PART - I

CHAPTER - I

Historical and Cultural Background

The sculptures which are proposed to be examined in this thesis, though situated at different places and made at intervals in the period vaguely called the medieval period of Gujarat, present to us a compact unified picture of the homogenous culture that was evolving in Gujarat during the reign of the Hindu kings, when Pātana was the seat of the government. And, therefore, the historical background of the evolution of culture as represented in these sculptures is inseparably connected with the cultural history of Anhillapura Pātana.

The traditions embodying the history of Gujarat before the Mohmedan times have been ably discussed in the several authentic works such as "The Bombay Gazetteer, Vol.I, Part I" "Rāṣa Māla", "Gujaratī Rājput Itiḥās" by D.K. Shastri and "Introduction to the Kavyānusāsana" by Rasiklal C. Parikh etc. I neither propose to repeat these traditions nor discuss their historical validity as the work has been very ably done in the books referred to above. I will only attempt to glean out information regarding those activities which would help in understanding the great flowering of Art and Architecture in Gujarat.

Tradition ascribes the foundation of Anhillapura to the Cāvadā Rulers, but, for the early history of either this town
or its rulers we have no contemporary records, either in the
form of inscriptions or of literary records. There are —
several references, but by far the most important source which
supplies ample material for the whole history of Anhillavādā
kingdom is the "Prabaṇḍha-Cintāmanī" of Merutunga (about V.S.
1361 *= A.D.1305)¹. According to "Prabaṇḍha-Cintāmanī" Vanarāja
founded the town of Anhillavādā in V.S.802 *= A.D.746, on a
site shown to him by one Anhilla.³ There is reason to believe
that the new town was not founded on a wholly barren ground.
According to a reference in the 26th Kalpa of "Vividha-tīrtha-
kalpa"², there was formerly a town named Lakkhārām on the bank
of the river Sarasvatī. This town was the site on which —
Anhillavādā Pāṭan was founded. This Kalpa of Jinaprabha Sūri,
edited and published by Muni Śrī Jinvījāyaji gives a tradition
which enables us to trace the history of this town 300 years
prior to Vanarāja. From it, it becomes clear that there was
a temple of Ariṣṭanemi in the town. This Lakkhārām seems to
have been a place of some mercantile importance 300 years
before Vanarāja chose this place for founding his Capital.
The evidence supplied by "Vividha-tīrtha-kalpa" would seem
to be acceptable if we examine the history of some of the

¹ — "Introduction to Kāvyānusāsana" by Prof. R.C. Parikh. p.CIV
² — p.51. V.T.K. *
³ — Int. to K. by Prof. R.C. Parikh. p.CX

* Lakakhaṇāme Sarassai Maṭade/Puvvim Anahillavādāya-
—paṭṭanānivesatthāyam kira tam āsi
capital cities of India. We discover that in many cases they were not founded in altogether wild places, but on sites of considerable mercantile or military importance.\textsuperscript{1}

There is widespread disagreement regarding the historical antecedents of the Cāvaḍā clan, in general, but the Cāvaḍās are remembered in traditions as robbers and Vanarāja is no exception. Vanarāja met the resources of establishing a kingdom by killing a tax collector of the Kanyakubja power.\textsuperscript{2}

The details of the actual rebuilding of the town of Lakkhārām for the purposes of making it suitable for the needs of a capital are not available. The only thing that is known to us is that the city was founded by building a Dhavalāgrāha under a jālī tree. A Dhavalāgrāha literally means a "White-house" i.e. a Royal Palace or Court.\textsuperscript{3} Vanarāja also built a temple of the Goddess Karnēśvari in this Dhavalāgrāha.\textsuperscript{4}

Vanarāja and his Mahāmatya (Principal Minister) Jāmba seem to have made great efforts to increase the prosperity of the new capital. This was perhaps the time when the glory and the magnificence of Bhinnamālā which is also known as Śrimālā was ebbing and the Śri of Bhinnamālā was changing her residence to Gujarat. The Colophon at the end of Neminātha Gariu says that there was a family called Poruyāda originally

