CHAPTER - III

EXPLORATIONS IN THE BANASKANTHA DISTRICT

PREVIOUS WORK:

The earliest explorations in the Banaskantha district were carried out by Burgess and Cousins in the latter part of the 19th century A.D. He may be considered the pioneer in studying the antiquities in the Banaskantha district. Burgess and Cousins located monuments at Sarotra, Roho, (Palanpur taluka), Kasara (Kankarej taluka) and ruins of the temples at Bhiladi, Midetha and Khemana in the district, and threw light on the mediaeval architecture of Gujarat.

In the year 1955 S.N. Chowdhary of the Department of Ancient Indian Culture, History and Archaeology of the M.S. University of Baroda, carried out exploration in the district with a view to bringing out the archaeological potentialities of the area. Later on, he left the project. He explored the Banas Valley around Deesa, a taluka place situated at a distance of 27 Kms. to the west of Palanpur, and discovered late stone age sites. Chowdhary informed me that, the late stone age tools were discovered from the top of the river sections from the loessic deposits and these comprised of flakes, cores, blades, scrapers etc. Basically, they were non-geometric microlithic tools, manufactured by using semi-precious raw materials such as jasper, chert, chalcedony, agate carnelian etc.

The author, under the auspices of the Archaeological Survey of India, Western Circle Baroda carried out village to
village survey in the Banaskantha district, between the years 1957-59 and three talukas namely Palanpur, Danta, and Vadgam were explored, with a view to investigating into the archaeological potentialities of the area. As a result of this work, late stone age sites, early historic and mediaeval period sites were discovered. Besides the above, sculptures belonging to mediaeval period I and mediaeval period II and the temples belonging to the mediaeval period II, were also discovered.

In the year 1963-64, J.P. Joshi of the Archaeological Survey of India, carried out explorations in the eastern-most region, near the small desert of Kutch, in the Banaskantha district. He explored a few villages in the Radhanpur and the Santalpur talukas of the district. His aim was to find out the extension of the great Harappan culture in the south-west, across the small desert of Kutch. Although Shri Joshi did not come across any Harappan site, he located four late stone age sites, fourteen sites yielding red ware, one site yielding grey ware, two sites yielding late historical red ware. Besides this, sculptures, coins and beads were also discovered.

General nature of the sites in this region:
(1) Early Stone age sites:

Field work carried out in the district, has not brought to light any evidences of the 'Early Stone Age.' It may, therefore, be said that the evidence does not seem to support the idea of occupation in the area by the Early Stone Age Man. Further work in the field probably yield this evidence.
(2) **Middle Stone Age Sites:**

With regard to the 'Middle Stone Age' it may be stated that only one example of scraper on core on chert (Fig. 45) has been found from the loose river gravels, lying in the river bed of Banas, near the dam site at Dantiwada, in the Dhanera taluka of the district. Except this no other evidence, either stratigraphical or stray, belonging to the Middle Stone Age, has been found from any of the river systems in the district. It may, therefore, be said that the area was, perhaps, scarcely occupied by the man belonging to the 'Middle Stone Age.' In case, if the area had been occupied, by the man belonging to the Middle Stone Age, then the sites might have been like the sites discovered in other parts of Gujarat and Rajasthan.

(3) **Late Stone Age Sites:**

Series of Late Stone Age Sites have been discovered in the Banas Valley right from Dabhela (Taluka Palanpur) upto Juna Deesa (Deesa taluka) and Vadaval (Deesa taluka). These are open camp sites near the river. The tools are discovered from the loessial and deposited on the top of the river sections.

The Late Stone Age Man in the Banaskantha district was very fortunate with regard to getting the raw material for manufacturing his tools, such as chert, chalcedony, agate, jasper, etc., as it was available in plenty in the vicinity. The late stone age sites in the Banaskantha district, have not
yielded any pottery. The tools are non-geometrical in nature. These sites may be compared with number of sites found in Gujarat and Rajasthan. The material may also be compared with similar type of stone tools found from many of the river systems in Gujarat and Saurashtra.

The discovery of the Rock Shelter (Fig. 9) near Amirdad (Palanpur taluka) has proved beyond doubt that the rock-shelters in the area were also occupied by the Late Stone Age Man for carrying out his various activities. The cultural deposit at the Rock Shelter Site is not much and does not require digging. The lithic assemblage found underneath the Rock Shelter and all around it is similar, typologically, to that found from the Banas Valley. The rock shelter site may be compared with the rock shelter found at Tarsang in the Panchmahals, and rock shelters discovered by Shri Wakankar in Madhya Pradesh.

(4) Chalcolithic Sites:

The Chalcolithic sites have been discovered in the Banaskantha district, during the field work. Of the two sites one, Zekada is discovered in the Santalpur taluka, while the other, Bhoral is discovered in the Tharad taluka of the district. Chalcolithic site at Zekada in the Banas-kantha district, is situated near the border of the district in the close proximity to the small runn of Kutch. The site is very near to Kutch and Sind. The site at Zekada has a maximum height of 3 mts. It is higher in the
eastern side and lower on the western side and has a depression in the middle. The total area occupied by the site is quite extensive—may be 1000 sq. mts. The western and the southern ends are damaged due to the removal of earth in order to construct an embankment for a tank during the time of scarcity. The Chalcolithic site at Zakada has yielded almost all pottery types of the Harappan culture. The site has also yielded the evidences of the late Harappan and post-Harappan cultures. While the Chalcolithic site at Bhoral is under cultivation and the cultural deposit is not much. The evidences show that the site belongs to the late Harappan culture.

(5) Early Historic Period Sites:-

The Early Historic Habitation Sites in the Banaskantha district are confined to the West of Palanpur, the district headquarter. Sites like Juna-Deesa (Deesa taluka) and Benap (Vav taluka) are extensive in area and seem to have been largely populated. This has been supported by the local legends prevailing over the area also. The site at Juna-Deesa, as it is situated on the bank of river Banas, is gradually being washed away by the floods in the river Banas. While the sites at Benap, Tharad and Bhoral are situated near the border of the district, very near to the runn of Kutch. The site at Bhoral (Tharad taluka) does not seem to have been largely populated and the entire site is under cultivation. While the sites at Tharad and Benap,
partly have been occupied by the present habitation.

(6) Mediaeval Period I Sites:-

These sites are not the habitation sites but have yielded the evidences of the sculptural art belonging to the period between 6th century A.D. and 9th century A.D. and little beyond. The sites where the sculptures are discovered, have not yielded any pottery of the period. Considering the quality of sculptures discovered from the area and belonging to the period, it could be said that the area had come under the active influence of the 'School of Ancient West' started by Sringadhara and referred to by Taranath, historian of the 16th century A.D. The sites did not yield any evidences of the temple architecture belonging to the period.

(7) Mediaeval Period II Sites:-

As many as 136 sites belonging to the period have been discovered in the district. These sites are uniformly distributed all over the area.

The sites of Mediaeval Period II like Samarda, Tharad, Juna Deesa, Chadotar, Chandisar, are quite extensive in area and might have been largely populated. Tharad and Juna Deesa, seem to have played the same role which they are playing today. Sites like Juna Deesa are gradually losing their cultural deposits on account of floods in rivers every year. While sites discovered at Bhiladi, Mudetha, Khemana, Tharad, Ghodiyal are under active
cultivation. Because of human vandalism no trace of the monuments once situated at Kasara, Sarotra and Roho, is available. Number of sites have been considerably damaged by digging the earth for different purposes. The sites of Mediaeval Period II generally yield mediaeval glazed ware, the crude black ware, the crude red ware and the crude grey ware. Number of sculptures and bronzes, stylistically datable to the period, have been discovered from various sites in the district. Good number of temples and ruins of temples belonging to the period in question have also been brought to light in the district.

Description of Sites:-

The author during his field work, which was spread over a number of seasons from 1959 to 1973, has been able to locate 175 sites belonging to various periods of human history. In the following pages are the sites discovered in the Banaskantha district have been discussed.

Palanpur talukai-

Palanpur:-

The town Palanpur is the headquarters of the Banaskantha district and can be approached by rail as it is an important railway junction on the Ahmedabad-Delhi route of the Western Railway. It can also be approached by bus from Ahmedabad.

The town is having a fascinating history behind it. Legenderily it was associated with Siddharaj Jaisimha (1094-1143 A.D.), the illustrious ruler of the Solanki dynasty, who
according to the belief, was born at Palanpur. It is also believed that Palanpur was the place where Vēṇrāj (746-806 A.D.) the founder of the Chavada dynasty of Anhilvad Pattan, was brought up. In the 13th century A.D. it was known as Prahladanpur, after Pralhadandev of the Parmara of Chandra-vati.

The present town of Palanpur is surrounded by a brick and mortar wall, built in 1750 A.D., by Diwan Bhaḍurkhanji. The walls of the fort is 17' high from the ground level, six feet thick and about three miles round with seven gate ways and at the corners round towers. The entire wall is surrounded by a ditch once 9 mts. deep and 18 mts. broad.

On the eastern side of the town and outside the above mentioned fort wall, there are richly carved monsoleums (rozas) built in the later Islamic style.

Explorations carried out in the town have not yielded any evidences throwing light on the early history of the town. The oldest monument which has been found in the town is Mithi Vav, (step well). Mithi Vav is situated on the eastern end of the town. It is a five storeyed step well but not in use today. It can be entered from the West. Architectural style of the monument suggests that it is a late mediaeval structure. But sculptures belonging to earlier periods mostly carved out of marble have been found embedded in the walls of Mithi Vav. Sculptures found in Mithi Vav include the figure of Ganesa, Siva, dancing figures, worshipping couples and that of floral and geometrical designs. Stylistically the sculptures may
belong to mediaeval period II.

An inscription has been found on the sculpture of a dancing figure embedded in the left wall of the monument. The inscription is highly debased and, therefore, could not be read. But the year Samvat 1220 i.e. 1263 A.D. could be read.

Ambetha:

Ambetha, a small village in the Palanpur taluka is situated to the east of Palanpur and can be approached by bus from Palanpur.

Habitation site located:

To the northern side of the village Ambetha, a shallow mound has been located.

The pottery yielded by the mound consists of the crude black ware and crude red ware, typologically belonging to the mediaeval period II.

Amirgadh:

Amirgadh, a small town in the Palanpur taluka of the district, is situated at a distance of 35 Kms. to the north of Palanpur and can be approached by rail as well as by bus from Palanpur. The town Amirgadh is situated in the picturesque Banas Valley and the entire landscape surrounding the town is beautiful.

Late Stone Age Culture:

Exploration was carried out on both the banks of the river Banas near Amirgadh. During the above field work Late Stone Age tools comprising of fluted cores, cores and flakes made on
semi-precious material like chert, chalcedony, agate and jasper were collected from the loessic soil deposited on the river sections. Late stone age tools were not associated with any pottery and are non-geometric in nature.

Rock shelter located: (Fig. 9:1)

Amirgadh has yielded important evidences throwing light on the early human history. A rock shelter has been located in the western side of the town and standing on the left bank of the river Banas. The entire rock shelter is a granitic hill. It may be mentioned that there are two rock hills, of which one is a rock shelter while the other is a small hill. The one which is a rock shelter is known as Raja Tekri while the smaller one is popular as Rani Tekri. The distance between the two is nearly 100 mts.

The hill which is known locally as Raja Tekri and which is actually the rock shelter, is about 40 mts. high from the ground level. It is horse shoe in shape. There are three openings in the rock shelter—one in the south, the other is in the north while the third one is in the east. The two rock shelters which are in the east and the north respectively are like the caves. While the third one, identified as a rock shelter in the true sense of the term, has a projection of nearly 3 mts. and is 4 mts. high from the ground level. It has an opening of nearly 5 mts. The entire appearance of the rock shelter shows that pre-historic man was having a good sense of selecting the site for the use of his daily activities.
The northern and the eastern openings are simple and may not be considered as very significant as they might have been used by the late stone age man as 'shelters' only. The southern opening was very important for the late stone age man. It was a place where, perhaps, he might be sitting with his group in order to manufacture the tools as we find flakes, cores, blades, fluted cores in good number on the ground of the shelters. (Fig.71) This rock shelter since to have been continuously in use as we find on the wall a late mediaeval inscription done in red ochre. (Fig.111).

The lithic assemblage found underneath the rock shelter and around it, are the late stone age tools. Typologically the tools are similar to those found on both the banks of the river. These tools consist of cores, fluted cores, flakes, blades, scrapers made on chert, chalcedony, agate, and jasper. Basically the tools are non-geometric in nature. No pottery is found along with the tools.

Angola:- (Fig.2.1)

Angola a small village in the Palanpur taluka, is situated to the west of Palanpur and can be approached by road from the nearest bus stoppage Chadotar, the latter which is connected by bus with Palanpur.

Habitation site:-

A mound having a height of 10 mts. and an area of nearly 1000 sq. mts., has been discovered at distance of 1½ Kms. to the northern side of the village. The whole site is of horseshoe
in shape and is full of structures.

The ceramic industry yielded by the site consists of the crude black ware and crude red ware, typologically belonging to the mediaeval period II.

Asmapur: (Taluka Palanpur)

Asmapur, a small village in the Palanpur taluka is situated to the north of Palanpur and can be approached by road from the nearest railway station Amirgadh.

During the explorations, three sculptures have been found at the village Asmapur. The sculptures are as under:

Sculpture of Uma-Maheswar, (60 cms. x 40 cms.), is in marble, and belongs stylistically to the 13th century A.D.

Sculpture of Uma-Maheswar, (60 cms. x 40 cms.), in marble and belongs stylistically to the 13th century A.D. (Identical to the previous one).

The sculpture of Ganesha, (60 cms. x 30 cms.) is in marble, the figure is shown standing. The sculpture, stylistically may belong to C.13th century A.D.

Badarpura: (Taluka Palanpur)

Badarpura, a small village in the Palanpur taluka is situated to the south-west of Palanpur, and can be approached by bus from Palanpur.

During the explorations at the village, a habitation site has been located in the south-western side of the village. The cultural deposit at the mound is not much.

The pottery yielded by the site consists of the crude plain red ware and crude black ware, and grey ware, typologically
Balaram—(Taluka Palanpur)

Balaram, named after Balaram Mahadeva, is a well-known place in the Banaskantha district, and is situated on the bank of the river Balaram. Balaram is situated at a distance of 15 Kms. to the north of Palanpur, the district headquarters, and can be approached by bus from Palanpur.

A very careful exploration was carried out on both the banks of the river Balaram, 7 Kms. up and down the stream and river sections were examined. Surprisingly, no tool was discovered.

Balaram is famous throughout Gujarat, for its temple of Balaram Mahadeva. The extant temple is totally a new structure erected over the ruins of the old temple, as the whole site is full of brick bats and the foundations of the old structures could be easily seen.

Sculptures discovered:

Three sculptures have been discovered at Balaram. Of the three, two are of Vishnu while one is of Ganesa. The sculptures are described as under:

(1) The Sculpture of Vishnu, (75 cms. x 40 cms.), in black marble.

Although the sculpture is inscribed at the bottom, the inscription is very much debased and, therefore, could not be read. But the year in which the sculpture was carved Samvat 1387 (A.D.1331) could be easily read.
(2) The Sculpture of Vishnu, (75 cms. x 40 cms.), in white marble.

Stylistically the Sculpture of Vishnu is identical with the sculpture described above and can be ascribed to the first half of the 14th century A.D.

(3) Sculpture of Ganesa, (60 cms. x 30 cms.), is in sandstone.

The Sculpture of Ganesa stylistically is ascribed to circa 2nd half of the 14th century A.D.

Bhagal: (Taluka Palanpur)

Bhagal, a small village in the Palanpur taluka is situated to the east of Palanpur and can be approached by bus from Palanpur.

The Sculpture of Vishnu:

During the explorations at the village, a marble sculpture of Vishnu has been discovered in a newly built temple.

The figure in the sculpture is shown standing with all the attributes. Stylistically, the image may belong to the 11th century A.D.

Bhatamal: (Taluka Palanpur)

Bhatamal, a village in the Palanpur taluka is situated to the north-west of Palanpur and can be approached by bus from Palanpur.

Habitation site located:

To the western side of the present village of Bhatamal, a mound has been located. The thickness of the cultural deposit is not much.
The Ceramic industry yielded by the site consists of the crude-black-waare and crude-red-ware, typologically belonging to the medieaval period II.

Chadotar:-

Chadotar, a small village in the Palanpur taluka, is situated at a distance of 9 Kms. to the west of Palanpur and can be approached by bus from Palanpur.

Sculptures discovered:-

(i) The Sculpture of Vishnu, (45 cms. x 30 cms.)

A Sculpture of Vishnu in marble, has been discovered in temple which is known as the temple of Mata. Stylistically the sculpture may belong to circa 12th century A.D.

(ii) The Sculpture of Chamunda; (60 cms. x 30 cms.)

A Sculpture of Chamunda, in marble has been discovered from the same temple of Mata. Stylistically the sculpture could be dated to circa 13th century A.D.

(iii) The Sculpture of Mahavir, (90 cms. x 45 cms.)

The sculpture of Mahavir in marble has been discovered in a local Jain temple situated in the middle of the village. Stylistically the sculpture may be ascribed to the 13th century A.D.

Memorial stone:-

One memorial stone which is dated, has been discovered near the temple of Mata. The memorial stone depicts the figure of martyr standing with a sword. At the bottom, the memorial contains a very debased inscription in Apabramasa. As the inscription is debased its contents could not be read, but the
year in which it was inscribed Samvat 1302 (i.e. A.D.1245) could be easily read.

**Chandisar:**

Chandisar, a small village in the Palanpur taluka, is situated to the west of Palanpur, and can be approached by bus.

**Sculpture:**

One marble sculpture of a dancing female figure has been discovered in a local temple which is known as the temple of Mata. The sculpture has the following inscription at the bottom:

- As the inscription was highly damaged its contents could not be read. But the year Samvat 1357 (1301 A.D.), in which the sculpture was carved, could be easily read.

