CHAPTER VIII

CHAMPAKAR CITY

8.0.0. Short History of Champakar City:

The city of Champakar is situated on the foot of the Pavagad hill which lies between 23°26' and 23°31' North latitude and 73°29' and 73°33' East longitude. The archaeological exploration at the site have yielded different type of stone tools which suggest that man was roaming in the environs of Champakar from the Palaeolithic times. In the subsequent periods it remained as human habitat till it was made capital by the Chaulukyas (942 - 1306 A.D.).

The scholars are of different opinion regarding the origin of the name of Champakar. Cousens said that this city was founded by Champa a merchant and companion of Venraja of Anhilwad Patan.¹ But Jote pointed out that the

¹ An exploration was conducted by a team of the Department of Ancient History Culture and Archaeology, of the M.S. University of Baroda. The report of this exploration is published in the Maharaja Sayajirao University Archaeology Series No.13, in December, 1977.
power of Vanraja did not extend so far in the east. Moreover, his minister's name was Jambha (and not Chamua) in the Prabhandas. Acharya Dhruba has connected the names Champaner and Pavagadh to Jains. He relates that both the names were given after the sacred places in east India. Prof. Mehta has pointed out that the name Champaner is derived from Champakamagara i.e. the town where Champak flowers were found abundantly. He also pointed out that these Champak flowers have close affinity with the rhyolite rock found in this hill to a great extent. This explanation is more accurate which must have close resemblance with the topographical features of the site.

The early history of the city of Champaner is very little known. According to tradition it was said that a Chauhan family from Khichi moved after the struggle with the Turks in about 11 century A.D. and established themselves at Champaner. An inscription at Umar Van Nani near Halol recorded the names of the thirteen Chauhan Chiefs beginning with Ramadeva and ending with Jayasinhadeva and it was during the rule of the Jayasinhadeva, the Rajput rule over Champaner was set for ever and the crescent began to hoist on the peak of the fort.
Being situated on the highway from Gujarat to Malwa, Champaner had great strategic importance in the medieval period. Sultan Ahmad Shah who invaded Champaner in 1418 A.D. had made its king Tribhuvan Shah as tributary and he did not think to create an enemy in the ruler of Champaner and possibly his aim was to create a buffer state between the kingdom of Malwa and Gujarat. Alfar-ul-Walib bi-Nasaffar-wa-Alimi recorded that in 693 A.H. (1449-50 A.D.) Sultan Muhammad Shah attacked Champaner and defeated the King Gangadas. Gangadas fled to the fort and shut himself there. He appealed to Mahmud Khilji of Malwa to help him in this predicament and agreed to pay him a tax of Tanka for every travel from Malwa to Gujarat for this help. The Sultan of Malwa accepting his terms arrived at Dharwad (Dohad) with a large force and prepared to attack the forces of Gujarat Sultan. Hearing this news Sultan Muhammad advanced with his army, but when Sultan Ahmad Khilji was informed of the advancement of the Gujarat Sultan he retreated to Malwa without confrontation. Muhammad Shah suddenly became seriously ill which caused him to give up the siege and withdraw to his capital.

The next attack on Champaner was undertaken during the reign of Sultan Ahmad Begarsh. In 878 A.H. (1473-74 A.D.). Mahmud Begarsh carried out plundering raids in the
vicinity of Champener and returned to Ahmadabad. After ten years of this expedition in 889 A.H. (1483-7 A.D.), Sultan Mahmud Bagarah carried out a marauding expedition from Rasulabad into the neighbourhood of Champener. In relation to this event, Hama Fatai, the King of Champener attacked Rasulabad and put Malik Audha to death and captured two of his elephants. On hearing this news, Sultan Mahmud Bagarah became furious and conducted a large army to Champener. He defeated Hama Fatai and made him captive. Thus this conquest was the final one.

The climate of Champener was very pleasing to the Sultan. Here he laid the foundation of a fortified city which he named Ahmadabad and further gave it the status of a mint city - under the designation of shahr-i-makarram or 'the sacred town'. He beautified it with lofty and splendid buildings. In 890 A.H. (1485 A.D.) he laid out some well planned gardens, malls with flowing waters and other facilities. Some of these constructions with flowing water at Champener show their superiority over at Agra. Mirat-i-Chisandari recorded that these gardens were filled with flowers of different colours and fruit of every kind.

But when Humayun attacked and plundered the beautiful city in 1536 A.D., it suffered much and after this invasion
it became the abode of the lions and tigers in the subsequent period. At present, everything has gone and only few mosques are existing with their elevated tapering minars commemorating the glory of the period of Mahmud Begarah.

3.1.0. Topography:

Being situated on the feet of the hill, the topography of the Champaner city sheds some light on the development of the human habitation in the hilly region. Prof. Mehta, has pointed out some topographical features in his booklet of 'Architectic Champaner'. The investigator intends to interpret these along with the data collected from the field works.

Having grown and developed on the feet of the Pavagadh hill, the city represents the uneven rocky land gradually sloping towards east and north-eastern sides until it meets the tens of Imed-suik (modern Vada Talev) and Jhankharis Talev. This uneven ground can be marked by a number of streams. These streams are known as Dev, Jorvan etc. The main stream falls in the successive stages from the north-eastern part of Pavagadh hill and has cut a fine gorge. It is noted that from this valley the stream had cut
its own shallow bed indicating the following stratigraphic succession from the top downwards as noted by Prof. Mehta:13

1) Present land surface of black-soil.
2) Yellow silt.
3) Loosely cemented large gravels.
4) Fine sandy horizon with gravels.
5) Loosely cemented gravels.

Another stream starts its course from the south-west corner of the so called Chapda Kodia ki Palace and moves towards east and south-east in curvilinear way leaving small bens on either sides. Both sides of this stream are covered with thick jungles of various kinds of thorny-trees.

3.1.0. Town-Planning and General Architecture:

As mentioned earlier, Champaner is located in a strategic point between the kingdom of Gujarat and that of Malwa. The literary sources14 indicate that the Sultans of these two kingdoms had confronted many times. Being situated in a strategic point, from the archaeological evidence, it seems that the city was strongly fortified. The archaeological remains also indicate that the city may have had a good plan like that of the other cities of Gujarat. The original town planning of the city of Champaner now lies under the debris. The excavation and clearance made in some places by
The Department of Ancient History and Archaeology, throw some light on the town planning. A conjectural study on the reconstruction of the town planning of this city with the help of archaeological remains and the exposed data from excavation, is the main aim of the present study.