\textsuperscript{1} "Ibid." to Kanyānudāpasana by Prof. R.C. Parikh.
\textsuperscript{2} Ibid. p. CXXV-VI.
\textsuperscript{3} Ibid. p. CXI.
\textsuperscript{4} Int. to K. by Prof. R.C.Parikh. p.CXI.
\textsuperscript{5} A.I.R. Lecture by Prof. R.C.Parikh. (Manuscript) p.5
of the city of Śrimāla. The family was a treasure house of excellent men of innumerable virtues. In that family there was a famous rich merchant prince, named Thakkur Ninnaya. Vanarāja invited him to stay in Anahillapura. There, Ninnaya built a temple of Rśabha, the first Tīrthaṅkara of the Jains. Ninnaya's son Lahara was a general in the armies of Vanarāja. He went to Vindhya mountains and caught many elephants. He defeated kings for the purpose of taking away their elephants because in those days possession of elephants constituted military strength. He was a devotee of the goddess Vindhya-vāsini and built a temple dedicated to that goddess in a village called Sandhālā near Pātan. Probably this is the same village known as Ṣāṅthaka in our times.

Vanarāja himself, built, at the suggestion of Śilagunāsūri a Caitya known as the Paṅcāśara Caitya in which the idol of Pārāvanātha, the twenty third Tīrthaṅkara was consecrated. A Caitya is a composite building comprising of a temple with the enshrined deity, to which is attached another building for the residential quarters for the yatis. The word Caityavāsī denotes the yati staying in a Caitya. According to "Prabandha Cintāmanī" Vanarāja placed his statue in the post of worship in this temple. Vanarāja also built another

---

1 - "Introduction to Kāvyanuśasana" by Prof. R.C. Parikh, p. CXIII.
2 - Ibid. p. CXIII.
3 - "Introduction to Kāvyanuśasana" by Prof. R.C. Parikh, p. CXIV.
4 - Vide Page 23-24 for a discussion regarding this image.
temple in the honour of the goddess Kaññësvarī, called the Kaññësvarī prāṣāda. These temples must have had pretty high sikhara because the poet Arisiṇa refers to the temple of Farsvanātha as if it were a mountain.

These references to the building activity of the first king, his minister and general are a very significant fact in so far as they supply evidence of temple building activity by kings and rich merchant princes right from the beginning of the history of Anhillapura. This tradition continued throughout the Hindu rule and even beyond. But unfortunately most of the monuments of the very early years are for us not yet discovered. As we do not know any traces of their original form or decorative motifs. The existing specimens which we have to-day, represent to us not the stages of an evolving tradition of art and architecture or sculpture but a representation of the full fledged system whose antecedents are, at least for the present, lost either due to the iconoclastic seal of the Mohmedan invaders or just the neglect of times.

There were total eight kings of the Cāvadā dynasty ruling over a period of 190 years. Of these kings, the second king Yogarāja built a temple in honour of the Goddess

1 - Ibid to p. CXIV.
2 - Ibid to p. CXIV.
Bhattārikā Śrī Yogēśvari known as B.S.Y.Praśāda. The seventh king Āgāda built two temples one known as Āgadesvara Prāśāda probably dedicated to Śiva and the other known as Kāntesvari Prāśāda dedicated to the same Goddess Kaṇṭesvari in whose honour Vanarāja had built a temple. The eighth king Bhuyagada or Bhubhaṭa built a temple known as Bhuyagadesvara Prasāda. He also built a wall round the city of Anhillapura. In this way the Cāvadās built the Royal Palace and the Fort at Anhillapura. They also built Śiva and Jain temples.

During the reign of the second king, Yogarāja, of this dynasty an incident happened. This event has great cultural significance. The geographical situation of Gujarat is such that no part of its main land is more than hundred miles away from the then navigable sea coast. The result is that the people of Gujarat have been enterprising merchants since the very early times. The ships from different countries came to the ports of Gujarat with their ships laden with all types of merchandise and thus helped to increase the economic prosperity of this region. As was natural, it was the first duty of the rulers of Gujarat to protect their sea coast.

