

**TRADING COMMUNITIES, SOCIAL MOBILITY AND  
RELIGIOUS PATRONAGE: ASPECTS OF EARLY MEDIEVAL  
WESTERN INDIA FROM 8TH TO THE 15TH CENTURY**

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## CERTIFICATE

This is to certify that this dissertation entitled **TRADING COMMUNITIES, SOCIAL MOBILITY, RELIGIOUS PATRONAGE: ASPECTS OF EARLY MEDIEVAL WESTERN INDIA FROM 8TH TO THE 15TH CENTURY** submitted by **Ms.ANITA SHARMA**, in partial fulfilment of the requirements for the award of the degree of **MASTER OF PHILOSOPHY** of this University is her original work and may be placed before the examiners for evaluation. This dissertation has not been submitted for the award of any other degree of this University or any other University to the best of our knowledge.

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*Anita Sharma*

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Tabulated data on the Merchant Lineages  
of Western India based on epigraphs  
from 8th to the 15th century

Maps

## ABBREVIATION

|        |   |
|--------|---|
| APJLS  | Arbudācala Pradakṣiṇa Jaina Lekha Saṃdoha |
| APrJLS | Arbuda Pracīna Jaina Lekha Saṃdoha        |
| BI     | Bhavanagar Inscription                    |
| CII    | Corpus Inscriptionum Indicarum            |
| EI     | Epigraphia Indica                         |
| GOS    | Gaekwad Oriental Series                   |
| IA     | Indian Antiquary                          |
| Jl     | Jaina Inscriptions                        |
| SJS    | Singhi Jaina Series                       |
| SV     | Śatruñjaya Vaibhava                       |

## Chapter I

### INTRODUCTION

A brief survey of the works dealing with trade in early India reveals elements of continuity and change - at times providing points of foci and at others exhibiting regional variations and new elements. The attempt here is to place this study of trading communities in early Medieval Western India in historical perspective. Section I looks at works dealing with trade and traders in Early India. Section II states the objectives of the study. Section III mentions the sources & Section IV the methodology and chapterisation.

I

Trade as an exchange mechanism has existed since pre- historic times. In the context of complex societies it flourishes as a supplement to surplus producing agricultural activity, only if the agricultural economy of the region is capable of providing a firm base for it.<sup>1</sup> The agricultural surplus necessitates and facilitates the growth of exchange centres first at the local and subsequently at the regional levels. The corresponding proliferation of occupation and resultant expansion of the economy saw the development of these centres into fairly extensive trade networks.<sup>2</sup> These trade networks, the beginnings of which may be traced to the centuries prior to the Christian era in the Ganga valley, were to affect social, political and economic institutions and thoughts of the time as well as the trading communities.

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<sup>1</sup> H.P.Ray, Monastery and Guild: Commerce under the Satvahanas, New Delhi, 1986, p.92.

<sup>2</sup> B.D.Chattopadhyay, The Making of Early Medieval India, Delhi, 1994, Chapter 6 and 7.

Various comprehensive surveys with specific themes of early economic history have been attempted by J.N. Samaddar,<sup>3</sup> M.A. Buch,<sup>4</sup> A.N. Bose,<sup>5</sup> H. Chakraborti<sup>6</sup> and B. Srivastava.<sup>7</sup> While they are helpful in the understanding of economic activities of the early historical period, their analysis of the trading organisations is not detailed and that of the trading communities is almost negligible.

Anthropologists have added an interesting dimension to the existing studies on trade. They often view it as playing a role in social change. Renfrew<sup>8</sup> has argued that inter and intra - tribal trade could lead to the concentration of wealth and consequently of economic power in the hands of a small number of favourably situated chiefs and kin elders, who would then emerge as the ruling elite. For Knapp,<sup>9</sup> it would result in stratification of social needs for status and the pursuit of prestige. Thus, it could be taken that trade might not be the prime mover of social change but in relatively large quantities, it leads to stratification. This stratification resulting from expanding trade and specialization of function would have made specialized wealthy merchants a competitive locus of power. Such development would entail that the early states work in harmony with the merchants to gain from

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<sup>3</sup> Economic Conditions of Ancient India, Calcutta, 1992.