**Chekhalas:**

Chekhalas, a small village in the Palanpur taluka, is situated to the north-west of Palanpur and can be approached by bus from Palanpur.

During the explorations at the village two mutilated sculptures have been found. They are as under:

**The Sculpture of Vishnu** is in marble and is badly mutilated. Stylistically it belongs to circa 13th century A.D.

**The Sculpture of a Jain Tirthankara** is in marble. It is badly mutilated, and stylistically belongs to circa 14th century A.D.
Dabhela:

Dabhela, a small village in the Palanpur taluka of the Banaskantha district, is situated at a distance of about 35 Kms. to the north of Palanpur and can be approached by road from Amirgadh, which is a railway station on the Ahmedabad-Delhi rail route of the Western Railway. The village stands on the left bank of the river Banas.

Late Stone age tools:

River Valley explorations were commenced for the first time from this spot. Both the banks of the river were very carefully examined. Explorations have yielded tools belonging to the late stone age. Late stone age tools are discovered from the top of the river sections from the loessic deposits and are made from the semi-precious material like chert, chalcedony and agate. The tool type includes cores, fluted cores and flakes.

Dalwala:

Dalwala, a small village in the Palanpur taluka of the Banaskantha district, is situated to the south-west of Palanpur and can be approached by bus.

During the explorations at the village, a marble sculpture has been discovered lying uncared for under a tree, in the eastern side of the village.

The sculpture discovered at the village is described below:

The sculpture of Mahishasura-marddani, (45 cms. x 30 cms.) is in marble and may stylistically, belong to circa 14th century A.D.
Dharevada:-

Dharevada, a small village in the Palanpur taluka, is situated to the south of Palanpur and can be approached by train from Palanpur.

Habitation site located:-

A shallow and small habitation site has been discovered in the southern side of the village. The occupational deposit at the site is not much.

The ceramic industry yielded by the site consists of the coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II.

Dungarpura:-

Dungarpura, a small village, in the Palanpur taluka is situated in the hilly regions near Amirghadh, and can be approached by road from Amirghadh, which is a railway station on the Ahmedabad-Delhi rail route of the Western railway.

Temple located at the village:-

In the northern side of the village Dungarpura, a Siva temple has been discovered. The temple stands on the right bank of a small stream. The temple is partly made of bricks and partly of marble. It faces west.

In plan the temple consists of the garbha griha, a small gudhmandapa and a porch. The garbha griha has a rectangular entrance (150 cms. x 90 cms.). The door frame, which is of marble, is richly carved. The garbha griha is made of bricks and mortar.

The mandapa, which is open, rests on square simple pillars.
The pillars have square capitals on them. The ceiling of the 
guḍha-mandapa is plain, but on the right side, a marble panel 
showing horse riders is seen.

On the top of the entrance an inscription mentioning the 
date of the temple Śāṃvat 1258 (A.D. 1201) has been discovered. 
The inscription is highly debased, therefore, its contents could 
not be read.

Ghanghu:-

The village Ghanghu, is situated in the picturesque 
valley of the river Sarasvati. It is situated on the right bank 
of the river and can be approached by road from the nearest bus stoppage Punjapur, which is 3 kms. away from it. It is also a bus stoppage on the Palanpur-Danta bus route.

Village Ghanghu, is well known in the surrounding area for 
its two temples namely Gangeswar Mahadeva and the Kunteswar Mahadeva. Both the temples are in a dilapidated condition and the ruins which are in white marble, lie scattered on the site. The ruins give us idea about the magnificence of the temples. Both the temples stand facing each other on each bank of the river Sarasvati.

The temple of Gangeswar Mahadeva-

The temple of Gangeswar Mahadeva is situated on the bank 
of the river Sarasvati, in the eastern side of the village. The temple which consists only of garbha griha, stands on a mound of a low Jagati. The garbha griha does not have sikhara. Entrance of the garbha griha has a door frame carved with the figures of various gods and goddesses.
Among the ruins of the temple, which lie scattered, one sculptured panel in white marble, seems to be very important. The panel depicts ten incarnations of Vishnu.

Sculptural art noticed near the temple indicates that the temple might have been built around circa 12th century A.D.

The Temple of Mukteswar Mahadeva:

The temple of Mukteswar Mahadeva is situated just opposite to the temple described above, on the bank of the river Sarasvati. The temple is totally in a dilapidated condition. The ruins, which consist of white marble lie scattered over there, and belong to circa 12th century A.D.

Among the ruins which lie over there, two sculptures have been found. They are discussed as under:

The Sculpture of Vishnu; (45 cms. x 22 cms.), in marble, and the figure is shown standing.

Stylistically, the sculpture may be ascribed to circa 12th century A.D.

The Sculpture of Vishnu, (45 cms. x 22 cms.), is in marble and mutilated. The figure is shown standing.

Stylistically the sculpture may belong to circa 12th century A.D.

Gola:

Gola, a small village in the Palanpur taluka is situated to the south-east of Palanpur and can be approached by bus from Palanpur.

During the explorations at the village, the following sculptures have been discovered:
The image of Siva, (85 cms. x 35 cms.), is in marble, and it stylistically belongs to circa 11th century A.D.

The sculpture of Mahisasura Marddni, (75 cms. x 35 cms.), is in marble and it stylistically belongs to circa 13th century A.D.

The sculpture of Mahisasura Marddni, (75 cms. x 35 cms.), is in marble, and it stylistically belongs to the 13th century A.D.

Hathidera:-

Hathidera, a small village in the Palanpur taluka of the Banaskantha district, is situated at a distance of about 25 Kms. to the east of Palanpur and is approachable by bus from Palanpur. The village is much in the interior in the jungle and is surrounded by hills.

On the right bank of the nameless river on which Hathidera is situated, a site of an old temple, probably belonging to the Solanki period, has been found. On the site of the old temple a new temple has been erected. Sculptures, contemporary to the old temple are embedded in the walls of the new structure. Of the three sculptures found two have been disfigured due to the constant use of oil, while one sculpture which is of some Goddess, is perfectly in good condition.

The following are the sculptures found at Hathidera:-

(1) Marble sculpture of an unidentified goddess (Fig. 2). The figure in the sculpture is shown standing. Stylistically the sculpture may belong circa 12th century A.D.
(2) The sculpture of Uma-Mahesvara is in green schist (Fig. - ). The figures are shown seated in lalitasana. The sculpture, stylistically may belong to circa 9th century A.D.

(3) The sculpture of Vishnu (Fig.11) is in green schist. The figure is shown standing. The sculpture stylistically may belong to circa 9th century A.D.

Jagana:-

Jagana, a small village in the Palanpur taluka of the Banaskantha district, is situated to the south-west of Palanpur and can be approached by bus from Palanpur.

During the exploration at the village, a habitation site and three sculptures have been discovered.

Habitation site located:-

An extensive but shallow mound has been discovered at the village Jagana. The mound is situated on the northern side of the village.

The ceramic industry yielded by the site consists of the plain red ware and the plain black ware, typologically belonging to the mediaeval period II.

The following are the sculptures discovered at the village:-

(1) The sculpture of Mahavir, (60 cms. x 40 cms.), is in white marble and the tirthankara is shown seated in dhyanamudra. The above sculpture is inscribed but the inscription is highly debased and therefore its contents could not be read. But the year of the installation of the image Samvat 1152 (i.e. 1095 A.D.) could be read easily.
The sculpture of Vishnu, (45 cms. x 30 cms.), is in white marble. Stylistically it may belong to circa 11th century A.D.

The sculpture of a dancing female figure is in marble. It may, stylistically, be ascribed to the 11th century A.D.

Jasleni:

Jasleni, a small village in the Palanpur taluka, is situated to the west of Palanpur and can be approached by bus from Palanpur.

As per the legend prevailing among the people, the village Jasleni was well known as Jasnagari.

During the exploration, to the western side of the village, a habitation site has been discovered. The cultural deposit at the site is considerably vast and the site is extensive also.

The ceramic industry yielded by the site consists of the crude black ware and crude red ware, typologically belonging to the mediaeval period II.

Karjoda:

Karjoda, a small village in the Palanpur taluka is situated to the north-east of Palanpur and can be approached by road from Palanpur.

During the explorations at the village, one mutilated sculpture of Siva has been discovered. The sculpture is described as under:

The sculpture of Siva, (60 cms. x 40 cms.), is in sandstone highly mutilated, and it belongs, stylistically to c.12th
century A.D.

**Khodala:**

Khodala, a small village in the Palanpur taluka, is situated to the west of Palanpur and can be approached by bus from Palanpur.

During the explorations at the village, two inscribed memorial stones have been discovered. The memorial stones are lying on a site which is full of brickbats and is situated in the southern side of the village.

In both the memorial stones martyrs are shown riding the horses.

The following is the inscription found on the memorial stones:

*It is worth mentioning that inscriptions on the memorial stones are identical in nature and they are securely dated to A.D. 1317.*

**Khunia:**

Khunia, a small village, in the Palanpur taluka, is situated to the north of Palanpur and can be approached by road from the nearest railway station Amrgadh.

**Sculptures discovered:**

In the newly built temple, situated to the eastern side of the village, four sculptures have been discovered. All the four sculptures have been embedded in the walls of the temple. The following are the sculptures discovered at the village:
(1) The sculpture of Uma-Mahesvara, (60 cms. x 30 cms.), is in black stone, stylistically, may be ascribed to the latter half of the 13th century A.D.

(2) The sculpture of Mahishasura-marddani, (70 cms. x 25 cms.), is in black stone and stylistically, may be ascribed to the latter half of the 13th century A.D.

(3) The sculpture of Yamuna, (45 cms. x 30 cms.), is in white marble and stylistically may be ascribed to the 13th century A.D.

(4) The sculpture of Ganesa, (60 cms. x 30 cms.), is in black stone and may be ascribed to the latter half of the 13th century A.D.

Kidotari:-

Kidotari, a small village in the Palanpur taluka, is situated to the north of Palanpur and can be approached by road from the nearest railway station Amirgadh, which is a railway station on the Ahmedabad-Delhi rail route of the Western railway.

The sculpture of Sitalnathadiscovered:-

The marble sculpture of Sitalnath, the 10th Jain tirthankara, has been identified in the local Jain temple. It is said that the sculpture was discovered from the river Banas. The tirthankara is shown in dhyana-mudra.

Stylistically, the sculpture may be ascribed to the 11th century A.D.
Kumbhasan:-

Kumbhasan, a village in the Palanpur taluka is situated to the south-west of Palanpur, and can be approached by bus from Palanpur.

During the explorations at the village, one beautiful sculpture has been discovered.

The following is the sculpture discovered at the village:

The sculpture of Uma-Mahesvara, (60 cms. x 30 cms.), is in marble. Stylistically, the sculpture belongs to c.12th century A.D.

Kushkal:-

Kushkal, a small village in the Palanpur taluka, is situated to the north-west of Palanpur and can be approached by road from the nearest bus stoppage Chadotar.

Habitation site located:-

In the north-eastern side of the village, a habitation site has been discovered. The occupational deposit at the site is not much.

The ceramic industry yielded by the site consists of the crude plain red ware and crude black ware typologically belonging to the medieval period II.

Madana:-

Madana, a small village, is situated to the south-west of Palanpur, and can be approached by road from Gadh, which is connected by bus with Palanpur.

Habitation site located:

A habitation site has been located on the western side of
Madana. The entire site is shallow and is under cultivation. The site has brick structures.

The ceramic industry yielded by the site consists of the crude plain red ware and crude plain black ware, typologically ascribed to the mediaeval period II.

Medana:-

Medana, a small village in the Palanpur taluka, is situated to the west of Palanpur, and can be approached by bus from Palanpur.

Habitation site:-

To the eastern side of the present village, a habitation site has been located. The cultural deposit at the site is not much and the mound is shallow.

The pottery yielded by the site consists of the crude plain red ware and crude plain black ware, typologically belonging to the mediaeval period II.

Malan:-

Malan, a small village in the Palanpur taluka, is situated to the east of Palanpur at a distance of about 12 Kms. and can be approached by bus from Palanpur.

The village Malan has yielded any antiquity of importance. A mosque which is locally known as King Jalaluddin mosque has been discovered at the village. Study has shown that architectural ruins of some temple belonging to mediaeval period II have been used in the construction of the mosque. This gives support to the local belief that a magnificent temple at Hathidara was destroyed and ruins were used in the construction
Mota:-

Mota, a small village in the Palanpur taluka, is situated to the west of Palanpur and can be approached by bus from Palanpur.

During the exploration at the village, a habitation site has been discovered. The site is described as under:-

Habitation site:-

To the eastern side of the present village a habitation site has been discovered. The mound is locally known as 'Tuladano timbo'. The site is shallow but extensive.

The ceramic industry yielded by the site consists of the plain crude black ware and plain crude red ware, typologically belonging to the mediaeval period II.

Nalasar:-

Nalasar, a small village in the Palanpur taluka is situated to the north-east of Palanpur and can be approached by bus from Palanpur.

Habitation site located:-

A habitation site has been located in the eastern side of the village. The site is extensive in area but the deposit is not much, might be about 1½ mts.

The ceramic industry yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Patosan:-

Patosan, a small village in the Palanpur taluka is situated
to the south-west of Palanpur, and can be approached by bus from Palanpur.

As per the information given by the local people, Patosan is considerably old village.

Habitation site discovered:

In the western side of the present village, an extensive habitation site has been discovered. The mound is like an island among the fields.

The ceramic industry yielded by the site consists of the plain crude red ware and crude black ware, typologically belonging to the mediaeval period II.

Rampura:

Rampura, a small village in the Palanpur taluka of the Banaskantha district, is situated at a distance of about 40 kms. to the north-west of Palanpur and can be approached by road from Amirgadh, which is a railway station on the Ahmedabad-Delhi rail route of the Western Railway. The village stands on the left bank of the river Banas.

Late Stone age tools:

River Valley explorations were carried out and both the banks of the river were very carefully examined. Explorations have yielded tools belonging to the late stone age. Late stone age tools are discovered from the top of the river sections from the loessic deposits and are made from the semi-precious material like chert, chalcedony and agate. The tool type includes cores, fluted cores and flakes.
Ranavasa No.3:-

Ranavasa No.3, a small village in the Palanpur taluka of the Banaskantha district, is situated to the north-west of Palanpur and can be approached by bus from Palanpur.

The village Ranavasa No.3 is situated on the left bank of the river Banas.

Exploration was carried out at both the banks of the river Banas near the village. As a result of the field work Late Stone Age tools comprising of cores, fluted cores, flakes and scrapers were discovered. The above tools were discovered from the loessic deposits and are made on semi-precious material like chert, chalcedony, agate, jasper etc. The tools are non-geometric in nature.

Habitation site discovered:-

An extensive habitation site has been located at the village Ranavasa No.3. The mound overlooks the river Banas which flows on the western side of it. Major portion of the site is under cultivation. River Banas has also done considerable damage to the mound and every year and because of floods, gradually cuts away the mound.

The site did not yield any remarkable antiquity. The pottery yielded by the site consists of the crude black ware and crude red ware, typologically belonging to the mediaeval period II.

Memorial stone discovered:-

A memorial stone in sandstone has been discovered at the village. It lies in the local primary school. In the memorial
stone a martyr is shown riding the horse, below which there is an inscription which is highly debased and has lost its characters. Nature of script suggests that the memorial stone might belong to the mediaeval period II.

**Sagrosana:**

Sagrosana, a small village in the Palanpur taluka, is situated to the south-west of Palanpur and can be approached by bus from Palanpur.

**Habitation site discovered:**

In the south-western side of the village Sagrosana, an extensive but shallow mound has been discovered. Surface evidences show that the site is having brick structures also.

The ceramic industry yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

**Sambarda:**

Sambarda, a small village in the Palanpur taluka of the Banaskantha district is situated to the east of Palanpur at a distance of about 10 Kms. and being a bus stoppage on the Palanpur-Manta bus route can be approached by bus from Palanpur.

According to the local belief Sambarda was known as Shamb-nagar. It is situated on the left bank of the river Umardashi.

A habitation site (Fig. 11) has been located to the west of the present village. The site is considerably large may be 500 mts. x 500 mts. and not much disturbed. The cultural deposit at the mound may be approximately 9 mts. The northern part of
the mound is under cultivation.

The ceramic industry yielded by the site consists of the plain red-ware and the plain black ware of crude variety. The shapes include that of bowls, dishes, handis, jars etc. Along with the above types of pottery, mediaeval glazed ware has also been found in a large number. The shapes in mediaeval glazed ware include that of dishes decorated with floral and geometrical designs. The nature of pottery indicates that the site belongs to the mediaeval period II.

The village has also yielded evidences of the sculptural art. Three sculptures made out of sand stone have been found at the village. All the sculptures are extremely worn out. Of the three sculptures, two which could not be identified, are lying near the mound discussed above. While the third which is of matrika, is embedded in the northern wall of the gartha griha and is deeply covered with lime. Art style of the sculpture indicates that it belongs to mediaeval period I. The sculptures which are lying near the temple, may stylistically belong to the mediaeval period I.

Samdhi Nadhani Vasa:- (4\(\frac{1}{2}\))

Samdhi Nadhani Vasa, a small village in the Palanpur taluka, is situated to the west of Palanpur, and can be approached by road from the nearest bus stoppage Kumbhasan, the latter which is 8 Kms. away in the east from it and is connected through bus route with Palanpur.

(1) Habitation site discovered:-

An extensive habitation site has been located at the village
Samadhi Nadhanivasa. The site is spread out in a considerably big area which shows that it might have been inhabited by a large number of people. The site is very badly damaged by the diggers.

The ceramic industry yielded by the site consists of the coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II. Muslim glazed ware was conspicuous by its absence.

(2) Acquisition of 796 coins-
Besides the location of the above site, a collection of 796 (Seven hundred and ninety six) coins has also been acquired from one gentleman of the village.

As per the information given by the coin-holder, he used to collect coins from the village people, who in their turn, used to collect from the old habitation site, discussed above, during the monsoon. The coins are of copper and mostly rectangular in shape. Typologically most of the coins, belong to the mediaeval period II. This is perhaps the biggest hoard of coins found from one place in Gujarat.