1 - "Introduction to Kāvyānuśasana" by Prof. R.C. Parikh. p. CXV
2 - Ibid. to p. CXV.
3 - A.I.R. Lecture by R.C. Parikh (Manuscript) p.5
* - I use the word Gujarat, unless otherwise limited, to include Saurāstra and Kaccha.
from the inroads of pirates as also guarantee complete security to visiting merchant men. During the reign of Yogarāja, ships of a foreign king, laden with rich cargo, came to the shore of Somanatha. Kesmarāja and his younger brother took possession of this property in contravention of the king's specific orders to the contrary. When the king heard this, his heart was much grieved. He fasted unto death for the atonement of the sins of his sons. 1

When we look back upon this period of 190 years of the Cāvadā rule, two cultural points appear of the greatest importance and significance. Kings and rich merchants who could afford the cost were building temples dedicated to Śiva, Jain Tīrthāṅkaras, Mother Goddesses etc. The second point to note is the great concern shown by the king—Yogarāja over the lost property of a foreign king and the nonviolent method of atonement of this sin of his sons. 2

II

Compared to the information available for building up the cultural history of the Cāvadās, we can say that there is much more material available about the Solankis. There are a number of copper plates and stone inscriptions. Besides, the literary material available for this period is also in great abundance. 3

1—Ibid. to p. CXV. 2—"Introduction of Kāvyānusāsana" by Prof. R. C. Parikh, p. CXVI 3—Ibid. p. CXVII
In spite of this evidence the question, how the kingdom of Anhillapura passed from the hands of the Cāvaḍās to the hands of the Solankis, remains obscure. But from all the accounts we can infer that Mularāja Solanki must have forcibly taken the kingdom of the Cāvaḍās. It is also highly probable that he might have been the sister's son of the last king and that drunkenness might have something to do with it.1

Mularāja the first ruler of the illustrious Solanki dynasty that reigned at Anhillpura, was a great general and a far sighted statesman, and developed the Gujarat kingdom from the small principality that he got from the Cāvaḍās.2

The family deity of the Solankis was Śrī Somanātha that is the god Śiva whose image was consecrated in the temple at Somanātha in Saurāstra. And it appears from the account of Abhayatilakagāraṇi that Mularāja undertook the military expedition against Graharipu mainly to remove the harassment of the pilgrims and the sacrilege of the holy place.3

The sway of Mularāja's dominions extended upto Sācore in the North; in the West it extended to Saurāstra and Kaccha; in South upto the river Narmadā and in East probably upto Godhara4. He built the famous Rudramahālaya at Siddhpura,

1 - Ibid. p. CXXIX (2) "Literary Circle of Vastupāla"
3 - "Introduction to Kāvyānusāsana", p. CXXIV
4 - Ibid. p. CXXVIII
which is one of the greatest architectural monuments of the Solanki period. He built a temple of Siva known as Sri Mulanathadeva in Mandalī. From "Prabandh-Cintāmani" we learn that Mularāja built two temples of Siva in Anhilapura. The names of these temples were Mularājavasahika and Munjaladevaprāśāda. Mularāja also built Tripuruprāśāda probably to commemorate the three brothers Rāja, Bīja and Dadhaka, who were his ancestors.

Cāmunda who succeeded Mularāja built two temples dedicated to Siva. They were the Cāndanathaprāśāda and the Vācinīsvaradevaprāśāda.

Durlabhāraja built a Royal Palace of seven floors together with a building and ghatikā for keeping the time, and a stable for the elephants. That is, the simple Dhavalagṛśha of Vanarāja now became a full fledged Royal Palace or the Rājagadha. He also built a temple known as Sri Madana-Saṅkara prāśāda for the spiritual benefit of his brother Vallabharāja.

One of the events of the reign of Bhīma who succeeded him is, the sack of Somanātha. The court poet of the famous

---

1 - "Literary Circle of Vastupāla" by B.J.Sandesara, p.9
2 - Ibid. p. CXXVIII
3 - Ibid. p.CXXXII
4 - "A.I.R. Lecture" p.6.
king Bhoja, Dhanapāla, has made reference to the looting by Turks of the Śṛimāla country, Anhilapura, Candravatī, Serata, Devalavādā and Somesvara. "Vividha Tīrtha-Kalpa" also refers to looting of Gurjara country by Gajjanavī, that is the Lord of Gajani.¹

Bhima I built Tripurāśāpaśāda for the spiritual benefit of his dead child Mularāja. He built a Śiva temple called Bhimaśvaraprāśāda and another temple called Bhattārikā—Bhiruyānī dedicated to the memory of Bhattārikā Bhiruyānī.²

