The Thesis is undertaken in the subject of Indian Culture in the Faculty of Arts in Gujarat University. The topic chosen for my research is entitled "A historical survey of the Hindu and Jaina temples built in Gujarat during the Mughal Period and a critical study of their architectural forms".

Scheme of work

The introductory chapter deals with (i) the concept of image and temple in India, (ii) the antiquity and development of temple-architecture in Gujarat and (iii) the component parts of the Brahmanical and Jaina temples in Gujarat. Chapter II presents a brief survey of the pre-Mughal Hindu and Jaina temples in Gujarat.

In Chapter III I have made a historical survey of the Hindu and Jaina temples built in Gujarat during the Mughal Period, on the basis of epigraphic, literary and archaeological sources.
Chapter IV is devoted to the architectural description of the notable temples among them, classifying them according to the numbers of their sanctums and other component parts.

Chapter V makes a succinct survey of the decorative sculptures in temples under reference. In the concluding Chapter I have made some general deductions about the architectural forms of these temples and the appliances of the canons to them.

Appendix I deals with the mention of temples in the Dabhoi stone-inscription in Marathi and in the supplement of Mirat-i-Ahmadi as well. In Appendix II I have noticed some noteworthy data supplied by the inscriptions pertaining to some of these temples. It is supplemented by an Index giving a chronological list of these inscriptions.

I have also appended two maps and 132 illustrations, some of which are collected from the various sites during my field work.
ctory. But in the survey of the Hindu Pancāyatana temples I noticed many necessary details missing and I therefore endeavoured to investigate for the missing particulars through correspondence and/or personal visit. In this context I would like to draw attention to the missing particulars about the orientation, dedications, architectural forms or their extant condition in case of the Paṅcāyatana temples at Asoda, Gavada, Davada, Hirapur, Kevan and Davada (pp. 88-92).

2. In Chapter II I have classified temples built in Gujarat during the Sultanate Period according to the number of their sanctums and sub-classified them according to the number of their component parts (pp. 101 ff.).

3. Therein I have supplied missing particulars about the orientation and the component parts of the central and subsidiary shrines in the Paṅcāyatana temple at Bhetali (pp. 106 f.).

4. In Chapter III I have made a historical Survey of the temples of the Mughal Period according to epigraphic and literary sources mainly on the lines drawn in the
preamble to the survey of temples in the relevant chapter in "Mughal Kāl", Vol. VI of "Gujaratā-no Rājakīy ane Śāmskru-tik Itihās", but I have supplemented additional data from the years given in the tables published in "Jaina Tīrth Sarv Sangrah" Vol. I, Part I and in the epigraphs given in the subsequently published work on Shatrunjay by Kanchan-sagar suri (pp. 104-191).

5. I have supplemented the above-mentioned survey by a similar survey based on the architectural remnants and brief notes inscribed on stray stone-slabs therein (pp. 191-198).

6. In the historical survey of the temples based on the epigraphic sources I have traced and indicated the unnoticed equivalent dates of the Christian era for the dates given in the Vikram era in the temple-inscriptions. These dates number as many as 20 (pp. 119-190).

7. In this survey I have noticed that the dates given in two different inscriptions for the construction of the Śāntinātha temple at Jamnagar contain the difference of one year. On verifying the equivalent date of the Christian era I realised that the two given dates are not
divergent, but in fact apply to the same year, numbering 1676 according to the system of the Caitrādi year in the inscription at Jamnagar and 1675 according to the Kārtti-kādi system of year in the Shatrunjay - inscription (pp.140 f.).

8. Chapter IV is the core of my research work. As noticed above I have undertaken fieldwork for investigation into the unnoticed temples in Gujarat and been fortunate to notice as many as 41 temples of this period in detail (pp. 200 - 339). I have supplied illustrations of the architectural form and sculptures of these temples (Figs. 15, 17 to 132). Some of these are reproduced from published material while some others are contributed by me through fieldwork. Further I have also reproduced various plans pertaining to the different types of temples from published works (Figs. 7-14, 16).

9. The notable temples of this period, noticed by previous scholars and this person in this chapter are for the first time classified according to the number of their component parts. In this classification I have given
different categories to temple-complexes with devakulikas or niches as well as to domestic temples. At the end I have also alluded to temples existing in fragments.*

10. In this Chapter I have also discussed the problem of the number of pillars in the Śata-Stambha temple on Shatrunjay and indicated how the traditional number could apply to the existing position of pillars in this temple (p. 281).

11. In Chapter V I have classified decorative sculptures of temples of this period mainly on the lines drawn by Dr. K.F. Sompura in the context of the decorative sculptures of the earlier times, but made some necessary modifications in the classification. The various types of the decorative sculptures mentioned as illustrations here are noticed in relation to the different component parts of the temples, such as the base, the mandovara, the door-frame, the pillar, the ceiling etc.

12. In Chapter VI I have made a survey of several incidental and subsidiary aspects of the topic and made some interesting general deductions about the architectural forms of the temples under reference.
23. I have critically discussed the pros and cons of the controversial problem about the architectural form of the Jaina temples (pp.446-452).

24. Next I have visualised some probable various measures for safety adopted for the Hindu and Jaina temples during the medieval period (pp.452-454).

25. In Appendix I, I have drawn attention to the temples mentioned in the Dabhoi stone-inscription in Marathi (pp.455-459) and also tried to trace the probable period of some temples mentioned in the supplement of Mirat-i-Ahmad.

26. In Appendix II, I have pointed out some interesting types of particulars mentioned in temple-inscriptions such as their component parts, the duration of construction, the ceremony and festival of the pratiṣṭhā and the peculiar use of the word-symbols for indicating numerical figures (pp.466-475).

27. At the end I have contributed a critical study of the different chronological systems reflected in the dates given in the temple-inscriptions of this period (pp.475-492).
28. Herein I have given a comparative study of the different systems of the commencement of the year and the completion of months indicating the conspicuous predilection of the Kārttikādi years and Amānta months in relation to the preceding periods.

29. The date expressed vaguely in the Dabhoi inscription was taken to be V.S. 1790 by the editor of the epigraph. But the proposed date does not tally with the given samvatsara. I have critically examined the incomplete particulars given in the inscription and noticed that the missing figures of the given years could be well deduced from the corresponding samvatsara. I have accordingly established that the intended year must in fact be taken as V.S. 1807 and S.S. 1672 (pp. 485-487).

30. In this context I have made a succinct survey of the general views about the samvatsara, the different eras and their origin and other chronological particulars given in the temple-inscriptions of this period.
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I hope the proceedings and results of my humble research work will prove to be to the mark, to the satisfaction of the learned.

Ahmedabad

30th June, 1990

(Thomas B.P.)