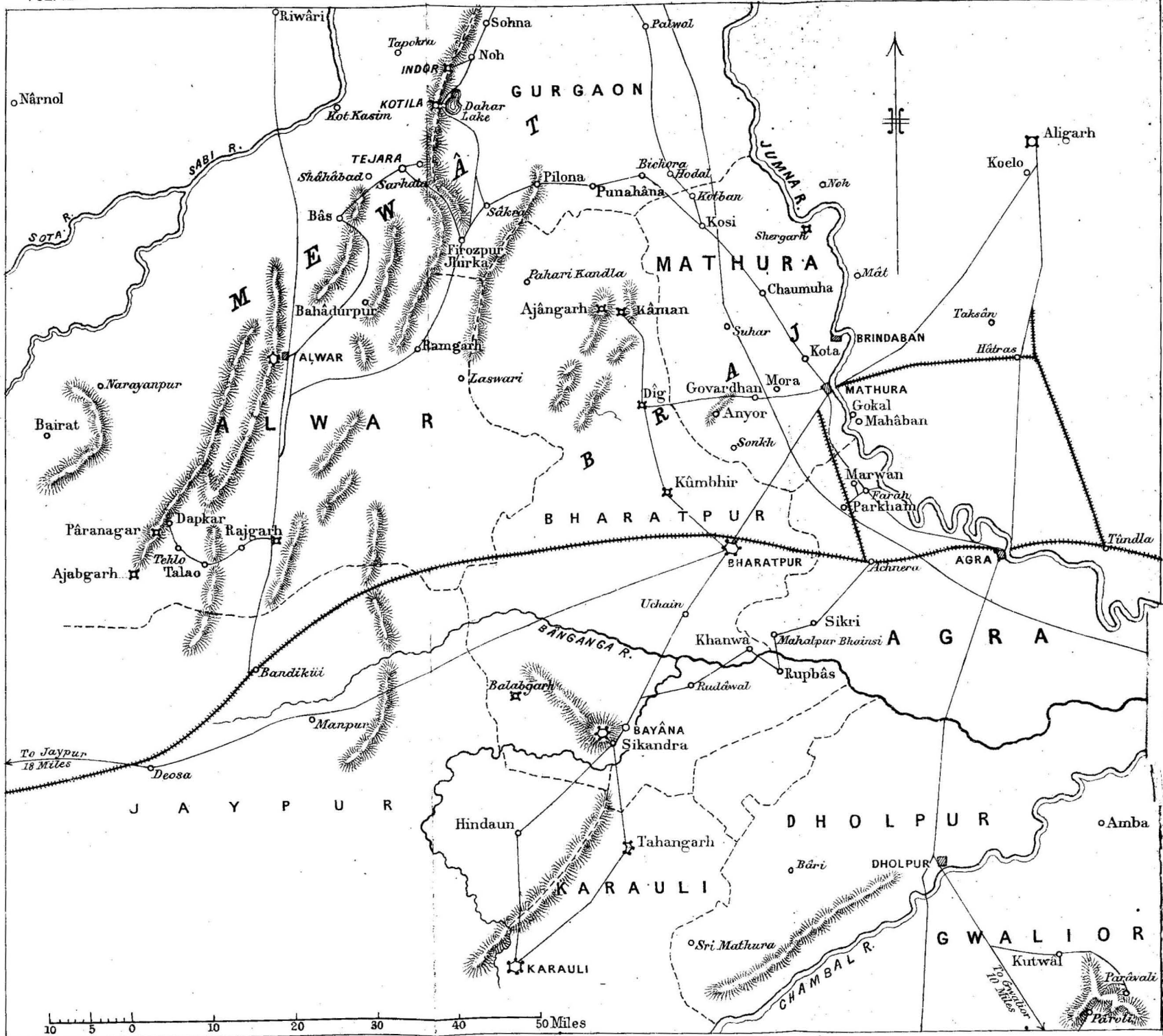


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*Archæological Survey of India.*

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REPORT  
OF  
A TOUR IN EASTERN RAJPUTANA  
IN  
1882-83.

BY  
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VOLUME XX.

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"What is aimed at is an accurate description, illustrated by plans, measurements, drawings, or photographs, and by copies of inscriptions, of such remains as most deserve notice, with the history of them so far as it may be traceable, and a record of the traditions that are preserved regarding them."—LORD CANNING.

"What the learned world demand of us in India is to be quite certain of our data, to place the monumental record before them exactly as it now exists, and to interpret it faithfully and literally."—JAMES PRINSEP.

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## PREFACE.

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**D**URING the cold season of 1882-83 I explored a great part of Eastern Rajputana, including portions of the states of Alwar, Bharatpur, Karauli, Dholpur, and Gwalior and the adjoining British districts of Delhi, Gurgaon, and Mathura.

In Alwar I visited the old capitals of Tejára, Rájgarh, and Páranagar, with the border forts of Indor, Sarhata, and Kotila, all of which have been famous for centuries in the history of the Mevs, or Meos of Mewát. As Hindus the Meos often successfully resisted the arms of the Muhammadan kings of Delhi until the time of Feroz Tughlak, when they became converts to Muhammadanism. But in spite of their change of religion the Moslem Meos were just as turbulent as their Hindu ancestors—and they remained virtually independent from the time of Timur's invasion until the conquest of Northern India by Bâbar. Bahádur Khan Náhar, the founder of the Khânzâdah dynasty of Mewát, secured the favour of Timur by numerous presents, of which the conqueror chiefly prized a pair of white parrots, or cockatoos, which must have been at least 80 years old, as they are said to have been in the possession of Tughlak Shah.

The principal remains of the Meo Rulers consist of mosques and tombs. At Kotila I found a fine old stone mosque, standing on an elevated site, which was formerly occupied by a famous Hindu Temple. It was begun by Bahádur Náhar himself in A.H. 795, and finished by his successor in A.H. 803, as recorded in the inscription over the entrance gateway of the enclosure.

The town of Sambhali, mentioned in this inscription, still exists under the name of Shâhâbâd, 4 miles to the west of Tejâra.

At Tejâra itself there is one of the largest Muhammadan tombs now standing in Northern India. The name of the owner of this fine mausoleum is not certainly known, but it is said to be the last resting-place of Alâ-ud-din Alam Shah, the brother of Sikandar Lodi, who was for a long time the Governor of Tejâra during Sikandar's reign. He afterwards disagreed with his nephew Ibrahim Lodi, and joined Bâbar, on his invasion, in A.H. 932. He lived into Humâyun's reign; but it is not known when or where he died.

In the Bharatpur territory I visited the holy grove, or forest, of Kadamba-vana, now called Kâman. The Hindu temples were demolished in the reign of Iltitnish, and a large mosque built on their site. The mosque is known as the Assi-Khambha, or "Eighty Pillars." Built into the wall inside I found an early inscription of the old Surasena Rajas of Muthura. An inscription over the gateway of the Masjid assigns its erection to Iltitnish.

From Kâman I went to Bayâna, one of the famous strongholds of Upper India. There I obtained a large number of Muhammadan inscriptions, of which the most interesting are a series recording the rule of the Auhadi family for several generations. Here again I found old mosques built of Hindu materials, which have now, under a Hindu government, reverted to Hindu use. The two principal mosques date from the reigns of Ala-ud-din Muhammad Khalji and his son Kutb-ud-din Mubârak. The latter is now used as a cattle-yard, and is only known to the people as a *Nohara*, or "cattle-pen."

The great fort of Tahangarh in the Karauli territory has hitherto been unnoticed, although it was formerly one of the great forts of Upper India. It was besieged by Muhammad-bin-Sâm in person, and would appear to have remained in the hands of the Muhammadans down to the time of Ibrahim Lodi and Islam Shah Sûr, of both of whom inscriptions still remain in the fort. It is now quite deserted, and is filled with thick jungle infested by tigers. In the early Muhammadan histories the name is written *Thangar*; but the founda-

tion of the place is ascribed to Tahan Pál, one of the early Yádava Rajas, and the name is so written at the present day.

Whilst in this neighbourhood I visited the battle-field of Khánwa, where Bábar defeated the great Hindu prince Sangrám, Rana of Mewar, and his ally Hasan Khán, Ruler of Mewát. Here I sought for, and found, the Baoli well which Bábar built on the spot where he poured out all the wine in his camp, in fulfilment of a vow which he had long made, and regularly neglected, until the imminent danger of his position in front of an overwhelming force reminded him of his broken vows.

In the Gwalior territory the chief place visited was the great Jain Temple of Dubkund. The site is very inaccessible, as it lies in the very heart of the deep jungles, 76 miles to the south-west of Gwalior direct, and 44 miles to west north-west from Sipri. From Gwalior the actual distance by road is 98 miles. The temple is a square enclosure of 81 feet each side. On each side there are ten rooms. The four corner rooms open outwards, but all the rest open inwards into a corridor supported on square pillars. The entrance is on the east side, through one of the small rooms. Each of these thirty-five chapels (thirty-four opening inwards, and four corner rooms opening outwards) originally contained a statue, of which only broken pieces now remain; but there are many of the pedestals still *in-situ* with richly carved canopies above. The entrance to each chapel is also most elaborately carved after the fashion of the entrance to the sanctum of a Brahmanical temple. There are four figures on each jamb, and three large seated figures on each lintel, one in the middle, and one at each end, with small standing figures between them.

On one of the pillars there is a short inscription which gives the date of 1152 Samvat, and on the pedestal of one of the broken figures there is a nearly obliterated inscription with the date of Samvat 1151. The temple, however, was built a few years earlier, as one of the pillars of the corridor or inside bears a long inscription of 59 lines, giving the date of the erection in Samvat 1145, or A.D. 1088. It opens with the Jaina invocation—

Aum ! Namó Vitarágáya.

“Glory to Vitarâga,” which is one of the titles of the Jaina Saints. As the inscription mentions the *Kachhapaghâtilaka*, or ornament of the Kachwâha race, the country must then have belonged to the Kacchwâha Raja of Gwalior.

At Pâroli and Parâvali, situated in the hills to the north of the fortress of Gwalior, at 9 to 16 miles, there is a very great assemblage of small stone temples of the later Gupta style. The most curious building is a large covered well, called *Chaua-kûa*, or the “Roofed well.” It has a small temple of the Gupta style attached to it. It possesses an inscription dated in Samvat 1528, or A.D. 1471; during the reign of the Tomara Raja Sri Kirtti Singha Deva, who reigned from A.D. 1454 to 1479. But the well must be many centuries older than his time, as the style of the temple is undoubtedly that of the Gupta period, while the pillars show that a complete re-arrangement must have been made at some period long subsequent to the original erection.

In the district of Mathura I discovered several old inscriptions of the Indo-Scythian period, one of which is dated in the year 62, or A.D. 150 according to my reckoning. A still older record was set up during the reign of the son of the Satrap Rajubula, who most probably ruled about the beginning of the Christian era. But the most valuable discovery made at Mathura was a colossal statue, 7 feet high, cut in the round, with an inscription in Maurya characters, like those on the Asoka Pillars. This statue was found at the village of Parkham, which is now one of the railway stations between Mathura and Agra.

At Mahâban, on the opposite bank of the Jumna a little below Mathura, I got a long inscription of 29 lines dated in Samvat 1207, or A.D. 1150, with the name of Maharaja Ajaya Pala Deva, one of the Yâduvansi Rajas, who reigned from A.D. 1135 to 1160. I found also that a considerable part of an old Hindu Temple was still standing intact in the Masjid of Eighty Pillars. Even the roof of this portion has remained undisturbed.

At Kota, 5 miles to the north of Mathura, I found a large number of pillars of a Buddhist railing. They were all of the usual type, with a male or female figure on one face, and



some lotus medallions on the opposite face. They were all of small size, being only 2 feet  $8\frac{1}{2}$  inches in height, with a breadth of 7 inches, and a thickness of 3 inches. Here I found a small independent group of two female figures, with a tree on the back of the sculpture.

At Chaumukha, there is a curious old Buddhist capital, with four females standing between four lions. Hence the name of the village, as Chau-mukha is only a corruption of Chatur-mukha, or "four faces." I could not find any other remains. Mr. Growse has described this sculpture as the base of a pillar. But, so far as my observation has gone, the Buddhist monoliths are invariably without bases.

In the Gurgaon District I visited Firozpur-Jhirka, Kotila, Indor, Palah, Sohna, Bhonsi, and Gurgaon. Kotila I have already noticed as one of the border places of Alwar. Firozpur-Jhirka is remarkable for its fine springs of water in a cleft of the range of hills, through which a good road has now been made leading to Tejâra. These springs were visited by the Emperor Bâbar. The hills and surrounding country have now been cleared of jungle, and the lands are well cultivated. But in former days, when the whole place was covered with jungle, the turbulent Khânzâdah Chiefs of Mewât invariably retreated to Jhirka (or the "springs"), where they felt themselves to be safe from pursuit. The place was renamed as Firozpur-Jhirka by the brother of Bahâdur Nâher during the reign of Firoz Tughlak, when the two brothers, as I conclude, received grants of Tejâra and Jhirka on becoming Musalmans.

In the Delhi District I visited several buildings that had hitherto escaped observation, as well as many others that required careful measurements. Amongst the latter I may mention the Tomb of Sultân Ghâri at Mahipâlpur, the Tomb of Firoz Shah Tughlak near Begampur, and the Tomb of Mubârak Sayid at Mubârakpur Kotila. Amongst the former are the curious Baithak and Tomb of Kabir-uddin Auliya, near Begumpur, and the Chor-Minâr, or "Thieves-Tower," near the same place. This Tower is circular, with rows of holes on the outside for the reception of the heads of thieves.

At Khairpur I measured the Jâmi Masjid of Sikandar.

Lodi, with its fine gateway, copied from the Alai Darwaza of the Kuth Masjid.

This season's tour has been very fruitful in the acquisition of Muhammadan inscriptions, amongst which I may mention the following novelties—

- 2 of the Emperor Iltitish from Kâman and Okhala.
- 1 of Kutb-ud-din Aibak, dated in A.H. 608.
- 2 of Ala-ud-din Mahammad Khalji—one in highly ornamental Tughra characters, the other dated in A.H. 705.
- 3 of Kutb-ud-din Mubârak Khalji, dated 718, 718, and 720.
- 1 of Fironz Tughlak, dated in A.H. 753.
- 1 of Bahâdur Nâhar of Mewât, dated in A.H. 795 and 803.
- 1 of Auhad Khan of Bayâna, dated in A.H. 820.
- 1 of Muhammad Khan Auhadi of Bayâna, dated in A.H. 850.
- 1 of Dâûd Khan Auhadi of Bayâna, dated A.H. 861.
- 1 of Sikandar Lodi from Jâmi Masjid at Khairpur, A.H. 900.
- 1 of Ibrahim Lodi from Tahangarh, dated in A.H. 925.
- 1 of Bibi Zarina (? mother of Sikandar Lodi) from Dholpur A.H. 942.
- 1 of Islam Shah from Tahangarh, dated in A.H. 953.
- 1 of Daulat Khan from Bayâna, dated A.H. 961.

