

Kumbhalgarh



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ARCHAEOLOGICAL SURVEY OF INDIA

KUMBHALGARH

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Published by The Director General,
Archaeological Survey of India,
Janpath, New Delhi-110011
2012

Published on the occasion of the celebration of 150 years of the
Archaeological Survey of India

First Edition : 2012

954.4
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2012

ARCHAEOLOGICAL SURVEY OF INDIA
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| Indian Institute of Advanced Study |
| Gifted <u>G7410</u> |
| Date <u>7.10.16</u> |
| Shimla |

Price: Rs. 30.00



PRINTED AT India Offset Press, A-1, Mayapuri Indl. Area, Ph-I, New Delhi-110 064
Ph.: +91-11-28116494, 9811526314



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I. GENERAL INFORMATION

KUMBHALGARH (73°36'; 25°09'), LOCALLY KNOWN AS Kumbhal Meran or Kumbhal Mer, is built on the top ridges of Aravali Hill (Map). These hill ranges are believed to have been conquered by Maharana Kumbha from the Mer ruler. The fort is the second most important fort in Rajasthan after Chittaurgarh. Col. James Todd has rightly stated that *"Of eighty four fortresses for the defence of Mewar, thirty two were erected by Khoombho. Inferior only to Cheetore is that stupendous work, called after him Koombhomer, 'the hill of Khoombho', from the natural position, and the works be raised, impregnable to a native army. These works on the site of a more ancient fortress, of which the mountaineers long held possession."* In view of its historical and archaeological importance it was declared a protected monument by Government of India in 1951. The Archaeological Survey of India is presently taking care of its maintenance and protection.

Kumbhalgarh is located at a distance of about 48 km to the west of Rajsamand, the District Headquarters, and 82 km to the north-west of Udaipur. The site is well connected by

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metallic road from Udaipur, Rajsamand and Gomti Chauraha on Ajmer-Udaipur National Highway through Kelwara, the tehsil headquarters. Like most roads in Rajasthan, Udaipur-Kumbhalgarh road is narrow but smoothly surfaced. There are several local as well as State transport buses to and from Udaipur/ Rajsamand with stops at Kelwara, 7 km away and at Aodhi Hotel from where it is just a 2 km walk. The nearest railway station is Kankroli and the nearest airport is Udaipur.

There is a Wildlife Sanctuary at Kumbhalgarh which is spread over an area of 578 sq km and abounds in wolves, bears, panthers, deer, leopards, antelopes, etc. March to June, when water is scarce, is the best time to see the animals. There is a nominal entry fee by the Department of Forest in nearby Kelwara to enter the Sanctuary premises. Three hours horse or jeep-safari can be easily arranged by the hotels in the vicinity.

The details of the monuments and photographic prints can be obtained on request from the Director General, Archaeological Survey of India, Janpath, New Delhi-110011 or the Superintending Archaeologist, Archaeological Survey of India, Jaipur Circle, Mansarovar, Patel Marg, Jaipur. General information or any other assistance can be obtained from the local Sub-Circle office of the Archaeological Survey of India, Udaipur.

II. HISTORICAL BACKGROUND OF MEWAR AND KUMBHALGARH

MEWAR STATE CONSTITUTES OF THE PRESENT DISTRICTS OF Bhilwara, Chittaurgarh, Rajsamand and Udaipur of Rajasthan. The findings of stone tools from the banks of River Gambhiri, Berach and Chambal indicate the presence of pre-historic man and the excavations at Bagor in District Bhilwara, Ahar in District Udaipur and Gilund in District Rajsamand and further explorations in the region revealed valuable information about the proto-historic culture of Mewar. There is no direct evidence of the Mauryan rule over Mewar but local traditions are associated with Samprati, the great grandson of Aśoka. It is said that he built a fortress at Kumbhalgarh.

Mewar was also under the control of Guptas as mentioned in the Allahabad *praśasti* of Samudragupta, Chhoti Sadari inscription (AD 490) and the fragmentary inscriptions of Chittaur of sixth century AD. In seventh-eighth century AD, the southwestern part of Rajasthan was under the Moris, a local dynasty and Chitrangad Mori is said to have been the founder of this dynasty who constructed the fort together with Chitrangad Talab at Chittaur. During the post-Harsha period, Guhadatta, who migrated from Gujarat, laid the foundation of

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Guhila dynasty with its capital at Nagda. Bappa Rawal was one of the important rulers of this dynasty who conquered Chittaur from the Moris and extended his sway over eastern Rajasthan. The Chittaur inscription of Bhoja Paramar of Pratihara dynasty also refers to the construction of Tribhuvana Nārāyaṇa Temple at Chittaur. Soon after, Guhila Allata (AD 948) established his capital at Ahar.

During the time of Ranasimha, the Guhila family split into two branches. The elder one ruled from Chittaur and continued to be styled Rawal while the younger held the title of Rana and ruled from Sisoda and thereafter called themselves Sisodias.

Mewar state gained a high political status during the reign of Jaitarsimha (AD 1213 - 1252) when an attempt was made by Sultan Iltutmish of Delhi to invade it. He was succeeded by his son Tejasimha, who is known to have occupied the throne of Aghata (Ahar). Samarasimha succeeded him, followed by his son Ratnasimha in AD 1302. Ala-ud-Din Khalji, Sultan of Delhi, on the way to Gujarat, invaded Chittaur and it is said that while returning from the fort he managed to capture Rana Ratnasimha and slay him. After his death, the royal ladies headed by Padmini performed *jauhar*. The Sultan then bestowed the charge of Chittaur to his eldest son Khizr Khan and later to Maldeo Chauhan.

After the fall of Chittaurgarh in AD 1303, Sisodia Rajputs gathered at Kelwara near Kumbhalgarh under Hammir against the Sultan of Delhi and Chittaur was recaptured in AD 1325.

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Hammir was followed by Kshetrasimha Lakha and Mokal (AD 1421-33). After the killing of Rana Mokal by Chacha and Mera during one of his expeditions against Sultan of Gujarat, his eldest son, Kumbhakaran, a great warrior and scholar, succeeded him in AD 1433. He further consolidated Mewar and brought back its pride by building numerous buildings, forts, temples, etc. In the year 1468, he was assassinated by his son Uda or Udayakaran, but he could not continue for longer time and was succeeded by Rayamalla in AD 1473. He too failed to find a solution to the family feuds and dissensions among his four sons which seriously threatened the internal security of the state. After Rayamalla's death in AD 1508, Mewar came in the hands of Sangram Singh I, popularly known as Rana Sanga. Endowed with considerable courage and energy, he extended the limits of his kingdom by ending internal disorder and waged external wars against Malwa, Gujarat and the Lodis of Delhi. Thereafter his son Ratan Singh ruled Mewar only for three years and his younger brother, Vikramaditya, ascended the throne in AD 1531. Banbir, the son of a maid servant through prince Prithviraja, acquired a position in the courts of Mewar and he assassinated Rana Vikramaditya in AD 1588. Banbir also made an attempt to eliminate his son Udai Singh but he was saved by Panna Dhai who sacrificed her own son, a legend most of us are aware of. He later escaped to Kumbhalgarh. Later Udai Singh was acknowledged as the real ruler of Mewar and Banbir was killed in a fierce battle at Maholi. He shifted his capital to Udaipur from Chittaur. His

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reign was marked by two important events i.e. the invasion of Chittaur by Sher Shah (AD 1544) and Akbar (AD 1567).

After his death on 28th February, 1572, Maharana Pratap took over the throne of Mewar at Gogunda and most of his reign was engaged in the conflict with Mughals. Even the historical battle fought at Haldighati could not decide the fate and thereafter Akbar sent Shahbaz Khan to Kumbhalgarh to eliminate Maharana Pratap but he managed to escape. The long and continued struggle with the Mughals badly affected his health and he died on 19th January, 1597 at Chavand. He was succeeded by his son Amar Singh. Rana Fateh Singh ruled Mewar from 1885-1930. The last ruler of Mewar was Rana Bhopal Singh.

