CHAPTER II

A BRIEF SURVEY OF THE PRE-MUGHAL TEMPLES IN GUJARAT
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I. Temples built during the Pre-Caulukyan times

Gujarat is rich in old temples, which are spread over almost all its districts (Map.1). Hindu and Jaina temples built before and during the Mughal Period are traced to a large extent in most of its districts.

The Mauryan sovereigns of Magadha ruled over Gujarat at least from circa 315 B.C. to circa 220 B.C. No remains of any temples of the Mauryan Period are available in Gujarat so far.

The period of the Indo-Greek rule (circa 185 B.C.-23 A.D.) has not left remains of any temple, but Jaina traditions contain references to the construction of certain temples.

The Ksatrapa period covered by the rule of the Western Ksatrapa in Gujarat ranges from circa 23 A.D. to circa 400 A.D. (1) The Ksatrapas were probably Śaivas,

               - Kṣatrapakālanām Gujarat, p.56
yet no remains of any Brahmanical temples of this period have come to light. We have come across some rock-cut caves in Saurashtra and south Gujarat. Most of them have been associated with Buddhism or Jainism. Some Buddhist structures are found at Boria, and Intwa near Junagadh and Devani Mori (Dist. Sabarkantha). They represent remains of stūpas and vihāras built in brick.

Shortly after the end of the Kṣatrapa Period the Gupta emperors of Magadha extended their power over Gujarat in circa 400 A.D. and reigned upto circa 470 A.D. Thus the Gupta period has a very short span of about seventy years in Gujarat. The Junagadh Rock-Inscription of Skandagupta records the construction of a temple of Cakrabhṛt (Viṣṇu) by Cakrapālita, the administrator of Girinagara (Junagadh). At present this temple does not exist in its original form. No remains of any temple built during the Gupta period have come to light.

Soon after the disintegration of the Gupta empire the Maitrakas established their power at Valabhi
in Saurashtra in about 470 A.D. Their power extended over Mainland Gujarat, Saurashtra, Kacch and Western Malwa. Their rule continued up to 788 A.D. Thus the Maitraka period covers a long period of more than three centuries. After the decline of the Maitraka Kingdom the territories of Gujarat were ruled by several dynasties such as the Cavādās in North Gujarat and Rāstrakutās in Central and South Gujarat. There were different Kingdoms in Saurashtra, as those of the Cāpās in north, the Cālukyas in south and the Saindhavās in east. The period from 788 A.D. to 942 A.D. is known as Post-Maitraka period in history of Gujarat.

The temples of the Maitraka and post-Maitraka Period may be classified in two ways: 1. according to the superstructure of garbhagṛha and 2. according to the ground-plan.

1. Classification according to the superstructure of garbhagṛha

According to the superstructure of the garbhagṛha, the temples of this period are classified into four divisions: A. Phālaśanakāra, B. Vimānākāra, C. Śikharānvita and D. Valabhīchandāja.

\(2\)
A. Phaifsakara or Phaftsanakara

The most notable architectural feature of the Phaifsakara temple is the pyramidal roof rising in receding tiers either with or without decoration of candrasālas. Phaftsakara temples are divided into three sub-groups: (1) Gandhāric, (2) Pseudo-Dravidian and (3) Šurpodbhava. (3)

(1) Gandhāric

A temple belonging to this group has a penthouse roof as its unit of superimposition. Extant examples are a few.

The old temple at Gop (Dist. Jamnagar) stands on a jagatāi surrounded by a double courtyard. (4)

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Nanavati J.M. and Sompura K.F. classify these temples into three division: Chādyā-Sikhara type, Rākhanvita Sikhara type and Valabhichandajā type, the Chādyā Sikhara type covering Phamsanakara and Vimamsakara.

The shrine is unicellular. The **Sikhara** of the cella contains two tiers arranged as a stepped pyramid. The walls are devoid of any ornamentations. The holes in the walls indicate that the cella was surrounded by a covered ambulatory passage, which exists no more. It has no mandapa or mukhamandapa in front. This temple is assigned to the last quarter of the 6th century A.D.(5)

The old temple at Kadvar (Dist. Junagadh) consists of a **garbhagriha**, a **pradaksinapatha**, a **mandapa** and two **srngaracokis**. The cella is rectangular. In front

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   Nanavati J.M. & Sompura K.F., 'Sthāpatyakīya Smārako' (SS),
of the mandapa two cokīs are arranged on a right angle. The height of its garbhagṛha is double its width. (6)

The Gāyatri temple at Prashānavada (Dist. Junagadh) is of the Sāndhāra type in construction. Its gūḍha-mandapa rectangular in plan. The raṅgamandapa seems to be added in the Solanki Period. The pradaksinā patha and gūḍha-mandapa are covered with the phāṁsāṇa roof consisting of seven tiers decorated with candraśālas. The renovated spire on the garbhagṛha is of very late origin. (7)

(2) Pseudo-Dravidian

The temples of this class have been mistaken for Dravidian ones primarily as their phāṁsāṇa consists of courses of roll cornices. The sub-group may be further resolved into two series as follows:

6. Cousens H., Somanatha and other Medieval Temples of Kathiawad (SMTK), pl. XXXII;
   Nanavati & Dhaky, MSTG, Fig. 22, pl. 71;
   Nanavati & Sompura, SS, pp. 309ff

7. Nanavati & Dhaky, MSTG, p. 43, pl. 52, Fig. 28;
   Sompura K. F., STG, pp. 499ff, figs. 18-19;
   Nanavati & Sompura, SS, pp. 312f.
(a) **Spire with plain tiers**

The Camundāmātā temple at Kindarkheda (Dist. Junagadh) faces east. It consists of a cella and a porch. The adytum is covered by five tiers.\(^{(8)}\)

The old temple and temple No. 4 at Odadar (Dist. Junagadh) have spires with plain tiers.\(^{(9)}\)

(b) **Spire with decorated tiers**

The old temple at Visavada (Dist. Junagadh) locally known as Saṅkhaderuṁ, is in dilapidated condition. The sanctum rests on pītha. The mandapa exists no more. The śikhara consists of four tiers decorated with diminishing number of candraśālās. The cella is surrounded by an ambulatory. The mandapa in front of the cella is rectangular.\(^{(10)}\)

The Rājal-Vejal mātā temple at Old Dhrevad (Dist. Jamanagar)\(^{(11)}\) and the Dhingeśvara temple near Chhaya (Dist. Junagadh)\(^{(12)}\) belong to this group.

8. Nanavati & Dhaky, MSTG, p. 44, pl. 9, fig. 13; Nanavati & Sompura, SS, p. 313

9. Nanavati & Dhaky, MSTG, p. 44

10. Cousens H., SMTK, p. 44, pl. 9, Fig. 13; Nanavati & Dhaky MST6, pp. 44ff;
(3) **Surpodbhava**

The inverted cyma recta is the basic feature of the pyramidal roofs in this class. There are two varieties of this group (a) **Suddha** or Pure and (b) **Samqhāta** or Composite.

(a) **Suddha**

Temples belonging to this class contain plain tiers or tiers decorated by *candraśālās*.

The Śiva temple at Boricha (Dist. Junagadh) was originally a sāndhāra type construction with a gūḍhamandapa. At present only the sanctum with a phāmsana roof of four-tiers survives.\(^{13}\)

The Sun temple at Kindarkheda (Dist. Junagadh) comprises a cella, an ambulatory, a closed hall and a porch. In front of the door way is a balipitha (stone-table) for offerings. It seems to be later addition. The four-tired spire on the cella is

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Nanavati & Sompura, *SS*, p. 314

11. Nanavati & Dhaky, *MSTG*, p. 45


13. Nanavati & Dhaky, *MSTG*, p. 46, pl. 12;

Nanavati & Sompura, *SS*, p. 315;
surmounted by an āmalaka. (14)

The group of temples at Ghumli (Dist. Jamnagar) is locally known as that of Sonkaṁśāris temples. Among them the temple No.8 with its gūḍhamandapa is oblong on plan. The phāṁsanā roof on the cells consists of seven tiers. (15)

Anjanimātē temple in Chhaya (Dist. Junagadh), (16) the temple No.3 in Srinagar (Dist. Junagadh), (17) the Khimesvara temple No.7 in Kuchhdi (Dist. Junagadh), (18) Chelesvara temple near Mahavasa (Dist. Junagadh), (19) and the Sun temple at Pata (Dist. Junagadh) (20) also belong to this group.

14. Cousens H., SHTK, pp.42f; Sompura K.F., STG., p.92; Nanavati & Dhaky, MSTG, pp.47f, Fig.27a, pls.13,65; Nanavati & Sompura, SS, p.315
15. Burgess J., AKK, pp.183ff; Nanavati & Dhaky, MSTG, p.47, Fig.12a, pls.14 & 56; Nanavati & Sompura, SS, pp.315f
16. Nanavati & Dhaky, MSTG, p.47
17. Ibid., pp.47f
18. Ibid., p.48
19. Nanavati & Dhaky, MSTG, p.49, Fig.11c, pl.17
20. Nanavati & Dhaky, MSTG, p.48; Sompura K.F., STG., p.501, Fig.7
The temple No.3, in Bhansar (Dist. Junagadh), the Sun temple in Jhamara (Dist. Junagadh), the Kshiradeva temple No.3 (Dist. Junagadh), and the Pithadmatha temple in Balej (Dist. Junagadh) also belong to the śuddha type, but their śikharas are decorated with candraśālās.

(b) Sanghāta (Composite)

Sanghāta group is so called because the principal, inverted cyma-recta course alternates with a minor roll cornice. There are two types of this sub-group:

(1) with plain tiers and (2) with lata decoration.

The Camunḍamata temple near Bokhira (Dist. Junagadh) belongs to the type no.1. The oblong temple stands on a low upāpītha. The walls of the mukhamandapa are featureless. The spire consists of three tiers.(25)

Some temples belonging to sanghāta type have spires with lata decorations.

