CHAPTER - VIII

CONCLUSION

The discussion in the previous chapters indicates that the Jamnagar district has rich cultural heritage and personality of its own. Its geographical position and rich geological deposits have played very significant role in the development of material cultures, belonging to various periods of human history.

The long coastal line of the district is intended, giving rise to many sheltered ports. From the very early times the commercial and cultural relations with Indus Valley and Western Asia were facilitated by these ports. The district maintained cultural contacts with Indus Valley through Kutch. Contacts with Gangetic Valley were maintained through Gujarat, Malwa and Rajasthan. It has cultural impact of Deccan through Southern Maharashtra and Gujarat. There were constant movement of people through the Himalayan passes, the displaced people entered in Saurashtra through Kutch, Rajasthan and Gujarat for shelter. There is also definite evidence in Ptolemy, Pliny and other classical writers about the extensive trade flourishing between Mediterranean region and Saurashtra through Arabian sea. It was sort refuge zone for fugitive people of upper Indus basin, displaced by newcomers and conquerors e.g. Indo-Parthian, Indo-Scythians, Sakas, Murs, Ahirs, Kathis and Jadejas. This gave rise to medley of races and cultures in the district and as a matter of fact in whole Saurashtra. The recent explorations in the district, which forms the northwestern part of Saurashtra, have confirmed the earlier contacts
of the district with different parts of India and abroad.

The occurrence of varied and rich geographical, floral and faunal areas in the district has significantly contributed towards the development of prehistoric and chalcolithic cultures as well as the historic ones. The easy availability of raw material for the manufacture of stone tools and shell artifacts, rich floral and faunal deposits around Barda hills and black and alluvium soil, perhaps attracted the Prehistoric and Protohistoric people in certain areas.

The district of Jamnagar was inhabited by man since lower Palaeolithic period. After this it shows almost continuous development in its material culture. The present study thus established a coherent picture of various cultures existed in the district. Nearly a century ago, when the Gazetteer of Bombay Presidency Vol.VIII, Kathiawar was first written it was thought that the only coastal areas were inhabited by man, whereas the interior was mostly a jungle. The present investigations have proved it to be far from truth as far as the district is concerned. However, it should be also noted that the chronological order indicates occasional gaps, particularly between chalcolithic and historic cultures.

Pre-historic Period

The recent investigations yielded the traces of tools of Pre-historic man from the southern and eastern parts of the district, extending from lower-Palaeolithic period to Mesolithic period,
thus established a fact that this district was one of the homes of stone age folk.

**Lower Palaeolithic Period:**

This is the earliest culture brought to light from the district. A few tools belonging to this culture were also recovered near Pindara (Kalyanpur taluka) by Shri J.P. Joshi.

The present lithic assemblage of the period consists of a cleaver, scrapers and a hand-axe and were found loose into the river bed of Vartu near Trivani-sangan (Bhanvad Taluka). Unfortunately, none of the river sections are preserved. These tools show typological affinities with tools reported from Bhader river at Rojadi. River Vartu is a tributary of this river Bhadar and the section of this river has been studied by Prof. Sankalia. The Lower Palaeolithic tools have been found there from the earliest gravel deposit overlying trap (Fig. B.2) and has been dated to mid-pliocene period. On the basis of typological affinities, the present assemblage can also be tentatively dated to this period.

The present discovery of Lower-Palaeolithic tools from Jamnagar district indicate that, besides the river Bhadar, which is the largest river in Saurashtra, small river like Vartu was inhabited by nomadic food gatherers who were using among other things, tools and weapons of stone.

The presence of hammer stone (Fig.F.1:6) in the tool kit possibly indicate that tools were made by direct percussion or
stone hammer technique, in which the flakes are taken out by striking the hammer stone against the stone from which tools are to be made.

One cannot really infer the exact or even the most probable use of these tools. It is however, inferred that these cutting tools might have been used for variety of purposes such as, cutting, scraping etc. to meet the primary needs of his life. Man seems to have utilised the most easily available local material like rhyolite for making his implements.

The distribution of stone tools within the Jamnagar district, definitely show that man lived along the banks of rivers and preference seems to have been given to those areas where suitable material was available for making his implements. The foot of the hills as in the case of Trivani-Sangam or the open flat areas as in the case of Pindara were the haunts of these people.

Middle Palaeolithic Period:

Stone tools of this period were collected during explorations as surface finds from Anada, Kalavadi and Tarana in the river beds of river Und, Kalavadi and Aji respectively. The tools collected from the district are made from the crypto-crystalline material like agate, jasper, obsidian, flint, pitch stone, rhyolite, rhyolitic glass, chalcedony, carnelian and other exclusive volcanic material. These tools are comparatively smaller than the previous group.
Mainly few varieties of scrapers, points and burins developed on flakes and flat-base nodules were observed as common tool types. The required portion of the tools intended to develop scrapers and points seems to be flaked in fashion. Typologically and technologically these seem to form a separate group and indicate a possibility of their resemblance with the tools of middle Palaeolithic period found elsewhere.

The essential process of development of this period is marked by progressive change to a comparatively more use of flake tools, accompanied by steady reduction in size and relation of fine grained material for making stone tools.

Tools found from the Jamnagar district bear affinities with middle Palaeolithic tools found from Rojadi, Jethpur, Rajkot, Nevasa, Pandimchals and Kutch. The middle Palaeolithic tools from Rojadi and Jethpur have been found from upper gravel (Fig. E.2) and have been dated to late or upper pleistocene period. Thus on the basis of circumstantial and typological analogies all these tools could be ascribed to the upper pleistocene period.

Culturally middle Palaeolithic man did not change much from his lower Palaeolithic ancestors. Economically, he was still wanderer and dependent on the natural food stuff, though reduced the size of his tools and preferred fine grained material for making his implements possibly indicate the changes that require further study.
Mesolithic Period:

Whole of Gujarat is rich in sites of mesolithic or microlithic period, the district of Jamnagar is no exception to it.