Kumbhalgarh played an important role in the history of Mewar particularly from the time of Maharana Kumbha to Maharana Pratap (AD 1433-1597). The earlier history of Kumbhalgarh is somewhat obscure in the absence of adequate archaeological and literary evidences; however legendary tradition speak that in ancient times Kumbhalgarh was known as Machchindrapur and was associated with King Samprati of Maurya dynasty and a fortress was built by him. There is no archaeological and historical evidence that can be associated with Samprati although the remains of an old wall and a few structures and small fortress, one near Juna Bhilwara village and another near Pitaliya Shah Jain temple appear to be belonging to pre-Kumbha times. Maharana Kumbha

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constructed a majestic fort here. During the reign of Kumbha, unsuccessful attempts were made by the Sultans of Malwa and Gujarat to take over Kumbhalgarh in AD 1442 and AD 1456 respectively. In AD 1468, Maharana Kumbha was assassinated by his son Uda at Kumbhalgarh but he also could not survive longer. After his death, the Kumbhalgarh Fort remained neglected for quite a long time due to internal conflicts of the rulers of the Mewar. Asha Shah Devpura was the custodian of Kumbhalgarh when Panna Dhai brought Udai Singh here for his safe escape. In AD 1537, the ruler of Pali Sonagra, Akshyaraj, married his daughter to Udai Singh to recognize him as the real heir of Mewar. Kumbhalgarh is famous for two battles, one in AD 1539-40 between the joint forces of Mewar and Malwa at Maholi where Banbir was killed and another between Udai Singh and Maldeo, the ruler of Marwar, on the issue of Udai Singh's second marriage with the daughter of Jhala Jai Singh. Kumbhalgarh is also said to be the birth place of Maharana Pratap who was born on 9th May 1540. He continued to retain his second capital at Kumbhalgarh in order to check Akbar. When Akbar sent Shahbaz Khan to Kumbhalgarh to apprehend or eliminate Maharana Pratap he managed to escape from the fort after handing over the charge to his cousin Bhau Sonagara. It is said that one day, the cannon caught fire and all explosives stored in the fort were blown up. Songara had no alternative but to open the gates of the fort on 3rd April, 1578 AD. Despite that the Mughal forces under Akbar could not capture Rana Pratap. After his death at

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Chavand on 19th January, 1597 his son Amar Singh succeeded him to the throne of Mewar and Kumbhalgarh continued to be under the possession of Mewar.

During this long span Kumbhalgarh remained witness to many ups and downs in the history of Mewar. After the death of Rana Sajjan Singh on 23rd September, 1874, Rana Fateh Singh ruled Mewar from AD 1885 to 1930. He pulled down some of the earlier buildings at Kumbhalgarh and constructed a beautiful palace, Fateh Prakash, also known as Badal Mahal. He was succeeded by Rana Bhopal Singh. During his time after independence, the great edifice was declared a protected monument of national importance and the Archeological Survey of India became the custodian of the fort.

III. MONUMENTAL REMAINS

KUMBHALGARH OCCUPIES A LARGE AREA OF ABOUT 14 SQUARE KM on the top of the ridge of the Aravalli hills and has a series of encircling outer fortification-walls pierced with battlements and bastions raised at regular intervals (See Map). It is said that three women of Mali caste showed the secret entrance to the enemies and as punishment, they were bricked alive in the wall of the fort and stone heads of three women were put on demonstration on the exterior of fort wall on the right of Ram Pol. The rampart on the top of the fortification wall runs vertically up to the top of the hill, the width at the top of which is so wide that eight cavalry men on horses can run in a row side by side (Pls. I-III). At strategic locations imposing gateways have been provided for entering into main fort.

There are series of double storeyed gateways locally known as Pols for guards. The Aret Pol is the main gate to Kumbhalgarh from village Kelwara through hilly terrains (Pl. IV). Due to its strategic location this gate was used to flash messages to the Fort. At a little distance is another entry gate, locally called Halla Pol (Pl. VA). From here the guards could alert the other guards by making a loud call/ noise of caution in the event of enemy attack. The next gate is Hanuman Pol

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which is about half a km from Halla Pol (Pl. VB). This gate has octagonal bastions on the sides with usual double storeyed structures for the guards. In front on the right is a stone image of Hanumān which is said to have been brought from Mandor by Maharana Kumbha in AD 1458. Little ahead to this is Ram Pol, the main entrance to the Fort and probably being used by the ruling class (Pl. VIA). The other gateway at a distance of about 300 m on the left of the Ram Pol is the Vijay Pol which perhaps being used by common man (Pl. VII). There are five other gates between Ram Pol to the Badal Mahal or Fateh Prakash Palace on the top. The first one is Bhairon Pol followed by Nimboo Pol (Pl. VIB), Chaugan Pol, Pagda Pol and Ganesa Pol, the main entrance of Badal Mahal. All gateways except Ganesha Pol are double storied structures flanked by small guardrooms. Danibatta is another gate on the north of the fort connecting Mewar from Marwar region where donation/tax was levied for entering Mewar. Apart from these main gateways, there are number of small gates/entry points locally known as *Bari*.

Kumbhalgarh was also an important religious centre during the time of Maharanas of Mewar. It is believed that there were more than seventy Jaina and Brāhmaṇical temples in the Fort. Majority of these religious structures were built during the reign of Maharana Kumbha. Mandan was the architect/*sthāpati* who was also the composer of *Prāsāda Maṇḍana*.

A. Palace-Complex

The palace-complex comprising of three magnificent structures viz. Badal Mahal or Fateh Prakash, Kumbha Mahal and the birth place of Maharana Pratap is on the top of the ridge (Pl. VIII). Badal Mahal or Fateh Prakash was built by Rana Fateh Singh (AD 1884-1930). Standing on the highest point of Kumbhalgarh and facing east, this double storeyed palace is constructed in two parts i.e. *zanana mahal* and *mardana mahal* with several sets of large and small rooms. The walls and ceiling of the rooms of upper storey are painted with floral designs in various colours whereas the lower half of the walls of ground floor has depiction of fighting scenes, etc.(Pls. IX-XI)

Close to the Badal Mahal at the lower terrace is the Kumbha Mahal (Pl. XIIA). This double storeyed edifice standing the vagaries of time speaks of his greatness and love for architecture. The ground floor consists of a rectangular hall with small chambers while the upper floors have two rooms, a corridor in the middle and open space in front. In between Kumbha Palace and Badal Mahal is another two storeyed building with an open courtyard in the front, the ground floor of which is being used as a shrine dedicated to Nava Durgā. In front is royal kitchen or *bhojanaśālās* built probably by Rana Prakash. The birth place of Maharana Pratap is on the lower terrace on the right side of Badal Mahal (Pl. XIIB). It is a double storeyed edifice having a small chamber, verandah and open courtyard on the lower level whereas a square domed roof chamber with enclosed open courtyard in front on the upper floor.

B. Religious Structures

During the time of Maharanas of Mewar, Kumbhalgarh was an important religious centre. Mandan, the composer of *Prāsāda Maṇḍana*, was the architect or *sthāpati*. It is said that there were more than seventy brāhmaṇical and Jaina shrines in the fort-complex. The majority of the temples were constructed during the time of Maharana Kumbha and in subsequent periods. Generally the temples of Kumbhalgarh have *pañcharatha* to *triratha* sanctum, an *antarāla*, a *maṇḍapa* followed by *mukhamaṇḍapa* on plan while in elevation it has *jagati*/plinth, *pīṭha*, *jaṅghā* and *śikhara*. The temples are provided either with curvilinear *śikhara* or domes in bricks or stones. A few *śikhara* temples have also been provided with *uruśrīṅgas* or miniature shrines all around depending on *rathikas* of the temple. Due to the undulating rocky surface most of the temples are standing on high *jagati* and few of them also having *prākāra* wall all around.

1. Ganesa Temple: Situated on the left of the Ram Pol, this temple was built by Maharana Kumbha and the image of Gaṇeśa is enshrined in the sanctum. Standing on a high platform entered through flight of steps from south, it has a *garbhagrīha*, an *antarāla*, a *maṇḍapa* with pillared *kakshāsana* followed by a *mukhamaṇḍapa*. The sanctum has decorated curvilinear brick *śikhara* while *maṇḍapa* and *mukhamaṇḍapa* have domical ceiling (Pl. XIII A).

