Chapter V

BARODA CITY

S.O.O. Short Historical Background

From the archaeological and historical point of view, Baroda has its importance in the history of Gujarat. The archaeological discoveries in and around the city of Baroda proved that man was roaming in the environs of Baroda from the Pre-historic age.¹

The city of Baroda (22°17'15" N. and 73°15'18" E.) is situated on the either banks of the river Vishvanitri. It flows from the Pawagadh hills and is about 60 Km. to the north-east of the city.

The ancient Baroda according to legends was once called "Chandraspati" or "Chandraswati". The city of Sandalwood which subsequently was changed to 'Viravati' or the Abode of warriors², but these legends were not supported by archaeological evidences or written documents.

The present city of Baroda was founded by the Muslims, while the ancient city is situated at Anakotaka (modern Akota)
about three kilometers west of the present city. This ancient city flourished on the right bank of the river Vishvamitri. The archaeological excavation at Akota has revealed the artifacts of the pre-Christian era and we find that there was occupational layer of the Muslim period.3

In the course of time this ankottaka (named after Ankota trees) had developed a suburb on the left bank of the river Vishvamitri. This was comparatively an elevated land where banyan trees existed abundantly and for which the suburb was known 'Vadapadraka' or the suburb near the banyan trees.4 This Vadapadraka was given as a gift to Chaturvedi brahmans by some kings before the 9th century A.D. and it was redonated to the same brahmans of the Vatsayana Gotra by the king KARKA Sivannaavarsha in the beginning of the 9th century A.D. (912 A.D.).

This small town gradually grew up and in the 10th century we find that the Chalukyas of Sata had made it the administrative centre and from this time onwards the city of Baroda has maintained this position. The development of the city continued in the subsequent centuries and it was glorified as a city where the Solankis, the Vaghelas and the sultans of Delhi as well as the early sultans of Gujarat had carried on their activities up to the foundation of the present city of Baroda which was founded by Shah Jahan, the son of Maham Begarsh in 917 A.D. (1511 A.D.).5
The Muslim chroniclers like al-Siruni, Us-ud-Din Barani, Ismael Barani, Abul Fazal, Ali Muhammad Khan and many others mentioned the name of Baroda as Vadodara in their works. It is the corrupt pronunciation of the Sanskrit word Vasaapadraka that becomes Baroda by following stages: Vadudara > Vadodara > Vadodara.

In the very beginning of the 14th century A.D., the city of Baroda was occupied by the Muslims and their domination lasted up to 1734 A.D. when the city was finally captured by Maloji Gaekwad for Jana Jigna Gaekwad.

The period of the Muslim occupation may be divided into three main divisions:

(1) Period I (1304 - 1407 A.D.): During this period possibly Baroda was a district headquarters or a center administered by a liwan.

(2) Period II (1407 - 1573 A.D.): Baroda was one of the twenty-five Sarkars of the Gujarat Sultans. During this period sometimes it was ruled by the Nobles in support of a contingent of the troops and sometimes by Governors appointed by the Sultans of the Muzaffar Shahi dynasty of Ahmadabad.

(3) Period III (1573 - 1634 A.D.): Baroda came under the Sayyari dynasty during the reign of the emperor Akbar.
who conquered Gujarat in 1573 and remained under their rule till it was captured by Damaji Gaekwad in 1734, which marks the end of the Jacobite rule and opens up a new era in the history of Baroda.

3.1.0. Topography:

The topography of the city of Baroda was briefly noted by Subbarao and Prof. Khete. Subbarao has generalized his description which had not only included the city of Baroda, but his topographical description covered a large area extending from the Nani river on the north and the river Sardar on the south. But he did not discuss the topographic features of the city proper in details, while Prof. Khete has pointed out some interesting features which require interpretation. Being situated on the bank of the river Vishram, the city of Baroda was originally open. The city developed on a raised plain commanding the surrounding lowland regions. The low-lying lands which are easily demarcated for their monsoon erosion can be divided into three main topographic areas.

(i) The depression of the land starting from the north-eastern corner of the city at Sarasvati moves in a
The next monsoon erosional area which represents low-lying land starts from the east of Kalupura and moves south-westwards and touches Lahiripura and meets the river Vishwamitri. This is a depressional area like a narrow passage of about 40 m. width which runs in zig-zag pattern leaving comparatively high land levels on either sides.

Besides these divisions, another rain-gully starts from warasniya and moves towards west via Haralibaug, Nataria Talav and meets the Vishwamitri at 'Payas Khan ki Lavaran' near cremation ground. Except the fortified city proper the surrounding areas are uneven lands marked by the residual levels of the plain of Gujarat.

The city of Surara grew up on a strategic point. The hostility between the two independent sultans - the Sultan of Gujarat and the Sultan of Delhi urged the former to increase his military power in the eastern and south eastern regions.
of his kingdom. Baroda and Lehnoi were the results of the earlier war strategy that was revived. These two cities helped to check the invasions of the Malwa Sultan and protected the cities like Surat, Anjar, and Cambay on the other. When emperor Akbar subdued these two Sultans and annexed their territory to his empire, Baroda and Lehnoi lost their glory and were given the status of the city under the Baburi rule.