About 15 mesolithic sites have been discovered from various parts of the district. River valleys of Vartu, Jajari, Biamadi, Sosai etc. reveal the traces of this culture. The distribution of mesolithic sites indicate that the area around Harda hills was densely populated during this period, as it provided some advantages in the form of raw material and rich floral and faunal deposits, than the rest of the district. However, some of the isolated and hillocks also revealed the traces of microlithic tools.

More interesting feature of the region is its proximity and privilance of raw material for the microliths and hence wide range of fine grained material like chalcedony, jasper, agate and material of similar type seems to be the common raw material. The percentage of raw material varied from site to site, depending upon its local availability. The character of artifacts from different sites varied to some extent and so their size. The nature of site on which they lay also varied. But it was observed that almost all the hillocks and river bank providing flat or a gently sloping surface with good view of the river and easy access to its shores were selected. Few stone boulder like masses on some of the sites, overlooking the rivers were found at some site and possibly indicate that it might have been served as ambushing places for these people during their hunts.
Most of the tools of this period are products of pressure or indirect percussion technique. The analysis of the collected microliths indicate that it was a wasteful process in which about 10% to 30% are waste flakes in seriated samples, wherein random collection its percentage is about 65% to 75%. This little percentage is noticed in random collection. The actual tools range hardly from 2% to 5% in the collection. Most of the sites are rich microlithicores and waste flakes and yield very few blades and finished tools. It is quite obvious that such sites represent workshops, where stone age band taking advantage of available material, manufactured tools and took the blades and other finished tools in the living campus and left the remains behind. Taking all these factors into consideration it is reasonable to surmise that though this is a wasteful process but it is better than the in which nodule was used to prepare one tool only. In contrast to earlier technology, particularly of lower and middle Palaeolithic period. A core once prepared could be made to yield not one but many blades before further additional flaking is required. The blades produced in such profusion are put to use directly or made into a wide variety of tools like points and cutting tools.

The stone industry of Jamnagar district of this period is truly microlithic, based on mass production of parallel sided blades and their conversion into various non-geometric microlithic forms. Each tools type of the collection signifies some specific functions. Blades, either retouched or simple are edge...
tools useful for cutting purposes, points, awls or borers etc. might be used to bore holes or as tips or arrows.

The complete absence of pottery from explored material indicate that assemblage belongs to pre-pottery mesolithic phase. Another striking feature of these sites is the absence of crested ridge technique, which was used for the manufacture of stone blades during chalcolithic period. Economically, the mesolithic people of Jamnagar district were possibly food gatherers.

Typologically as well as technological microliths of this area can be compared with the tools found from Kutch in particular and whole of Western India in general. At Bagor in Rajasthan, phase I, which has revealed microliths and animal remains without any association of pottery. There are three C14 dates obtained from the site i.e. 4480 ± 200 B.C.; 3335 ± 130 B.C. and 3265 ± 90 B.C. At Rangpur in Saurashtra the remains of this culture were found in gravel lens below the barren layer, on which the proto-historic people settled. Rao has dated this culture to 3000 B.C. Similar evidences are from Jokha and is dated to 2500 B.C. It seems that these cultures get linked up with chalcolithic cultures at least 2nd or 3rd millennium B.C. Their stratigraphic position on black cotton soil in south Gujarat seems to point to the fact that the earlier limit will not be more than 12,000 years, because this period is that of the processes that were operating for the formation of the soil. Thus the date of microlithic period provides a time bracket from 10,000 B.C. to 2500 B.C. Tentatively, the microlithic period of the
district can also be placed in this time bracket. However, to pin-point the exact date and reflect the climate of that period is difficult, but it seems to represent the earlier phase of mesolithic period as non-geometrical tools were recovered below the geometrical microliths in stratified levels at Chopan-Mando, nearly 77 km south-east of Allahabad and constitutes the layer 9 and 8.

Harappan Chalcolithic Period

Almost three and half decade back it was believed that Harappan culture, one of the oldest cultures of the world, was confined to Indus Valley only. Successful efforts of Indian archaeologists have proved the extension of this culture in the adjoining regions also. Its evidences were found from Jammu and Kashmir (Manda), Uttar Pradesh (Amaqir), North Gujarat (Kalibangan), Kutch (Desalpur and Surkotada) and all over Saurashtra and in South Gujarat (Bagatalsao, Jokha, Dhatva) and Maharashtra. Thus it is quite evident that the Indus culture, which once appeared to have confined to Indus Valley has a wide distribution. Gujarat is a single region within which the Harappan tradition flourished to great extent and nearly 231 sites have been brought to light till now (Fig.A.11).

The review of archaeological material demonstrates that the Harappan Civilization or Indus Civilization did not end abruptly. Some changes doubtless occurred towards the end of the second millennium B.C. These changes led to the abandonment of urban settlements like Mohanjodaro and Harappa,
as well as other key sites like Lothal, Kalibangan and Kot-Diji, on the other hand, there was continuity, indeed growth in other places. This latter fact is betrayed by many Harappan Chalcolithic sites and other areas such as Haryana.

In the Jamnagar district the mesolithic cultures seems to have been followed by Harappan culture. Present investigations brought nearly 27 new sites to light, belonging different phases of Harappan period, which raises the total number of sites to 51 and testifies thick habitation during this period in the district.11

The thickness of archaeological deposits is generally very thin except at Nageshwar, Tarana, Lolai, Narwana, Kota and Raasnal, which has a thickness of 1.5 meters, while the rest of the sites range between 15 cms to 1 meter. Some of the sites are quite extensive like Raasnal and Nageshwar, suggesting well settled populous habitations. No structure could be seen except at Nageshwar, where the undressed stone plinth like structure was observed in the sections and seems to be foundations for houses. Similar evidences of undressed stone foundations of houses have also been reported at Pabumath and Surkotada in Kutch.12

Variety of antiquities were recovered from the sites, which includes a copper pin, cores and blades with crested guiding ridge, stone scrapers, shell artificats and large quantities of its manufacturing waste, number of semi-fossilised bones of fish, goat, cow, sheep, terracotta lamp, terracotta spindle...
whorls, faience beads and few unidentified terracotta objects. Besides, variety of ceramics were also recovered, which includes plain, painted and incised red ware, plain and painted buff ware, fine grey ware, black and red ware, lustrous red ware, Prabhas ware and nearly three types of coarse wares. Moreover, recovery of few overburnt specimens from Nageshwar are interesting and possibly indicate towards the local manufacture of pottery on the site.