2. Charbhuja Temple: Dedicated to four-armed goddess, this temple is just on the hill slope on the right side of Ganesa Temple. It is raised over a high platform and enclosed by a *prākāra* wall with entrance from east. On plan, it consists of a *garbhagṛiha*, an *antarāla*, covered *maṇḍapa* with pillared *kakshāsana* and a *mukhamaṇḍapa*. The *śikhara* is adorned with miniature shrines all around while *maṇḍapa* and *mukhamaṇḍapa* have a domical roof (Pl. XIII A).

3. Vedi Temple-complex: This complex is on the right of the Ram Pol and built on a raised platform enclosed on three sides by high enclosure walls. It comprises of *Yajña Vedi*, square *Chhatra* and triple shrines (Pls. XIII B-XIV). This complex is one of the most imposing structures in Kumbhalgarh for performing *yajñas* on completion of the construction of the fort by Rana Kumbha in AD 1457. Facing west, three storeyed pillared *yajña vedi* is *sarvatobhadra* on plan. The ground floor has open *kakshāsana* all around while upper floor is closed with stone *jālīs*. The open octagonal portion of the ground floor has been found closed in later years. The triple *trikūṭa* shrines are on the back of the *yajña vedi* and have separate *garbhagṛihas* with a common *maṇḍapa* followed by west facing *mukhamaṇḍapa*. The sanctums of these shrines have curvilinear *śikharas* while the *maṇḍapa* and the *mukhamaṇḍapa* have domical roofs. An image of six-armed Viṣṇu seated in *lalitāsana* on Garuḍa is enshrined in the sanctum of the shrine on the right. A square-pillared *chhatrī*, probably meant for offering sacrifice during the time of *yajña*, is in the centre between the triple shrines and the *Yajña Vedi*.

4. Neelkanth Mahadev Temple: Adjoining the Vedi Temple-complex is Neelkanth Mahadev Temple built by Rana Kumbha in AD 1458. Facing west, it is rectangular in plan with seven domed roof, supported by 26 gigantic stone pillars with lotus finials at the top of central dome. The huge Śiva-*liṅga* of black stone with *yoni pīṭha* is in the centre. The inscription engraved on the wall revealed that this temple was renovated by Rana Sanga and bears the date VS 1521. A Nandi on a high pedestal, a four armed standing female deity and image of Gaṇeśa are other sculptures in the temple (Pl. XV).

5. Parsvanatha Temple: This is on an elevated solid rock on the left of Neelkanth Mahadev Temple. It is said that it was built by Nar Singh Pokhad in Vikram Era 1508. Enclosed by high *prākāra* wall with an entrance from the north, it comprises of a *garbhagṛiha*, an *antarāla* and a *mukhamaṇḍapa*. The *garbhagṛiha* is crowned by *śikhara* whereas the *mukhamaṇḍapa* has domical roof. The image of Gaṇeśa on the lintel of sanctum suggests that it was originally a brāhmaṇical shrine. The present inscribed seated image of Pārśvanatha dated VS 1508 (AD 1451) appears to be installed at later date.

6. Mataji or Kheda Devi Temple: On the back of Neelkanth Mahadev Temple is Mataji Temple or Kheda Devi Temple. Facing west, the temple has a sanctum, an *antarāla* followed by *maṇḍapa* and porch with curvilinear brick *śikhara*. On either

side are remains of two other ruined shrines. On the opposite side on a raised platform is another east facing temple with partly intact lower portions of the sanctum and an *antarāla*.

7. Jaina Temples near Vijay Pol: To the north of Vijay Pol are two Jaina temples on a raised platform. Temple 1 is facing west and has a *pañcharatha* sanctum with an *antarāla*, a *maṇḍapa* and a porch. A seated image of Jaina Tīrthaṅkara is shown in the centre of the *lalāṭabimba*. Temple 2 is east facing with similar plan. In between is a ruined shrine, the plinth of which can be seen (Pl. XVIA).

Down the slope on the way to Bavan Deori and east of Vijay Pol is Temple 3 which is raised on an elevated ground (Pl. XVIB). It is entered through winding steps from the north and consists of a sanctum with three openings, a pillared *gūḍhamāṇḍapa* and a porch. A seated image of Tīrthaṅkara is found in the centre of the *lalāṭabimba*. The roof of the sanctum is of *kshiptavitāna* type crowned by a domical roof.

8. Bavan Devris: Another imposing group of temples in the fort-complex is Bavan Devris (Pl. XVII). It has fifty-two *devakulikas*, of which fifty are equal in size and arranged all around the outer wall with their entrance towards courtyard. Two main shrines - one in the centre of back wall and the other in the middle of the court, are larger in size. The main shrine has *pañcharatha* sanctum with curvilinear *śikhara*, an *antarāla* and an open *maṇḍapa* with square interior and domical ceiling. The façade of the sanctum is profusely carved

with floral designs and human figurines. As per the inscription engraved in the *garbhagṛiha*, it was completed in VS 1521 (AD 1464). *Mukhamanḍapa* is decorated with *apsarās* in different postures playing with balls, *dole*, *vīṇā*, holding mirror, necklaces, *chaurī* bearer, etc. On the eastern side is another north facing Jaina temple having a sanctum followed by *mukhamanḍapa*, the roof of which is now missing.

9. Juna Bhilwara Temple: On the way to Golera group of temples, is another ruined temple built on raised terrace. It comprises of sanctum, an *antarāla* and a *manḍapa*. Only *jaṅghā* portion of the sanctum now survives which is elaborately carved with female deities in different postures, including standing four-armed male image of Tīrthaṅkara on the projected balcony of *bhadra rathikā* and dancing female figure in the *karṇa rathikā*. Just south of it are ruined out-houses.

10. Golera group of temples: In the group there are nine shrines, of which four (1, 2, 5 & 9) are dedicated to Jaina pantheon while the remaining five (3, 4, 6, 7 & 8) are brāhmaṇical shrines (Pl. XVIII). Built on elevated rocky surface, Temple 1 stands majestically and attractively on the highest point on the western part of the hillock approached through flight of steps from east (Pl. XIX). It was constructed in VS 1481 and further repaired in VS 1518. Standing on the centre of cross pattern platform having two successive circular terraces, the upper one has beautiful mouldings decorated with bands of

friezes with thirty-two projected offsets, each decorated with a pair of elephants holding garlands in their trunks. On plan, it consists of *sarvatobhadra* square sanctum followed by pillared *maṇḍapas* and a *mukhamaṇḍapa*. There is a chamber below the western *maṇḍapa* with a narrow entrance from the west, from where 24 headless stone sculptures were found, now kept in the store. The remaining Jaina temples in the group are *pañcharatha* on plan except Temple 5 which is *saptaratha* on plan with similar components as in the case of other temples. The remaining *brāhmaṇical* shrines in the group have *pañcharatha* sanctum, an *anatrāla* and a *maṇḍapa* followed by either *mukhamaṇḍapa* with pillared *kakshāsana* or porch. Temple 3, 5 & 8 have curvilinear brick *śikhara*s while other shrines have domical roofs (Pl. XXA).

11. Siva Temple: Towards the east of Golera group of temples, there is another shrine dedicated to Śiva. It is built on a raised platform, facing east and has *pañcharatha garbhagṛiha*, an *antarāla*, a *maṇḍapa* followed by a porch. The sanctum has brick *śikhara* adorned with *uruśṛṅgas*, partly damaged. The vestibule has niches on either side of the entrance. The upper portions of the original *maṇḍapa* and porch are missing; however, the present portion of the porch resting on two stone columns is a later addition (Pl. XXB).

12. Surya Temple: Built on top of a hillock on the south of Pitaliadeva Jaina temple, this temple is believed to be contemporary to the Sun Temple of Ranakpur, built during

the reign of Maharana Kumbha. Standing on a raised rectangular platform, the temple faces west and consists of a *garbhagriha*, an *antarāla*, a *maṇḍapa* with *kakshāsana* followed by a *mukhamaṇḍapa*. The sanctum is raised over a *pīṭha*, comprising of *bhitta*, *khura*, *kumbha*, *kalaśa* and *kapota* mouldings. The available evidence suggests that the sanctum has curvilinear brick *śikhara*, now missing. The temple has been restored with the available architectural material at the site.