<sup>4</sup> Economic Life in Ancient India, 2 vols., Allahabad, 1979.

<sup>5</sup> Social and rural economy of Northern India, c.600 B.C. - 200 AD, 2 vols., Calcutta, 1942.

<sup>6</sup> Trade and Commerce of Ancient India, c.200 B.C.-650 AD, Calcutta, 1966.

<sup>7</sup> Trade and Commerce in Ancient India (from earliest times to c.AD 300), Varanasi, 1968.

<sup>8</sup> H.P. Ray, The Winds of Change, Delhi, 1994, p.121.

<sup>9</sup> *ibid.*, p.121.

these developments and would be tempted to protect if not monopolize such developments. Thus, to Kipp and Schortman,<sup>10</sup> the increasing scale of markets and trade plays a crucial role in the emergence of secondary states.

Assisting the above mentioned trend, is the role of 'trading diasporas'.<sup>11</sup> The concept of 'trade diaspora' was introduced by Abner Cohen in 1971 to describe the inter-related commercial network of a nation of socially inter-dependent, but spatially dispersed communities. These networks required resolution of the infrastructural problems of storage, credit, payment and transportation. More important were, gathering of information regarding supply and demand; the adjudication of commercial disputes; and creation of bonds of confidence. These could be overcome by the formation of 'trading diasporas' which created a corporate identity and cultural unity among its members. Among others, a common religion has been recognized as a potent binding force.

Philip Curtin<sup>12</sup> states that these diasporas could vary greatly in their structure, from the informal ties of merely a shared culture, religion, language or kinship to formal and relatively centralized arrangements based on monopoly rights and military force. These diasporas represent an intensification of market behaviour, stratification and socio-political change.<sup>13</sup>

The current connotation of the concept is that the diaspora merchant

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<sup>10</sup> "The Political Impact of trade in Chiefdoms" in American Anthropologist, 91, 1989 pp.370-385.

<sup>11</sup> "Cultural Strategies in the Organisation of Trading Diasporas" in C.Meillasoux ed., The Development of Indigenous Trade and Markets in West Africa, London, 1971.

<sup>12</sup> Cross Cultural Trade in World History, Cambridge, 1984, pp.2-12.

<sup>13</sup> Kipp and Schortman, "The Political Impact...", op.cit. pp.370-385.



remained marginalized socially and politically and there was a disjunction between trade and elite politics. However, the alien character of the trading diasporas was not a universal feature and has been termed 'basically unhistorical' in the Asian setting where merchant communities appear to have been rooted in the broader framework of society and to have become associated with revenue collection and court politics.<sup>14</sup>

H.P. Ray<sup>15</sup> has explored the relation of trade to Buddhism. She has touched upon the 'Ideological Parameters of Trade' which broadly looks at long distance trade as a catalyst in social change and the concept and the role of trading diasporas. She goes on to outline two remarkable features that characterize early historical trade, under the Satavahanas of the Deccan and later all over India. They are the extensiveness of trade networks and the location of monasteries at strategic points along these. This is explained by the fact that the emergence of new loci of authority necessitated a restructuring of social ties and development of fresh social networks. Within this fluid situation, institutionalized Buddhism provided anchorage and a base for the restructuring.<sup>16</sup>

In the expanding rural economy and the monitoring of new settlements, monasteries as the most developed religious institutions of the period, played a pioneering role in consolidation and integration of agricultural settlements. This is

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<sup>14</sup> Andre Wink, Al Hind: the Making of the Indo-Islamic World, Oxford, 1990, pp.65-67.

<sup>15</sup> "Early Historical Trade: an Overview" in the Indian Economic and Social History Review, 26,4,1989, pp.437-457.

Monastery and Guild: Commerce under the Satvahanas, op.cit.