During the present investigations of the district a study was made in order to understand the settlement pattern of these chalcolithic people. The study revealed that the settlements were conditioned due to accessibility of raw material, alluvial or black soil and nearness of water to the sites. As a matter of fact the sites were found all over the district, but the concentration of sites was observed in Kalavad, Lalpur, Jamnagar, Kalyanpur and Jodiya talukas, usually associated with alluvial or black cotton soil. The alluvial and black soil is fertile and has tremendous capacity of retaining moisture, possibility of dry type of farming is great as the rivers are generally highly seasonal and do not overflow its banks. The irrigation by these rivers does not seem to plausible as rightly point by Dr. Paschel also.

The sites in Okhamandai taluka, which has alkaline soil conditions and few sites in Bhanvad taluka, which do not have highly fertile soil, with only 23 to 92 cms deep soil cover are interesting. The alkaline soil and hilly area, with thin soil cover
are unfit or of limited use for agriculture. These sites seems to be conditioned due to the easy accessibility of raw material for the development of Industrial centres of shell and lithic artifacts as indicated by large number of shell artifacts and their manufacturing waste and number of blades and crested guiding ridge coarse. Dhenvad and Jodiya talukas has out-drops of basalt and lime stone and contain grained stone like agate and chalcedony and thus facilitated the development of lithic factory sites near the raw source. While, Okhamandal taluka was occupied by craftsman of shell industry, due to easy access to the raw shell. Thus the sites like Nageshwar, Rupamora, Bhanger, Laxmi, Tarana were more dependent on trade and industry than on a purely food producing economy. While, the settlers of other sites seems to farmers and cattle breeders living in villages.

Another interesting geographical fact, which has been noted is the nearness of fresh potable water to the site, which has some ecological significance. However, the co-relation has been mentioned for the Harappan sites in Sind, Panjab and Gujarat as well.

In assessing the achievements of Jamnagar chalcolithic people in the field of art, trade and commerce and civic amenities, it must be remembered that chalcolithic settlements of Jamnagar are very small. Their size indicate that they are village settlements and therefore high sophistication of urban centres is naturally not found. However, few unidentified terracotta objects (Fig.F. 13:4) found during exploration are indicative of some sort of art activities. There are no evidences about the commercial
contacts of people with other parts of the world but there must have been some network of internal trade between different sites, which can be inferred by the presence of large numbers of lithic and shell industries. The large quantities of shell and lithic waste preclude the assumption that the industries were not solely for the personal use of the inhabitants. The suggestion is that the finished artifacts were supplied to other towns and villages in the adjacent regions. This assumption is further supported by the presence of two blade fragments from Nageshwar and the absence of cores at the site and thus possibly indicate that finished blades were imported from any other site to that site which was inhabited by craftsmen of shell industry.

It appears the shell industry, cattle breeding, agriculture, pottery manufacture, manufacture of lithic artifacts and fishing were important integral components of their economy. There is no direct evidence about the nature of agriculture but it is likely that they also produced wheat and rice just as other Harappans did elsewhere. Even up to the 18th century A.D. some of the regions of Jamnagar district like Kalavad taluka was famous for kamar type of cotton, which was the favourite of royal families before the introduction of the English calico. Thus, cotton might have also been the chief crop growth in pre-historic times also. Spinning and weaving were practised by chalcolithic people. Spindle whorls of terracotta bears the testimony to their knowledge of spinning. From the fish bones discovered from Nageshwar also indicate that fishing might have been important occupation. Large
number of bones of sheep, goat, cow and ox were also discovered and possibly indicate that these animals were domesticated.

In the present state of our knowledge the spiritual concepts of the chalcolithic people cannot be made out. However, it is quite reasonable that they also worshiped fire like their counterparts in Gujarat. The evidences of fire worship by Harappan people have been obtained from Rangpur and Vagad—circular enclosures of clay plastered with mud or lime were found to contain potsherds, ash, etc. Hence, there are some indications of a ritual involving fire worship. The method of the disposal of the dead is not also known. But, burial, as a normal method of disposal of the dead, has been known from Harappa and Lothal. Hence it could be inferred that the Harappans of Jamnagar might have observed the same practice.

The chalcolithic settlements of Jamnagar did not yield any seal or sealing. This does not necessarily mean the Indus seals and pictographic writing were not known to the people. In fact, they must have been literate because of the identity of their culture with Harappa. However, no such evidences were obtained during exploration.

The locally available raw shell and fine grained material facilitated the development of factory sites near the raw source. A detail study of waste and finished artifacts from these factory sites brought following salient points to light:

(1) Shell Industry:

Large number of chalcolithic sites of Jamnagar district
yielded shell manufacturing waste and indicate that Jamnagar was once a home of craftsmen of shell industry. The study of shell industry at Nagashwar has given some insight about the nature of these factory sites and the technique of its manufacture.

The presence of vast quantities of shell manufacturing waste at Nagashwar indicate that it was an important center for the manufacture of shell artifacts during chalcolithic period. Two species of shell was used as raw material, i.e. Turbinella Pyrum (Lmn), or the sacred sankha and Chionea vasouaga (Linn) or the great Murex. Both these are marine species commonly found in the T.Pyrum at the present is in Poshetra bay, which is only 8 to 10 kilometres north of the site.