13. Pitaliadeva Jaina Temple: This magnificent Jaina temple also known as Bairath Mata Ka Mandir was built by Pitalia Shah in VS 1512 (AD 1455) as per the inscription engraved on the northern gate (Pl. XXIA). Standing on a high *jagati*, it comprises of *garbhagriha*, a *gūḍha-maṇḍapa*, a *raṅga-maṇḍapa* and entrance porch on the east. The sanctum is *sarvatobhadra* in plan with a moulded raised platform in the centre devoid of any image. The images of Agni, Varuṇa, Brahmā, Yama, Indra with their *vāhanas* are carved on the outer walls of the temple, the facades of which are elaborately carved with male and female figurines.

On the south of Pitaliadeva shrine, there is also a small shrine raised on a double-terraced platform. Facing east, it consists of a square sanctum, a vestibule and *mukhamaṇḍapa* entered through a plain doorway with two *grāsa-mukhas* hewn on *maṇḍāraka*. A raised *pādapīṭha* is built along the rear wall of the sanctum for the deity.

14. Mamadeo Temple: Known as Kumbha Shyam temple, this temple is located on the slope near Rana Baori within an enclosure (Pl. XXIB). It is believed that Rana Kumbha got the Kumbhagarh *Praśasti* engraved here. It is also said that Rana Kumbha was assassinated here by his son Uda in AD 1468. A large number of sculptures found here include inscribed images of Saṁkarshaṇa, Mādhava, Madhusūdana, Kṛishṇa, Purushottama, Vāsudeva, Brahmāṇi, Māheśvarī, Kaumārī, Vaishṇavī, Vārāhī, Aindrī, etc. now displayed in Udaipur Museum. The inscriptional date on these sculptures is *Phāgun Sudī* 12; VS 1515.

15. Temple near Mamadeo Baori: Just to the south-east of Mamadeo Baori is another north facing temple. It has a *garbhagriha*, an *antarāla*, a *maṇḍapa* followed by a *mukhamaṇḍapa*. The temple is crowned by a multi-spired *śikhara*, partly collapsed. A seated image of Gaṇeśa is shown in the centre of the *lalāṭabimba*. The *maṇḍapa* of the temple has *kakshāsana* on the west with opening from north and east.

16. Miniature shrines: Of the miniature shrines in the fort-complex, one is just below the Langan Baori and built on a raised platform. Facing east, it consists of a *pañcharatha* sanctum, vestibule, *maṇḍapa* and *mukhamaṇḍapa*. The *jaṅghā* has three projected niches on the north, south and west, the upper portions of which are now missing. Image of Gaṇeśa is shown in the *lalāṭabimba* while Gaṅgā and Yamunā are carved on the lower part of doorjamb. Two miniature shrines are on

the east of Badva Talab, raised on a rectangular platform. It is *pañchāyatana* type and has a bigger one in the centre and on the four corners. A few courses of the plinth portions of the sanctum, vestibule, *maṇḍapa* and *mukhamaṇḍapa* are *in situ*. The miniature shrines on the corners identical with their lower *pīṭha* mouldings are only visible. The other miniature shrine is located to the east of this temple. The intact *pīṭha* mouldings of the temple suggest that it has a sanctum, vestibule and *mukhamaṇḍapa*.

C. Hydraulic Structures

As a usual feature of the forts of Rajasthan, Kumbhalgarh also preserves large number of hydraulic structures in form of dams, *baoris* and wells constructed at different locations keeping in view the natural settings of the area. All possible efforts were made by builders to collect every drop of water. A huge rectangular water tank is built near the birth place of Maharana Pratap for storing rain water. There are about ten dams and more than twenty *baoris*/ step-wells within or outside the fort. The dams have been built at a narrow valley by providing huge stone masonry walls at regular intervals. Length of wall is more on the top which gradually reduces while extending down toward slope. Similarly thickness of walls at the base is more but reduced at the top while maintaining the height of the dams. Provisions have also been made to release excess water by outlet at the corner on the top. Stepped landings have been

provided from top to bottom with arch-shaped structures in the center to lift the water through Persian wheel system. Series of niches have also been provided on the inner face of the walls for fixing stone images, now found empty. Among the dams, Badva Bund is the largest and built on the downward slope of Ram Pol covering maximum catchments area. The other one is Chipola Bund followed by Phootiya Bund and Dudhla Talab. Two smaller dams are on the downward slope of Juna Bhilwara village.

Baoris or step-wells are also important source of supply of water in the fort. These are found built by cutting deep rock with landing from the sides and provisions for lifting water have been made through Persian wheel system. These *baoris* are mostly rectangular on plan. Langan Baori, also known as Kali Baori is just below palace-complex on steep slope exclusively meant for the royal family. This heart-shaped *baori* is cut into deep rock to make water available even during droughts. Water was lifted to the palatial-complex from this *baori* through Persian wheel system installed at different stages. The other important *baori* is Rana Baori on table land just below the Langan Baori (Pl. XXIIA). On the right bank of Badva Talab is another *baori* (Pl. XXIII). Little ahead from Halla Pol, there is a *baori* locally known as Badshahi Baori said to have been built by Shahbaz Khan in AD 1578 for his troop when Akbar sent him to Kumbhalgarh to apprehend Maharana Pratap (Pl. XXIIB).

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It is also rectangular in plan with landing from south. Besides this, there are number of small *baoris* located within the fort.

D. Prithiviraj Chhatri

It is built on low lying area near Mamadeo Temple. This *chhatri* is built on raised square platform with octagonal pillars supporting the top domical roof. An inscribed memorial pillar is in the centre referring to the names of the *Ranis* who performed *sati* with Prithviraj.

IV. EPIGRAPHICAL RECORDS

KUMBHALGARH *PRAŚASTI* IS ONE OF THE IMPORTANT DOCUMENTS of the Mewar state and it was composed by Kanh Vyas during the reign of Maharana Kumbha who is also the author of the famous *Ekaliṅga Mahātmya* and inscriptions of Tower of Victory at Chittaurgarh. In all, there are three hundred seventy-nine verses. One of the inscriptions reveals its date as Monday, the fifth of the dark fortnight of *Mārgaśīrsha* of the *Samvat* 1517 and *Śaka* year 1382 which corresponds to Monday, 3rd November, AD 1460.

The first stone slab inscription has sixty-eight verses. The first part of it is devoted to the worship of Gaṇeśa, Sarasvatī and Ekaliṅga and also mentions Trikūṭa hill, the triangle within which the temple and town of Ekaliṅga is situated. It also bears reference to Goddess Vindhyavāsini whose shrine is on the slope of the hill, construction of Ekaliṅga Temple by Bappa Rawal, its renovation by Maharana Mokal and Maharana Kumbha, Indratirtha-Bhojasara (beautiful tank), foundation of Nagada, the ancient capital of Mewar by the lord of serpents, Dhareśvara, Vaidyanatha temples, and Naga Baghela Talav excavated by Mokala in memory of his brother Bhaghasimha. The temples and other structure at Chittor are also mentioned. The last eleven verses contain description of the country of