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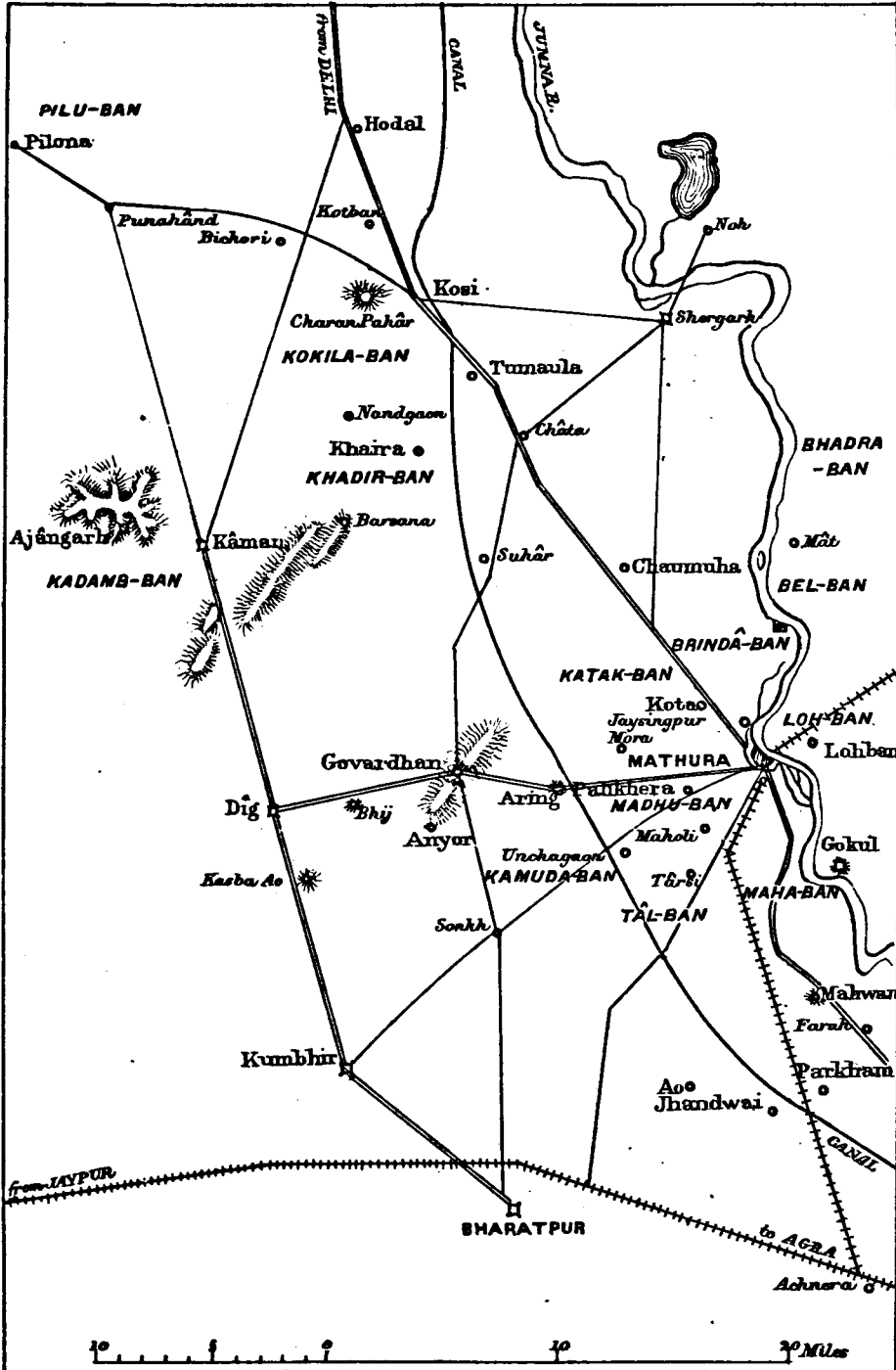
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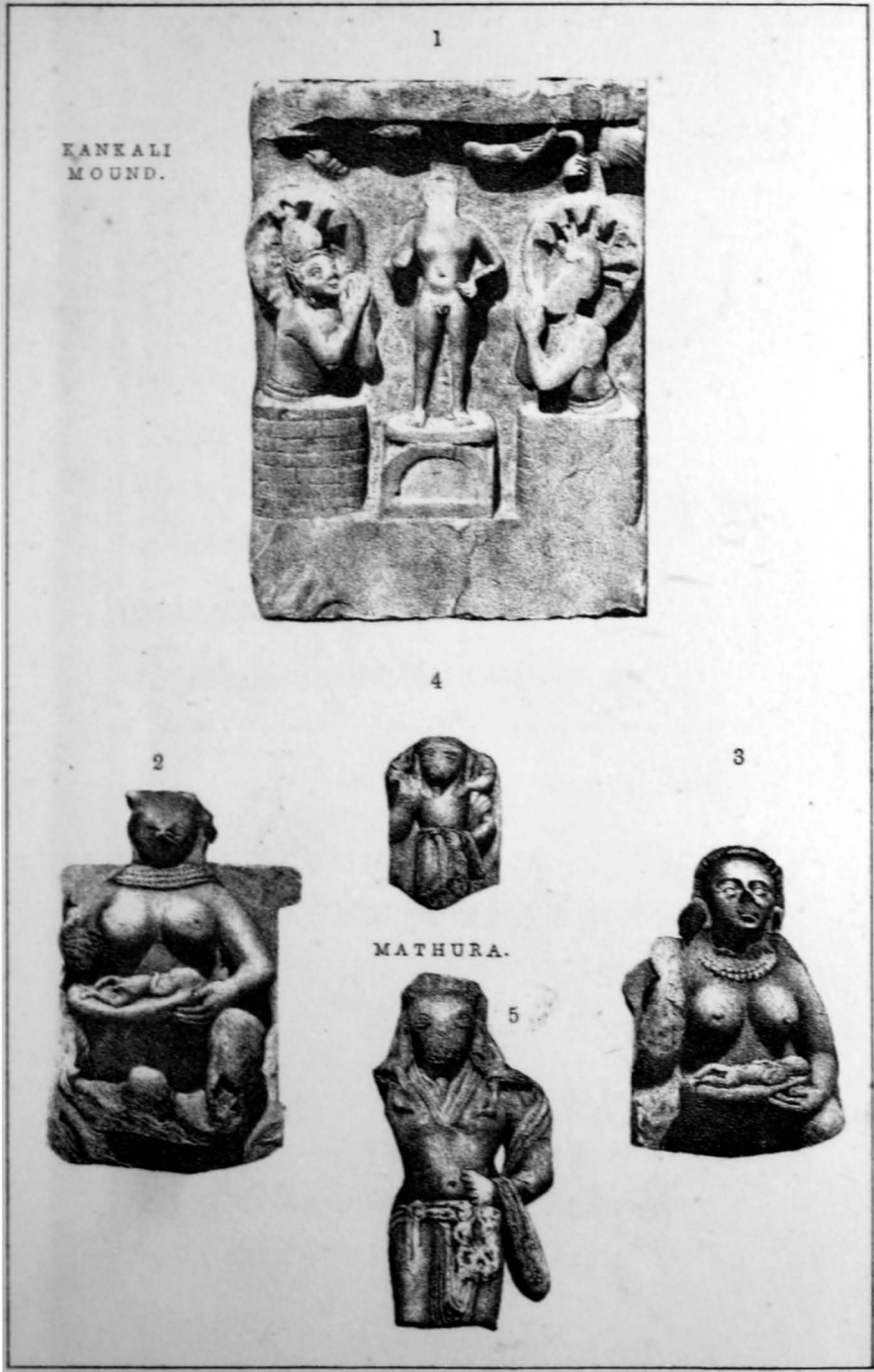
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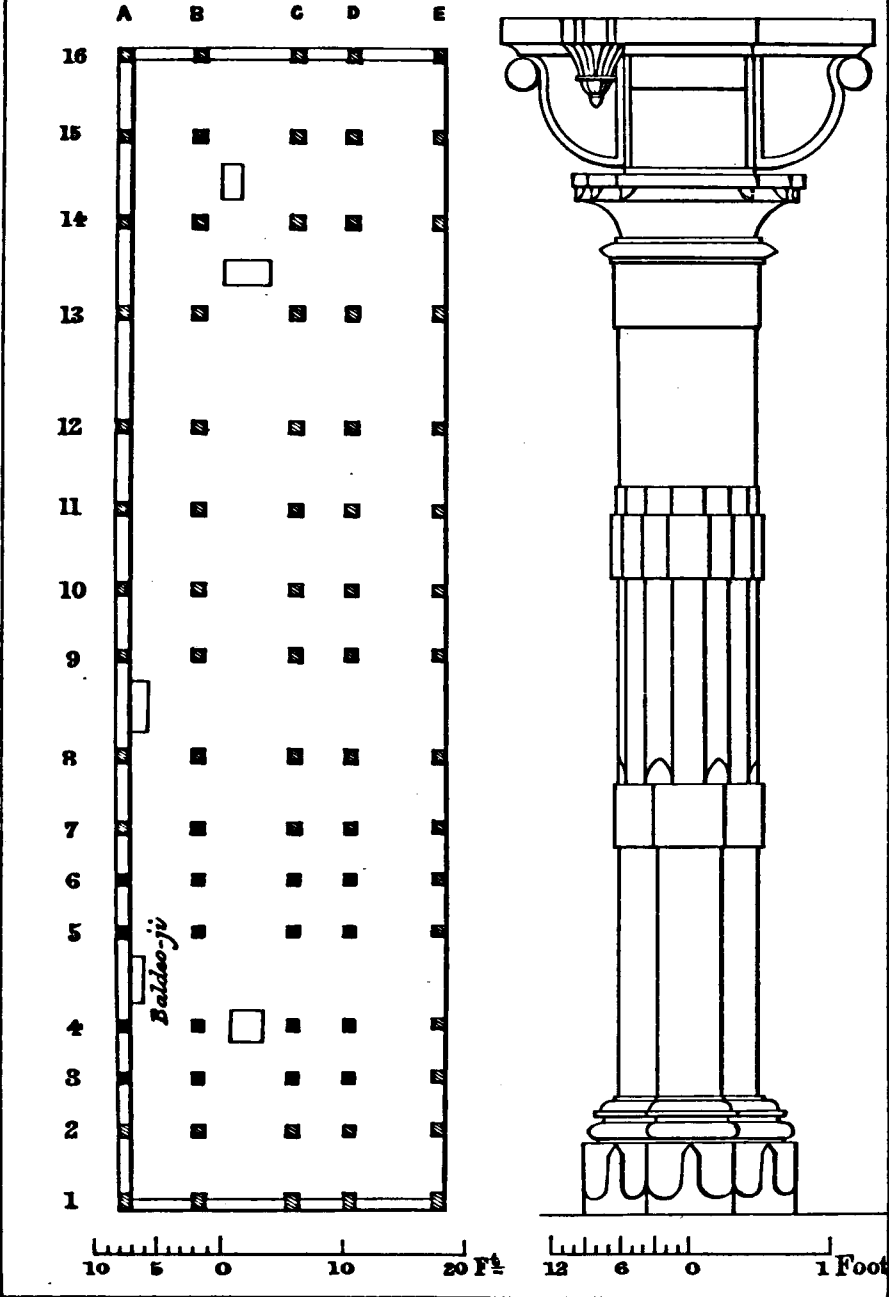








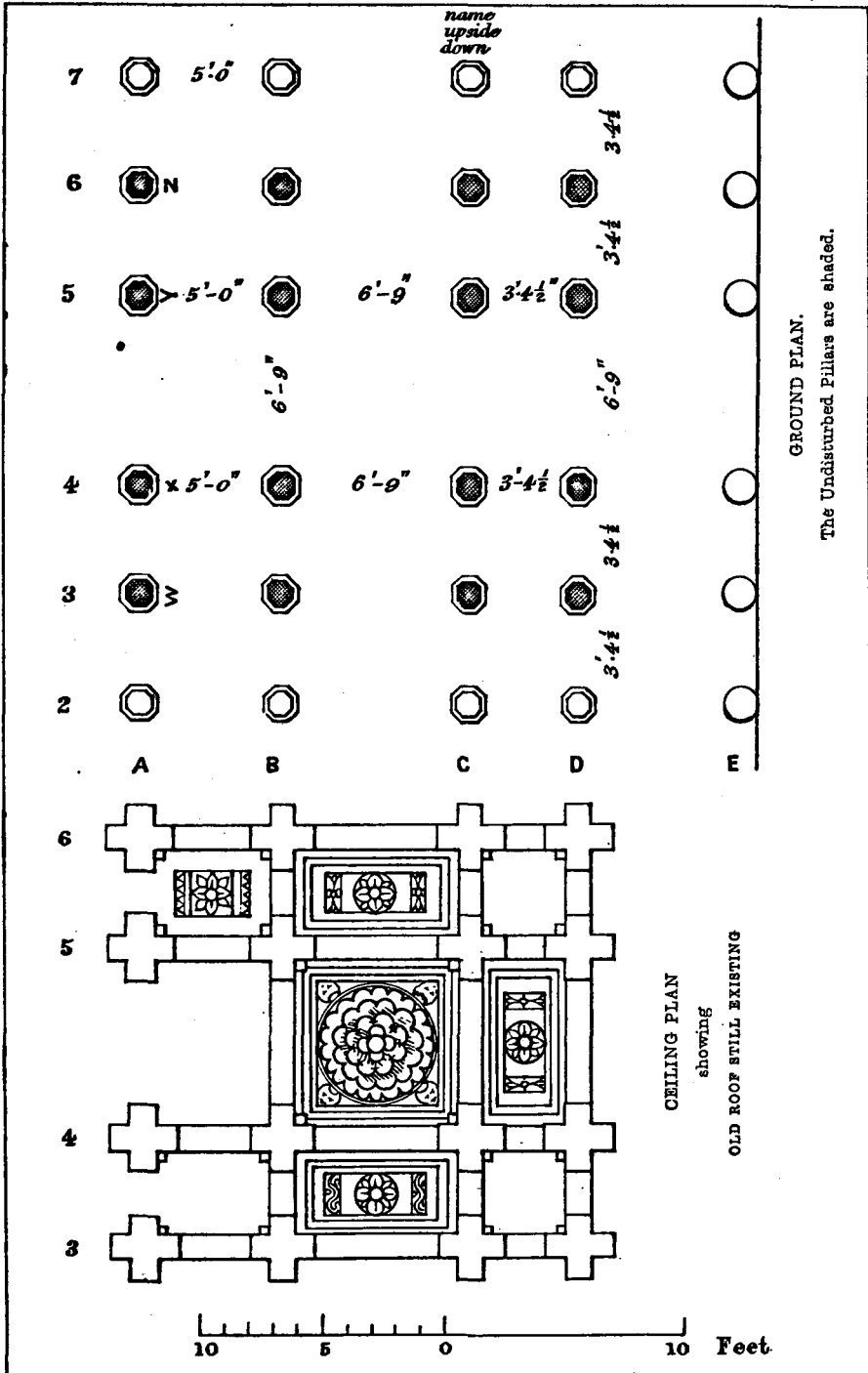
ASSI-KAMBHA MASJID.