The topographic study of the old city leads to the speculation that before the foundation of the present city by Khallil Khan some Muslims were living in the salatwada and Nagarwada localities and used the area of Fayas Khan Ki Sabistan and Fataiya Sabistan as a burial ground. Bricks of these two grave-yards that are found in the recumbent structure of the graveyard have close resemblance with the bricks of the thirteenth to sixteenth century A.D. But when Khallil Khan built the city, he divided it into four main divisions by two roads. The topographic features of these four divisions namely Naraiji pole, Sajwada area, Shadioli pole, Sultangra area, Mehta pole, Chippwa, Ughalwada and Lilledar Ki Havelli suggest that the Muslims were residing in the later two divisions, while the former divisions were mostly occupied by the Hindu subjects. The Muslims of the city proper used the Sabistan Sabistan as their burial ground.
Moreover, on the bank of Ajabadi Talav, Parsia Talav, some
grounds were found scattered, possibly used by the
nearest Muslim people. The low-lying lands on the north
and east side of the Junigadhi suggest that once the
Ajabadi Talav and Parsia Talav were linked by a canal.

The Junigadhi was the residential place of the
governors or Livens appointed by the sultans of Gujarat.
It is situated on a comparatively high land.

The south and south-eastern part of the city
(outside the fortification wall) is comparatively a low-
lying land. This area was occupied by the lower caste
people who rendered their services to the citizens. The
Idgah is the main Muslim monument of this area. The south-
west corner of the city (outside the fortification wall) is
also comparatively low-lying land and population density
of this area is lower except for Navapura area where the
population density is now higher. The Shamsana tank and
another tank near Saiji Jamaat ki Labastan were the main
water resources of this area. At present the bed of the
Shamsana tank is filled up and forms the polo-ground but its
demarcation line can easily be traced by the surrounding
habitational level.

In the 18th century the lake Suragar was
excavated. The sale deed for the land purchased for digging
this pond suggests the existence of the Muslim graves on two sides. Some graves can be still traced within the compound of girls' college and women's hostel compound of the women's college.

The soil of the city can be called as 'Gorat' or 'sandy and loamy soils'; but the low-lying areas contained mixed soils of 'Gorat and Kali' or 'black cotton soils'. Oubeynassen de Cogh noticed in 1625 A.D. that "the town of Serode (Baroda) is an inland town situated on the sandy plain and having only a small river", and in Bandelal's writing "Baroda is situated in a large sandy plain". Thus the above practical observation of the investigator in and around the city of Baroda leads to the conclusion that the city is situated on a sandy plain marked by monsoon erosion in different places which made uneven ground usually seen on the river banks.

5.3.0. Town planning and its architecture:

Till the present day the town planning and architecture of the city of Baroda have not been discussed in details. Mirat-i-Sikandari and Mirat-i-Ahmadi have only referred it but they did not focus on the town planning and its architecture. Selwinder gave an idea about the town
planning of Baroda in his paper "Gujarat in Medieval times".\(^{17}\) Besides these works Subbarao\(^{18}\) and Prof. Mehta\(^{19}\) have discussed the Pre-Muslim archaeology of this town. The town planning and archaeological monuments of the Muslim period are systematised and interpreted here.

5.2.1. The Fort of Shalil Shah

Mirat-i-Bikanadi relates that the present city of Baroda was founded by Shalil Shah who assumed the title Sultan Musaffar Shah II after his accession to the throne of Gujarat in 1511 A.D.\(^{20}\) While Falwadkar misinterpreted that it was founded by Sunder Shah.\(^{21}\) Shalil Shah named his city as established 'the city of wealth', but this name did not survive for long and the old name Baroda continued.

The fortified city of Baroda is square in plan with four entrance gates at the centre of each of the four enclosing walls. Except a few portion of the enclosing wall at Nangalbazar (fig.5.1), the remaining part of the fortification wall was demolished but still its demarcation line can be traced in few places like Junigadhi, Talvanwada, Janangi pura, Sultampura and Nangalbazar. At Junigadhi the corner burj of the fortification commemorates the past glory. This semi-circular burj was built of bricks and mortar was the chief cementing medium of construction(fig.5.2).
Junagadh, the residential compound of the governor of Baroda lies beyond this burj where the main entrance of the governor's residence is found in ruins. This palace compound was enclosed by massive walls (fig. 5.5) and each corner of the enclosing wall was provided with an octagonal burj. The base of each burj is noticed at the time of exploration.

The city is divided into four main divisions by two broad roads intersecting each other at right angle at Gandvi (fig. 3.5). Each of the divisions is again subdivided into manyilles by lanes and purlies. The long axial lanes are generally arranged north-south direction while the purlies cut the lanes from east to west at irregular intervals. The planning of this city must have close resemblance with gridon pattern.