The study of raw material from Nagashwar indicate that the fragments of T.Pyrum were selected for the absence of worm holes and were therefore most probably collected regularly from the deeper beds. This is suggested by the fact that only 4 out of 30 fragments examined, show bore holes. The C.ramosa fragments however, show 15 to 18 having bore holes and the 3 fragments without holes came from the interior parts of the shell which could not normally exhibit such features even if the exterior were laced with holes on the basis of this data one can suggest that the ancient fishermen were using boats and were diving in the deeper water to collect T.Pyrum, while they were wading and collecting the C.ramosa from the rocky areas and coral reefs during low tides. As the T.Pyrum found in the shallow zones near the coral reefs are often interlaced with bore holes from
the boring Cliona sponges or other boring organisms.15

The preliminary survey of the shell fragments indicated that *T. pyrum* was more commonly used than *C. roseus*, but it must be noted that *C. roseus* fragments are much more plentiful than has been recorded from any other Harappan site. The manufacturing waste from *T. pyrum* is identical with that found at all other major Harappan sites and indicate the same manufacturing technique was used here also. At Nageshwar a complete range of manufacturing waste was obtained so that it was possible to understand the process of manufacture. It is interesting to note that the process used for manufacture of objects of *C. roseus* and that used on *T. pyrum* are different (Fig. E.1-12). The main difference is that the apex of the shell was not perforated and that the columella was freed from the shell whorl by breaking the septa from the anterior end, through the shell orifice. The process does not affect the finished product at all but it exemplify the ingenuity of technical skill of the artisans.

A detailed study of the shell waste from the major Harappan sites has provided some new insights as to the size and form of saw used in cutting the shells. The data from Jammesar further substantiate these findings. The saw appears to have been heavy, with long convex edge. The edge was denticulated and thickness of the cutting edge might have been between .5 to .75 mm and between 60 to 100 mm wide. From other Harappan sites there are examples which have been sown to depth of 250 mm. So a suggestion would be that the width of the cutting edge was between 200 to
300 mm. The saw was undoubtedly made of copper-bronze, as this was the only metal known to the Harappans and it was certainly within the technical capabilities of Harappan metalsmith to produce saw which could easily cut through the shell, since the hardness of the fresh \textit{T. pyrum} shell is between 5 and 6 on the Moh’s scale of hardness.

The large quantities of shell waste from Nageshwar, preclude the assumption that the industry at the site was not solely for the personal use of the inhabitants. The suggestion is that the area was a center of production, which was established near the source of the raw shells, and that this site supplied raw shells, bangles and other finished artifacts to other towns and villages in the adjacent regions and were not manufactured at this site.

(II) Lithic Industry:

This is another important industry of this period. Lithic tools of different shapes, produced by various techniques, had a long life in India. The food-gatherers of mesolithic period and the chalcolithic food-producers used lithic tools. The technique of tool-making and consequently typology and function differed from period to period. There is one technological feature which can be used to separate the "microliths" as from the lithic blade industries associated with chalcolithic occupants. In the later case a core preparation technique known as "crested guiding ridge" is extensively utilised. This feature possibly was not found in "Mesolithic" hunting and food-gathering sites of Gujarat and Rajasthan.
The present investigations of the district has revealed three such factory sites, i.e. Terana-III, Arikhan and Rupamora, which yielded ample material afforded for studying the typological and technical aspects of manufacturing blades by 'crested guiding ridge' technique. Moreover, large number of other sites also yield such lithic tools, but the major collection was made at three above mentioned sites.

The tool kit of chalcolithic people of Jamnagar district consisted of various varieties of cores, core tools, points, created ridge blades, blades and various varieties and scrapers made on flakes. The most important feature of the industry was the existence of large number of cores with created ridge and few flakes with longitudinal crests. The ridge was obtained by removing a series of flakes along with longitudinal axis at right angles to its face along one edge. Another series of flakes is removed from opposite side with negative scars of the earlier flake serving as a platform. The result is that the earlier flake scars are truncated and a ridge with zig zag edge is prepared. This facilitates the detachment of long flake. Hence this is also called as created guiding ridge.

An interesting feature of the region is its proximity and privilege of raw material, as also mentioned earlier. Hence, wide range of fine grained material like chalcedony and agate seems to be the common raw material, however, it varied from site to site, depending on the local availability of raw material. The actual tools range hardly 1% to 2% in the collection. Most
of the collection comprises cores and very few finished tools, thus, it is, quite obvious that such sites represent workshops, where chalcolithic men taking advantage of available raw material, manufactured tools and took the other finished tools in the living campus and left the remains behind.

Such types of crested ridge cores and tools have been reported from the number of sites like Mohanjodaro,\(^\text{16}\) Rangpur,\(^\text{17}\) Maheshwar,\(^\text{20}\) Nasik,\(^\text{21}\) etc. associated with chalcolithic cultures.

The excavation of Rangpur, Somnath and Lothal (Gujarat), Navdatoli (Madhya Pradesh), and Ahar (Rajasthan) has given a provisional sequence and chronology for the chalcolithic period of the district. A word about Rangpur chronology will not be out of place here, because most of the comparisons are based on its chronological sequence.

Rangpur has been divided into three periods. But period II has been divided into three sub-phases i.e., period II\(^a\), II\(^b\) and II\(^c\). Period II\(^a\) has typological ties to urban phase of Lothal, which has been dated to 2500 to 2100 B.C.\(^{\mathcal{C}}\) without MASCA correction, by C\(_{14}\) and has been taken here to represent this period at Rangpur. Period II\(^b\) and II\(^c\) has been dated to 2100 to 1500 B.C.\(^{\mathcal{C}}\).

Period III, which is associated with 'marker ceramics' known as lustrous red ware. This ware has been found from few other sites and have been dated to by C\(_{14}\). At Ahar the date for this ware is 1500 to 1270 B.C.,\(^{24}\) where it has been associated with IC stratum, while at Navdatoli this ware has been found in each of the four phases, which comprises period III and has produced the date of
1700 to 1300 B.C. Bracketing these dates the time bracket for the lustrous red ware will be 1700 to 1270 B.C. As the lustrous red ware starts its appearance in later levels of period IIC at Rangpur, therefore the date for period III of Rangpur sequence can be taken as 1500 to 1000 B.C. If one allot nearly 200 years for the development of this technique. Thus the date of these two period of Rangpur sequence can be summarised as:

- **Rangpur IIA**: 2500 to 2100 B.C.
- **Rangpur II B-C**: 2100 to 1500 B.C.
- **Rangpur III**: 1500 to 1300 B.C.