A. Cunningham, del.

Lithographed at the Survey of India Office, Calcutta, January 1868.





A. Cunningham, del.

Lithographed at the Survey of India Office, Calcutta, January 1886.



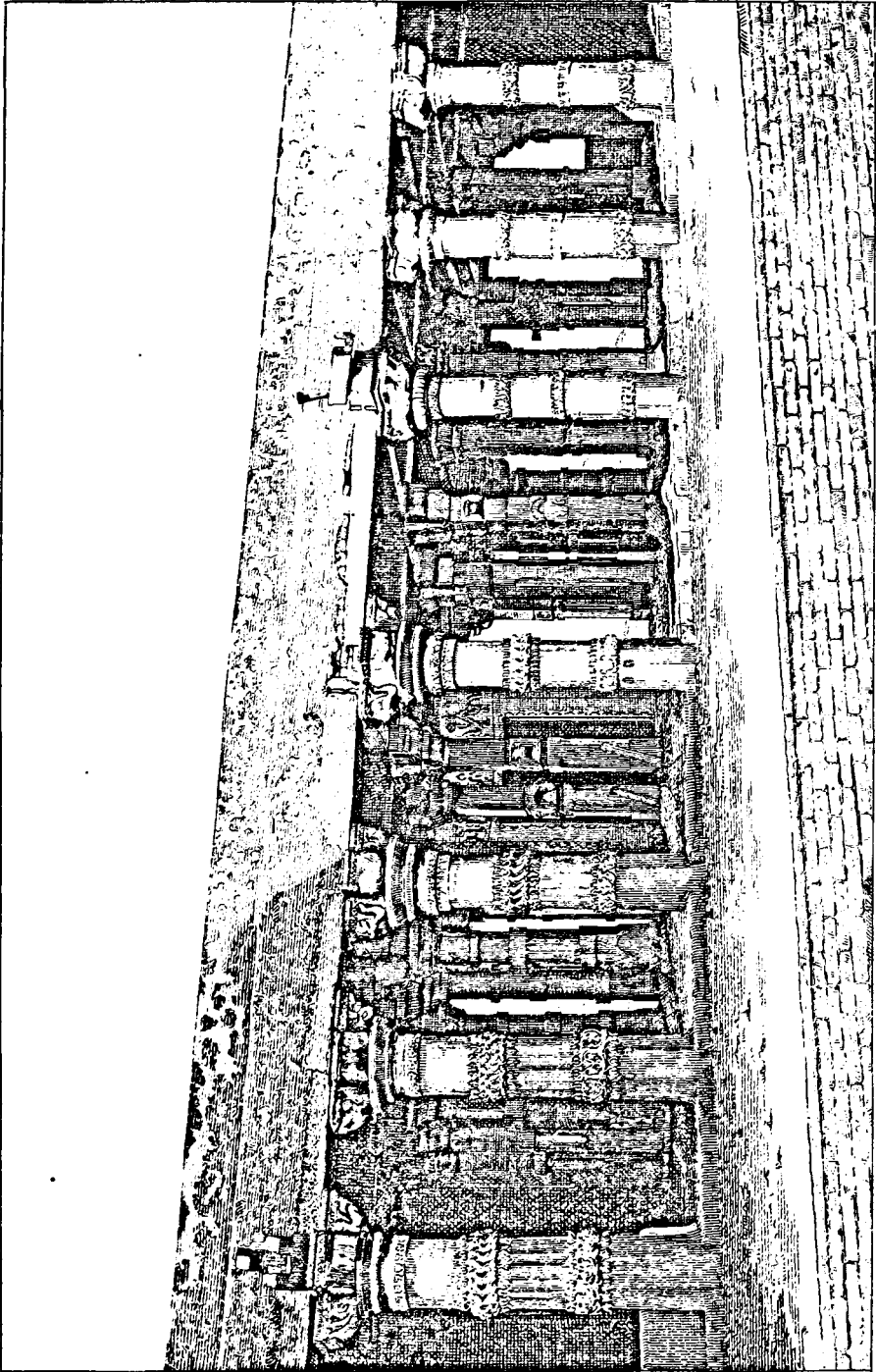


From a Photograph.

ASSI-KAMBHA MASJID.

Lithographed at the Survey of India Office, Calcutta, March 1885.





From a Photograph

ASSI-KAMBHA MASJID.

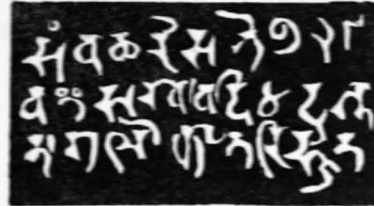
BATANA.



TAHANGARH.



GURGAON.

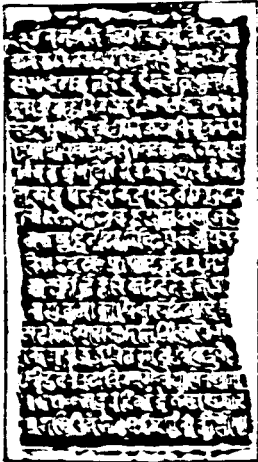


MAHABAN.

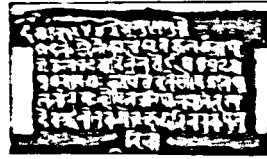


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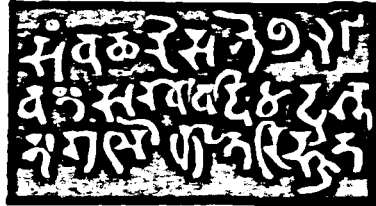
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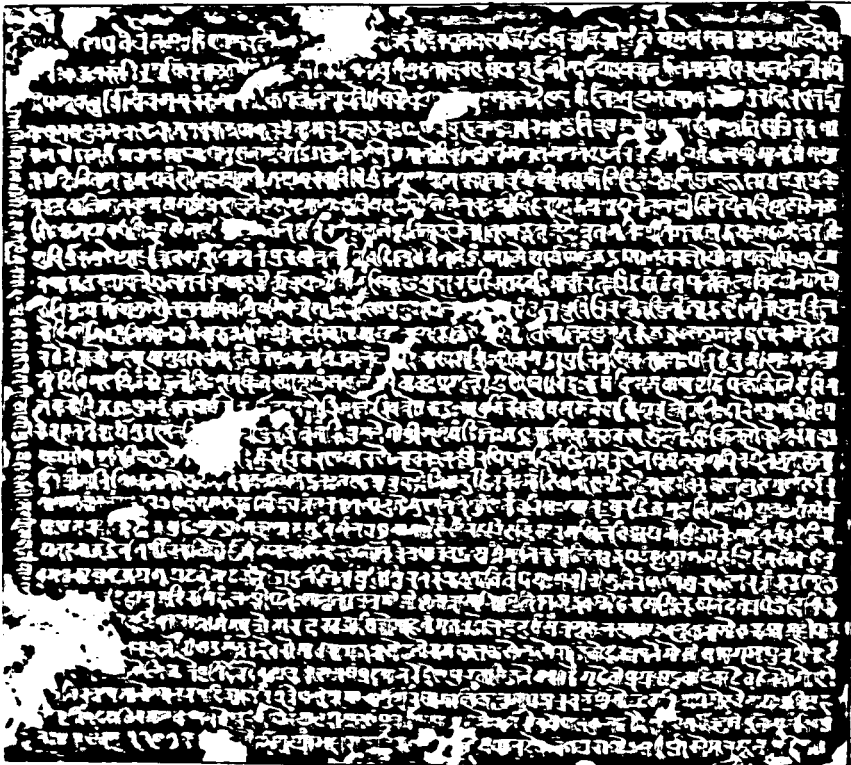
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GURGAON.

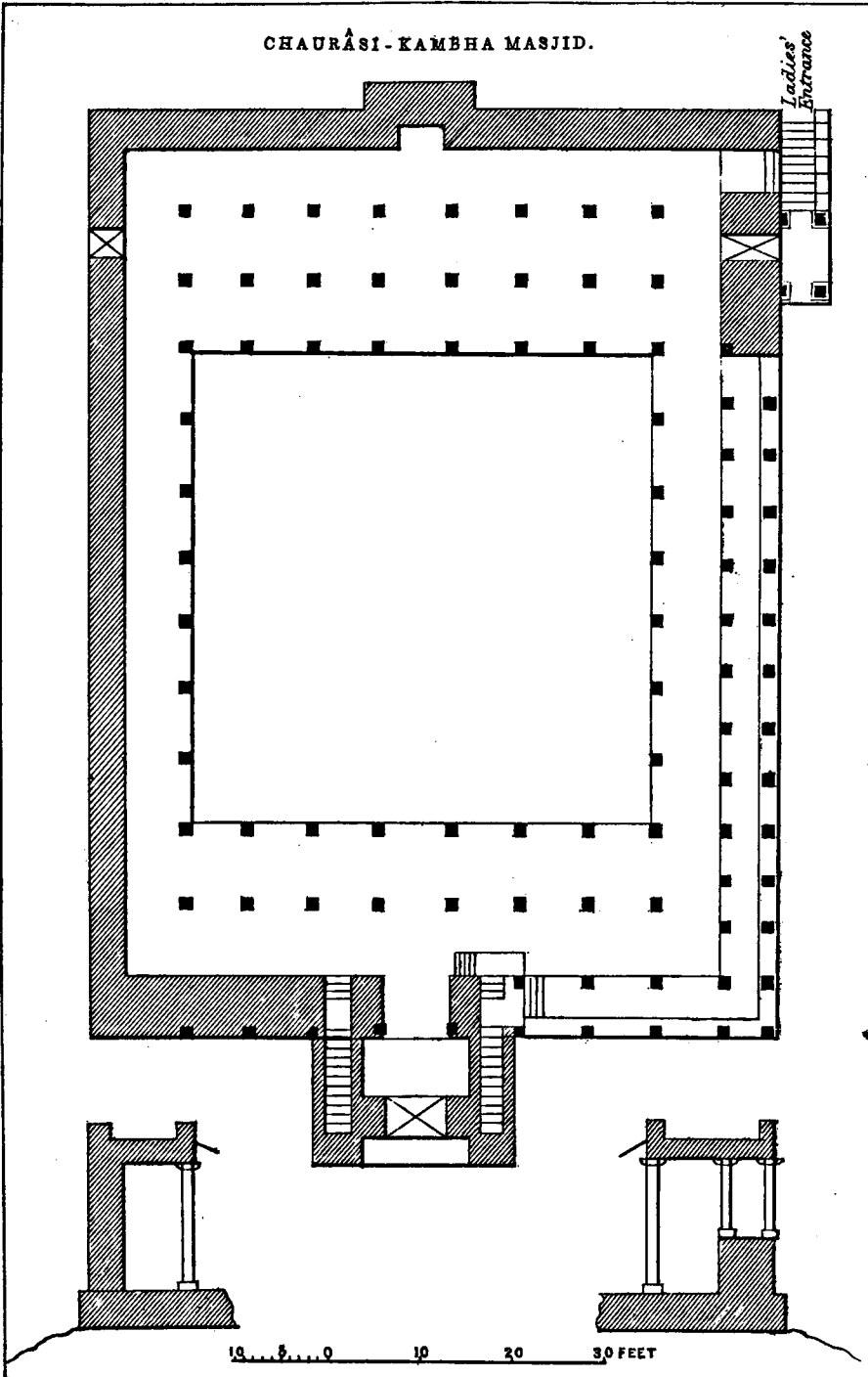


MAHABAN.



From the Inscriptions.

CHAURĀSI-KAMBHA MASJID.



A. Cunningham, del.

Lithographed at the Survey of India Office, Calcutta, January 1886

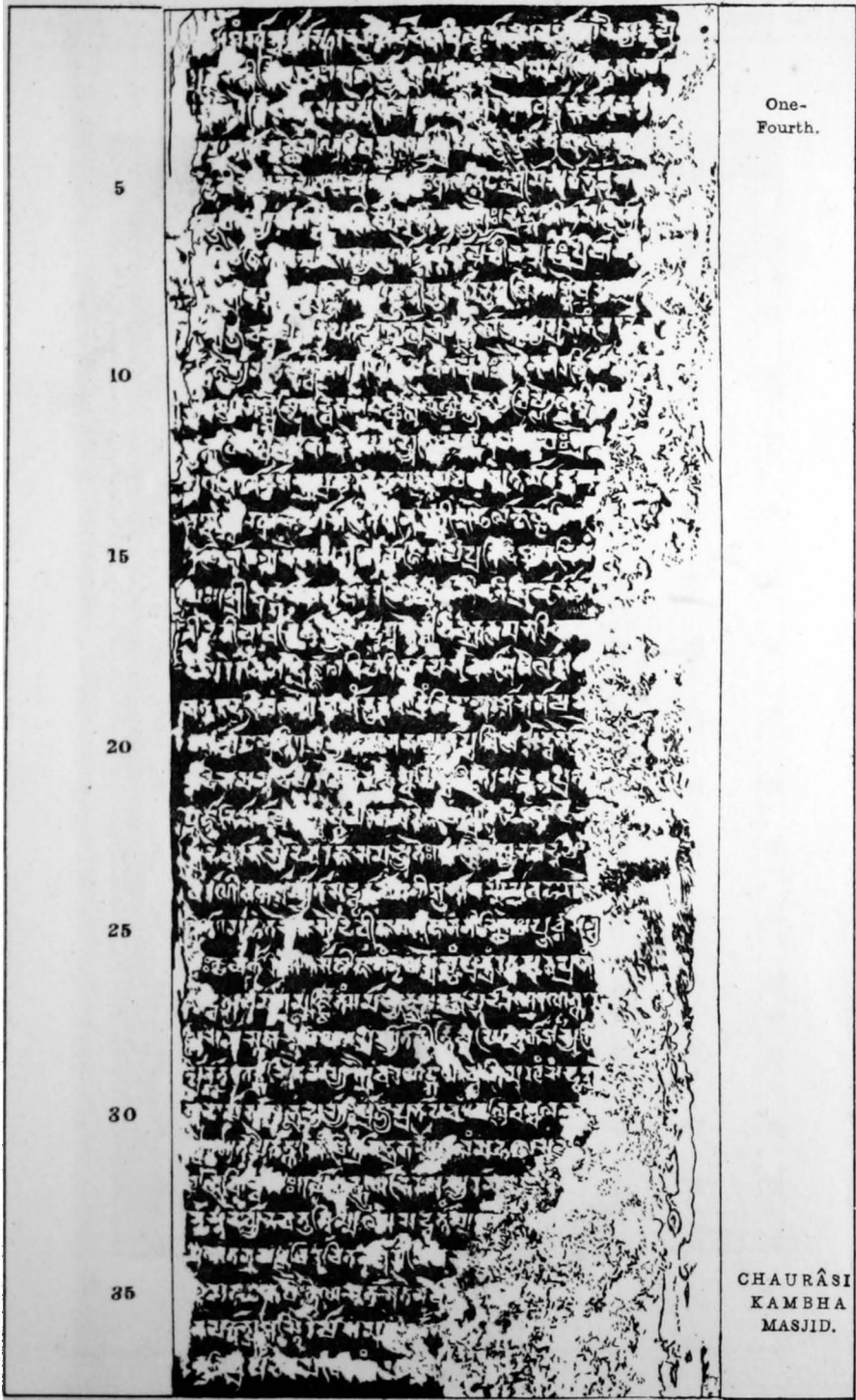


Photo. from Impressions.