The town is featured by four gates facing four points. Except the Dandi gate each of the three remaining gates is opened by a drop-arch - a familiar shape in the lotic architecture. The spandrels of the arch are decorated with lotus flower, a special ornamental feature in Gujarati architecture. The stone clamps of the entrance gate suggest that once these were provided with massive doors. Except the Dandi gate the rest are double storied. The upper storey of the gate was used as watch room. It seems
that the upper storey of the Chaukhana gate (fig. 5.6) has three rectangular openings possibly used for watch purposes. The outerface of this gate is plain except three decorated bands which run around the structure. Out of these bands - the lower one contains geometric design, the middle one nailhead and the upper one starshaped designs. Similar features also occur on Panigata. At Panigata below the central opening there is a small projected nose shape stone structure which is locally known as "Panig Barwaja nu坦克" or the nose of Panigata (fig. 5.5). The "ajbadir laav" - a reservoir is situated near the gate in which direction it opens. The Panigata gate is a three storied structure having a chauraha roof (fig. 5.6). The outer face of this gate contains two fully opened large lotus flowers one on either side of the archway. The "Maneripura" gate is featured by three arch openings - the central being the larger. It is crowned by a multiovilled arch with spear-head ornamentations in the intrados. The upper storey of this gate seems to have been renovated during the Paratha rule. The roof of this structure looks like a camel-back. The side openings are crowned by cusp arch, semi-circular in design (fig. 5.7). The chhatris which were constructed during the Paratha period enhanced the beauty of the gate. Beyond this gate stands Ayaya maandir. It is massive construction which represents Indo-Baroecnic and European styles.
The central magnificent arched structure of the city is known as Sandvi. It was an old market place. This huge structure is square in plan having four storeys with an airy lantern at the top of the fourth storey. The whole structure took the form of a stepped pyramid. Similar pyramidal shaped structure is found at Firuz Shah Kotla in Delhi. This lofty structure is raised by sixteen massive rectangular piers arranged in four rows. The arcade of the structure run perpendicularly which transmit the weight of the upper structure in scientific way. Attached to the north-eastern corner pier there is a spiral staircase leading to the upstairs (fig. 5.8).

Thus it is clear that the planning of the city of Jarno must have close resemblance with the Roman city planning. And the Roman planning of the city may be due to Husai Khan who was then at the court of the Sultan Assafir Shah II. He had come from Nela Minor and owned the favour of the Sultan who appointed him as an architect and ordered him to build the city of Jarno.

5.2.2. Extension of fort during the Jarno period:

During the rule of the Barari dynasty when the population density of the city increased, the Surnpur, Nagaolwada, and the Jansipura suburbs of the city were developed and later on fortified. This extension part of the
fortification was featured by two gates - the Ugya gate and the Hathni gate; the latter was also known as Kang Nanal gate. At present the fortification wall of this part is completely ruined except a few parts of it can be traced at the temple of Jaisamand, Navapura, near Narela Khera temple and at the Hathia Khand. The demarcation line of the ruined walls still can easily be traced by a keen observer.

The fortification wall of this part was strengthened with burj and bastions at irregular distance. Some of the bases of such burj and bastions are identified by the investigator at Navapura and Hathia Khand areas. The corner burj of Hathia Khand is octagonal, built of stone and bricks (fig. 5.9). The lower part of it was faced with huge stone slabs to a height about 2.50 m. while the upper part is built of bricks. The size of the bricks are almost equal and well backed. The bricks are generally 22 x 14 x 4 cm, 21 x 14 x 4 cm. and 21 x 13 x 4 cm. which resemble the bricks of the Jaorui dynasty. Bricks of similar size were found at Mub-hud-din's mausoleum at Pratapnagar and in a stepwell near it. The burj near Jaisamand's Sarovar is semi-circular in plan (fig. 5.10) and the rampart walk is clearly visible on either sides of it. On the north of this bastion and against the inner face of the wall is a staircase leading to the rampart walk.
No detailed study has been made by any of the earlier scholars to bring out the architectural activities of the Muslims in the city of Baroda. Salwalkar noticed only one monument in his paper and the same monument was summarised by Seere. Besides these scholars, Kamani and Reai have deciphered some important inscriptions of this city. The next attempt was made by Safiqe Sultan Ahmed Dyed who brought to light some mosques of the city but she did not evaluate the importance of the monuments from the architectural point of view. Even she is quite silent about the mausoleums, tanks, wells and other architectural constructions. The present study aims to locate and map out the architectural buildings and evaluate their importance from artistic value. Distribution of the monument is shown in the fig. 5.11 and their list is given in the appendix III.