His queen Udayamati built a stepwell, whose ruins at Pātan give us some idea of the excellent architecture and sculpture of that time. His Chief Minister, Dāmodara, also built a beautiful well. There is a rhyme in Gujarati which states that one who has not seen this stepwell and this well is as good as dead, though alive.²

Vimalaśā, the General of Bhimadeva, was sent to Ābu to assert his supremacy, and it was as Dandapati or Governor that he erected one of the most superb marble shrines that adorn Delavādā. The pillared mandapa and the richly carved ceilings of this temple have received much praise from art critics.³

1 - "Introduction to Kāvyānusāsana" p.CXXXVII
2 - "A.I.R.Lecture" By Prof. R.C. Parikh. (Manuscript) p.6
3 - "History of Gujarat" By M.S. Commissariat. p.

* - It is not known who this Bhaṭṭārikābhīrūyānī was. Is she one, of the innumerable mother Goddesses or is it a name of some prominent Śaivite nun?

+ - Rāṇīki Vāva ne dāmodara kuvo jene na joyo te jīvatāṁ muvo.
There is also a tradition that Vimalśā built 360 temples at Kuḍabhāriś.

The Sun temple at Modherā also seems to have been built about the same period. The age of the temple has been placed on archaeological grounds, about the eleventh century.

We learn from several literary sources ("Purātana Prabandha Saṅgraha" & "Prabandha Cintāmanī") that about this time there was a great rivalry between Gujarat and Mālayā for political and cultural supremacy. The cultural rivalry resulted in the fact that already in the time of Bhīmadeva I, Anhilapura was developing into a great centre of intellectual activity.

Karna who succeeded Bhīma I, has a good record of building activity to his credit. We have in "Prabandha Cintāmanī" a record of the building activity of Karna. During his expedition against Āśā Bhilla, he received signs of good luck from the goddess Bhairavādevi, and so Karna built a temple in the honour of that goddess Kocara; and another in honour of the goddess Jayantidevi at the place where he defeated the Bhilla chief. He also founded or rebuilt the village and named it Karnāvati, and built in this town a temple known as the Karnēśvaradevatayana and also a lake called Karnasāgara which may be the original of the present day Kānkariś.

---
1 - "Introduction to Kāvyāmūsasana" p.CIXL.
2 - Ibid p. CIXVIII
Sri Pattana he built a temple known as Sri Karna-Meru Prasāda. Near Modherā also he built a lake and a temple known after him.1

Jayasiṃha who succeeded Karna is the most remembered of the kings of Gujarat. He still lives in the folk-literature and folk-dramas; he has almost become a legendary figure.2

A part of this remembrance is due to the buildings that are left to-day bearing ample testimony of the prosperous times of Siddharāja Jayasiṃha. His reign of forty nine years (V.S. 1150 to 1199) is a glorious chapter in the history of Gujarat under the Hindu rule. We find that by the year V.S.1196 = A.D.1140 Jayasiṃha's conquests were almost complete. Not only did Jayasiṃha consolidate the dominion which he inherited from his father but he added Mālavā which at that time included Mevāda as part of its dominions. His was truly an empire in the proper sense of the word, for, in addition to Gujarāt and Saurāstra proper, his sway extended beyond Ajmer in the north to Kuqcha and Sind in the North West. Mevāda in N.E. and Mālavā in the east. In the South Karna's authority extended upto Navasāri while Jayasiṃha's authority extended as far as Kalyāna.3

It is quite natural that the very first attribute with

1 - "Introduction to Kāvyānusāsana" by Prof.R.C.Parikh p.CLVIII
2 - "Literary Circle of Vastupal" p.11
3 - "Introduction to Kāvyānusāsana" by Prof.R.C.Parikh,p.CLXXXIV
which the "Kīrti Kaumudī" characterizes him is that of Jagjñayin—conqueror of the world. But there are other sources especially the tradition which show him to be a great builder of architectural works.

A verse in "Prabandha Cintāmani" is an adequate compliment to Jayasimha's building activity.

"Mahālayo Mahāyātra Mahāsthānām mahāsaraḥ
Yatkratām Siddharājena kriyate tanna kena cita."