Lithographed at the Survey of India, Offices, Calcutta, February 1885.

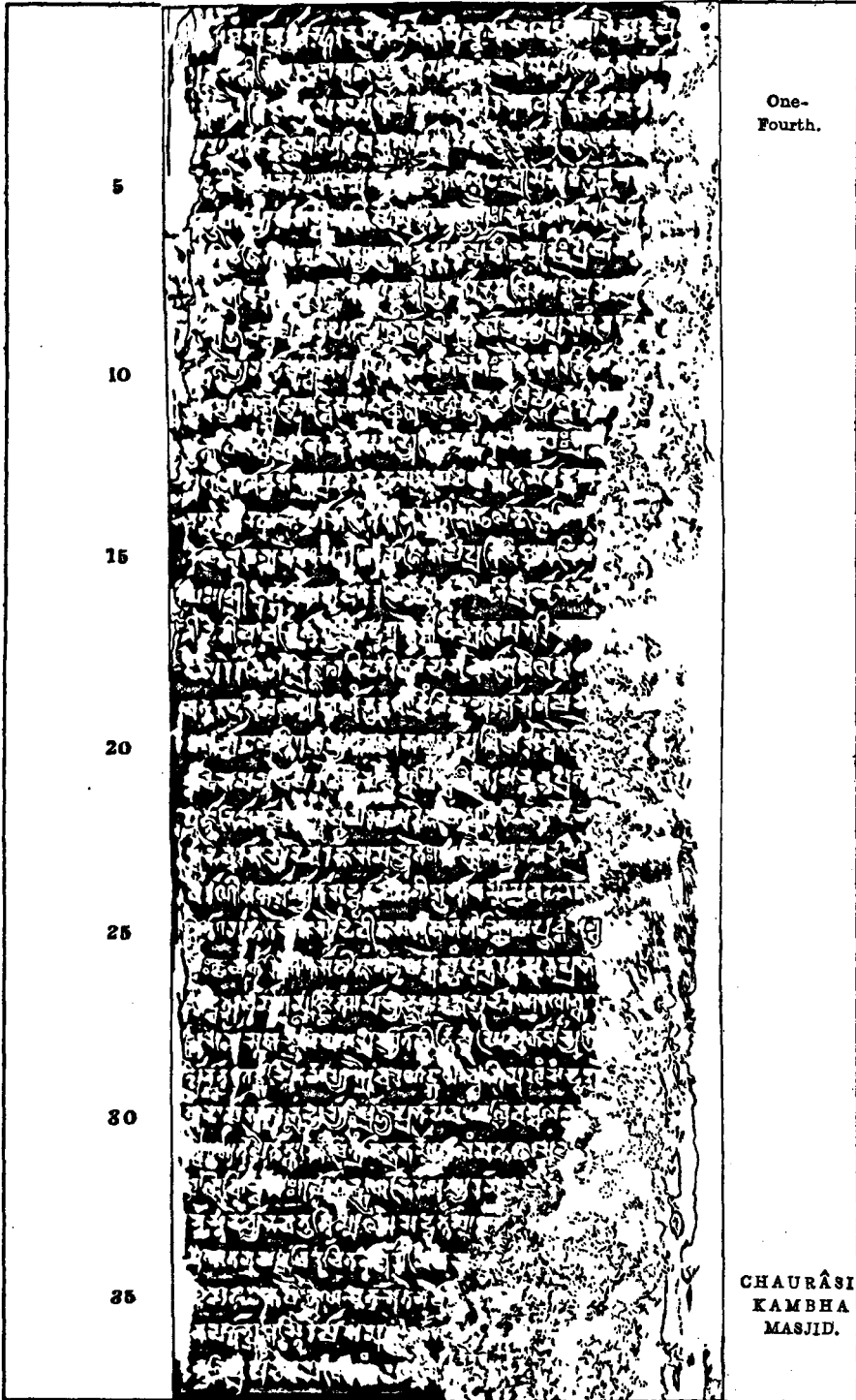
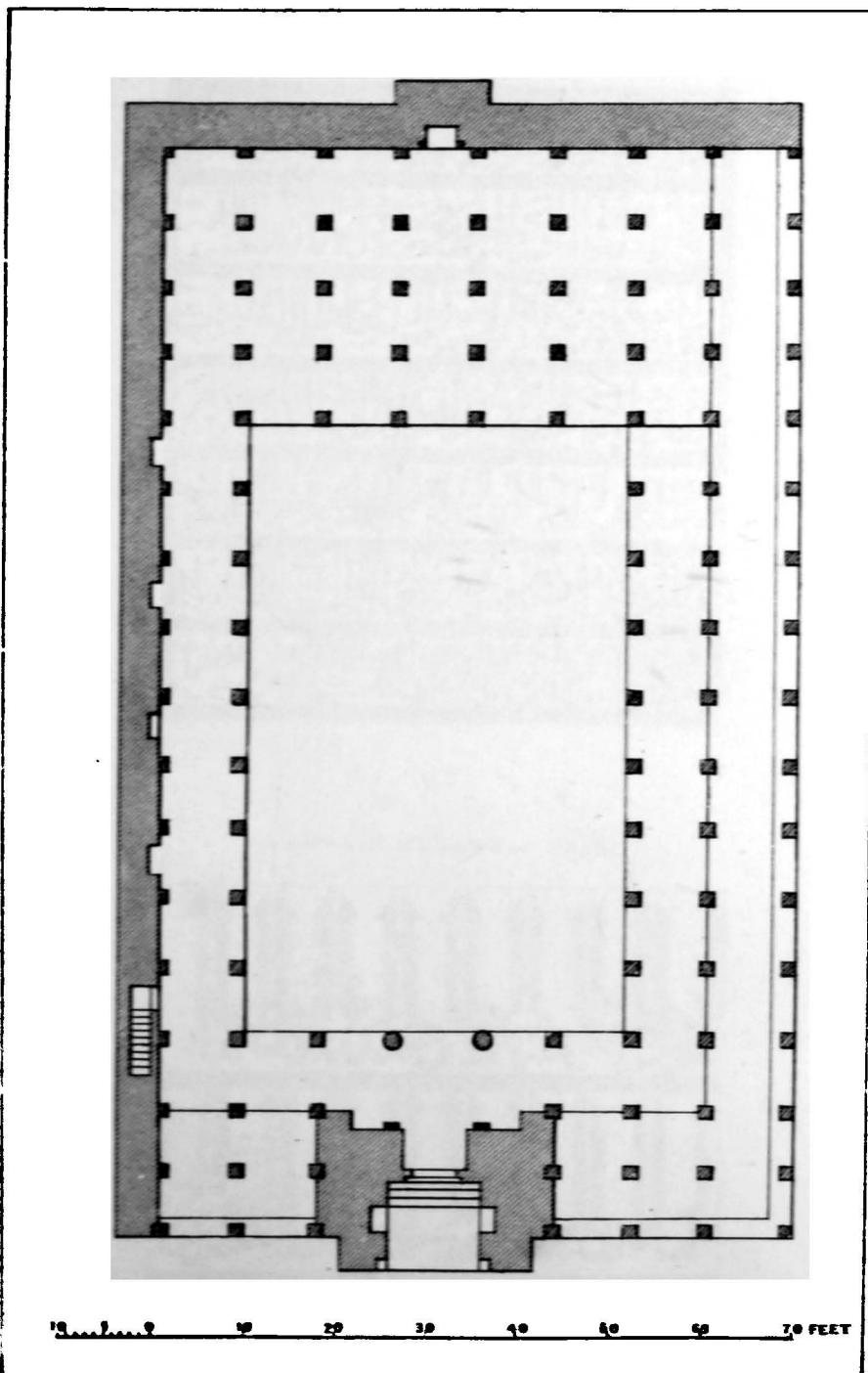


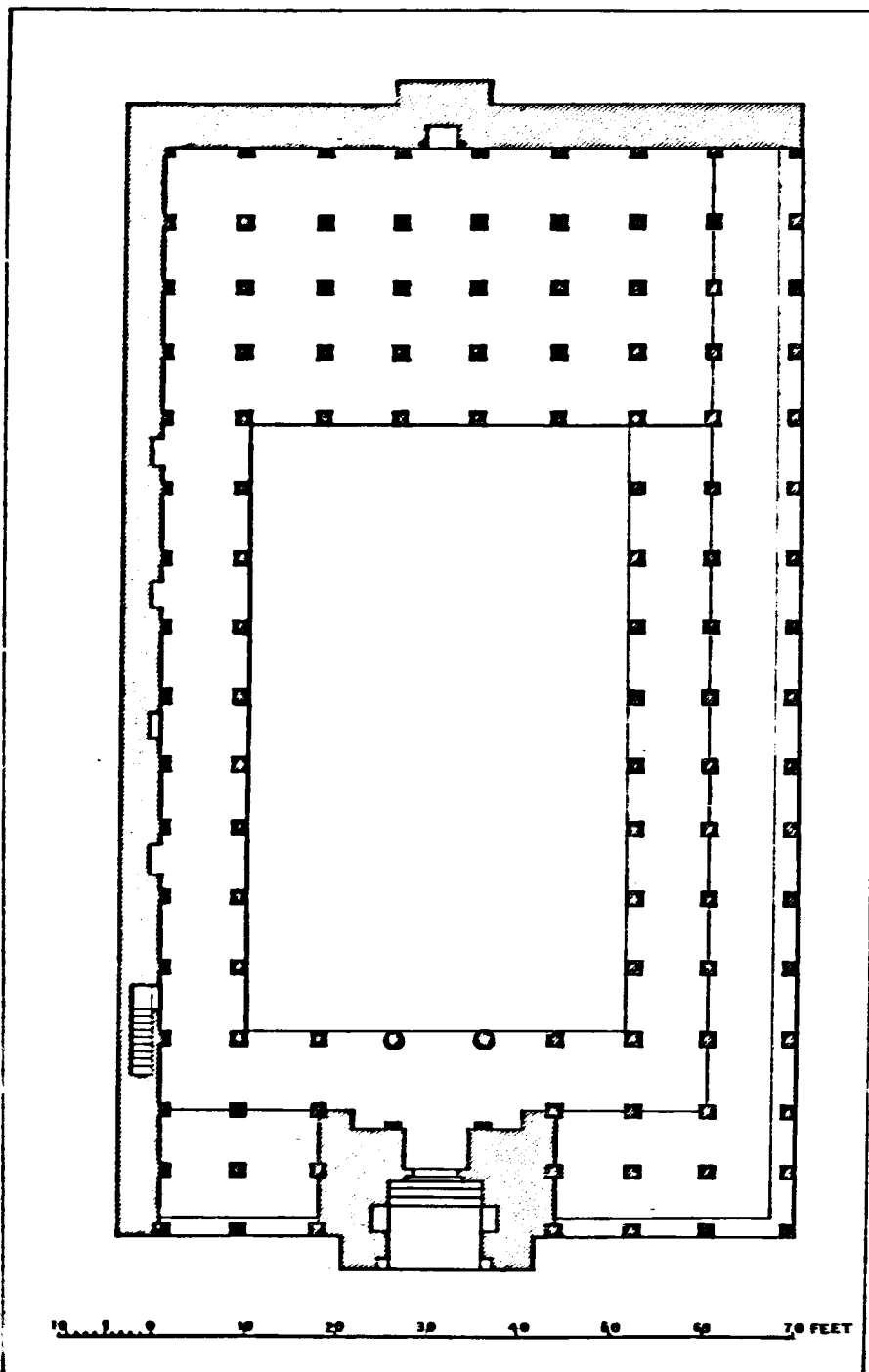
Photo. from Impressions.





A. Cunningham, del.

Lithographed at the Survey of India Press, Calcutta, January 1881.



A. Cunningham, del.

Lithographed at the Survey of India Office, Calcutta, January 1861.



1

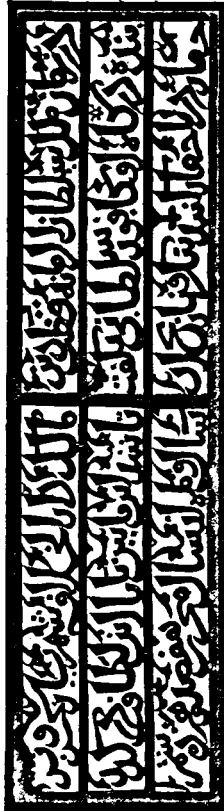
BAYANA.

GATEWAY OF MASJID.



A.H.—720.

2

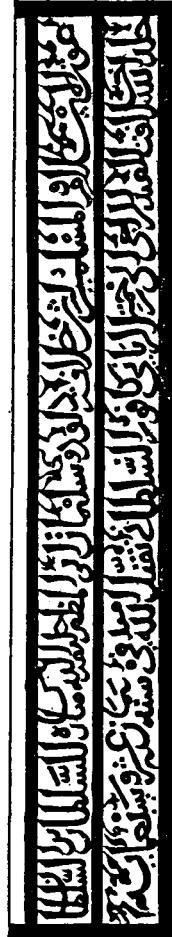


A.H.—718.

KUTB-WD-DIN MUBÁRAK SHAH.