Saripada-
Saripada, a small village, in the Palanpur taluka is situated to the south-west of Palanpur and can be approached by road from Gadh, which is connected by bus with Palanpur.

Habitation site discovered:-
In the western side of the village, at a distance of one Km., a shallow mound has been discovered. The area occupied by the mound is not much.
The pottery yielded by the site consists of the crude black ware and crude red ware and grey ware, typologically belonging to the mediaeval period II.

Sarotra:-

Sarotra, a small village in the Palanpur taluka is situated to the north-west of Palanpur and can be approached by bus as well as by rail from Palanpur. The village stands on the left bank of the river Banas.

River Valley Survey:-

Exploration was carried out on both the banks of the river Banas. The field work has yielded the evidences of the Late Stone Age Culture. Late Stone Age Culture at Sarotra is represented by microliths which comprise of cores, fluted cores, flakes, scrapers etc. These tools are made on semi-precious material like chert, chalcedony, agate, jasper etc. and are non-geometric in nature and are not associated with any pottery. The material collected from the Banas Valley at Sarotra is like the material found from the other sites in the Banas Valley.

Bawan Dhavaja Temple at Sarotra:- (Fig. 11)

Burgess and Cousens, during their historic survey in the North Gujarat, visited Sarotra in order to study the architecture of the then existing temple, which was known as the Bawan Dhavaja temple. The surveyors found the temple in a worst state of preservation and people were using it for all types of purposes. During the visit of the author to the village Sarotra he did not find any trace of the temple. He was taken to the site where the temple once stood. As per the information
collected the remains of the temple were carried away by the people for variety of purposes.

Excellent photographic records have been left by Burgess and Cousens. The temple was known as Bavan-Dhavaja as it had fifty two devakulikas accommodated in the corridors of the temple. The main temple stood in the rectangular court on a jagati which measured 10 mts. x 25 mts. and was facing north. It was approached by nine steps under the projection porch. On either side of the principal entrance were niches. On the north-eastern side of the entrance stood a small structure—Umbrella.

The temple had a rangamandapa which was roofed by a dome which stood on an octagon of lintels placed over the pillars.

The gudhmandapa of the temple stood on eight pillars. In between the gudhmandapa and the cella was the entrance. The devakulikas along the corridors were having icons of tirthankars. Stylistically the Bavan-Dhavaja temple may be dated to the Vaghela period (mediaeval period II) of Gujarat.

Besides the above material evidences, sculptures of Vishnu and Ganesa carved out of marble and belonging stylistically to the mediaeval period II, have been found from the village. The sculptures in question are kept in a small shrine which is situated on the southern side of the village.
Sasam:

Sasam, a small village in the Palanpur taluka, is situated to the south-west of Palanpur, and can be approached by bus from Palanpur.

During the explorations at the village Sasam, one sculpture and one memorial stone have been discovered. The area, where both these antiquarian remains lie, is full of brick structures.

The following ones are the antiquarian remains discovered at the village Sasam.

1) The sculpture of Mahishasura-marddani, (60 cms. x 30 cms.), is in marble, and it may stylistically be dated to c.14th century A.D.

2) The memorial stone, is in sandstone and it may stylistically be dated to the mediaeval period II.

Tokaria:

Tokaria, a small village in the Palanpur taluka is situated to the west of Palanpur and can be approached by bus from Palanpur.

Habitation site located:

During the exploration at the village, a habitation site has been located on the southern side of the present village. The site is shallow and the cultural deposit is not much. On buried brick structure could also be seen at the site.

The pottery yielded by the site consists of the crude plain black ware and crude plain red ware, typologically
belonging to the mediaeval period II.

**Thuris:**

Thuri, a small village in the Palanpur taluka, is situated to the north-east of Palanpur and can be approached by bus from Palanpur.

During the exploration at the village, the following sculptures have been discovered. The sculptures have been discovered from among the ruins of temples which lie scattered near the village.

The sculpture of Uma-Mahesvara, (75 cms. x 36 cms.), is in marble, and it stylistically belongs to the latter half of the 14th century A.D.

The sculpture of Uma-Mahesvara, (68 cms. x 30 cms.), is in marble, is mutilated and stylistically belongs to the latter half of the 14th century A.D.

**Vagada:**

Vagada, a small village in the Palanpur taluka, is situated to the south of Palanpur and can be approached by bus from Palanpur.

During the exploration at the village a habitation site has been discovered.

The Habitation site at the village is situated to the western side of this village and is just on the bank of the river Umardashi. The site is extensive and has considerable cultural deposit. The mound also contains brick structures.

The ceramic industry yielded by the site consists of the plain crude red ware and crude black ware, typologically belonging to the mediaeval period II.
Varvadia:

Varvadia, a small village in the Palanpur taluka is situated to the north of Palanpur and can be approached by bus from Palanpur.

Sculpture discovered:

One marble Prabhavali of some Jain tirthankar image has been discovered from the village. Its sculptural art indicates that it belongs to c.12th century A.D.

Vasan:

Vasan, a small village in the Palanpur taluka of a Banaskantha district, is situated to the east of Palanpur and can be approached by bus from Palanpur.

Habitation site:

To the western side of the village Vasan, a site, quite extensive in area, has been located. The site is being used as a burial place by the Muslims.

The Ceramic industry yielded by the site consists of the crude black ware, grey ware and crude red ware of the mediaeval period II.

Vedencha:

Vedencha, a village in the Palanpur taluka of the Banaskantha district, is situated at a distance of 30 Kms. to the south-west of Palanpur and can be approached by bus from Palanpur.

In the northern side of the village, just about a 1½ Kms. away, an open brick structure has been discovered. In front of the brick structure, ten sculptures carved out of marble have been discovered. Of the ten six are the matrika sculptures,
one is that of Vinadhari Siva and three are of Mahishasura-marddani. Two sculptures namely that of Kaumari and Nahishasura-marddani are very badly mutilated. Artistically sculptures of matrikas, Vinadhari Siva discovered at Vedenchha represent the best art idiom—art of the School of Ancient West—started by Sringadhara and referred to by Taranath.

The following are the sculptures discovered at Vedenchha:

(1) Sculpture of Matrika Brahmani, (Fig. 7-1)

The Sculpture of Matrika Brahmani is carved out of marble and is a four armed figure. It is shown seated in lalit on an interted lotus asana. The child is shown seated on the lap whom she is holding with the left hand. The sculpture, stylistically may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

(2) Sculpture of Matrika Chamunda, (Size: 60 cms. x 30 cms.)

(Fig. 9-1)

The Sculpture of Matrika Chamunda is carved out of marble and is a four armed figure. It is shown seated in lalit over a corpse (pretasana) and is depicted terrific but dynamic. Stylistically the sculpture, may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

(3) The sculpture of Matrika Mahesvari, (Size: 60 cms. x 30 cms., Fig. 6-1)

The sculpture of Matrika-Mahesvari is also carved out of white marble. It is four armed figure shown seated in lalit on her vahana the bull. She carries child on her left thigh which is raised. The sculpture stylistically may belong to the
late 7th century A.D. of the beginning of the 8th century A.D.

(4) The sculpture of Matrika Kaumari: (Size: 60 cms. x 30 cms. Fig. 16). The sculpture of Matrika Kaumari is also carved out of white marble. It is a four armed figure shown seated in lalit. The right arm of the figure is mutilated. The sculpture stylistically may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

(5) The sculpture of Matrika Indrani: (Fig. 20) The sculpture of Matrika Indrani is also carved out of white marble but it is very badly mutilated. Only lower part of the sculpture is available, while the torso is missing. The sculpture, stylistically may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

(6) The sculpture of Matrika Varahi: (Size: 60 cms. x 30 cms.) Fig. 15). The sculpture of Matrika Varahi is also carved out of white marble. It is a four armed figure shown seated in lalit on her vahana buffalow. The lower right arm is mutilated. The sculpture, stylistically may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

(7) The sculpture of Vinapani Siva: (Size: 60 cms. x 30 cms. Fig. 14) The sculpture of Vinapani Siva is carved out of white marble and is very well preserved. It is a four armed figure and is shown seated in lalit on his vahana the bull. The
The sculpture, stylistically may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

(8) The sculpture of Mahishasura-marddani: (60 cms. x 30 cms. - Fig. 181)

It is also a white marble sculpture but very badly mutilated. The figure is a four armed figure. The sculpture stylistically may belong to the late 7th century A.D. or the beginning of the 8th century A.D.

In addition to the above sculpture, the other sculptures of Mahishasura-marddani, stylistically belonging to the 14th century A.D. have also been found.

Near the above open brick structure a site has also been discovered. The entire site is under cultivation. The pottery yielded by the site consists of the same crude plain black ware and crude plain red ware of the mediaeval period II.

At the same village and in the newly built Jain temple a panel representing 24 matrikas, each having child on her lap, has been found. The panel is made of marble. Names of each matrika is carved at the bottom.

The following is the inscription written on the sculpture:

Note: Late stone age tools have been discovered from the loessic soil deposited on both the banks of the river Banas flowing in the jurisdiction of the Palanpur Taluka.
TALUKA DEESA.

Baiwada:-

Baiwada, a small village in the Deesa taluka, is situated to the north-west of Deesa, and can be approached by bus from new Deesa, which is a railway station on the Palanpur-Gandhidham rail route of the western railway.

Habitation site discovered:-

In the south-western side of the village a habitation site has been discovered. The entire area of the site is under cultivation.

The ceramic industry yielded by the site consists of the crude plain black ware and crude plain red ware typologically belonging to the mediaeval period II.

Sculptures discovered:-

In the temple of Mahadeva, which is situated on the mediaeval site, a prabhavali of the Jain icon has been discovered. The prabhavali, in marble, is highly carved with the minor gods and goddess of the Jain faith. Stylistically, this sculpture may be ascribed to the 13th century A.D.

A few beautiful sculptures in marble have also been discovered from the same temple. All the sculptures are embedded in the walls of the temple. The sculptures consist of the dancing female figurines, richly carved capitals and sculptures of matrikas?

(1) The sculpture of Jambha (60 cms. x 30 cms.), is marble and is shown seated in ardhaparyanka. The figure had four hands but two are mutilated.

Stylistically, the sculpture may be ascribed to the 11th
century A.D.

(2) Another sculpture in marble is also perhaps of matrika Kaumari (60 cms. x 30 cms.) shown seated in ardhaparyanka. The figure had four arms but two are missing now. Stylistically, the sculpture may be ascribed to the 11th century A.D.

(3) The sculpture of matrika Indrani (60 cms. x 30 cms.) is shown seated in ardhaparyanka with her vahana the elephant. The figure had four hands but two are mutilated. Stylistically, the sculpture may be dated to the 11th century A.D.

Bhachalva:

Bhachalva, a small village in the Deesa taluka of the Banaskantha district, is situated at a distance of 12 Kms. to the north of Deesa and is approachable by bus from Deesa.

Habitation site discovered:

An extensive but shallow habitation mound has been discovered at this village. The site lies in the southern side of the village and major portion of the site is under cultivation.

The ceramic industry yielded by the site consists of the coarse black ware and coarse red ware, typologically belonging to the mediaeval period II.

Sculptures discovered:

In one of the local temples, which is situated to the eastern side of the village, one beautiful but mutilated sculpture of Uma-Mahesvara, in marble (70 cms. x 45 cms.), has been discovered. Faces of both the figures in the sculptures are
mutilated. Figures in both the sculpture are nicely adorned with ornaments. The sculpture is of considerable artistic merits. Art tradition suggests that it may belong to the first half of the 13th century A.D.

Bhiladi:-

Bhiladi or Bhiladiyaji, or Bhilrigal is situated to the south-west of Palanpur and can be approached by rail as it is a railway station on the Palanpur-Gandhidham rail route of the Western railway.

The area around the present village Bhiladi was very carefully explored. During the exploration it was observed that old habitation had spread in a vast area, as its ruins are lying scattered all round the present village. At some places ruins of temples lie scattered. All the above evidences show that the town was an important centre of various activities.

The pottery industry yielded by the site consists of the crude black ware and crude red ware typologically belonging to the mediaeval period II.

Sculptures:-

Two marble sculptures of Jain tirthankaras have been discovered in the local Jain temple. Both the sculptures are inscribed. The inscriptions are very much defaced, therefore, they year of their installations could not be read. However, stylistically the sculptures belong to the 13th century A.D.
Chekra:–

Chekra, a small village in the Deesa taluka of the Banaskantha district, is situated to the north-west of the town Deesa and can be approached by road from the nearest bus station Agathana, which is a bus station on the Palampur-Tharad bus route.

The present village itself is situated on an old mound, belonging to the mediaeval period. As the section was not exposed anywhere, pottery could not be collected.

Inscription discovered:–

One debased inscription has been discovered from one of the temples situated in the northern side of the village. As the inscription was totally debased, it was not possible to read it or to take its impression. But the year in which the inscription was written could be read easily and that year is Samvat 1320 i.e. A.D.1264.

Chitroda:–

Chitroda, a small village in the Deesa taluka of the Banaskantha district, is situated to the west of Deesa, and can be approached by bus from Deesa.

Habitation site located:–

A habitation site has been located in the southern side of the present village. The mound is small and shallow, and the entire area occupied by the mound is under cultivation.

The ceramic industry yielded by the site consists of the crude black ware and crude red ware, typologically belonging to the mediaeval period II.
Chora:-

Chora, a small village in the Deesa taluka of the Banaskantha district, is situated at a distance of 15 kms. to the north-west of Deesa, and can be approached by road from the nearest bus station Ramna, which is a bus station, on the Deesa-Dhanera bus route.

Habitational site:-

A medium sized habitation mound has been located at the village Chora. The site is situated to the northern side of the village and is not far from it. The whole mound is divided into two parts, by a Kachha-cart-road. The mound appears like an island in the flat table land, which is mostly under cultivation.

The ceramic industry yielded by the site consists of the white painted pottery, typologically belonging to the mediaeval period II. The designs on the pottery are executed in white over a dull red background. The fabric of the pottery is coarse in nature. Besides the above pottery, coarse black ware and coarse red ware, typologically belonging to the mediaeval period II, have also been found. Mediaeval glazed ware was conspicuous by its absence.

Dama:-

Dama, a small village in the Deesa taluka of the Banaskantha district, is situated at a distance of 8 kms. to the west of Deesa, and can be approached by bus from Deesa.

Sculptures discovered:-

A few mutilated marble sculptures have been found embeded
in the walls of the village well, which is situated to the northern side of the village. These sculptures comprise of gods and goddesses of the Hindu pantheon. Among the sculptures discovered, one that of Agni and another that of Parvati, seem to be artistically very important. Stylistically, all the sculptures may be dated to the later half of the 13th century A.D.

**Juna Deesa:**

Juna Deesa, a considerably big town in the Deesa taluka of the Banaskantha district, is situated at a distance of about six kms. from Nava Deesa, and can be approached by bus from Nava Deesa, the latter which is connected by bus as well as by rail with Palanpur.

The town Juna Deesa is well known throughout Gujarat for its temple of Siddhasvari, the Kuldevi of the Dasa Disaval Bania community of Gujarat.

Explorations were carried out in the Banas Valley near Juna Deesa, as a result of which late stone age tools have been discovered. These tools have been discovered from the loessic deposits lying on the top of both the banks of the river Banas. Microlithic stone tools discovered from the Banas Valley comprised of cores, fluted cores and flake. Basidally they are non-geometric in nature and are not associated with any pottery.

The town Juna Deesa itself is situated on a mound which seems to be of considerable antiquity. Mounds situated very near to the river Banas in the west have yielded the pottery typologically belonging to the early historic period. It has
also yielded the ceramic industry typologically belonging to the mediaeval period II. The early historic evidences are represented by the black ware which seems to be the variant of the Vasai ware. While the mediaeval period II is represented by the red ware and the black ware of crude variety.

Mounds situated to the eastern side of the town were also explored. They also yielded the ceramic industry typologically belonging to the mediaeval period II.

In addition to the above the sculpture of Ganesa in marble has also been found at the town. The sculpture in question stylistically may belong to the mediaeval period II.

Garna Moti:

Garna Moti, a small village in the Deesa taluka is situated to the south-west of Deesa, and can be approached by road from the nearest railway station Bhiladi, which is a junction on the Deesa-Gandhidham rail route of the Western railway.

Sculpture discovered:

A few marble sculptures have been discovered embedded in the walls of the village well, situated in the western side of the village. As per the information gathered from the people, the sculptures do not belong to the village, but were brought from Bhiladi, a very well known place of the Jain pantheon, situated very near to the village.

The sculptures embedded in the walls of the well, are very richly carved. They consist of dancing female figures, amorous couples, carved capitals, carved shafts of pillars and two mutilated icons of Vishnu. Stylistically, the sculptures may be
ascribed to the 12th century A.D.

Both the sculptures of Vishnu are described as under:-

The sculpture of Vishnu, (60 cms. x 30 cms.), is in marble, and
the figure is shown standing. All the hands of the figure are
mutilated. Stylistically it may be ascribed to the 12th
century A.D.

The sculpture of Vishnu (60 cms. x 30 cms.) is identical to
the one mentioned earlier and it may be ascribed, stylistically,
to the 12th century A.D.

Ghoda:-

Ghoda, a small village in the Deesa taluka, is situated
at a distance of 12 kms. to the west of Deesa, and can be
approached by bus from Deesa.

Habitation site located:-

A habitation site has been located in the eastern side of
the present village. The site is extensive but shallow, and
the deposit is not much.

The ceramic industry yielded by the site consists of crude
black ware and the crude red ware, typologically belonging to
the mediaeval period II.

Sculptures discovered at the village:-

A few marble sculptures have been found at the village.
All the sculptures have been embedded in the principal village-
well. All the sculptures belong to the Hindu pantheon and sty-
listically belong to the 1st half of the 13th century A.D.
Jakol:-

Jakol, a small village in the Deesa taluka is situated to the west of Deesa, and can be approached by bus from Deesa.

Habitation site:-

An extensive but shallow habitation site has been located in the south-eastern side of the present village.

