the well. At the North side of the choke, there is the Kakshasan. Near Kakshasan, there is one Mahastambh, which supports the above side of the well. At the North-west corner of this choke, there is octagon Laghukund. This Kund was decorated with Takshanwork. Hansawalli, Gagarak Pattika, Urdhvapattawalli etc. decorates this Kund. To go down into the well there are 191 stairs. The Sopanmarg is 12 feet wide and 8 feet high. There are small windows for ventilation. At the tenth ventilator in South side, there is a door to reach the bottom of the well. The wall between well and way is 2'-9" thick. The wall proved very useful during the time of war then.

2.4. The Inscription of Ra' Mandalik (1507 C.E):

There is the inscription found from the South wall of Uparkot which was written in 1451 A.D. In it there was the order of Ra' Mandalik. The first line is-"Swasti shrisamvat 1507 varshemadh (Vadi 5) ami dine guru (vasare) Sau (rastra) deshe Shri Jirnadurge Shri (?)Vanshe Ranashri Melagdev Sut (Ra) ul Mahipal (devsudraul) Shri Mandalik Prabhunay" *From* this lines, it is clear that during 1451 A.D. , the name of this place was Jirnadurg.

2.5. Lashkari Vav:

The Lashkari Vav can be seen at the left side while entering in the Uparkot. There are not enough supportive evidences for the name of Lashkari Vav. But logically we can make out that it was the separate management for army men. So it might be named as Lashkari Vav. The duct of the Vav is 86.10 meter long and 2.70 meter wide. The Vav is 38.10 meter deep .We can see 31 stairs. Stairs are generally 0.30 mt. wide and 0.25 mt. high. There are not any carvings or sculpture in Vav.

2.6. Damodar Kund:

This Cistern is situated at Sonarakh River in the mid way from Junagadh city to Girnar. It is holy and famous architecture. At the bank of Cistern there is a temple of Damodarrayji (Lord Vishnu). The governor of Skanda Gupta named Chakrapalit had built temple in 457-458 A.D. of Lord Vishnu who is known as Chakrabhuti as having Sudarshan Chakra in hand. We can get this information from inscriptions. It might be about this temple.

2.7. Narsih maheta no choro:

In the temple there is one idol of Dvarkadhish from black stone and idol of child age of Narsih Mehta. This idol was found before 500 years at the sea coast of Prabhas Patan. It is installed here. Other two idols are of black stones. Since last 200 years Nagar have strongly believed in Narsih Mehta and the temple. They are worried for the temple. In the memories of the visit of Munashi Madhavlal Venilal in 1910 A.D., the foundation of Madhav Vilas was there. The houses which had built by Madhavlal and Bai Gumankuvar was worn .in 1958 lawyer Nrusihprasad Khanhadas had renovated it and spent 5818 rupees for it. It is renovated in 1937 A.D. Ms.

Kasturlakshmi, wife of Raybahadur Babubhai Majmudar, had provided facility of electricity in 1934A.D by Shekh Mahamad Powerhouse. In 1939 A.D Shubhshankar Durgadas Nanavati had spent Rs.5000 for almonry. He had also gifted silver Hindolo, leaves, and cribes to the temple. The wife of Sheth Ratilal Sarbhaikatchi had gifted Tulasi Stambh on 28th August, 1936 in the memories of her husband. This place is under Nagar caste possession. Chora committee is managing it. This way Nagar have put notable effort to preserve this place as maintainer of the culture.

2.8. Temple of Matri Mataji

There is Matri temple near police station at Sukhnath Chowk, Junagadh. The temple is very old and idol of Goddess in it too. It is declared as protected monument by the government. It has situated in huge ground back area outside the temple.

2.9. Kalika Mata - Kalika Summit, Girnar

The last summit of Girnar is Kalika Summit and it is hard to climb. One cannot go without guide to the summit. There is not any direct way to go to the summit. The small path way is passing through Renuka summit which takes us to the Kalika Summit. It is necessary to take help from any Saint living over there or any guide who has enough knowledge about the pathway. Other option is to go by riding the horse of Malvela or Ranakpur Brid through the way of circumnavigation. The path way is passing through thick forest and it becomes straight when the summit is near. One has to climb it with the hands. It the experiences of great thrill and adventure. We can also have a faithful religious visit to the temple of Mataji.

On this summit, there is a cave, in which 20 to 25 people can sit easily. The cave leads to Kali Mata. It is not very high so one has to go by using hands and feet both. There is only bust of Kalikamata in the cave. It is being worshipped since long. It is myth that when Lord Shiva had received the Dead body of Goddess Sati, He had Tandav in anger; to save the Earth from his anger. Lord Vishnu had cut the body into many parts. The body parts had fallen upon the earth on various places. The stomach was fallen near this cave. So many saints and aghories come regularly to worship the Goddess. This place is also known as Prabhaspith Somnath. Colonel Tod and Colonel Watson called this place as the residence of Aghories.

2.10. Guru Dattatrey – Girnar

The fifth summit of Girnar is Guru Dattatrey. The clog of Guru Dattatrey is worshipped. It's religious and sectional importance is notable. For Saints, Yogies and Aghories, it is much in consideration. There is idol of Dattatrey in the main temple. At Girnar the clog is worshipped since long back. Jains and Nath sects believe this place as holy and sacred. It is believed that Guru Dattatrey and Neminath God live on this summit. People from both sects are striving for the possession of the place. They went to court for that. On every full moon day many devotees visit here. A big Bell is hanged on this summit.

Small temple was built on 1794 A.D. But the devotees had shown their expenses for it in 1841 A.D. Then the temple was fallen. The permission was sought to rebuild it and it was granted in 1894 A.D. However Humad people have made it again in 1902. They didn't own any possession of it. It can be known from the letter of the administrator of

Junagadh written on 19th February, 1915. They have got the permission through letter no Di.Da. 3680/16/06/1902. The archeology department of Junagadh had put sign board near it as 'protected monument'. There were words from Guru Dattatrey and Guru Gorakhnath carved on boards. The appeal from Jains was not accepted by the Navab of that time. The temple was rebuilt by Gujarat Archeology department in 1980. It was also demolished due to lightening. Currently, there is a structure with pullers and dome. Due to legal obstacles the half built structure without plaster is there. There is a 3 ft high idol of Guru Dattatrey made from marble in the middle of the temple. There is always a Pujari (a worshipper) and patrolling by reserved Police committee.

2.11. Gorakh summit - Girnar

The summit of Gorakhnath considered as the highest summit. It is about 3666 feet high. But it is not much facilitated or comfortable. The place is believed very much spiritual and holy. The condition of the place is as same as it was 120 years ago. On this summit there were: (i) the small temple of Ota clogs (ii) Ota of Gorakhnath (iii) Dhuno of Gorakhnath and one room. The same thing is there today. There isn't any change or new structure found there even today. This place is under the possession of Nathji's Dalichvala from Junagadh city. Oghadpir Somnathji Guru Rajnathji is Pujari of the place on summit. The summit of Gorakhnathji is after Ambaji. At the left side of stair case, there is a small temple and Chhatari. There is an idol of Ramdevpeer in the Chhatari. There is marble with inscription on the small temple with writing 'Om Shri Gorakhnathay Namah'. This marble is gifted by Sevanathji Shivanathji in 1989 A.D. on the occasion of Maha Shivratri, Vad 4(according to Indian calender). There is a

room on left side in which there is a DHUNO of Gorakhnathji and idol of Gorakhnathji and Copper idol of Ramdevpeer. The big bell is hung on this summit too.

2.12. Bhairav Jap - Girnar

This place is situated at the left side of Gaumukhi Ganga. The place is at the back side of Sevads's place and Pattharchati. The rock of Bhairav Jap is at the west side above valley. There is Bhairavnath on it. It is stand alone rock on the mountain. Its peryphary is 100 feet high and 200 feet wide. It is hard to reach to its pick. Very few person can climb upon it. The view of valley from it is very dangerous. It was the belief that the person who jumped from the rock and died can get whatever the person wishes. It is also believed that one will get Kingship in next birth if drink Bhairavjal from here. Due to suicide in 1872 A.D, Junagadh state had published the incident in Gazzatte and prohibited to go there.

2.13. Clog of Ramandji (Place of Sevadasji) - Girnar

This wonderful place is situated at the left side of Gaumukhi Ganga. There is a staircase to go there. There is a big triangular giant door there. There is a big inscripted marble there. It is written in 1898 A.D. that there are Lord Ganesh and Lord Hanuman on both the sides of the door. The place has been popular for last 200 years. The place had divided into four parts before 100 years. (1) Clog and related 'Bhandars' (2) The Cave of Sevadasji and room with water resources, (3) Jambu Gufa named place, (4) The Home of Naranmali and Temple of Ramchandraji.

At the back side of Ramchandraji there is also a temple known for clog of Ramanandji. Recently the idol of Ramanandji of human size is

placed. There is an idol of Kal Bhairav near the clog. There is also a big Bell hanging. There is something written on the bell but due to vermilion the embossed letters of writing are fed up but we can read '*Samvat 1200 Bhadarva Sud-2*'.

The place of Ramanandji is protected by Gujarat Archeology Board, but by mistake the board is with the writings 'Clogs of Ramchandrajji Protected Monument'.

2.14. Hanuman Dhara - Girnar

Hanuman Dhara can be reached through stairs named 'Sheshavan'. This place is 300 years old. We can find evidences for it. This place had been receiving yearly pension of Rs.100 from Gayakwad Seth. This is also called 'hanuman Dwar' (door). There is a huge temple with South side entrance on Hanuman Dhara. It is 20 ft. high. The idol of Hanumanji is 3 ft. high. There are two clogs behind the temple. In monsoon when Hasanapur Dam is overflowing, we can see the fully flourished forests. There is a Dhuno before Hanumanji Temple. At the door of sanctuary there are idols of monkeys and two women on both sides. There are two rooms on the left side of the temple on opposite side. There is a room and Dhuno.

At front side of the temple there is a cistern. In it there is water comes from mountains constantly. The water source is so powerful that cistern is overflowed. The face of Hanumanji is stuck over there. It shows as water comes out from the mouth of Hanumanji. So, this place is called 'Hanuman Dhara'. Nobody is there to take care of it permanently. People living around the temple or Saints do Pooja regularly. The Mahant named 'Narsinhdas' stayed at Ramji temple, Uparkot is caretaker for this temple.

This place is declared as 'Protected Monument' by Gujarat Architecture Board.

2.15. Elephant footprints - Girnar

There are old & new cisterns of 'Hathi Pagala'. In old cistern there is 'hastipad'. The information of this structure, surrounding wall and establishment of Ambika and other idols is on inscription of 1215A.D.

New cistern was built by Devchand Laxmichand Firm. It is myth that when the King Bharat had visited Girnar, God Indra also visited the place. His elephant named 'Aairavat's footprint (Pagala) is here. So it is also known as 'VrajKund'. The cistern was built by Nagendra and Samarendra. It is also a belief that person will be freed from many diseases if he/she takes bath in this cister.

2.16. The palace of Ra' Khengar - Girnar

From 875 to 1472 there was the rule of Chudasama Family on Junagadh. During this time they had built Uparkot for facility and security. It was developed as picnic point. Today also the relics of the Uparkot are proofs of it. The evidences of the time of building Devkot and Uparkot have not been found. It is assumed that the palace is given the name of the King who had built it i.e. Ra' Khengar. The palace of Ra' Khengar & 'Ghodasar' is situated at Uparkot. It shows that this palace which is known as Devkot today was known as Uparkot then and Horses were also kept in this palace. The building of Ghodasar (May be stable) was in front side of the Palace. It is converted into the inn.

The evidence is given by the researcher archeologist James Barges in 1869 He said that. *“The place on Girnar, which is known as the place of Ra’Khengar, was built by the king for his summer season. There is very long inscription on the wall of the place. But unfortunately the date is vanished. There is the description of Chudasama genealogy”*.

Second evidence is given by political agent & historian from Colonel J.W. Watson that – *“Ra’Khengar was lived on Uparkot. And Ranakdevi was lived on the palace which is on Uparkot. None was allowed to enter into the Ranakdevi’s place except the nephews of Ra’Khengar named Deshal-Vishal. Ra’Khengar used it every day to go at the palace of Ranakdevi”*.

There was a temple of Khodiyar Mataji in the palace of Ra’Khengar. But it was changed by the time. The Khodiyar Mataji is the family goddess of Chudasama family.

In 1882 A.D. Colonel Tod visited Girnar. He also noted the inscription on the wall of palace by Ra’Khengar. He noted that the renovation by Ra’Mandalik. Barges also noted that the door of Devkot or the door of Holy palace was the part of the old palace. It is also known as the palace of Ra’Khengar. It may be the bottom floor of the structure It may be built for passing summer season. And now it is mending as Baroque.

Actually the palace of Ra’Khengar is at the same place of Neminath. We get enough evidences of it. It is very large. There is a wall backside of the palace. It is naturally seen that it is part of palace. Inscriptions prove that at the same place Neminath temple is situated. During court case shravako could not able to prove that they have built the Kot. It was proved that this

palace belongs to Chudasama Family. In short, the existence of the Ra'Khengar palace was not there but the place is known as Ra' Khengar.

2.17. Bheem Kund - Girnar

Bheem Kund is situated at Devkot, Uparkot at the point of 3800 stairs. We can go there through the way passing behind the Jain temple. It is five minutes from stairs. Bheem Kund is about 60 ft. × 60 ft square. It is build with rocks. It is at the abodes of Kot. The wall is beside the Kund. There are stairs at four sides of the Kund to get in. They were made from marbles of good qualities.

The water in Kund comes from the right side. According to “Girnar Mahatmya” there were the temple of Bheemnath Mahadev and clog of Siddhanth and Bheem Kund. Bheem had struck his axes on the rock of maintain create Bheem Kund. Archeologist James Burges has visited this place in 1869 A.D. He noted that mostly Hindu People takes bath in this Kund. The quality of water of this Kund is very good. Colonel Tod had written that this Lake or Kund was built by king Bhimak from Royal family named ‘Yadavs’. According to Jain people Sajan had spent all his money in building Jain temples (Derasars) & mending other structures. When Siddharaj had asked for the money, Bhima Kundaliya named Shravak had paid the money. Siddharaj thought about to built religious & useful place. Bhima had used that money in building this Kund. So it is named Bheem Kund.

Regarding this matter both the Assils had raised this point in court. At that time the state lawyer had provided evidences of the place for bathing

of Hindu 'Yatraluo'. Although, Jains had never used Kund for any purpose; they claimed for the possession. And the controversy is still going on.

2.18. Gaumukhi Ganga - Girnar

The place of Gaumukhi Ganga is situated at height. We can reach to it after climbing 4200 stairs. Gaumukhi Ganga has not any idol of Gangaji but in ancient time there were temples of Narmadeshwar, Gangeshwar and Nandkeshwar. But now they are the left side of the entrance, there are two Shiv temples. And in the Hall there is Dhuno of Gargacharya. Two steps down there is Gaumukhi Kund. In that Kund water is constantly flowing from the structure, which is having shape of the face of cow. The Kund is 8 ft. deep. On the left side of the Kund, there are 24 small clogs which were constructed from stones in one Gavaksya. Hindu believes that they are the clogs of Lord Vishnu '524 incarnations'. Jains also worshipped them.

Above side there is lodge. There is a Batuk Bhairav Late Girdharlal Madhavlal Dholakiya had built inn and Lt.Maneklal Ghoda had built a room. Both are very useful to pilgrims. This place had inscription in Sanskrit dated Samvat 1889, Maha Sud 5 and Saturday, but it can't be found nowadays. Gaumukhi Ganga has been used by Brahmacharince since long. During the dynasty of Navab; they had taken the permission from office and dug the land through manager and take the selling of Rs.425 and made this Kund.

2.19. Ancient Lake - Prabhas Patan

There are evidences that there were Saumya Sarover in Prabhas Patan in ancient time. When the lake become worn (Jirna), at that time the Vaghela king Sarangdev Chaulakya had meandered it, or rebuilt it. Vikram Samvat 1343(1279 A.D.) there is a praising of Sintra with 'Sarang Bhupati Sarastar

Bhushanashya'- this kind of message. So we came to know that Sarangdev had built it.

In Vikram Samvat 1442 (1386 A.D.) the King of Prabhas, named Bharm had a queen named Yamuna. She had built this Lake. The information is carved in one inscription on Triveni doors. According to myth there were three Lakes: Saumya Lake (Pauranik Sarover), Sarang Lake, Lake built by Queen Yamuna. But there is only one lake has been founded. It seems that only one lake was meandering twice by Sarangdev and Yamuna respectively.