21. Sompura K.F., STG, p.490, Fig. 35; Nanavati & Dhaky, MSTG, p.49, pl.18
22. Nanavati & Dhaky, MSTG, p.49
23. Ibid., pp.49f.
24. Ibid., p.50
25. Ibid., p.50, pl.20, Fig. 27b
The Sun temple at Prasanavada (Dist. Junagadh) has a spire with four tiers.\(^{(26)}\)

The Jardeśvara temple at Ranavav (Dist. Junagadh) was of the sāndhāra type, but the front part of its closed hall has vanished. The phāmsanā consists of four tiers.\(^{(27)}\)

The Suvarṇatīrtha temple at Barvada near Dwarka rests on a Jagati. It is Sāndhāra-brāśāda with a mukhamandapa in front.\(^{(28)}\)

The Soonamsāri temple no. 4 at Ghumali also belongs to this group.\(^{(29)}\)

B. Vīmānākāra

Temples belonging to the Vīmānākāra type have superstructures consisting of stories - talas, rising one above another. Generally the spire is crowned with

\(^{(26)}\) Ibid. p. 50, pl. 21
\(^{(27)}\) Ibid., p. 51, pl. 23
\(^{(28)}\) Ibid., p. 51, pl. 22, Fig., 24,b
\(^{(29)}\) Ibid., p. 51, pl. 24
an āmalasāraka. Vīmaṇākāra temples are divided in two sub-groups: (1) Pseudo-Dravidic and (2) Neo-Dravidic. The former has a more emphatic Dravidian look. The latter seems a partly degenerate sequel.

(1) Pseudo-Dravidic

The temples nos. 2, 5 and 6 (30) at Bhanasara belong to this group. The sikhara of the temple no. 2 has a tritala prastara triple entablature. Its tiers are ornamented with candraśāla. The temple No. 5 is the largest temple in the group. It is a śāndhāra prāśāda with a gūḍhamandapa. The temple No. 6 is unicellular. (31)

The old temple at Kalsar (Dist. Bhavnagar) is known locally as Vasīnum Deurum or Firangi Deval. It has a rectangular garbhagrha and a gūḍhamandapa. The superstructure above the cella is tritala. (32)

The temple No. 1 at Khimesvar consists of a cella, an ambulatory, a closed hall and a porch. (33)

30. Ibid., pp.52f.
31. Ibid., p.26, Fig.14a
32. Ibid., p.53, pl.27
33. Ibid., pp.54f., Fig.26a.
Its pitha is simple. The superstructure above the cella consists of four tiers. The temple No.2 is a sāndhāra prāṣāda. The temple rests on a simple pitha with featureless walls. The temple No.5 also belongs to Pseudo-Dravidic type.

The Bīlesvara temple at Bilesvar (Dist. Junagadh) is the largest temple of the Vimānakāra class. This is a sāndhāra typed construction. Its pitha resembles with that of the Kadavar temple. The lofty superstructure rises from a plain Vimānavedika.

The temple No.1 of the Sonakārsāri group has an oblong plan with an ambulatory. The temple has no pitha proper. The superstructure above the sanctum contains five tiers decorated with plain candrasalēs.

(2) Neo-Dravidic

The old temple at Pindara (Dist. Jamnagar)

34. Ibid., p.54, Figs. 8d and 14b
35. Sompura K.F., STG., p.494, Fig.32; Nanavati & Dhaky, MSTG, p.54, Fig. 12c, pl.57; Nanavati & Sompura, SS, p.320
36. Nanavati & Dhaky, MSTG, pp.55f, pl.26, Figs. 15, 4b; pl.30; Figs. 10a,b, d,f, pls. 29-30; Nanavati & Sompura, SS, pp.323f.
seems to be a sandhāra prāsāda. The manda pa has disappeared. Originally the superstructure consisted of five tiers. At present there are four tiers. The topmost tier has disappeared. (38)

The Cāmunda temple at Degam (Dist. Junagadh) is bi-chambered and faces east. The superstructure consists of five tiers. The three lower tiers are original; the upper two may be recent. (39)

The Sun temple (40) and the Vindhya vāsini temple (41) at Srinagar, the Kālikā mātā temple at Old Dhānevaḍ (42) (Dist. Jamnagar) and the temple No. 4 at Bhanasara (43) are also of the Neo-Dravidic type.

37. Burgess J., AKK, p. 143ff.;
Nanavati & Dhaky, MSTG, pp. 56f., Figs. 5a, 25; pl. 31, 58;
Nanavati & Sompura, SS, p. 322

38. Sompura K.F., STG, pp. 50ff., Fig. 13;
Nanavati & Dhaky, MSTG, p. 58, pl. 33
Nanavati & Sompura, SS, pp. 322ff., pl. 18, Fig. 77

39. Nanavati & Dhaky, MSTG, p. 59, Fig. 19a, pl. 35;
Nanavati & Sompura, SS, p. 323,

40. Nanavati & Dhaky, MSTG, p. 58, Fig. 41;
Sompura K.F., STG, p. 503, Fig. 10;
Nanavati & Sompura, SS, p. 321

41. Nanavati & Dhaky, MSTG, p. 58,
C. *Sikharānvita*

The important feature of the *Sikharānvita* temple is the gradual transformation of the superstructure into Nāgara *ṣikhara*. The major changes are three: (1) A condensation of the tiers or storeys into one total form (2) The motif of jāla takes place of candrasāla. (3) An integration of the corner aediculae, karnakūtaś, on each storey with those of the top course.

The *Sikharānvita* group is divided into three sub-groups: (1) Proto-Nāgara (2) Eo-Nāgara and (3) Early Nāgara.

(1) **Proto-Nāgara**

The Proto-Nāgara is a transition between the *Vimāna* and the Nāgara stages.

(2) **Eo-Nāgara**

The *ṣikharas* of Eo-Nāgara type temples are archic and rudimentary. But they have the true Nāgara look. All are *latina* or eka-śringa i.e. single-spired.

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42. Sompura K.F., *STG*, p.497, Figs.28-29; Nanavati & Dhaky, *MSTG*, pp.58f.,pl.34; Nanavati & Sompura, *SS*, p.323, pl.19, Fig.78
There are two sub-types of Eo-Nāgara group: (a) with pyramidal śikhara and (b) with curvilinear śikhara.

(a) With pyramidal śikhara

The Sun temple at Sutrapada (Dist. Junagadh) is a śāndhāra construction. The śikhara above the cella is worthy to note. The motif of the jāla has advanced further. (45)

The Kotesvara temple at Kalavad (Dist. Jamnagar) also contains a pyramidal śikhara. (46)

(b) Curvilinear typed śikhara

There are two examples of this group: The Sun temple at Akhodar (Dist. Junagadh) and the Sun temple at Pachtar (Dist. Jamnagar).

43. Nanavati & Dhaky, MSTG, p. 59; Nanavati & Sompura, SS, p. 323
44. Nanavati & Dhaky, MSTG, p. 59, pl. 37
45. Ibid., p. 60
46. Ibid., p. 60
The Sun temple at Akhodar is very similar in plan to the Sutrapada temple. The roofs above the mandapa and ambulatory are flat. The jāla on the sikhara is very bold.

The Sun temple at Pachtar locally is known as Sādevanta-Śāvaliṅga's temple. In origin it was a sāndhara building, but both the ambulatory and the mandapa have vanished.

(3) Early Nāgara

Early Nāgara temples are divided into four subgroups: (a) Latina or single-spired temples without lattice work (b) Latina temples with lattice work (c) Sekhari (multi-spired) temples without lattice work and (d) Sekhari temples with lattice work.

(a) Latina temples without lattice work (a-jāla)

Some temples belonging to Latina type are without lattice work. In other words they are a-jāla. The

47. Nanavati & Dhaky, MSTG, pp. 60f. Figs. 56; pls. 40, 60; Sompura K.F., STG, Figs. 15-16; Nanavati & Sompura, SS, pp. 325 f., pl. 22, Fig. 82

48. Burgess J., AKK, p. 186; Nanavati & Dhaky, MSTG, p. 61, pl. 41; Nanavati & Sompura, SS, p. 326, pl. 21, Fig. 81
following are examples of this type:

The Randal temple at Visavada is a sāndhāra building. The cella is pañcaratha. \(^{(50)}\)

On plan the Kālikāmatī temple at Dhrasanvel is similar to the one at Old Dhrevad except that the inner sanctum has an ambulatory. The walls of the shrine and hall are plain. \(^{(51)}\)

The Nandesvara temple No. 5, \(^{(52)}\) Odadar (Dist. Junagadh), the temple No. 6 \(^{(53)}\) pañcayatana temple at Pachtar, \(^{(54)}\) the temples Nos. 3, \(^{(55)}\) 4 \(^{(56)}\) and pañcayatana temple \(^{(57)}\) at Miyani and the Cāvadā's temples near Vasai \(^{(58)}\) (Dist. Jamnagar) are also without lattice work.

49. Nanavati & Dhaky, MSTG, P. 31
50. Nanavati & Dhaky, MSTG, p. 62;
Sompura K.F., STG, Fig. 4;
Nanavati & Sompura, SS, p. 334
51. Nanavati & Dhaky, MSTG, p. 63, Fig. 21, pl. 46;
Sompura K.F., STG, Fig. 27;
Nanavati & Sompura, SS, p. 334
52. Nanavati & Dhaky, MSTG, p. 63
53. Nanavati & Dhaky, MSTG, p. 63 pl. 64;
Nanavati & Sompura, SS, p. 334
54. Nanavati & Dhaky, MSTG, pp. 63f; Fig. 31b, pl. 47
55. Ibid, p. 64
56. Ibid, p. 64
57. Ibid, p. 64
58. Ibid, p. 64
(b) **Latina temples with lattice work (sa-jāla)**

The old *sāptāyatana* temple is situated at Dhrasanwel (Dist. Jamnagar). Locally it is known as *Magaderum*. The main spire is *puncaratha* in plan. The *sikhara* is in ruinous condition. The curvilinear spire has a developed form of the *jāla* motif. *(59)*

Ganesa *derum* at Ghumali was originally a *sāndhāra* temple but both the ambulatory and the mandapa have vanished. *(60)*

Both the temples described above are of the *latina* type with lattice work. The temple No. 2 at Miyani *(61)* and the temple No. 4 at Nandesvar *(62)* also belong to this group.