The Winds of Change, op.cit.

<sup>16</sup> "Early Historical Trade.....", op.cit. pp.437-457.

evident from the Nasik inscription of the ruling Satvahanas.<sup>17</sup> Landed wealth is closely related to commercial wealth. As a result of consolidation and integration of agricultural settlements by the monasteries, a class of traders must have come up. Coupled with the liberal attitude of Buddhism towards the intermixing of varnas and the status of traders, the monasteries could be said to have provided a relatively conducive environment for trade and trading communities. However, the contribution appears to be limited to the provision of identity and cohesiveness to the trading groups in the social sphere and the promise of religious merit and material benefits. That they encouraged trade and traders directly does not become very apparent for want of sufficient data to prove the levels of investments by the monasteries in the guilds or the quantum of consumption at the monasteries.

Coming to the trading communities, their social position was determined by the belief system of the period and the region to which they belonged.

In the Brahmanical ethos, they conformed broadly to the third category in the Varnāśramadharmā system - the Vaiśyas. However, it is difficult to determine their position conclusively on account of the often apparent heterogeneity of their composition. The concept of Āpaddharma as outlined in the Āpastamba and the Vaśiṣṭha Dharmasūtras states that the artisans, Kṣatriyas and the Brāhmaṇas in order to earn their livelihood or more profit could adopt the profession of trade, in times of distress.<sup>18</sup>

Traditionally, the vaisyas are represented as being born out of the thigh of Prajapati. The R̥gveda mentions Br̥bu, a prosperous head of the merchants as well

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<sup>17</sup> H.P. Ray, Monastery and Guild..., op.cit, pp.101-102.

<sup>18</sup> A.K. Mishra, Trading Communities in Ancient India, from earliest times to 300 AD, Delhi, 1992 p.65.

as the petty traders who were held in low esteem. The latter were branded as greedy and selfish. They were considered of a lower varna and their property could be claimed by the Brahmanas. The Tāndya Brāhmana states that the vaisyas were to be eaten by the upper two varnas because they were inferior. The Sātapatha Brāhmana states that the son of a vaiśya woman was not to be anointed.<sup>19</sup>

With the emergence and growth of industry, trade and commerce, and the vaisyas taking to trade and banking, there was a rapid improvement in their economic status. The rich vaiśyas enjoyed a better status because of their affluence and their donations and gifts to the Brahmanas and the Ksatriyas. They were also allowed to offer some sacrifices. The Hiranyakesin Grihya- Sūtra refers to the sacrifice by the vaisya for achieving prosperity in trade.<sup>20</sup> However, the upper castes were still envious of their wealth and the orthodox law-givers accorded them a much inferior status vis-a-vis their economic status. With regard to taxation also, the laws went against the vaisyas.

The emerging picture is one of vaiśyas existing and operating in a system riddled with traditional barriers. They were accorded a low status. What also becomes evident is the division of the vaisyas themselves into two broad groups - the higher group engaged in trade, owning land, well organised, wealthy and enjoying a higher social status. The lower ones were artisans, petty traders or those engaged in agriculture and who were socially, politically and economically inferior.

In contrast, Buddhism that developed at the time of growing urban centres and expanding trade routes, provided a congenial environment for usury and

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<sup>19</sup>     ibid., p.66.

<sup>20</sup>     ibid., p.72.

investment of wealth in trade. It was also the only religion organised into a monastic establishment. This institutionalisation in a close interaction with lay devotees made the Sangha sentient to the needs of the society. Early Buddhist literature indicates a range of changes in several concepts. It lists the higher and lower occupations, while stressing the occupational divisions among the people. Listed among the higher occupations were agriculture, trade and cattle-breeding.<sup>21</sup> Large donations to the Sangha granted social status to the merchants as well as promising the material benefits in return for Dāna. The most significant development is that of Bodhisattava Avalokiteśvara as the saviour of travellers and sea-farers. Equally significant was the location of monasteries along the trade routes and the use of Buddhist symbols for coinage, seals and pottery.<sup>22</sup>

The basic stratification among the traders, as perceived from both the Brahmanical and Buddhist sources, enjoins upon us to take a look at various categories of merchants and traders.