The special structure of this Lake made it one best structure of Hindu Architectural Creativity. The special structure of this Lake is the best example of Hindu structural art. The Lake is in circular shape. There is mold (Ghat) was built, surrounding the Lake. There are ways though which any animal or human being can reach to Lake. There are 'Dhaka's at both sides of the ways. And the ends are reached at the bottom level of water. It can be observed that there might be seats but these seats are vanished. There is an obstacle constructed in the Lake. From it water gets filtered and come in the Lake. Earlier the Lake had water from Hiran River. The beautiful structure to give way to the water is one of the best architectures. Water of Hiran River comes from Mithapur through Ratnagiri Canal. There are three big Garnalas built in the Lake. This Garnalas was built very well. With pillars which had shapes of elephants. There is small terrace on the way of water. There are shapes of ladies, going to fetch water, have curved. Deewan Ranchhodji had considered it as the best example of ancient structural art.

2.20. Nagara no Timbo - Prabhas Patan

The Timbo is situated at the North side of the Uttarpat of River Hiranya. It is at the beginning of the forest of mango tree. There is ancient Shiva Linga on Timbo. It is made of black stone. There are also idols of Hanumanji and Ganeshji. The idols are of white stones. The hill (Timbo) is straight away long towards Temple of Shitala Mataji.

This hill is comparatively small. And the sings of having residential area of the down side of east and west of the hill. This hill is also ancient as Shava na hill. Rev. Father Herras had founded relics about Mesopotamian Culture. The relics are quite similar to relics from Shava's hill. These relics were proved as the relics from A man area, by Rev. Father Herras. This place is known as Nagarapur. Rev. Father Herras has informed that the name of the city was Minur. The meaning of Minur was Prabhas during those times. We can get the relics of ancient Mesopotamian Culture and Mohenjo-Daro culture from this place. The research of Father Herras needs second thoughts and research.

2.21. Ancient Caves – Prabhas Patan

There are some caves near Timbo of Shav. From Shav's Timbo a way goes to the River Hiran. At the North side of it there is a farm, having some caves. These caves are situated in four directions. The caves were craving from the gray stones of the place. Every cave has entrance and some has other way to go directly into other caves. There are four pillars in each cave. The pillar is made from one single big stone. There are holes above the entrance of each cave. It shows the probability of using logs for shadows.

There are two such caves near Avdhuteshvar. The farm at the west side of Shav's Timbo contains two such caves in its south side. These kinds of caves are also there in current city with name Prabhas Patan. The North Sea beach has the way to Shashi Bhushan. The way has such caves.

The time and use of the caves are unknown. But these caves were made with some reason. From Bhandarkar Research Institute Mr. Moreshwar Dixit, the member of History Commission Saurashtra has visited this caves and started that these caves are very old. Shri Harilal Rangildas Mankad, Superintendent of Government of archeology, Saurashtra was with him during the visit.

2.22. Inscription of Bhadrakali Mataji – Prabhas Patan

There is inscription near the entrance of Bhadrakali temple. It is at the downside of the wall. The inscription was written in Vallabhi Samvat 850 (Vikram Samvat 1225,(1169 A.D.). It is about the praise of the religious Guru named Pashupatacharya Gand, who is religious Guru of his Highness of Patan named Kumarpal Chaulukya. The language is Sanskrit. The language is Nagari. The rock is black and 28" x 18" inch. The inscription is poetic and having 54 lines. Some letters are vanished so could not be read.

In this inscription the message regarding the description and renovation of Somnath temple has been carved. The Shiva Temple of Somnath was made of gold by Somraj, of silver by Ravna, of wood by Shri Krishna, and of big stones and rocks by Bhimdev. The blood money was discarded by Gandos. Shrimad BhavBruhaspati had inspired Kumarpal to renovate this temple. So, Kumarpal made him Guru. He had sent him with wealth to Prabhas Patan. BhavBruhaspati had renovated the temple and

named it Meru Prasad. In one line of the inscription the temple is called 'Kailas'. So, the temple was 'Kailas Mahameruprasad'. It was the time when BhavBrihaspati had built and renovated many temples of Lord Shiva including Siddhanath. This inscription contains the praise of Bhav Bruhaspati, his charity, his family and his Nobel character. Kumarpal had visited Prabhas Patan for this temple.

2.23. Shri Rudreshwar Mahadev - Prabhas Patan

At the west side of Sharda Math, there is a way that leads to Timbo. There is an ancient temple of Rudreshwar Mahadev. Earlier it was known as Kedareshwar. We got this information from details of it. This temple is probably built in Vallabhi dynasty. There are the absence of Ashvathar, Gajthar, NartharA and Hansathar, in the structure of this temple. The temple had begun with Devthar. The north wall of this temple has sculptures which are very attractive. The pillars of this hall are very attractive. The Dvarshakha of sanctuary has also artistic sculptures.

Beautiful idols were carved on the South, North and East walls of Garbhagruh. There are three big Gokhalas in three directions. They are also carved beautifully from above side. In East side Gokhalas there is Shiv Natarajan's idol which is very beautiful and attractive. He has ten hands but the idol was broken. Beside the Shiv there is Ganapati, Skand, Brahma etc Gods are there. The other Gods and Goddesses are pouring flowers on Lord Shiva. This is very beautiful idol. In Prabhas there is only one temple which has such creative sculptures. It was renovated after its demolition. The summit of this temple was newly built. And from its West, East and South sides were meandered. In this side there is not any idol. And whatever is

there is very less. This temple has very ancient heritage of Indian culture. It seems very simple but has owned great importance with the viewpoint of archeology and history. People who have interest in these two fields must visit this temple.

2.24. Shree Veneshwar Mahadev Temple - Prabhas Patan

The temple is situated at the East side towards North side of Gauri cistern. In Prabhas Khand this temple is mentioned as Varuneshwar. The story behind it is narrated. The Princess named Veni daily visited this temple to worship God Varuneshwar. She might be the daughter of the King Vaja. Once upon a time when she was in the temple, the temple was surrounded by Muslim soldiers. She prayed to Lord Shiva to save her humility. And suddenly the Linga divided into two and Veni had sat between those parts. And Shivlinga again has become one but the hair of Veni remained outside. From that day the temple is known as Veneshwar.

This temple is very similar to Panchmukh temple. This temple too is small in shape as Varah temple of kadavar. But we can come to know that Shikhar and Ghummt Thad been built later. The Shivalinga Veneshwar is big. And to prove the righteousness of the story there is long scratch had been made. There are four holes at the middle part of Shivalinga which suggest they were made with Kosh, to destroy the Linga. But the similar square and circular holes clarifies that they had been made intentionally. There is the figure of the hair style made intentionally, at the West sown sides.

2.25. Sun Temple - Prabhas Patan

In Nagarapur near Shitala Mataji temple, there is Sun temple on small hill (Timbo) which is west faced. This Sun temple is also wrecked. This temple is named 'Nagaraditya'. Three idols of the Sun is situated at the outside of the sanctuary. Those idols also have the circle of aura curved behind the head. Those are believed as 'Pooshan' idols of Sun. it is observed that they are of 13th century. It is situated at the middle part of recess. There are relics which are evidences of the temple. Other idols are appeared in various directions like North and South. But the sculpting of it is very beautiful. The creativity and sculpting of idols are different. There are not any idols of Pratyusha, Usha, Arun or Pingal. But there are two idols of dancer behind the Sun. There are two other idols as well appeared in sitting position beside the legs of the idol of Sun. This is the uniqueness of this than other idols of God Sun. The circle behind the idol is also unique. It is ellipse with small little carvings. It seems that this temple is of very ancient time as this kind of idols are not find elsewhere in Prabhas. This temple was built in Vallabhi dynasty. And it was renovated in 13th century A.D. This temple was of the time when there was not trend to wake Gajthar etc in the temples.

There is an amulet near the entrance of the temple. The down above it was broken. But we can see the terrace of the down. There are idols of nine plants around the Sun. It is made above the entrance. This entrance is believed of the 13th century. The Pillered Hall (Mandap) was also artistic and beautiful. But the down of the Pillered Hall was varnished but the relics of it can be visible. The frame of the doors and threshold is of yellow stones. The structure of the temple is very similar to the Triveni riverbank Sun Temple.

There are carvings of nine planets above the entrance. The idols are made from yellow stones.

‘Rajdev, Shaita, Samat, Vamdev, ShrusinhVaja, Suryadev, Dev, Lampar’ etc. words are embossed in Devnagari and other word as well. Ancient faces can be found outside of the sanctuary and the plaster of the walls. As the language was quite ancient of the carvings, we can say that the temple of Nagaraditya was built in Vallabhi dynasty.

2.26. Shav’s Timbo – Prabhas Patan

The East side of Veneshwar Mahadev temple, this Timbo is situated. It is believed that in that Timbo there might have been relics of the ancient city in it. There are other small Timbo which are parted from this one are spread till the Rudreshwar temple and Triveni Sangam. The ancient city of Prabhas was once a big, wealthy, commercial city. This city was visited by a foreigner named Barbosa, and that one visitor was the only witness of the wealth of the city. His description of old Prabhas is not inscription of the Kumarpal dynasty the current city of Prabhas is known as ‘Navin Nagar’ and BhavBruhaspati pre-adedit’s borders. In ancient time the name of this city was Devnagar or Devpattan. According to inscriptions from these statements we can say that ancient Prabhas was very big city.

From the ancient Timbo and from the current city we have found some samples like big and small bricks of red clays, yellow bricks with the iron, pieces of the refined red clay, shining vassals made from the black clay with asbestos, golden colored vassals, relics of painted vassals, relics of the vassals from stone, carved shells, pieces of bengals from shells, Takali form stones, Takali from black clay, toys, Dolls made from refined clay, shining

red colored top, two simple Kundalo, one shell , and from the relics of South side of Somnath there are Kalash, Jug, Kitodas of burnt metals, different types of Parao and others. They are stored in the museum of Prabhas. According to some archeologists these samples are from the beginning of the Christ Era. These samples are from the pre historian era according to the head of the history department of St. Xavier's college of Bombay, named Rev, Father Herras and the chief executive of Narmadaveli Research Board, named Shri Amrit Vasant Pandya, who is also a good researcher and known archeologist. According to Father Herras these relics are from Pre Aryan times. He has also compared it with the relics from the land of Mesopotamian Culture.

In the history of Prabhas and in the ancient history of archeology of Prabhas these Timbo are very important. The name of this Timbo is known as 'Shav's Timbo' is also having the meaning of the Timbo of deeds. This fact is enough to prove that this Timbo is very ancient. It is needed to dig this and find out other relics from it.

2.27. Inscription in the temple of Harshad Mataji - Veraval

The inscription, situated in Veraval, written in 1320 Vikram Samvat (1264 B.C.), started that land was allotted to build Mosque for the Muslim by Vaja King Sailors, businessmen, and other Muslim could pray so the management to build Mosque and accommodation was done by Noraddin Piroj. He was from Harmuj country. The full description of it was carved in inscription in Sanskrit. In it, 'Hijari Year 622, Vikram Samvat 1320, Shrimat Vallabhi Samvat 945, Sinh Samvat 151, Ashadh Vad Trayodashi, and

Sunday' is seen. It is important. This inscription is preserved in the museum of Rajkot.

2.28. The gate from Veraval and inscription – Prabhas Patan

The west gate of Prabhas is known as the Door and Veraval. The Sculpture is from the Muslim dynasty while outside the carvings of Hindu dynasty. There are beautiful shapes of the outside of the gate. And above it two elephants were curved. There are two beautiful Gokhalas. There were the chains and flowers carved. And there is a small gallery ventilator was made on it. It seems that this gate also made like the gate of Zinzuwada and Dabhoi but due to many attacks, there are only few relics seen. Those relics are the remembrance of Hindu Sculpture and architecture.

In the gallery of the revenue office there is an inscription in the South plaster. It is four feet high. It is known as 'The inscription of Veravali Gate', or 'The Deveprashasti of Shridhar'. It is of Vikram Samvat 1273(1217 A.D). In this inscription there is the progeny of Chaulakya Family started from Mulraj Solanki to Bhimdev the second, and Progeny of their Nagar Ministers who belongs to Shandilya Gotra and Vastrakula, was carved. Bheemnath the second had structured the 'Meghdhvani Pillered hall (Mandap)' of Somnath. This is started in to the 23rd shloka of this inscription. Bheemdev the second had appointed Shridhar as the governed of Devnagar (Prabhas Patan). With the great will power Shridhar had governed and managed the city. He had built the temple of Rohiniswami for his mother, Shiva temple for his father and a grand palace named Avanijay for himself. His praise is craved on the inscription. There is also information about the KulGuru of Chaulakya dynasty; named Pashupatacharya Shri

Vimal Shiv was also praised. But the important information is vanished. At the end part of the inscription it is carved that- 'Vikram Samvat 1273, Vaishakh Sud 4', Friday and beneath it 'Suchir'.

2.29. Gorakhnath Temple Cave - Gorakhmadhi

Gorakhnath means the savior of Seven Indras. In the Gorakhmadhi there is a place of Gorakhnath. It is situated near bank of Sarasvati River. It is wide and grand place. There are many things at this place. Actual place is the cave where Gorakhnath had Top. It is renovated with tile. There are 20 steps to go inside in the cave. But the absence of light on the way of downstairs is note able. It creates haunted atmosphere. There are idols of Gorakhnathji, Nagarjun, Ganeshji, and Annapurna in the cave. Cave is high enough to stand. There is 'Samadhi' of Melnathji, outside of the cave. He himself buried alive. Above the 'Samadhi' there is a temple of Lord Shiva. There are two curvy stones. It symbolizes the cow and dog belongs to Melnathji. The Melnathji was of the contemporary to the Bheemdev second. He might be soon after Gorakhnathji.

Sir Lee Grant Jecab had visited 1842(A.D.) this place. He had noted that "Mahantshri Peernath is of 62 years old and possessed many villages. The temple of Gorakhnath was built in village downside. There are 40 Kaanfata in the Math. The Mahant who had posted has freedom to marry, to precede hierarchy. If there would not any child then the Mahant would adopt the disciple. They worshipped the Gorakhnath every time. They spent whole day in playing and sports. Their hospitality is praiseworthy."

There are many Samadhis near the caves of Mahantji of Gorakhnathji. They are preserved by archeology department. The Mahants are: (1) Mahantshri

Prathamnathji (2) Mahantshri Pyarnathji (3) Mahantshri Devnathji(4) Mahantshri Prabhatnathji (5) Mahantshri Sundarnathji (6) Mahantshri Dayaneshnathji Apart from these seven ‘Samadhis’ 2-3 ‘Samadhis’ are nearby places. Mahantshri Budhnathji and Mahantshri Shivanathji Samadhi is very far. At this place there is the temple of Matsyendranathji. There is an idol with Cisternal in ears, Tumbadaand Jug in one hand and other hand is on other idol. In the temple there is Shiva Linga, Nandi. The Shivling is made from stones. The Mahant is having the same honour as the king had. There is a big bungalow having 20 to 25 rooms, used by Mahants as the residence.

2.30. Prachi and Prachi Cistern

The cistern is situated at the river Saraswati. The villages situated at the river Bank Saraswati named Ajotha and Beej had this cistern in the midway of the stream of river is known as original Prachi. It is also preserved monuments.

It is situated at the high way from Prabhas Patan to Kodinar. The place is 24 km. from Prabhas Patan. The cistern nearer to the Saraswati River has a seat on the wall. There is the idol of Shri Madhavray and Rukshanmaniji. There is the ‘Prachi Pipala’ near the Prachi Cistern. It is known as ‘Moksha Pipala’(salvation) tree. There is another cistern with steps. There is ancient importance of PITRU SHRADDH and PITRU KARYA (a religious practice for the upliftment of souls of ancestors). So, during Kartik, Chaitra and Bhadarava these months many people has visited the place. For this place it is said that- ‘*Hundred times Kashi and one time Prachi*’. It is for the importance for the place. There are temples around the

places; among those temples the temple of Batheshwar is important. The Shiv Linga is 2-5 Feet high. The diameter of the Shiv Linga can be including in the hug so that it is known as Batheshwar. We can see the inscription of the preserved moments. Prachi Cistern was declared as preserved monument from the Government of Sorath during the time of Junagadh state.

2.31. Cistern of Chyavan - Sutrapada

The name of Sutrapada in ancient time was 'Saptpada'. This village had seven different substances so it is called 'Saptapat'. From that name this name has been derived from 'Sutrapada'. Once this city was demolished, a person with Barad surname, from Karadiya Rajput Caste, has rebuilt it in 1664 Vikram Samvat with the permission of Sanghji Desai. He was from Zinala Village. Sutrapada was under the rule of Vaja Kings in 13th and 14th Century. Then there was the Rules of Mughal Goveners. And in last it was under the rule of Babi Rulars till 1947 A.D. Sutrapada was centre for Mahal and it included 38 villages.