Jayasimha did four great things; he built a great temple, undertook a great pilgrimage, built a great lake and a great palace. The whole of the fifteenth canto of the "Dvāṣraya Kāvyā" is devoted to the description of these things.

Jayasimha, either repaired or rebuilt the whole temple of Rudramahālaya at Siddhpura on the bank of the river—Sarasvati. This is probably the Mahālaya mentioned in the verse quoted above. At present we have only a few ruined little remains of the once magnificent temple. Yet whatever little remains bear ample testimony of the past glory.

"The gigantic fragments that still remain impress the beholder with admiration at the scale and grandeur of the conception." (Burgess and Cousens. "Archaeological Survey of North Gujarat". p. 59-60.)

1 - "Introduction to Kāvyānusāsana" by Prof. R. C. Parikh, p. CLXXXV
2 - Ibid. p. CXXXVI
appointed to look after the building of the temple; that Āligā himself built a Caturmukha temple, known as Rajvihāra at his own expense in Siddhapura.

According to "Dvāsraya Kavya" Jayasiāha built at the same place a temple of the last Arhata and put some Brahminas to look after it. This means that Jayasiāha built a temple of Mahāvīra in Siddhapura. In the same context there is a reference that Jayasiāha properly honoured the Arhata Saṅgha, i.e. the Jain Congregation.

Jayasiāha's pilgrimage to Somanātha is interesting from the cultural point of view. Jayasiāha with his three queens went on the pilgrimage on foot. He worshipped the Lord Śiva at Somanātha who appeared to him in person. From Somanātha he went to Giranāra and paid his respects to the twenty second Tīrthaṅkara, Neminātha. Then he returned to the capital and performed sacrifices.

He built the great Saḥasralīnga Lake. He built Satrasalās for Brahminas. He also built 1008 Shrines of Saṁbhū and 108 shrines of Goddesses. Near the same lake he built a temple containing the images of the ten incarnations of Viṣṇu known as temple of Daśāvatāra. There he also built Mathas to please professors of the different departments of

---

1 - Ibid. p. CLXXXVIII.  2 - Ibid. p. CLXXXVIII
3 - "Introduction to Kāvyānrūṣasana" by Prof. R.C. Parikh, p. CLXXXIX
learning. He built these temples to gods as if he was raising big monuments to his fame.

It must have been a majestic sight to see this beautiful lake with all its surroundings.

The exact building referred to by Mahāsthāna is not quite clear. Probably this was the Daṇḍālā on the bank of the Sahasralinga lake, where students got free lodging and boarding.

Jayasiṃha's successor Kumārapāla, originally a devotee of Śiva, was greatly influenced by Jaina teachings of Hemacandra and considered him his Guru.

Kumārapāla's reign marks the zenith of the glory of Gujarat under the Hindu rule. Two temples built during his reign shall always be remembered as supreme examples of the temple art which was developing since the foundation of Anhilapura. Kumārapāla built one temple dedicated to Lord Śiva called the temple of Kumārapālesvara. The other temple built by him and dedicated to the Jain Tīrthaṅkara is well-known as Kumāravīhāra temple. The glory and the magnificence of this unique temple is ably described by the poet Rāmacandra, disciple of Hemacandra, in his poem Kumāravīhāra Sataka. This

1 - Ibid. p. 12.
2 - Ibid. p. CLXXIIX
poem, besides being a contemporary description of the temple and the practice of temple worship, is a veritable mine for the cultural data that might be gleaned out regarding the cultural and social life of the times of Kumārapāla.

The Ajitaṇātha temple at Tārāṇā is also attributed to Kumārapāla.

From this brief account of the buildings of the capital of Gujarat we can have some idea of the glory and grandeur of the city of Anhilapura during the Solanki period. Many poets have given poetic descriptions of this city as they saw it and even after due allowance has been made for the poetic fancy and resultant exaggeration, we may yet infer that part of the greatness of the city lay in its magnificent buildings, particularly the Royal palace and its temples whose high śikharas are imagined as obstructing the path of the Sun and the "sculptured lions frightening the seven horses of the Sun God's chariot."