The city of Champaner was defended by a series of seven fortifications - one overlooking the other. The remains of these fortifications indicate the war strategy, skill and foresightedness of the architect. The city planning and its architectural features can be reviewed and analysed on the basis of archaeological remains which have been observed in the course of exploration along with the data mentioned above.

1. The lower fort line is known as Hissar-i-Am or Hissar-i-Jahanpanah which moves from Varia Vakarla hill to Pavagadh. This fort line had nine gates and all these were single and straight in nature. The wall of this line is 6 Ms. high and 120 Ms. in thickness. It was built of bricks and stone rubble, set in lime mortar. The excavation and clearance made in some places of this area revealed variant plans. It is noteworthy that the city was divided into eleven sectors by nine roads radiating from the Hissar-i-Khas and terminated at the nine gates of the Hissar-i-Am that protects the lower town. Each of these sectors was again
sub-divided into rectangular and square sections. It is observed in the trial trenches that roads were generally unpaved. In few cases cobbled road is noticed. The road which leads to the upper fort was paved with rubble and somewhat lime like mud used for ramming the surface and making even harder to stand wear and tear of the traffic. Much care had been taken for water supply in the town. Numerous wells of different sizes were excavated in the different localities. Besides these, water reservoir, pond with flight of steps reaching up to water were also noticed in the course of exploration. Water drainage was also noticed within this fort line.

II. The second fort line lies within the first fort line at a distance about one km. It is known as Hisar-i-khas or royal enclosure (fig. 9.1). The king, the nobles and the high ranking government officials were living within this area. It is strongly protected by fortification walls of 10 m. high and 2 m. in thickness. This is a rectangular area about one km. long and half of a km. wide. It is featured by three gates - the Salol gate, the Godhra gate and the Delhi gate. The former two gates are barbicans and provided with single arched-way in three stages successively; and the last one is single in character like that of the Khanpur gate of Ahmedabad.
The Helel gate lies in the middle of the southern wall. It is projected and bent in nature. The outer arched entrance is spanned by 3.20 m. and built of bricks and only at the clamping point stone was used. The middle one is spanned by 4.80 m., while the inner one completely disappeared.

The use of bricks in the outer entrance indicate that this portion was a later addition to the entrance and owing this part, the architect made it bent and more stronger to prevent direct attack (fig. 8.2).

There is an inscription in two panels fixed on both sides of the central archedway. It records the chronology of the Muzaffar Shahi dynasty and the date of the construction of the gate. The inscription is written in Arabic in low relief of Thulth script. The right panel is 2 m. and the left panel is 1.95 m. by 0.33 m. The inscription is in good state of preservation. It runs as follows:

"The confider in the Merciful Allah, defender of the faith and the world Abul Fath Muzaffar Shah, son of Muzaffar Shah, son of Ahmad Shah, son of Muzaffar Shah the Sultan, may Allah perpetuate his kingdom and authority and benefit the people from his charity and beneficence. On Tuesday, the second day of the month of Zul Qada in the year eight hundred and eighty nine".29
The Godhra gate is also barbican in character and featured by three arched entrances arranged at three successive stages (fig. 8.3). The outer one is spanned by 5.25 m. the middle and the inner each spanned by 4.70 m. and 4.40 m. respectively. The middle archway is produced in the figure no. 8.4. It shows the voussoirs, a strong method of construction by which the weight of the super structure can easily be transmitted scientifically. In the course of exploration it is found that a fourth projected entrance had been built in the subsequent period and only the foundation wall about 1 m. in height is still in existence. This barbican gate is featured by guard rooms on both sides. Most of the rooms are in ruins. Similar type of barbican gate with left hand entry had been a familiar construction in the Samur dynasty as noticed at Agra fort and Red fort in Delhi.

There is an inscription on both the sides of the middle archway (figs. 8.5 and 8.6). It is almost identically the same as that on the Salol gateway. This inscription also is in two panels - the right panel measures 2.60 m. by 33 cm. and the left one is 2.65 m. by 35 cm. In this inscription the name of the scribe is given at the end of the left panel in an ornamental style. The inscription is as follows:
The builder in the merciful Allah, defender of the faith and the world, Maula-Rahmah Shah, son of Muhammad Shah, son of Ahmed Shah, son of Muhammad Shah, son of Husein Shah, the sultan, may Allah perpetuate his kingdom and authority and benefit the people from his charity and beneficence. On Tuesday, the second day of the month of Muharram in the year eight hundred eighty nine (21st November, 1484 A.D.) written by Shaikh Muhammad, son of Ahmad-as-Sultan.20 Thus these two inscriptions indicate that Ahmed-Reza-lah laid the foundation of this beautiful city in the same year in which he conquered it.

The Misa'i-ehas was divided into three main parts.21 The eastern part up to the royal entrance was cut into two main divisions by a broad road leading from Manavi to Godhra gate. Both the sides of this road were possibly occupied by the nobles and the high ranking officials. The palace complex was in the middle part. This area comprised of open ground, gardens, residential quarters and the royal mosque. All these buildings of this part are in ruin except the Shahi mosque and the naikhana. Manavi was the main entry point to the royal palace (fig. 8-7). The third part occupied the western side of the royal palace. Royal garden and pleasure resorts were the major characteristics of this area. Some of
these structures in the garden still exist. The water pools, wells and semi-underground structure with air cooling device are interesting relics of this part.

III. This fort line protected the area between the hill and the fort line II. The fortification wall of this line was strengthened with bastions at irregular distance. The western line of the fortification completely disappeared and only the foundation line can be traced on the eastern and south-eastern side of the Bazar Khan's Talav. This western wall was provided by only one gate known as Halol gate named after a town in which direction it opened. It is a single gate crowned by a longitudinal pointed arch built of stone. Now this gate is in a good state of preservation. The eastern line was also provided by a gate known as Wodhra Daruwa. At present it is completely ruined. The Sadasman mosque and the Bizen Shah's Vav are the main architectural devices of this area.

IV. This fort line lies on the lower part of the hill. The wall of this line is built of rubble stone with lime mortar on the outer face and mud mortar in the inner side. Atul gate was the main entry point to this area (fig. 8.8). This strong fort line is featured by a series of catapults.
Asajani Ke or the Atak gate is characterised by two gates - the outer gate and the inner gate. The former is smaller and weaker than the latter. Another noteworthy feature of this gate is that the outer gate is built in right hand direction. Both the gates were provided with doors. Presently clamping holes can be seen in the jambs of the doors.