The Chyavan Cistern is situated in Sutrapada. One religious story from Mahabharata is connected with the place. Bhrugu Rishi was lived here with his wife Paulomi. Paulomi was abducted by Rakshasas and he empragnanted her. She had premature delivery and the child was named Chyavan. With his penance he had become the great Rishi and knowledgeable person. He had married to a princess named 'Sukanya', the daughter of the King 'Sharyati'.

The Cistern was built in 12th century which is south faced. There is the way with it. This Cistern is 28 by 27 ft. long and wide and 3.5ft.deep. The clogs of Chyavan Rishi are there. There are two clogs, one is of old age

and one is of young age. There is the idol of Lord Vishnu was lied on Sheshnaag, in the South faced temple. The temple of South East was built later on. It is known as temple of Brahmeshvar. The burrow of the penance which was covered Chyavan Rishi while penancing, is still preserved.

2.32. Navdurga Temple - Sutrapada

The temple is situated nearby the Sun Temple. In the temple there is the inscription containing information about the renovation of the temple that in 1807 A.D.(Shak Samvat 1713). Deewan Ranchhodji Amarji had renovated it. In this temple there are nine idols of Indian Goddesses. Each idol is about 3ft high. They are situated at the STRINGS which are north faced in the temple. The names of these nine Goddesses are: 1. Shialputri, 2. Bhrahmacharini. 3. Chandraghata, 4. Kushmanda,5. Skandamata, 6. Katyayani, 7. Kalratri, 8. Mahagauri, 9. Sidhdhidtri. The idols are in the chronology as describes in the Bhrahmakavach from Chandipath. The idol of Ganeshji is situated at the right side of the temple. The idol of the lion is also in Pillered Hall. The poojari of the temple is shrinathugiri Gosvami. Colonel Tod had visited Sutrapada on 28th November 1822 A.D. He had described it in his travelogues.

2.33. Gayatri Temple - Prashnavada

The village named Prashnavada is very ancient. There is an ancient fort. There was an emboss in the citadel on wall, containing text “*Vikram Samvat 1514, Mahavadi 6, Ravivaar*”. The Gayatri temple is 1.15 km from Prashnavada. In this temple there is small idol of Gayatri Mataji. At the entrance of Sanctuary there is a belt containing embossed shape of nine planets. There is also shape of Ganesh in it. Temple is having 12 pillars. At

the left side in the temple there is 2.5ft Ganeshji and on right side the place for circumnavigation. It is believed that the temple is of Lord Shiva originally. The structure of this temple is very similar to Kadavar temple. The dome above the temple might be of the Solanki Dynasty. This temple is one of the oldest temples of India. But it might be renovated during Solanki dynasty. There is Gayatri Cistern before this temple. It is 22.5×2.5 long and wide. There are 13 to 14 stairs to go down. There are Shiv Lingas in the bow window of the Cistern.

2.34. Bheem Deval

Bheem Deval is situated on the way from Talala to Prachi. This Deval is on the small hill and very high. It is very old but not that much ancient that we would have believed, it was built by Bheem. Many people believed that it was built by Bheem. It may be possible that due to the size of the Deval people had known it as Bheem Deval. There is not any idol in it. There are one or two broken idols. It is believed that those idols are of the wives of Sun. the upper part of the terrace is of ninth century. It is east faced. There is also Pillered Hall with eight big and high pillars. The entrance of sanctuary having idols of the wives of Sun named Rajani and Nishaprabha. The spire of Nagar Style is the sample of its kind. Steps of the South-East direction and the upper layer of the sanctuary were added later. Shambhu Prasad Desai said- *“This temple was built during the time of Bheemdev or renovated during the time of him so it was named ‘Bheemdeval’; there is also village named ‘Bheemdeval.’”*

2.35. Seven Cistern of Hot Water-Tulashishyam-Una

This place in Saurashtra is famous heritage. It is also known as 'Taptodak Tirth'. In Prabhas there is not only the city but also Tulashishyam in East, Madhavpur in West, Bhadar River in North also praised in Skandapuran and was known as Prabhaskhand'.

“Purve Taptodak Swami Pashchime Madhavsmrut;

Dakshine Sagarstasya Bhadra Nadyutradan”

--- (Skandpuran Prabhaskhand, Mahatamya, Adhay-9)

The temple of Tulashishyam is situated in the middle of Girnaar forest, at the bank of Chasi River. It was 1000 years old. It is the centre of people's faith and spirituality. We cannot find its history in chronological order. There is one ancient story and one myth of disappearing the idol is connected with this temple. It is also known that the temple was without idol and people would find the idol after digging. The idol was re-established by Dudhadhari Maharaj .it was the idol of 'Shyamji Maharaj'. The temple was renovated by Deewan Sheth Shri Jugal Raychand. And he had built seven Cisterns of hot water. It is the protected monuments declared by the government.

2.36. Bheem Chaas - Tulashishyam-Una

This place is situated near Tulashishyam. According to ancient story Pandavas visited and stayed over here. During that time to satisfy the thirst of Kunti, Bheem had kicked in mountain and took out water from it. The place is known as Bheem Chaas. There is ancient temple of Kunti Mata. This place is protected monument by state government.

2.37. The Inscriptions near Lake - Una

There is a big Lake in the middle of the Una. This lake is situated behind station road. The data of the building and renovation is not available. But few information we have in Puranas and in History as given below.

(1) The Lake was built by the king name Uneval. He had also built the stairwell of the King name Uneval. He had also built the stairwell of Varsingpur and lake from Bhebha village. This is stated in the historical notes of the Barot of Uneval Brahmin. So we can say that this temple was built around 1300 A.D.

(2) According to one information that this lake was renovated by 1582 century (Samvat), Shravan Sud 8th, Wednesday by the woman named Heerbai from Valam Kayasth caste.

(3) Other Information from 'Sorthi Tavarikh' is that this lake and Chhachhariya Stairwell was built in Samvat 1515 by Somnath by Kayasth caste.

(4) In 'Bhavnagar Prachin Shodh Sangrah' book there has been written that the lake was built in Smavat 1582, Shravan Sud 8 (dated 18/07/1507 A.D.) by the wife of the personel of Mahamad Begado named Heerbai in Una. In the same article there also been written that - '*Pattna pita Gata Ni vahuae karavi*'. It was wrong because in original article the woman of math is Koki. His son was Patt. His wife had filled water and Heerbai had renovated it.

(5) The 'Kathiyawad sarvasangrah' given the date of 1582 Samvat.

(6) This lake might be built by Uneval Brahaman while ruling over the rein in 1300 A.D. and after 225 years might be renovated by Heerbai- the wife of Pattmantri because after 414 years the lake seems the same. So, is it possible that it was renovated before 300 years?

The lake is too big. There is an inscription at the east side which is towards the West faced. There are 15 Shloka and saome prose curved in it. There are total 56 lines. The lake is 142 ft diameter and made from the stone. It has 9 steps 713 ft deep. There are three poles on east –west which are 27 ft wide. They are at regular distance.

There are three culverts of 3.5 diameter and 8.75 long. Water does not least for whole year. There is a place of Hanumanji on bund. There is an idol of 6 ft. It is known as Bungalow in the History. It is considered as Khodiyaarmataji's place. There are only three walls. This lake is a good example of sculpting and worth visiting.

2.38. Aadnath Mahadev – Adapukar – Kodinar

This Mahadev was 8 km far from Kodinar. This temple is known as Aadinath or Aadipunyeshvar. According to ancient story lord Brahma had done Tapa over here. When Lord Shiva came before him, Brahma asked him to stay there forever. So Lord Shiva stayed near the lake in the form of Linga. He also gave the boon that the lake would be recognized as *Brahma Kund*. Afterwards Pushkar, the King of Marut has built the temple so it named Adipushkar. There were seven cisterns near the temple: Brahma, Rudra, Gauri, Kailas, Surya, Chandra, and Ganga. Among them six are vanished in the river. Cistern of Surya is still there. This temple of Aadinath has been built by Prabudas Nagardas Shah from Kodinar lived in Kolkata

and Nathalal Prabhudas Zaveri from Bombay. From the bases of the temple they have found of 1.5 metre diameter and 18 ft. One inscription stating about the death of Kanhadev while fighting with the army of Ra'Mandlik for King Vayjaldev dated on 1357 Samvat (century) was founded from the compound of the temple. There was the sculpture of two Kinnars on the top of the temple but it lost its beauty during the renovation time. It was of 14th century.

2.39. Two Inscriptions of Kandhmarad – Juni Fafani - Kodinar

The place named Kandhmarad is situated at the Juni Fafani village near the river of Sangavadi towards the East River bank, in Kodinar. Vejal Vaja has ruled over Una is stated in two inscriptions carved on one rock dated on 1351 Vikram Samvat (1295 A.D.).

(1) *'Shrinrup Vikram Samvat 1351 varshe Vaishakh shud 3 some Shri unnatdurge Rajshri Vayjalprabhuti Rashija Grame padvava sutdegun mrut'*

The son of Padma named Degun was killed in Rashij village in the era of King Vayjaldev in the year 1351 Vikram Samvat on Vaishakh shud 3rd on Monday.

(2) *'Shrinrup Vikram Samvat 1351 varshe Vaishakh shud 3 some Shri unnatdurge Rajshri Vayjalprabhuti Kodiya Grame padsoda sutbavaka mrut.'*

The son of Padma named Balad was killed in Rashij village in the era of King Vayjaldev in the year 1351 Vikram Samvat, on Vaishakh Shud 3rd on Monday. These inscriptions are considered as preserved monuments by Government.

2.40. Stairwell of Ra'Khengar- Vanthali

This stairwell is situated on the roadside of highway from Junagadh to Vanthali. It is 15 km far from Junagadh. The stairwell was named with the name of the Ruler of Junagadh i.e. Ra' Khengar.

The Ra'Khengar was built at North- South direction. The entrance of the Vav is north faced. And the well is situated at South side. There are pillars at the circular shape, has very artistic curving. There are only two floors of the stairwell. There are only two pavilions. There is a Spire with two floors. It is connected with Pillered Hall. The gallery is 7.5 meter wide. The first floor of the Spire is hiding under the arch. It seems that there is new well built between the two pillars, as it is to fitted the original structure of the wells. In new structure there is not any management or organization. The old structure was built from the sand stone while new one was not. In this stairwell we can see the same structure as we have in Davad's Stairwell and Stairwell of Modhera. It is called 'Pallav Style' Minal Stairwell Veerpur, Madha Stairwell Vadhvan. This Ra'Khengar's stairwells are very similar.

2.41. Suraj Cistern: Vanthali

In the Vanthali there is Suraj Cistern at the roadside of highway. It is 40×40 ft. long and wide. There are black stairs from black stones .it is very well maintained in the four bow windows. There is an idol having 1.5 heights. There is also water in this Cistern. When Shriji Maharaj had bathed in this Cistern when he went to Vanthali from Junagadh, there is Nilkanth Mahadev beside the Cistern and Ujambhai Inn. It was built by Khimchand Dhanjibhai in memories of his mother Uejambai inn. 1943 A.D. (dated

17/05/1943). It has two rooms. But as other inns this inn too is closed due to the lack of proper management. There is an ancient temple of Gangnath Mahadev and 'Nandi' over there is very artistic.

2.42. Vijaleshvar Mahadev and 1346 Vikram Samvat Inscriptions (1290 A.D.)

There is a king named Jagatsinh Rathod in Vanthali. He had defeated Ra'Khengar, the first in 1261 A.D. His ancestors were ruled over there. We do not have enough information about the Vijaleshvar temple. The name of Jagatsingh's brother is Arisinh. Arisinh had a son named Kshemanand who married to Premaldevi, the daughter of the brave named Veer Dhaval. Both had a son Vijayanand. He had won the war with Bhana Jethva in Dhumali in 1346 Samvat (century). He was forth king of Vanthali. He had the son named Tejsinh.

2.43. The Inscription of Hani Stairwell - Dhandhusar

Towards the North-West, 12 km far there is Dhandhusar village Dhundhalimal, who had built the lake of Dhandhusar. The village owned the name of him. At the embank ment of the lake. There is the broken temple of the Lord Shiva. It was too built by Dhundhalimal. There is a Stair-well named Hani Stairwell. It was built by the princess Hani, the daughter of the King of Vanthali. She had built through the Governor of the state, Gadadhar into the state of Ra' Jaysinhji's son Mokalsinh in 1389 Samvat (1445 A.D.). There is one idol in Stairwell. It is the idol of Lord Vishnu lied on Sheshnaag. Villagers believe that it was the idol of Hani. Those women who do not have enough milk for her their children or cows or buffalos are not giving enough milk than those people make promises to this idol that if they

have enough milk; they will surely bathe the idol with milk. Harijans believes that Hani was Harijans but she was believed as Goddess due to her noble work. They honour her as the family Goddess. There are not Toda to Stairwell but there is very thick scrub.

There are many monuments situated in Junagadh district. Both the Rulers had successfully preserved and maintained the Hindu monuments .it is noteable that during those times these monuments preserved well. Afterwards they came under the Saurashtra Government. The Saurashtra Government had preserved them with only sign boards! Later it became the responsibility for Gujarat Government, the Archeology Department. But due to lack of man power Government is failed to preserve monuments in good condition. We can mark the changes in those monuments. Some are scattered and some are broken. So if we do not care properly, we may lose many of them. By the research we came to know that these monuments which were the responsibility of religious Sadhus, Mahants and Saints are preserved very well. And those which are taken care by security guards who are not enough dutiful, due to them many illiterate people, children, animals and atmosphere are damaging these monuments. It is the alarm for Gujarat Government otherwise we lose these great heritages.

Chapter 3.

Buddhist Monuments

India has been the holy land, the karma land and the land of spiritual practice for several religions. Her civilization is throbbing with vitality. She has not only given refuge to whoever that comes to her for shelter, she has also educated and helped them to reach the highest level of their development. The principal reason of this generosity lies in her spirituality. This spirituality has taken different shapes and forms in different religions. Of these different religions, the three most ancient are: Hindu, Buddhism and Jainism. Buddhism is unique in all the religions of the world. It has some magical power that has not only kept it alive even after two and half millenniums but also given it plasticity to accept new forms at different places and times. Buddhism still holds sway over all communities of the world. This religion has improved the lives of cores of people. It has also left deep influence upon the great thinkers of the western world. One can say that this great religion must have existed in Junagadh during the first and the second century from the remnants that we have at the places like Lakhamedi, Boria stupa, Intava vihar and other places,.

Different kings, in the past, built stupas upon the remains of the Lord Buddha. Then there came a time when stupas were built upon the remains of Buddhist monks too. A half-circular stupa is constructed over the square floor. The remains are kept in seven metal boxes which are kept in a stone box. The idols and coins of that era were kept along with the remains.

After the fierce battle of Kalinga, the great Maurya King Samrat Asoka (273 B.C. -237 B.C.) was attracted towards Buddhism when he heard the sermon from the monk Upgupt. Later he bade farewell to arms and declared that he would not resort to his sword and that he would spend his life to spread the teachings of *Shastras* (Holy words of ancient books) and not of war. Afterwards many Buddhist stupas and rock edicts with religious teaching were created at different places across Indian as per his order. 21 articles were carved upon the rocks, 12 articles were carved upon the rock pilaster and 3 articles were carved upon the walls of the caves as per the order. All this preaching spread his message on religion, ethics, respect towards all religions and reverence for the elders, sympathy for the diseased and non-violence among his people. His people also carried procession preaching these qualities among the people. To make sure that this preaching reaches his people he built pillar and prepared rock carving at pilgrimage places and main paths where people could reach them. All these writings and carving upon the stupas, Buddhist monasteries, rock-carving, pillar-carving and carving in the caves provide the historical information of that era.

3.1. Buddhist cave – Uparkot - Junagadh

Of all the monuments in Uparkot, the most ancient is “Buddhist cave” which is under the care of the central government. The pillars of this cave are perfectly round. Its front is given the shape of a snake and the motif of curved line is carved there which the architects see as the chief sign to recognize the caves. There are caves carved out in two floors in Uparkot area. There is a water reservoir with the size of 11 square feet with a verandah around it. There is a room with six pillars. In the verandah, there is Chaitya window. The same things are on the ground floor. The images of

men and women are carved on the pillars and the images of flowers are carved on supporting pillars. There are vedika designs in the Acha bhaskarya. One can clearly see the floor of the cave from the compound. There are balconies in its North, East and West side under which raised slabs are carved out. There is a small cave in the north-east side which has a hole in its ceiling to let in the air. A slab for the seating arrangements is carved out at the base and in the south, an arbour with four pillars is carved out. As this arbour is not hidden by anything, it completely remains in the open light. There are two caves in its west of which the cave in the south is small and the one in the North is bigger. There are raised slabs in three sides upon which there are balconies. There are Chaitya window carved out upon these balconies which shows the couple images of women or men and women together.