Medapata (Mewar) and at the end, the date of inscription is engraved as Monday, the fifth day of dark half of *Mārgaśīrsha* in *Samvat* 1517 and *Śaka* year 1382 (corresponding to Monday, the 3rd November, AD 1460). The second slab inscription has only six lines available but traced completely from '*Praśasti Sangraha*' in Udaipur. It comprises fifty-two verses with description of Chittaurgarh and Chitrangad tank, other Vaishṇava temples, markets, and palaces of Chittaurgarh and its comparison with Kashi, Mathura, Dwarka and Kanchi. In the third stone slab inscription, there are fifty-nine verses which refer to Bappa Rawal, a *vipra* who got the kingdom due to the kindness of Harita Rishi, Raula Sri-sh(kh)ummana and his victories over Kalinga, Telugu, Saurashtra, Gauda, Choda, etc. It also makes *Rājavarṇana* and mentions four divisions of Mewar i.e. Chittaur, Aghata, Madapata and Vagada, in addition to some social institutions and customs like slave and *āśrama* system, Vedic and Yoga meditation. The fourth stone slab contains ninety-one verses with a portion of a prose at the end and bears the account of Lakshmansimha to Maharana Arisimha and Hammira who is described as brave king leaving his son Kshetrasimha as heir. Maharana Kumbha is described here as *Mahārājādhirāja Rāyarāya Rāṇerāya Mahārāṇā Kumbhakaranadeva* alongwith his mother Saubhagyadevi. There is reference to construction of fort, restoration of Ekalinga Temple, victory of Maharana Kumbha over Dhanyanagara, Yoginipura, Ranthambhor, Sambhar, Vardhamana mountain, Janakachala, Champavati (Chaksu), Vrindavati, Mandalgarh,

EPIGRAPHICAL RECORDS

Hadoti, Nagda, Vishalanagar, Saranapura, and also over Gujarat and Malwa. The fifth stone slab inscription has eighty-three verses wherein Rana Kumbha is compared with Karṇa of *Mahābhārata* alongwith vivid description of Kumbhalgarh and its monumental remains including Hanuman Pol and temples, victory to Yoginipura and construction of palaces, tanks, large wells, forts and gateways. The last inscribed stone slab, broken into pieces, describes the personal achievements of Rana Kumbha like his work *Sangītarāja* on music, commentaries on *Chañḍīsataka* and *Gītagovinda*, etc.

There is another *praśasti* of VS 1517 from Kumbhalgarh in the Udaipur Museum and is in Devnagari script and Sanskrit language. It has sixty-four *śloka*s mentioning the geographical, social, religious and cultural conditions of Kutila, Madapat and Chittaur.

V. MONUMENTS AROUND KUMBHALGARH

Temples at Ranakpur

Ranakpur, located in a plunging wooded-valley, is 35 km away from Kumbhalgarh and about 85 km north of Udaipur in District Pali. It has an incredible complex comprising of a group of temples with series of halls supported by 1444 pillars. The interiors are completely covered with intricate knotted carvings. It is one of India's largest and most important masterpieces of Jaina temple architecture. It is unique for the grandness of its dimensions. The main shrine, the Chaumukha Mandir, is dedicated to Ādinātha and built in AD 1438. Within the complex are other shrines dedicated to Neminātha, Pārśvanātha and Ambāmātā. About 500 m away from group of temples is the Sun temple, believed to be constructed by Maharana Kumbha.

Ghat with inscriptions, pavilion and *toraṇas*, Nav Chowki

The town of Rajsamand was founded by Rana Raj Singh in the latter half of the seventeenth century AD. The lake measures about 6.64 x 2.9 km with a maximum depth of 15.6 m and the northern embankment, locally known as Nav Chowki Ghat is surrounded by hills on two longitudinal edges and a lake on the third side (Pl. XXIV). The famous Rājaprasasti, containing twenty-four verses laudatory of Maharana Raj

Singh and providing an elaborate history of Mewar in general and about Maharana Raj Singh in particular is fixed on the niches all along the ghāt.s. Flights of nine steps at each level descend to the water's edge. Intricately carved three marble pavilions depict figures of gods and goddesses, animals and floral and geometrical designs as well as themes from Krishna līlā, Daśāvatāra and other Paurāṇ.ic narratives. Apsarās, Kinnaras, musicians, etc. are carved on the frieze and ceiling slabs. There are five marble toran.as, of which only three exist and are richly carved and ornamented.

Chetak Samadhi, Balicha

This is the place where Chetak, a devoted horse of Maharana Pratap took his last breath during the battle between the Mughals and Maharana Pratap in June, 1576. Despite being critically wounded, Chetak saved his master by carrying him from Rakta Talai to the other end of Haldi Ghati by jumping across nearby stream. The inscribed memorial and pillared chhatri are in the middle terrace and the well in the lower terrace (Pl. XXV). The upper two terraces are divided into square parts of lawns. In the same memorial-complex is a temple dedicated to Śiva. It has a sanctum and pillared porch. It appears to be earlier than the memorial.

Badshahi Bagh, Khamnor

The site is located in a flat and wide valley between two ranges of Haldighati in tehsil Nathdwara. This is the historical site where the Mughal forces first set up their camp after realizing the difficulty in fighting along the narrow strip of the

Ghati. The site is well developed by landscaping and plantation of flowers, etc.

Haldighati, Khamnor

Haldighati is a place of immense historic interest where a fierce battle between Maharana Pratap and the Mughal forces under the command of Mansingh of Amber was fought in June 1576. It highlights the bravery and gallantry of the Rajputs in defending the sovereignty of their land. The battlefield comprises a narrow pass which runs south to north-east and ends in plains where the main battle took place. The name of the valley Haldighati derives from its yellow soil having the colour of turmeric or *haldi*.

Rakta Talai, Khamnor

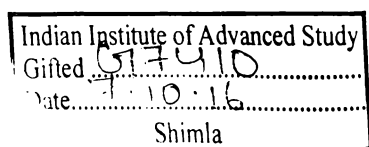
Rakta Talai is situated on the western side of village Khamnor and is the last spot of Haldighati-complex. It has its own significance in the history of Mewar. The local people take great pride at pointing it out as the famous place of that battle. River Banas also flows on the north along the course of what had been the route of Mughal army. This is the place where Maharana Pratap (AD 1540-1597) fought the Mughals. It is said that in the short span of a few hours, the blood of more than thousand warriors has soaked the field that stretched all the way from Badshahi Bagh, below the narrow defile of Haldighati, to what has since been known Rakta Talai, the lake of blood. The twin cenotaphs that stand commemorate the exploits of Raja Ram Saha of Gwalior and his three sons who paid the debt of gratitude to their patron with their lives.

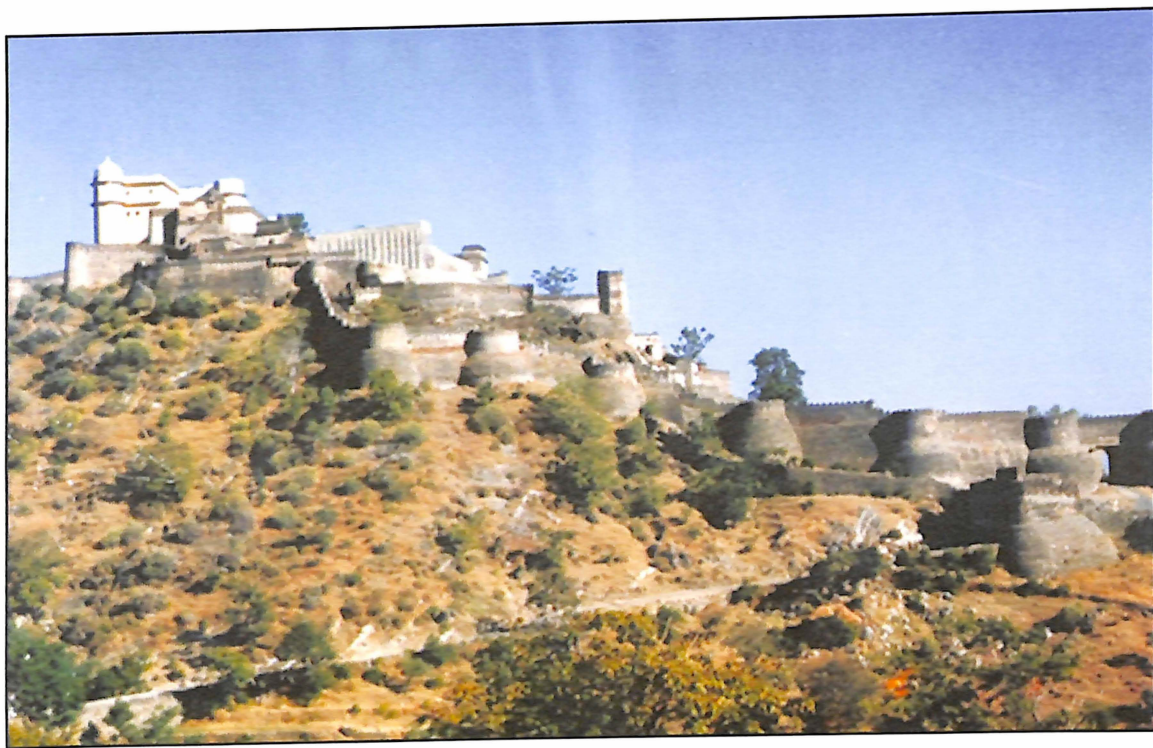
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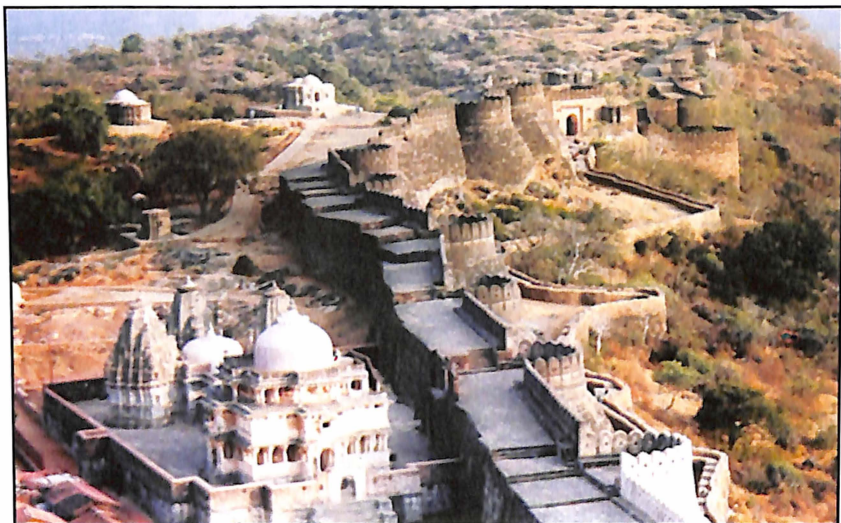