(c) **Sekhari temples without lattice-work**

Some *sekhari* (multi-spired) temples are without lattice work. There are three examples of this group.

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59. *Ibid.*., pp. 61f., Figs. 7a,b,c,d,32  
60. *Ibid.*., p. 62;  
   Nanavati & Sompura, *SS*, pl.24, Fig. 85,  
61. Nanavati & Dhaky, *MSTG*, p.62, pl.44,  
62. *Ibid.*., p.62, Fig. 7f.
The temple No. 3 at Sonakaṃsāri is of a *pancāndaka* type. It contains a triratha shrine. The *gūdhamandapa* has disappeared. (63)

The temple No. 1 at Miyani is square on plan. The *mandapa* has disappeared. The *śikhara* has 21 *andakas*. (64)

The temple No. 3 at Nandesvar group had no *mandapa*. It is triratha on plan. The *śikhara* is *pancāndaka*. (65)

(d) *Śekhari temples with lattice work*

Some *śekhari* temples are with lattice work. There are two examples of this group.

The *Śiva* temple at Khimarana (Dist. Jamangar) has lost its porch. The *śikhara* is now of five-spired (*pancāndaka*) type. The doorway is ornate and it is a *trisākha* variety. (66)

The *Bhima* temple at Prachi (Dist. Junagadh) near Prabhas Patan contains 33 *andkas* or spires. The

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63. *Ibid.*, p. 66, pl. 50, Figs. 29c, 7j;
64. *Ibid.*, pp. 66f., pl. 51,
65. *Ibid.*, p. 67, Fig. 7g,
Sikhara is very clumsily built. The roof of the hall has vanished. (67)

D. Valabhīchandaja.

A cella oblong on plan and with a wagon-vault or keel-roof is a salient feature of the temples belonging to this class. The temple No. 6 in Khimesvar group is the only surviving example of the Valabhīchandaja class. The sanctum is oblong in plan. Its closed hall is however square. (68)

2. Classification according to the ground plan

According the the ground plans the temples belonging to pre-Cavālukya period are classified into two groups: A. Ekāyatana and B. Aneka-Yatana - (i) Trāyatana, (ii) Paṇcāyatana and (iii) Saptāyatana. (69)

A. Ekāyatana

A temple consisting of one garbhagrha is called Ekāyatana. There are several sub-groups of this type

67. Nanavati & Dhaky, MSTG, pp. 64ff., pls. 49, 62, Fig. 33.
68. Ibid., p. 67, pl. 55, Fig. 35a
69. vide. Nanavati & Sompura, SS, pp. 296ff.
such as (1) Ekaṇḍa, (2) Dvyaṇa, (3) Tryaṇa and (4) Caturaṇa.

(1) Ekaṇḍa

A temple which consists of a single component viz. cells is known as Ekaṇḍa. The temples of this type do not contain even śrṅgāra cokīs. There are two sub-types of the Ekaṇḍa temples:

(a) Temples consisting of a square garbhagrha each.

The old temple at Miyani, the temple No. 3 and 4 at Bhanoar, the temple No. 1 at Nandisvar, the old temple at Odadar and the temple No. 2 at Road have square garbhagrhas. (70)

(b) Temples consisting of a rectangular garbhagrha each.

The temples at Boricha, Pata and the temple No. 3 at Nandisvar belong to this class. (71)

(2) Dvyaṇa

A temple consisting of two components garbha-grha and/or mukhamandapa is called Dvyaṇa. The temples belonging to the Dvyaṇa type are divided into

70. Ibid., p.296
71. Ibid., p.297
two sub-groups:

(a) Temples consisting of garbhaghras and mukhamandapas.

The temples belonging to this class are classified into two sub-classes:

(i) Some temples contain square garbhaghras and square mukhamandapas.

The temple No. 7 at Khimeshvar, the Gãmunda temple at Khindarkheda, the Koteśvar temple at Kalawad, the old temple at Than, the Dhingeśvar temple at Porbandar, the temples Nos. 1,3,4,5 and 6 at Roda (Dist. Sabarkantha), the four temples of Gangvâkund at Dedadara (Dist. Surendranagar), the Sun temple at Maithan (Dist. Surendranagar), four temples in the temple group of Amthormata at Vadnagar and the old temple at Agia consist of square garbhaghras and square Mukhamandapas. (72)

(ii) Some temples consist of rectangular garbhaghras and rectangular mukhamandapas.

One temple in the temple-group of Amtharmata at Vadnagar, belongs to this class. (73)

72. Ibid., p.297  73. Ibid., p.297
(b) **Temples consisting of garbhaghras and gudhamandapas**

Temples belonging to this class are classified into three sub-types.

(i) Some temples contain square garbhaghras and square gudhamandapas.

The temple No. 5 at Khimesvar, the temple No. 3 of Siva (Shankar) temple at Visawada, the temples of Naga and Sun god at Pasanawada, the Càmundà temples at Kucchadi and Degam, and the sun temple at Pata belong to this class. (74)

(ii) Some temples consist of rectangular garbhaghras and rectangular gudhamandapas.

The temples at Kalsar and the Khimesvar temple No. 6 comprise rectangular gudhamandapas. (75)

(iii) Some temples consist of square garbhaghras and rectangular gudhamandapas.

The old temple in Savni (Dist. Junagadh), the temple No. 5 in the temple complex in Sonakamśari, the Sun temple in Jamala and the Koth temple in Balej have

square garbhagrhas and rectangular gūdhamandapas. (76)

(3) Tryangī

A temple containing three components is known as tryangī. The temples belonging to this group are divided into two sub-groups:

(a) Temples consisting a garbhagrhas a gūdhamandapas and mukhamandapas each.

They are divided into two sub-types.

(i) The three components are square in some temples. The Chelesvara temple in Mewasa and the temple No. 7 in Roda are of this type. (77)

(ii) The three components are rectangular in some temples. The valabhīchandaja temple at Khimesvar is of this type. (78)

(b) Temple consisting of āgarbhagrha, a pradaksina-patha and a mukhamandapa.

The well known temple at Gop is of this type. (79)

76. Ibid., p. 297 77. Ibid., p. 298
78. Ibid., p. 298 79. Ibid., p. 298
(c) Temples consisting of a garbhagrha, *pradaksinapatha* and *gūḍhamandapa* each

There are two sub-groups of this class:

(i) The three components are all square in some temples.

The temple No.1 in Sonakamsāri, the Kālikā- mātā temple at Dhrasanwal and the Pithadmātā temple at Balej are of this type. (80)

(ii) Some temples consist of square garbhagrhas and square *pradaksinapathas* but rectangular *gūḍhamāndapas*.

The Śiva temple at Bilesvar, the Sun temple at Akhodar, the Anjani temple at Chhaya, the Jaggaṇātha temple at Suvarnatīrtha, the Sun temple at Sutrapada, the temple No.3 at Khimesvar, the Rāndal temple at Visavada and the Gāyatri temple at Prasānvada contain rectangular *gūḍhamandapas* while their remaining components are square. (81)

(4) **Caturaṇḍī**

A temple consisting of four components is known as **Caturaṇḍī**. There are two sub-groups of **Caturaṇḍī** temples.

80. Ibid., p.298 81. Ibid., p.298
(a) Temple consisting of a garbhagrha, an antarālā, a gūdhamandapa and a mukhamandapa.

The old temple at Lakaroda, known as Derum, belongs to this group. (82)

(b) Temples consisting of a garbhagrha, pradaksinapatha, gūdhamandapa and mukhamandapa each.

The temples belonging to this group are divided into two sub-groups:

(i) In some temples, the garbhagrha and the pradaksinapatha are rectangular, while the gūdhamandapa and the mukhamandapa are square.

The temple at Kadavar is of this type. (83)

(ii) In some temples, the garbhagrha and the pradaksinapatha are square, while the mukhamandapa are rectangular.

The temple No.1 at Khimeswar, the Vindhyavāsini temple at Srinagar, the Sun temple at Kindarkheda the

82. Ibid.
83. Ibid., p. 299
Camunda temple at Bokhira and the temple No. 2 in Sonakamsari etc. follow this plan. (84)

B. **Anekāyatanaś (Multi-cellular)**

In a few cases the temple consists of more than one cella. They may be designated **anekāyatanaś**. The **anekāyatanaś** of this period consist of 3, 5, or 7 cellas known as **trāvatana** (tricellular), **pāṇcāyatana** (pentacellular) and **saptāyatana** (septi cellular) respectively. The **dyāyatana** (du cellular) typed temple of this period is not found.

In case of **trāvatana**, the shrines consist of four component parts namely the three garbhagrhas and the single mandapa, the latter being common to both.

In the case of **pāṇcāyatana** the central shrine is surrounded by the four smaller shrines in the four corners. The temple consisting of seven cellas is known as **Saptāyatana**.

(i) **Trāvatanaś**

The temple belonging to this type contains three cellas. In some temples of this period a

84. Ibid.,
square mandapa in the centre is connected with square cellas on three sides. (except the front side).

The temple in Sharma (Dist. Junagadh) belongs to this type. The central chapel dedicated to Siva is slightly larger than the other two, sacred to Brahma and Surya. The common gudhamandapa is larger than the cellas and is supported by four pillars situated in the four corners. (85)

(ii) Pancayatanas

The complex consisting of a main temple in the centre and four subsidiary temples in the four corners of the jagati is known as panchayatana.