The literary and archaeological sources refer to terms such as vaiśya, vaniks, gahapati, śreṣṭhī, sārthavaha, nigama etc.

Vaiśyas have been referred to earlier. They have been mentioned once in the Rgveda and frequently in the post Vedic period. Trade and commerce was their prerogative along with usury, mechanical arts, agriculture and cattle rearing.<sup>23</sup> They inclined more towards trade in the rapidly expanding economy.

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<sup>21</sup> Uma Chakravarti, The Social Dimensions of Early Buddhism, Delhi, 1987, p.102.

<sup>22</sup> H.P. Ray, The Winds..., pp.5-7.

<sup>23</sup> A.K. Mishra, Trading Communities..., p.27.

Manu also attributes trade and agriculture as the profession of the vaiśyas.<sup>24</sup>

Vanik is a term regarding which there is a difference of opinion. Arthaśāstra refers to a vanik and vaisya in a single sentence suggesting that the terms are different in nature or connotation. According to B.N. Puri and K.Prasad,<sup>25</sup> vanik was a term used for petty merchants who had their shops in the market. This does not appear to be correct because travelling traders were described as vaniks. In the R̥gveda, Dirghsravasa is referred to as a vanik who lived by trade in times of distress. The sea merchants, one named Bhijju in the R̥gveda, were also called vaniks. Atharvaveda mentions Indra who was a vanik and became a leader of commerce. Panini uses the term to denote traders. V.S., Agarwala states that this word was applied to traders without distinction of caste. The setthis, sāṛthavāhas and big merchants were also called vaniks. In many stories concerning deposit, cited by Ludwig Sternbach, the person with whom the deposits were made has been described as a vanik. Thus it appears that 'vanik' included all kinds of traders, from the ordinary shopkeepers to the merchants of all castes associated with trade, commerce, usury and related activities.<sup>26</sup>

Setthis/Śreṣṭhins were a very influential class among the traders. Again scholars differ about their identity. According to Mrs. Rhys Davids<sup>27</sup> and A.N.Bose,<sup>28</sup> the term setthi means a treasurer or banker. But in the Jātakas, they were engaged in trade.<sup>29</sup> In Lüders List, in two inscriptions, a setthi is called a

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<sup>24</sup> ibid., pp.27-28.

<sup>25</sup> ibid., pp.29-30.

<sup>26</sup> ibid., p.30.

<sup>27</sup> Cambridge History of India, vol.I, p.185.

<sup>28</sup> A.K. Mishra, Trading Communities..., p.31.

<sup>29</sup> ibid., p.31.

gahapati or the son of a gahapati.<sup>30</sup> A.S. Altekar suggests that the gahapatis on becoming prosperous merchants were given the designation of setṭhis. According to H.Chakraborti, the rich setṭhis of the Jatakas may be taken as wholesale dealers, a class of middlemen between the producer and the trader.<sup>31</sup> The most accepted view of setṭhis is that they transacted the business of usury and acted as bankers. The Khadīravigara Jātaka refers to setṭhi Anathpindika who used to finance the merchants on their bonds. The same source also refers to setṭhi moneylenders lending money to traders.

Gahapati in the Vedic context was a household head. In the Pāli texts, the term has been applied to wealthy traders and landholders. They, especially the setṭhi gahapatis, were rich and exercised great social and political influence. There are thirty nine inscriptions in Lüders List that refer to gahapatis, and that they were associated with economic activities. In most of them, only the title is given and the clue to the occupation whenever provided indicates trade and commerce. Number 1056 and 1073 have the gahapati described as a sresthin and in number 1062 as a sārthavāha. A Kānheri cave inscription speaks of the establishment of a cave by a gahapati, who was a merchant. However, references associating gahapatis with agriculture are also available. There is unanimity about the fact that they were an affluent and influential class of people who might have been a distinguished section of the trading community of rural as well as urban base.