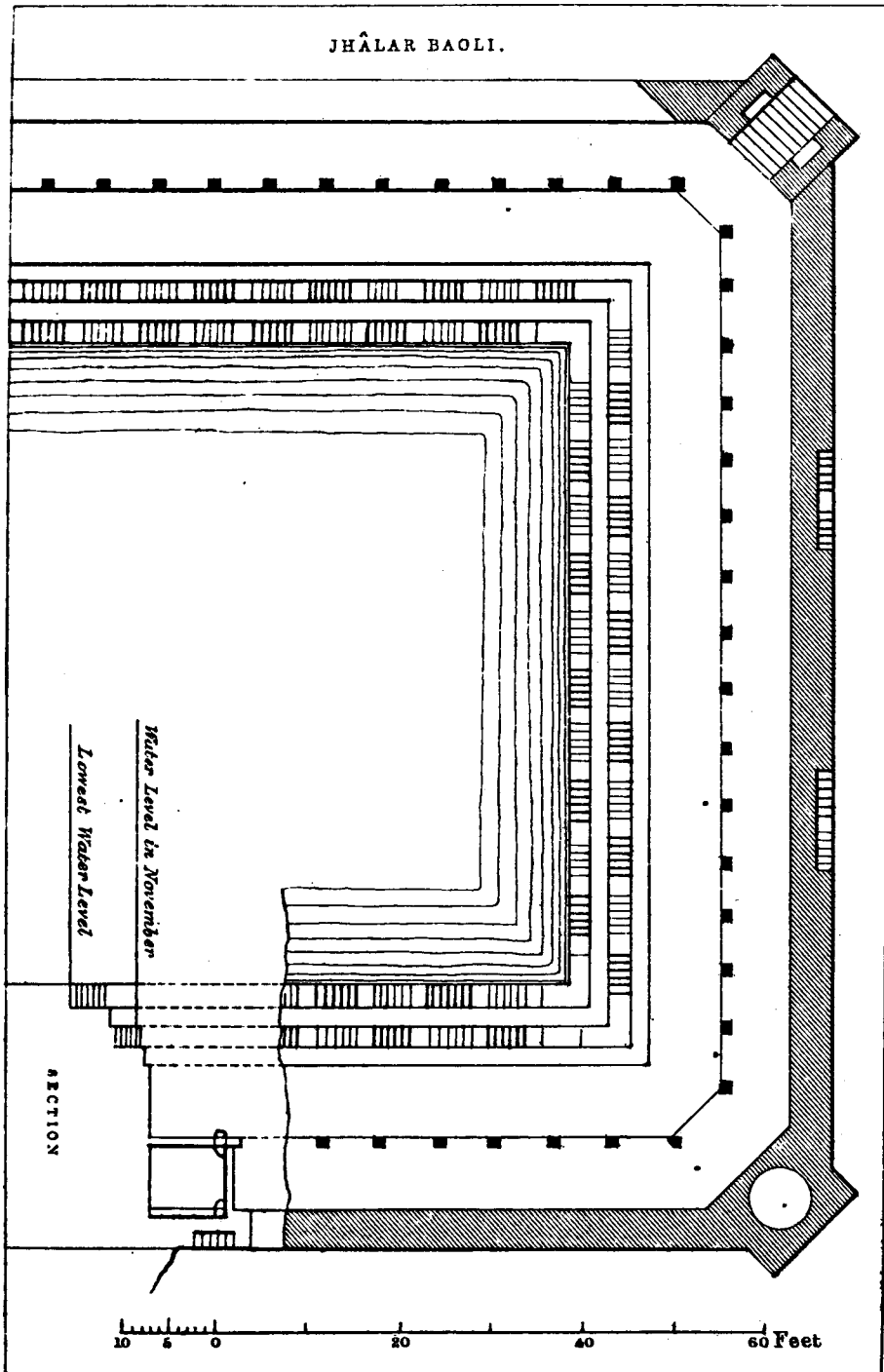
JHÁLAR BAOLI.

3



A.H.—718.

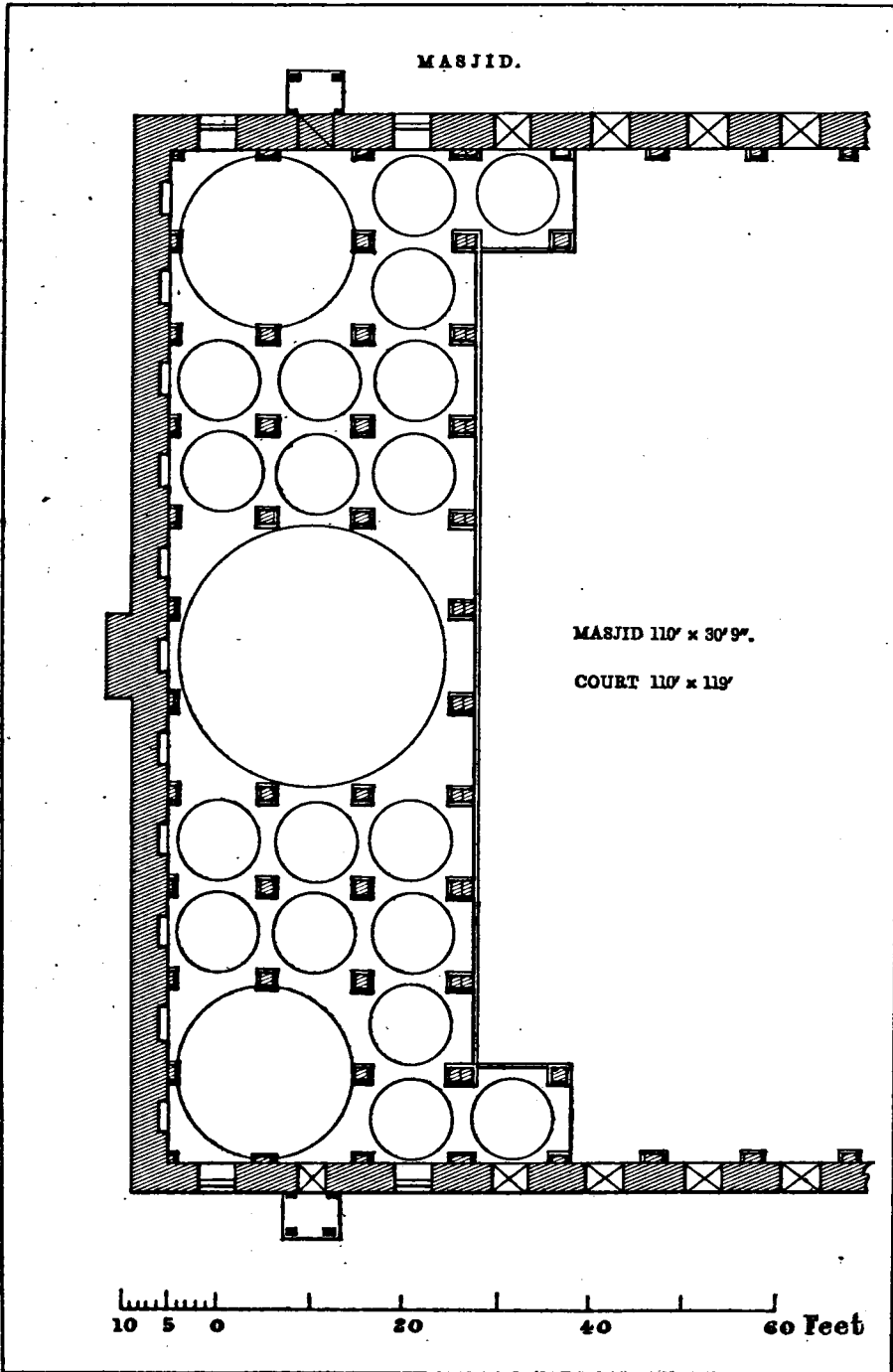
Photo. from Impressions.



A. Cunningham, del.

Lithographed at the Survey of India Office, Calcutta, February 1865.





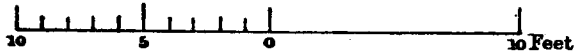
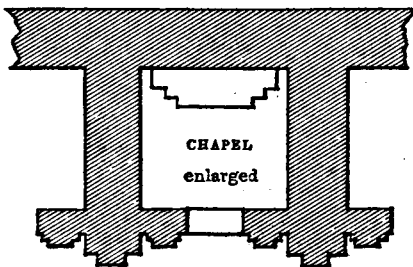
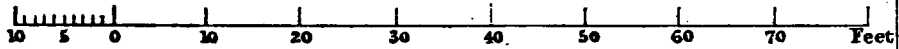
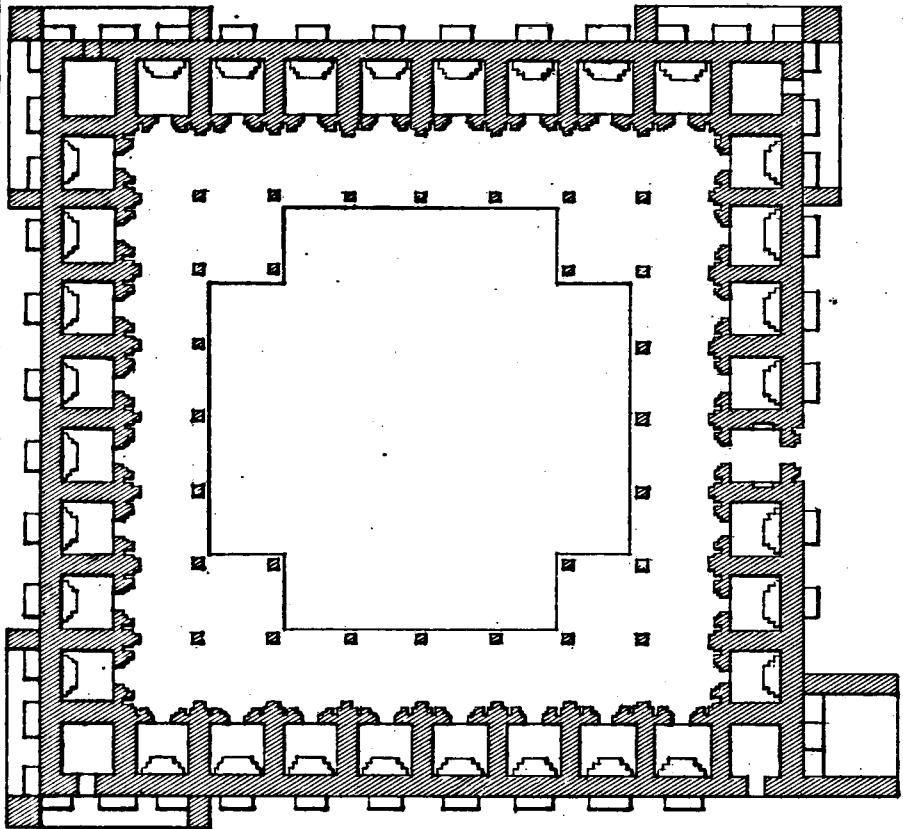
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Lithographed at the Survey of India Office, Calcutta, January 1866.