The ceramic industry yielded by the site consists of the crude thick black ware and crude thick red ware, typologically belonging to the mediaeval period II.

Sculptures:-

A few mutilated marble sculptures have been found at this village. The sculptures have been inserted in the walls of the village well, and consist of the dancing female figures in variety of poses. Expressions on the faces of the dancing figures are depicted in an extremely realistic way.

Besides the above sculpture pieces, some architectural pieces, such as miniature sikharas, pillar capitals and shafts having carvings on them, have also been found.

Stylistically, the sculptures and the architectural pieces belong to the 12th century A.D.

Kamoda:-

Kamoda, a small village in the Deesa taluka of the Banas-
kantha district, is situated to the north-west of Deesa and can be approached by bus from the nearest bus station Mota-Kapara, which is a bus stop on the Deesa-Tharad bus route, and is nearly 10 kms. away from it.
The sculpture of Mahishasura-marddani:

One sculpture of Mahishasura-marddani (105 cms. x 75 cms.) carved out from white marble has been discovered at the village Kamoda. The sculpture under consideration lies on the road leading from Chekra to Kamoda. The goddess is shown in tribhanga. Face of the sculpture is mutilated. The sculpture is a nice specimen of the mediaeval Gujarat art, and stylistically may belong to the 2nd half of the 13th century A.D.

Habitation site:

A habitation site has been located at the village Kamoda. The site is located in the eastern side of the village. The entire area of the mound is being cultivated and is spread out in a considerably vast area. It may, therefore, be said that the site might have been occupied by a large population.

The ceramic industry yielded by the site consists of pottery having white painted designs over a dull red background. The designs executed on the pottery consist of simple wavy lines. The fabric of the pottery is coarse. Besides the above, crude thick red ware and crude thick black ware, typologically belonging to the mediaeval period II have also been found.

Kasari:

Kasari, a small village in the Deesa taluka is situated at a distance of 8 kms. to the north-west of Deesa and can be approached by bus from Deesa.

Sculptures discovered:

Five marble sculptures have been discovered at this village. At present they have been embedded in the walls of the village
well. The sculptures comprise of dancing human figures. Stylistically, they may belong to c.13th century A.D.

Jerdā:

Jerdā, a small village in the Deesa taluka is situated to the north-west of Deesa, and can be approached by bus from Deesa.

Habitation site located:

An extensive but shallow habitation site has been located in the eastern side of the village. Major portion of the site is under cultivation.

The ceramic industry yielded by the site consists of the coarse black ware and coarse red ware, typologically belonging to the mediaeval period II.

Sculptures discovered:

As per the information given by the local people, they come across sculptures while cultivating the land. Sculptures thus discovered, have been embedded in the walls of the newly built well. These sculptures comprise of the figures of gods and goddesses and figures of amorous couples. Stylistically, all these sculptures may be ascribed to the latter half of 13th century A.D.

Khentāva:

Khentāva, a small village in the Deesa taluka of the Banaskantha district, is situated to the south-west of Deesa, and can be approached by road from the nearest railway station Bhiladi, which is a junction station on the Palampur-Gandhidham rail route of the western railway.
Habitation site located:-

A habitation site has been located in the western side of the present village. The entire area of the old habitation is under cultivation.

The ceramic industry yielded by the site consists of the coarse plain red ware and coarse plain black ware, typologically belonging to the mediaeval period II.

Site of an old temple located:-

Just in the middle of the old habitation, a small mound has been located, which might be the site of an old temple. The whole area occupied by the temple site is full of brick bats. Ruins of the old temple, which are in marble, such as capitals of pillars, having figures of kirtimukhas, shafts, and beams are lying scattered on the site. Among the above ruins, a beautiful sculpture of Nandi, has been discovered. It may, therefore, be said that the temple which might have existed at the site, might be a Siva temple. Sculptural art indicates that, they may belong to the mediaeval period II.

Latia:-

Latia, a small village in the Deesa taluka is situated to the north-west of Palanpur, and can be approached by road from Deesa, which is 15 kms. away from it. The village stands on the right bank of the river Banas.

Memorial stone discovered:-

At a distance of half a km. to the west of the village, a memorial stone has been discovered. The memorial stone is in sand stone and the martyr is shown on the horse back with
umbrella over his head. The memorial stone does not have any inscription. Stylistically it may belong to the mediaeval period II.

**Mudetha:**

Mudetha, a small village in the Deesa taluka of the Banaskantha district, is situated to the south-west of Deesa, and can be approached by road from the nearest railway station Bhiladi, which is a junction station on the Palanpur-Gandhidham rail route of the western railway.

It is believed that the jurisdiction of Old Bhiladi had spread up to the village of Mudetha.

Burgess and Couzens during their exploration in the north Gujarat visited Mudetha. They came across many scattered architectural ruins and sculptures.

**Habitation site:**

A habitation site has been located in the northern side of the village. The entire area of the old habitation is under cultivation. The site is full of brick bats.

Ceramic industry yielded by the site consists of the plain crude red ware and the crude black ware, typologically belonging to the mediaeval period II.

**Sculptures discovered:**

Not far away from the old habitation site are found two life size sculptures of Mahavir, the 24th and the last tirthankara of the Jain pantheon. Both the sculptures are in marble. They are as under:
(1) The sculpture of Mahavirā (120 cm. x 45 cm.), is in marble, shown in the kayotsarga. Stylistically, it may be dated to the 11th century A.D.

(2) The sculpture of Mahavirā (90 cm. x 40 cm.) is in marble, and identical to the previous sculpture where Mahavira is shown in the kayotsarga position; the face of the sculpture is mutilated. Stylistically it may be dated to the 11th century A.D.

Mota Kapara:

Mota Kapara, a small village in the Deesa taluka, is situated to the west of the town of Deesa, and can be approached by bus from Deesa.

Habitation site discovered:

A habitation site has been discovered at this village. The site is situated to the eastern side of the village and the whole area occupied by the mound is under cultivation.

The ceramic industry yielded by the site consists of the crude black ware and crude red ware, typologically belonging to the mediaeval period II.

The village people informed me that, while tilling the land, of the site, sometimes the images are found. Three marble sculptures of Parsvanatha shown standing in kayotsarga mudra are found lying on the site itself. Stylistically, the sculptures may belong to 12th century A.D.

Sculptures discovered on the village well:

Besides the above sculptures of Parsvanatha, seven beautiful marble sculptures, have been found at this village.
All the sculptures are embedded in the walls of the principal village well. Of the seven sculptures, five are badly mutilated. They seem to be the sculptures of matrikas. Stylistically, they belong to 13th century A.D.

The sculpture, which is better preserved, is of the matrika Indrani (60 cms. x 30 cms.). Both the hands of the figure are badly mutilated and the face is badly damaged. Stylistically, it may belong to the 13th century A.D.

Another sculpture is of matrika Ambikadevi, (60 cms. x 40 cms.) with lion as her 'vahana'. Although, this sculpture is also badly damaged, it is a good piece of art. Stylistically, it may be dated to 13th century A.D.

**Memorial stone discovered:**

Besides the above, a memorial stone, has also been discovered, which is found embedded in one of the walls of the same village well. In the memorial stone, a martyr is shown riding the horse. The memorial is clearly dated to Samvat 1526 i.e. A.D.1470.

**Nana-Kapara:**

Nana-Kapara, a small village, in the Deesa taluka, of the Banaskantha district, is situated to the west of Deesa, and can be approached by bus from Deesa.

**Sculptures discovered:**

**The Sculpture of Anantsavin Vishnu:**

A remarkable marble sculpture of Anantsavin Vishnu (90 cms. x 45 cms.) has been discovered at the village. The sculpture is intact and has all the attributes of Vishnu. Stylistically,
It may be ascribed to the latter half of the 13th century A.D. The sculpture of Matrika?

A badly damaged, debased sculpture of perhaps a matrika, (60 cms. x 30 cms.), in marble, has also been discovered at the village. It may stylistically, belong to 13th century A.D. Inscription discovered:-

A badly damaged, debased and unreadable inscription has also been found at the village. The inscription has been embedded in the western side wall of the village well.

Nesada:-

Nesada, a small village in the Deesa taluka of the Banas-kantha district, is situated to the south-west of the town Deesa, and can be approached by road from the nearest railway station Bhiladi, which is a junction station on the Palanpur-Gandhígham rail route of the western railway.

It may be mentioned that Bhiladi, a well known ancient place, is not far from the village Nesada. It is said that the jurisdiction of ancient Bhiladi, had spread upto the village Nesada. The site of the old habitation lies on the south-eastern side of the present village and the entire area of the site, is under cultivation.

The ceramic industry yielded by the site consists of the coarse black ware and coarse red ware, typologically belonging to the mediaeval period II.

Evidences of the Surya temple:-

The village Nesada, has yielded quite interesting evidences of the presence of the temple of Surya. All the evidences,
consisting of the mutilated architectural ruins of the temple are lying scattered throughout the village. Many of the architectural ruins such as uruhsringas, carved shafts, capitals of pillars etc. have been inserted in the newly constructed houses and the public well. All the architectural pieces are of white marble and, therefore, it seems that marble was extensively used in the construction of the temple. The capitals and the bases of the pillars are elaborately carved.

As said before, many mutilated sculptured pieces have been found among the ruins. Among these amorous sculptures draw our attention. Stylistically, these mutilated sculpture pieces may be ascribed to c.12th century A.D.

The sculpture of Surya:-

An extremely beautiful and highly interesting image of Surya (75 cms. x 37 cms.) has been discovered at this village Nesada. The image is lying in an open field, in the southeastern side of the village.

The sculpture is carved out of white marble and Surya is shown standing driving the chariot, driven by seven horses. Artistically, the image is unique. Stylistically, it may belong to the 2nd half of the 11th century A.D.

Paladi:-

Paladi, a small village in the Deesa taluka, is situated to the south-west of Deesa and can be approached by road from the nearest railway station Bhiladi, which is a railway station on the Palanpur-Gandhidham rail route of the Western railway.
Habitation site located:

A small and shallow mound has been located in the western side of the present village.

Ceramic industry yielded by the site consists of the crude plain black ware and crude plain red ware of the mediæval period II.

Sculpture discovered:

While exploring the site, beautiful head of a Jain tir-thankara, in marble, has been discovered. Facial expressions are depicted in an excellent manner. Stylistically, the sculpture head may belong to c.12th century A.D.

Rampura:

Rampura, a small village in the Deesa taluka, is situated to the west at a distance of 5 kms. from Deesa, and can be approached by bus from Deesa.

Sculptures discovered:

Four marble sculptures have been discovered at the village. All the sculptures have been embedded in the walls of the village well. The sculptures, which consist of dancing female figures, are nicely preserved and stylistically belong to the latter half of the 13th century A.D.
of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Memorial stones discovered:

On the above mentioned mound itself, three memorial stones, in sandstone, have been discovered. Of the three memorial stones, one is placed in a small shrine, while the other two are lying in open on the site itself.

In all the memorial stones, the figures represented are the same, and show a rider on horse-back followed by a man holding an umbrella. They may, stylistically belonging to mediaeval period II.

Sarat:

Sarat, a small village in the Deesa taluka of the Banaskantha district, is situated to the north-west of the town Deesa, and can be approached by road from the nearest bus station Varnade, which is a bus station on the Deesa-Tharad bus route.

Habitation site:

A habitation mound has been located at this village. The mound is situated to the north-western side of the village. The site seems to be considerably large as we find its evidences in a large area. The mound is shallow and the entire area is under cultivation.

The ceramic industry yielded by the site consists of the painted red ware. The designs on the pottery are executed in white over a dull red surface. In addition to the above, coarse thick red ware and coarse thin black ware, typologically
belonging to the mediaeval period II, have also been found.

Sotambala:-

Sotambala, a small village in the Deesa taluka, is situated to the south-west of Deesa, and can be approached by road, from the nearest railway station Lorwada, which is a railway station, on the Deesa-Gandhidham rail route of the western railway.

Habitation site located:-

A habitation site has been located in the southern side of the village. The entire area of the site is under cultivation.

The pottery yielded by the site consists of the plain coarse red ware and coarse black ware, typologically belonging to the mediaeval period II.

Inscriptions discovered:-

Two highly debased inscriptions have been found at this village. One of the inscriptions is found lying in the south-western side of the village. The above inscription is half buried in the ground. The content of the inscription could not be read.

Another inscription is found inserted in the wall of the newly built temple, which is situated in the northern side of the village. The inscription in question, is totally white washed therefore, the contents could not be read.

Thalvada:-

Thalvada, a village is situated on the river Sarasvati to the south-east of Vadgam and can be approached by road from
the nearest bus station Pilucha, which is connected by bus with Vadgam.

Habitation site discovered:

In the southern side of the village, on the bank of the river Sarasvati, a habitation site has been discovered. The site is considerably vast in area.

The ceramic industry yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Memorial stones discovered:

On the above mentioned mound itself, three memorial stones in sandstone, have been discovered. Of the three memorial stones, one is placed in a small shrine, while the other two are lying in open on the site itself.

In all the memorial stones, the figures represented are the same and show a rider on horse-back followed by a man holding an umbrella. They may, stylistically belong to mediaeval period II.

Vadaval:

Vadaval, a small village in the Deesa taluka of the Banaskantha district, is situated to the south of Deesa, and can be approached by road from Deesa after crossing the river Banas.

Vadaval has yielded very important antiquarian remains during the explorations.

Late stone age tools:

Late stone age tools comprising of flakes, cores, blades made on jasper, agate, quartz, and such other semi-precious
material, have been collected from the loessic soil lying on
the bank of the river Banas. All the microlithic stone tools
are non-geometric in nature and unassociated with pottery.
They consist of cores, fluted cores and flakes.

**Sculptures:**

Explorations at the village has brought to light a magni-
ificent Saptamatrika group and Parvati. In addition to the
above, two more sculptures, one of Surya and the other of
Vishnu have also been found from Vadaval. Stylistically,
the Saptamatrika group belongs to the late 7th century A.D.
or early 8th century A.D. Sculpture of Parvati looking to the
art style is earlier and belongs to the first half of the 7th
century A.D. While the sculptures of Surya and Vishnu
stylistically belong to the 11th and 13th century A.D. respect-
fully.

The following are the sculptures found at Vadaval:

(1) The sculpture of Ganesa (Fig.61), is in marble and may be
stylistically belong to the late 7th century A.D. or early
8th century A.D.

(2) The sculpture of Matrika Brahmi, (102 cms. x 34 cms., Fig.91),
is in marble and may stylistically be ascribed to the late 7th
century A.D. or early 8th century A.D.

(3) The sculpture of Mahesvari (95 cms. x 37 cms., Fig.91),
is in marble, and may stylistically be ascribed to the late
7th century A.D. or early 8th century A.D.

(4) The sculpture of Matrika Kaumari, (96 cms. x 35 cms.,Fig.51),
is in marble, and may stylistically be ascribed to the late
7th century A.D. or early 8th century A.D.

(5) The sculpture of Vinadhari Siva, (99 cms. x 36 cms., Fig. 2-1), is in marble, and may stylistically be ascribed to the late 7th century A.D. or early 8th century A.D.

(6) The sculpture of matrika Māndri or Indrani, (95 cms. x 40 cms., Fig. 7-1), is in marble, may stylistically be ascribed to the late 7th century A.D. or early 8th century A.D.

(7) The sculpture of matrika Varahi, (96 cms. x 37 cms., Fig. 6-1), is in marble, and may stylistically be ascribed to the late 7th century A.D. or early 8th century A.D.

(8) The sculpture of matrika Vaishnavi, (Fig. 5-2), is in marble, and may stylistically belong to the late 7th century A.D. or early 8th century A.D.

(9) The sculpture of Chamunda, (Fig. 1-1), is in marble, and may stylistically belong to the late 7th century A.D. or early 8th century A.D.

(10) The sculpture of Bhairava (100 cms. x 32 cms., Fig. 12-1), is in marble, and may stylistically belong to the late 7th century A.D. or early 8th century A.D.

(11) The sculpture of Surya, (Fig. 12-1), is in marble and may stylistically belong to the 11th century A.D.

(12) The sculpture of Surya, (Fig. 14-1), is in marble and may stylistically belong to the 13th century A.D.

Vahara-

Vahara, a small village in the Deesa taluka, is situated at a distance of 8 kms. to the south-west of Deesa. The
village can be approached by road from the nearest railway station Bhiladi, the latter which is a railway station, on the Palanpur-Gandhidham rail route of the Western railway.

Sculptures discovered:

Two sculptures of Ganesa, in marble, have been discovered at this village. Both the sculptures are lying in an area, which is full of brick-bats, which probably might be the site of a temple. One of the sculptures (45 cms. x 30 cms.) is intact and has still preserved its artistic value. While the other sculpture is mutilated. Stylistically, both the sculptures may be dated to the 1st half of the 14th century A.D.

Vakvada:

Vakvada, a small village in the Deesa taluka of the Banaskantha district, is situated to the west of Deesa, and can be approached by road from the nearest bus station Mota Kapara, which is connected with Deesa by bus.

Sculptures discovered:

A few marble sculptures have been discovered at this village. Some of the sculptures have been embedded in the walls of the village well, while others are lying scattered near it. These sculptures consist of the dancing female figures, in variety of postures. Besides the above, architectural parts perhaps of some step well, have also been discovered. Stylistically, the sculptures and the architectural parts may belong to the 14th century A.D.

Vithodar:

Vithodar, a small village in the Deesa taluka of the
Banaskantha district, is situated to the north-west of Deesa. The village is 22 kms. away from Deesa and can be approached by bus.

Sculptures discovered:

Field work at this village has brought to light two beautiful marble sculptures. One of the sculptures is of Uma-Mahesvara and another is of Vishnu. Both the sculptures have been embedded in the walls of the local temple, known as the temple of Mata.

The sculpture of Uma-Mahesvara, (75 cms. x 40 cms.), is in marble and may stylistically be ascribed to the 12th century A.D.

The sculpture of Vishnu, (75 cms. x 40 cms.), is in marble, and may stylistically be datable to the 12th century A.D.