The temple in Pachtar and the temple near Miyani are of this type. The central shrine of the Pachtar temple is dedicated to Siva. It faces east. It consists of a square cella and a square mandapa. The two small shrines in front face each other, while the two small shrines at the back face east. The front small shrines consist of garbhaghras and mukhamandapas, while the

85. Nanavati & Dhaky, MSTG, p.69, Fig. 31a
small shrines at the back consist of garbhagrhas only. (86) The temple near Miyani is very similar to it in plan. (87)

(iii) Saptāyatana

The temple consisting of seven cellas is known as saptāyatana. The temple in Dhrasunvel known as 'Waga derum', is of the saptāyatana type. The complex consists of six smaller shrines around the larger one in the centre. The whole complex stands on a low jagati. The main shrine is pañcaratha in plan. It seems to be an amplification of the pañcāyatana type. The main temple and the small shrines at the back corners face east, while the two small shrines in front face each other. They are flanked by two larger shrines, which are slightly rectangular. They too face each other. The central shrine has a mandapa supported by four pillars and a

86. Nanavati & Sompura, SS, pp. 299, 344ff.; Nanavati & Dhaky, MSTG, pp. 63f.
87. Nanavati & Sompura, SS, p. 299
small mukha-mandapa in front. The four shrines in front are projected from the southern and northern walls of the complex. The subsidiary shrines are all ekāṅgi.\(^{(88)}\)

II. Temples built during the Caulukyan time

The power of the Cāvaḍās at Anahila Pātaka was uprooted in 942 A.D. by Mularāja I of the Caulukya (Solanki) family. The period from 942 A.D. unto 1304 A.D. is known as the Caulukya or Solanki Period in the history of Gujarat.

Generally a Caulukya temple has the essential features of North India, but it bears closest affinities to the Rajastan style.\(^{(89)}\) The Caulukya-temple follows

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88. Nanavati & Dhaky, MSTG, pp.61f., Fig.32, pl.42
89. Śri M.A. Dhaky classifies the architectural form of the temples built during the period immediately preceding the Caulukya Period into three units, namely the Mahāmāru style, the Mahā-Gurjara style and Saurāstra style. The form that involved during the Caulukyan Period in Gujarat and Rajasthan is generally known as Western Indian style, but Śri Dhaky has chosen to introduce this style as the Māru-Gurjara style. Śri Dhaky puts the beginning of the style around
the curvilinear form of the spire. The walls of the shrine are plain internally but projected externally. On each projection subordinate spires like urusīṅga, pratyaṅga etc. are constructed. The main and subordinate spires are crowned with āmalakās and kalaśas than one. The pillars are lavishly ornamented with figures and decorative designs. The domical ceiling of the hall consists of diminishing concentric rings terminating at the apex in a most beautiful hanging pendant.

The superstructure of the Caulukya temples follows the uniform form of the curvilinear spire. Therefore the temples built during this period are analysed on the base of the ground plan. They are divided into two classes: *(89-A)* A. Ekāyatana

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the opening of the 11th century A.D. and introduces the three styles of the earlier period as the parent styles.


B. Anekāyatana (i) Dvāyāyatana (ii) Tryāyatana (iii) Paṅcāyatana (iv) Cōvī (twenty four) Jina-laya (v) Bāvan (fifty two) Jina-laya and (vi) Bonter (seventy two) Jina-laya.

A. Ekāyatana (unicellular)

Temples belonging to the ekāyatana variety are divided into six sub-divisions: (1) Ekāṅgī (2) Dvāṅgī (3) Tryāṅgī (4) Caturaṅgī (5) Paṅcaṅgī and Śaḍaṅgī.

(1) Ekāṅgī

The notable extant examples of the ekāṅgī temples of this period are as follows:

Temples situated on the bank of the lake Munsar at Viramgam (Dist. Ahmedabad) are of ekāṅgī type. (90)
Temples raised on the platform around the Śūryakūnda at Modhera also belong to the ekāṅgī class. (90-A)

(2) Dvāṅgī

A temple consisting of two components viz. a cella and a porch or a hall is known as dvāṅgī.

90. Sompura K.F., NSAD, p.429
90-A. Sompura K.G.,(Ed). 'Śūrya mandira Viśeṣaṅk, Figs. 25,35
Accordingly there are two sub-types of this class.

(a) Temples consisting of a garbhagrha and a cokā each

The notable extant specimens of this type are as follows:

The Somesvara Mahādevatemple at Gorad (Dist. Mahesana) consists of a cella and a porch. Roofs above both components are in runious condition. (At present they are renovated). Four pillars of the porch are of the ghatapallava type. (91)

The Nilakantha Mahādevatemple at Ruhavi (Dist. Mahesana) has lost its mandapa and a porch is constructed in place of it during later time. The sikhara seems to be renovated. (12)

The temple dedicated to Hingolaji mātā (Sarva Maṅgala) at Khandosan (Dist. Mahesana) contains

91. Burgess J. & Cousens H., Architectural Antiquities of Northern Gujarat (AANG), p.111, pls. Cl1, C111, Fig.2

Sompura K.F., STG, p.109, Fig. 61;
an inscription dated v.s. 1207 in antarāla. Pillars in the porch are of the ghatapallava type. The sāhvarṇā on the porch has vanished. (93)

The temple of Rānakadevi at Wadhavan (Dist. Surendranagar) has lost its porch although it follows the plan of this type. It is raised on a platform. The adytum has survived while other components of the ground plan have vanished. The middle portion of the jagāḥ is decorated with bhadra-gavakṣas which are crowned by phāṁsanā shaped roof with an āmalaka and a kalāsa instead of udgama. The garbhadvāra is of the pāncatākhā type. The sikhara is in ekāndī form. (94)

The Śiva temple at Bhadresvar, south to Anjar (Dist. Kaccha) is triratha in plan. Its sikhara and uruśringas are decorated with jālaka. The roof above

92. Burgess & Cousens, AANG, p.108, pl.XCIII; STG, pp.111f., Fig.65
93. ARAB, 1938, pp.5 ff.; Sompura K.F., STG, 152; DSTG, p.56 Sompura K.F., NSAD, p.452
the porch has vanished. The kumbha and bhitta of the pitha are simple. (95)

The Sitala temple at Piludra (Dist. Mahesana), (96) an old temple at Sander (Dist. Mahesana), Akhand Mahadev temple at Vasai (Dist. Mahesana), temples of Surya and Lakshmi Narayanat Delmal (Dist. Mahesana), and Khandesvari mata temple at Math Kasangadh (Dist. Sabarkantha) also belong to this class.

94. Cousens H., SMIT, pp.53 f., pls.LV-LVI,
    Somoura K.F., STG, pp.194 f., Fig. 133;
    Dhaky M.A., CSTG, pp.10f., pl.V;
    Somoura K.F., NSAD, p.450

95. Somoura K.F., STG, p.114;
    NSAD, p.451

96. Rathod Ramsihaji, Kacchna Samskrutik Darshan, p.174

97. Burges & Cousens, AANG., pl.XCV;
    Somoura K.F., STG, Fig. 59;
    NSAD, p.449

98. Somoura K.F., NSAD, p.429

99. Burges & Cousens, AANG., pl.LXVIII, LXX,
    Somoura K.F., NSAD, p.429

100. Somoura K.F., Ibid., p.429
(b) Temples consisting of a garbhagrha and a sabhāmandapa each.

The notable extant examples of this class are as follows:

The Paravādevī (Pārvatī) temple at Delmal consists of a garbhagrha and a sabhāmandapa. The carving of the temple is deep. The pillars are executed in the style of those at Modhera, Kasara and Sunak. (101)

The Śiva temple at Bāvkā (Dist. Panchmahal) is in ruinous condition. The sabhāmandapa, the śikhara and the western wall of the garbhagrha have collapsed. The mandapa is octagonal in shape. (102)

The Muni Bāvā's temple at Than (Dist. Surendranagar) consists of a cella and a hall; both are adorned with ekāringa śikhara (latina spire). Although the walls

are richly decorated, the basement is plain. The roof above the mandapa was of the phāṁsanā type. At present the temple is in runious condition. (103)

The Candramauli temple at Kamboi (Dist. Mahesana), the Yaksarāja temple at Motab (Dist. Mahesana) (105), the Śiva temple at Chaubari (Dist. Surendranagar) (106), the Varun temple at Varana (Dist. Kaccha) (107) and the Kumbheśvar temple at Kumbharia (Dist. Banaskantha) also belong to this class.

(3) Tryāṇgi

A temple of this type consists of three components viz. a garbhagrha, an open or closed hall and a porch. There are two sub-types of this class.

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103 Cousens H., SMTK, p. 52, pl. LII; Sompura K.F., STG, pp. 129f; Sompura K.F., NSAD, p. 430 Dhaky M.A., CSTG, pp. 20f.
104 Burgess & Cousens, AANG, p. 91; Sompura K.F., NSAD, p. 430 Sompura K.F., NSAD, p. 430
105 Cousens H., SMTK, pls. LXXII, LXXIII; Sompura K.F., NSAD, p. 430
106 Rathod Rāmsiha, op. cit., p. 181; Sompura K.F., NSAD, p. 430
108 Dhaky M.A., CSTG, p. 57
(a) Temples consisting of a garbhagṛha, a sabhamandapa and a cokī each

The remarkable extant temples belonging to this type are as follows:

The temple named Hariscandra corī, situated at Shamlaji (Dist. Sabarkantha) contains three components: a garbhagṛha, a sabhamandapa and a cokī. \(109\)

The open hall has balconies with brackets on both sides. The temple seems to be dedicated to a goddess. Architecturally the finest part of the temple is a torāṇa in front of it which is the earliest among the extant torāṇas of Gujarat.