It is yet not decided in which year these caves were carved out or to which era they belong. The archeologists believe that they must have been originally created in the first century AD and the seating arrangements and windows must have been carved out in the seventh century. The Kshtriyas ruled here from the first to forth century. One can surmise, from the carving pattern, that this cave must have been created during this time. If that is so, this may be the first Entertainment theatre of India.

It is not easy to say whether these caves were carved out for the purpose of devotion for the monks or for any other purpose. After observing the images in the cave and its structure, the archeologists surmise that this cave must have been carved out for the entertainment purpose of the statesmen that lived in Uparkot. The open square for the dance on the ground floor, special arrangement for the king, the seating arrangements for

the musicians, an adjoining room for the make-ups, and the seating arrangements for the dignitaries around the square, all these things help us to believe so. Arrangement for natural lights, highly ornate couple in the images on the pillar and the peeping faces of the men and women from the Chaitya window strongly support this surmise. In this way, after observing the contraction, one can call it the entertainment Theatre. Rases Jamindar, Ravi Hajarnis, Chhotubhai Atri and Dinkar Maheta have confidently believes so.

3.2. The caves of Bava Pyare - Junagadh

These Caves have been carved out from the rock in three rows behind Uparkot. The first is in the north, the second is in the east of the first one and leading towards the south; the third is behind this cave in the west and north-west side. The images of creeper are carved on the main door of this cave. Though these are Buddhist caves, it has come to be known from the name of Bava Pyare, the founder of the math of Bava Pyare. Though these caves don't have chaitya, one can surmise from its shape that there must have been a stupa here around which people would have performed their religious rotations. There is a roof above it which is shaped according to the fashion of that era. The end of this cave is semi-circle. Other caves are either square or rectangular. Of these caves, only Chaitya window is decorated. The archeologists believe that these caves were used as a dwelling place for the Buddhist monks. The windows have ordinary shapes. The pillars are shaped just like any other ancient caves. The fore-front of many pillars is shaped like a large bell. The images of sheep can be seen there. The front parts of these caves are same in structure as the ones in Uparkot. The width of these caves is 20 feet and the height is 26 feet. There is 5 feet wide door above it.

The images of the lions can be seen on the half-pillars at the face of the cave and on the upper ends of the entrance. The archeologists surmise from this that there must have been a place of worship of Buddhist people at one time here. If we come to conclusion that the Buddhist people had dwelled in Intava, they might have dwelled in these caves.

One stone inscription from the time of Ksatrapa kings have been found from these caves. It carries the name of Chastan and Jaydaman. It was prepared by the grandson of Ksatrapa Jaydaman. It is possible that it was added to these caves later. The caves have the images of Swastika, bhadrasan, nandipad, fish couple and kalash which are normally found in Jain temples. One loose fragment of a stone inscription carries the word 'Kevaligyan'. This word belongs to the tantrik terminology of Jain philosophy. All these things have led some experts to believe that these caves belong to Jainism. However there are other experts who opine that the stone inscription in question does not belong to these caves and was laid here much afterwards and they think that those who believe theses caves belong to Jainism have no concrete proofs to do so.

It also appears that these caves were carved out at different times. First they were carved out in the first century and then again some other caves were carved out in the second or third century. Hyu-en-Tsang who visited this place in 645 AD has noted that there were 50 monasteries around here which were inhabited by around 3000 monks. If he was talking about these caves, they must belong to either sixth or seventh century.

3.3. The Caves of Khapara-Kodiya - Junagadh

Like the caves of Bava Pyare, these caves too got their names from the people. Colonel Tod visited these caves in 1822 AD when he came to Junagadh. At that they were known as Khengar palace. May be it is because this that the caves were later came to be known as the caves of Khapara-kodiya after 1822. James Burgess too has given the same name: 'Khengar palace'

These caves are situated near the mausoleum of Najubibi, just behind the Taluka police station. These caves are under the care of central government's archeological department. These Caves have been carved out from the mountain of large black stone. There is no carving work in these caves except in the pillars. They are completely simple. The experts have come to the conclusion that these caves belong to either the second or the third century. These caves are 250 feet long and 80 feet wide. 16 pillars have been used for the support. Each cave has raised slabs for seating arrangements. Many experts believe that it would have more than one floor. From its structure, it seems to have one floor only. The roof is made of a single stone. However the front pillar does indicate that there might have been a second floor. There is a water reservoir in the caves which also have steps to reach bottom. The main entry to these caves is in the south. As these caves are devoid with any decoration and as there are no other proofs whatever, the experts have not come to the conclusion that they belong to Buddhism or Jainism. The experts note that several Utkirn letters have been found in shanklipi upon the surface of the pillars of the caves. But these days an average observer does not find any language there. This monolithic mountain contains 10 to 15 small and big caves. The largest cave is having

the size of 60 × 60 feet. A completely carved out ladder is the way to reach this cave.

The efforts to repair the caves were made in the times of Randall, the administrator of Junagadh state. The archeological department of the state had spent Rs. 73 for the repair in 1936. When Dr. D. R. Bhandarkar visited Junagadh in April, 1909, he had visited all the places and all the caves including the caves of Khapara-kodiya. Major Hotchhoy had surveyed all the caves in 1929. At present, the archeological department has built a wall with a gate around the place. The ticket charge for the visit of this place is Rs. five if the watchman is around the place. But the place is so desolate and dirty that hardly any tourists visit them. Even the watchman doesn't perform his duty regularly here.

3.4. Intava vihar (Intava Monastery) - Girnar jungle, Junagadh

This place is five kilometers away from Rupayatan towards Parikrama way at Bhavnath Taleti. The Intava Mahadev and Jogeshwari Mahadev Temples are there. A Buddhist monastery existed at this place before the Christ. The inhabitant of Junagadh and the curator of 'Prince of Wales Museum', Shree Girajashankar, who had come to Junagadh after his retirement, had given his service as an advisor to the archeological department of Saurashtra in 1948-49. It was he who had ordered the excavation of Intava where Buddhist colony had been found. The credit for finding out one more Buddhist colony goes to him. The excavation produced so many artifacts like the ones we found during the excavation of Mohenjo-Daro which made us proud as the most ancient civilization. The more excavation over the hills at this place covering 475 × 150 feet led to the

finding of 26 × 30 feet flagged floor and 7 rooms of 10 × 10 size and 8 rooms of 26 × 10 size. There was a long verandah adjacent to these rooms. The 5 feet wide lobby was all along these rooms. The small rooms with the size of 7 × 7 were found which the people of those times might have used as lavatory. The 30 feet long gutter was also found. Even today one can find several red bricks around this place. This accounts for the name this place has been given: Intava Vihar. The excavations have produced the bricks with the size of 18 × 12 × 13 (the measure in inches). These bricks carry the images of deer, lion and kids. It shows that lions did exist in Girnar during the second and third century. One rare earthen coin with diameter of 1.01 has been found. It carries the image of chaitya with the writing: “Maharaja Rudrasen Vihare Bhikshu Sanghasya”. The expert had concluded that it was not the seal as the seal carries the reverse writing. Apart from this, they have excavated two silver coins, two small copper coins, the lids of the gutters, the pieces of earthen vessels, jugs, stones, mica pieces et al. All these things were sent to Sakkarbaug Museum.

After this excavation, it was necessary to maintain the excavation site so when Balvantray Maheta, the minister of archeological department and Banesinhji, the collector of Junagadh at the time had visited the site, Shree Girajashankar had asked for the help of Rs. 1000 from them. As his demand was not fulfilled, the site was buried during the monsoon. When the much needed amount of Rs. 1000 came after the monsoon, it was returned to the government. Shree Girajashankar had expressed his deep regret upon what had happened. The vegetation had grown upon the excavation site. Today one can see the base work for the building. A board showing that this place is under the care of centre government hangs there.

3.5. The stone inscriptions of Asoka - Girnar road, Junagadh

Maurya Samrat Asoka (273-237 B.C.) had ordered for stone inscriptions to be carved and stupas to be built at many places across India. Junagadh was also a part of Maurya Empire. After the 12 years of his accession (i.e. around 256 B.C.) he had ordered the inscription upon the stone at the south bank of Sudarshan pond in Junagadh. This inscription were for the royal orders and the place chosen for the inscription made sure that it would be read by majority of people.

This stone comes in the right side, on the mid-way towards the Girnar. This stone inscription has the circumference of 75 feet. The religious preaching is inscribed for the people in 14 sections. These inscriptions are in Brahmi and Prakrut languages. It has the following 14 orders: Stay away from violence, plant trees with medical qualities, Consider the Brahmins and Jain saints as same, control your body and temptation, perform all auspicious rituals, develop a secular outlook and live with co-operation, take care of the dignitaries of the state, women and people on the pilgrimage, and respect your parents and gurus. Ministers are asked to spread the knowledge and preach good things to the people.

The stone inscription (belonging to the Shak Samvant 72) of Mahakshtrap Rudradama is also laid here. It tells us how the Sudarshan pond was repaired and its size lengthened. It is laid in the west of the Asoka's stone inscription. It is kept at the height of 5'5". It has 20 paragraphs. Of these twenty paragraphs, four are intact and others are worn out. The area it covers is 1900 square inches. Of this total area, 275 inches have worn out. The size of the letter is 7/8 inches.

The third inscription is of Skandgupt. It tells us of the reparation of Sudarshan pond during his rule, in 456 AD (in the month of Bhadrapad according to Gupt samvant 136). This inscription is inscribed in the area of 10 × 7.3 feet. Except for its 22nd line, entire inscription is intact. The size of the letter is between 9/16 and 1/1/3.

It is claimed that Colonel James Tod was the first to come across this stone inscription in 1822. However he had not been able to decipher the language. It was James Prinsep who read it first in 1838. Then came Dr. Bhagwanlal of Junagadh who with the help of his English and Indian friends could decipher the language after a lot of hard work. When the path towards the Girnar was being built, these stone inscriptions had not found a safe building to protect itself. The explosion of dynamite in this area damaged the parts of fifth and thirteenth sections. The damaged part was kept in the Sakkarbaug museum. Dr. Burgess too came to Junagadh to observe this stone inscription. Britishers knew the importance of this stone inscription. The political agent of Rajkot Charles Ollivant recommended the building for the inscription to Nawab Rasulkhanji. The stone laying ceremony of the building took place by Colonel C. W. H. Sili in the month of June in 1900. Thus this stone inscription was saved. The expenditure of the building was Rs. 8662-15-9. The state spent money on watchman and reparation at regular intervals. The building was repaired in 1939 and 1941 with the respective expenditure of Rs. 151 and 146. This stone inscription of Asoka is world famous and heritage sight. This building, built in 1900 AD, was intact till 114 years. As proper attention was not given in later years, it gave in on 19th July 2014. This is the condition of the monuments under the care of the centre.

3.6. The Replica of Asoka's Inscription - Girnar road, Junagadh

As Junagadh was the biggest state of Saurashtra, it received more opportunities to be in contact with British rulers, intellectuals, and the caretakers of the culture and civilizations. Fortunately, the state of Junagadh got tolerant and visionary Nawab and other dignitaries who performed laudable works of protecting the history and civilization of the place. One such work was preparing the replica of Asoka's stone inscription. While the building for the stone inscription was being built, some people had suggested preparing the replica of Asoka's stone inscription so that in future if the original inscription got damaged, at least its replica would still be there. Upon the order of the Nawab of Junagadh, Mahabatkhanji, the third, the replica was carved out on a large stone in Pali language of Asoka's stone inscription, on the way to Bhavnath of Junagadh, 400 metres away from the original stone inscription. This was indeed a laudable task. This replica had become out of reach for the common people as the Forest department had built a building in front of it and also because of the vegetation that had grown around it. This came to the notice of the present collector of Junagadh, shree Alokkumar Pande. He promptly informed of this to the government and archeological department. The building was removed upon the government's order and now people can visit this replica without any hurdles. After the renovation of this replica, the chief minister of the state shrimati Anandiben Patel reopened this place for the people on 27th December, 2014.

3.7. Boria stupa, Lakhamedi and Vadi Lakhamedi, Bordevi-Junagadh

Bordevi is situated 12 kms away from the right side road from the stairs of Girnar at Bhavnath. Bordevi is the last stop for the pilgrims of Lili Parikrama. There was a 'bordi' (a tree giving small fruit) around this place. It is said that the Goddess had sat at this place and that's why she is called 'Bordevi'. The 15 or 20 feet high eastern looking temple of Bordevi is rather small. It is also said that Goddess Ambaji appeared from this tree, so she is called 'Bordevi' instead of Ambaji. There is a vast stretch of land at this place which can accommodate vast multitude of people. There are some pucca houses and water is also available.

James Campbell, an archeologist, had conducted excavation around this place in 1888. However it was Vallbhaji Acharya who was first to know of the ancient remnants that were buried here, so the credit for discovering the Boria stupa should go to this Indian and inhabitant of Junagadh. This stupa was made of the red bricks of the size 18□12□13 (the measure in inches). Its height at the time of excavation was 45 feet. Its remnants were found at the height of 39 feet in the area of 184□20 feet. All this have been destroyed and scattered today. No idol or inscription was found from this stupa. However during the excavation, an earthen box was recovered which contained another copper box. This copper safe contained a silver box which again contained a small golden box. Each box contained one or the other thing. The golden box contained five pieces of jewelry and a piece of human bone. Of this five, one was ruby; another was sapphire and third was white sapphire.

This stupa was given his name as it was found in Boria area. It considered as belonging to the Maurya era. One more stupa was discovered in Bordevi area which is known as Badi Lakhamedi. Two streams called Gudajali and Hemjali pass from this place (i.e.Bordevi) Lakhamedi area is given its name from the name Lakha who was either a roober or a king or it may be an ordinary man. A little away from this place there is another place called Boria Galo. The famous Ramvala who had become a robber against the injustice of Gaekwar sarkar lived here in a tunnel. There is a place here called Gadhesinh no Tekro. It was here that the coins called Gaddhaiya were found.

3.8. Buddhist caves of Mandovar – Mandor - Veraval

The Buddhist caves of Mandovar are situated on the way towards the village of Sonaria from the village of Maljinjava which is 10 kms far from Talala and 26 kms far from Veraval. The caves are between the two villages named Mandor and Savni. There are in all six caves in the east side of the river Hiran and inside the Gomto stream. In the first cave above all, Ishkandeshvar Mahadev resides. It is possible to conclude that the establishment of Mahadev in these caves must have been as a result of the neglect of these caves after their creation. People might have stopped using these caves. The caves must have been created for Buddhist people. Later the idols of Hindu god and goddess were established. The inside cave of the temple is having the width and length of 5□ 5. The height is 4.5 feet. An ordinary person cannot stand here comfortably. There are two idols of Ganesha and Hanuman along with the idols of Nandi (i.e. an ox) and a turtle are also there in the lobby having two ordinary pillars. The cave with the lobby is having the size of 16□ 11. There is a temple of Kalbhiarav in the

outer verandah. All these places of worship have been installed much later. There are other caves. They have two pillars, a lobby with the size of 12 × 14 and there is a room with the length and width of 10 × 20 and height of 4.5 inches. This room is used as a store-house of the temple. Both these caves have ordinary wooden doors which are in worse condition. It seems they must have been put there much later. Near the stairs, there is a stone inscription in the wall about the monuments under the care of the state of Junagadh. Just under these caves four more caves are carved out at the steep near the river. The third of these four caves is having a room with four pillars and a lobby. The fourth cave has an ordinary room in the front with three pillars. The fifth cave has a room with one door and there is a lobby with two pillars in the inner part. The sixth is an ordinary cave with one room. All four caves at the steep there are oval stones shaped like pillows. There are no specific structures here. It seems these Caves have been carved out from a monolith for the purpose of Sadhna. People in this area call these caves 'Pandav caves' or 'the caves of Mandavgadh'. The village of Mandavgadh must have existed around this place in ancient times. It is also said that the village of Mandor must have existed a little far from this place. There is an ancient three and half feet deep water reservoir with four stairs at the river. It remains full with water throughout the year.

There are newly built temples of Ganesha and Hanuman in front of the river. A generous donor had a bridge built here so that people can reach the caves on the other end of the river. There are tombs of saints like Virgiri bapu on the eastern bank of the river. This place was under the care of Lakhamangiri Harigiri, Virgiri Lakhamangiri. At present this place including all the caves and the temples is under the care of Narangiri and Maheshgiri.