The monuments of the appendix III are the results of the exploration conducted by the investigator in and around the city of Baroda. In the course of exploration it has been found that the present city of Baroda was a small fortified city during the medieval period. The Muslim occupation in the city resulted in the development of a number of monuments.
like house, hujra, tomb, tank, vav, qazristan etc. Out of these monuments a few are of pre-Aryan constructions. Most of these structures had lost their original features due to renovation in different times. Though some inscriptions uphold the date of construction but the architectural features and binding medium suggest and seem to be of new construction on the same spot. During the rule of the Suvastu dynasty the city merely was given the status of the headquarters of a sanjar and no major architectural project had been undertaken at that time. The following monuments have been selected by the author to assess and evaluate their importance on the basis of their architectural and decorative features.

5.3.1. Savalachi Vav

River, lake, tank, pond, cistern as well as well are the main sources of water which can be categorised into two groups - (1) some are created and gifted by nature, while (2) a few of these are made by men. Well belongs to the second group. Well is generally dug up in such an area where other water source is scanty. A well with a passage reaching the water known as Vav. A Vav is quite different from an ordinary ring well. The word Vav is derived from the Sanskrit word Vapi.
Generally the vav is called step-well because there are a series of steps and platforms to reach the well at one end. In the course of exploration three types of step wells are found in Gujarat:

1. A step-well with internal spiral staircase like that of the Malikai vav at Champaran. Similar type of step-well also existed at Sevasi near Baroda.

2. A step-well with a spiral staircase on its outer peripheral ring. The investigator noticed such type of well at Sirpur in Noda district, another outside Panigate at Baroda.

3. A well with a narrow passage provided with flights of steps and platforms on one side such as Kani ka vav, Sesa Salim's vav, Navalakhi Vav and Ubagh Shahi's vav. These step-wells were dedicated to the public services.

The Navalakhi vav is a splendid structure situated in the grounds of the Balkhadi vilas palace in which the Maharaja Veerkrud resides (fig. 5:13). In length it is 39 Ms. and its breadth between the walls on either side is 6 Ms. It is a five storied structure with a sent entrance (fig. 5:12). It descends in a number of flights of steps.
each separated from the next by a narrow platform. Over each platform there is a low dome. The dome on the first platform from entrance is raised on four pillars. It looks like a pavilion. The remaining domes are built on the roof of each platform (fig. 3.15). These are corbelled domes. The west entrance is provided with 27 steps which lead to the first platform. The number of the pillared stories (fig. 5.16) between the landing and the roof increases as each flight of stair descends in order that the roofs of all the storeys be in level. Thus storey after storey leads down to a 'circular draw well' about 9 ft. in diameter at the top and diminishing to about 6.50 ft. below. At the head of the well there are two platforms on either sides (east and west). Once these were provided with pulley for drawing water. At present the fastening point of the clamp can be traced.

It is observed that the building is not ornamented purposively but its constructional features enhanced its beauty which ultimately filled the lacuna of decoration. The side walls of the passage are faced with sand stone of good quality having plain and smooth surface. The pillar of the structure rests on a square base and the shaft is beautifully carved while some shafts are plain and octagonal in form. These features indicate that the carved pillars were used earlier in the old construction. The
capital of the pillar is crowded with four brackets on its four sides. The flat dome ceiling is ornamented with star-shaped design. The other decorative designs are flowers in different patterns.

This splendid structure was built under the patronage of La'far Khan and the chief architect was Khattu Shāhār. An arch shape crude inscription tablet measuring about 80 cm by 60 cm is fixed into side wall (facing east) of the entrance platform called it haveli ki vav. The record consists of nine horizontal lines bilingual in character written in beautiful Pratika style (fig. 5.16). It runs as follows:

"in the name of Allah, the Most Merciful, the
Most Compassionate.

There is no god but Allah, and Muhammad is the
Prophet of Allah.

After offering praise to Allah, the Almighty and
invoking blessings on his Prophet (it may be stated) that
during the administration of the greatest man, the byzantine
ruler, Ulugh-i-jatlugh (the great prince), the auspicious
(chief) of exalted rank (may his position remain higher).
La'far Khan, the son of Wajihul-lulk, the fief-holder
(or Governor) of the territory of Gujarat, by the gracious help of the Malik of Malik of the east Malik Adam, son of Suleimān, the chief holder of Baroda (Allah the Almighty preserves his life). Nasir-ud-Daula wa-din Abū Ṭāhā Taḫmu (may his high rank remain for ever); designed and completed the building of this well by the grace of Allah, the Almighty. This was (done) on the first or the reversed month of Rajab in 807 A.H. which corresponds to Saturday, 3rd January, 1405 A.D.

From the historical point of view it has great value. It records the name of Wazir Shah as chief holder of the Province of Gujarat and does not give his regal title Nūṣāfīr Shah which apparently he assumed after the first Rajab 807 A.H. (Saturday, 3rd January, 1405 A.D.). Hirāt-i-Ahmadi relates that he asserted independence in the year eight hundred and ten of Hijri with the title of Nūṣāfīr Shah.32

5.3.2. The Tomb of Fir Chora:

The tomb of Fir Chora is situated in the Lakṣmī Vilās Palace grounds at a distance about 150 m.s. south-west from the Palace. It was built during the time of Ahmad Shah I (1411-42 A.D.).