The Nilakantha temple at Sunak \(110\) comprises the shrine and an open hall with an entrance porch in front of it. Two uṟūṣīṅgas are arranged on each side of ṣikhara. It seems that the construction of the saṁvarna above the mandapa commenced from this temple. \(111\)

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109 Shāh UmakAnt P., Sculptures from Shamlaji and Roda, Fig. 20/a, p.38;
Sompura K.F., STG, pp.90f., Fig. 51;
Dhaky M.A., CSTG, p.10
110 Burgess & Cousins, AANG, pp.103f, pls. LXXXI-XCII
111 Sompura K.F., NSAD, p.453
The Limboji mātā temple at Delmal has a typical sikhara. The jaṅghā is profusely decorated. The mandapa has a fine saṃvāna. (112)

The Bahusmarṇādevī temple at Kanoda (Dist. Mahesana) is of the same style as that of the Nilakantha Mahadev temple at Sunak. (113)

The temple dedicated to Ranachodaji at Valam (Dist. Mahesana) has a rectangular cella. The interior walls of the cella are plain. The ceiling above the cella consists of ascending tiers carved with lotus petal design. The ceiling above the mandapa corresponds to that of the cella in design and carving. (114)

The Harisiddha mātā temple at Miyani (Dist. Junagadh) appears to be originally a Śaiva temple. (115)

112. Burgess & Cousens, *AANG*, pp. 87ff., pls. LXV, LXVI;
    Sompura K.F., *STG*, pp. 103f.;
    — *NSAD*, pp. 453f.
113. Burgess & Cousens, *AANG*, pp. 110f., pls. XII, XCVI,
    Sompura K.F., *STG*, pp. 110f;
    — *NSAD*, p. 485
114. *ARAB*, 1936-37, p. 12;
    Sompura K.F., *STG*, pp. 527ff.,
    — *NSAD*, pp. 455f;
    Dhaky M.A., *CSTE*, pp. 44ff., pl. XIV
The Nilakantha temple at Sejakpur (Dist. Surendranagar) is one of the larger and better preserved temples of Siddharāja's time. It is remarkable for its correct disposition and proportion. The ground plan of the cella is divided in many projections. It has lost the garbhāvāra. (116)

The Śiva temple at Sarnal (Dist. Kheda) is known as Galateśvara temple. It is built in a unique style. Dr. Sankalia opines that this temple belongs to the Caulukyan style. (117) According to Dhaky it is of Būmija type. (118) The pitha, the mandovara and the vēdikā are elaborately carved.

The Dugdhesvara temple at Mandrapur (Dist. Mahesana), (119) the Khamalai or Vyāghresvari

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115. Cousens H., Sompura K.F.,
       SMTK, pl. LXXXIX, XC ;
       STG, p.10, Fig.62;
       NSAD, p.458

116. Burgess J., Cousens H.,
       AKK, pls. XXIV-XXVI;
       SMTK, pls. LXXXIX, Figs. 1,2,
       LXI-LXIII, LXV;
       Sompura K.F.,
       STG, pp.133f., Figs. 91,92,224;
       NSAD, p.458;
       Dhaky M.A.,
       CSTG, p.53

117. Sankalia H.D.,
       Archaeology of Gujarat (AG), pp.133f;
temple at Dhinoj (Dist. Mahesana),\(^{120}\) the Ambā-
mātā temple at Kherva (Dist. Mahesana),\(^{121}\) the
Nilakanṭa temple at Virata (Dist. Mahesana),\(^{122}\)
the Anantesvara (Navalakha) temple at Anandpur
(Dist. Surendranagar),\(^{123}\) the Kumār Vihār on
Mt. Girnar,\(^{124}\) the Śamba temple at Baradia
(Dist. Jamnagar),\(^{125}\) the Sun temple at Kanthkot
(Dist. Kacch),\(^{126}\) the ancient temple in Sander
(Dist. Mahesana),\(^{127}\) and the Sun temple at
Puaranogadh (Dist. Kacch)\(^{128}\) also belong to this
class.

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118. Sompura K.F., & STG, pp.100f.;
& NSAD, pp.459f.
119. Dhaky M.A., & CSTG, pp.61f
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120. ARAB, 1935-36, p.15, pl.IV;
Sompura K.F., & STG, p.164, Fig. 108;
& NSAD, p.456;
Dhaky M.A., & CSTG, p.40
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121. Burgess & Cousens, & AANG, pls.XCVI, XCVII;
Sompura K.G., & NSAD, p.430
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122. Burgess & Cousens, & AANG, p.XCVI, Fig.4;
Sompura K.F., & NSAD, p.430
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123. Cousens H., & SMTK, pls. LXIX, LXX;
Sompura K.F., & NSAD, p.430
124. Cousens H., & SMTK, p. XCV;
Sompura K.F., & NSAD, p.430
125. ARAB, 1938, pls. I, II;
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(b) Temples consisting of a garbhagrha, a gudhamandapa and a cokī each

The noticeable extant specimens of this type are as follows:

The pītha and mandovara of the Brahmā temple at Khedbrahma (Dist. Sabarkantha) correspond to those of the temple at Sunak. The sikhara, the sañvarama above the mandapa and the front part of the temple are of later time. (129)

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Sompura K.F., STG, Figs. 114, 115; NSAD, p.430
126. Rathod Ramsinh, op.cit., p.110; Sompura K.F., NSAD, p.430
127. Burges & Cousens, AANG, pls. XCV, XCV; Sompura K.F., NSAD, p.430
128. Sompura K.F., STG, Figs. 74, 75; NSAD, p.430
129. Inamdar P.A., Some Archaeological Finds in Idar State (SAFIS) pl. XXI No.44; Sompura K.F., STG, p.175 and F.No.204; NSAD, pp.457f; Dhaky M.A., CSTG, p.77
The superstructure above the cella of the Rukamini temple at Dwarka is well preserved to a large extent, while that above the mandapa seems to be a later addition.\(^{(130)}\)

The Nārāyan temple at Manund (Dist. Mahesana)\(^{(131)}\) and the Somesvar temple at Khed (Kerakot, Dist. Kacch)\(^{(132)}\) also belong to this class.

(4) **Caturāṅga**

There are four divisions of this class as follows:

(a) Temple consisting of a garbhagrha, an antarāla, a gudhamandapa and a coki.

The prominent Śiva temple at Kotai (Dist. Kacch) is the remarkable example of this type. Its porch is now not extant. The plan of the garbhagrha is triratha type.\(^{(133)}\)

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130 Sompura K.F., *STG*, pp.511f., Fig.153; *Dwarka Siva Sangrah,*

Sompura K.F., *AANG*, pl.XCVI, Fig.1;

132 Burgess J., *AKK*, p.LXIV;
Sompura K.F., *NSAD*, p.430

133 Dhaky M.A., *CSTG*, pl.VII;
Rathod Ramsih, *op.cit.*, pp.127f
(b) Temple consisting of a garbhagriha, an antarala, a sabhamandapa and a coki

The Trinetresvar temple at Than (Dist. Surendranagar) is a noticable specimen of this class. Its spire resembles to those of the temples at Kerakot and Kotai. The porches on north and south are later additions. (134)

(c) Temple consisting of a garbhagriha, a pradaksinapatha, a sabhamandapa and a coki

The Navalakha temple at Ghumali (Dist. Jamnagar) is an important extant example of this type. (135)

(d) Temple consisting of a garbhagriha, a gudhamandapa, a trikamandapa and a sabhamandapa

Generally the Jaina temples follow this plan. A Jaina temple at Miyani is the remarkable example of this class. (136) It is entirely deserted. It

134. Cousens H., SMTK, pl.LI ; Sompura K.F., STG, pp.130f; NSAD, pp.463f
135 Burgess J., AKK, pls. XL, XLI Sompura K.F., STG, pp.132f; NSAD, pp.467f
136 Sompura K.F., NSAD, p.431

But in STG (p.111) he describes that it consists of a garbhagriha, an antarala, a gudhamandapa, a trikamandapa, a sabhamandapa and a coki
consists of a garbhagrha, a gudhamandapa, a trikamandapa and a sabhamandapa. The mandovara of the shrine is plain. The sikhara is decorated with an usual jālaka. It is triratha in plan.

(5) Pancañga

A temple consisting of five components is known as pāncañga. There are two divisions of this class as follow:

(a) Temples consisting of a garbhagrha, a pradakṣiṇa-patha, an antarāla, a gudhamandapa and a cokī each

Rudramāl at Siddhapur built by Siddharāja Jayasiṃha stands in a ruined condition. Its remains suggest that originally it was a sāndhāra prāśāda and at least two-storeyed once and had an antarāla, a gudhamandapa and a śāṅgāra cokī on three sides each. In front of the main temple was a

137 Singh Harihar, Jaina Temples of Western India (JTWI), pp.176ff.
138 Sompura K.F., MSAD, p.431
Cousens H., SMTK, p.70
139 Burgess & Cousens, AANG, pp.58ff., pls.VI,XXXVII-XLV, Fig. 304;
Sompura K.F., STG, pp.135ff., Figs. 93-100;
NSAD, pp.468ff.
nandimandapa. Around the temple eleven devakulikās were arranged. The porch in east is in ruined condition, but the porch in north with two storāys is still extant. The kirtitorāṇa in north also stands.

The Somnatha temple at Prabhas Patan (Dist. Junagadh) originally belonged to the Maitraka Period. It was destroyed by Mahamud Gazanavi in 1026 A.D. Afterwards Bhīmadeva I built there a new temple. The temple was again renovated by Kumārapāla in the 12th century A.D. It consisted of a garbhagrha an antarāla, a pradakśinā patha, a gudhamandapa and cokīs. It was again destroyed by the Muslim invaders in 1299 A.D. Later on it was restored and destroyed frequently. During the rule of Bābi Nawābs it remained in a ruinious condition.

Dhaky M.A., CSTG, p. XI; Fig. 13

The original temple was constructed by Mūlarāja I, as implied by his copper-plate grant issued in V.S. 1043 (987 A.D.). But it seems to have been developed into a spacious magnificent temple by Siddharāja Jayasimha (1094-1142 A.D.)

140. Shastri Durgashankar, Gujarati Tirthsthāno, pp. 57f;
Munshi K.M., Somnath: the Shrine Eternal, p. 13
Recently it is replaced by a new temple consisting of a garbhagrha, the pradaksināpatha, the antarāla, the gūḍhamandapa, the rāngamandapa and the cokīs. The garbhagrha has a lofty spire and a gūḍhamandapa is covered by the sañcvarṇā. The remains of the temple belonging to the reign of Bhīmadeva I and Kumārapāla are preserved in the local museum therein.

The Ajitanatha temple at Taranga (Dist. Mahesana) is of a pañcanāsikā type in plan. It consists of a cella, an ambulatory, a vestibule and a hall with lateral entrance-porches. The eastern porch is of trikamandapa type and it is the main porch. The temple is a double-storyed structure. In elevation it displays pīṭha, mandovara and śikhara. The janghā is divided.