Sārthavāha were the leaders of a caravan or a caravan trader. They moved from place to place, selling and purchasing merchandise. The leader of these caravans was also referred to as a jetṭhaka. Jatakas refer to caravan chiefs or merchant leader i.e. sarṭhāvāho jetṭhāko. The term appear in later epigraphic

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<sup>30</sup> Nos. 1056, 1073.

<sup>31</sup> Trade and Commerce..., p.311.

records also. Arthaśāstra enjoins to make proper arrangement for their protection. Patānjali refers to sarthavaha or sarthik. The sārthavahas transacted business on both land and water. Pūṣān was the master of land trade and Varuṇa of sea-borne trade. In the Jaina works, sarthavaha is stated as an important officer who was an expert in archery and administration.<sup>32</sup> The sartha system of trading community was a form of economic guild temporarily constituted with a view to providing protection during transit, managed by their leader.

It appears that among the broad category of vaiśyas and vaniks, the setthis, the gahapatis and the sārthavāhas (jetthaka) were placed higher on account of their wealth and consequent influence.

Owing to the efflorescence of economic activity and trade networks, coupled with the relatively weak position of the traders in the traditional belief system (dichotomy between their ritual and economic status), and the insecurities of the time, the trading communities organised themselves into guilds. A parallel can be drawn with the trading diasporas as enunciated by various scholars,<sup>33</sup> though the model most relevant would be the one outlined by Andre Wink.<sup>34</sup> The guilds from the early historical period were bound together because of caste, occupation, religion or lineages, formed as integral part of the socio-political ethos and often played a prominent role.

Guilds have been given a fair amount of attention by R.C. Majumdar,<sup>35</sup>

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<sup>32</sup> J.C. Jain, Life in Ancient India as Depicted in the Jaina Canons, Bombay, 1947, p.110.

<sup>33</sup> Outlined Earlier in the Chapter.

<sup>34</sup> Al Hind....., pp.65-67.

<sup>35</sup> Corporate Life in Ancient India, Calcutta, 1922.

G.L. Adhya,<sup>36</sup> K.V. Rangaswamy Aiyangar,<sup>37</sup> M.A. Buch<sup>38</sup> B.Srivastava,<sup>39</sup> A.N. Bose,<sup>40</sup> B.P.Mazumdar<sup>41</sup> and R.N.Saletore.<sup>42</sup>

R.C. Majumdar's is a very comprehensive survey of corporate activity in ancient times. He traces the the origin of guilds from Vedic times and states that the Panis of R̥gvedic times were well organized.<sup>43</sup> B.Srivastava disagrees with him and finds the R̥gvedic period too early to represent corporate activity<sup>44</sup> R.K. Mookerji states that śresthin and śraisthya referred to in the R̥gveda mean 'headman of a guild'. Ludwig suggests that the Panis' act of going out for trade in a caravan suggests some kind of organisation of traders.<sup>45</sup> The Brhadaranyaka Upaniśad suggests the vaiśyas were called gaṇasāh because they earned and accumulated wealth on cooperative basis.<sup>46</sup> The Jātakas furnish information about corporate activity too. The Mūgapakka - Jātaka mentions the number of guilds as eighteen which was probably a conventional number.<sup>47</sup> Kautilya refers

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<sup>36</sup> Early Indian Economics, APH, 1966.

<sup>37</sup> Aspects of Ancient Indian Economic Thought, Varanasi, 1965.

<sup>38</sup> Economic Life in Ancient India, Allahabad, 1979.

<sup>39</sup> Trade and Commerce in Ancient India, Varanasi, 1968.

<sup>40</sup> Social and Rural Economy of Northern India, Calcutta, 1942.

<sup>41</sup> Socio-Economic History of Northern India, (1030-1194 AD), Calcutta, 1960.