The monument is erected on a raised platform with three steps—the first being about 1.50 m.s. in height, the
second and the third being 90 cm. and 10 cm. respectively and at the centre of the platform the tomb was built. It is a square monument measuring 8.30 m. by 8.30 m. with open verandah all around. The monument is provided with four porches facing the four directions (fig. 5.17). It is a multidome structure (figs. 5.18 & 5.19). There are nine domes - four on the four corners, four on the four porches and a large pyramidal dome crowned the tomb chamber. Similar pyramidal dome is found in the old Jami mosque of Ahmed Shah and in Haibat Khan's mosque at Ahmadabad, in the Jami mosque of Cambay and in the tomb of Maulana Bara-ud-din at Anahilwad Patan. The tomb chamber screened with stone grills in different geometric patterns (fig. 5.20), but these were not smoothly carved and the chiseling marks still can be traced on the surface of the grills. This feature indicates that the masons who were engaged in the work were unskilled about the patterns and they could not follow the instructions given by the architect. It is also observed that the parts of grills were joined and fixed by wooden pins.

The tomb chamber is opened by a door on the eastern projected part of the tomb chamber. It is an important feature usually not seen in any other tombs in Gujarat.

Five inscription tablets are found in the tomb. Out of these inscriptions three are fixed in the north wall, one on the grave as headstone, while the fifth one is fixed at
the right hand side of the entrance and probably it was fixed in the present century. Of these, only one inscription is important which contains the identification of a nobleman of the reign of Ahmad Shah I (1411-62 A.H.) of Gujarat who was closely associated with Baroda. The inscription deciphered is as follows:

"In the name of Allah, Most merciful, the Most compassionate.

In the time of the reign of the master of the world, sovereign of mankind, lord of the lands of nations, chief among the kings of Arabia and Persia, ruler of the surface of the earth, shadow of Allah, in the universe, reliant on the support of the beneficent, Nasir-ud-Dunya wade-lin Auli-nejahid Ahmad Shah, son of Muhammad Shah, son of Rusaif-ahmen, the Sultan, may Allah perpetuate his kingdom, the servant hopeful of the mercy of the Sowerisher, Aektara, son of Adam son of Ayshah, commonly known as (i.e. entitled) Azam Khan, constructed the tomb, mosque and well, whosoever visits here, may remember (the builder) with prayers for (his) faith and the date (afforded by the words), Nasir-Allah, the help of Allah (Yielding) 816 A.H. (corresponds the year 1413-14 A.D.)."

The inscription shows the chronology of Ahmad Shah I, who had assumed the title Nasir-ud-Dunya wade-lin Auli-nejahid
Ahnad Shah. Another interesting point is that the inscription does not mention the name of the person who was buried here but the name of the architect should be remembered. Whosoever visits this tomb. This indicates the attitude of the nobleman who desired to keep his name alive and not the name of the person who was entombed here.

On the west of this tomb, there is a mosque measuring 13.70 ms. by 6.10 ms. It is also a multi-domed structure and the roof of the building is raised by 18 pillars arranged in three rows. At present the monument is in a very dilapidated state. Its mihrab has already disappeared and only a spot of it could be traced.

5.3.3. The Jama mosque

The Jama mosque of Saroda appears to be a renovated building of the present century (fig. 5.21). But the inscription that is fixed at the architrave of the central bay records earlier date of its construction. The inscription is written in Arabic on a marble slab in the Nastaliq style. It runs as follows:

"The great man Shahil Khan (may his life be long), ordered to build the blessed and glorious Masjid-i-Jami in the year nine hundred ten (1504 a.d.)."
If we critically examine the palaeography of this inscription it can be found that it has resemblance with other inscriptions of the contemporary period. It seems from the inscription that Shalil Khan ordered to build this mosque seven years before his accession to the throne of Mandu (1511 A.D.). In the course of time, the mosque of Shalil Khan became dilapidated and because of lack of proper fund to undertake repairing work by the end of nineteenth century the mosque turned into ruins. In 1896 A.D. the Anjuman-i-Islam an organisation started to collect necessary fund to rebuild the mosque. The fund was impregnant by the bounty of the Maharaja Sayaji Rao Dakshwad who donated 25,000 rupees to carry out the work of mosque for his Muslim subjects.

The present Jama mosque is a rectangular monument, built on a raised platform about one meter high. Its measures 32.60 m. in length by 13.10 m. in breadth internally. The sanctuary of the mosque is a pillared hall of 50 pillars; out of these 32 pillars are independent and the remaining 18 pilasters are built in the north, west and south walls. The pillars are interrelated by intersecting four centered false arch running parallel and perpendicularly to the back wall (fig. 5.23). The architect is successful here to introduce a new technique of four centered false arch
construction with the help of three large stone slabs. The intermediate slab of the arch is well balanced by making its shape like a true key-stone of the true arch.