V. The fifth stage of the fortification wall was built around modern Rachi (Nawarana). Possibly it was the Rajput fort line that was strengthened by the Gujarat sultans. This fortification line featured by two strong gates - the Ali Darwaja and the Indra Darwaja. Both the gates are in dilapidated state. At the north-western corner of this line is a partly damaged structure presently known as Chapda Naida Ki palace. This structure was identified by Commissioner as Fat-Sanal. But originally it was the guard-room of this line because the lower room is provided with arrow-loops in the northern and eastern walls. These arrow-loops were certainly used by the archer and lancer. A plateau known as 'Halol no Hala' lies on the north-western side of this area.

VI. Above the fort line of Rachi there is another fort line that connects the south-eastern plateau known as
Bhadra Kali, named after a shrine of Bhadra Kali i.e.
the propitious form of the goddess Kali. 25 The fortifi-
cation wall of this line was built of rubble and
strengthened with bastions and burjas. Here a place
known as Mahal ke Mahal exists in a very damaged state.
The Mahal Mother is another interesting building within
this fort line.

VII. The upper fort is an oblong plateau about one
and a half km. from north to south and one km. from east
to west with few trees and covered with some bushwood and
huge basalt boulders. 26 This area was enclosed by fortifi-
cation walls on the north and east sides. The Tarapur
gate is only the entry point to this area. The remaining
two sides i.e. southern and western are too precipitous
to climb and hence a fortification is apparently absent. 27
Two cisterns have been found on the north, north-eastern
corner within this fort line. Navlakhi Mother is another
important architectural project of the sultans of Gujarat.

6.1.0. Architecture & Selected Monuments

The city of Champaner was beautified with a splendid
and typical type of architecture throughout its glorious age
(1484–1536 A.D.). In the course of exploration, it is
observed that many of these buildings have disappeared and a few sustained major damage and only a small number is in a good state of preservation with minor damage. These marvel architectural antiquities require proper analysis and interpretations.

Burgess\(^2\) (1996) has studied only two monuments of this city out of the list given in the appendix VI. Later on, he was followed by Fergusson\(^2\) (1910), Navell\(^2\) (1913), Cousens\(^2\) (1926), Commissariat\(^2\) (1939), Brown (1942)\(^3\) and Goets who summarised and reinterpreted the same data as supplied by Burgess. Here the investigator intends to map out the existing building along with those which could be traced in a dilapidated state and analyse and interpret few of them from the architectural and decorative point of view. Distribution of the monuments is shown in the fig. 8.9 and their list is given in the appendix VII.

8.3.1. The Jami Mosque

The Jami Mosque of Champaner is one of the first splendid mosques of Gujarat (fig. 8.11). It stands about 25 ms. to the north-east from the Godhra gate or the Hiran-i-Akham. Now the whole building is in a good state of preservation except the turret of the north-eastern corner
and the cloister of the south and south-eastern part of the courtyard which has fallen down.

The mosque is built on a raised platform about 1.80 m. high from the present ground level (north and north-eastern sides). Three panels of the dentil motifs, diamond shape designs and the sailheads run round the plinth of the mosque.

The sanctuary of the mosque is rectangular in plan, measuring 51.60 m. from north to south and 24.25 m. from west to east. It is a pillared hall with pillars so arranged as to provide for eleven larger domes—four along the front and back and three along the central line from north to south (fig. 6.10).

The plan shows that the sanctuary of the mosque is divided into eleven aisles by ten rows of pillars. The aisles varied in measure. The western aisle which is parallel to the back wall is 1.35 m. in width, the second one is 1.50 m. and the next one is 2.20 m. in width which is covered by four larger domes of the western line. The fourth and fifth aisle are 1.40 m. and 1.30 m. deep respectively. The sixth aisle is 2.20 m. and covered by the three larger domes of the central line. The seventh and
eight aisles each have a width of 1.40 m., and the ninth aisle is 2.20 m., which is covered by the front line of the larger domes. The tenth and eleventh aisles are 1.40 m. and 1.60 m., respectively. The varied measurements of the aisles can only be interpreted that the architect might have wanted to create proportionate octagons for the super structures and to execute his plan.

In the north-western corner of the sanctuary there is the Kuluk Khana measuring 13.50 m. from west to east and 9.60 m. from north to south. It is screened by perforated stone grills on the southern side, but at present many of the grills have disappeared. The eastern side of it is enclosed by a wall of 2.70 m. in height including merlons. Each face of this wall is provided with three horizontal decorative panels in low-relief. Different geometric designs carved with great care and taste are the chief decorative devices of this wall. The Kuluk Khana is entered by two doors—one in the middle of the north wall and another in the centre of the east wall from the sanctuary. The latter one measures 1.70 m. in height and 2.60 m. in width. The northern entrance is provided with a porch flanked by staircase from both sides. It is now in a good state of preservation (fig. 5.13), although Burgess has recorded it in 'quite ruined'. There is a star-shaped design with eight petals inserted on the floor of
the puluk shana below the centering point of the dome.

    Including the mihrab of the puluk shana there are
seven mihrabs in the qible wall. The central mihrab is
pentagonal and built of marble and elaborately carved
(fig. 8,14). Ferishta\textsuperscript{37} records that there was an
inscription containing three stanzas in Persian. It runs
as follows:

1. His Majesty the Shah of laudable recompense. He
   (who is) the shield of the kings and cherisher
   of religions.

2. In front of the prayer niche, out of reverence
   erected a pulpit graceful and pleasant.

3. In the year of the date (of erection) of the
   pulpit and niche came to be recorded by (the words)
   \textit{shutbah wa mimbar} (sermon and pulpit).\textsuperscript{38}

    In the inscription the words \textit{shutbah wa mimbar} has
a numerical value which gives the year 914 of the Hijri era
corresponding to 1508–9 A.D. Briggs, the well known
translator of the Fauquir-i-Ferishta has recorded this
date as the completion date of the mosque and it was
transmitted by the later writers.\textsuperscript{39} It is noted here that
Griggs did not focus on the other two inscriptions tablets fixed above the mihrabs on the left and right sides of the central mihrab. Out of these, two inscription tablets—one that is fixed above the right mihrab and which have been hitherto treated merely a verse from the Holy Quran 40, sheds a new light about the completion date of the mosque. The inscription recorded are as follows:

1. 'Jami masjid of sublime construction came to be completed by the grace and help of Allah';

2. whereas the charter of its construction from the beginning bore the superscription...who so ever buildeth for God.

3. On account of its sublime high, its mihrab looks like a crescent in the sky.

4. Nine hundred and twenty plus four
 reckoned from the Hijri of the Prophet of Allah. 41

Thus the date 924 a.h. equivalent to 1524 a.d. given in the inscription is the final completion date of the Jami mosque.