141. Cousens H., Parikh R.C., Jot B.B., Sompura K.F., Sompura K.F.,
SMIK, p.18; Somnath, pp.77
Introduction of Kavyānuśasana NSAD, p.477
pp.CXXIV- CXXVI; MSAD, pp.472ff., Fig.52
'SThe Architectural Treatment of the Ajitanātha Temple at Taranga', Vidya, Vol.XV,
pp.27ff; STG, pp.156ff;
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NSAD, pp.472ff., Fig.52
into two registers, the lower being higher than the upper. The cella is enclosed by a pradaksināpatha which consists of a balcony on each side above the bhadra projection. The sanctum is fronted by the rectangular antarāla which contains eight pillars. The sikhara is typically Caulukyan. It is decorated with the jālaka design. The gūdhamandapa is covered with saṃvarṇa and the cokīs are covered with saṃtala roofs. The domical ceiling of the gūdhamandapa is composed of nine bands.

(b) Temple consisting of a garbhagrha, an antarāla, a gūdhamandapa, a sabhāmandapa and a cokī

The Sambhavanātha temple at Kumbharia is an example of this type. On plan its mūlaprāśāda is of the trirathī type. (143)

(6) Ṣadāṅgi

A temple containing six components is called Ṣadāṅgi.
The Sun temple at Modhera is the best example of this type. (144) It consists of a garbhagriha, an antarala, a pradaksinapatha, a gudhamandapa, cokis and a separate sabhamandapa (Fig. 1). It marks the grandest architecture of the style. The exterior walls of the temple are elaborately sculptured. It has lost its sikhara. The pitha is of the Solanki style. It is decorated with the lotus-leaf decoration. The sabhamandapa is an hypostyle order. A beautiful oblong tank or kunda is in front of it. In its ruined condition the temple is still an imposing structure.

143. Muni Vishal Vijauaji, Sompura K. F., STG, pp. 197;
     - STG, p. 197;
     - NSAD, p. 431;
     Dhaky M. A. CSTG, p. 67
     Singh Harihar, JTWI, pp. 144ff.

144. Burgess & Cousens, Sompura K. F., AANG, pls. I, VII, XLVIII-IX;
     STG, pp. 120ff., Figs. 71-81, 223
     Sūrya Mandir Viṣeśaṅk, pp. 64ff.
     A Critical study of the sculptures in the Sun temple at Modhera with special reference to the Canons Discerned in Them (unpublished);
     NSAD, pp. 464ff., pl. V, Fig. 27, pl. 17, Fig. 47;
     Dhaky M. A. CSTG, pp. 28ff., Figs. 5, 10, 31,
B. Anekayātana (Hindu)

(1) Dvīyatana

In a dvīyatana or dvikutacala there are two sub-types of this class:

(a) Temple having two garbhagrhas attached to the common mandapa on a right angle

The ancient temple at Khandosan (Dist. Mahesana) is of this type. One cella faces west and the other faces south. Each shrine consists of two component parts namely a garbhagrha and a mandapa, the latter being common to both shrines.

(b) Temple having two garbhagrhas attached to the common mandapa axially

Two temples belonging to this type exist on the bank of the Munsar lake at Viramgam. One shrine faces west, while the other faces east. The western shrine was Vaisnava, while the eastern one was Saiva. Each shrine contains two components: a garbhagrha and a

145. Sompura K.F., STG, pp. 133 f, 515 ff, Figs. 69, 222; NSAD, p. 478
mandapa, the latter being common to both shrines. (146)

The Lakuliśa temple on Pawagadh hill also belongs to this type. (147)

(2) Trayatana

In a trayatana, tripurūṣa prāśāda or trikūṭācala, three cellas are attached to the common hall. There are two sub-types of this group.

(a) Temples having three garbhagrhas attached to a common mandapa on three sides.

The trayatana temple at Kasara (Dist. Banaskantha) consists of three shrines respectively dedicated to Brahmā, Maheśa and Viśnu. These shrines face north, east and south. The entrance porch in east has entirely disappeared. The saṃvarṇa on the hall and the śikharas on the cellas resemble those in the temple at Sunak. (148)

146. Burgess J., 'The Muhmmadan Architecture of Ahmedabad, Archaeological survey of Western Indi, Vol.VIII, pt.2, p.91, pl. LXXIII, Fig.1; Sompura K.F., STG, p.139, Fig.101; Dhaky M.A., NSAD, p.478, pl.21, Figs. 54; CSTG, p.51.

147. Sompura K.F., STG, pp.166f., Figs.112,113; NSAD, p.478, pl.20, Fig.53; CSTG, pp.41f.
(b) Temples having three garbhagrihas in juxtaposition.

In the compound of the Limbojimātā temple at Delmal are situated two tripuriṇa prāśad opposite each other. In each row the cells are arranged axially.

The temple in Derol (Dist. Sabarkantha) belongs to this type. It has three shrines in juxtaposition. The central shrine is dedicated to Śiva; it is flanked by the shrine on each side dedicated to Brahmā and Viṣṇu respectively. The common mandapa has a frontal porch.

Sompura K.F., STG, pp.104ff., Fig.221;
NSAD, pp.478ff., pl.22, Fig.56

149 Burgess & Cousens, AANG, pl.LXVI;
Sompura K.F., NSAD, pp.432ff.

150 Rangarajan Haripriya, Historical and Cultural Study of the Spread of Viṣṇuism in Gujarat upto 1600 A.D.
pt.1, p.207 (unpublished Thesis)

151 Inamdar P.A., SAFIS, p.35;
Sompura K.F., STG, pp.185 ff.;
NSAD, p.432
(iii) Pancāyatana

A group of five temples where a principal temple is surrounded by four subsidiary temples is called pancāyatana. In a pancāyatana, the principal shrine generally faces east while the four corner-shrines face in different ways.

The pancāyatana temple at Khedawada (Dist. Sabarkantha) is a very unusual type. It is known as Dharesvar Mahadev temple. The main temple faces east and the two fore-shrines at the corner, instead of confronting, face those in the rear. The jagati is almost featureless and the main shrine was replaced in recent times, by a structure incongruous with handsome corner-shrines which are original.

According to Dhaky and Gaudani the main temple seems to be dedicated to Brahmā and subsidiary temples are dedicated to Śiva, Sūrya, Pārvati and Viṣṇu. (152)

152. Gaudani H.R. & Dhaky M.A., 'Some Newly Discovered and less known Maru-Gurjar Temples', Journal of Oriental Institute, Vol.XVII, pp.152ff., Figs.1,2; NSAD, p.480, Fig.57; op.cit., pp.225f.
Originally the main temple consists of a garbhagrha
and an antarāla; but at present a cokī is added in
front of the antarāla. The corner shrines consist
of garbhagrhas and cokīs. (153)

The Jāsamalanāth Mahādeva temple at Asoda
(Dist. Mahesana) is the best example of the
pāncāyatana temple. It stands on a high plinth. It
consists of a garbhagrha, an antarāla a sābhamandapa
and a cokī. (154) The principal shrine is dedicated to
Śiva. The front two shrines are dedicated to Ganeśa
back and Śakti, while the other two shrines are
dedicated to Sūrya and Viṣṇu. The main shrine and
rear shrines face east, while the fore shrines face
north and south respectively. (155)

The pāncāyatana temple at Gavada (Dist. Mahesana)
is known as Jagesvar Mahādeva temple. The main shrine
faces east and is dedicated to Śiva, while the four

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153. Observed during the personal visit.
154. AFAR, 1938, p.6;
    Archaeology in Baroda, p.15, pl.VI;
    Sompura K.G. STG, pp.165f.;
    NSAD, p.481
155. Observed during the personal visit
corner-shrines are dedicated to Ganeśa, Gaurī, Sūrya and Viṣṇu. The principal shrine consists of 

garbhagrha, a mandapa and a coki.(156) At present
the corner-shrines exist no more.(157)

The Jāgēśvara Mandir at Davada (Dist. Mahesana) also belongs to the pancāyatana type.(158) The main shrine faces east and consists of a garbhagrha, a sabhāmandapa and a coki.(159) The temple-complex rests on a platform with the main Śiva temple in the centre; the subsidiary shrines in the corners are dedicated to Ganeśa, Gaurī, Sūrya and Viṣṇu.(160) The two front shrines face north and south respectively while the rear-shrines face east. These subsidiary shrines consist of garbhagrha only.(161)

156. Sompura K.F., STG, p.512;
NSAD, p.432
157. Observed during the personal visit
Sompura K.F., STG, pp.508
159. Observed during the personal visit
160 Sompura K.F., STG, p.508
161. Observed during the personal visit.
The Śiva temple at Kherva (Dist. Mahesana) is known as Sidhanātha temple. Originally this temple was of the pāncaśyatana type. But as it was too much mutilated. The principal shrine was once got down and then was rebuilt. The corner-shrines exist no longer. (162) The main shrine faces east and consists of a garbhagrha, an antarāla, a sabhāmandapa and a coki. (163)

The pāncaśyatana temple at Hirapur (Dist. Sabarkantha) is known as Ujāleśvar Mahādeva temple. The central shrine is dedicated to Śiva. One of the corner-shrine is completely destroyed. The rest are dedicated to Ganeśa, Sūrya and Viṣṇu. (164) The main shrine and rear-shrines face east, while the fore-shrines face each other. The main shrine consists of a garbhagrha, an antarāla, a sabhāmandapa and a coki, while the subsidiary shrines consists of a garbhagrha.