The western wall of the mosque was provided with nine mihrabs—the central mihrab is larger and concave in form. It is faced with white marble and crowned by a multifoiled arch with spear head ornamentation on its intrados. North to this mihrab and against the western wall is the mimbar with five steps. The roof of the mosque is flat except three domes which protruded above the front aisle of the mosque. The builder had his mind to erect dome as a symbol of Islamic architecture, but he did not follow the well known systems of dome construction like squinch system or pendentive system to change the square or rectangular space into a circle which had been familiar with the Muslim constructions in the preceding centuries. The technique of the "phase of transition" is lintel system, an old technique usually found in temple architecture. Outwardly the dome was beautifully designed and it looks like a ball on a cup, a pinnacle surmounted with crescent and star enhanced the beauty of the dome. A flag symbolised with crescent and star had been used by the Prophet Muhammad(s) at the time of the battle of Badar and since then it became an important feature of the Islamic art. The facade of the mosque is open to the courtyard (fig. 5.22).
The monument is simple in nature; only few calligraphic slabs were fixed in the north, west and south walls which reduced the monotony of the plain surface. If the importance of this monument is assessed from the architectural and decorative point of view it might be said that it is a building constructed only for religious need.

5.3.4. The Tomb of Lutb-ud-Din:

The Tomb of Lutb-ud-Din, situated at Banteswar on the east side of the Makarpura Palace road, is an important monumental structure of the city of Baroda. Its constructional features, decorative designs and elegant refinement of the red sandstone enhanced its beauty and recalled the Mughal building techniques at the remote part of their empire (fig. 5.25).

It is an octagonal building erected on an octagonal raised platform about 2.45 m. in height. But Hadre in his report mentioned that "the structure is square in plan" which is evidently far from truth. Each of the sides of the octagon of the planth is 15.10 m. with five recessed arches in its vertical part. These deep recessed arches all round the structure raised the platform on the one hand
and supported the building on the other. There are four arched gates facing the four directions. The gates are provided with staircases which lead to the plinth. The combination of arcuate and trabeate systems is the significant feature of these gates.

In the centre of this raised plinth, stands the elegant structure, the tomb of Jutobuddin. This octagonal monument (fig. 5.24) is built of stone and bricks. The inner structure is built of bricks which is faced with polished red sandstone. Each of the sides of the octagon is 10.30 m. The outer-face of the monument can be divided into two main groups - the rectangular face and the pentagonal face with half dome like vault. The four faces of the four directions are rectangular in plan and each of these measures 5.80 m. broad by 2.85 m. depth and is crowned by a four centered pointed arch resting within a rectangular frame. The spandrels of the arch are decorated with medallions of fully blown lotus flower design. The arches of this monument are true in nature. On both the sides of the rectangular frame four panels are arranged vertically. These are decorated with engraving arch designs. Though these are very simple, yet they increased the beauty of the monument by reducing the monotony of the plain surface. This device is an important
characteristics of the original buildings as found at Surat,
Mandev and even in Delhi and Agra. At the top of these
panels there are two openings for ventilation in the stair-
case and passage around the drum of the inner dome. The
four pentagonal sides of the four corners are also equally
featured. The inner three sides of the pentagon are decorated
with niches and above the central niche the netting works
increased its charm. The north-west, north-east and south-
eastern corners are open while the south-western corner is
screened with perforated stone latticework in varied patterns.
A part of such lattice work is produced in the figure no.5.26.
The fragments of the lattices are joined with wooden and
stone pins.

The dome of this monument is double in construction.
The inner one is low dome and its intrados was decorated
with leaf arabesque. At present every thing has disappeared
except their outlines which can be traced. The outer one
is a stilleted dome surmounted by a kalasa. The 'phase of
transition' is marked here by half dome like vaults and the
intermediate space between two vaults are of pendentive
system. The intrados of these vaults and pendentives are
ornamented with chevron bonds and netting works. The
intrados of the northern and southern vaults are decorated
with chevron bond while the eastern and western contain
netting works. Similar netting work is found at the entrance
gate of the Dibagan fort at Dacca in Bangladesh. It is noted here that the double dome construction first appeared in the Lodi reign in the tomb of Alauddin Khilji Shihab-ud-Din Kip Khan Sultan Abu Said in 1501 A.D. After this it also took a building outline in the tomb of Humayun at Delhi in 1565 A.D. built 13 years before the tomb of Subz-ud-Din. The same method of construction reached its zenith in the Taj at Agra.

The tomb chamber is opened on the four sides and except the southern opening, the remainings are screened with perforated stone grills of geometric design in different patterns. The grills of the western opening are produced in the figure no. 5.27. It shows that the grill is divided into four vertical and six horizontal bands. Each part of the band is decorated with either star-shaped design with eight petals or geometric design. The tympanum of the door is provided by an arch window which is also screened with perforated stone grills. The four faces of the four cardinal points are noted for their lintel construction.