<sup>42</sup> Early Indian Economic History.

<sup>43</sup> R.C.Majumdar, Corporate Life..., pp.16-17.

<sup>44</sup> Trade and Commerce..., p.207.

<sup>45</sup> A.K.Mishra, Trading Communities..., p.51.

<sup>46</sup> R.C.Majumdar, Corporate Life..., pp.12-13.

<sup>47</sup> ibid., pp.20-21.



to 'Sambhūya samuttha tarah' and sreni as guilds of workmen who carry on any cooperative work.<sup>48</sup> The post-Maurya prākṛit inscriptions are replete with references to guilds of weavers, braziers, oil makers, perfumers, corn-dealers etc. The Jaina canonical texts refer to two main trade associations viz the merchants union and the craft guilds.<sup>49</sup>

The perusal of the sources on guilds, thus, makes apparent the existence of guilds in different region referred to by different names. What is consistent is that they indicate an organisation of some kind on some common factor, to safeguard the individual and collective economic, legal and social interests of the people engaged in a particular activity.

The various organizations that emerge are śreni, naigama and pūga.

Śreni is described by Pāṇini as "an assembly of persons following a common craft or trade and a common duty."<sup>50</sup> Medātithi defines it as "guilds of merchants, artisans, bankers or brahmins learned in the four Vedas."<sup>51</sup> Vijnāneśvara defines it as a corporation, whose members come from one and the same craft.<sup>52</sup> To Kautilya, śreni was not only of traders but also of military clans.<sup>53</sup> Mahābhārata explains it as a guild of traders and artisans. R.C.Majumdar sums it as a corporation of people belonging to the same or

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<sup>48</sup> ibid., pp.25-28.

<sup>49</sup> A.K. Mishra, Trading Communities..., pp.51-52.

<sup>50</sup> K.V. Rangaswamy Aiyangar, Aspects of..., pp.51-52.

<sup>51</sup> ibid., p.51.

<sup>52</sup> ibid., p.161.

<sup>53</sup> R.C.Majumdar, Corporate Life..., pp.25-28.

different castes but following the same trade or industry.<sup>54</sup>

Naigama, according to Madanaratna is 'merchants united as a caravan.'<sup>55</sup> This is also the interpretation of Smṛticandrika.<sup>56</sup> Kātyāyana gives it a wider sense and says ' that it should consist of members drawn from a single city.'<sup>57</sup> Wagle and Bose too consider it as a bigger economic unit.<sup>58</sup>

Pūga has been described as 'a group of merchants' by Kātyāyana<sup>59</sup> and by Panini as an association of men of different castes with no fixed profession.<sup>60</sup>

The close of the early historical period and the beginning of the early medieval period in India has been a point of much controversy. It is stated to represent the 'crystallization of Indian Feudalism' by some scholars<sup>61</sup> and refuted by others.<sup>62</sup> Trade and trading communities in this period have to be studied against the backdrop of this 'feudalism debate'.

R.S. Sharma opines that that period from the close of the Gupta period to

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<sup>54</sup> ibid., p.3.

<sup>55</sup> K.V. Rangaswamy Aiyangar, Aspects of..., p.161

<sup>56</sup> ibid., p.161.

<sup>57</sup> ibid., p.161.

<sup>58</sup> A.K. Mishra, Trading Communities..., p.53.

<sup>59</sup> K.V. Rangaswamy Aiyangar, Aspects of..., p.162.

<sup>60</sup> A.K. Mishra, Trading Communities..., p.53.

<sup>61</sup> R.S.Sharma, Indian Feudalism, C 300-1200, Calcutta, 1965.