As Narangiri bapu informs Rs 35 was given annually for the maintenance of this place by the Nawab of the state of Junagadh. Then after Rs 35 was given annually as a divel from the revenue officer of Veraval which the caretakers have stopped received these days. They also inform that the archeology department officials don't even visit this place. The board of archeological department of Saurashtra hangs here which informs that these caves are under the care of archeological department.

3.9. The caves of Sana, Sana-Vankiya, Una

Sana-Vankiya village is 30 kms far from Una. The Sana Mountain which is 2 kms away from this village is a fascinating sight for the people. There are 62 caves on this mountain. This is a desolate place near the forest. The river named Rupen that flows near the mountain adds beauty to this place.

There is a large arbour, just like the Ebhal Arbour at Talaja, at the foothills of this mountain. This arbour has six pillars. There is not a single pillar inside. There is a cave called Bhimchori at the height of 120 feet in the north-east of this mountain. There is a verandah which has a roof supported by four pillars. These ends of these pillars are shaped like the cooking pot. They are erected on a pedestal. The basement and the height of the place are upon the takti-pat. The end of the pillars in the shape of a cooking pot and the pedestal assume the form of a perfect Kalash just like the pillar of the caves of Nahpana in Nasik.

There is a chaitya cave near this cave which is 18 feet wide, 21 feet deep and 13 and half feet high. The ceiling of this cave is straight and the part behind this Cave is semi-circular. This cave doesn't have rotation path.

The stupa is very simple and without any decoration. The circumference of the chaitya is 7 feet and 10 inches. It seems the peak of this stupa is worn out with the passage of time. People around here worship the stupa as Shivling. There are two more caves with stupas besides these. They have a small room with verandah and arbour. Small rooms with the raised slab have been carved out near the arbour. The facility of a water tank is available at the big arbour.

If we compare these caves with the chaitya caves of Shivneri of Junnar, it seems they must have been carved out around the first century. The earthen vessels, bells etc proves that these caves are quite ancient. If we observe the different structures of these caves we would come to the conclusion that it must have been an important centre of Buddhism. These caves must have been carved out for the monk of different categories, for the scholars, for the monks appointed for the worshipping of the chaitya or for the pondering of the monks. They may be used as a residential place for the monks. One opinion tells that these caves might have been carved out for the Jains. People around here also believe that the Pandvas dwelled at this place during their stay in the jungle.

The temple of Momai Mataji, the family goddess of Rabari community is a mix of carving structure as well as modern structures. The priest of this temple informs that the ancestors of Rabari community had established the idol of Momai Mataji in the cave of this mountain 200 years ago. Later this great temple was erected here. These temples in the caves possess all the facilities that are needed.

3.10. Buddhist stupa, aka Vajir panat no kotho - Hadmatiya, Talala

Buddhist stupa belonging to the era of Ksatrapa (built in 2nd century) aka Vajir Panat no kotho can be seen in the jungle three kms away from the village of Hadmatiya in Talala Taluka. This stupa known as a kotho (godown) is in ruin today.

Following the tradition of building stupas on the remains of Lord Buddha by different kings, some of the kings started building stupas on the remains of the monks. Along with such stupas and vihars caves were also carved out as the place where Buddhist monks could do all their pondering. As stones were readily available in Junagadh, such structures were made of stones. The same is true for caves which are carved from monolithic blocks of single rock. We can surmise from the remnants of the stupas and vihars that there must be tradition of building different types of temples of several sects, bell structures or shail Utkirn.

There existed several Buddhist monuments in Junagadh district or in former state of Junagadh. During the days of monarchy, the archeological department of the state took care of these monuments and did all research work. Even today there are 10 Buddhist monuments under the care of either state or centre government. This includes the Buddhist caves at Uparkot. These caves are under the care of central government. There is a ticket window for the tourists there. Watchman is also deputed. It is a well maintained place. One just can't conclude that the place known as the caves of Bava Pyare are built for the Buddhist or Jain sect simply because the Buddhist style of building structures don't differ much from the structures of other sects. It is sometimes difficult to decide whether a particular

structure belong to Buddhism or Jainism. Maybe the place was decided upon the sect that the dweller followed. Most of the experts opine that they belong to Buddhism. We can say that they are in a good condition at present. One can notice that the caves of Khapara-Kodiya are desolate and are not maintained well. Intava Vihar is situated in the forest of Girnar; it should be preserved as an Asian site. After its discovery and excavation, its proper care is not taken. Its foundation is dug and one can see that when one visit the site. There are three inscription carved out in Asoka's stone inscription which are historical importance. During the days of Nawabs its value was dully recognized and its replica was carved out. Its similar replica has been carved out at the gate of Delhi's national museum. However the original stone inscription is dully taken care of. The building that was built to preserve it is destroyed. The system that boasts of preserving our heritage has proved tactless. However the fact that the vegetation that had grown around the replica of King Asoka's stone inscription built by the order of Mahabatkhanji has been removed and that the building of Pajnaka has been removed for better view of the site, the third is indeed a laudable act. The credit for such a good job goes to the administration and the collector shree Alok Kumar Pande. Boria stupa was discovered at Bordevi but no more excavation at that site was conducted. The caves at Mandovar are simple in nature but still it is an important site. My visit and research work I conducted there shows that its proper is not taken. The 62 caves at Sana still exist in good condition but still this site stands waiting for better care. The Buddhist stupa that exists in jungle 3 kms away from the village of Hadmatiya is in a ruined condition. In short, there are many monuments which are at the verge of being destroyed. It can be said that we can save our glorious inheritance only if our monuments are preserved and taken the care they demand.

Chapter 4

Muslim monuments

Several rulers have invaded India to establish their rule upon her because the rest of the world thinks of India as a land of spiritual pondering and the philosophy. Islam, as a religion, came into existence in 6th century and Muslims were added to the list of foreign rulers that invaded India. They wanted wealth and spread of their religion and India was a country that could offer both the things. Mir Kasim's invasion on India was the first attempt. He established Muslim rule in Sindh in 713 AD. After him, it was Mahmud Gaznavi invaded India for 17 times from 1000 AD to 1026. The only purpose of these invasions was to rob the country. The chief of these and very famous is his invasion on the temple of Somnath. After his it was Muhammad Ghori who invaded India between 1175 and 12206 AD. He won the battle of Tarai and seized the throne of Delhi. After his demise Kutubuddin Aibak got the complete power over India on 24th June, 1206. He established Delhi sultanate. Later Babar defeated Ibrahim Lodi in the first battle of Panipat on 21st April 1526. He ended the 320-year old sultanate and established Mughal Empire. The Subedars were appointed from the Delhi's Muslim rulers to administer the different provinces of the country. With the passage of times, the powers of the centre weaken and the Subedars and military rulers of this Muslim empire became independent and became absolute rulers. After this, independent Muslim rules were established by military rulers in Gujarat at the places like Ahmedabad, Chapaner, Radhanpur, Balasinor, Palanpur, Khambhat, Varahi and in

Saurashtra Muslim rules was established at places like Junagadh, Mangrol, Manavadar, Batava et al. As a result of the Muslim rules, Islamic culture spread in these parts. Mosques and mausoleums were built. In the area of Junagadh Muslim monuments are 545 years old.

We need to know the types of Islamic architecture before understanding them. Islamic architecture includes mosques, mausoleum, Tomb with mosque, shrine and idgah. The mosque is the best of all. It is a place where Muslims offer their prayer. Its main parts are: (1) The place for prayer (2) the arch showing the direction of Mecca (3) The tall place like a seat for the preacher near the arch from where the imam guides worshipper for the prayer (4) the open court-yard before the place of prayer (5) water reservoir to wash hands and legs before the prayer (6) the tall minaret for ajan which means declaring the time for the prayer. On the days of Eid Muslims perform their prayers in the Idgah instead of mosque. They go to mosque for offering their prayers but they visit the mausoleum of a peer (Muslim saint) for blessings. Muslims rulers built mausoleum on the tomb of the peers wherever they went. The building that is built over the tomb of the Muslims saints and worshipper of the Allah, and the famous persons is called a mausoleum. The tomb in mausoleum is underneath the land. The upstairs part has another but not real tomb. The mausoleum is a building with dome with round figure and based on the land in square structure. It has attractive grill design at all four sides of the painted room. If the mosque also includes a tomb, it is called a Roja. The domes with round figure and the shapes of guava and half part etc were built in Mughal rule. The dome possessed the shape of an onion during the sultanate rule. Now let's see the detailed note of the monuments in this Junagadh district.

4.1. Jumma Mosque - Uparkot, Junagadh

There is a Manek cannon and Manek cannon on one side of the road and there is Jumma mosque on the other side. According to the opinion of Dr. Saundarrajna this building is built by a king of Chudasama dynasty. It was famous among the people as a palace for the queen Ranakdevi, the wife of Ra Khengar. Mahmud Begada invaded and won Saurashtra in 1470 AD and made great changes in this building and turned it into Jama mosque. However he could not do this completely. There is an arch in the wall of the mosque. This marble arch is a fine example of the high standard of the art of sculpture.

4.2. Nilam and Manek cannons - Uparkot, Junagadh

When Suleiman Pasha came to Diu with his fleet of ships in 1538 AD to remove the Portuguese rule in Diu, he had anchored his ships at the harbor of Jafrabad. It was here that he decorated his war-ships and invaded Diu. However being defeated he went back leaving the two cannons in Diu. One of the two is Nilam cannon which are also known as Kadanal (or Chudanal). The Arabi writing on the cannon informs, "The son named Sultan suleman of Azam (Iran) and shaman Salimkhan had ordered to prepare this cannon for the work of Allah in Hijarisan 937 (1531 AD). May he be victories in the war against the Portuguese who are the enemy of Diu and the state and who want to enter Hind" This is prepared by the son of Hamaja.' The length of the cannon is 5.10 meter. The size of its front part is having a diameter of 0.48 cms. The size of its real part is having the diameter of 0.60 cms.

Other cannon beside these cannon are Manek cannon. The discovery sight of these cannon is not clear. Some mistake it for the Kadanal cannon.

The length of these cannon is 2.45 meter. The size of its front part is having a diameter of 0.25 cms. The size of its real part is having the diameter of 0.34 cms.

4.3. Kadanal cannon - Uparkot, Junagadh

It seems these cannon too came from Turkey along with Nilam cannon. The only Arabi writing on the cannon says: 'Alibin Hamaja'. It doesn't provide much information. The length of the cannon is 3.90 meter. The size of its front part is having a diameter of 0.50 cms. The size of its real part is having the diameter of 0.55 cms. It is a fine example of the metal art of that era. It is kept on the wall of the fortress in the south.

4.4. The Chillo of Datar - Datar Mountain, Junagadh

Datar Mountain is in the south of Girnar Mountain. This mountain was known earlier as a mountain of Klamegh. It is situated at the height of 2779 from sea level. The original name of Datar was: Saiyad Mahammad Abdulhadi Bakolbaz Saiyad Abdul Vahab. Jamiyalsha was pseudonym. According to hearsay Datar has a miraculous bag. He took out money from this bag and donated them. This bag was never empty of money or wealth. That's why he was given the name Datar. In Arabi the bag is called 'Jamil' and from this word he was called Jamiyalsha. He was born in the city of Tuns in Iran on in Hijari san 580, 27 day of Ramjan sharif (1227 AD). He had read the kalam of Islam first time during the Azan at the age of seven days. He had memorized the Quran at the age of seven and had become Hafiz. He had accompanied his father to the pilgrimage of the Haj. It was during this travelling that he saw a dream in which he was asked go to the Sorath province of Hindustan and remove the sufferings of the people

through your service. So he left for Junagadh. On his way from Mecca to Junagadh, he met the great peer called Pattha and became his disciple. There is no record of the date when he reached Junagadh. On his arrival here, he first stayed at a cave near a place called Maigadhechi. Then he shifted to a Dargah at the foothills. He then performed a tapa (rigours devotion to god) at the Northern high hillock near the well called Sakkar Mai on a mountain. As a part of his rigorous devotion, he stood there on one leg for 12 years. Today that place is known as Kadam Mubarak. Later he performed his Sadhna at the Cave at Datar (mountain). He was not a blind follower of his faith and so he always considered Hindus and Muslims as equal. It is for this reason that even today Hindus as well as Muslims visit his Chillo (i.e. cart-rut) with deep regards. We don't have records showing how much time he spent in Junagadh. In his last days, he had settled in Pirpattha Nagarthattha where he died at the age of 64 in Hijari san 642 (1284 AD). His Roja is built at a river in Sindh. One more Chilla is between Junagadh city and Datar Mountain which is called Nichala Datar.

4.5. The mausoleum of Babi emperor of Nawab Mahabatkhanji - Junagadh

The mausoleums of the emperors were usually built in the middle of the city. Such mausoleums in Ahmedabad and Sarkhej are worth-watching. In Junagadh too such mausoleums of the emperor's right from the first Nawab Sherkhanji aka Bahadurkhanji, the first to the fifth Nawab are built in the middle of the city with perfect planning at the high level land near Chittakhana square. However they don't possess the splendor that other mausoleums in Junagadh have. These mausoleums look impressive because they are simple and well-planned. The geometrical sculpture of flowers and

creepers on the grill of some of the mausoleums looks awesome. The grills of the Padadio have the geometrical sculptures of flowers and creepers but its sculpture is very impressive. There is a simple mausoleum, with a dome, of Nawab Sherkhanji in the left side as you enter. There is a stone inscription with marble work on this mausoleum. After this there are other mausoleums of other Nawabs. They also have stone inscription jaded on the door either in Urdu or in Gujarati. There is an unfinished mausoleum of begum Kesharbai at this place. Though these mausoleums are under the care of Gujarat government, but still they are in a desolate state. Two mausoleums have been damaged as the need tree has grown there. No one has so far taken any notice to get this tree removed from this place. There are many more tombs on the ground of these mausoleums. If we still wake up, we can maintain a most faithful evidence of the time of Nawabs of Junagadh

4.6. The mausoleum of Najubibi - Junagadh

Najubibi was one of the nine begums (i.e. wives) of Nawab Hamadkhanji, the second (1811 AD to 1840 AD). She was a princess of Radhanpur. Nawab Mahabatkhanji, the second (1851AD to 1882) was her son. He became the emperor at as a minor, but when he came of age his rule and administration was suffered many impediments at the hand of hot-tempered begum who continuously meddled in court affairs. She was born in 1812-13 and died on 25th November 1869.

The mausoleum of Najubibi has three tombs and the compounds at both the sides have two tombs each so in all there are four tombs there. They have used shining plaster like gypsum instead of marbles at this place. There are no chandelier or silver doors etc there maybe because it is the

mausoleum of begum. Compared to the mausoleum of Mahabatkhanji, this is not that much impressive. This mausoleum of Najubibi stands on 20 pillars. There are wooden doors at the three main tombs. Each side has nice windows carved out of stones. This art and their artists leave a deep impression upon us. This mausoleum has 9 domes, 28 minarets, 33 flowers, 33 coconuts, 4 lotuses, 4 rounds, 20 pillars, 4 doors, 8 frills, 12 crowns, 12 kalashes, 28 doors of pilak, 3 manjil and 28 ladder-stairs. The main dome is 17 feet and 11 inches long. The length of entire mausoleum is 58 feet. All these make it an artistic mausoleum.

The dome of this mausoleum had fell down during the earthquake on 26th January, 2001. The Munjavar named M.A. Shekh informed this to the archeological department and the collector shrimati Sunayanaben Tomar. The government then took actions and the dome had been restored at the same place as it was earlier at the expense of Rs. 6 lakh and 50 thousand. This was done by the workers called from Rajasthan. The government, the collector and the archeological department must be congratulated for this laudable act. Mr. Kansagara was the engineer who took charge of building the dome. He along with the worker named Narayanbhai of Rajasthan who gave the mausoleum a new life with their work that lasted one and a half years.

4.7. The Dargah of Bara Saiyad - Junagadh

The Dargah of Bara Shahid is situated behind the Taluka police station, adjacent to the mausoleum of Najubibi outside Dharagadh doors. There are 12 tombs arranged in a row at this place. Houses have been built at this place in the last hundred years. The history of Bara Shahid goes like

this: When the Subedars of Patan named Zafarkhan invaded in 1969, Ra Jaysinh retaliated and the soldiers of Zafarkhan were nearly destroyed. Zafarkhan invited Ra Jaysinh for the discussion. His plan was to deceive but the soldiers of Ra Jaysinh killed 12 leaders of Zafarkhan. Muslims believe that the drum beater, the torch-bearer and the treasurer were also killed along with 12 leaders. The tomb of drum beater is among the 12 martyrs at the gate. The adadha jevi Grave of torch-bearer and the treasurer are outside the gate and that's why Muslims believe that these twelve are related to some other incident. According to 'Tarikhe Sorath va Halar' these twelve leaders were taken in as a guarantee that Zafarkhan would not resort to any deception. As he did resort to deception, all 12 leaders were killed as per the guarantee.