The inner face of the building is almost plain except few Quranic verses painted within arch shaped designs. Below these decorative devices there is a band of inscription containing the verses from the holy Quran, engraved in low relief which runs all round the building.
within this magnificent building were buried the earthly remains of Al-ud-Din and some other dignitaries like Reza-e-rah and others. In the right hand side of the western gateway there is a narrow vaulted passage leading to the original tomb (grave) in the ground floor. At present due to improper air circulation and maintenance it is impossible to enter this tunnel and it has become the abode of the rats.

Al-ud-Din was the youngest brother of the emperor Akbar's foster-father Sham-ud-Din Atiga Khan and also the tutor of prince Salim, the heir-apparent of the imperial throne of Solim. Subsequently, Akbar appointed him governor over Jaoda and Bharuch, but he was murdered in 1563 A.D. by the order of Sultan Bashir Khan III, the last sultan of the Salimian CMS dynasty of Bharate. An arch-shaped epitaph tablet now issued as a headstone of one of the grave in the courtyard of the old mosque of Jaoda, records the death of the martyr Al-ud-Din in 1563 A.D. probably this stone tablet was taken from the tomb of Al-ud-Din and instituted here.

It is noted that few inscriptions were issued by the emperor Akbar and Saranput for the maintenance of this tomb. According to their chronological order the first
The tomb was issued in 1596 A.D. by the emperor Akbar where he directs the official of Surba that the maqbara of Lutb-ud-Din Anwa'r Khan should be looked after carefully.

The next fa'izan was issued by the emperor Aurangzeb in 1670 A.D. It contains the following orders:

The maqbara is in memory of Lutb-ud-Din as of Shah Muhammad Shams. Shams-ud-Din Misaq, grandson of Lutb-ud-Din applied for granting half of the proceeds of the village Centechar for the upkeep of the maqbara to the emperor Aurangzeb who issued a fa'izan to the local officials.

The fa'izan is dated 1703 A.D. and it is in support of the statement to the effect that the maqbara is in memory of Lutb-ud-Din and Navrang Khan his son and successors. The last fa'izan was issued by Lulaji Dakhwad for the renewal of the proceeding, orders in 1748 A.D.

From these statements, it is reasonable to say that despite of detachment of its inscription, this tomb must have been constructed in memory of Lutb-ud-Din and his son Navrang Khan.

5.3.5. The tomb of Sibi Ji (fig.5.26).

The tomb of Sibi Ji is situated at Navapura on the western side of the main road from Shinderao market to Yatapur. It is a cubical building measuring 8.60 x 8.60.
by 3.60 m externally and raised on a square plinth. The building is noted for its squinch system. The tomb chamber is open by four doors facing the four cardinal points. These are crowned by semi-circular pointed arch resting within a rectangular frame which is ornamented with a multi-coiled arch. The eave of the monument is projected and the parapet is decorated with blind merlons.

The tomb chamber is surmounted by a 'bulbous' dome, which is crowned by a 'mahzana' and its peak contains kahna design and its crescent and star bear the symbols of the Islamic builder.

There are five sabans (graves) in the tomb chamber. The recumbent stone of these graves is built of bricks. A circular well with water pulling device is also observed on the north side of this monument. The building materials and the architectural features of this monument indicate that it might have been constructed in the first half of the 10th century A.D.

5.1.0 Toponomy:

The toponomy of this city have been studied by Mols and others. It is observed from the analysis of the related data that the formation of the place names are mainly influenced by the following factors:
factors (c) historical factors (d) social factors (d) trade and commercial influences and (e) language. Most of the place names can be grouped and interpreted through these criteria.

5.4.1. geographical features

The city of Baroda being situated on a plain land, is quite free from any distinct geomorphological features. A topographical study shows that the monsoon erosion and rain gullies are responsible for the formation of uneven lands in different parts of the city. These elevated and low-lying lands are clearly signified in names ending in *eko*, *ekri* and *ekdi*. The names like *Anant ni ekri*, *sabar no ekro*, *Sander no ekro*, *huzarat eko*, *Hira uttar no ekro*, *sola eedi*, *sarkar ekri* are evidently based on geographical features of the city. Besides these, some place names are the result of the shallow gullies and ponds in and around the city, such as *shahsara talav*, *sadhar talav*, *rahmad talav*, *ajbadi talav*, *varsia talav* etc. These names commemorate the past glory of the related areas. Some place names are associated with the artificial water source of the town. To remove the water scarcity of the city, some wells and stop-wells were dug in the various parts of the city and the area took their names after them. The names like *Salmadi*,
Krivi, Kriiva no mancho, Radari no kasto etc., are the outcome of such artificial wells.