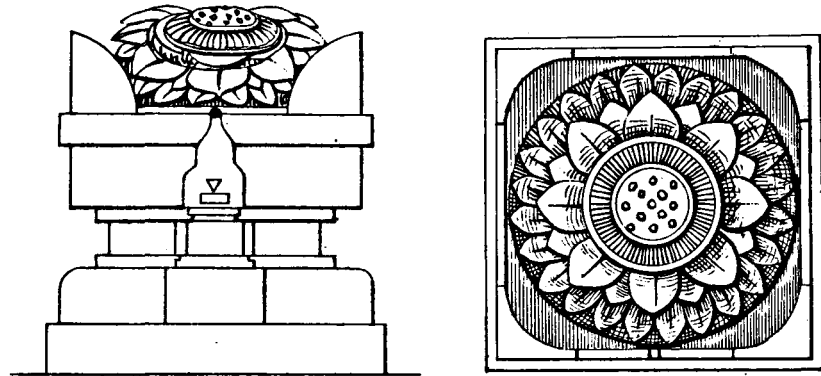
JAIN TEMPLE



A. Cunningham, del.

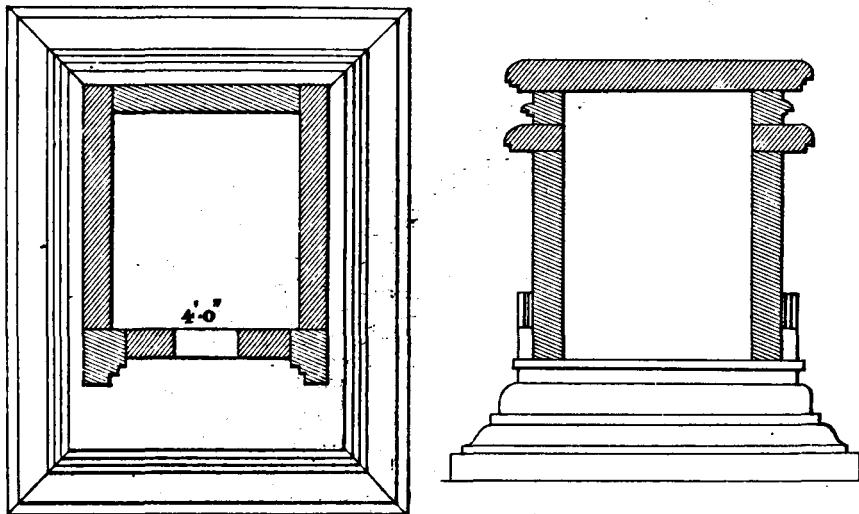






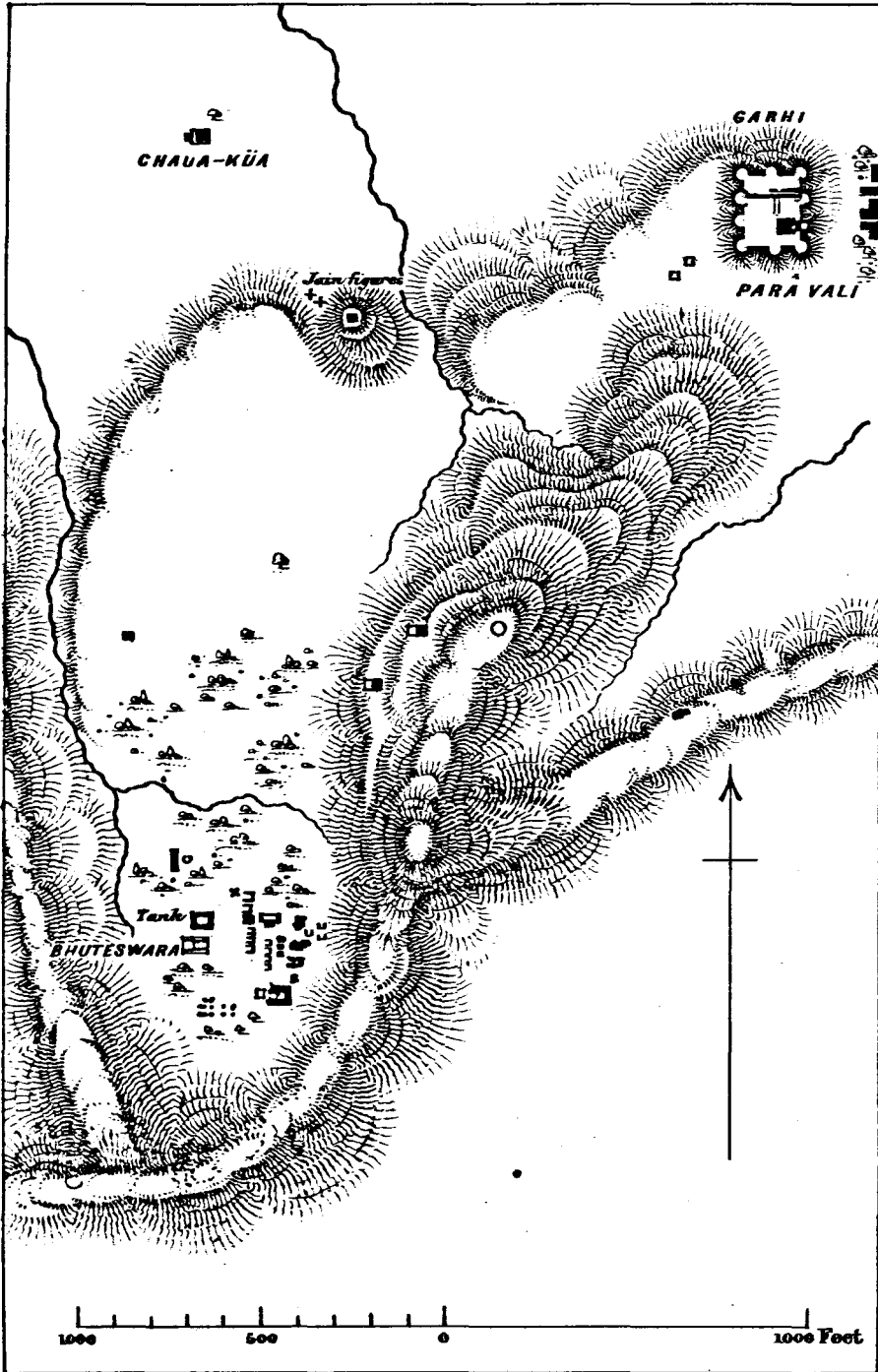
Inches 12 6 0 1 2 Feet

TEMPLE.

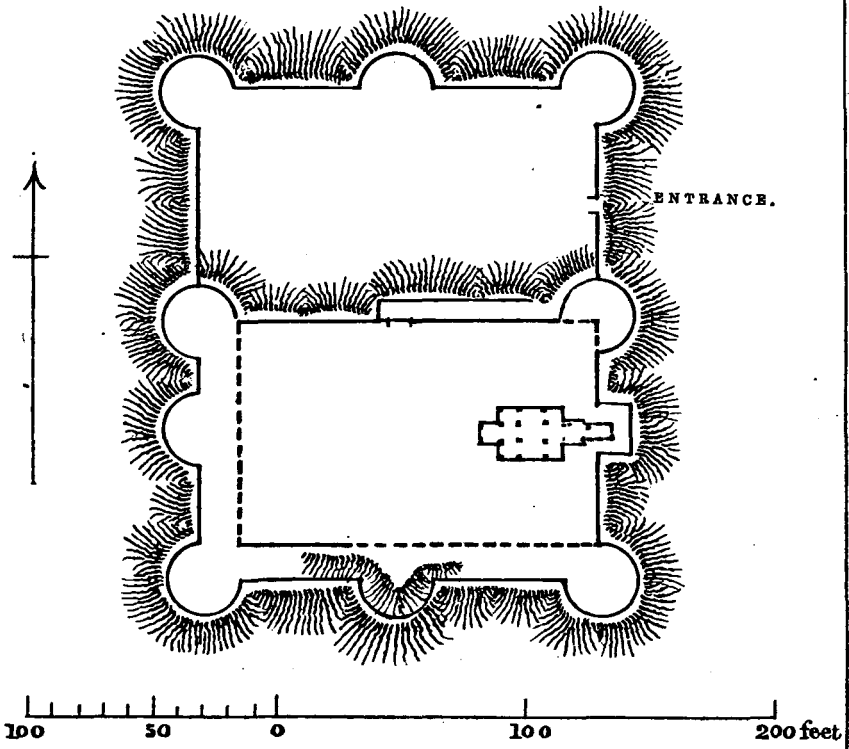
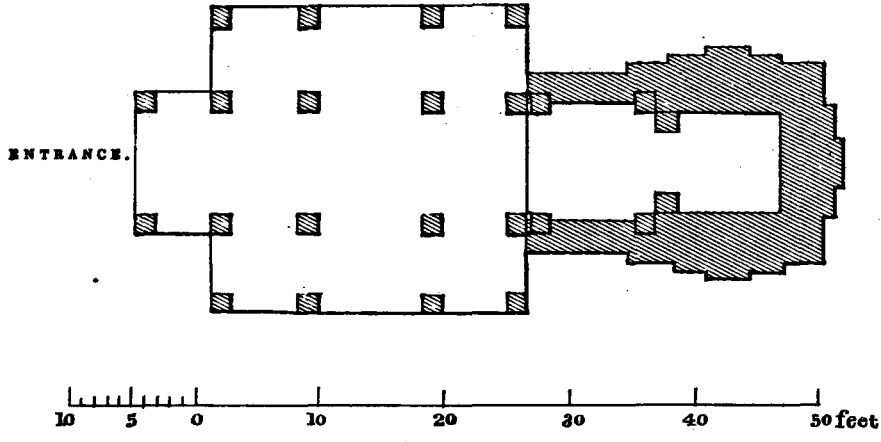


12 0 2 4 6 8 10 Feet

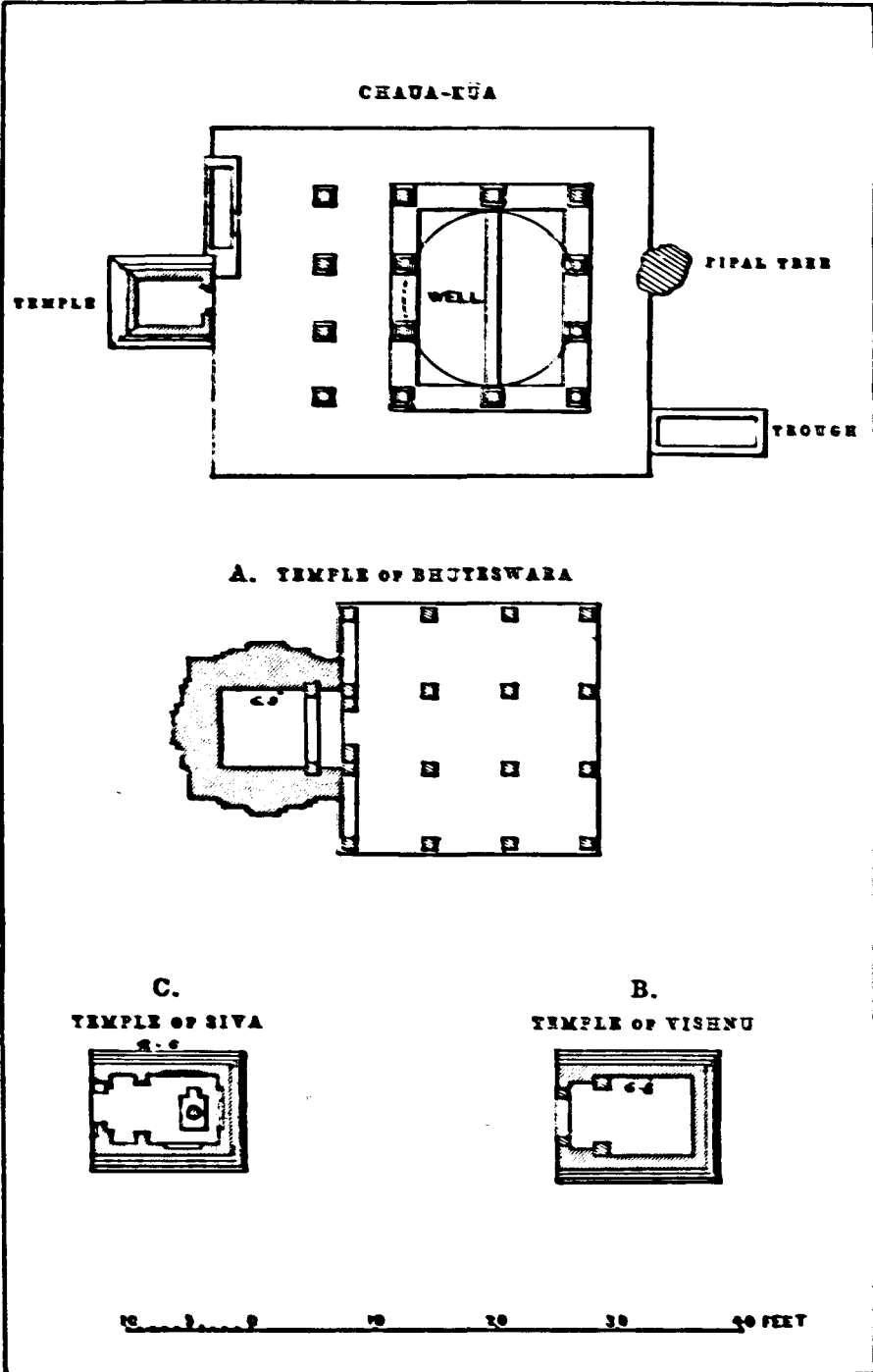
A. Cunningham, del.



A. Cunningham, del.

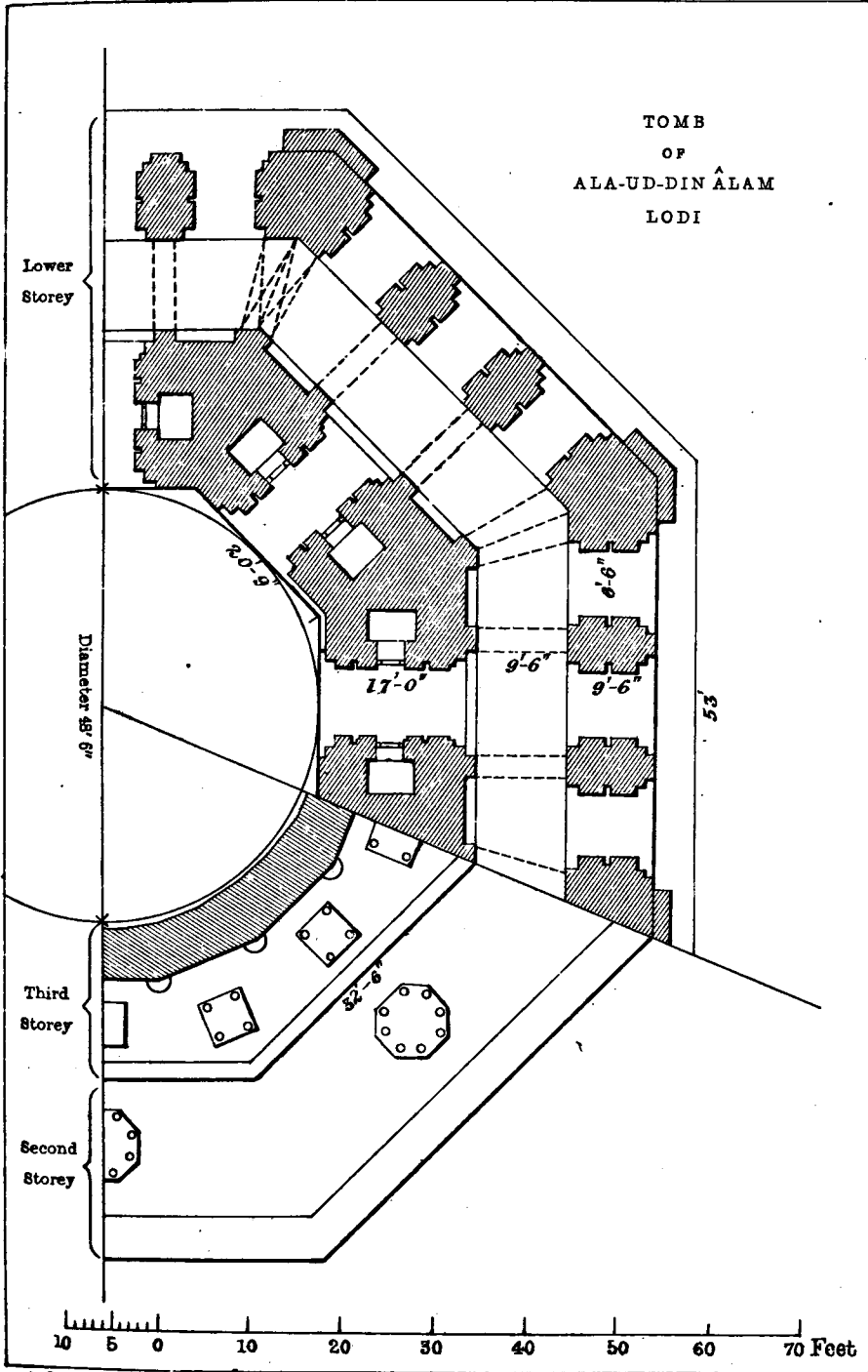


A. Cunningham, del.



A. Cunningham, del.

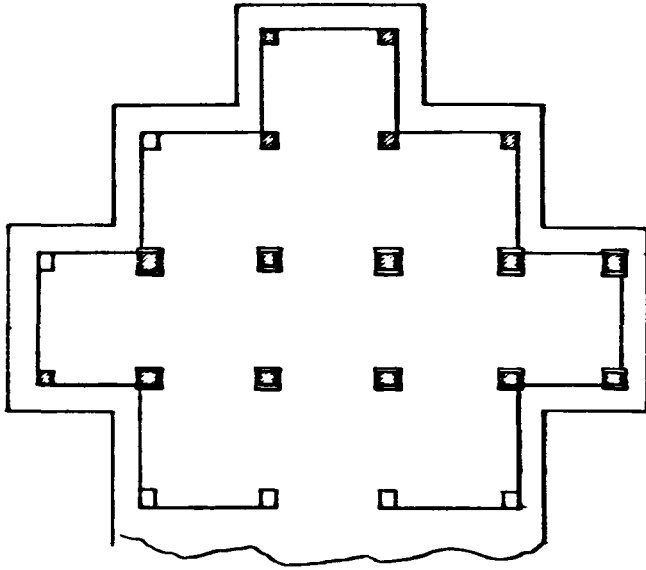
Lithographed at the Survey of India Office, Calcutta, February 1886



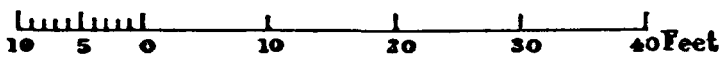
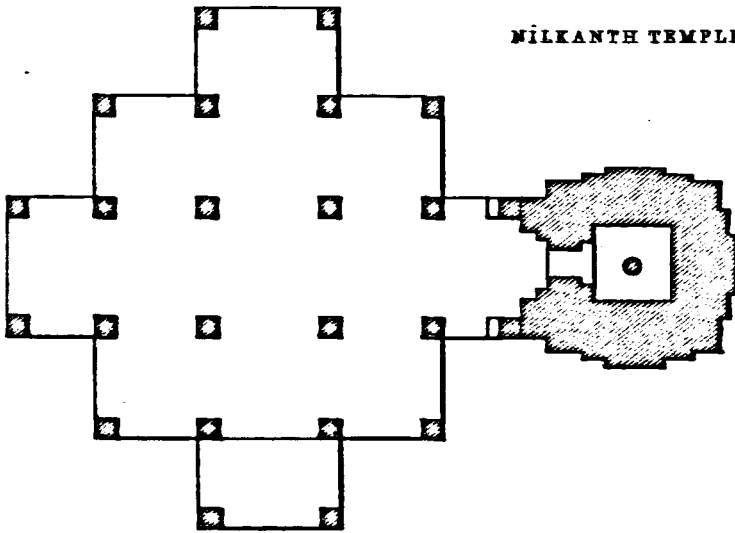
A Cunningham, del.