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Pl. I : *general view of the fort. See p. 9*

KUMBHALGARH



A



B

Pl. II : view of the fort wall from top of palace-complex. See p. 9



KUMBHALGARH

Pl. III: *view of the palace-complex. See p. 9*

KUMBHALGARH



A



B

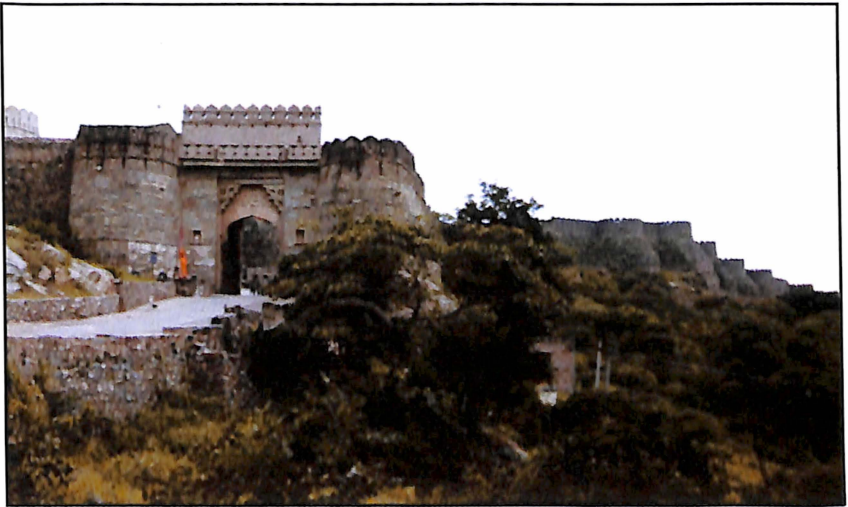
Pl. IV: Aret Pol, interior & exterior view. See p. 9



KUMBHALGARH



A



B

Pl. V: *A*, Halla Pol & *B*, Hanuman Pol. See pp. 9-10

KUMBHALGARH



A



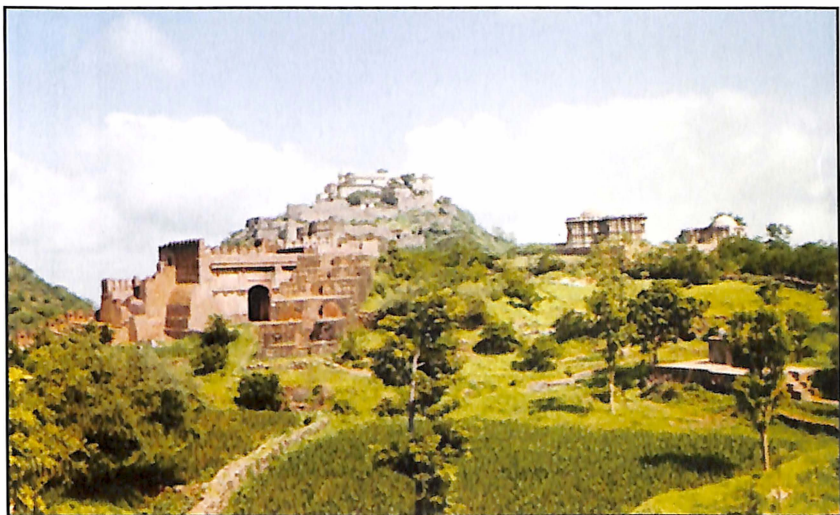
B

Pl.VI: Ram Pol & B, Nimboo Pol. See p. 10

KUMBHALGARH

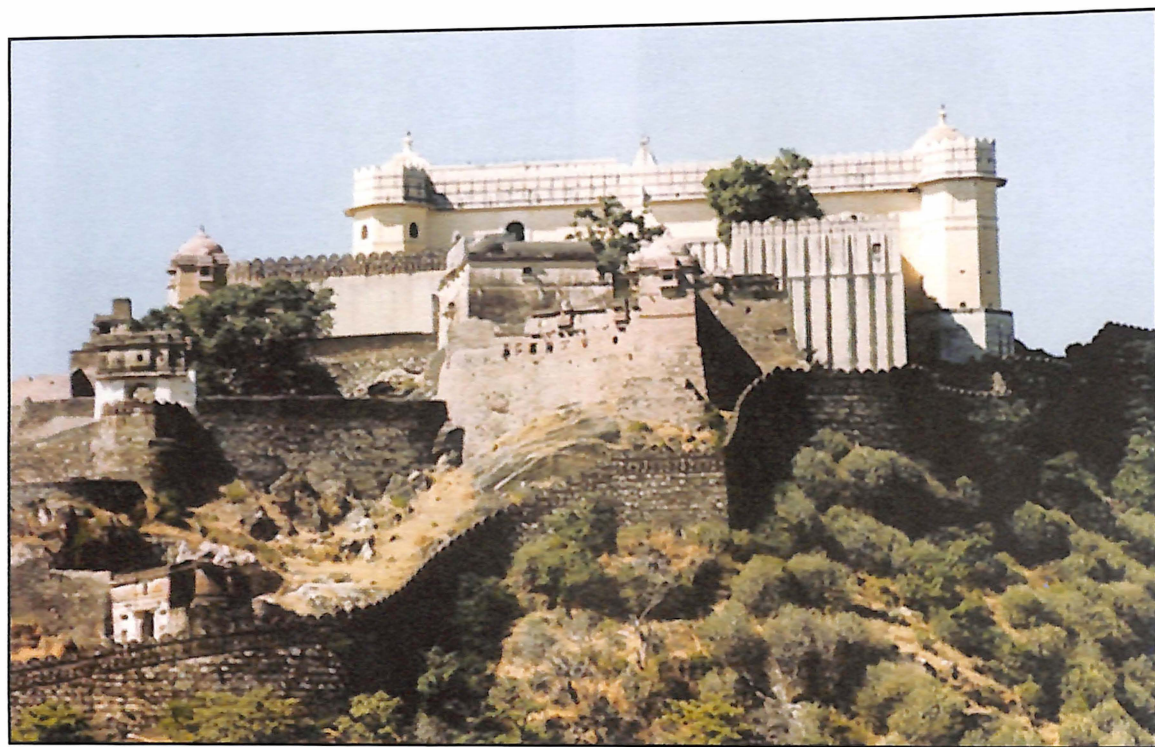


A



B

Pl. VII: *Vijay Pol.* See p. 10



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Pl.VIII: *Palace-complex, Badal Mahal at top. See p. 11*