4.8. Maigadhechi with stone inscription of Hijari Samvant 685 – Junagadh

The place of Maigadhechi is adjacent to the mosque in a graveyard just opposite the Barashahid. One can see clearly that the mosque of Maigadhechi is transformed into a mosque from a temple. The idols on the hanging decoration and pillars have been wiped out. However the inscription of two lines in Arabi on a yellow stone at the entry gate of the mosque says: 'This building was built in sur san 685 (1284 AD) by the caretaker of Haji named Amir who lived in Junagadh.' In this mosque men and women both can offer their prayer without seeing one another. There is a Chillo of Piranpir outside the mosque but the stone inscription is not beyond and it is possible that it is placed there much later. Some people believe it as a Jain temple of Parasnath which was built by the grandson of Asoka named Samprati. Dr Shambhuprasad writes that Hindus believe there was a temple

of Durga at this place. If we observe the holy places from the Girnar Mahatmya of Prabhaskhand, this temple is believed to be for Matruga, Navdurga and Matri. The Dargah of Maigadhechi is situated at a deep slope to the right of this temple. There are stairs to reach Maigadhechi. This Dargah belongs to a Hindu woman who was converted to Islam. She lived in Uparkot area in Junagadh. The tomb is usually in the middle of the Dargah but in this Dargah the tomb is adjacent to the wall. It is short than usual a tomb as if the person who was buried was in a sitting position. The current Dargah where that woman came for worshipping must be a temple earlier. It is possible that the idols must have been kept adjacent to the wall where she must have hid herself and went inside the land. Later the idols were removed and that raised slab became a tomb. That's why the tomb is adjacent to the wall. It is said that a part of her chundadi (i.e. a type of clothing) could be seen outside her tomb. When a Munjavar tried to pull that clothing overcome by some greed, it went in the tomb. It is also believed that during Maghreb prayer every evening, one hand of Maigadhechi used to come out and the Munjavar got his roti and curry. When the same munjar tried to pull that clothing, he stopped received his meals as a result of his greed.

4.9. Mahabat Mausoleum – Junagadh

There is no other building built in entire Saurashtra during that era which can be compared to this mausoleum. Following the fashion of building the most artistic mausoleums at the place of the relaxation building of the emperors, the Nawab of Junagadh Mahabatkhanji the second decided to build this mausoleum. For this purpose he had engaged the people who well well-versed in building contractures according to the Islamic tradition and who had also studied religious traditions. The foundation of this

mausoleum laid started in 1878 AD and the work started in 1880 AD, but unfortunately before the work finished, Mahabatkhanji died at the very young age in 1882 AD and he was buried at this half finished mausoleum. Its expenditure was Rs 3,97,647-11-00. The work had finished in 1892 AD. The construction work was done by Bhaga Mistri. The mausoleum was decorated with complete royal splendor. It had chandelier of Italian glasses, rounds and handis. The eggs of ostrich were also kept. Each tomb that is inside the mausoleum has silver umbrellas upon them. There were the silver railings at the main gate and around each tomb. The Prime Minister (i.e. Vajir) Bahauddinbhai had asked Maulavi Khairanali of Mecca to bring with the Quran with golden letters. It was placed here for the display. The Nawab and the members of his family would come here. Apart from this, the mausoleums were kept open entire nights on the day of Sabebarat and were decorated with lighting. The holy lines from the Quran have been carved on the walls around the mausoleum.

This mausoleum includes the tombs of three Nawab: Nawab Mahabatkhanji, the second, Nawab Bahadurkhanji, the third, and Nawab Rasulkhanji. It also has nine more tombs of prince Sherjummakhanji, Lal Bakhte, Begum Ayeshabibi, Sultan Bakhte, prince Bahadurkhanji and others. There are 24 more tombs in the compound outside the mausoleum. Some of these tombs have stone inscriptions. The condition of the mausoleum is utterly bad and pitiable. While taking the possession of Junagadh, the following things were received from the mausoleum and mosque-khana: 3 golden chandeliers, a jinakari bier, 9 silver umbrellas, 20 eggs of ostrich, silver vase for gum resin, 15 golden umbrellas that weighed

around 1.80 kg. The revenue received from the villages named Zalansar and Goladhar was used for the maintenance of this mausoleum.

4.10. Inscription of Hijari Samvant 902 at the Kaji Mosque - Prabhas Patan

This mosque is situated at Revenue office. It is also called the old mosque of Kaji. There is a damaged inscription in a three and a half feet tall black stone in Persian language near verandah. This inscription mentions the names of Shri Somnath and Mahammad bin Ahammad. It was prepared on 27th of Ramzan of Hijari Samvant 902. According to one opinion it was brought from somewhere else was laid here. Besides this, there is one more stone inscription on the arch of the mosque. It belongs to Hijari Samvant 900. It mentions that it was prepared by Masid Rukman Ravat in the times of Mahamad bin Mahamad, a just emperor.

4.11. The mosque of Nek Mahamad - Prabhas Patan

This mosque is situated in a locality known as Chogan in Patan. It is built on a large raised slab. The door of this mosque faces north. There are wonderful Hindu architectural places in the North, outside this mosque. The pillars of this mosque are ordinary. The height is achieved by putting small pillars upon other pillars. There are chorina pots which are made of stone in the middle part, under the dome and between the four pillars. There are five small or big domes in this mosque. Every dome has fascinating sculpture work.

4.12. Maipuri Mosque - Prabhas Patan

Maipuri mosque is situated between Veraval and Somnath Patan. It is also made from the remnants of some old temple. It has an impressive ceiling and it resembles the dome of the Sum temple. The sculpture at this place symbolizes the greatness of Hindu art of sculpture. Cousins have given its pictures. According to a stone inscription found in Veraval, the Nuruddin Firoz, the son of Khoja Abu Ibrahim was Vahanvati at the Hormaj Harbour in Iran. According to his religion, he had purchased a stretch of land outside the town of Shri Somnath and built a mosque in 1264 AD so all the traders that sent their things in ship could offer their prayers. He himself had come to the town of Shri Somnath dev for business purpose. He had purchased a house in Somnath Patan for the maintenance of this mosque. The inscription says that he had bought the debris of Shri Baleshvar temple to build this mosque. Cousin's writes that the Baleshvar temple must have fallen down and the debris of the temple and other building must have been bought by him. Though the mosque is built from Hindu temple, some of its idols are yet to be cleaned. The idol of Gajlakshi can be identified. There is a tomb in the middle of this mosque which is called the tomb of Maipuri. According to Cousin's it is possible that this tomb is added later. The carving of the mosque is best and is taken a bit better care than the temple of Somnath.

4.13. Mausoleum of Magrolishah and the Royal tombs with stone inscription

This mausoleum of Baba Haji Mangroli is just near the Maipuri mosque. The remnants of an ancient Hindu temple are visible at this place too. This is a large place. The tomb of Haji Mangroli shah is in the inner

room of this mosque. There is also one more tomb in the front part of this tomb. There are two stone inscriptions in Persian language at both the sides of the entry gate of the room that houses the tomb of Baba Haji Mangroli Shah. One of these inscriptions is written in Arabi, Urdu and Persian languages. It belongs to Hijari Samvant 699. The second inscription belongs to Hijari Samvant 1003. Besides these two inscriptions, one stone inscription in Sanskrit is in the pillar of the open compound opposite this mosque. The letters of this inscription have worn out and so cannot be deciphered. This pillar has a cow carved on it. The stone inscription belonging to Hijari Samvant 699 says that Mahammad Ali Al Iraki died on the 1st of Rabi ul-e-Akhar Hijari Samvant 699. It also mentions prayer for peace to the soul of the dead. The inscription of 12th of Mul-e-Haramni, Hijari Samvant 1003 says that the Mubarak Rojo of Baba Haji Mahamad Mangroli is built by Abdullah B. Alikhan Babar.

The place of this mosque is wonderful and has a peaceful atmosphere. It is kept clean. Historians say that this Muslim saint had sent Maipuri to Mahamad, the emperor of Ghazni and thus had encouraged the emperor to invade Somnath and destroy it. Mahamad came to invade Somnath and was victorious after he got the blessing of this saint. However this information is supposed to have been wrongly attached to the Muslim saint who had come to stay here from Mangrol. There is an incident called Kissa-e-mantra-Lorisha that describes Haji Mahamad Mangroli. This incident mentions the name of Jaypal, the king of Somnath which is a distortion of fact. According to the historical books and stone inscriptions when Mahmud Ghazni invaded, the Chalukyas ruled Somnath Patan and Anahilwad. It is most probable that this incident is wrongly cooked up. The only truth is that there

was a Muslim saint living in Prabhas at some point of time and his tomb and mausoleum lies here.

4.14. The stone inscription in Mujjafar mosque - Prabhas Patan

This mosque is situated in the left on the way from Prabhas Patan to Veraval. There is a stone inscription in this mosque in Persian language without mention of any date. It is laid in the western side wall of the mosque. The letters on the inscription have worn out with the passage of time. The inscription mentions the person who built this mosque was Saiyad Jafar. This mosque is without any boundary wall. It has two tombs but there is nothing that covers them.

4.15. Jumma Mosque and Inscription of Hi. S. 732 (1331-32 A.D.) - Veraval

There is a Jumma mosque just like the one in Somnath Patan. It is also made from the debris of Hindu temples. According to Cousins it seems that this mosque is made from the things of a Jain temple. There is an inscription belonging to Hijari Samvant 732 (1331 AD) in the middle arch. The physician of emperor Mahmud Shah has built this mosque.

4.16. Pillared hall and the ceiling of Jumma mosque - Una

This historical building of Jumma mosque is in the city of Una. It has in all 80 pillars. Its ceiling is artistically carved. It has two minarets with the height of 63 feet and circumference of 29 feet in the north and south. These minarets are known as 'Andhariya' and 'Ajavaliya'. The twelfth division of the Quran is written on the stone on a tomb in this mosque. It is mentioned that this mosque was built in Hijari Samvant 768 (1367 AD) by a famous

minister in the court of emperor Firozshah named Amir Zafarkhan Farasi when he was appointed governor.

4.17. Tomb of Hajarat Shah and the Grave of Malek Ayaz - Una

The mausoleum of Hajarat Shah and the tomb of Malek Ayaz are situated near the bank of Machhundri. The Dargah of Maisaheb is situated in the Cemetery ahead of the Dargah of Hajarat Shah. This Cemetery has the Grave of Barabadshah. It is given this name perhaps because it has twelve pillars. This Cemetery is for Munjavars. The current Munjar of the Dargah of Hajarat Shah are Barsat Husen Amir Husen Saiyad and Mahmadrnafis Saiyad. The gate of the Dargah of Hajarat Shah is called labyrinth. The Nawabs of Junagadh entered from this main gate to pay their respect.

The tomb of Malek Ayaz is in Una. He was a Muslim Subedars of Sorath. He lived in Diu for most part of the year. However he did come to Una for a few days. His tomb is near the Dargah of Hajarat Shah. His name is also mentioned in the inscription at the lake belonging to Samvat 1582.

4.18. Jumma Mosque (The Mosque with minarets) - Delwada

The Jumma mosque of Delwada has fascinating shaking minarets. This mosque has two 70 feet high minarets. You have to climb 88 stairs to reach its top. This mosque is under the care of archeological department. The mosque also has the Dargah of Suleman Shah. This mosque is famous in entire Gujarat for its shaking minarets. The minarets are used to call people for the daily prayers. The muazim (i.e. the person appointed to call the people) climbs the minaret and gives a call to all the people. The special quality of these minarets is that if you climb the minaret and shake the frame of the window, both the minarets would start shaking. There are shaking

minarets in the mosques of Bibiji and Sidi Basir in Ahmedabad. The reason for this movement must be a flexible straight stone that is laid at the base of these minarets. The geologists call such stones as flexible sand stones. Such stones are obtained from the Jind in Dharvad.

4.19. The Mosque of Rahematbibi - Mangrol

According to the Arabi inscription belonging to Hijari Samvant 784 (1382-83 AD) the mosque of Rahematbibi was built by Kazi-ul-utbe. This inscription is preserved at the Vahora mosque which is situated in the east of the mosque of Rahematbibi.

4.20. Jame Mosque, - Mangrol

According to hearsay Bhan Jethva has driven out one of his favourite queen. He has built a big arbour for marriage and funded the marriage of 1800 and taken part in the ceremony to reunite with his queen. This arbour was destroyed by Firoz Taghlakh's Subedars named Samsuddin Anvar Khan. The Hakem Izuddin-Bin-Aram Shah had built this mosque at the same place during the rule of the same emperor in Hijari Samvant 775 (1319 AD). The sculpture on the pillars and the ceiling is fascinating.

4.21. Ravali mosque - Mangrol

The Ravali mosque is built in the middle of the town of Mangrol which is guarded by fortresses. The Ravali well is also situated at the same place. According to hearsay there was a Sun temple at this site which was transformed into the mosque in Hijari Samvant 788 (1386 AD). If observe the Dargah of 'Hisam's son Malek Abdul Malek' which is inside this mosque, we would find reason to believe this hearsay. We find more

structures in the mosque which are built according to Hindu system of architecture.

The Muslim religion had systematically entered in Saurashtra in 11th and 12th centuries. Later Muslims saints, Sufis and oliyas (i.e. true follower of Allah) spread religious and devotional ideologies at some places in Saurashtra. With the inspiration and guidance from these Muslim mahatmas, Muslim rulers desired to have permanent authority over Saurashtra which they did with the passage of time. Afterwards they decided to make Saurashtra their home and the rulers and the saints and Sufis established so many things in Saurashtra. The dargahs of Muslim mahatmas, the mausoleums of the rulers and the mosques for the emperors, people and soldiers were built in Saurashtra and in Junagadh especially. As result of all these efforts, today we see so many Muslim monuments in Junagadh district. Of these monuments, 20 have been declared preserved by state or centre government. Most of them have been built during the last 500 years. The importance of these monuments is that these monuments carry the history with them. They are damaged but still they are present to tell the history. They tell us how the Muslim rule spread and developed in Junagadh district. These monuments inform us that the economical conditions of the emperors must have been favorable to build such monuments. Besides this, we have reason to believe that the emperors must be patrons of art and architectures.

One problem that one faces while studying the Muslim monuments of Junagadh district is that the history of these monuments and the stone inscriptions in them are mostly in Arabi or in Persian language. However after the independence, some people have translated the stone inscriptions and given us the history of these monuments which can be much helpful in

studying them. The Muslims monuments in Junagadh can be divided in three types: (1) The mausoleums (2) The dargahs of Sufis and other saints (3) mosques. The careful study of these monuments has given concrete evidence of Muslim rulers' efforts during the last 800 years to establish their rule in Junagadh district.

Thus, we can say these Muslim monuments are important in three ways:

- (1) The power of Muslim rule in this area
- (2) The condition of Hindu rule in Saurashtra at the time of establishment of Muslim Rule
- (3) The power of Muslims who came from foreign land and settled here and their economical condition.

These Muslims monuments and architecture in Junagadh district are of extreme importance from the point of view of art, architecture and historical records. They have some qualities which remains unexplained even in our modern age. Our architects can't build the shaking minarets like the ones at Delwada in Junagadh district. We are in possession of modern equipments but we can't create fine carvings that these monuments have. That is the uniqueness of that era.

Chapter – 5

Other Tourist Places of Junagadh District

5.1. Jain Monuments

Jainism came into existence from Hinduism in Gujarat. In the 6th century BCE, this religion was known as a sect without its religious text. The preachers and gurus or Acharya of this religion were called gins which mean those who have achieved perfect control over all their senses. There are 24 Tirthankars which means 24 promoters of Jain religion. First of them of Rushabhdeva and the last was Mahavir swami.

Two sects that came into existence from the Jainism are: (1) Svetambar and (2) Digambar. These two sects have the following difference: the followers of Svetambar sect wear white clothes and they don't have strict principles that are seen in the followers of Digambar sect. They believe that it is not necessary for the worshipping of god to remain without clothes. They believe that women too can achieve Moksha or salvation. They give importance to having regular food. They believe that Mahavir swami was married and had a daughter named Priyadarshini and that the 18th Tirthankar was a woman. They believe that the idols have eyes. While the followers of Digambar sect. The sages of Digambar sect believe to remain without clothes. They have strict principles of living. They believe that clothing is a hurdle in achieving Moksha and that women cannot achieve Moksha. They believe once you achieve the Real knowledge, there is no need to have regular mean. They believe Mahavir swami never married

and that 18th Tirthankar was a man. They believe that the idols don't have eyes. These are the differences between the principles of both these sects.