JALSIE TEMPLE-TALAO.

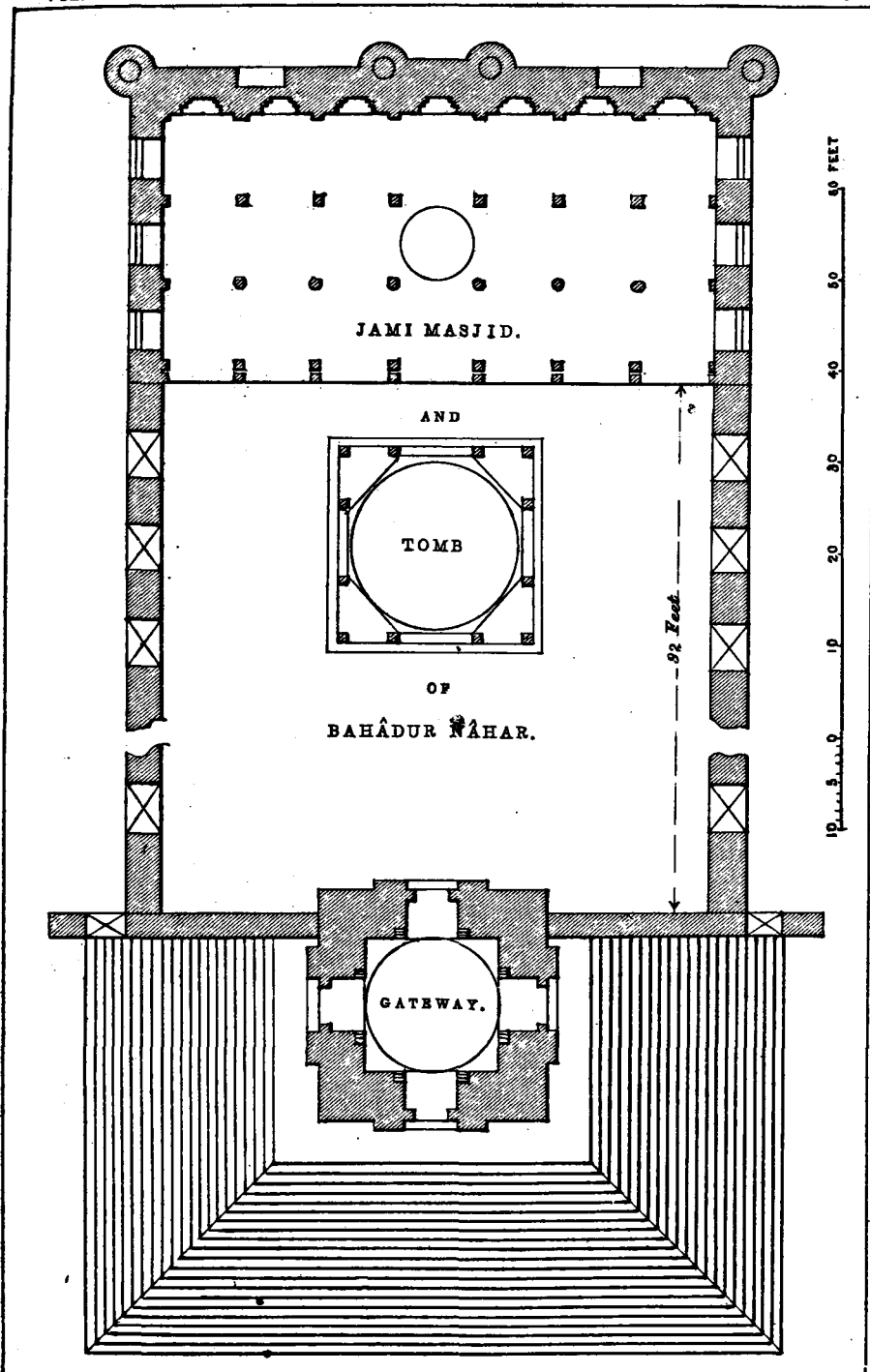


MILKANTH TEMPLE.



A. Cunningham, del.

Lithographed at the Survey of India Office, Calcutta, January 1865.



A. Cunningham, del.

KOTILA  
BAHÁDUR-NÁHAR  
A.H. 795-803.

DELHI  
FIROZ SHAH—A.H. 753.

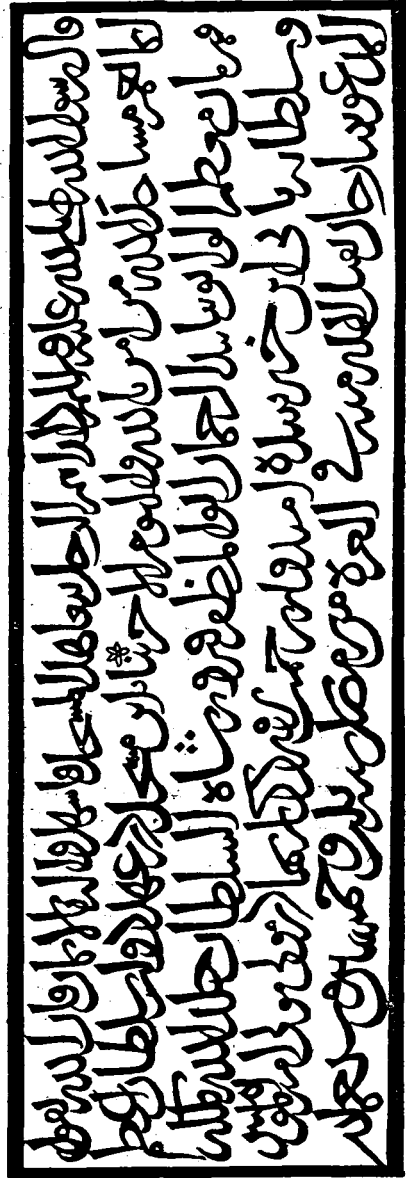
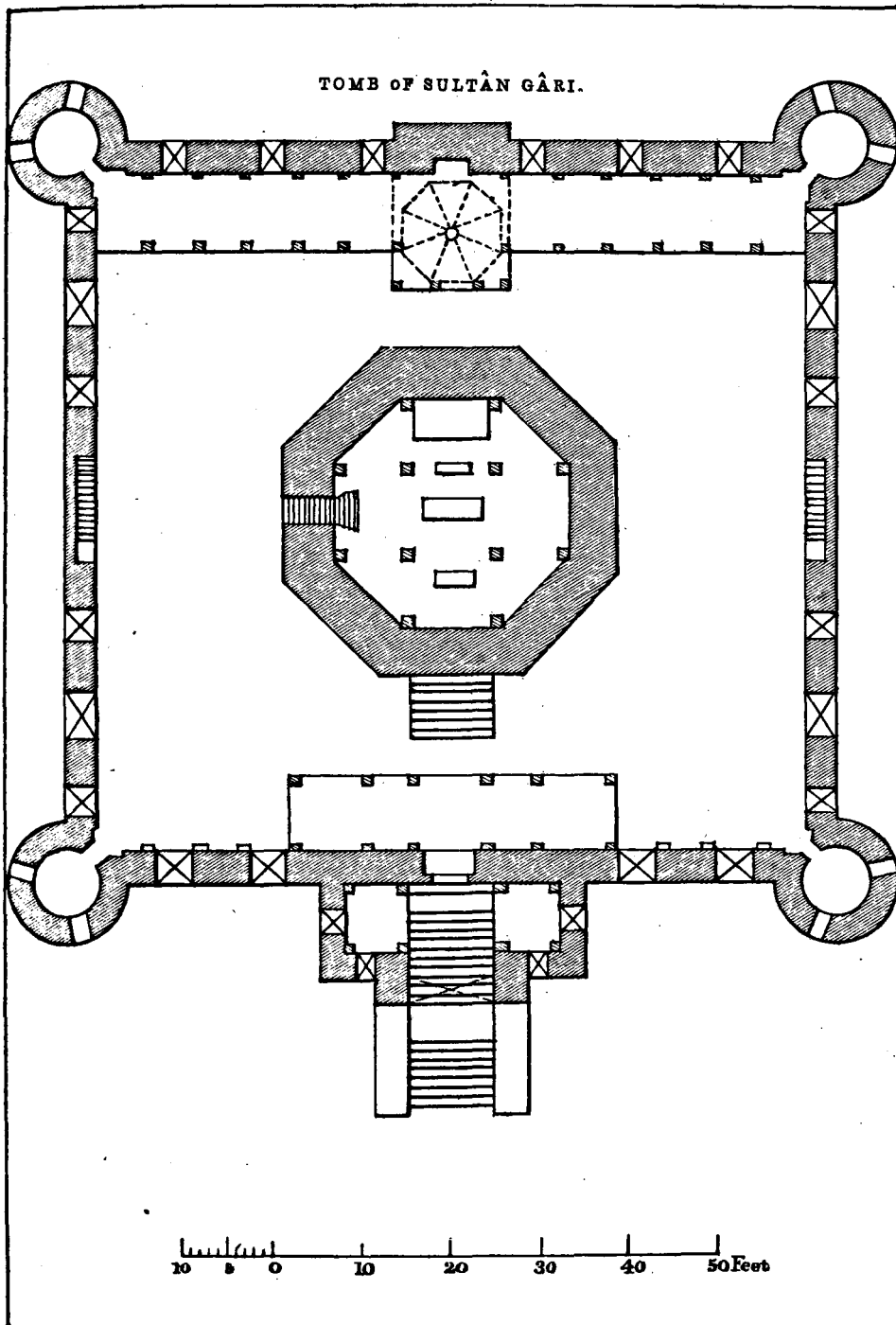


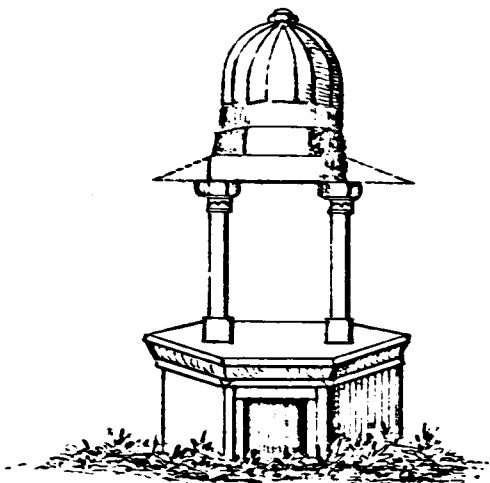
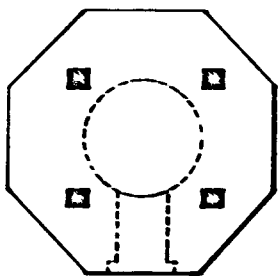
Photo. from Impressions.

TOMB OF SULTÂN GÂRI.

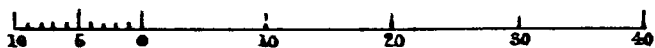
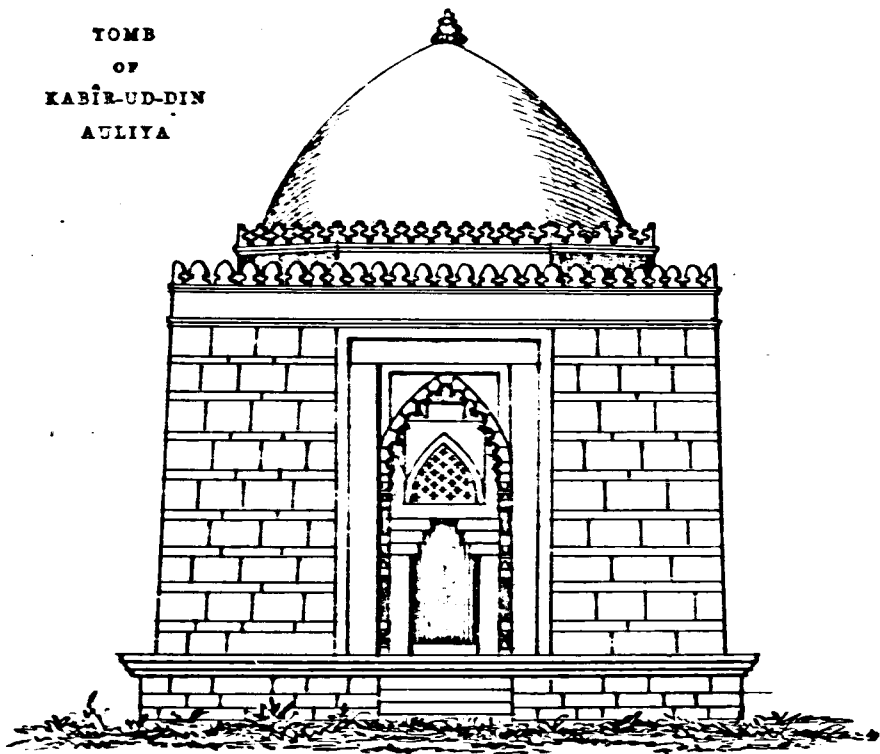


A. Cunningham, del.

HOUSE  
OF  
KABIR-UD-DIN AULIYA.