Deesa (New):

New Deesa, the 2nd biggest town in the Banaskantha district, and the taluka headquarters of the same name, is situated to the west of Palanpur and can be approached by bus as well as by rail from Palanpur.

Late Stone Age Cultures:

S.N. Chowdhary of the Department of Ancient Indian Culture, History and Archaeology of the M.S. University of Baroda had carried out survey of the Banas river with a view to looking into the evidences of the stone age cultures. 17 He did not find any evidences of the Early Stone Age and the Middle Stone Age cultures. But he discovered the Late Stone Age tools. Chowdhary informs the author that the tools are non-geometric
in nature and are made of semi-precious material. They were not associated with any pottery.

The author also carried out the survey in the Banas Valley near a Deesa. He too did not come across any evidences of the Early and the Middle Stone ages. He also found out the Late Stone age tools. Late Stone Age tools discovered by the author from the Banas Valley are non-geometric in nature and are made on semi-precious material. The Late Stone age tools discovered from the Banas Valley near Deesa, were not associated with any pottery.

VADGAM TALUKA:

Basui:

Basu, a small village in the Vadgam taluka, is situated to the south-east of Palanpur, and can be approached by bus from Palanpur.

Habitation site discovered:

In the western side of the village, at a distance of 1 km., a site has been located. The site is shallow and the cultural deposit is not much. Major portion of the site is under cultivation.

The ceramic industry yielded by the site consists of the plain coarse red ware and the plain coarse black ware, typologically belonging to the mediaeval period II.

Memorial stone discovered:

One inscribed memorial stone in marble, has been discovered at the village. The memorial stone is badly mutilated and only
the figure of horse is seen.

The inscription found at the bottom of the memorial stone is highly debased and, therefore, could not be read. Only the year Samvat 1187 i.e. 1130 A.D. mentioned in the inscription could be read.

**Bhakari:**

The village Bhakari is situated to the east of Palanpur in the Vadgam taluka of the district. The village is 6 kms. away from the nearest bus station Panchada, which is connected with Palanpur by bus.

**Habitation site located:**

In the eastern side of the village, an extensive and high mound has been located. The site is surrounded by hills on the northern, eastern and the western sides. While river Sarasvati flows to the south. The site seems to be full of brick structures, some of them are very well exposed.

On the mound itself ruins of temples are found. These ruins consist of capitals, shafts and beams, carved in sandstone and are buried in the ground.

The ceramic industry yielded by the site consists of the glazed ware belonging to the medieval period. The designs on the potsherds are carried out in black and white over a blue background. Along with the medieval glazed ware, the coarse black ware and the coarse red ware have also been found. These wares also belong typologically, to the medieval period II.
Bhagarodia:-

Bhagarodia, a small village in the Vadgam taluka, is situated to the south-east of Palanpur and can be approached by road from the nearest railway station Umar Deshi, which is a railway station on the Ahmedabad-Delhi route of the Western railway.

Habitation site located:-

A habitation site has been located in the northern side of the village. The entire area of the site is under cultivation.

The ceramic industry yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Bawalchudi:-

Bawalchudi, a small village in the Vadgam taluka is situated to the south-east of Palanpur and can be approached by bus from Palanpur.

Habitation site located:-

In the western side of the village, a small mound has been located. Major portion of the area of the site seems to have brick structures.

Pottery industry, yielded by the site consists of the coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II.

Changa:-

Changa, a small village in the Vadgam taluka, is situated to the south-west of Palanpur and can be approached by bus from Palanpur.
Sculptures discovered:

Two images in black stone, have been discovered from the local Siva temple, situated near the village pond. The following are the images found at Change.

The sculpture of Vishnu, (120 cms. x 45 cms.), is in black stone; in it the figure is shown standing. Except the upper right, all hands are mutilated. Stylistically, the sculpture may be ascribed to the 1st half of the 13th century A.D.

The sculpture of Matrika Indrani, (90 cms. x 45 cms.), is in black stone. The sculpture is very badly mutilated. The matrika Indrani is shown standing having her vahana elephant shown on the top. Stylistically, the sculpture may be ascribed to the 1st half of c.13th century A.D.

Besides the above two sculptures, one sculpture of Brahma and another of Ganesa also been discovered. They are as under:

The sculpture of Brahma, (45 cms. x 30 cms.), is in marble. The figure in the sculpture is shown standing and has a dog as his vahana. Stylistically, the sculpture may be ascribed to the 15th century A.D.

The sculpture of Ganesa is in marble and the figure is shown standing. The sculpture is badly mutilated. Stylistically, it may be ascribed to the 15th century A.D.

Chhaniana:-

Chhaniana, a small village in the Vadgam taluka, is situated to the north-east of Palanpur, and can be approached by road from the nearest bus station Vadgam, which is connected by
bus with Palampur.

Ruins of temple discovered:-

In the eastern side of the village, ruins of a temple, probably of Siva have been discovered. The area where ruins are lying, is full of brickbats. The ruins—shafts of pillars, capitals of pillars, beams etc., and they are all in white marble. Among the ruins, some badly mutilated and highly defaced sculptures have also been discovered. Stylistically, the ruins of the temple and mutilated sculptures may be ascribed to the latter half of the 13th century A.D.

Sculptures discovered from among the ruins are as follows:-

The sculpture of Ganesa, (45 cms. x 30 cms.), is in marble and the figure is shown in dwibhanga. All the four hands of the sculptures are mutilated; the figure has a defaced face. Stylistically, the sculpture may be ascribed to the 1st half of the 13th century A.D.

Carved shaft of a pillar in marble, lying near the above described sculpture, is also a good piece of art and, it may be ascribed stylistically to the 13th century A.D.

Besides the above, one sculpture of Mahishasura-marddani has also been discovered, lying open in the western side of a village. The sculpture of Mahishasura-marddani (60 cms. x 30 cms.) is made of sandstone and the figure is shown in tribhanga. The goddess has six hands. Stylistically the sculpture may be ascribed to the 13th century A.D.
Dalwada:-

Dalwada, a small village in the Vadgam taluka, is situated to the south-east of Vadgam and can be approached by road from the nearest bus station Pilucha, which is connected by bus with Palanpur.

Memorial stones discovered:-

Four memorial stones have been discovered at the village. Of the four memorial stones, three have been embedded in a newly built temple while one is found lying in open, outside the temple. All the three memorial stones, which are in the temple, are completely whitewashed.

Of the three memorial stones, which are embedded in the walls, two show riders on the horse-back, while the third contains the figure of a man with a shield in the left hand, and a sword in the right hand.

The memorial stone, which is found lying outside the temple, contains the figure of martyr with bow and arrow.

Study of the style indicates that they may belong to the mediaeval period II.

Ghodial:-

Ghodial, a small village in the Vadgam taluka, is situated to the east of Palanpur and can be approached by road, from the nearest bus station Jalotra, which is 7 kms. away from it and is connected by bus with Palanpur.

The village Ghodial, according to the belief among the people, was known as Ghod-Nagar, in the mediaeval period. The
present village of Ghodial is situated on a high mound. Architectural remains of the old structures, which are in marble, are lying scattered on the site itself. Probably, there might have existed some big temple also, as ruins which consist of beams, lintels, shafts of pillars, capital of pillars and other architectural parts are lying scattered.

Inscription discovered:

In the modern temple which is situated on the eastern side of the village, one inscription has been discovered embedded in one of the walls of the temple.

The inscription is in apabramsa, and is highly debased. But the word वर्ष and the year Samvat 1282 (A.D. 1226) could be read.

Sculpture discovered:

6 The sculpture of Uma-Mahasvara (40 cms. x 25 cms.) is in marble. Mahesvara is shown seated in lalitasana. The sculpture is highly debased. Stylistically, it may belong to the 13th century A.D.

The sculpture of Indra, (40 cms. x 25 cms.)

The sculpture of Indra, in marble, has been discovered at the village. Indra has an elephant as his vahana. Stylistically, the sculpture may belong to the 13th century A.D.

Carved shaft of pillar:

Along with the above, a carved shaft of pillar in marble has also been discovered. Stylistically it may belong to the 13th century A.D.
The sculpture of Mahishasura-mardani, (60 cms. x 30 cms.), in marble, has been discovered, at the village. The hands of the goddess are mutilated. Stylistically, it may be ascribed to the 13th century A.D.

The sculpture of Ganesa, (45 cms. x 25 cms.), in marble, has been discovered. The figure in the sculpture is shown standing. The sculpture is badly mutilated. Stylistically, it may belong to the 13th century A.D.

Juni Sendhani:-

Juni Sendhani, a small village in the Vadgam taluka, is situated on the left bank of the river Sarasvati, and can be approached by road from the nearest bus station Panchada, which is connected by bus with Palanpur.

Habitation site discovered:-

A medium size habitation mound has been located in the eastern side of the village.

The ceramic industry yielded by the site consists of the plain red ware and the plain black ware of coarse fabric, and typologically belong to the mediaeval period II.

Kodram:-

The village of Kodram is situated on the border of the Banaskantha district in the Vadgam taluka. The village Kodram can be approached by bus from Palanpur.

During the explorations in the village, one sculpture has been discovered. The sculpture is mentioned as under:

The sculpture of Sitala, (85 cms. x 50 cms.) is in sandstone and may, stylistically, be ascribed to the 15th century A.D.
Karnala:-

Karnala, a small village in the Vadgam taluka, is situated to the east of Palanpur, and can be approached by road from the nearest bus station Jalotra, which is connected by bus with Palanpur.

Sculptures discovered:-

The sculpture of Vishnu, (45 cms. x 30 cms.) in marble, has been discovered in the temple which is known as Karnateswar Mahadeva, situated in the north-western side of the village. The sculpture is mutilated. The figure in the sculpture is shown standing. Stylistically, it may belong to the 12th century A.D.

In addition to the above, two other mutilated sculptures, have also been found on top of the hill, which is very near to the village. These sculptures are described as under:-

The sculpture of Vishnu, (45 cms. x 30 cms.) is in marble. It is badly mutilated. Stylistically, it may be ascribed to the 13th century A.D.

The sculpture of a Matrika, (60 cms. x 30 cms.) is in marble. It is also badly mutilated. Stylistically, it may be ascribed to the 11th century A.D.

Kaleda:-

Kaleda, a small village in the Vadgam taluka, is situated to the east of Vadgam and can be approached by bus from Vadgam.

Habitation site located:-

In the northern side of the village, a medium size habitation site has been discovered. The mound does not contain
much deposit and is shallow in nature.

The ceramic industry yielded by the site consists of the crude plain red ware and the crude plain black ware, typologically belonging to the mediaeval period II.

Magarwada:-

Magarwada, a small village in the Vadgam taluka, is situated to south-east of Palanpur and can be approached by bus from Palanpur.

Habitation site discovered:-

A habitation site has been located in the southern side of the village. The site is extensive in area, and the cultural deposit might be about $1\frac{1}{2}$ mts.

The ceramic industry yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Mokhesvar:-

Mokhesvar, a small village in the Vadgam taluka, is situated on the bank of the river Sarasvati and can be approached by bus from Palanpur.

Sculptures discovered:-

From a temple situated on the top of the hill, one sculpture of Uma-Mahesvara has been discovered.

The sculpture (60 cms. x 30 cms.) in question is in marble and Mahesvara is shown seated in lalit on nandi. Uma is shown seated on the left thigh of Mahesvara and is embraced by him.

The sculpture is excellent piece of art and stylistically may be ascribed to the 10th century A.D.
The sculpture of Matrika Indrani, in marble is highly mutilated. The goddess has elephant as her vahana. Stylistically, it may belong to the 12th century A.D.

Mumanwasa:-

Mumanwasa, a small village in the Vadgam taluka, is situated to the east of Palanpur and can be approached by bus from Palanpur.

During the explorations at the village, the following sculptures have been found:

The sculpture of Vishnu, (75 cms. x 35 cms.), in marble, is mutilated and it stylistically belongs to circa latter half of the 13th century A.D.

The sculpture of Siva, (60 cms. x 30 cms.), is in marble, and it stylistically belongs to the latter half of the 13th century A.D.

The sculpture of Ganesa, (55 cms. x 30 cms.), is in marble, it stylistically belongs to the latter half of the 13th century A.D.

Nagarpura:-

Nagarpura, a small village in the Vadgam taluka, is situated on the river Sarasvati, to the south-east of Palanpur, at a distance of 40 kms., Nagarpura can be approached by road from the nearest bus station Pilucha, which is connected by bus with Palanpur.

Habitation site located:-

In the north-eastern side of the village, a habitation site has been discovered. The entire mound is shallow and is
The ceramic industry yielded by the site consists of the crude plain black ware and the crude plain red ware, typologically belonging to the medieval period II.

**Sculptures discovered:**

The village Nagarpura, has yielded remarkable evidences of the sculptural art. An important but mutilated sculpture of Varah (fig. 5.a) shown standing in a dynamic and forceful manner has been discovered. The sculpture is carved out of green schist, and stylistically belongs to the middle of the 6th century A.D. The discovery of this sculpture throws light on the spread of the 'School of Ancient West' started by Sringadhara and referred to by Taranath.

In addition to the above, sculptures in sandstone have been discovered from the local temple which stands by the side of the river, Sarasvati. The sculptures discovered are described as under:

*(fig. 4.4)*

**The sculpture of Matrika Mahesvar, (40 cms. x 25 cms.).** is in sandstone and the goddess is shown sitting. The matrika is two-handed. The right hand holds a dagger while with the left hand she holds the child. The figure is adorned with variety of ornaments such as kundalas, kangans, and bajubandhs. Stylistically, the sculpture may be ascribed to c.15th century A.D.

*(fig. 4.2)*

**The sculpture of a Matrika, (45 cms. x 25 cms.).**

In the sculpture, a mother goddess is shown seated with a child on the left leg. In the absence of necessary vahana, and the attributes, the sculpture could not be identified. The
matrika figure is two-handed. With the left hand, she holds
the child. The attribute in the other hand is not clear.

This sculpture is exactly like the sculpture of matrika Mahesvari
and stylistically may be dated to the 15th century A.D.

The sculpture of Matrika Kaumari, (45 cms. x 25 cms.), is in
sandstone and the figure is shown seated with her vahana the
peacock. The matrika is two-handed. With the left hand, she
holds the child while the attribute in the right hand is not
clear.

The art style of the sculpture in question is exactly like
the previous two sculptures and may, stylistically, be ascribed
to c.15th century A.D.

The sculpture of Matrika Mahesvari, (45 cms. x 30 cms.), is also
in sandstone. The figure is shown seated with her vahana, the
bull. Matrika is two-handed. With the left hand, she holds the
child who is sitting on the left leg; while, with the right
arm, she holds the lotus stalk.

In art style, this sculpture is exactly like the previously
discussed sculptures of matrikas and stylistically may belong
to the same period - 15th century A.D.

The sculpture of Ganesa, (45 cms. x 25 cms.), is in sandstone
and the figure is shown seated in ardhaparyanka. Ganesa is
four-handed. His vahana rat is shown at the bottom. Stylistica­
ly the sculpture may be ascribed to the 15th century A.D.

In addition to the above five sculptures, one highly mutil­
ated sculpture of Vishnu in sandstone has also been discovered.
Stylistically, the sculpture of Vishnu is earlier than the sculptures of matrikas and may belong to the 16th century A.D.

**Nanosana:**

Nanosana, a small village in the Vadgam taluka, is situated to the south-east of Vadgam and can be approached by bus from Vadgam.

**Habitation site located:**

A medium size mound has been located in the southern side of the village. As per the belief among the people, the old habitation was destroyed by Alluddin Khilji.

The site has yielded the Muslim glazed ware, typologically ascribable to the mediaeval period II. Along with the above, the coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II have also been found.

**Sculptures discovered:**

On the site described above three sculptures in sandstone have been discovered. All the sculptures are badly mutilated and, therefore, could not be identified. Stylistically, the sculptures may belong to c. 14th century A.D.

**Panchada:**

Panchada, a small village in the Vadgam Mahal, is situated on the right bank of the river Sarasvati. The village Panchada can be approached by bus from Palanpur.

**Habitation site discovered:**

A habitation site has been discovered at the village. The site is situated to the eastern side of the village, and is
situated on the bank of the river Sarasvati. The old habitation at the site, had occupied a limited area.

The ceramic industry yielded by the site consists of the crude plain red ware and crude plain black ware, typologically belonging to the mediaeval period II.

Pandava:-

Pandava, a small village in the Vadgam taluka, is situated to the south-east of Vadgam, and can be approached by road from the nearest bus station Panchada.

Habitation site discovered:-

In the eastern side of the village, a small habitation site has been discovered. The occupational deposit at the site is not much.

The ceramic industry yielded by the site consists of the crude plain black ware and the crude plain red ware, typologically belonging to the mediaeval period II.

Parkhadi:-

Parkhadi, a small village in the Vadgam taluka, is situated to the north-east of Palanpur and can be approached by road from the nearest bus station Vadgam, which is connected by bus with Palanpur.

Habitation site located:-

A habitation site is located in the eastern side of the village. The present village itself is situated on an old habitation, which is full of brick structures. Considering the spread of the old habitation, it might have been very extensive. The site of the present habitation might have also formed the
part of the old habitation.

The ceramic industry yielded by the site consists of the plain red ware and the plain black ware, typologically belonging to the mediaeval period II.

**Ruins of temple discovered**

On the above mound, ruins of the old temple, have also been found. The ruins of the temple consist of mutilated pillars, capitals, beams, etc. The above ruins are in sandstone. The extant temple, which we find on the site seems to have been erected on the site of the old temple. The architectural ruins belong to the mediaeval period II.

**Pasvadal**

Pasvadal, a small village in the Vadgamataluka, is situated to the south-east of Palanpur and can be approached by road from the nearest railway station Chhapi, which is nearly 6 kms. away and is a railway station on the Ahmedabad-Delhi rail route of the Western railway.

During the explorations at the village, it was noticed that the present village itself is situated on, perhaps, the mediaeval mound. Some of the brick structures are exposed and the bricks measure 40 cms. x 35 cms.