It is also found from the related data that some place names are the results of the botanical and zoological influences. The names like smalli kaliya, xorri kaliya, Campa veli, inbodul ai, norti kaliya, hinkh kaliya, hipo veli, kashodi role, etc. kaliya and Panbuliana are formed from botanical influence. It is also noted that some place names indicate their formation from zoological specimen such as bana veli, umdi role, inbawala, umdi gate, mahinda, natio role, inbithia gelli, mahingole, nola an or real name of paysa etc. The botanical and zoological names are influenced by vernacular in their pronunciation.

5.4.2. historical factors:

It is observed from the analysis of the related data that some of the place names are associated with the historical events. The name jarada itself is the outcome of historical evolution. The name like utkanpura, Piramanter (air mein dear) sijamana, sijamilana, Jahanigpura, sijamana are indicative of the historical facts. It is also found that some old names of the city
being replaced by new names in the 19th and 20th centuries. The trend of changing the place names which had been started in the preceding century can still be observed in the suburbs of the city where new colonies are developing under various society.

5.4.3. Social factor:

Social factor played an important role for the formation of place names. The analytical observation of the related data lead to the conclusion that about a hundred names of the city of Surat depend on this source. This source includes the high and lower caste people of the city who were engaged in different professions. It is observed from the course of field work that the lower professional groups generally occupied the fringe of the fortification or a little distance outside. The following place names are enumerated by experts based on social factor.

Aliya Sahra, Araba, Dej, Deitya, Barti, Savada, Shani, Shanbu, Shatta, Satliya, Shethiya, Sho, Shamana, Camarais, Cha, Kudvada, Camara, Babjar, Sho, Jamani, Lulida, Shalangaa, Basain, Majum, Marjum, Ajad, Macky, Madi, Mashis, Mersur, Kapsul, Masul, Mach, Cham, Maredi, Chalga, Mataris, Matti, Narolas, Ramesh, Mals, Khayati,
Besides these names some of the place names are based on the religious factors such as vachanath baste, kabir valiya, saman valiya, varsi viali, bhandar nummalla etc. These names are indicative of the influences of Hindu, Muslim, Varsi and other religions.

5.4.4. Trade and Commerce

Related data also reveal that some place names are influenced by trade and commerce. The markets of this city are accompanied by the terms bazar or bhan. Such names as benda bazar, bakak bazar, rama rita, mundhupur, mocciput, momal bazar, vava bazar, etc., are the outcome of the trade and commercial influence.

5.4.5. Language:

Most data analyzed about 403 place names of the city are derived. According to this assessment, 59% are entirely based on local language and the rest names maintaining the
5.5.6. Major findings

The above discussion leads to the following major findings:

1. The suave discussion lead to the following major

   findings:

   a. Darota was a small village in the 9th century A.D.
   and this village was a suburb of 'Ankottaka' and
   'Vesepadhaka' successively. Possibly it was
   located in Chandrapura area.

   b. This small village gradually grew up and in between
   the period from 10th century to 15th century
   it became a township comprising present Chandrapura
   and Chandrapura areas.

   c. In the second decade of the 16th century (1511 A.D.)
   small town fortified the town. This fortified town
   took the form of a square with four gateways faced
   on four directions.

   d. Though the housing pattern of this fortified city is
   influenced by grid pattern but they are very
   congested. The long axis of the housing block generally
   runs from north-south directions which suited for the
   climatic condition of this region.
5. The suburbs like Bighalwada, Barampura and Jahangirpur which grew up beyond the fortification wall were brought under protection possibly towards the end of the 17th century A.D. when the Maratha repeatedly raided the city.

6. The Jama mosque, Jetha and Sabarstan are well distributed in the city. The former is seen within the heart of the city while the latters are at the fringe of the city or to a little distance.

7. The topographic features of the city show that the Sabaun graveyard was the largest burial-ground for the Muslims. It had been used from the 15th century onwards. The bricks of the recumbent structure of this burial-ground closely resemble the bricks which were used in the fortification wall.

8. Most of the pre-Sauri dynasty Muslim structures of the city had lost their original characteristics for their rapid renovation. But Navalakhi vev and the tomb of Mir Chora are still commemorate the architectural activities of the pre-Sauri dynasty.

9. The buildings of the original period, specially, the tomb of Jutb-ud-Din at Pratapnagar recalled the
The toponomical study of the city shows that the place names are influenced by the geographical, social, commercial factors. Language also played an important role in the formation of place names. It is revealed that the lower caste people occupied the fringe of the city and they rendered their services to the other citizens.
REFERENCES

1. A.K. Mehta, Baroda, p.28.
3. B. Nabarao, Baroda through the ages, p.121.
4. Mehta, op.cite, p.25.
11. Nabarao, op.cite, p.129.
12. ibid., p.3.


17. Talwalkar, "Gujarat in Medieval times", The Seventh All India Oriental Conference, 1933, p.566.

18. Under reference no.3.


25. Ibid


32. Khan, *op.cit.*, p.36.
34. Field work.
36. K. S. M. N. M. N., "Place-names of the city of Naroda", *Journal of the Maharaja Sayajirao University of Baroda*, *op.cit.*