In front of the central mihrab the ceiling is decorated with acanthus scroll motifs beautifully arranged in the shape of a disc. Each part of this scroll is carved
with great care. (fig. 8.15). The richly carved decorations are also observed in different parts of the ceiling as is shown in the figure no. 8.16.

In the back wall and against each of the mihrabs, there is a projected buttress, carved elaborately (fig. 8.12). In the four corners of the mosque there are four turrets, except the north-eastern the rest are in a good state of preservation. These buttresses function as weight transmitting media as well as decorative purpose.

The sanctuary of the mosque is provided with 30 windows for lighting the interior - 16 windows in the back wall, four in the north wall, five in the south wall and the remaining five windows in the facade wall. Once the windows were filled with perforated stone lattices but at present some of the lattices have disappeared. The wall of the south-south-eastern corner window of the mosque is reproduced in the figure no. 8.21. It is noted here that the grills of the windows are mostly geometric circle, interlocking circle, diamond shape, hexagon, trefoil within a circle, quatrefoil, fret pattern etc.

The facade of the mosque is open to the jama (court) by five arched entrances - the central entrance is the loftiest and double the width of the side ones (fig. 8.18).
It is spanned by 4.05 m. and up to soffit of the key-stone 8 m. in height. This entrance is crowned by a stilted semi-circular pointed arch, within a rectangular frame. There is an oriel window above the arch of the central entrance. Each of the side entrances is spanned by 2.20 m. and crowned by similar type of arch as in the central entrance.

The central part of the mosque is raised into three storeys. The first storey up to a height of 8.90 m. is the roof level of the first floor. The second storey is 3.70 m. high and the third storey repeated the same measurement as revealed by the second storey. The central part of the third storey is covered by a large dome having a diameter of 6.90 m. The intrados of the dome is provided with sixteen ribs nicely carved (fig. 8.17). The entablature of the first and second floors are also neatly carved like that of the Jam mosque of Ahmedabad. It is noted here that the mosque took the form of pyramidal shape by reducing the space storey after storey (fig. 8.20). The storeys have no function except to penetrate light inside the sanctuary and increase the durability of the building.

The central entrance is flanked by two slender minars on the both sides (fig. 8.18). Each minar is divided into six storeys. The lower storey up to the first floor is
elaborately carved with great care and taste and filled with niches in unique flower designs (fig. 8.19). The second storey is plain, except its lower part about one meter is decorated with four decorative panels of diaper works, dentil motifs, sun-flower and star-shaped designs. A panel of vase with stylized leaf coming down from a fully blown sun-flower is another important decorative device of this part. Third storey contains two panels of sun-flower and chess-board designs and the rest part is plain. The fourth storey is designed with the panels of nailheads and sun-flower within a circle. The fifth storey is ornamented with the panels of sun-flower within a circle, diamond shape designs and nailheads. The upper storey is provided with chess-board and nailheads and it is capped by a low pyramidal design with receding moulded tiers, surmounted by eaves and kalasa designs respectively. Both the minars are provided with spiral staircases with 100 steps up to its sixth storey.

The courtyard of the mosque is 47 m. from north to south and 33.30 m. from west to east excluding the cloister. The courtyard is surrounded by one aisle deep cloister (fig. 8.22), open to the court against the outer wall with perforated lattice windows corresponding to the interspaces in the inner arcading. The Jalis of these
windows are carved with every variety of patterns. The south and south-eastern parts of the cloister have collapsed (fig. 8.23).

It is found from the analysis that there were three entrances—each in the middle of the north, south and eastern cloisters. All these entrances were provided with projected porches. The porch on the southern entrance has completely disappeared, while the dome of the eastern porch has fallen in and only the northern porch is in a good state of preservation.

The eastern porch is magnificent having a cubical room of 5.90 sq.m. (fig. 8.24). It is opened by three arched entrances in the middle of the north, south and western facade. Both the sides of each doorway are filled with perforated stone grilles but some grills have disappeared. The eastern enclosing wall was provided with projected balcony. The interior and exterior of this porch is beautifully carved and ornamented. It is noted here that the phase of transition is the combination of the arculate and trabeate systems (fig 8.25). The square space is changed into an octagon with the help of squinch at each corner, then another course of stone slab transferred this octagon into a sixteen side and again it changed into a circle with the help of another course of stone slab. The intrados of this phase is richly ornamented. The intrados
of the octagon is decorated with chess-board, the sixteen
circle with fully blown sun-flower designs. Above the last panel, a cable moulding
runs around the interior of the circle of the drum. The
existence of brackets in the cornice of the porch suggest
that once the porch was provided with projected eaves.
At the four corners of the porch, are four chhatris (two
completely disappeared and two partly damaged). There
are two staircases one from north and another from
south which lead to the porch. Each of the staircases is
provided with 15 steps.

In the north, north-eastern corner and outside the
courtyard, is an octagonal water reservoir for ablution
before prayer (fig. 5.26). Each side of the octagon is
14.30 m. The reservoir is flanked by four platforms on
the four cardinal points. The southern and northern plat-
forms have their inlet and outlet lines, while the rests are
for decorative purpose.

Thus the basic plan and the architectural and
decorative features introduced in this mosque became the
pioneer for the other mosques of Champaran. Its decorative
features like acanthus scrolls, neatly carved fully blown
sun-flowers, diamond shape and star-shaped designs with four,
six and eight petals and the geometric designs in triangle,
concentric circle, trefoil within a circle, and the arabesque designs enhanced its position as one of the master piece works of architecture in general and Indian architecture in particular.

8.3.2. Regina mosque:

The Regina or Jewell mosque stands about a kilometer to the north-west of the Jami mosque of Champaran and five or six hundred yards from the Nawara mosque in the same direction. It is one of the beautiful mosques of Champaran and possibly it was built few years later after the Jami mosque (fig. 8.28) was built. Except its minars the building is in a good state of preservation. Sargers and Havell, however, identified this mosque with that of Nawara mosque. But this idea has not been widely accepted.

The mosque is erected on a raised platform about 2 m. high from the present ground level. The sanctuary of the mosque is rectangular, internally measuring 24.60 m. from north to south and 11.25 m. from west to east and is divided into five aisles by four rows of pillars arranged from north to south (fig. 8.27).

The central part of the building is raised into a second storey which cuts the roof into two wings. The first storey up to the roof is 5.70 m. in height while
the second storey 3.70 m. higher from the roof of the
first storey. The sanctuary is roofed by thirteen domes
and the intermediate places in between the domes are
covered with trabeate order. Out of these domes - three
domes on the central aisle are large, having 3.70 m. in
diameter each. The intrados of the large dome is neatly
carved but not ornamented and a pendant at the top of the
intrados of the central dome increases its beauty.