Now on the bases of above chronological order the ceramic assemblage of Jammagar district has been tried to fix in different phases of chalcolithic period. The ceramic assemblage of the district shows strong affinities with the pottery reported from Rangpur periods IIA, II B-C and III. It is only from Nageshwar that the mature Harappan pottery was recovered. The dish-on-stand with flaring mouth and highly carinated shoulders (Fig. D.4:50), jars with flaring mouth and bulbous body (Fig. D.7:81), stud handle bowl with short handle (Fig. D.1:10) and sturdy jar with heavy splayed rim and cylindrical perforated jar (Figs. D.8L95; D.7:94) show strong affinities with the pottery reported from Rangpur IIA and Lothal.26 Dish-on-stand (?) with incised pattern on flat portion (Fig. D.11:136) has parallels at Kalibangan27 and Mohanjodaro.28 The fine grey ware have been reported from Mohanjodaro29 and it was represented by bowl with averted rim (Fig. D.13:164), pedestal base of a pot and pot with beaded rim (Figs. D.13:165 and 167). Besides,
a sherd with floral motif of a leaf (Fig.D.11:135) also indicates the nature of Harappan phase of the site. Moreover, the bangle fragments from this site represents the major style found from other Harappan sites.

A large number of sites have yielded the pottery, which shows strong affinities with pottery reported from II B-C periods. The important sites representing this period are Rasnal, Tarana (Jodiya Taluka), Kalaved-II to IV, Kotda, Lelai (Kalaved Taluka), Harmana and Gop (Janjodhpur Taluka), Amra, Lakhabaval, Wasi (Jamnagar Taluka) and many more. Bowls with straight sides (Fig.D.1:14 and 15), dishes with blunt carination and less flaring rims, (Fig. D.3:38 & 42), Prabhás were bowls (Fig.D.2: 31 & 32), and storage jar with club shaped rim (Fig. D.9:104) are some of the representative shapes of this period. However, fine type of lustrous red ware was also recovered, which marks the transitional phase - period IIC of Rangpur sequence. Besides, the lithic industry observed a change in raw material like agate and chalcedony were explored for the manufacture of blades, but the technique of manufacturing by created guiding ridge technique remained unchanged.

From the few sites, ceramics having affinities with Rangpur period-III and Somnath-II was also recovered. The important sites representing this period are Chandravad-I, (Kalyanpur Taluka); Morpur, Haripur, (Lalpur Taluka) and Rajavad, Suryivadar (Kalaved Taluka). These sites yield large quantities of lustrous red ware - a 'marker ceramic' of this period. Though the larger vessels
like storage jars were made as before, the smaller vessels used in everyday life for eating, drinking show remarkable changes. This change is witnessed in vessels like bowls, dish and jars, which have bright lustrous red surface. Hence after the characteristic ware this culture is also known as lustrous red ware culture. Bowls with flaring rim and carinated bodies (Fig.D.2: 25 and 26), the dish-on-stand with no carination and beaded rim (Fig.D.14:180 to 184) and club-shaped storage jars became more popular. Oblique, wavy lines and diamond-shaped decorations became more frequent in this period (Fig.D.2:23).

The lithic appendage of this period was represented by number of scrapers resembling tools of middle Palaeolithic period. Such type of scrapers have also been reported from late phase of Chalcolithic period elsewhere also.31

However, coarse red ware, coarse grey ware, coarse black-and-red ware were recovered from number of sites, but they are of very little importance from chronological point of view as they have been reported from all the periods of Rangpur,32 Somnath33 and Kanawal34 in Gujarat.

To sum up the chalcolithic man of the district seems to have witnessed a fairly long period of time from 2500 B.C. to 1270 B.C. and thus also witnessed all the stages of Rangpur sequence and shared its cultural affiliations with rest of Saurashtra and Gujarat.
Chalcolithic cultures were followed by historic periods. However, archaeologically, there appears to be a gap. But unlike England, India has a whole body of literature from Vedic to Puranic, which though not written down at that time, embodies many elements of Indian life and culture still practiced by large mass of Indian population from the Chalcolithic period down to the present day.

Saurashtra, and particularly the district of Jamnagar is no exception to this conception. For, according to Bhagavats, Harivamsa and Jain and Buddhist literature the Yadavas under Kṛṣṇa migrated from Mathura to Dwarka and Dwarka, then known as Kūśāsthali, was the capital of Anartadesa or Anartaloka. Consideration of the entire literary evidences in the light of recent investigations at Dwarka, definitely proves that the site of the present Dwarka was known by 1000 B.C.35 and the legend about its being submerged under the sea seems to have factual base.

Its association with Sri Kṛṣṇa and the Yadavas remains unproved. Dr. Sankalia thinks the proof of this legend or tradition will be found among the bearers of the culture with distinctive pottery, such as Prabhas ware.36 However, the present discovery at Nageshwar pushes back the antiquity of Kūśāsthali area further back to 2500 B.C. to 2100 B.C. if the present claim of Kūśāsthali is accepted. From all these evidences it is clearly evident that the area around present Dwarka was regularly inhabited by the farmers, cattle-breeders and craftsmen of shell industry.
This industry was based on the expertise of navigation and deep diving capacity of the collectors of raw shell.

However, according to Hindu tradition still extent, the earliest known conqueror of Okhamandal was Sri Krsna called also Ranchodji, the eight incarnation of Visnu, who after his seventeenth battle with Jara Sandh, king of Magadh Desh, fled from Mathura, and eventually arrived with his army at Okhamandal, which he subjected after hard struggle with the Kals. He then assumed the sovereignty of the country and established his capital at Dwarka, on the banks of Gomti Creek which has been ever since regarded by orthodox Hinduism as a spot of great sanctity. The Yadavas ruled or occupied this region for nearly a century. When they perished in family quarrels under the influence of drink, and after the Sri Krsna died, Dwarka was submerged under the sea. Trjuna with the surviving members of Yadava family consisting of women and young children repaired to Hastinapura.