The Jainism has existed in Gujarat for hundreds of years. Dwarka and Girnar are connected with the 22nd Tirthankar Neminath who was born in Yadav dynasty. Girnar (Junagadh), Vallabhi and Shrimal were the centers for Jainism. This religion was at the peak during the Solanki dynasty in Gujarat because of cultural and social reasons. Though the rulers were followers of Shaivdharma, they had deep regard for Jainism. Several kings would go to receive blessings of the Jain Acharya Sabahman and had religious discussion with him. The Jain Acharyas were given due hospitality in royal courts. The Jain sages dwelling in Chaityas and samvegi sadhus did a deep study of knowledge and also mixed with people and took interest in their concerned. It is because of this that the kings, ministers, rich people, traders and others in Gujarat donated land for the building Jain temples. In this way, Jain temples, Chaityas, vasatio-upashrays were built and renovated.

5.1.1. The Temple of Neminath - Girnar, Junagadh

The temple of Neminath is the largest among the Jain temples of Girnar. Neminath is the 22nd Tirthankar. The arbour of this temple is 42 feet wide and 45 feet long. The compound of the temple is 130 feet wide and 190 feet long. There is a stone idol of Neminath in sanctum which is facing east. The lamp that is kept here keeps burning all the time. This temple is situated on a large Jagati. The temple has parts like sanctum, path for rotation, vestibule, closed hall, minor shrines, and pavilion at the entrance. The closed hall has 22 pillars. Both the side has entry points. The rotation path has

balconies at all three sides which houses many idols. The noteworthy idols are of the gods and goddesses like Tirthankars, Yaksha, Yakshini, Shikhar, Nandishvar Dwip, Ganesha and Jain Jinchovishi patt. The total number of these idols is 175. Rang Mandap has 38 idols. There are 5 idols in sanctum. The total number of idols in entire temple is 218. The rotation path at the small shrines is ordinary. There are stone idols at the Junagadh of Mandovar. As the temple has been renovated, Very few original stone carving has been preserved.

There are four-five stone inscriptions at this temple which are quite important. The temple was built in Vikram Samvant 609 by a Kashmiri shravaka named Ratnsha. That is why it is called the temple of Ratnsha Oshal. The second stone inscription belonging to the Samvat 1115 of Chaitra Sud is outside the gate. Its ninth sloka informs that there was a king named Mandalik born in Yadu dynasty. It says that he had this temple built with the sheet of golden metal. It also has the name of his son named Navghan. It also shows the genealogy of many generation of Ra dynasty. The third inscription is on the pillar of the arbour. It belongs to the time when the Jinalay of shrimant Nemishvar in Samvat 1113. The forth inscription is carved in the pillar which belongs to Samvat 1135. The fifth inscription is related to the renovation work that was conducted in Vikram Samvat 1185 spending all the annual revenue of Saurashtra by Sajan or Sajan who was a minister during the reign of Siddharaj Solanki. The sixth inscription is on the eastern pillar at the north door of the Neminath temple. It informs about the donation of 300 dram for the expenditure of worshipping by the Jisdahr's son's wife Gujsiri. It belongs to Vikram Samvant 1339 of the month Jyeshth Sud 8 (Wednesday).It mentions about using 3050 flowers in daily Puja.

5.1.2. The Temple of Vastupal – Girnar, Junagadh

The temples of Vastupal are known as the vihars of Vastupal. These vihars are situated at the temple of the peak of Bhojraj outside the door of Uparkot at Girnar. These vihars had been built between 1232 AD and 1243 AD by the orders of Vastupal and Tejpal. These temples have the most unique carving and artistic work at Girnar. The roof of the closed hall has fine carving. There are the idols of 16 lady dancers which tell a lot of about the artistic knack of their creator. There are three Derasars (i.e. Jain temple) here whose chief god is Parshvanathji. This image is made of black marble and that's why it is also called Shamala (i.e. black) Parshvanathji. There is an idol of Mallinath at the place where the idols of Vastupal and his wife (Lalitadevi) were kept earlier. The yellow marbles and sali stones that were used in building these temples were imported from foreign countries. There is a temple of the mother of Vastupal and Tejpal behind this vihar. This temple also possesses the idol of Sambhavnath. These temples are being destroyed with the passage of time. Narsi Keshavji was Kacch renovated them and had the wall built around the peak of the temple in 1876 AD.

The six stone inscriptions belongs Vikram Samvant 1288, Fagan Sud 10 (Wednesday). Of these six inscriptions, four were built at the Adi temples on Ujjyant Mountain by the orders of Vastupal on the name of his wife Lalitadevi and two temples were built on the names of his second wife Sokhukadevi. The seventh inscription belongs to Vikram Samvant 1299, Fangan Sud 3. It mentions the preparing of the images of Neminathji and Aadinath in Ujjayant and Shetrunjay respectively; the images of other Tirthankars were also prepared at other places. The experts have expressed their doubt whether these inscriptions were prepared in the time of Vastupal

or much later. However there is doubt that they contain a lot of useful information. There is an inscription belonging to Vikram samvant1306, Vaishad Sud 3 (Saturday) at the strip of Parshvanathji at the middle temple. It informs of that this image was put there on this day. There are three images of Shri Parshvanathji of Samvasan chomukh and one image of Chandraprabhu in the small temples in its left. There are inscriptions under the strip informing that the images of Shri Chandraprabhu and Shri Parshvanathji were put there in Vikram Samvant 1485 and 1556 respectively. There are idols with the mark of a swastika in the eastward compound of the small temple situated in the right side of the middle temple. The same types of idols are there in the westward compound. There are four idols of Shri Chandraprabhu with conch in the north and south of the temple. The writing under the strips of three idols informs that they were put there in Vikram Samvant 1546.

These temples were renovated and were given complete new look with modern technique in 2008-09 AD. Entire temple is applied with some sort of plastic layer which gives it a quality of a newly built temple and it seems as if they were built just yesterday.

5.1.3. Ancient Jain temple - Prabhas Patan

This ancient Jain temple is in the north part of a gate just in front of the Sun temple. There are shops in its east and south sides and there are houses in the west side. The control over this temple was seized so that no one knows that such a temple exist at this place. People know this place as the gate of Narayan. The walls were built from inside in this Jain temple and a Muslim family lived there. There is a dome in the eastern side of this Jain

temple. Its sculpture is amazing. A budding lotus is carved in this dome. We can see a lotus with hundred leaves, along with other lotuses on the ceiling of this temple. There is a frame of door with fascinating network all around the dome of the arbour. The sculpture of the dome is equally fascinating. The pillars of this temple are ordinary. There are some damaged idols sitting in padmasana in the upstairs part of the entry. There is a wonderful hanging frame in the sanctum. There are porticos in the walls outside the sanctum which must have idols in them. There is a dark tunnel underneath the temple which has holes for air circulation. This temple is declared a preserved monument.

5.1.4. Jain temple - Prabhas Patan

Prabhas is also an ancient holy pilgrimage place for Jains. We have come across the information that Jain Derasars were built across Prabhas Patan at different times and were also renovated. Jaysinh had visited this place with Kalikasarvagna Hemchadracharya. Hemsuri came to this place with Kundkund and had a new temple built here.

Hemchandracharys rubbed both his hands while he was discussing with the king Kumarpal. When Kumarpal asked him the reason for doing that, he had replied that he had done so to extinguish the fireint he temple of Shri Chandraprabh of Prabhas that had started because a mounce had eaten away the burning cotton wick from the earthen cup. Kumarpal sent his men to confirm this and it came to be true. As a result, he had Kumar Vihar built at Someshvar Patan. He also put a golden kalash at the peak of Shri Ashtapad derasar.

In the times of Vaghela, Vastupal and Tejpal came to Shri Devpattan and performed a Puja there and had a new chaitya of Aadinath built there. He also had a chaitya called Shri Ashtapad prepared for the 24 promoters of the Jainism near Shri Chandraprabh. He also had a dispensary built. He bought some shops and houses and gave them to the caretaker of the temple. All these gestures of good will had happened on the days of Vikram Samvant 1289, Vaishakh Vad, 12 (Friday).

Shri Hemsure prepared a new temple at the place of old temple at the bank of western sea during the times of Bhimdev, the second of Gujarat in Vikram Samvant 1250. He had a kind built. Its water had medical qualities that could cure even the person suffering from leprosy. After these Derasars were destroyed, the Jain Sangh of Prabhas had renovated the old temple and built a new temple.

5.1.5. Jain temple and two stone inscriptions - Anjar, Una

Anjar is a village 5 kms away from Una Taluka of Junagadh district. It is a famous and lively pilgrimage place of Jains. It was a part of Una Mahal of Junagadh state in the times of monarchy. It is also known as Ajara or Ajahar. There is a mythological story behind the name of this village and the establishment of the derasar. The name of the village comes from the king named Ajaypal and it was this same king who had the temple of Ajahara Parshvanathji built. A magnificent Jinalay was also built by his order. There are reasons to believe that this village is quite ancient as its name is mentioned in Prabhaskhand. Though this pilgrimage place is quite ancient, it was in 13th and 14th century that it became famous.

Jinalay (Jain temple) was perhaps founded the second time in Vikram Samvant 1343-46. The third renovation happened in Samvant 1677 with the inspiration from Tpagachhpati Shri Vijaydevsuri. The fourth renovation happened in Samvant 1954. It seems it was funded this time by Sha. Parmanand Karashanji. This Jinalay is faces eastward. It is 40 feet long, 30 feet broad and 35 feet high. Apart from the sanctum, the temple has two large and two small domes. The dome just outside the sanctum is set by the glass pieces of different colors just like the domes of Jain Derasars of Junagadh. The writings 'The Jain derasarji of Ajara Parshvanathji, Tulsi Ladha' is written on these pieces.

The images of lucky lion can be seen at the peak of the sanctum of the temple. The open theatre has 26 pillars. The beautifully carved seven lady dancers at the tail end of the pillars here beautify the place. The derasarji of Ajara Parshvanathji has a magnificent entry gate with three beautiful doors. There are three Jain sages just above the door. The magnificent sculptures of the lady dancers on the pillars are attracting the attention of the visitors. Three ancient bells are kept in the box jaded with glass. This box is made of glasses. (1) The writing 'Sha Raychand Jamah, Samvant 1014' can be seen on the first bell. (2) The writing 'Shrilai Ujam of Jagjivan Karashanji Kadva' can be seen on the second bell. (3) The third has writing 'On the day of Samvant 1622, Ashadh 2" It also has two lines of writing. The idols that were found in from the compound during the excavation are kept in the room opposite the temple. They were found during the time when the open theatre of Ajara Parshvanathji was being built. They are four feet high. One of the idols is whole. The inscription has been carved out upon the raised slab of both the idols. Samvant 1323 can be read in it. The inscription has

three or four lines which normally describes the sculptor. The 12 promoters of Jainism are carved out in each side of the girdle of this idol. The writing on the other inscription cannot be easily read. It too has three lines. The Una Sangh has applied yellow colour to these idols and have established here people can perform their Puja. The red idol in the main temple is of Parshvanathji. The idols of Sambhavnathji are in the left and the idol of Shantinathji is in the right. This pilgrimage place has a comfortable system for the stay and meals of the pilgrims with the token coupon. There are 35 rooms and clean bhatagruh was built in 1995

There are many Jain Derasars in Junagadh district, but the number of preserved by the state government is only five. Of these five the temple of Neminath derasar is very large. The original prosperity of sculptures and carving cannot be seen much after the renovation and modernization of the temple. However the renovation has preserved them as a whole. The derasar of Vastupal is also renovated several times with the passage of time. When it was renovated last time, entire temple was applied with some sort of plastic layer which gives it a quality of a newly built temple and it seems as if they were built just yesterday. The life of the temples has developed but the affluence of the temple is somewhat tarnished. There have not been great changes in the ancient Jain temple at Prabhas Patan. It is still preserved in its original form. The other Jain temple has gone through renovations with the passage of times. Presently, all the Derasars have been renovated and have given them a fresh look. The Jain derasar at Anjar was renovated in 13th and 14th centuries and we have reports that show that the process of renovating continued with the passage of time. This derasar stands in a good condition at present. Thus, we can say that Jain Derasars have developed with proper planning and with complete satisfaction. There is no doubt that this was possible because of the sincere efforts by the Jain Sangh.

Chapter – 6

Conclusion

Historical Monuments of Junagadh District: History and Development.

This study, first of all, provided the information that Junagadh district has several historical monuments. If we examine them by number, 9 monuments are under the care of centre government and 83 monuments are under the care of state government. One can get this numerical data very easily but still the important data on their historical importance is somewhat hard to come by for the ordinary people. There are many unique and significant monuments in this district people are still ignorant of for example the hanging minaret of Delwada. This study has also surfaced the fact that if such data is spread properly to the people, the current and future generation will surely get its benefits. For example, it can help us in building structures without cement, usage of the large stones, usage of arches and pillars in construction et al. The study of these monuments have provided us with so many things which we have inherited as a cultural transfer and the historians, archeologists, constructors and the officials in government should come forward to preserve them. This study doesn't conclude that nothing is done to preserve them but still more constructive and overhaul change in preservation is necessary.

All the monuments in Junagadh district were categorized in four types and were studied accordingly: (1) Hindu monuments (2) Buddhist monuments (3) Jain monuments (4) Muslim monuments. These monuments

cover the time period from the third century before Christ to the 1900 AD. The most significant of these monuments are: the stone inscription of King Asoka, the caves of Khapara Kodiya, the caves of Bava Pyare, Buddhist caves, the Jain temple of Vastupal, Neminath temple, Mahabat mausoleum, the mausoleum of Najubibi, Uparkot, Adikadi Vav, Damodar Kund in Junagadh, the mosque with minarets in Delwada, Ravali mosque in Mangrol, Bhimdeval, the sun temple, the ancient caves of Prabhas Patan, Chyavan Kund, Navdurga temple in Sutrapada, Aadnath temple in Kodinar, Ra'Khengar well in Vanthali et al. These are some of the unique and historically significant monuments in this district but many of these monuments are not given proper care and attention. There are some monuments which are given due attention, but still it seems some of the monuments stand only on the pages of history books. For example Intava Vihar, Lakhamedi and the pinnacle of the fortress of Vajir Panat. Still it is not late to give due attention they demand. Our knowledge of history will help us to find ways to preserve these monuments.

Some of these monuments are on the verge of destruction. Ten or more years of neglect and this heritage sites will be wiped out on its own. The monuments that demand immediate attention are: Intava Vihar, Bhimdeval, The Buddhist caves of Mandor and the pinnacle of the fortress of Vajir Panat. We have found two examples which have shown that if people and government show willingness to preserve them, it is quite possible to do so. For example, the zenith part of the mausoleum of Najubibi in Junagadh was damaged during the earthquake which was restored in the same form. In the same way the replica of the stone inscription of King

Asoka was beyond the reach of ordinary people. With proper care and attention it is made available to the people at present.

The research during this study also shown that it is not only the current democratic government that has taken care of these monuments; in the times of princely states, the Nawabs of Junagadh states had shown much alertness in preserving these monuments. Their efforts are indeed laudable. This state thought it necessary to found an archeological department which it did. The long lasting boards were hung at some of these monuments declaring them heritage sights and under the care of the department. The state later also examined the maintenance work at these heritage sites. Not only this, the state also made noteworthy efforts to maintain them. For example, the building over the inscription of King Asoka was built upon the order of Nawab Rasulkhanji. Some other monuments were renovated from the grant of archeological department of the state. However, it is not observed that any punishment was given to anyone who had damaged these sites. In this case the both the situations, then and current, are similar. All these efforts by the state of Junagadh were made according to that era and they were just initial in nature. Nothing concrete or nothing major work to preserve these monuments was done. Big budgets were allotted for major work at a few monuments, but most of them remained in desolate state.

A visit of these monuments in Junagadh district for the puropose of this study and the careful analysis has helped to conclude that these monuments have been safe only on the pages ever since India got freedom. Some of them have undergone some changes; some are given modern form and structure. In some of these monuments, god worshipping is going on regularly and the people have made changes in these monuments even

without the permission of archeological department. The historical value and ancient quality of such places don't matter much to these people. They combine ancient quality with modernity. For example, they have laid marble flooring in the inner part of the temple and arbour in the temple of original Prachi; the people of a particular community have taken possession of the caves of Chhanavankiya and turned them into a temple. The monuments which are under care are provided with a watchman but he is hardly available at the site. He draws his salary sitting at home. Many monuments don't even carry boards which shows that they are heritage sight and under the care of government.