The qibla or back wall is provided with three
mihrabs which are backed by richly carved buttresses (fig.
8.29). Each mihrab is elaborately carved. Chain and bell
motifs hanging from a fully blown sun-flower is the chief
decorative feature of the mihrab (fig. 8.30). The frieze
of the mihrab is crowned by a stylized trefoil arch nicely
carved in low relief. It has close resemble with the arch
pattern of Ajayanta. This feature can abundantly be
found in the Muslim architecture of Gujarat, specially
in the frieze of the mihrabs. Floral motifs, vase with
stylized leaf on both sides, chain and bell motifs hanging
from a sun-flower and star-shaped designs are the chief
decorative designs of this trefoil arch.

It is found from the analysis that there are
fourteen windows - 4 in the back wall, 4 in the facade,
three in the north wall and the rest are in the south wall.
of these, only two windows are oriel but their projected balconies are in dilapidated state and only supporting brackets can be traced.

The central part which is raised into second storey is covered by a dome. Burgess remarks that the central dome has fallen in \(^{45}\), although it is still in existence. The entablature of the upper gallery is neatly carved but not in that scale as seen in the Jama mosque of Champaner.

The facade of the mosque is open to the courtyard by three arched entrances. The central entrance is larger and its crowning arch is higher than the side ones. Its span is 3.25 m. while each of the sides is 1.90 m. in span. The central entrance is flanked by two projected minars - one on each side. The lower part of the minar up to the roof of the first storey is elaborately carved with great care and taste and the niches are filled with floral designs.

The facade of the mosque is plain except for five decorative panels around the building - the lower panel with diaper works, the second one with chess-board designs, the next one with star-shaped and the upper two panels with nailhead designs.

The presence of huge brackets in the entablature of the facade indicate that once the facade was provided with chajja (sawvis).
The mosque has an open courtyard measuring 32.50 m
from west to east and 31 m from north to south. In the
centre of the eastern side, a staircase with six steps
leads to the courtyards. Another staircase attached to
north wall of the court is in a dilapidated state.

The mosque is built of sand stone of good quality
but surgeons' remarks of a very high almost white stone require interpretations once the pillars of the mosque
were smoothly plastered with a thin layer of white plaster
which showed close affinity with white stone at first sight.
Thus the Najina mosque of Champaner is neither situated five
minded yards to the north of the Jami mosque, nor it is
built of white stone, nor its central dome has fallen in.

9.3.3. Tomb

In the north-eastern corner of the courtyard of the
Najina mosque, stands a unique structure (fig. 9.31).
Gusmala treated it as the graceful tomb architecture of
its kind in Gujarat.

The tomb is built on a raised platform about 0.70 m
in height from the courtyard. It is a cubical structure
measuring 7.10 m. by 7.10 m. internally and 8.70 m. by
6.70 m. externally. The exterior of the structure is
decorated in such a manner that if any body moves round the four sides, he will forget that he is moving. Each facade of the tomb is open by a door crowned by semi-circular pointed arch, having a span of 2.40 Ms. The extrados of the arch is carved nicely. The spandrels of the arch are decorated with fully blown sun-flower designs. It is an important feature that is abundantly found in the Islamic as well as non-Islamic architectures of Gujarat.

The pillars of this tomb are carved with delicacy. One of the pillars is produced in the figure no. 8.34. It shows that there are three decorative panels at the base— the lower one is sun-flower within pearl string of half circle suspended from the top. The triangular space between each pair is filled with trefoil decoration. The next band composed of diaper works and the third panel contained chess-board designs. The shaft and the capital of the pillars are also decorated with flower motifs in stylized arabesque designs.

The analysis revealed that the arcuate system is another important characteristics of this building. The 'phase of transition' is arcuate (fig. 8.33). The method of transforming the square into a circle is as observed in the porch of the Jama mosque. The intrados of the each phase of transition is neatly carved in beautiful
designs. The upper part of the octagon has sun-flower designs as noticed at the base of the pillars. The sixteen side with diaper works, the polygon (32 sides) with star shaped designs, the circle with chess-board and then a band of stylized dentil motif is carved around the intrados of the circle of the drum. The dome has fallen in. The presence of brackets in the entablature indicate that once the structure was provided with eaves.

Both the sides of the arched entrance are plain except the tympanum of the arch which is filled with richly ornamented niche (fig. 8.32). It is noted here that this structure was the later addition to the courtyard of the mosque, because, the plinth line of the courtyard of the mosque and the plinth line of the courtyard of the tomb can easily be separated from each other. The investigator did not find any inter-connection of the slabs at the junction of both the plinths. Moreover, if the structure would have been built in the same time when Nagina mosque was constructed, the staircase attached to east of the plinth of the courtyard of Nagina mosque would have been built elsewhere.

8.3.4. The Kewara Mosque:

Some six or seven hundred yards to the north-west of the Jami mosque stands the Kewara mosque. Except its
central dome the whole structure is in a good state of preservation (fig. 8.36). It is somewhat modeled in the plan of the Jami mosque, but on a much smaller scale.

This rectangular mosque measures 30 ms. from north to south and 11.80 ms. from west to east. The sanctuary of the mosque is divided into five aisles by four rows of pillars, arranged in such a way that the weight of the super structure can easily be transferred to the ground. Each of the rows has attached pilaster at the end (fig. 8.35).

It is a two storied building like that of the Negina mosque. The first storey being 5.80 ms. high while the second storey is 3.70 ms. in height. The measurements of the second storeys of the Jami, Negina and Sewara mosques indicate that the architect has strongly maintained the proportion of the building which ultimately increased the durability of the structures.

The sanctuary of the mosque is roofed by twelve domes arranged in three rows. The middle line of the dome covered the central aisle of the mosque. This row is provided with five domes - three being larger having a diameter of 5.90 ms. each. The central dome has fallen in.

The qibla wall of the mosque is provided with three mihrabs. All these mihrabs are backed by buttresses (fig. 8.37).
The central mihrab is pentagonal in plan like the central
mihrab of the Jamé mosque, but not so much carved as the
mihrab of the Jamé mosque (fig. 8.38). The rest of the
mihrabs are rectangular and very plain in comparison to
the central mihrab. The simplicity of the mihrab
indicates that the architect had tried to develop Islamic
style in this building.

The analysis revealed that the mosque is provided
with sixteen windows - four in the back wall, three in the
north wall, the same figure in the south wall and the rest
are in the facade wall. Out of these windows, six are
oriel-four in the facade and two at the each end of the
central aisle. The latter two windows are in a dilapidated
state.