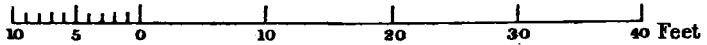
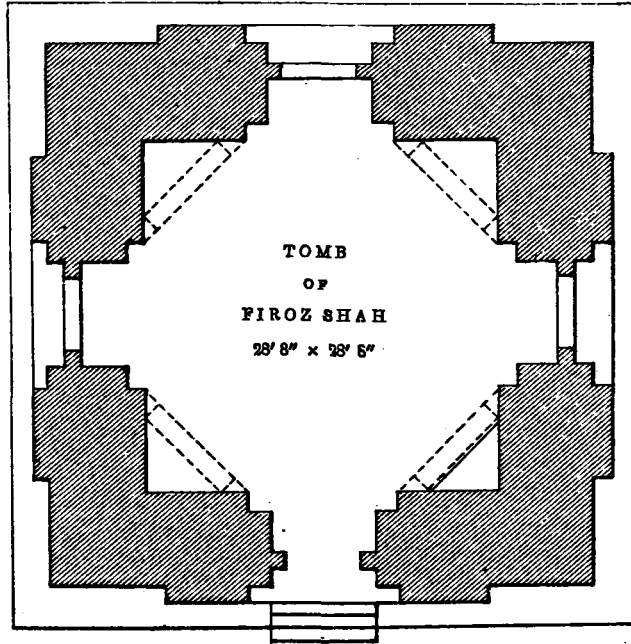
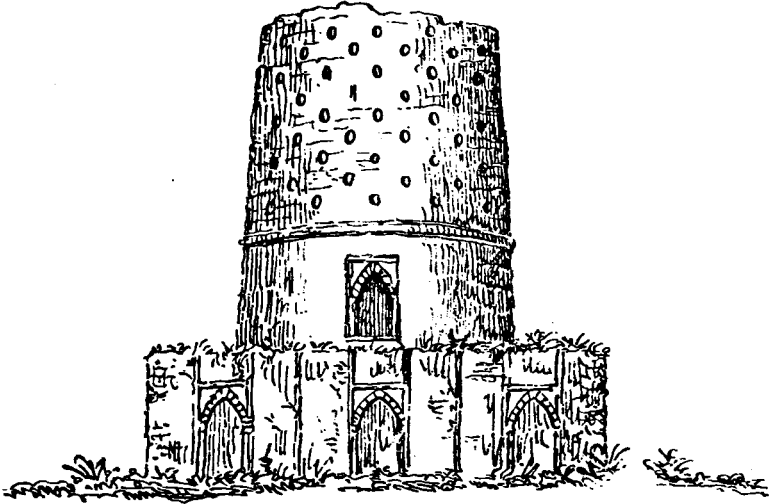


TOMB  
OF  
KABIR-UD-DIN  
AULIYA



A. Cunningham, del.

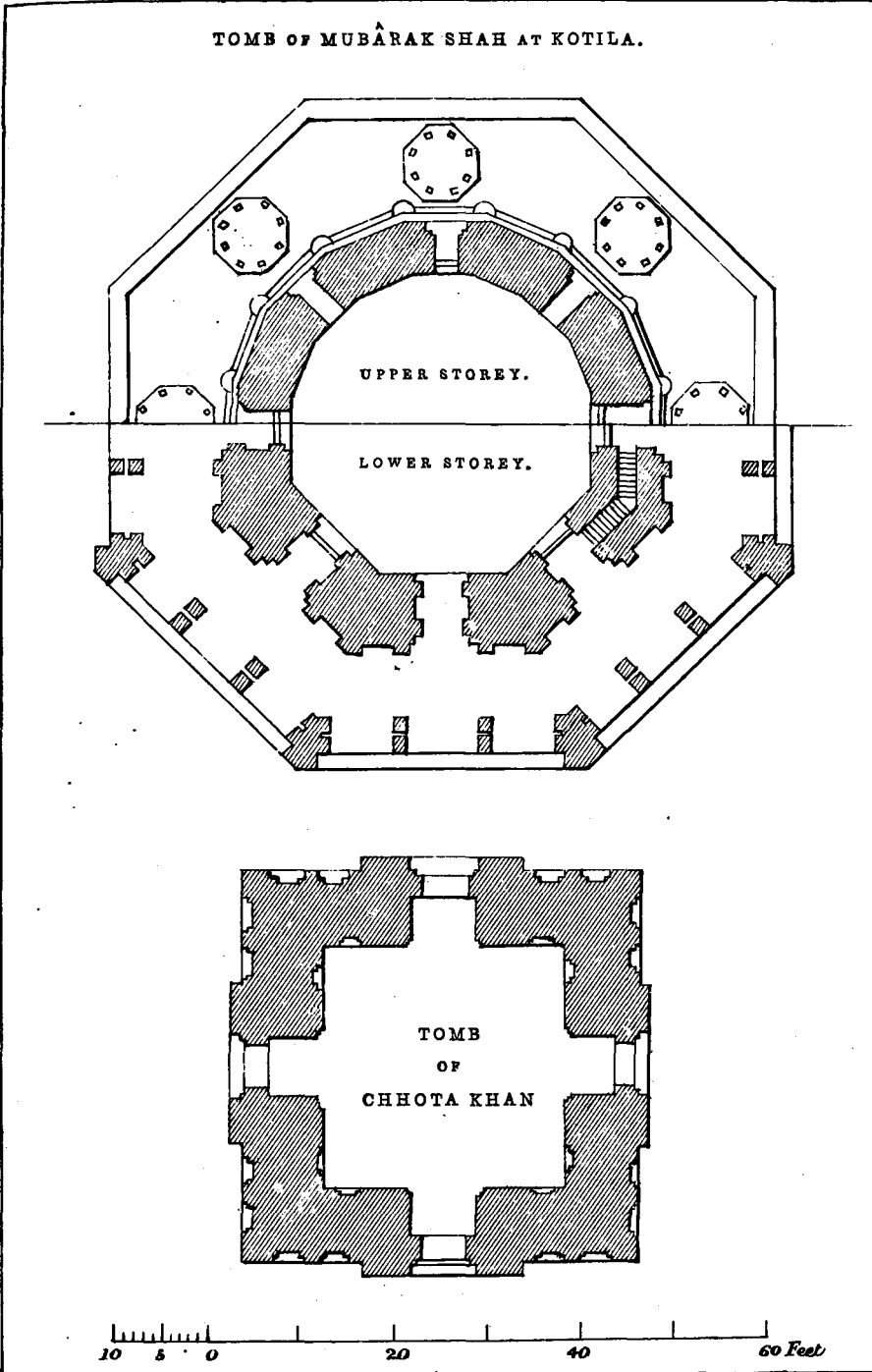
CHOR-MINAR



A. Cunningham, del.

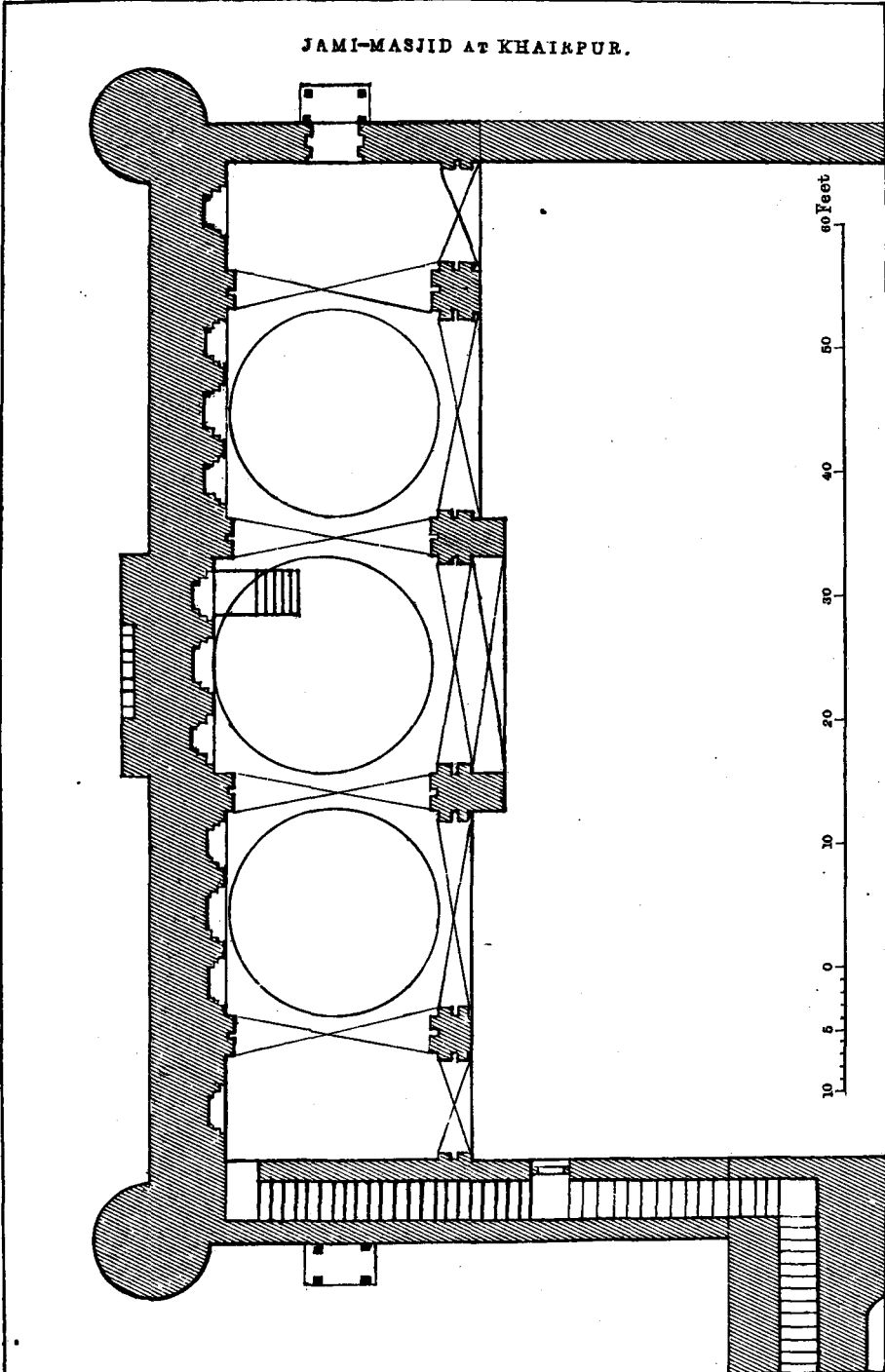
Lithographed at the Survey of India Office, Calcutta, February 1864.

TOMB OF MUBÂRAK SHAH AT KOTILA.



A. Cunningham, del.

JAMI-MASJID AT KHAIRPUR.

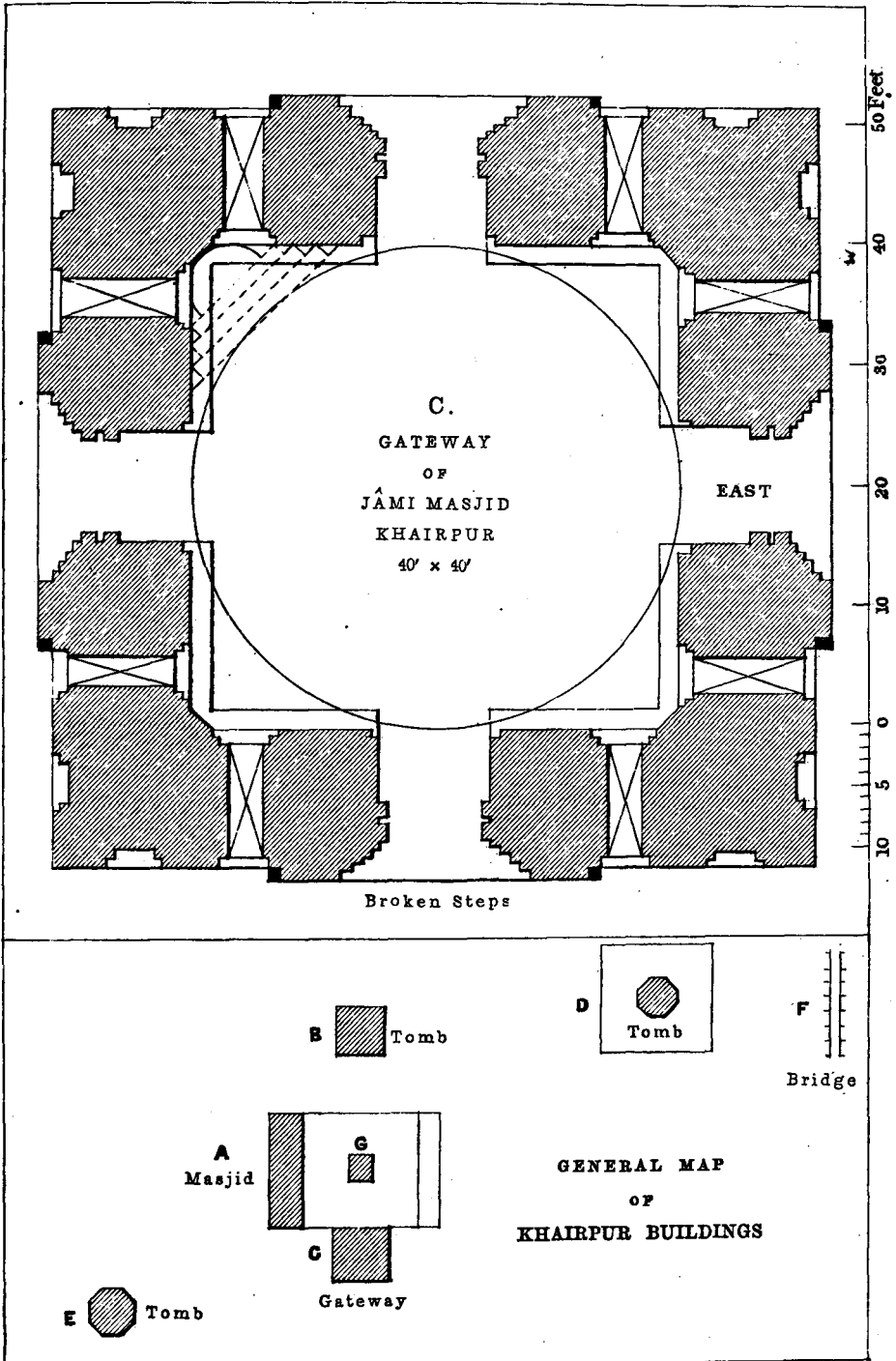


A. Cunningham, del.

Lithographed at the Survey of India Offices, Calcutta, February 1885.







A. Cunningham, del.