Thousands of tourists regularly visit every year this district for the unique and worthy to be studied monuments like the stone inscription of King Asoka, Buddhist caves, Jain temple of Vastupal, Neminath temple, Guru Dattatreya, Gorakhtank, Mahabat mausoleum, the mausoleum of Najubibi, Uparkot, Adikadi Vav, Damodar Kund, Nasimhaheta no choro, Datar no chillo (Junagadh), Prachikund, seven wells of hot water, Bhimchash (Tulashishyam), the mosque with minarets (Delwada), Ravali mosque (Mangrol), Bhimdeva, the sun temple, ancient caves (Prabhas Patan), Chyavan Kund, Navdurga (Sutrapada), Aadnath temple (Kodinar) et al. However there is no facility at these places to provide historical information of these places to the tourists. There is neither guide available at these places or any modern equipment like audio-visual aide which can help tourists. The tourists return from these places hearing what they hear from the people around these places. All they observe is the heap of stones and ruined heritage sites. All the well-meaning efforts and guidelines to revive them are eating dust on pages. All that is done is celebrating World Heritage Days the

Tourism programmes annually. Annual marches to these places on such days are held annually. Occasionally peeches are organized to create awareness in people but they are attended by scattered audiences. The real information is yet to reach the common people. For example very few tourists know about the hanging minarets of Delwada or the caves of Pyare Bava. We should learn from all the programmes that are held at these places and ensure that some concrete steps are taken. This should be done with the help of experts and others who are genuinely interested in preserving these historical monuments. This is possible only when all the people engage themselves in this task of preserving our glorious past and inheritance whole-heartedly and not just because they are forced by the government to do so or just because it is a part of protocol. Let's hope that this will happen someday in future and our past and these monuments are preserved in their real form with better care and become world famous.

The comprehensive and minute observation of all these monuments has also showed that even if we spend any amount of money, we are not able to build such monuments in any condition in this times and age. We cannot build the structures like hanging minarets, a vast mosque, caves carved out of a monolith rock or temple built without the cement and lime. Our expertise and capability to build such monuments have gone with the passage of time. We have to find reasons behind this and ponder over our inability to build such monuments. The experts teaching in our modern architect and engineering colleges are way behind and silent in this matter. This study will leave us wondering whether we have made any progress or not.

The chief object of this study was to survey and examine monuments so that it would provide adequate guidelines to protect them. This object is achieved to a great deal if not completely. It has surfaced many useful facts which have been inumerated here as guidelines for general public and for the government. First of all, we have to make people aware of this ancient inheritance by informing them why the preservation of these historical monuments is important. To achieve this aim, we have to train students study from primary to college level. Special programmes, culture fairs, and meetings must be organized to create awareness in people towards the history and civilization. We can save such monuments only when we are able to cultivate a sense of respect in people for the wisdom and intellectual power of our ancestors and for the civilization at large. If people don't feel a connection towards these monuments, they might take such monuments as a heap of stones or just as any other ordinary desolate place which has occupied the place unnecessarily. With such attitudes and lack of knowledge, they will rather misuse these places thinking them useless. That's why it should be government's first concern to create an understanding and awareness in people. There is a need to develop in people qualities like love and respect for the country, its civilization and our ancestors. A thorough study of the architectural qualities is being conducted in the colleges of architect and engineering and the students in these institutes are charting the maps and preparing sketches of these monuments. This will give them a deep insight in this matter and their expertise maybe helpful for the betterment of such monuments. The government should provide much needed encouragement and funding to such architect and engineering colleges. If annual visit to these monuments are scheduled during academic year to show the historical significance of such monuments to the students, the future generation will feel connected to them and will become their caretakers of their own accord.

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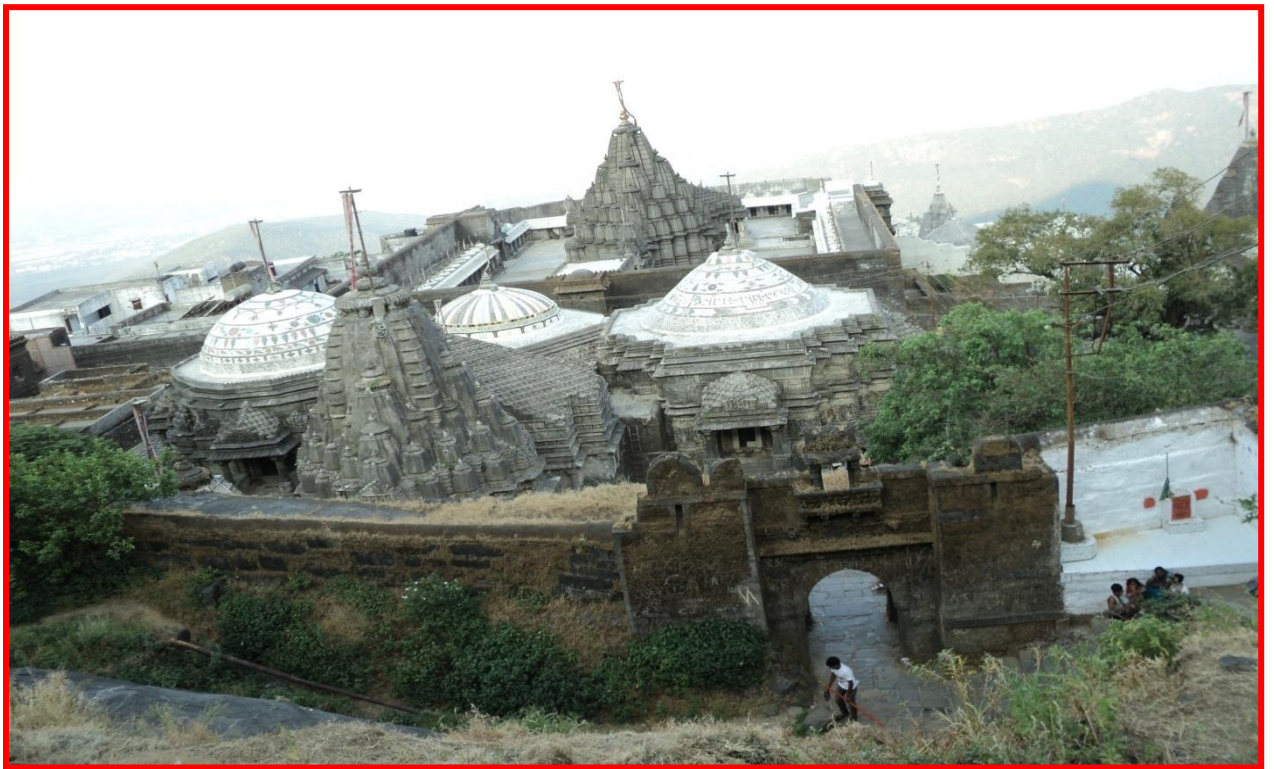
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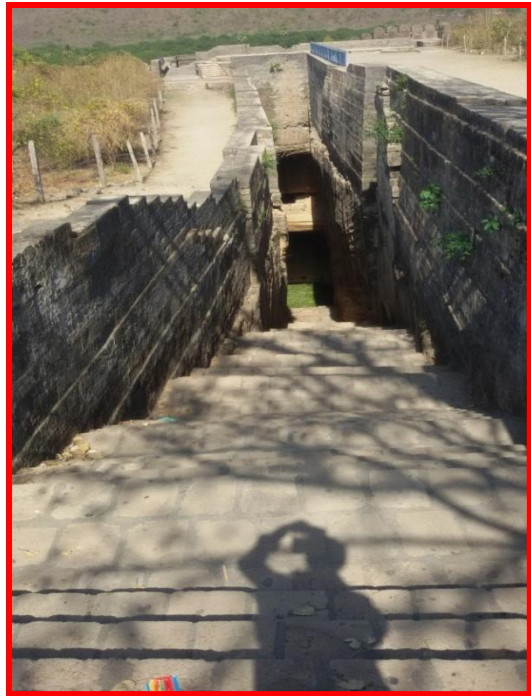
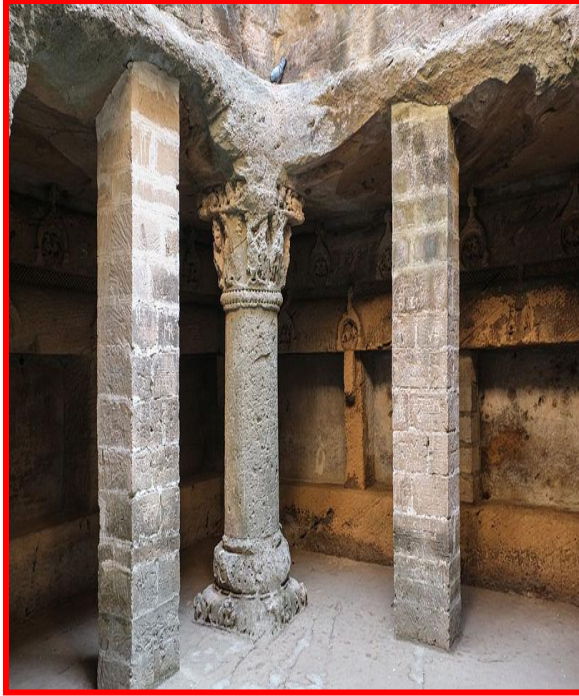
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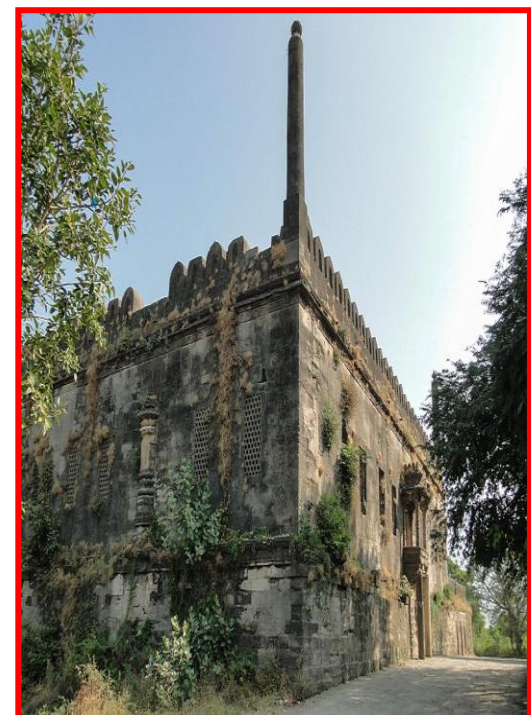
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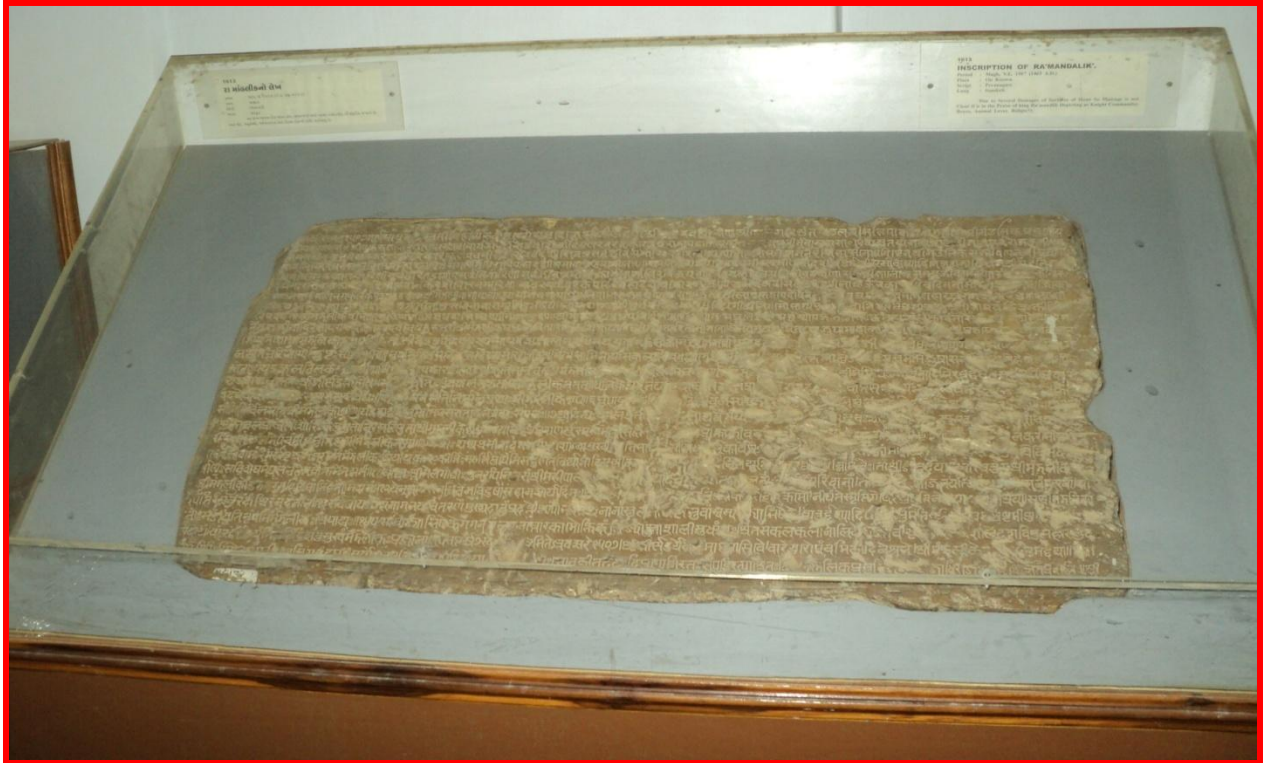




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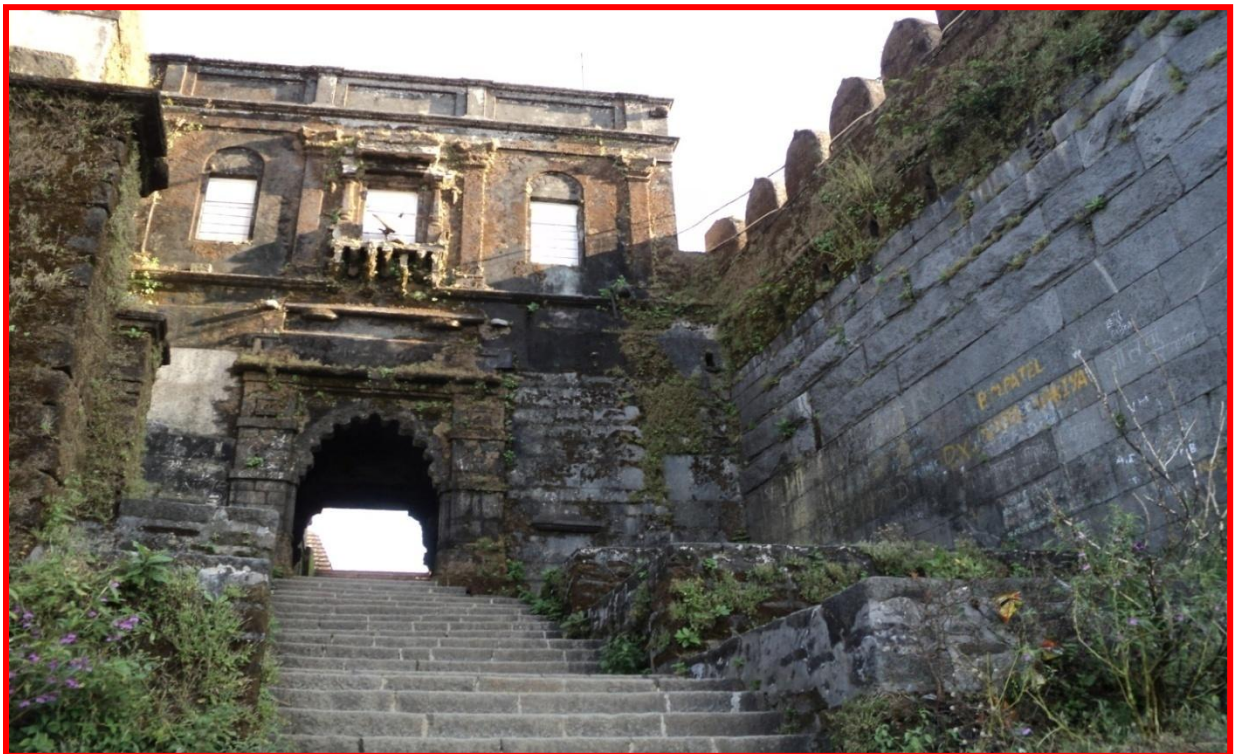
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