In the western side of the village Pasvadal, a mound having considerable height and extensive in area, has been located. The mound seems to have very many brick structures. The western part of the mound is under cultivation.

The ceramic industry yielded by the site consists of the
coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II.

Sculpture:

The sculpture of Surya in marble has been discovered at the village. All the hands of the figure are mutilated.

Stylistically, the sculpture may be ascribed to the early part of the 14th century A.D.

Pepol:

Pepol, a small village in the Vadgam taluka, is situated at a distance of 25 kms. to the south-east of Palanpur and can be approached by road from the nearest bus station Mahmedpur, which is 6 kms. away from it, and is connected by bus with Palanpur.

Sculptures discovered:

Five sculptures in sandstone have been discovered at this village. Of the five, three sculptures have been embedded in the walls of a village well, while two are lying in the temple which is known as the Pataleswar Mahadeva temple.

Sculptures found embedded in the walls of the village well are as under:

The sculpture of Sitala, (45 cms. x 25 cms.), is in sandstone and the figure is shown seated with her vahana ass. The face of the sculpture is defaced. The entire sculpture is white-washed. Stylistically, the sculpture may be ascribed to the 14th century A.D.

The sculpture of Uma-Mahesvara, (45 cms. x 25 cms.), is in marble
and is mutilated. The figure is shown seated in lalit on nandi and on the left is Uma. Stylistically, the sculpture may be ascribed to the 15th century A.D.

The sculpture of Uma-Mahesvara, (60 cms. x 30 cms), is in marble and both Uma and Mahesvara are shown standing before the fire altar performing the marriage ceremony.

Stylistically, the sculpture may be ascribed to the 9th century A.D.

The sculpture of Varaha, (60 cms. x 35 cms.), is in sandstone and the figure is shown standing. The sculpture is badly mutilated. Stylistically, it may be ascribed to the 13th century A.D.

The sculpture of Varaha, (60 cms. x 35 cms.), is identical with the above one, in art style, and belongs, stylistically to the same period.

Pilucha:

Pilucha, a small village in the Vadgam taluka, is situated to the south-east of Vadgam, and can be approached by bus from Vadgam. The village stands on the left bank of the river Sarasvati.

Habitation site discovered:

In the eastern side of the village and on the bank of the river Sarasvati, a habitation site has been discovered. The site has occupied considerably large area but the occupational deposit is not much.

The ceramic industry yielded by the site consists of the crude plain black ware and the crude plain red ware of the mediaeval period II.
Sculpture discovered:

In a newly built temple, which is situated on the above mound, the sculpture of Mahishasura-marddēni has been discovered. The figure in the sculpture is shown in tribhanga.

Stylistically, the sculpture may belong to the 15th century A.D.

Sabalpura:

Sabalpura, a small village in the Vadgam taluka, is situated to the east of Palanpur and can be approached by road from the nearest bus station Panchada, which is connected with Palanpur by bus.

Habitation site discovered:

In the north-eastern side of the village, a mound having considerable height and extensive in area has been located. The mound stands on the left bank of the river Sarasvati. The site is full of brick structures, some of them are well exposed.

The ceramic industry yielded by the site consists of the glazed ware, typologically belonging to the mediaeval period. The designs on the pottery are executed in black and white over a blue background. Along with the above, coarse black ware and coarse red/typologically, belonging to the mediaeval period II have also been found.

Saklana:

Saklana, a small village in the Vadgam taluka, is situated to the south-east of Vadgam and can be approached by bus from Vadgam.
Two sculptures (65 cms. x 37 cms.) of Mahisasura-marddani in marble have been found in the local temple of the village. Both the sculptures are identical in size and art style and may stylistically belong to c.14th century A.D.

Thalvada:

The village Thalvada, is situated on the river Sarasvati to the south-east of Vadgam and can be approached by road from the nearest bus station Pilucha, which is connected by bus with Vadgam.

Habitation site discovered:

In the southern side of the village, on the bank of the river Sarasvati, a habitation site has been discovered. The site is considerably vast in area.

The ceramic industry yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Memorial stones discovered:

On the above mentioned mound itself, three memorial stones in sandstone, have been discovered. Of the three memorial stones, one is placed in a small shrine, while the other two are lying in open on the site itself.

In all the memorial stones, the figures represented are the same, and show a rider on horse-back followed by a man holding an umbrella. They may, stylistically belong to mediaeval period II.
Vansol:-

Vansol, a small village in the Vadgam taluka, is situated to the east of Palanpur and can be approached by road from the nearest bus station Jalotra, which is connected by bus with Palanpur.

Habitation site discovered:

The village Vansol itself is situated on a mound having height of 10 mts. The entire area of the present site is full of brickbats. Considering the nature of the site, it seems that it might have been under occupation for several generations.

The pottery yielded by the site consists of the plain red ware and the plain black ware of the mediaeval period II.

Inscribed sculpture of Vishnu discovered:

A sculpture of Vishnu (60 cms. x 30 cms.) has been discovered in the temple of Mahadeva, situated in the eastern side of the village. The sculpture is in marble and is highly mutilated. The figure of Vishnu is shown standing and has four hands.

The following inscription is found on the pedestal of the sculpture:

\[ \text{The inscription is highly debased and cannot be fully read. The meaning of the inscription is not clear. But the year mentioned in the inscription Samvat 1276 (A.D. 1220) could be easily read. The sculpture, therefore, belongs to the 1st half of the 13th century A.D.} \]
Varnavada:-

Varnavada, a small village in the Vadgam taluka, is situated to the south-east of Palanpur and can be approached by road from the nearest bus station Dhyota, which is connected by bus with Palanpur.

Sculpture discovered:-

One sculpture of Uma-Mahesvara, in marble, has been discovered in the temple of Mahadeva, situated in the western side of the village. Faces of both the figures in the sculpture are mutilated. Stylistically, the sculpture may be ascribed to the 13th century A.D.

Varvadia:-

Varvadia, a small village in the Vadgam taluka, is situated to the north-east of Palanpur and can be approached by road from the nearest bus station Vadgam, which is connected by bus with Palanpur.

Habitation site located:-

In the eastern side of the village a habitation site has been located. Among the people of the village, the site is known as 'tarangano timbo'. The mound is medium in size and looks like an island, as it is surrounded on all sides by the fields.

The pottery yielded by the site consists of the coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II.

Sculpture discovered:-

In one of the small and newly built shrines, situated in
the village, one sculpture of Mahishasura-mardani (45 cms. x 30 cms.) in marble, has been discovered. The figure has four hands and is shown in tribhanga.

Stylistically the sculpture may be ascribed to the 15th century A.D.

Sabhar Vasana:-

The village Sabhar Vasana, a small village in the Vadgam taluka is situated to the south-west of Palanpur and can be approached by road from the nearest bus station Kodram, which is connected with Palanpur by bus.

In the western side of the village, a dilapidated temple has been discovered. The said temple consists only of a garbha-griha, which architecturally seems to have been added later on.

The most interesting part in the temple is the door frame of garbha-griha which is carved out of sandstone. The door frame is embedded with beautifully carved sculptures. On the top, nine planets are shown while on either side of the door frame, dancing female figures are shown.

Our study has shown that the temple is a later mediaeval construction, while the door frame which seems to be of c. 12th century A.D. seems to have been embedded while constructing the temple.

Memorial stones:-

In the above temples, on two sides of the garbha-griha, two memorial stones have been discovered. Both the memorial stones are in marble and are embedded in the walls.
Both the memorial stones have debased inscriptions, although the year of their instalations Samvat 1396 i.e. 1339 A.D. could be read clearly.

DIVADI:-

Divadi, a small village in the Danta taluka of the Banaskantha district is situated to the north-west of Danta and being a bus stand on the Palanpur-Ambaji bus route, can be approached by bus from Palanpur.

SCULPTURES DISCOVERED:-

Two profusely carved shafts of pillars have been discovered lying in the temple of Chamunda Mata, which is situated in the southern side of the village. Very near to the temple of Chamunda Mata, a small mound full of brickbats has also been located. Local legend says that, formerly, some temple existed here. The shafts of pillars, which are lying in the temple, were discovered from this place.

Both the shafts of pillars are of white marble and are profusely carved. The figures represented in both the shafts consist of dancing female figures in gay moods, with different musical instruments. The shafts also contain figures of Jain tirthankaras.

The figures represented on the shafts have great affinity with the figures which we come across in the temples at Mount Abu, and Kumbharai. Stylistically, both the shafts may be dated to the 11th century A.D.
Bamanoj:-

Bamanoj, a small village, in the hilly region of the Danta taluka, is situated to the south-east of Ambamata and can be approached by road from the nearest bus stoppage Kadal, which is 4 kms. away from it and is a bus stoppage on the Ambaji-Mhedbrahmah bus route.

Sculptures discovered:-

One marble sculpture of a Jain tirthankara has been discovered at the village. The sculpture is lying near a small shrine, which is situated in the middle of the village.

The tirthankara is shown in Kayotsarga posture with figures of minor gods on the three sides. Stylistically, the sculpture may be ascribed to the 13th century A.D.

Inscription discovered:-

A highly damaged and debased inscription has been discovered near the small shrine in the village. On the top of the inscription the figures of the Sun and the Moon are shown and at the bottom the cow and the calf are represented. The inscription is highly debased and its contents could not be read. This inscription might be regarding the donation of land for meadows.

Ganchhera:-

Ganchhera, a small village in the Danta taluka of the Banaskantha district, is situated to the east of Palanpur and can be approached by road from the nearest bus depot Mobatgadh, which is four kms. away from it and is a bus stop on the Palanpur-Danta bus route.
Habitation site located:—
The village stands on the old site. Also the surrounding area is full of brickbats.

The ceramic industry yielded by the site consists of the plain crude black ware and the plain crude red ware, typologically belonging to the mediæval period II.

Ruins of the old temple discovered:—
In the eastern side of the village, the ruins of an old temple such as shafts of pillars, beams and capitals have been found. Stylistically the architectural pieces may be ascribed to the 13th century A.D.

Sculpture discovered:—
In the local temple known as Jaya-vijaya Mahadeva, one sculpture in marble (60 cms. x 30 cms.) of a lady looking in the mirror, has been discovered. Stylistically, the sculpture may be ascribed to c. 13th century A.D.

Gohdada:—
Gohdada, a small village in the Danta taluka, is situated to the east of Palanpur, and can be approached by road from the nearest bus station Hadad, which is 4 kms. away from it and is a bus stoppage on the Ambaji-Khedbrahma bus route.

Ruins of temple discovered:—
Ruins of probably a temple of Siva have been discovered in the western side of the village. The ruins are of white marble. Study of the architectural remains indicates that it might have been constructed in the mediæval period II.

Sculptures discovered:—
Among the ruins of the temple, a sculpture of Ganesa (75 cms. x 40 cms.), in marble, has been discovered. In this sculpture, the figure of Ganesa is shown seated. At the bottom of the sculpture, one damaged inscription is found. Although the inscription is not readable, the year Samvat 1516 (A.D.1460) in which it was dedicated could be easily read.

Jetwas:

Jetwas, a small village of scanty huts, in the hilly area of the Danta taluka of the Banaskantha district, is situated to the south-east of Palanpur. Jetwas, being situated on the Ambaji-Koteswar bus route can be approached by bus from Ambaji.

A temple discovered:

A ruined temple, locally known as the Someshwar Mahadeva temple has been discovered in the eastern side of the village. The temple is situated two miles away to the south-east of Ambaji and very near to the well-known Jain temples of Kumbharia.

At present the temple is totally in a dilapidated condition, the ruins which are of white marble, lie scattered all around.

The temple is situated on a small hill of 5 mts. height, and stands on a Jagati of 1 mt. and faces west. In plan it consists of grabha-grim, small antarala, and a mandapa.

Architectural ruins of the temple suggests that the temple may be ascribed to c.1st half of the 13th century A.D. This is also supported by one inscription found on the door frame. Inscription is badly damaged and completely white washed and hence could not be read. But the pujari of the temple who
resides there since couple of years, informed the author that
the inscription was clearly dated, and the year which was
mentioned in the inscription was Samvat 1283 i.e. A.D.1226.

Sculptures discovered:

Three beautiful sculptures in marble have been discovered
from among the ruins of the temple, which lie scattered around
the temple. The following are the sculptures found at Jetwas.
The sculpture of Brahma-Sarasvati, (75 cms. x 30 cms.), made up
of locally available white marble. Brahma and Sarasvati are
shown standing. The face of Sarasvati is very much damaged.

Stylistically the sculpture may be ascribed to the 2nd
half of the 10th century A.D. or 1st half of the 11th century
A.D.

The sculpture of Uma-Mahesvara, (75 cms. x 40 cms.), made of
locally available white marble, Uma and Mahesvara are seated in
lalitasana. The sculpture under consideration is badly damaged.

The sculpture is inscribed at the bottom, but since the
inscription is very much debased it could not be read. The year
V.S.1185 (A.D.1129) in which the sculpture was installed could
be read.

The sculpture of a devotee(75 cms. x 40 cms.), made of locally
available white marble. The image is shown seated in ardh-
aparyanka.

Like the previous sculpture, this sculpture also has a
debased inscription. The inscription could not be read. But
the year in which the sculpture was installed could be clearly
read. The following letters could be read:
Zari-Vav:

Zari-Vav, a small village of scattered huts in the hilly region of the Danta taluka of the Banaskantha district, is situated to the east of Danta. Zari-Vav, which is 5 kms. away from Ambamata, can be approached by road only.

Sculptures discovered:

Two highly mutilated and badly damaged sculptures in sandstone, have been found in a small shrine, which stands lonely in the middle of the village. Of the two sculptures, one is of Vishnu, and another is of Mahishasura-marddani.

The sculpture of Vishnu (60 cms. x 30 cms.) is of marble and the figure is shown standing and has a defaced face. Stylistically, the sculpture may be ascribed to circa latter half of the 12th century, while the sculpture of Mahishasura-marddani is much damaged and may stylistically belong to the same period.

Koteshvar:

Koteshvar, named after Koteshvar Mahadeva, the celebrated Siva temple, is situated to the east of Ambaji, in the Arasur hills and is 8 kms. away from it. Koteshvar can be approached by bus from Ambaji.

Koteshvar, is known from other points of view also; i.e. it is a place from where the river of Sarasvati is rooted. The temple complex at Koteshvar is situated in the picturesque Sarasvati valley. The main temple of Koteshvar Mahadeva is encircled by a number small shrines. None of the temples, belonging to the complex, is important from the architectural
point of view, as they are recent constructions and, therefore, do not require any discussion. But the sculptures which have been found there, are of artistic value and need discussion.

A complete set of Saptamatrikas in green schist, was discovered by the author from Koteswar. All these sculptures, which are seven in number, have been acquired by the Baroda Museum and Picture Gallery, and are on show in the Sculpture Gallery of the Museum.

The following are the matrika sculptures discovered at Koteswar:-

The sculpture of matrika Vaishnavi, (Fig. 21). Matrika Vaishnavi is shown seated on a small stool and is a four-handed figure. Stylistically may belong to the 6th century A.D.

The sculpture of matrika Aindrī, (Fig. 41). The sculpture is almost like the sculpture of Vaishnavi mentioned above. In this sculpture also she is shown seated on a small stool and is a four-handed figure. It may stylistically belong to the 6th century A.D.

The sculpture of matrika Brahmi, (Fig. 32). Matrika Brahmi is beautifully shown seated in a posture to be seen from right side. The figure has three heads with elaborate jata. She has two hands. Stylistically the sculpture may belong to the 6th century A.D.

The sculpture of matrika Varahi, (Fig. 22). This is one of the forceful images found in the region. It is a four-armed figure and is shown seated on a small stool.
The sculpture, stylistically may belong to the 6th century A.D.

The sculpture of matrika Chamunda, (Fig. 42).

The figure in the sculpture is shown seated with up-right legs and has four hands. Stylistically the sculpture may belong to the 6th century A.D.

The sculpture of matrika Ganesa, (Fig. 51).

This is one of the best specimens so far found in Gujarat. The figure of Ganesa is shown seated in lalit pose. The figure is having four hands. Stylistically the sculpture may belong to the 6th century A.D.

The sculpture of Vinasani Siva, (Fig. 31).

Siva is shown in lalit pose playing Vina. It is four armed figure and belongs stylistically to the 6th century A.D.

In addition to the above sculptures a few more sculptures have also been found from Koteshvar. They are as under:

The sculpture of Uma-Mahesvara; (45 cms. x 30 cms.), is in sandstone, in which Uma-Mahesvara are shown seated in lalitasana. Stylistically, the sculpture may be ascribed to the 1st half of the 12th century A.D.

The sculpture of Uma-Mahesvara, (60 cms. x 30 cms.), is in sandstone and the figures are shown seated in lalitasana. Stylistically, the sculpture may be ascribed to the first half of the 12th century A.D.

The sculpture of Uma-Mahesvara, (60 cms. x 30 cms.), is made of marble and is identical with the one described above. Stylistically, it may belong to the 1st half of the 12th century A.D.
The sculpture of Vishnu, (38 cms. x 15 cms.).

The sculpture of Vishnu is of marble in which the figure is shown standing. The face of the figure is very much debased, perhaps because of constant washing. Stylistically, it may be ascribed to the 12th century A.D.

The sculpture of Ganesa, (38 cms. x 15 cms.).

The sculpture of Ganesa is made up of sandstone in which the figure is shown seated. The whole sculpture, as it is being worshipped, is covered with oil and red oxide. Stylistically, the sculpture may be ascribed to the 12th century A.D.

The sculpture of Uma-Mahesvara, (60 cms. x 40 cms.).

The sculpture of Uma-Mahesvara is of white marble, in which both the figures are shown standing. Stylistically, the sculpture may be ascribed to the 12th century A.D.

In addition to these sculptures which have been discovered from the small shrines, situated around the main temple, two beautiful sculptures, one of Vishnu and another of Brahma, in black marble, have also been discovered. Both the sculptures have been embedded in the right and left niches of the Sabhamandapa. Although, both the sculptures have been white washed, they have preserved their artistic value. The sculptures are described below:

The sculpture of Vishnu, (75 cms. x 50 cms., Fig. ).