KUMBHALGARH



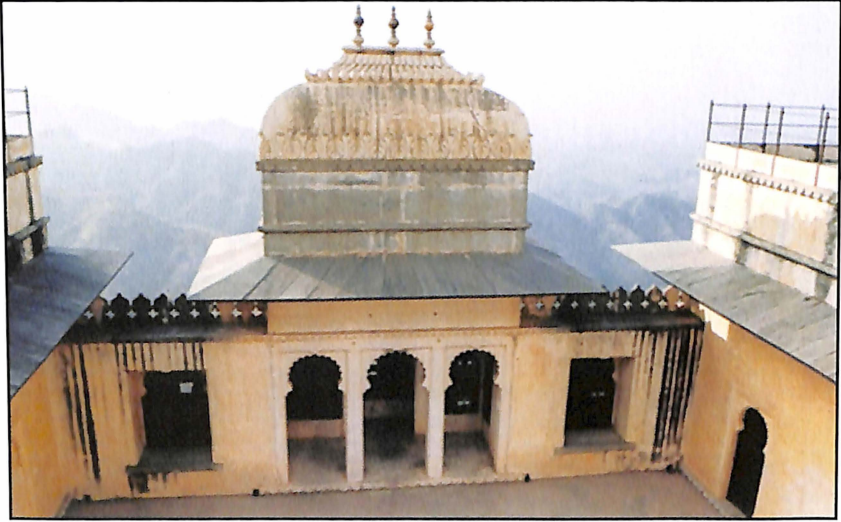
A



B

Pl. IX: *Badal Mahal or Fateh Prakash*. See p. 11

KUMBHALGARH



A



B

Pl. X: *Badal Mahal*, see p. 11

KUMBHALGARH



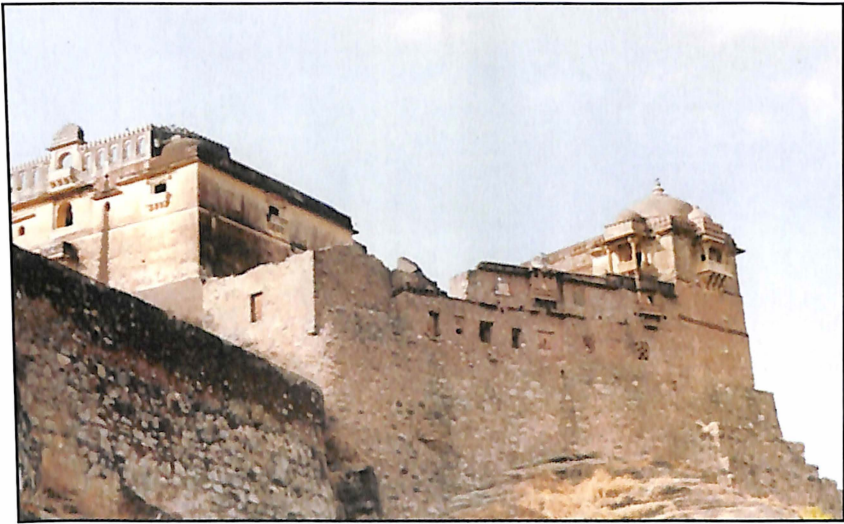
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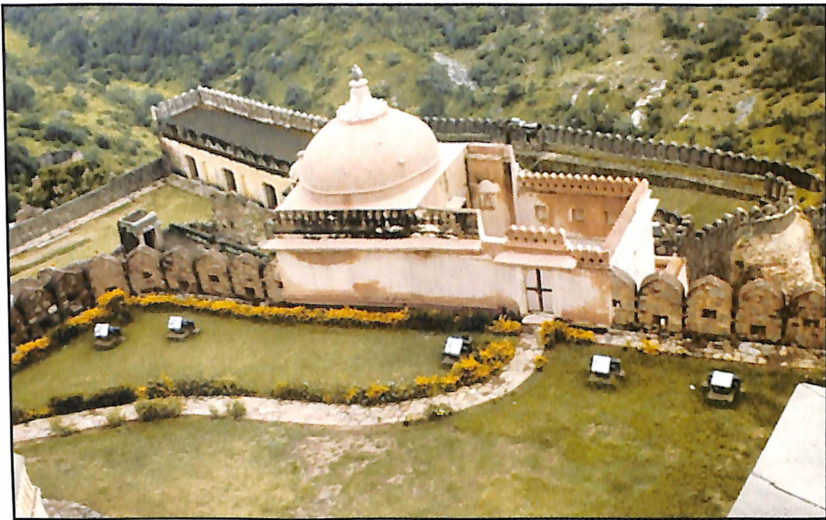
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Pl.XI: *Badal Mahal, inner painted chambers. See p. 11*

KUMBHALGARH



A



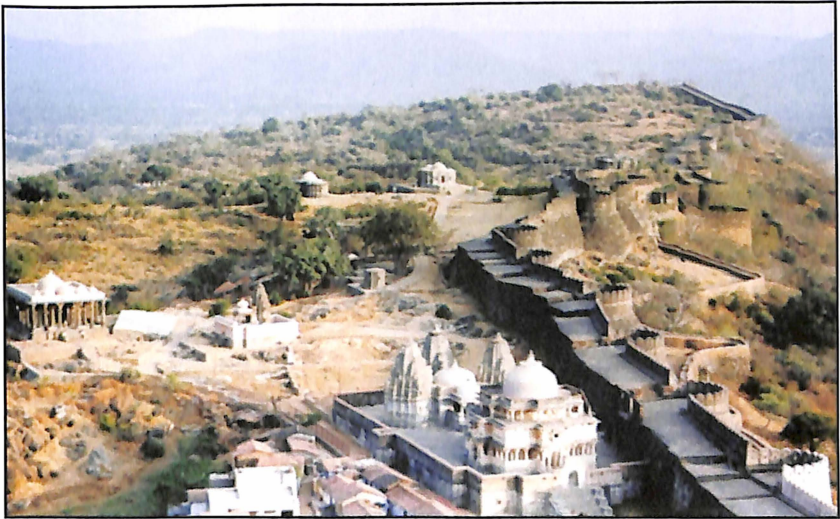
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Pl. XII: A, Kumbha Palace & B, Maharana Pratap's birth place.
See p. 11