The facade of the mosque is open to the courtyard
by three arched entrances - the central entrance being
broadest having a span of 3.00 m. while each of the side
entrances is spanned by 2.05 m. The central entrance is
flanked by two projected minars - one on each side. Each
of the minar is divided into five storeys. The lower storey
up to the first floor is delicately carved with great care.
The outer three faces of the minar of this part are filled
with niches containing marvellous floral designs (figs. 8.39
and 8.40). The upper four storeys of the minar are plain
and copped with pyramidal shape design with receding moulded tiers as seen in the Jama mosque. Both the minars are provided with spiral staircases up to the fifth storey.

The mosque is built of mostly sandstone of good quality almost neat but not white. Once the building was plastered with a thin layer of white plaster which looks like white stone. Burgess recorded a tomb having "six pillars on each of the four sides" is undoubtedly the Baradari in front of the Sehara mosque and not the tomb at the north-eastern corner of the Argina mosque. This description also leads to the conclusion that it is the Sehara mosque and not the Argina mosque, in front of which is a structure having six pillars in each side. Thus Burgess's identification of Argina mosque instead of Sehara mosque is unacceptable.

8.3.5. Baradari:

In front of the Sehara mosque at a distance of 27.30 m. east, south-east corner of the same enclosure stand a splendid structure locally known as Baradari.

It is almost a cubical structure, externally measuring 13.30 m. from north to south and 13.50 m. from west to east with a projected porch on the east, but Burgess
recorded the porch on the western face (fig. 8.41). It has six pillars on each of the four sides. Once the intermediate places between the pillars were filled with arch and screened with stone grilles. The spandrel of the arch is filled with embossed work of sunflower.

The building is roofed by five domes - the central being larger and built of bricks with bold projected ribs and the rest are at the four corners. These are stilted domes with plain surface. The existence of brackets in the entablature suggest that once the building was provided with Chejjas.

8.3.6. The Shahi Mosque

The Shahi mosque of Champaner stands to a distance about 50 yards to the north-west of the Dholol gate of the Hisar-i-Chas. It is a typical mosque of its kind in Champaner (fig. 8.43).

Being situated within the compound of the royal enclosure, the building is a huge construction. It is built on a raised platform about 1.50 m. high. The rectangular sanctuary of the mosque, internally measures 46.50 m. from north to south and 11.30 m. from west to east (fig. 8.42). This measurement of the sanctuary indicates that the architect had in mind to create a spacious space for
large congregation because in the early days of Islam, the Prophet(s) has given importance in long rows stretching out in width rather in depth.  

The sanctuary is divided into five aisles by four rows of pillars like that of the mosques of Nagina and Gevara. The pillars are so arranged that the weight of the super structure can easily be transmitted scientifically. This one story building is roofed by twenty one domes (fig. 6.42 roof pattern), of these five are large having 5.50 m. in diameter each. The dome is surmounted by a peak with slimaka and kalasa designs respectively. The intrados of the dome is carved but not ornamented. The 'phase of transition' to convert the square into a circle is lintel system. Bridges of the octagon are plain, except a circular wheel is inserted in the centre of the soffit. Decorative panel is found in the intrados of the sixteen side which is decorated with sun-flower within a pearl string or half circle, suspended from the top and the face of the circle contains slightly blown lotus bud with a scroll and then a stylized dentil motif encircled the intrados of the dome. All the five large domes featured with similar decorative panels except for four small domes on the four sides of the central dome. The rest domes are plain. Nailheads and diamond shaped designs are the decorative devices of the small dome on the sixteen side and circle respectively.
It is found from the study that the qibla wall of the mosque is provided with five mihrabs. The projection against the mihrab is elaborately carved as seen in the other mosques of Damascus (fig. 844). Out of these mihrabs - two mihrabs at each end are concave and the rest are rectangular in plan. The central mihrab is much plain compared to other mihrabs and only a vase with stylized leaves on both sides hanged by a chain from a fully blown sunflower is inserted in the interior. The side mihrabs are also carved. Each of the friezes of these mihrabs is crowned by cinquefoil arch neatly carved with chain and bell motifs in the centre, floral and leaves designs on both sides.

The sanctuary has seventeen windows through which light penetrates inside. All these windows are crowned with semi-circular pointed arches. Only the window to the right of the northern entrance on the facade wall is provided with perforated stone grills with geometric design in cross patterns. The central aisle of the mosque corresponds with a door at its north end. This small door is 1 m. in span and 1.85 m. in height and noted for its lintel construction. It is provided with staircase, steps flanked from both sides.

The facade of the mosque is open to the courtyard by five arched entrances. The central being larger have a span of 2 m., while each of the side entrances is 1.80 m. span.
The central entrance is flanked by two projected slender minars on both sides (fig. 8.43). Each of the minars is divided into five parts - the lower part up to the roof is carved with delicacy. Nailheads, diamond shape designs, chess-board and stylised dentil motifs are the chief decorative features of this part. The next two parts above the roof are octagonal and the fourth part is sixteen sided and the upper part is circular and capped with pyramidal designs with receding moulded tiers surmounted by aslaka and kalasa designs respectively. Both the minars are provided with spiral staircases. It is noted here that the staircase only leads up to the roof of the mosque and the rest part of the minar is solid.

The mosque has no eaves except in between the two minars. The parapet of the mosque is decorated with merlons and extrados of these merlons are neatly carved with sun-flower and star-shaped designs with eight petals.

The courtyard of the mosque is 24 m. from west to east. At present it is converted into a garden by the Archaeological Survey of India. It's access is by two staircases - one in the north and other in the east. A water reservoir measuring 6.40 sq.m. is found in the middle of the south end of the courtyard.
Finally, this simple storied building has changed the constructional trend that had been hitherto existing and introduced a system of construction which is more economic on the one hand and increase the durability of the building on the other.

6.3.7. The Lila Gumbad Mosque

This mosque is noted for its simplicity and indigenous character. It stands six or seven hundred yards to the north-east of the Bara mosque.

This unique building is built on a raised platform about 2 m. high from the present ground level. The sanctuary of the mosque is rectangular which internally measures 20.30 m. from north to south and 11.30 m. from west to east, almost the same size as the Jajina and Kewara mosques (fig. 5.45). The sanctuary of the mosque is divided into five aisles by four rows of pillars arranged from north to south but the pillars are very simple and plain. The roof of the building cuts into two wings by raising its central part into a second storey. The first storey is 6.30 m. high and the second storey 3.70 m. in height. It is noted here that the second storeys of all the mosques of Champaner revealed the same measurement. The central part of the mosque is roofed by a stone dome having a diameter of 5.70 m. with sixteen bold ribs on its extrados (ill. 5.46).
The western wall of the mosque is provided with three mihrabs which are very plain compared to other mihrabs of the Champaner mosques. It indicates that the architect tried his best to erect a building of indigenous style. All the mihrabs are backed by carved buttresses (fig. 8.48).