162. Sompora K.F., STG, p.197, F.N. 289/2; NSAD, p.432
163. Observed during the personal visit
Sompora K.F., STG, pp.514 f; NSAD, p.432
and/cokI each. (165)

Two more examples of the pancayatana type temples are at Kevan, a hamlet of the village Saravana (Ta. Khedbraha, Dist. Sabarkantha)(166) and Saptanāth (near Davad, Dist. Sabarkantha). (167)

The Śiva pancayatana temple at Kevan contains only one subsidiary shrine in SW at present; the other corner-shrines exist no more. The main shrine and the extant corner-shrine face east. The main shrine consists of a garbhagṛha and a cokI, while the corner-shrine also consists of a garbhagṛha and a cokI, which exists no longer now. The corner-shrine is empty, devoid of any icon. (168)

Imandar P.A. has noticed the Saptanātha temple as follows: "There are foundations of a pancayatana

165. Observed during the personal visit.
166. Imandar P.A., SAFIS, p.27
     Sompura K.F., STG, p.185
167. Imandar P.A., SAFIS, pp.29f.;
     Sompura K.F. STG, p.185
     NSAD, p.432
168 Description is made on the basis of the personal visit.
temple further upwards and there is the Dhāresvara temple. (169) But during the personal visit of the place it is observed that the foundation of the pancāyatana temple exists no more and it is hardly traceable now. But a Śivalinga enshrined in a structure with four pillars projected in the front side of the Dharmashālā seems to be the original linga of this pancāyatana temple. (170)

(iv) Saptāyatana

The temple is situated in Parabadi (Dist. Suren-
dranagar) belongs to this class. It is a single example of this class. In the centre there is a Śiva temple with three prāshāna they are dedicated to Śiva, Viṣṇu and Brahmā respectively. Around the main temple were four smaller shrines, thus forming with it a saptāyatana group. The shrines in SE and NE have fallen; of the other two, that SW appears to have been dedicated to Viṣṇu and NE one to Sūrya.

169. Imāndar P. A., SAFIS, p. 29 f.; Sompura K.F., STG, p. 185
170. Observed during the personal visit
The central shrine of the main temple and two rear shrines of the corners face east, while the two shrines flanked by the main temple face north and south respectively. (171)

C. Anekāyatana (Jaina)

The anekāyatana temples belonging to Jainism are divided into two groups: (a) Trayatanas and (b) Temple-complexes with devakūlikās.

(a) Trayatana

The Vastupāl Vihār on Mt. Girnar is the remarkable example of the Jaina trayatana type of the Caulukya Period. It consists of three shrines each leading out of sides of a square central hall. The central shrine was originally dedicated to Ādinātha, but during subsequent renovation the image of Ādinātha is replaced by that of Mallinātha. Each cella is covered with a separate spire. The large mandapa in front

171. Cousens H., SMTK, p. 62, pl. LXXI;
Burgess J., AKK, pls. XXXIII, XXXIV;
Sompura K.F., STG, pp. 107 f. Figs. 118, 232;
- NSAD, p. 479;
Dhaky M.A., CSTG., p. 57
has another mandapa, added in front. On the left is the shrine of Sameta śikhara and on the right that of Astāpada. (172)

(b) Temple-complexes with devakulikās

Some large Jaina temples comprise complexes containing rows of devakulikās (small shrines) number 24, 51 or 71.

The devakulikās are generally arranged in continuous rows on the four sides of the open court surrounding the mūla prāśāda. The row in the front side naturally is interrupted by a wide entrance in the centre. In the rows on three other sides there is generally a bigger shrine in the middle and it is flanked by rows of smaller shrines on both sides.

Normally the devakulikā comprises a garbhagrha each, the corridor with a colonnade in front and

devakulikās in the rear of mukhamandapas or cokās. The devakulikā is surmounted by a low spire. The roof of the corridor contains flat ceilings below. The adjoining columns of the corridor are connected with arches of the cusped type. The door-frames of the devakulikās contain a lofty door-sills.

The Jaina temples belonging to the anekāyatana group are divided into three sub-groups: (i) Catur-vimśati Jinālay i.e. consisting of 24 devakulikās (ii) Bāvan Jinālay i.e. consisting of 52 shrines, one principal and 51 subsidiary (iii) Bonter Jinālay i.e. consisting of 72 shrines, one principal and 71 subsidiary.

(i) Catur-vimśati Jinālay

In some Jaina temples the mūlaprāsāda is surrounded by rows of twenty-four devakulikās in all, enshrining the images of the twenty-four Jinas. According to Thakkar Feru it is expected to have eight devakulikās on the front and the two lateral sides of the mūlaprāsāda each. (173) It leaves no scope

173. Thakkar Feru, Vāstusāra- Prakarana, 3
for any devakulikās at the back side. They should be constructed on a common jagati.

The temples of Mahāvīr, Sātinātha, Pārśvanātha and Neminātha at Kumbharia are of the Catur-viṃśati type. Among these the Sātinātha temple follows the plan prescribed by Thakkar Feru, while the other three deviate from this ground plan in detail.

In the Mahāvīr temple the arrangement of the devakulikās is like this: The sabhāmandapa is flanked by eight devakulikās on either side, by six niches (instead of devakulikās) in front of it, and by two other devakulikās placed at right angles with a common mandapa in the extreme SE corner, thus constituting 24 devakulikās. (174) The mūlaprāśadeś is of the pañcāngī type.

The Sātinātha temple is complete Caturviṃśati Jīnālay having eight devakulikās in east, eight in west and four niches (instead of devakulikās) flanking either side of the entrance to the rangamandapa,
thus making a full total of 24 devakulikās beside the mūlaprāsāda.\(^{(175)}\) The mūlaprāsāda belongs to the pañcāngī type.

The Pārvanātha temple has nine devakulikās each on eastern and western side of the temple and three on either side of the entrance to the temple, thus constituting in all 24 devakulikās.\(^{(176)}\)

In the Neminātha temple the sabhāmandapa is flanked on either side with twelve devakulikās, thus forming their number 24.\(^{(177)}\)

(ii) Bāvan Jinalay

Some Jaina temples consist of Bāvan (Fifty-two) shrines. They are arranged in this order: 17 devakulikās, on the left and the right sides each, 9 devakulikās on the back side and 8 devakulikās on the front side. Thus the central mūlaprāsāda and the surrounding 51 devakulikās make 52 devakulikās.\(^{(177-A)}\)

\(^{175}\) Ibid., p.128  \(^{176}\) Ibid., p.139  
\(^{177}\) Ibid., p.159  
\(^{177-A}\) Thakkar Feru, op.cit.,3
The Vimal Vasahi on Mt. Abu is of Bāvan Jinalaya type. The Lunavasahi on Mt. Abu was also of this type in the original plan, but the hastisala built at back of the temple removed all the devakulikās of the back row. These two temples were constructed by ministers of Gujarat, but this Mount is now located in the State of Rajasthan. We come across one example of this type in the present State of Gujarat.

According to R.D. Desai the well-known Jaina temple at Bhadreshvar (Dist. Kacch) is of Bāvan Jinalaya type. The temple stands in an oblong courtyard. The mulaprasāda is built on a jagatī. It consists of a garbhagrha, an antarāla, a gudhamandapa, a trik-mandapa, a sabhāmandapa and a coki. Among the devakulikās 9 are located in the back. But the devaku-likās on the other three sides are distributed unevenly.

178. Singh Harihar, JTMI, p.47
179. Ibid., p.77
180. Desai R.D., Sri Bhadreshvar-Vasai Mahātirtha, p.33
at present. According to an earlier published plan the bhamati is said to have consisted of about 44 shrines including the 9 at the back, (182) while according to the plan presented by R.D. Desai the bhamati is shown as consisting of 52 shrines distributed as follows: (183) one each on the lateral side of the entrance, 3 each on the two sides of the front, 9 at the back, 16 on the east and 19 on the west. However this arrangement is not symmetrical on the eastern and western sides. It seems that some cells were adjusted to other purposes, a few cells were added later and some cells vanished in course of time. In fact the cells on these two sides must have numbered 17 each, as prescribed by Thakkar Feru.

(iii) Bonter Jinālay

Some Jaina temples are conceived as consisting of bonter (seventy two) shrines. The 71 subsidiary shrines are arranged in this order: 25 devakulikās

182. Burgess J., AKK, pl. LIII;
Sompura K.F., STG, pp. 162 f., Fig. 229;
NSAD, p. 431
Singh Harihar, JTWI, plan 8, The author contends that the original
on the left and the right side each, 11 devakulikās on the back side and 10 devakulikās on the front side. (184)

The Neminātha temple on Mt. Girnar is a Bonter Jinalaya. (185) The main temple stands on a jagatī. Its mūla prāśāda consists of a gārghaṭṭha, a pradakṣiṇāpatha, an antarāla, a gūḍhamandapa, a trikamandapa and a rāṇgamandapa. The 71 subsidiary shrines are arranged unevenly. There are 8 devakulikās and 19 and 6 devakulikās on the left and the right side of the passage cut in the northern corridor (wall). There are 6 devakulikās on the left side of the main passage of the front side number of devakulikās was 48.

183. Desai R.D., op.cit., Fig. 6
184. Thakkar Feru, op.cit., 3
185. Burgess J. AKK, pp.166 ff, pls. XXXI, XXXII, LVII-LXI;
Sompura K.F., STG, pp.142 ff., Figs.229,239;
NSAD, p.488;
Dhaky M. CST3., pp.54 f.;
Singh Harihar, JTWI, pp.146 ff.; vide plan on p. [47]
and 4 devakulikās on its right side. The NW corner contains an interior projection having one devakulikā as for the southern wall there are 19 devakulikās on the eastern side of the central passage, corresponding to the 19 devakulikās on the opposite side. The SW corner remains vacant to a large extent. Thus the mūlaprāśāda along with the 71 subsidiary shrines anyhow make 72 shrines in all. However the plan of the devakulikās deviates from that prescribed by Thakkar Feru.

III. Temples built during the Sultanate Period

Gujarat was conquered by AlaudāDin-Khalji first in 1299 A.D., and again in 1304 A.D. Gujarat was governed for about a century through Governors appointed by the Sultans of Delhi. The independent rule of the Sultans of Gujarat got established in the early years of the 15th century A.D. The political power of the Sultans of Gujarat continued unto 1572-73 A.D., when Akbar conquered Gujarat. The period from 1304 A.D. to 1573 A.D. is, therefore, known as the Sultanate Period in the history of Gujarat.
The activity of building temples was slow in this period in comparison to the former period. A number of renowned temples of earlier times were destroyed, some were renovated and a few temples were newly built during this period. The account of the temples which were newly built or renovated during this period is recorded in inscriptions or literature. Some others are noticed through archeological explorations, though not noticed in known literary and epigraphic sources. Some of them vanished in course of time, while some are extant but their original form has changed in course of renovation. Most of them were built in the Caulukyan style. The important extant temples of this period are noticed here in an outline. They are divided into two groups: A. Classifiable Temples and B. Miscellaneous Temples.