The sculpture of Vishnu is of black marble and the figure is shown standing.

The sculpture is of high artistic value and may, stylistically, belong to the 1st half of the 12th century A.D.
The sculpture of Brahma, (75 cms. x 50 cms., Fig. — ).

The sculpture of Brahma is made up of black marble and the figure is shown standing.

This sculpture is also of high artistic value and may be ascribed, stylistically, to the 12th century A.D.

Kumbharia:

Kumbharia, as place of pilgrimage for the Jains, is situated at a distance of 2 Kms. to the south-east of Ambaji and can be approached by road from Ambaji.

Kumbharia is well known throughout the country for the magnificent Jain temples. The Jain temple complex at Kumbharia, consists of five temples erected within a range of 175 years. It was once believed that all temples of the Jain group belonged to one period and were built by Vimal Shah, who also built the famous temple of Vimal Vasahi at Mt. Abu (Rajasthan). But subsequent study of the temple architecture and inscriptions found in the temples, have shown that each temple of the complex, was erected during different times.

In addition to the above group of Jain temples, Kumbharia has another temple also and that is the Kumbhesvara Mahadeva temple. Kumbhesvara Mahadeva temple, is situated to the west of the Jain temple complex.

The following are temples belonging to the Jain temple complex:

The Mahavira temple, (Figs. 11, 12, 13).

It is the earliest temple which was erected at Kumbharia. In plan it consists of the garbha griha, the gudhamandapa,
the navachoki or the trikamandapa and the rangamandapa.

The gudhamandapa of the temple has three entrances, one being in the navachoki and the other two in the east and the west respectively. At the end of the rows of eight devakulikas on either side of rangamandapa, the prakara starts. The prakara encloses the remaining part of the jagati. The temple is thus totally sealed from outside. The prakara has two entrances, one in the east and another in the west. Near the eastern entrance of the prakara, there is a small shrine. The sikhara of the temple is pyramidal in shape and is surrounded by uruhsringas. The gudhamandapa of the temple has samvarna.

The temple is embellished with beautiful carvings. As per the inscription found in the temple, it was built during the time of Bhimdeva I, who ruled between 1222-66 A.D. in Gujarat. The Santinatha temple, (Figs.1). The temple of Santinatha stands on large jagati. In plan it consists of the gṛābha griha, the gudhamandapa, the navachoki or the trikamandapa and the rangamandapa. The temple is having eight devakulikas each in the east and the west and four niches in front, flanking either side of the rangamandapa entrance. Thus there are 24 niches in total.

The gudhamandapa has three entrances, one as usual being in the navachoki. While the eastern and the western entrances of the gudhamandapa have been connected with the eastern and the western entrances of the jagati by the pillared corridors having roofs. In the south-west corner of the jagati there is a small shrine.
The sikhar of the temple is pyramidal in shape and is surrounded by 21 urusringas. The gudhamandapa has a samwarana. The temple is embellished with beautiful carvings.

The temple as per the inscription is securely dated to 1082 A.D.

The Parsvanatha temple, (Figs. 11). In plan this temple is different from those of Mahavira and the Santinatha temples. The temple stands on jagati. In plan it consists of the garbhagriha, the gudhamandapa, the navachoki and the rangamandapa. Added to this temple has a mala-mandapa. The nalamandapa is above the stairway.

The temple is securely dated to AD.1105.

The Neminatha temple, (Figs. 11). This temple is larger than the other three temples discussed earlier.

The temple stands on a pitha which is highly decorated. In plan the temple consists of the garbhagriha, the gudhamandapa, the navachoki and the rangamandapa. The rangamandapa of the temple is two storeyed and imposing.

This temple has also beautiful carvings. The architectural style and the sculptural wealth indicate that the temple was built during the rule of Siddharaja Solanki.

The Sambhavanathatemple, (Figs. 11). It is much simple in plan. The temple consists of the garbha griha, the gudhamandapa, with two lateral porches and the rangamandapa. The temple is enclosed by a prakara.
The temple has beautiful carvings. The temple style indicates that it was erected in the Vaghāra period.

The Kumbhesvara Mahadeva temple. (Figs. 1-1,11).

The Kumbhesvara Mahadeva temple at Kumbharia consists of the garbhagriha, the antarala and the mandapa. The original sikhara over the garbhagriha and the samvarna over the mandapa have been disappeared. The pitha as well as the jangha of the temple have been embellished with beautiful carvings. Architectural style of the temple and sculptural art on the jangha suggest that the temple may belong to the 12th century A.D.

Besides the above temples, Kumbharia has also yielded sculptural art of earlier periods. Handsome specimens depicting the best classical traditions of the Gupta art, have been found from the area near Kumbharia. Two Gana sculptures (fig. 4111) have been discovered, fixed together, on the wall of a lonely well situated on the road between Ambaji and Koteswar. The sculptures are carved out of green schist. Both the sculptures are fairly damaged on the faces, however they have preserved their artistic beauty and historical and cultural significance. The sculptures are in the best classical tradition of the Gupta age and may belong to the 6th century A.D. if not to the end of the 5th century A.D.

Another very important sculpture which has been discovered is the sculpture of Sakti Ganesa found from the temple of Santinatha at Kumbharia. Sakti Ganesa discovered at Kumbharia is of uchista variety and is carved out of green schist. In this sculpture Ganesa is shown seated in lalitasana with face slightly turned towards the right. Sakti is shown seated
with great ease on the right thigh of Ganesa. The sculpture under discussion represents the hey day of the School of Ancient West and may be considered as one of the masterpieces found in Gujarat.

**KANKREJ TALUKA.**

**Terwada:**

Terwada, a small village in the Kankrej taluka of the Banaskantha district, is situated at a distance of 23 kms to the west of Sihora, the taluka headquarters. The village Terwada can be approached by bus from Sihori.

**Habitation site discovered:**

According to the belief among the people, the area occupied by the village was known as Trambavatinagar. The area of the old site which is in the western side of the village, is quite sizeable and is full of structures. It seems that the habitation was fortified.

The ceramic industry yielded by the site consists of the plain crude black ware and the plain crude ware, typologically belonging to the medieval period II.

**Sculptures discovered:**

A few sand stone sculptures belonging to the Hindu faith have been found in the temple, situated in the northern side of the village. All the sculptures have been embedded in the walls of the temple. Stylistically, they may be ascribed to c.12th century A.D.

**Kakar:**

Kakar, a village in the Kankarej taluka, is situated to the east of Sihori, the taluka headquarters and can be approached
by road from the nearest bus stoppage Dungarasan, the latter
which is 6 kms. away from it and is a bus stoppage on the
Palanpur-Radhanpur bus route.

Habitation site discovered:

As per the belief, the area around the present village
was known as the Kanakavati Nagari. It seems that the ancient
habitation had occupied quite a sizeable area.

In the eastern side of the village, a medium sized mound has
been discovered. The ceramic industry yielded by the site con­sists of the crude black ware and crude red ware, typologically
belonging to the mediaeval period II. Along with the above,
pottery having white designs, on a dull red surface, has also
been discovered. The same ceramic industry may also belong
to the mediaeval period II.

Ruins of temple discovered:

On the mound mentioned above, ruins of temple have also
been discovered. Ruins consist of beams, shaft of pillars,
and capitals etc. It seems that bricks were extensively used
in the construction of the temple. The study of the architectural
ruins indicate that the temple might have belonged to the
mediaeval period II.

Among the ruins which are scattered over there, some marble
sculptures have also been found. These sculptures consist of
Ganesa and the dancing female figures. Stylistically, the
sculptures may be ascribed to c. 14th century A.D.

Besides the above, in the modern Jain temple, situated in
the middle of the village, a few sculpture embedded in the walls of the temple are found. These sculptures consist of Vishnu, Agni, Ganesa, Mahishasura-maraddani and dancing female figures. Stylistically, the sculptures may belong to the 13th century A.D.

In the garbhagriha of the above temple, a sculpture of a tirthankara, in Kayotsarga posture has been discovered. The sculpture bears inscription which clearly mentions the year of installation Samvat 1326 (i.e. A.D. 1270). As the inscription is highly debased, it is not possible to read it.

Coins:

Seven round copper coins were shown to me by one gentleman of the village. The coins were in good condition and contained arabic script both on the obverse and the reverse. The language was Persian. Of the seven, six coins, considering the type, belong to the Sultans of Gujarat, while one which was small in size, might be of the Taghalaqu period.

Dungarasani:

Dungarasani, a small village in the Kankrej taluka, is situated to the west of Simori, and can be approached by bus from Deesa, as it is a bus station on the Palanpur-Radhanpur bus route.

Ruins of temple discovered:

Ruins of temple have been discovered near the primary school. Ruins consist of beams, capitals of pillars, shafts, and they are of white marble. The ruins have no carvings on
them. Nature of the ruins indicates that the temple might have been constructed in the mediaeval period II.

**Kasara**:-

Kasara, a small village in the Kankrej taluka of the Banaskantha district is situated at a distance of 15 kms. from Sihori and can be approached by bus from Sihori.

**The Triple Shrine**:-

Burgess and Cousens, during their survey in the district saw the 'Triple Shrine' in a ruined condition. It was then being used by the local people for variety of purposes.

The temple in question does not exist now and the material has been carried away by the people for various purposes.

The 'Triple Shrine' at Kasara consisted of the central rangamandapa, which faced the east. Round the rangamandapa were the three shrines dedicated to three divinities namely Brahma, Vishnu and Siva. Shrine on the east of rangamandapa was dedicated to Siva, shrine on the south to Brahma. Each shrine had pyramidal sikhara. The temple, stylistically, may be dated to the 12th century A.D.

**Dhanera Taluka.**

**Asia**:-

Asia, a small village in the Dhanera taluka of the Banaskantha district, is situated to the north of Dhanera and can be approached by bus from the nearest bus station Samanvada.

**Memorial stones and sculpture of Mahishasura-marddani discovered**:-

In the northern side of the village, two memorial stones
have been discovered. Both the memorial stones are carved out of sandstone, and are identical in nature. In both the memorial stones, a human figure is shown riding the horse. Both the memorial stones are without any inscription and may stylistically, be dated to the mediaeval period II.

Besides the above two memorial stones, one sculpture of Mahishasura-marddani, in marble, stylistically belonging to the mediaeval period II has also been discovered.

Dhanera:

Dhanera, is a well populated town. It is the headquarters of the Dhanera taluka and is situated to the north-west of Palanpur. Dhanera, a railway station on the Bhiladi-Ranivada railway route of the Western railway, can be approached by rail from Palanpur via Bhiladi. It can also be approached by bus from Palanpur.

Sculptures:

Ten beautiful and remarkable marble sculptures of Jain tirthankaras have been discovered from one of the Jain temples, situated in the middle of the town. At present all the sculptures are under active worship.

Four of the ten sculptures are of slightly bluish marble, while the other six are of in white marble. In all the sculptures, the figures are shown seated in padmasana. All the sculptures are inscribed.

It may be noted that four sculptures of the tirthankaras, which are of bluish marble, are important from the viewpoint of
of the study of Jain art and iconography. The figures in these sculptures are represented leaning. All the four sculptures of blue marble are dated to Samvat 1203 i.e. 1146 A.D.

The following are the sculptures of blue marble:

The sculpture of Shri Sitalnatha, is of blue marble and the tirthankara is shown seated in dhyanamudra. The tirthankara has an elephant as his lanchhana.

A silver plate having inscription has been fixed on the sculpture. The author was told that the plate has been fixed in the place of the original inscription, after copying it out. The following inscription on the plate could be read:

\[ \text{some text} \]

It is clear from the above inscription that the silver plate was fixed on the original inscription, while the sculptures were being reinstalled in the year Vikram Samvat 1993 i.e. A.D. 1936. But a mistake has been committed in copying the old inscription. On the silver plate Vikram Samvat 203 is written. But this is certainly wrong as on other three sculptures which belong to the same group, Samvat 1203 is inscribed. Therefore this sculpture also must have been finished in Vikram Samvat 1203, i.e. A.D. 1146.

The sculpture of Risabhanatha:

The sculpture of Sri Risabhanatha is of blue marble and the tirthankara is shown seated in dyhanamudra. The tirthankara has a bull as his vahana. The following inscription on the sculpture
From the above inscription, it is seen that the inscription is debased and could not be read fully. But it is certain that it was finished in Vākram Samvat 1203 i.e. A.D.1146.

The sculpture of a Jain tirthankara:

The sculpture of a Jain tirthankara, (in absence of the lanchchana could not be identified) is of marble and the tirthankara is shown seated in dhyānamudrā. The following is the inscription found on the sculpture:

From the above inscription it is seen that the inscription is debased and, therefore, could not be read. But, it is certain that the sculpture was installed in Samvat 1203 i.e. A.D.1146.

One more sculpture, identical to the one discussed above, is also found. The following are the sculptures of white marble:

The sculpture of Śrī Chandraprabhu:

The sculpture of Śrī Chandraprabhu is of white marble. In this sculpture also the tirthankara is shown in dhyānamudrā. The tirthankara has a crescent as his lanchchana.

The sculpture is inscribed, but since it is debased, it could not be read. But the year of its installation ceremony is half clear. It is Samvat 15... i.e. 15th or the 16th century A.D.

The sculpture of Śrī Parsvanatha:

The sculpture of Śrī Parsvanatha is carved in white marble.
In this sculpture the tirthankara is shown seated in dhyana-mudra with coils of serpent, that rise from behind making a canopy of seven hoods over the tirthankara's head.

Although the sculpture is inscribed, the inscription is debased and could not be read. But the year of its installation ceremony is clear. It is Samvat 15... i.e. 15th or the 16th century A.D.

One more sculpture, identical to the one discussed above has been discovered.

The sculpture of Sri Sitalnatha:

The sculpture of Sri Sitalnatha is of white marble in which the figure of the tirthankara is shown seated in dhyana-mudra. The tirthankara has an elephant as his lanchchana.

The inscription which has been found on the sculpture is also debased and the year of installation of the sculpture is the same as above.

The sculptures of Tirthankaras:

Both the sculptures are of white marble and since the lanchchana are not clear, they could not be identified. The figures in both the sculptures are shown in dhyana-mudra.

The inscriptions found on both the sculptures are debased and the year of their installation ceremony is the same as above.

Khimat:

The town Khimat, is situated to the north west of Deesa, in the Dhanera taluka of the Banaskantha district. Khimat is a bus stand on the Deesa-Panthavada bus route; it can be approached by bus from Deesa.
Sculptures discovered:

Eight marble sculptures, belonging to the Jain pantheon, have been discovered at the town. All the sculptures discovered are of Jain tirthankaras (lambhchanas are not mentioned) and are housed in a local Jain temple. All the sculptures are dated and their dates vary from the 11th century to the 13th century A.D.

As per the information provided by the local Jains, the sculptures were discovered few years back from the village Fagudra, a small village in the Deesa taluka of the Banaskantha district. The village Fagudra is not far from Khimat.

As stated above all the sculptures are of the Jain tirthankaras (45 cms. x 30 cms.) and are shown in meditation pose.

In all the inscriptions, which are there on the sculptures, the name of the village Fagudra, is mentioned. Now it is certain that the village has preserved its name right from the mediaeval period if not earlier. None of the inscriptions on the sculptures provide us any other information as they are highly debased because of constant washing of the sculptures for pooja.

In addition to the above sculptures of the tirthankaras, one marble sculpture (75 cms. x 40 cms.) of Uma-Mahesvara has also been discovered. Stylistically, the sculpture may be dated to the 11th century A.D.

Bronzes discovered:

Three bronze sculptures have also been discovered at the village Khimat. All the bronzes are kept in the Jain temple, where the sculptures are kept. The figures in the bronzes are
shown seated in dhyanmudra. All the bronzes are inscribed and belong to the 13th century A.D.

Rampura:

Rampura, a small village in the Dhanera taluka of the Banaskantha district, is situated to the north-west of Deesa, and can be approached by road from the nearest bus station Panthawada, which is 5 kms. away from it and is connected by bus with Deesa.

A temple discovered:

A temple, stylistically belonging to the mediaeval period II, has been discovered in the eastern side of the village. It seems that the present temple has been constructed on the site of the old temple. The ruins of the earlier temple, which are of marble, are lying scattered near the present structure. Study of the ruins of the earlier temple indicates that the earlier temple might have been constructed in c.15th century A.D.

VAV TALUKA:

Asarvas:

The village Asarvas is situated 12 kms. away to the south-west of Vav and is approachable by road from Vav.

Bronzes:

Two inscribed bronzes, similar to those of Tharad, have been discovered from a local Jain temple. Both the images are inscribed, and are of Parsvanatha. One of the images is dated to V.S.1525 i.e. 1469 A.D., while the other is dated V.S.1531 i.e. 1495 A.D. Probably these metal sculptures might have been brought from Tharad?
Memorial Stones:

In the northern side of the village, two memorial stones have been discovered. Of the two memorial stones one is in marble, while the other is in sandstone. The memorial stone which is in sandstone is dated to V.S.16... (the other two figures are not clear) and in it a man is shown standing. While the memorial stone which is of marble is dated to V.S.1710 in which a man is shown standing with a rosary in the right hand and beside him is shown the raised hand of a lady.

Banap:

Banap, a small village in the Vav taluka of the Banaskantha district, is situated at a distance of 12 kms. east of Suigam and is approachable by road from Suigam, which is situated on the Palanpur-Suigam bus route.

There is a legend among the local people that Banap was a very busy port in the good old days.

Habitation site at Banap:

The village Banap is situated on a very high mound, (fig.11) the northern part of which is exposed. The cultural deposit at the site might be 10 mts.

The ceramic industry yielded by the site consists of the dull red ware having painted designs and the crude black ware and the crude red ware. The dull red ware having painted design has very much in common with the paintings found on the pottery uncovered at Vasai, Amra and Lakhabal in Saurashtra, which is known as Vasai ware. It belongs typologically to the Early historic period, and seems to be the variant of the Rangmahal ware.
While the crude black ware and the crude red ware typologically belong to the mediaeval period II.