The mosque is provided with fourteen windows for lighting - four in the back wall, three in the north wall and the same figure in the south wall and the rest are in the facade. Only the windows at both the ends of the central bay have their projected balcony.

Except for the projected central part, the facade of the mosque is almost open to the court. The projected part is featured by a lofty arched entrance crowned with a slightly stilted semi-circular pointed arch within a rectangular frame. Two sun-flower designs are embossed in the spandrels of this arch. The entrance is flanked by two minars on both sides but the upper part of the minars has fallen down. It is noted here that only the southern minar has a spiral staircase. The presence of one staircase indicates that it was functional rather than decorative.

The courtyard of the mosque is 23.25 m. from north to south and 19.50 m. from west to east excluding its cloisters. The cloister was one aisle deep but at present it is completely in ruins and only the bases of the pillars can be traced.
The courtyard was provided with three entrances in the middle of the north, south and eastern cloisters. Except the southern one, the rest have completely disappeared. The southern entrance is featured by a porch and covered by a stilted dome (fig. 8.47). Two staircases one from east and other from west lead to the interior of the porch.

It is found from the analysis that there was a water reservoir on the north-eastern corner outside the courtyard measuring 5 sq.m. but presently it is in a dilapidated state.

Two plinths of the two tombs each measuring 56.25 sq.m. exists on the north of the courtyard (fig. 8.45). Both the plinths have their underground cells. Thus the raised plinth with underground cells leads to the conclusion that the conception of the underground tomb chamber also existed in Gujarat before the establishment of the Sasur dynasty to the throne of Leihis.

8.3.8. The Shejuri Mosque

On the northern bank of the talae of Imed-ul-Walk stands a dilapidated building known as Shejuri mosque (fig. 8.50).
This is a rectangular building raised on a high platform. The sanctuary measures 23.60 m. from north to south and 12.30 m. from west and east internally (fig. 3.49). The roof pattern of this mosque have close resemblance to that of the Shahi mosque of Champaner. It is noted here that the sanctuary of the mosque is open to the courtyard like that of the mosque of Kani Siberal at Ahmedabad and the mosque of Maulana Yaqub at Patan. Another significant feature of this mosque is the carved minars at each corners of the facade and these minars have also great affinity with the minars of the Kani Siberal’s mosque at Ahmedabad (fig. 0.51).

To the south and south-eastern side of the mosque stands a two storied building locally known as Hawa Mahal (pleasure house). From the terrace of it, the vast expanse of water of the talav of Lashul-Kulk can dazzle the eyes of the observer. Tradition says that sultan used to come here in the evening and he performed evening prayer in the Khajuri mosque.

The Hawa Mahal (fig. 0.52) is a cubical building which measures 8 ms. by 8 ms. internally. The central opening of the southern wall is provided with a projected balcony. This arrangement possibly was made for enjoying
evening scenery of the telav. The upper storey of the building is open to sky with high parapet wall on all sides. The parapet wall is porous for proper air circulation. A staircase attached to north-eastern corner of the building leads to the upstairs. Presently it has fallen down.

8.3.9. Makai Kothar

There is a massive building which stands near the Makai Darwaja of the fort line VI and is locally known as Makai Kothar or maize granaries of the garrison. The building is comprised of three rooms, each measures 9.30 m. from north to south and 9.30 m. from west to east internally. Each of the rooms is roofed by a large dome built of bricks. The dome of the northern roofs has fallen in. It is noted here that the 'phase of transition' of this building is squinch system. Another important feature of this building is the corner window for penetration of light inside the room (fig. 8.33). The verandah of the building is supported by arcade, the arches of which are semicircular slightly horseshoe in form. Possibly it might have served the purpose of a store room as well as a guard room.

8.3.10. Navalakhi Kothar

Within the fort line VII, there is a building locally known as Navalakhi Kothar. It is also a huge construction
of rubble and bricks like that of Makai Kothen. Both the buildings were built in the same period, using same materials in their construction. The constructional techniques of these two buildings are almost same except the plan of the Navalash Kothen. It is a 'U' shaped building having its long wing 39.80 Ms. from north to south, with a projected verandah in front of it and the shorter wing is 26.70 Ms. from east to west five almost cubical rooms each of which measures 6.40 Ms. from north to south and 6.20 Ms. from east to west. Each of the rooms is provided with a door in the middle of the eastern facade. The southern three rooms of this wing are interconnected by a door in the middle of the each partition. well. But the northern two rooms are separated by a partition wall. This arrangement indicates that these rooms have been used as a house room for a family. This hypothesis is strengthened by the rest two rooms in the shorter wing. The courtyard of these two rooms in the shorter wing is enclosed by a high wall which have close resemblance to the interior part of a Muslim house. All these rooms are covered by domes constructed in the same method as noticed in the Makai Kothen (fig. 8.54).

6.4.6. Toponomy

After the desertion of Sahadar Ushah in 1536 A.D., the importance of the Champaner city gradually began to
decline and in the subsequent period the place names of
the city have disappeared from the human knowledge except
for few names which indicate the botanical and geographical
influences on them.

Efforts were made to explain the word Champaran
by splitting it as Champa and Mer. The first part of this
term is Champa which was considered to be a personal name.
Two claimants were invoked for it.*

One of the claimants was supposed to be minister
of Vanaraja Chavada, the first ruler of the Chapotkata
dynasty of Anasiliwada Patan in 9th century A.D. This theory
though popular in Gujarat has the following objections:

1. Pavagadh region was not under the rulers of
   Anasiliwada Patan so the construction of a city by
   his minister in the territories of other rulers is
   not possible.

2. The original records speak of the minister as
   Jambla and not Champa. Under these circumstances
   the name itself is doubtful.

* This idea is mainly based on the archaeological
report (under preparation) on Champaran
prepared by Prof. Mehta.
The local tradition considers Champana as a shil and not as a Vanik. These conflicting views indicate that these theories cannot be supported. The second claimant that is locally popular, is a shil's name Champana. The examination of this theory indicates the following objections:

(a) Shil do not inhabit Pavagadh area. They are found in further east.

(b) The places identified as the platforms of Champana. Shil are the relics of Champaran of the Sultans.