187. The classification of the temples built during the Sultanate Period is not given in any published work; for the first time it is given here.
A. **Classifiable Temples**

The noticed temples belonging to this group are divided into two sub-groups: 1. **Ekāyatanas** and 2. **Anekāyatanas**.

1. **Ekāyatanas**

Noticed temples belonging to this type are divided into four sub-types: (a) Tryaṅgī (b) Catur- 

(a) **Tryaṅgī**

The Nilakantha temple at Posina (Dist. Sabarkantha) is of the tryaṅgī type. It consists of a garbhagṛha, a mandapa and a cokī. It is richly ornamented from its pitha to the upper most portion of the mandovara. The superstructures of the garbhagṛha, the mandapa and the cokī are renovated during the later time. The dvāraśākha of the garbhagṛha is of the bancaśākha type. The temple seems to have been built in the 15th century A.D. (188)

(b) Caturangi

The Sun temple on a mound near the bank of the Hiranya river at Prabhas Patan faces east. The components of the temple are a garbhagṛha, a pradakṣināpatha, a gudhamandapa and a mukhamandapa. The Saṃvārṇas on the mandapas have vanished. The mūlamanjari of the śihara has tottered down. There was a torana in front of the temple; the fragments of its upper illikāvalana are preserved in the local museum. There was a small kunda attached to the temple. This temple is dated not earlier than the 14th century A.D. (189)

The Hatakesvar temple at Vadnagar consists of a garbhagṛha, an antarāla and a sabhamandapa along with three cokīs. (190) According to Dhaky it was built by Mūlarāja I and was of the Latina (Single spire) type. It is renovated several times, but it is not

189. Dhaky M.A., CSTG, pp. 74 f.;
 Dhaky M.A. & Shastri Hirishankar, "Prabhas Patanā Prācin Surya Mandiro";
 Surya Mandir Vīsesānk, pp. 90 ff;
 Sompura K.F., 'Devālayo' GRSI, Vol. V, p. 429, pl. IX, Fig. 22
later than the 15th century A.D. (191-192)

(c) Pancangi

The Sun temple near Triveni at Prabhas Patan consists of a garbhagṛha, a pradaksinapatha, an antarāla, a gūdhamandapa and a cokī. It faces east. This temple may be placed in the 14th century A.D. as indicated by the asvathara scultured on the pītha. (192)

(d) Sadaṅgi

The Sārāṇesvara temple at Abhapur (Dist. Sabarkantha) is a three-storyed building. The temple consists of six components—a garbhagṛha, an antarāla, a pradaksinapatha, a gūdhamandapa flanked by cokīs on either side and a sabhamandapa. In front of the temple is a yajña-kunda on a richly carved vedī. The superstructures above the garbhagṛha, the mandapas and the cokīs have vanished. The temple seems to have been built in the 15th century A.D. (193)


191. Dhaky M.A., CSTG, p.20
192. Sompura K.F. SMIK, p.29;
191-. Cousens H., Cousens, Burgess & Cousens, AANG, p.74
A Jain temple situated at Lakhena (Dist. Sabarkantha) consists of a garbhagrha, an antarāla, a gūḍhamandapa, a trikamandapa, a sabhāmandapa and a cokīs with a balānaka in front. It is a two-storeyed building. (194)

2. Anekāyatanas
(a) Pāncāyatanas

The Śiva pāncāyatana temple at Bhetali (Dist. Sabarkantha) is a well-preserved condition. It consists of a central shrine with its attendant shrines at the four corners. The whole temple-complex is built on lofty jagatī. The main shrine is dedicated to Śiva, while the corner-shrines are dedicated to Śkanda, Gaṇeśa, Pārvatī and Sūrya. The main shrine consists of a garbhagrha, an antarāla and a mandapa with its frontal porch. (195) The main shrine and

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<td>Sankalia H.D.</td>
<td>AG, pp. 91 f.;</td>
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<td>Sompura K.F.</td>
<td>STG, pp. 201 f.;</td>
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<td>Vide 'Nūtan Gujarat' dated 3.6.62</td>
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rear-shrines face east, while the fore-shrines face each other. (196) The temple belongs to the 15th century A.D. (197)

The Śiva temple at Vasai is known as Akhādā or Pāleśvar Mahādeva temple. Its components are a garbhagṛha, an aṁtarāla and a mandapa along with a # cokī. The jagati of the temple has four subsidiary shrines on its four corners. The mandapa contains 26 pillars. The temple was renovated in the 17th century A.D. (197-A)

The Astika Kenyātā Mahādeva temple in Polo (Dist. Sabarkantha) is of the pāncāyatana type. The principal temple consists of garbhagṛha and a mandapa. The superstructures above them have vanished.

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196. This information is received from the letter of Dr. R.R. Joshi dated 12.7.89.
The four small shrines are in ruinous condition. In front of the temple is a Kirtitorana. (198)

(b) Covis Jinalaya

The Parsvanatha temple near the Jumma Masjid at Prabhas Patan is in ruined condition. Its components are a garbhagrha, a pradaksinapata, a gudhamandapa and a cock. The central part of the gudhamandapa is two-storeyed. The upper storey is covered by double domes. The entire structure is influenced by Islamic architecture. The walls of the garbhagrha, the pradaksinapatha and the mandapa contains row of niches on the inner side. This temple was probably of the Covis Janalaya type. (199)

197-A. ARAB, 1928, pp.8 f.;
Sompura K.F., STG, p.216;

198 Sompura K.F., STG, p.535;
Sompura K.F., 'Devālayo', GRSI, Vol.V, p.434, pl.XIII, Fig.30;
vide 'Nutan Gujarat', dated 26.6.62
Polona Pracin Mandiro, (Published by Dept., of Archaeology, Gujarat State)

199 Gousens H., SMTK, p.30,
(c) Bāvan Jīnālaya

The old Jaina temple at Sarotra (Dist. Banas-kantha) is known as Bāvan dhvaj. It stands on a jagati. It faces north. On stylistic ground it may be placed in the 13th or 14th century A.D. The principal shrine is surrounded by fifty-two devakulikas with bhamati. It consists of a garbhagrha, a gūḍhamandapa, a trikamandapa and a rāngamandapa. Its general plan follows that of Jaina temples such as the Bhadresvar temple in Kacch and Vimal Vasahi on Mt. Abu. (200)

B. Miscellaneous Temples

As necessary particulars of some temples belonging to the Sultanate Period are not published, it is not possible to specify the exact number of their

Sankalia H.D., AG, p.111;
Sompura K.F., STG, p.207
'Devālayo', GRSI, Vol.V, p.430, pl. X, Fig. 23
component parts. Such temples are as follows:

The Sun temple on the Kandol hill near Than is in ruinous condition. Only some portion of the walls of the cella are extant. Originally it was built by Siṃha, a son of Būtāda Lākhā, in 1376 A.D. Its original form has almost disappeared on account of several renovations. (201)

The Śiva temple at Vadiyavir (Dist. Sabarkantha) was probably built in the reign of Rāo Bhān (15th century A.D.). It is half-fallen. The ornamental dvāraśākha of the garbhagrha bears much resemblance to that of the Sun temple at Mōdhera. It is of the navasākha type. (202)

The temple-complex on Pawagadh hill belongs to Jainism. It consists of three groups. They are:

1. Bāvan derī temples or Mavalakī temples,

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201. Cousens H., Sompura K.F.,

SMTK, pp. 47ff.;
STG, pp. 203 ff.;
'Devālayo', GRSI, Vol.V, p. 430

202. Inamdar P.V., Sompura K.F.,

SAFIS, p. 30;
STG, pp. 217 ff.;
'Devālayo', GRSI, Vol.V, p. 432
2. Candraprabhu and Supārśvanātha temples to SE of Mataji's cliff. 3. Pārśvanātha temple and the temples surrounding it. Probably these temples are built in the 14th and the 15th century A.D.\(^{(203)}\)

The Bāvan derī or Navalakī temple-complex consists of three subsidiary shrines situated to north, west and south of the main temple. At present the main temple survives only by its pītha. The projections on the four faces of the pītha betray that it belonged to a caumukha type. Only the eastern balānaka survives as a remain of the prākara. The cokīs and sikhāras appear to be a modern construction.\(^{(204)}\)

The subsidiary temples were situated outside the prākara which exists no more. The small temples of Candraprabhū and Supārśvanātha were also surrounded by an encloser. The pārśvanātha temple-complex has left only some remains of the old surrounding prākara.\(^{(205)}\)

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Sompura K.F., *STG*, pp.218 f;
The temples seem to have been built in the early years of the 15th century A.D. (206)

A number of old temples are situated in the forest tract of Polo. They represent a style of architecture prevalent during the post-Caulukyan period. The temples were probably built in the 14th century. They are also renovated in the 19th century. Three small shrines situated near the Lakhena temple, are dedicated to Śiva, Lākṣmī-Ṇārāyaṇa and Śakti. Two small temples named Sasunum mandir and Vahunum mandir are situated near them. (207)

The large Sun temple is situated at a short distance from Lakhena, near the dam on Harnav river. (208)

207. Sompura K.F., STG, p.533
Poiona Prān Mandiro, 'Devalayo' GRSI, Vol.V, pp.433 f.;

208. Sompura K.F., STG, p. 535;
'Devalayo', GRSI, Vol.V, p.434
The nine temples, locally known as Temples of Sadevanta Sāvalinga are situated near Abhapur. They belong to a Sultanate Period. Some of them are dedicated to Śiva, Viśnu, Camunda and Bhairava, while one is a Jaina temple. The latter is in a comparatively good condition. (209)