This Yadava episode has to be treated as proto-historic or better legendary or traditional, until, some facts are available for its acceptance as historical.

**Historic Period**

Historic period of Jamnagar district starts from 1st/2nd century B.C., and has been studied upto 1300 A.D. Whole Historic period has been divided into four phases and has been designated as Historic I, II, III and IV periods. The early mediaeval and mediaeval terms are avoided because, it is based on European
experience in which after the downfall of the Roman empire specially in the West for about thousand years, the cultural break with the ancient Roman and Greek was substantial. It was the revival of the ancient thought preserved in the East that threw a bridge. This was renaissance in Europe. In India tradition from its pre-history revived and still surviving in manifold aspects and hence the term mediaeval so far as India experience is concerned is redundant. Therefore Historic period III and IV were used instead of earlier terms.

**Historic Period I:**

After a gap, the chalcolithic culture was succeeded by historic period I. The excavations at Dwarka,\(^{37}\) Vadnagar\(^{38}\) and Bankanival\(^{39}\) has made the stratigraphy of this period clear. It is represented by black-on-red ware, which has been found below the red polished ware at above mentioned sites. This period has been assigned the date between Ist/2nd century B.C. to 00 A.D. The date has been fixed on its being anterior to the layers containing red polished ware.

Limited number of sites representing this period were recovered. The main difficulty in locating such types of sites is due to the presence of black-on-red ware in succeeding historic period-II also. However, two main criteria were used to differentiate the two periods.

1. The absence of red polished ware from the sites yielding black-on-red ware,

and 2. presence of typical decorated pots (Fig. 2\(^{19}\). without
turned rim with ledged band below having triangular designs on the borders of the pots, which have been reported from Dwarka, Ranagmahal and Taxila and is dated to 1st half of the first century B.C. The type of decorated vessels are not reported in succeeding periods. Thus yielding of such vessels and non-availability of the red polished ware from the sites have been taken as representing this period. Some of the important sites of the period are Lamba, Pindara, Vasal, Haripur, Khakharda and many more. However, there is no measures which will provide an evaluation of these collections in term of sampling error. It can only be said in this regard that the collections were made in sufficient quantity, so that mistake of gross nature, missing an entire occupational period are unlikely.

However, an inscribed pot-sherd discovered by Hirmand Shastri at Beyt can also be assigned to this period. This inscription (Fig. F.23) is in Mauryan Brahmi and reads (तमममस) of Mandaka. Besides some iron pieces, shell bangles terracotta bails and stoppers have been found along with red slipped ware, coarse red ware and black ware during excavations at Dwarka. No structure could be found in excavations.

The black and red ware, which is associated with iron has not been reported from the district till now, probably, because of limited nature of excavated sites. However, this phase has been represented at number of places in Saurashtra like Somanath and Valabhi and therefore it is most likely that some of the sites of the Jamnagar district might represent this phase. It needs further investigations in the form of excavation.
Historic Period II:

This period is characterised by the presence of Roman amphora ware, red polished ware. However, as mentioned above, the black-on-red ware with typical Nagarmahal type shapes have also been recovered from the sites representing this period. These ceramic remains are supplemented by the terracotta objects, stone sculptures, Kshatrapa coins, Gop temple and inscription of Gunda (Bhanvad Taluka) and Mulvasar (Okhamandal Taluka). As most of the surface finds they have been tentatively ascribed to this period, considering typologically similarities with material remains obtained from neighbouring areas, either explored or excavated.

Roman amphora was recovered from Dwarka, Fatapur-I, Kota-II, Arla-I and Beyt. However, no complete specimen of amphora was brought to light during present investigation. This ware was represent by only few non-descriptive sherds. It is mainly used for exporting wine and olive oil from Roman empire. Since the latter was in lesser demand in India and the sherds have been found with dried resin mixture, it is also possible that most of the Indian examples are those of wine amphora. The gain on chemical analysis has shown that the residue it is residue of an ingredient used in preparation of Roman wine. They seem to have obtained from Roman world during the beginning of Christian era as such it appearance from the sites be ascribed to first century A.D. The presence of this ware throughout Western India indicate the brisk trade relations of India with the mediterranean world during this period. The trade with western world must have been
facilitated due to number of sheltered ports afforded by long coastal line of the district.

Another interesting pottery of this period is the red polished ware. It is believed that the ware is imported from the Roman world, but there is no direct proof available, as these shapes are obscure in Italy or Rome's, African and Asian colonies. However, it has some technical affinity between Roman red ware and an influence attested by the presence of classical Roman antiquities in India - a fine cameo from Karvan, a bronze handle decorated with the figure of Bhas from Baroda and Greco-Roman clay seals from ancient Inkottaka, the village Akota near Baroda. Excavation at Nevasa, Ahmednagar in Bombay have produced the sprinklers of red polished ware in Satavahana layers, together with an amphora of mediterranean origin and a coin of Tiberius. It is associated with Kshatrapa period in Gujarat and Saurashtra. It is also associated with Kusana period in Punjab. As a matter of fact this typical ware have been observed throughout India and almost at all the places its historic period II position is confirmed. The present investigations have revealed the existence of this ceramic at nearly 40 sites in Jamnagar and nearly 86 sites are reported from rest of the Gujarat (Fig. 12) and hence testifies a thick habitation in the district in particular and Gujarat in general, in Kshatrapa period.

Another striking ceramic ware of this period is black-on-red ware. It shows strong affinities with the black-on-red ware reported from Waziristan, Taxila, Ranginmahal, Rakh, Bhir.

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Chiefly the designs are geometrical. However, zoomorphic patterns and floral designs were absent unlike Rangmahal. The geometric patterns are especially parallel and horizontal bands and are reported from earlier (lowest) levels, while naturalistic designs (zoomorphic and floral) were mostly found in middle and upper levels at Rangmahal.62

The first reaction on seeing this pottery assemblage and Rangmahal pottery is to compare it with Harappan decorations, and it is accepted now by few scholars that there are certain Harappan elements in it.63 However, they failed to show the cultural continuity century by century. It is believed that the area west of Aravallis belong to a different ceramic zone, (black-on-red ware) which includes North Gujarat and Saurashtra and is due to the function of Rajasthan and the Aravallis in the historical geography of India, which has been of absorbing the fugitive elements from Panjáb and Central India.64 These evidences also confirm that Gujärat has two distinct ceramic zones based on the absence and presence of strong black-on-red ware tradition.