We learn from the Vaḍanagara Prākāra Prasasti that Kumārapāla built a fort around Vaḍanagara in V.S.1208. Moreover, a broken inscription found in the Bhadrakāli temple at Anhilapura records that Kumārapāla repaired the temple of Somanātha in V.S.1225. Similarly "Dvārasya Kāvya"

2 - Ibid. p.368.
Canto 20, records that he ordered artisans to be sent for repairing the Kedāresvara temple, and Somānatha temple¹ and then he ordered to be built the temple of Pārśvanātha and Kumārapālesvara. There is also an inscriptional reference that he built Kumāravihāra on the Kañcangirigadha.² *

In Kumārpāla's time the ministers, generals of the army and the rich people of the state, built many temples and the number of these temples must have been very great.³

Considering all these references we can say that during the time of Kumārpāla there must have been 24 or 32 Jain temples of different sizes including the Kumāravihāra and the Tribhuvanavihāra at Anhillapura.⁴

In "Prabhāvaka Carīta" there is a reference that Vāhada (=Vāgbhata) built a Jain temple in V.S.1179.⁵ The same Vāhada repaired the wooden temple of Ādinātha at Satrunjaya, built it in stone and hoisted a flag on it.⁶

The minister Yasodhavala built a Śiva temple at Vadanagara and his wife built two temples (probably at Junāgadha). Another this time chief minister Prithvīpāla, repaired the Vimalavasahi temple at Ābu.

The cultural activity of the people during Kumārapāla's reign reflects the prosperity and the opulence of the state.

¹ - Ibid. p.370 ² - Ibid. p.371 ³ - This place, as yet, has not been identified. ⁴ - "Gujaratano Madhyakēlina Rājputa Itiḥāsa" ⁵ - Ibid. p.373 ⁶ - Ibid. p.374
of Gujarat. The kingdom obtained by Mularāja was about 40 to 50 miles North - South and 30 to 40 miles East- West. In the last years of his reign at least, Kumārapāla must have been almost an All-India Emperor. However that might be, the Gurjara Empire was of considerable extent in all directions and it reached its widest extent in Kumārapāla's time.*

Surely, it is with good reason that authorities consider that the glory of Gurjaras reached its Zenith in Anhillapura in the reign of Kumārapāla.

Ajayapāla who succeeded Kumārapāla has not left any record of his building activity. The reign of Bāla Mularāja or Mularāja II is equally eventless from our point of view.

Bhimadeva II succeeded to the throne of Anhillapura in V.S. 1234 and ruled up to V.S. 1298. He was fortunate to inherit the large dominions and a consolidated state which was mainly due to the great efforts of Siddharāja and Kumārapāla. He continued his government in the usual glory of the Solankis for the first thirty years of his rule. But then, during the latter part the glory of Gujarat was on the decline.** The boundaries of the State of Gujarat began to contract. But our purpose is not to trace the spread or loss of dominions.

---

1 - Ibid. p. 388.  
2 - G.M.R.I. p. 413.  
* - For detailed inscriptive evidence for this generalisation refer to Int. to Kāvyānusāsana. p. CCXVIII and CCXIX.
Śrīdhara Prasasti of V.S.1273 gives us some information about Bhūmadeva II. From this we learn that he built the Meghadhvani or Meghanāda Mandapa or pavilion at Somanātha. He built the temple of Rohiniśvāmi dedicated to Lord Viṣṇu in Somanātha in memory of his mother. He also built another temple dedicated to Lord Śiva called the Vallesvāra temple in memory of his father\(^3\).

The inscription of Śrī Dhārāvarṣa of Caṅḍrāvatī records the repairs of Kōtesvara and Aṭulanātha; it also mentions the building of two new temples dedicated to Śūlapāṇi. There is a further reference that Mokṣesvari, the sister of Kedāraraśi, also built a temple.

The rule of Anahillapura passed from the hands of Bhūmadeva II to the hands of Vāghelā Sāmaṇṭ Lavaṇapraśāda and his son Viṣṇadhavala. Their authority slowly and slowly increased till they finally became the de facto kings of Gujarat.

In V.S.1276-77, Viṣṇadhavala subjugated Cambay and appointed Vastupāla as viceroy there. The two brothers, Vastupāla and Tejapāla are well known now by the magnificent temples at Deivāda.