KUMBHALGARH



A



B

Pl. XIII: A, Ganesa and Charbhuj Temple & B, Veda
Temple-Complex. See pp. 12-13

KUMBHALGARH



A



B

Pl. XIV: A, front & back view of the Vedi Temple-Complex. See p. 13





KUMBHALGARH

Pl. XV: *Neelkanth Mahadev Temple, See p. 14*

KUMBHALGARH



A



B

Pl.XVI: A, *Jaina Temple 1 – 2* & B, *Temple 3*, See p. 15



KUMBHALGARH



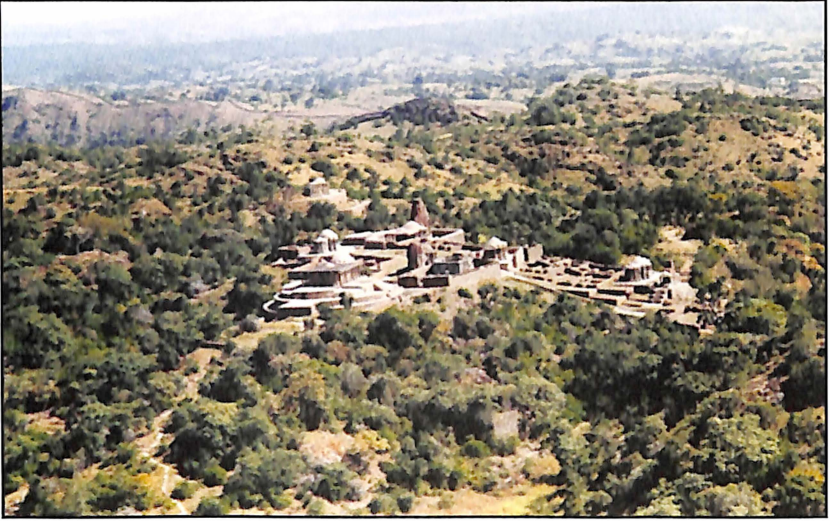
A



B

Pl. XVII: *Bavan Deori*, See p. 15

KUMBHALGARH



A



B

Pl. XVIII: Golera group of shrines, See p. 16



KUMBHALGARH



A



B

Pl. XIX: *Golera Temple 1, front & back view, See p. 16*

KUMBHALGARH



A



B

Pl.XX: A, Golera Temple 5 & B, Siva Temple, See p. 17



KUMBHALGARH



A



B

Pl.XXI: *A*, Pitaliadeva Jain Temple & *B*, Mamadeo Temple, See pp. 18-19

KUMBHALGARH



A



B

Pl.XXII: A, Langan Baori & B, Badshahi Baori, See p. 21



KUMBHALGARH



A



B

Pl. XXIII: *A*, Rana Baori & *B*, Badva dam, See p. 21

KUMBHALGARH



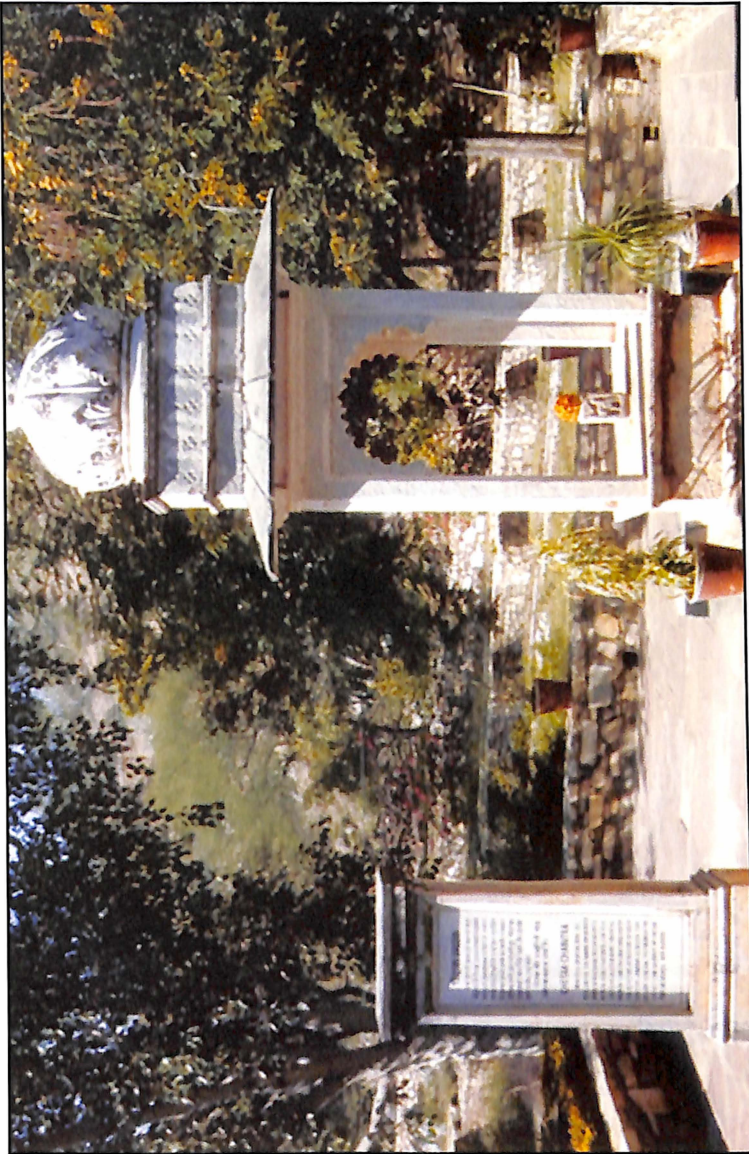
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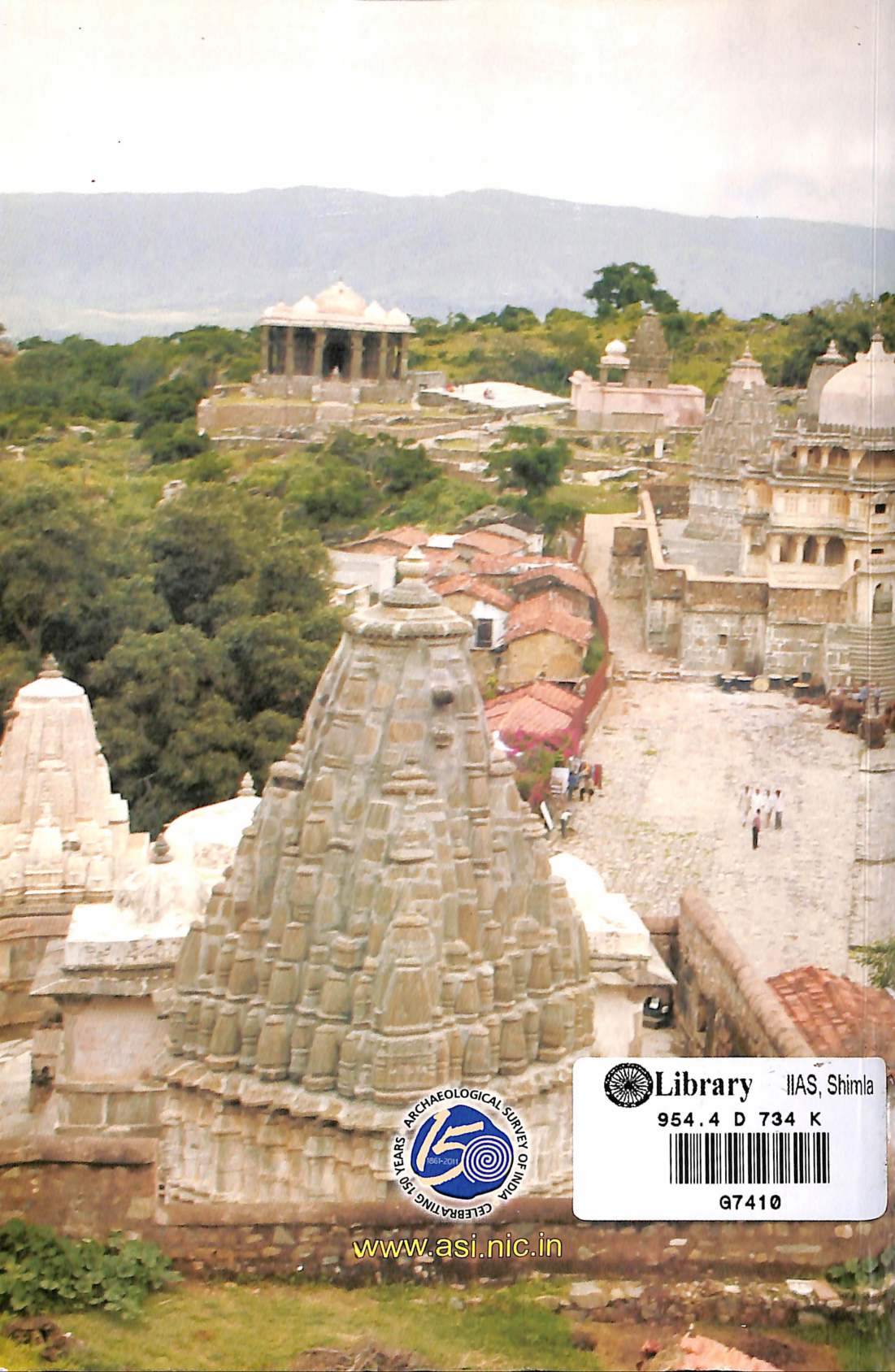
Pl. XXIV: *Nav Chowki ghat*, See p. 26





Pl. XXV: Chetak Samadhi, See p. 27

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