Bricks measuring 37.5 x 30.7 x 5 cms were found at Brugh-Kunda near Chumli. Though other antiquities were not obtained from the site, comparatively large dimensions of these bricks certainly suggest its antiquity to Kṣatrapa period. Because bricks measuring 44 x 28 x 8 cms seems to be the common size of bricks used during Kṣatrapa and subsequent periods, but not earlier than that. However, no other site yielded bricks or any brick structure, even though at places sites were highly exposed due to digging and cultivation. Large number of undressed lime
stone was seen lying at some of the sites and possibly indicate that lime stone was used for construction in this period. The existence of large number of stone quarries, which makes this type of material easily and cheaply available for construction, is still a common raw-material in rural as well as in urban areas of the district. This assumption is further supported by the excavations at Dwarka, where the two structures found consist of a single course of thin, long stones with rubble filling and a reddish clay as cementing material.

Two terracotta spouts bearing human heads from Chathlana and Khakharda (Kalyanpur Taluka) reveal distinct similarities with those found from Sambar and other sites belonging to Kuśāna period. The idea of decorating pottery handles and spouts with human figures appear to have become popular with Indian potters during the first centuries of Christian era, as a result of brisk trade with Western world. Indigenisation of member of foreign motifs seems to be going on during this period. The Graeco-Roman metal pots possibly inspired the Indians to prepare handles and spouts in ceramics, likewise a terracotta of Ram found from Bharana (Khambhaliya Taluka) shows similar traits of modelling marked in the specimen of Raghmahal, datable to early centuries of early Christian era. The discovery of Kṣatrapa and Gupta coins and contemporary antiquities invariably support the antiquity of other remains also.

While Junagadh claims the credit of finest and longest records, as well as the remains and monasteries of this period. The
district of Jamnagar has yielded two stone inscriptions found from Gunda\(^68\) (Bhanvad Taluka) and Mulvasar\(^69\) (Okha Mandali Taluka) of the time of Rudrasimha and Rudrasena. These are dated respectively in the Saka year 103 (181 A.D.), 122 (200 A.D.) and indicate in no certain terms that Kardamakas (Western Kṣatrapas) were in effective control of Western Saurashtra.

From very few details in these two records, we can say that not only the rulers, who were foreigners, but their generals and members of the public made public benefactions, such as building of the dam at Junagadh or the construction of a well at Gunda, ancient Rasopadra by senapati Budrabhuti, who was an Abhira and erection of a memorial stone (lasti) on the bank of a tank at Mulvasar by the sons of a merchant (Vanlja).

The records further tell us that though the Saka’s had introduced their own era, they still followed the ancient method of dating by the tithi of the two halves of a month and nakṣatra. The mention of the day, which was introduced after the Roman contact had not then come into vogue. Lastly, the names of the general as well as the ruler suggest that they were followers of God Rudra. However, from the prevalence of Buddhism and Jainism in and around Girinagara (ancient Junagadh) and places names like Vasal (from the ancient Varatl or habitation of Buddhist and Jains) about 12.9 km north of Dwarka. It might be possible to postulate the existence of Buddhism and Jainism in the Jamnagar district during this period.
Jamnagar district seems to have developed into a prolific center of shell manufacture during this period, like the Chalcolithic people of the region. From almost all the sites, belonging to this period have yielded large number of shell manufacturing waste and their finished products in the form of bangles and waste and various finished products were obtained from Beyt (Okhemandal Taluka), which enabled the present investigator to go into some details of the shell industry of this period.

The preliminary survey of the shell waste indicate the *L. Pyrum* was more extensively used and the use of *C. ramosus* slowly died out with the passage of time. The technique of manufacture and the saw used for cutting the shell seems to have remained unchanged, and possibly saw was also similar to the saw used by Chalcolithic craftsmen. But the bangles were more decorative and shell ladles possibly became out of fashion. However, it is interesting to note that the craftsmen of shell industry at Bengal still use copper, convex denticulated saw for sawing the shell. Thus possibly it is indicative that the technique of manufacture and the saw seems to have remained unchanged until present day.

All these antiquities corroborate each other, and help one to establish their period in cultural framework. Thus they have established a cultural link with the material remains of early historic period obtained from various regions of India.
During the historic period III the district of Jamnagar seems to have attained the cultural and political stability. This is evident from the discoveries of few epigraphs, sculptures, temples and other material remains. All these evidences reflect the main currents of the political, social, economic and religious activities prevailing in the district.

Much later, after nearly two hundred years of Gupta period, we meet with a vassal family, viz., the Saindhavas. It is the records of these which provide, for the first time some details of the history of Jamnagar district, which forms our historic period III.

The six copper plates discovered at Ghumli, 70 (Shanvad Taluka) provide the history of the Saindhavas and incidentally of Western Saurashtra or Jamnagar district. The Saindhavas illustrate what has happened in the history of Western India, particularly in Kutch and Saurashtra over and over again. Owing to some political, economic or even climatic - the rulers in Sind moved down to Kutch and then cross the western Saurashtra. Here they settled down or fan out inland. The Saindhavas who are expressly called so in five or six of their records were originally inhabitants of Sind. When this region was conquered by the Arabs early in the 8th century A.D. then a member of their family Putyana migrated to Western Saurashtra. Here he chose the protection of Borda hills. 71 These hills or mountains beginning further inland attain a commanding position of 609.6 meters and
run north-south for nearly 32.2 km parallel to the coast. Their chain-like formation made a fortification wall from which one could watch the movements of any invader by Arabian sea.