---

1 - Ibid. p. 417
2 - Ibid. p. 417
Writing about Vastupāla, Śrī Bhogilal Sandesara observed that he was a shrewd politician, a successful general and came from a Jain family belonging to the Prāgvāt (Porvād) sub-caste, which is famous in the history of Gujarat for its valour, statesmanship, and business acumen. This remark may be applied with equal justice to the brother Tejapāla also.¹

These brothers between them erected numerous Dharma-sthānas (religious places) in different places in greater Gujarat. Some of them were situated at Anhillapura, Ābu, Cambay, Dholkā, on the Mt.Śatruñjaya near Pālitēna, at Āṅkēvalī, on Tārāgā, on the Mt.Śiranāra, and at Broach and Dabhoi. Some of their benevolent activities were to build new temples, to repair old ones, to enshrine images in the existing temples, to build pavillions and Upāśrayas at these temples, to build lakes, stepwells, dharmaśālās and student homes.² They are also credited with having built Śiva temples and helped in building mosques.

The poets vie with one another to enumerate these activities and sometimes exaggerate the number of works done by them. This results in apparent contradictions. Yet the fact remains that these brothers spent their millions for public works and immortalised themselves by building monuments of exquisite beauty.

¹ - L.C.V. p.1
Tejapāla built the Lūnāvasahāi temple at Delavāda for the spiritual benefit of Lunasimha, and his wife Anupama-devi. It is made of white marble and consists of the Garbhagrha, Gūḍhamandapa, Navacoki, Raṅgamandapa, Dvārmandapa, Niches or Gokhas and smaller cells in the Bhamati around the main shrine.

This is a temple of exquisite carving and has been unreservedly praised by art critics both European as well as Indian. It is built on the same principles of style etc. as the temple of Vimalasa. Colonel Erskine's appreciation is one of the many similar tributes. He says, "Among all this lavish display from the sculptor's chisel, two temples viz., those of Adinatha and Neminatha, stand out as pre-eminent and specially deserving of notice and praise, both being entirely of white marble and carved with all the delicacy and the richness of ornaments which the resources of Indian Art at the time of their creation could devise. The amount of ornamental detail spread over these structures in the minutely carved decoration of the ceilings, doorways, panels and niches is simply marvellous, while the crisp, thin, -

---

1 - Ibid. p.p.449.
translucent, shell-like treatment of the marble surpasses anything seen elsewhere, and some of the designs are just dreams of beauty."¹

We have said that the political glory of the state of Gujarat reached its pinnacle in the time of Kumārapāla. - With equal justice and certainty we can say that the architectural activity — both regarding the quality of workmanship as also regarding the quantity, meaning the free flow of money for public works of a charitable nature — found its finest expression in the monuments created by and under the patronage of these two most worthy Porwāda ministers in the Vāghela dynasty.

Visaladeva was originally the king of Dholakā and his career there is almost eventless. In or about V.S.1300 he came to the throne of Anhillapura after Tribhuvanapāla.²

We have a piece of a broken inscription of V.S.1311 recording a Praśasti by the poet Somesvara from which we learn that (i) Visaladeva built many Śiva temples. (ii) repaired the Sun temple at Mulasthāna.³ (iii) repaired some temple which was like the Mt.Kailāsa.³

¹ - Extract reproduced on pages 211-212 in "Holy Abu"
³ - G.M.R.I. p.465
* - This Mulasthāna is not definitely identified.
Arjunadeva, who succeeded Visaladeva in V.S. 1343 shall always be remembered because during his reign one seaman (Nākhudā) named Piroze built a mosque at Somanātha and received state patronage for the same, and the Hindus contributed for the daily puja, dhūpa etc.¹

His Minister, Śamañṭṣimha, repaired the Revati Kūṇḍa on the sea coast on way to Dvārakā. He built new flights of steps and enshrined the image of Ganesha, Ksetrapāla, Sun, Śiva, Nine Mother Goddesses, and Viṣṇu.²

It appears that even after the hey day of the Solanki period, the tradition of temple building and temple repairs was continued. There are not many temples that might stand competition or comparison with the monuments of Deīvāda, Modherā or Tāraṅgā, yet the spirit is the same when it was the cherished wish of a man of means to seek spiritual benefit by laying open his purse for raising temples.

¹ - Ibid. p.474.
² - Ibid. p.476.