**Bhatwar:**

Bhatwar, a small village in the Vav taluka of the Banas-kantha district, is situated to the south-west of Vav at a distance of 12 kms. and is approachable by bus from Vav as it is situated on the Palanpur-Suigam highway.

**Sculptures:**

Two marble sculptures, one of Mahishasura-marddani (27 cms. x 18 cms.) dated to V.S.1530 (A.D.1474) and another of Ganesa, belonging, stylistically, to the mediaeval period II have been found.

**Jelana:**

The village Jelana is situated 9 kms. away, to the south-west of Vav and is approachable by bus from Vav as it is situated on the Vav-Suigam bus route.

**Habitation site:**

A habitation site has been discovered in the western side of this village. The entire site is under cultivation. The pottery yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

**Khardol:**

The village Khardol is situated at a distance of 10 kms. to the south-west of Vav and is approachable by road from Vav.
Habitation site:-

A habitation site has been discovered in the western side of the village. The site, which is under cultivation, has yielded pottery belonging to the mediaeval period II.

Nesda:-

Nesda, a small village in the Vav taluka is situated 11 kms. away to the south-west of Vav and is approachable by road from Vav.

Habitational site:-

A vast mound has been discovered in the eastern side of the village.

The pottery yielded by the site consists of the crude black ware and the crude red ware, typologically belonging to the mediaeval period II.

Padan:-

The village Padan is situated 13 kms. south-west of Vav in the Vav taluka of the Banaskantha district, and it is approachable by road from Vav.

Mulesvara Mahadeva Temple at Padan:- (P. 41)

Padan is well known in the area for its temple of Mulesvara Mahadeva. The temple is situated just at the edge of the small desert of Kutch and is surrounded by a modern brick wall. It is believed that the temple was built by Mulraj Solanki, the founder of the Solanki dynasty.

The temple of Mulesvara Mahadeva at Padan consists of a latina sikhara with a completely rebuilt porch. It stands on a
scole which is well moulded.

The mandovara is also simply treated and is divided into two parts by a plain medial band.

There are three niches in the three mandovara walls and they contain three identical sculptures of eight armed Siva. (Fig. 21)

The temple style indicates that it could be dated to the last decade of the 10th century A.D.

Unique sculpture of Ganesa discovery, (Fig. 2.2).

In the compound of the above temple, an unique and beautiful sculpture of Ganesa, in marble, has also been discovered. In this sculpture, Ganesa is shown standing in tribhanga and is adorned with ornaments. Stylistically, the sculpture may belong to the 10th century A.D.

Vavi-

Vav, a small town, which is also the headquarters of the taluka of the same name, is situated at a distance of nearly 112 kms. to the west of Palanpur and as it is situated on the Palanpur-Suigam State high way is approachable by bus from Palanpur.

Before the independence, Vav was a small princely State and was in the hands of Chowhan Rajputs who claim themselves to be kindred with Pruthviraj, the last king of the Chowhan dynasty.

The present town Vav is also situated on a high mound.

The pottery yielded by the site consists of the crude black ware and the crude red ware, belonging to the mediæval period II.
Sculptures:

In one of the local temples, which is known as Tikamgi, a sculpture of Ganesa has been discovered. The sculpture may stylistically belong to the mediaeval period II. Kapaleswara Mahadeva temple, (Figs.51,52).

In the western side of the town Vav, at a distance of about 3 kms., an important temple has been located. The temple is popularly known among the local people as Kapaleswara Mahadeva or Kapileswar Mahadeva temple. The monument at present is not in a good state of preservation and seems to have been drastical­ly renovated sometime in the late mediaeval period. The sikhara and the mandapa of the temple are no more now.

Kapaleswara Mahadeva temple faces east and the pitha of the temple seems to have been buried in the ground. The vedibandha of the mandovara is simple but the jangha has magnificent sculptures of early 11th century A.D. Grahas pattika of the temple is carved very powerfully.

The niches in the western, southern and the northern walls contain magnificent images of Brahma, Lakulisa and Vishnu respectively. It may be noted that very few images of Lakulisa and Vishnu shown in ardhaparyanka have been found in Gujarat so far. Architecture of the Kapaleswara Mahadeva temple does not attract our attention but is very important from the viewpoint of the study of the early Solanki art.

SANTALPUR TALUKA:
Korda:

Korda, a small village in the Santalpur taluka, is situated
to the north-west of Varahi, which is 8 kms. away from it. Varahi is a taluka headquarters and is a railway station on the Palanpur-Gandhidham railway route of the western railway. The village Korda can be approached by bus from Varahi.

During the explorations at the village Korda, five sculptures carved out of marble have been discovered. According to the information given by the local people, the sculptures were discovered from the village proper, while the foundation for the construction of a dharmashala was being put. The sculptures are preserved in a newly built building and are still worshipped.

The following ones are the sculptures discovered at the village Korda:

The sculpture of Vishnu, (77 cms. x 20 cms.), in marble, may be ascribed stylistically to the latter half of the 14th century A.D.

The sculpture of Brahma, (77 cms. x 28 cms.), in marble, may be ascribed stylistically to the latter half of the 14th century A.D.

The sculpture of Siva, (97 cms. x 29 cms.), in marble, may be ascribed stylistically to the latter half of the 14th century A.D.

The sculpture of Vishnu, (45 cms. x 30 cms.), in marble, may be ascribed stylistically to the 1st half of the 15th century A.D.

The sculpture of Parvati, (45 cms. x 30 cms.), in marble, may be ascribed stylistically to the 1st half of the 15th century A.D.
Zekada:-

Zekada, a small village in the Santalpur taluka is situated at a distance of 6½ kms. to the north of Varahi, the headquarters of the Santalpur taluka. The village of Zekada can be approached by kaccha road from Varahi, a railway station on the Palanpur-Gandhidham rail route of the western railway. Varahi, can also be approached by bus from Palanpur, as it is a bus station on the highway connecting Kutch and North Gujarat.

The Chalcolithic-Protohistoric site discovered at Zekada:-

The site proper is one and a half kms. away to the north-east of the village and is popularly known as 'Amasari-no-Tekaro'.

The surrounding area of the site is a sandy plain and almost treeless, although we find some vegetation consisting of castus, babul and pilu trees. The area has scanty agriculture. Just two kms. away to the west of Zekada, we find red lateritic soil which gives reddish to brownish colour to the entire area. Over this lateritic soil, we find vast deposits of the outcrop of precious minerals such as chalcedony, agate, jasper, quartz etc.

The mound, 'Amasari-no-Tekaro' at Zekada, has an average height of 4 to 5 mts. and is higher on the eastern side and lower on the western side. It has a depression in the middle. The total area occupied by the mound, might be approximately 1000 sq.mts. (50 x 20 mts.). The western and southern ends of the mound are damaged due to the removal of the earth to construct the embankment of the nearby tank, during the time of scarcity.

The Amasari-no-Tekaro at Zekada has yielded (surface collections only) many interesting evidences which throw a
flood of light on the Harappan, the late-Harappan and the post-Harappan cultures of Gujarat. These evidences comprise of typical pottery, both painted and unpainted, terracotta cakes and chert blades. In addition to the above microliths comprising of cores, flakes and fluted cores have also been found.

The following are the types of pottery found at Amasari-no-Tekaro:-

(1) **Pottery typologically belonging to the Harappan culture:**

**Red ware:**

(i) Black-on-red ware (fig. 5i)

(ii) A deep red slipped ware of waxy touch (fig. 5i)

(iii) Thick sturdy red ware (fig. 5i)

(iv) Polychrome red ware (fig. 5i)

(v) Black-on-dull red ware (fig. 5i)

(vi) Coarse red ware (fabric I), (fig. 8i)

(vii) Coarse red ware (fabric II), (fig. 8i)

(viii) Coarse red ware (fabric III), (fig. 9i)

(ix) Red slipped ware (fig. 8i)

(x) Coarse sturdy red ware (fig. 9i)

(xi) Red ware (fig. 9i, 12i)

**Cream slipped ware:**

(i) Cream slipped ware (fig. 5i)

(ii) Painted cream slipped ware (fig. 5i)

**Buff ware:**

Greenish buff ware (fig. 5i)

**Chocolate ware:**

(i) Black-on-chocolate ware (fig. 5i)

(ii) Chocolate ware (fig. 5i)
White ware:

Thick sturdy white ware (fig. )

Bi-chrome ware (fig. 8 2 )

Brown ware (fig. 5 2 )

Reserved slip ware (fig. 5 2 )

(2) Pottery typologically belonging to the late-Harappan culture:

(i) Red ware (fig. 12 1 )

(ii) Bichrome-red ware (fig. 13 1 )

(iii) Brownish red ware (fig. 13 1 )

(iv) Painted red ware (fig. 12 1 )

(v) Painted dull red ware (fig. 12 1 )

(3) Pottery typologically belonging to the post-Harappan culture:

(i) Lustrous red ware (fig. 13 1 )

(ii) Coarse red ware (fig. 14 1 )

(iii) Brown ware (fig. 14 1 )

(iv) Prathas ware (fig. 14 1 )

(4) White painted black-and-red ware found at the site:

(i) White painted black-and-red ware (fabric I) (fig. 14 1 )

(ii) White painted black-and red ware (fabric II) (fig. 14 1 )

(iii) Coarse black-and-red ware (fig. 14 1 ).

(iv) Black ware, a variant of black-and-red ware (fig. 14 1 )

Besides the above ceramic assemblage, Amasari-no-Tekaro at Zekada has also yielded terracotta cakes of various types. During exploration round, oval, triangular cakes and ovoid balls with finger marks have been discovered.

The site has also yielded parallel sided blades of chert. These blades were produced by adopting the technique which is
known as the crested-ridge guiding technique. One beautiful ridge specimen of core, on which crested ridge guiding technique was adopted, has been found during the exploration.

In addition to this, Zekada has also yielded cores, fluted cores, blades, flakes and scrapers on flakes in chert, chalcedony, jasper and such other semi-precious material.

RADHANPUR TALUKA:
Sultanabad (Zalor-no-Ghad):

Sultanabad or Zalor-no-Ghad, a very small village in the Radhanpur taluka of the Banaskantha district, is situated to the north-east of Radhanpur. It can be approached by road, from the nearest railway station Devgam situated on the Palanpur-Gandhidham rail route of the western railway.

Habitation site:

Extensive habitation site, known in the surrounding area as the Zalor-no-Ghad, has been discovered near this village. The mound Zalor-no-Ghad is situated to the south-eastern side of the village.

The entire site is full of brickbats, and it seems that many structures are buried in it. Refugees from Pakistan stay near the mounds and for the construction of their houses, they have used the bricks collected from the mound.

The ceramic industry yielded by the site consists of the coarse black ware and the coarse red ware, typologically belonging to the mediaeval period II. Along with the above, pottery having designs in white over a dull red background has also been discovered. Typologically, it may also belong to the mediaeval period.
Sculptures:-

Two sculptures, one of Surya in sandstone, and another of gana in green schist, have been discovered, lying on the mound. The sculpture of Surya, is in sandstone and the figure is shown sitting driving the chariot driven by seven horses.

Stylistically, the sculpture may be ascribed to the 10th century A.D.

The sculpture of Gana, in green schist, is highy mutilated. The figure has an oval face, and curling hair falls on both shoulders. Stylistically the sculpture may be ascribed to the 7th century A.D.

DEODAR TALUKA:-

Vadana:-

Vadana, a small village in the Deodar taluka of the Banas-kantha district can be approached by road from the nearest railway station Bhabhar, which is nearly 9 kms. away from it and is a railway station on the Palanpur-Gandhidham rail route of the western railway.

Sculpture discovered:-

In the southern side of the village, just a km. away a few badly mutilated sandstone sculptures have been found. All these mutilated sculpture pieces are lying on a small mound which is full of brickbats. Looking to the nature of the site, it seems that there might have existed a temple and the sculpture pieces which are lying might have adorned the temple.

The sculptures consist of the dancing female figures. Stylistically, they may be ascribed to the 12th century A.D.
The village Bhoral is situated at a distance of 15 kms to the north of Tharad and can be approached by bus from Tharad, which is a bus stoppage on the Palanpur-Suigam bus route of the State Transport. Bhoral is known in Gujarat as an important centre of Jainism.

Explorations at the village have brought to light important antiquarian remains. These antiquarian remains consist of a habitation site and bronzes.

**Habitation site:**

A shallow mound has been discovered in the north-eastern side of the village. The entire site is under cultivation. The site has yielded pottery which may be dated, typologically, to the early centuries of the Christian era.

As per the information supplied by the local people of Bhoral, while the old temple of Parsvanath was being repaired, two hoards, one of bronzes and another of sculptures were discovered from the ground. All the art pieces are now preserved and installed in the niches of the corridor of the renovated temple of Parsvanath. Needless to say that all the art pieces thus discovered belong to the Jain faith. Both, the metal and the marble sculptures are inscribed. Their dates vary from 13th century A.D. to 15th century A.D. (figs. 64). Of all the pieces of the metal hoard, two images seem to be very important. Both the images have dedicatory inscriptions on the back. The images are as under:
Ambika-on-lion. (14 cms. x 9 cms., fig. 61.).

As per the inscription the image is dated to Samvat 1294 i.e. A.D. 1238.

The inscription on the back does not provide the date of the installation of the image but the art style indicates that it belongs to the middle of the 13th century A.D.

Tharad:-

Tharad, old Thirupur, a comparatively bigger town in the district, (next to Pa-panicpur and Deesa) is situated at a distance of 91 km.s to the west of Palanpur and being situated on the Palanpur-Suigam highway, is approachable by bus from Palanpur, the district headquarters.

The town Tharad has a long historical tradition, and is believed to be one of the oldest towns of the district. According to the prevailing local legend, it was founded by one Thirupal, a Chauhan Rajput in V.S. 101 (A.D. 45). It then went into the hands of Parmar, Solankis, Sultans of Gujarat, Moghals, and local Vaghelas. The town was an important business centre and a busy religious place too.

Tharad has yielded important archaeological evidences ranging from the early centuries of Christian era upto the medieval and late-mediaeval periods. It is worth noting that this town is situated on a high ancient mound, part of which is exposed on the western side, while rest of the portion is occupied by the present habitation. However, looking to the site, it seems that the town, in bygone ages, had occupied considerably vast area.
The ceramic industry yielded by the site consists of the crude black ware, the crude red ware, and the grey ware, mainly represented by big and small jars, pots having spout (fig. 51). The pottery typologically belong to the medieval 'II. One plain red ware sherd (fig. 23) having slip appears to be important from the viewpoint of fabric and shape. It might belong to the early historic period. Taking into account the material yielded, the site seems to be quite potential.

**Bronzes** (figs. 17, 36)

Thräd was also an important centre of Jainism, the fact which is proved by the discovery of 150 bronzes in the main Jain temple, situated in the north-eastern corner of the town. It is indeed worth noting that almost all the bronzes are inscribed at the back and their dates range from late 12th century upto the late 16th century A.D. The earliest of the images, is of Parsva-natha, is in solid silver and is dated to V.S.1220 and on it the name of Muni Hemchandrasuri, the famous Jain monk of the time of Siddharaj Solanki is inscribed. Though the whole lot is important from the collection point of view, except a few, the bronzes may not throw light on either on art or iconography of that period. However, their number shows the religious significance of the place and might be an important centre for bronze casting.

**Sculpture:-**

In the above Jain temple, one beautiful sculpture of the matrika Vaishnavi, in marble (fig. 24) has been discovered. The icon is still under the worship and is identified to be a Jain Goddess. The matrika Vaishnavi is shown standing and has four
hands. The child is lifted by the two left hands. The figure is adorned with ornaments and has pleasing facial features. Stylistically the sculpture may belong to c.9th century A.D.

Illustrated manuscripts:

One local Jain temple, situated in the middle of the town contains a rich library of manuscripts, both illustrated and unillustrated. Manuscripts which are illustrated contain Gujarati Jain miniatures. Stylistically the dates of the miniatures range from c.14th to 15th century A.D. The illustrated manuscripts throw light on the early art tradition of painting.

The following sites in the Banaskantha district were explored by Shri J.P. Joshi of the Archaeological Survey of India:

Anguria: (taluka Santalpur)
The site has yielded late stone age tools.

Arjansar-no-Ghod, (taluka Radhanpur)
The site at the village has yielded mediaeval glazed ware, grey ware, and coarse red ware.

Bakutra I, (taluka Santalpur)
The site has yielded the following pottery types:
(i) Painted red ware
(ii) Red ware belonging to the late historical period.

Bakutra II, (taluka Santalpur)
The site has yielded the following pottery type:
Painted red ware.
Barala, (Taluka Santalpur)
The site at Barala has yielded the late stone age tools.

Borli-no-Ghod, (taluka Santalpur)
The site at the village has yielded painted red ware.

Chandal-no-Ghod, (taluka Santalpur)
The site has yielded painted red ware.

Datana, (taluka Santalpur)
The site has yielded painted red ware.

Jalor-no-Ghod, (taluka Radhanpur)
The site has yielded late red ware, sculptures, coins, beads.

Juna Ghoda (taluka Radhanpur)
The site has yielded painted red ware, mediaeval glazed ware.

Kunsela, (taluka Radhanpur)
The site has yielded painted red ware, mediaeval glazed ware.

Mahadev-no-Timbo, (taluka Radhanpur)
The site has yielded the late stone age tools and the painted red ware.

Manther, (taluka Santalpur)
The site has yielded red ware, incised decorated beads of bone, carnelian and terracotta.

Santalpur, (taluka Santalpur)
The site has yielded the late stone age tools and the painted red ware.

Sidhada, (taluka Santalpur)
The site has yielded painted red ware.
Thesaria, (taluka Santalpur)
The site at the village has yielded painted red ware.

Vallara, (taluka Santalpur)
The site at the village has yielded late stone age tools and the red ware.

Varahi, (taluka Santalpur)
The site at the village has yielded painted red ware and the mediaeval glazed ware.