All the six copper plates of Saindhavas mention Bhumilika or Bhutambili, present Ghumli, as their capital. The size of this kingdom may be judged from the villages granted and the administrative units referred in their records. So far two units are mentioned. The first is called Pachchhatri Pradesika, which occurs in charter A and B. The second is called Suvarnamanjari Visaya.

The size of the Pachchhatri Pradesika seems to be at least 40 km in one direction. For in charter A Dhankatirtha and something else are donated to Brahmin of Somesvara, that is Somnath. Dhankatirtha is Dhank, 40 km east of Ghumli. The headquarters of the territorial division Pachchhatri is identified with Pachchhat-tri 9.7 km east of Ghumli. The second charter gives the extent of this unit in another direction, viz., north, north-east. It records the grant of Bhetalika, which has been identified with Bhatela. To the west was the Enturaka-grama, south Bhathagrama, north Bad-anakegram and the village Sodakhahashaka and east Varatroyi river, and to the south a Bhattagrama, known as Cheennake. Dadhipadra is probably Daolia, 9.7 km west of Ghumli, Sodakhahaka is Shadkari and Varatroyi river Vartu. The remaining places have not been identified yet.

The second division was Suvarnamanjari Visaya. It is mentioned in Grants D, E, F, but the identification of this unit is difficult. Possibly it is the line stone region to the north and east of Ghumli.
They were great patrons of Brahminas and learning, eclectic view of Hinduism, including support to Jainism (for Dhank was a center of Jainism) encouraged Sanskrit, art and architecture, as evident by fine ornate Sanskrit in their land grants, ruins of temples and other monuments. For about 200 years the Saindhavas provided a stable rule in Jamnagar and more particularly in Western Saurashtra. Ethnographically Saurashtra has shown to be great mix up even today, is reflected in the names of persons, kings, today, in reflected in names of persons, kings, queens, writers, composers, brahmanas, merchants mentioned in the Inscriptions. The Saindhavas epigraphs provide additional evidence.

Now the ceramics like red polished ware, Roman amphorae disappeared, suggesting that Roman contacts were not there. Burnished red ware along with some crude wares represent this period. Around development took place in the field art and architecture. The group of temples at Sankansari, Ganesh drum at Ghumli, Kotesvara temple at Kalavad, a temple at Mevasa and Pachhatar, remains of temple of Gandhvi, temples of Pindara and some ruins at Bhuraghukund near Ghumli and sculptures of Vishnu (near Sankansari), Siva-Pārvatī (Brugh-Kunda), Brahna, Ramā, Siva-Pārvatī, Viṣṇu from Pindara represent this period. The most important characteristics of these early temples is its stark simplicity without any artistic pretentious.

All these evidences are incorporated with other material remains such as pottery types like burnished red ware and other...
crude wares and other antiquities. The mixed traits of social, cultural, economical, political and religious show cultural affinities with the cultures that existed in the neighboring regions.

**Historic Period IV:**

The next cultural phase running between 10th to 13th century A.D. forms the historic period IV of the thesis. It is marked by architectural and number of sculptures found from some of the parts of the district. The architectural and sculptural remains mostly around Ghumli, Raval, Dwarka and many other sites range between 10th to 13th centuries A.D. and clearly reveal a uniform architectural style that was current in Gujarat and Western and Central Indian regions. These buildings show dry order of construction in which stones were superimposed on one another and held in their proper place by the mortar and tenon joints.

After the last Saindhava king Jāīka-II, nothing definite is known about the political history of the area. The latest of the Ghumli copper plate inscription of Saindhava rule belong to the region of Jāīka-II dated to 915 A.D. But the discovery Baskal-deva grant of V.S. 1045 = 989 A.D. indicate the reign of Baskal-deva over Ghumli.72 The copper plate inscription indicate that this area was renamed after Saindhava's and possibly indicate that he possibly was Jethwa dynasty and was feudatory of Mularāja of Anhilapura of Gujarat. The tradition connects the rule of Jethwas over the area upto 13th century A.D.
However, what happened to Ghumli or Jethwa? Who destroyed them? Nothing definite is known. Tradition connects the destruction by the curse of Sankarnasari, daughter of coppersmith, but this as rightly pointed out by Burgess does not seem to reasonable.

For Ghumli was deserted by 15th century A.D. probably by the Jats from Sind, whereas the Sankarnasari’s incident took place in 11th-12th century A.D.

The ceramic tradition of earlier period continued during this period but with the introduction of typical ware known as glazed ware. The presence of this ware from habitational sites indicated the Historic period IV of the site. Besides the sculptures or architectural remains, which could be dated on stylistic grounds were placed in this period.

The Navalakha temple at Ghumli, Ruknini temple at Dwarka and Rampore gate at Ghumli are typical examples of Chulukyan style establishes the architectural similarities of temples found at Nohora, Siddhapur, Dabhoi and many other sites in various parts of Gujarat and Saurashtra. The discovery of many monuments and sculptures proved beyond doubt that temple building and art activity was in full swing at other contemporary regions of Gujarat, Rajasthan etc.

The sculptural wealth is the richest bulk of antiquities of this period.

The earliest sculptures dated 10th century A.D. of this phase have preserved the flavour of the earlier forms and rhythm. The facial expressions have still maintained charm. But gradually,
as has happened in other parts of the country, regional peculiarities started coming more prominently into picture and earlier qualities started gradually disappearing.

Apart from these observations, the variety of sculptures indicate the prevailing type of religious practices, and their antiquarian remains suggest a further growth in population. The discovery of several salvite, vaisnavite and Jain icons revealed the different religious traits and support to the mass populations believing Hindu as well as Jain faiths, living in an atmosphere of catholicity, which is supported by the existence of Jain temple at Ghumli.

Thus the archaeological remains obtained from various parts of the district, provide sufficient data to assert the main cultural currents right from lower palaeolithic period down to 1300 A.D.

The material remains obtained from the different sites reflect many traits of Indian culture and influences received from time to time and developed on the main lines of Indian culture and simultaneously show certain well marked provincial traits. Thus district of Jamnagar did not keep itself aloof from the main currents of the Indian civilization but also moved along with neighbouring regions and participated in the development of material culture through the ages.
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