Under these conditions the term Champana remains unexplained. It is, therefore, reasonable to look for other explanations. If the personal name is further analysed, it is clear that it is originally the name of a flower, the Champaka. This is a golden yellow flower that is used to describe a fair complexion as Champaka Varna. This element of yellow colour is present at Pavagadh in its Champak coloured rhyolites. The poet Gangadas who described Pavagadh uses the word like Samakonnada to explain this colour and plays upon the word Champaka to describe the varanganas of the place. These suggestions gather strength when one finds that the colour of the area is interpreted for some towns and lands. Under these
conditions it is reasonable to argue that the first part of the word Champaner refers to the land and its colour. The second part is less controversial as it is derived from the Sanskrit term rāgere. Thus the full word indicates a city with Champana or golden colour.

The word Pavagadh* is also controversial. It consists of the terms Pava and vadgh. Inscription indicates the term Pavakadurga so Pavagadh is taken to mean the fort that purifies, but this is rather far fetched.

The term Pavak refers to Agni or fire with her yellowish-red flame resembling Champana flower and rhyolites. This seems to be the link between Pavaka and Champana. Being a fort, its name should be indicative of

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* Pavagadh: A popular derivation of Pavagadh is found in the following story. In a bygone age a valley ran where the hill now stands. On the high ground overlooking the valley lived the ascetic Rishi Vishvamitra. He owned a cow, the famous Kama-dhwaja, gifted with speech and an unfailing store of milk. Grazing on the brink of the valley, she one day slipped and unable to climb the steep sides, filled the valley with milk and so swam home. Learning what had happened, the holy man, to prevent another mischance, prayed that the valley might be filled up. His prayer was granted, the gods sending so large a hill that three-quarters of it filled the hollow. The rest standing out of the plain was called Pavagadh or quarter-hill (Bombey Gazetteer, III, p.185, and also see Commissariat, A History of Gujarat, VII.I, p.189).
power and strength. Pavak supplied this need so it is probable that the fort was given the name of Pavakahuriga. But linguistically conversion of durga to gadh is rather problematic, durga could be bugga, luga and by interchange of consonants could be uada and with an additional aspirate gadhna. This is supposed to be a lengthy conversion. Instead it is thought that the terms like uraha, chora, cored, meaning a house or a habitation could be easily converted to gada whatever be the possibility of the relationship of Godna with surge or chora, cored etc., it is indicative of a fortified town. It is, therefore, reasonable to argue that Champaner and Pavagadh has two terms Chanpa and Pav both referring to the chromatic phenomenon of the locality. The term nagar refers to a city and Durga refers to a fort. Thus the term refers to a fortified town. The names like Vada Talav, Sadi Talav etc., are the outcome of the geographical influence whereas hisar-i-khas and hisar-i-am or Jahangpanah indicate the influence of language.

8.3.0. Major findings:

From the above discussion following findings are noteworthy:

1. The exploration in the site yielded stone tools of cleavers and scrapers which indicate that men were roaming in the environs of Champaner from the pre-historic period.
2. In the course of investigation rhyolite stones are abundantly found. The colour of this stone has close resemblance with that of the colour of Champak-flower and the area might have named after this.

3. The topographic study of the city resulted that the area contained black-cotton soil and besides this feature, some areas strewn on loessic dunes were also found.

4. The earliest city of Chauhan period was developed at the beginning of the 12th century A.D. on a gentle eastern slope of the hill about 500 ft. high from the sea level. This area includes modern Sachi (Savichika) area and its surroundings.

5. It was for the first time fortified by the Rajputs and Sale and Mulia Garwajas were the main entry points of this fortification.

6. In the subsequent Muslim period another fortification wall was built (fort line IV) in the lower slopes. The Atak gate was the main entry point of this extension. When the city came under the Muslim occupation the fort line V was renovated by them and the fort line IV was strengthened with catapults.
7. Ahmad Bagyar conquered Champaner in 1494 A.D. and he had selected the feet of the hill to lay down the plan of Muhammadabad city. He fortified his city with two walls— the inner one is rectangular with three gates and the outer one is radial with nine gates.

8. The city was divided into eleven sectors by nine roads radiating from Misar-i-Shas and leading to the nine gates of the outer wall (fort line I). Each of the sectors was again sub-divided into rectangular and square sections. The excavation and clearance indicate that the roads were unpaved. In few cases cobbled road is noticed. Only the road which leads to the upper fort was paved with rubble and somewhat lime like materials used for ramming the surface and making it hard to stand wear and tear of the traffic.

9. The planners of the town were extremely conscious of water supply. So, special steps were taken to build a variety of tanks for collection of rain water for drinking. Small cisterns were constructed for this purpose. The wells and step-wells were dug to tap the underground water.

10. Many gardens and pleasure resorts were located in this city. They had good arrangement of water supply and water drainage was also noticed within the lower fortified areas.
The city was once beautified with splendid buildings, a good number of these are in dilapidated state and only a few buildings are existing with minor damage.

Residential quarters indicated many varieties such as single room, two rooms, four rooms up to at least twelve rooms. The evidence of two storied structures were obtained.

Most of the existing religious buildings are multistoried and combination of arcuate and trabeate system is the chief building technique of these structures.

Stone and bricks were the chief raw materials of construction. Lime and morter were used for cementing.

The predomination of the local feature in the decorative panels is another important characteristic of these buildings. But the local feature was more stylized by the Islamic builder. The sun-flower within a pearl string of half circle, star shaped designs with four, six and eight petals, chessboard designs, geometric patterns with triangle, concentric circle, half circle, chain and bell
motifs, diaper works, nailheads, floral and leaf motifs, acanthus scroll, lotus flower and the stylized dentil are their chief decorative devices.

16. Except the Saad mosque, the rest of the mosques are generally five aisled. The nave of the mosques is raised into two or three stories, and the entablature is richly carved. In few cases stone benches were also noticed in the exterior of the entablature.

17. The mihrabs of the mosques are generally rectangular and pentagonal in plan. Occasionally concave mihrab is seen.

18. The absence of mimbar (pulpit) is another important characteristic of these mosques. Except the Sabesan mosque no other mosques have their mimbar. The literary source confirmed the existence of mimbar, but on the spot study it is found to have disappeared.

19. The mosques are provided with two slender minars on both the sides of the central entrance. The lower part of the minarets is elaborately carved.

20. The minarets are capped with pyramidal design through receding moulded tiers surmounted by amalaka and kalasa designs.

21. The topography of the town have disappeared from the human knowledge except for few names which show the botanical and geographical influences as well as the influence of language.
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