<sup>62</sup> B.D.Chattopadhyay, The Making of Early Medieval India, Chapter 6 and 7; H.Mukhia, Perspectives on Medieval History, New Delhi, pp.153-191.

about the tenth century, marks a departure from the early historical pattern. It shows a decline of trade and commerce, thereby of urban centres. The economy became increasingly rural with the self-sufficient village becoming the foci of production. Pressure on land increased with the people from declined urban centres moving to the agricultural hinterland. As a result production declined. In this scenario, the merchants as a community also declined, both economically and socially.<sup>63</sup>

B.D.Chattopadhyay states that the decline of trade, particularly foreign trade, may not necessarily imply a decline in internal trade and as a consequence of urban centres. The economic basis of the 'second urbanization' was agrarian surplus coupled with establishment of territorial concepts which ensured the production of surplus. This surplus had to be exchanged and therefore trade and trading networks developed. If foreign trade did not play a major role in the rise of urbanism then its decline would not affect it either.<sup>64</sup> He cites inscriptional evidence from places like Pṛthudāka, Tattānanadapura and Gopāgiri to show the continuity of internal trade and urbanization associated with these sites in the early medieval period.<sup>65</sup> The Siyadoni evidence shows that land grants to assignees at urban centres gave an impetus to economic growth while their presence in rural area created conditions for 'commodity money relations'. A conglomeration of such centres could result into urban centres.<sup>66</sup>

While highlighting the continuity of trade and the urban centres, the work

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<sup>63</sup> Indian Feudalism, pp.127-134; L.Gopal, Economic Life of Northern India, pp.102-4 provides evidence from literary texts to substantiate the decline of trade.

<sup>64</sup> B.D.Chattopadhyay, The Making of Early Medieval India, pp.147-8.

<sup>65</sup> *ibid.*, pp.132-8.

<sup>66</sup> *ibid.*, pp.136-7.

lays particular emphasis on western India of the early medieval period and brings out many points specific to the developments in the region. First, the region was marked by a gradual agrarian expansion and the extension of the irrigation network facilitated by the proliferating ruling lineage and their regional centres of power. The inscriptions reveal a parallel development of the centres of power and the centres of exchange. Often the two were same. These centres were more rooted in the regional context and were greater in number while being modest in dimension. This phase is referred to as that of the 'third urbanization'.<sup>67</sup> He states that the "early medieval India has to be seen in terms of the scale of certain fundamental movements within the regional and local levels, and not in terms of the crisis of a pre-existent, pan Indian social order".<sup>68</sup>

As a result of the agrarian expansion and the rise of regional centres of power, the favourable location of Gujarat and Rajasthan on the western seaboard and the resurgence of trade - both inland and overseas, trading communities became prominent. Herein lies the second point of focus. These trading communities exhibited a proliferation similar to that of the ruling lineages. The sources provide information about the origins of merchant families; the areas of concentration which may have been their operational base; their movements to new areas of settlement and establishment of new exchange centres.<sup>69</sup>

Third, both the exchange centres and the merchant lineages exhibit elements of stratification. The exchange centres were a result of the integration of rural units of production and some of these were linked to the royal authority by being their seats of power e.g. Candrāvati, Naddula and Aṇahilavāda. The

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<sup>67</sup>     ibid., p.160.

<sup>68</sup>     ibid., p.17.

<sup>69</sup>     ibid., pp.89-119.

merchants, similarly, were associated with these centres in various capacity and with the expansion of their inter and intra-regional networks, assumed various levels of importance.<sup>70</sup>

Fourth, like the ruling lineages of the region in the period, the merchants had often amongst them those who were outsiders seeking a place in the traditional set up. This period was marked by their search for identity and a quest for status.

V.K.Jain's<sup>71</sup> work is of direct relevance to the study envisaged here. He has studied the trade and traders in the Gujarat region during the eleventh - thirteenth centuries and provides a comprehensive survey of the state of trade in the region. He goes into some detail about the origins of the trading groups,<sup>72</sup> their organisation,<sup>73</sup> categories<sup>74</sup> and status<sup>75</sup> and the elements of stratification evident among them as a result of wealth, proximity to royalty or the role in religion and administration.<sup>76</sup> There is, however, scope to chart the differential history of the merchant lineages and discern some pattern among them.

Other works of the early medieval period on the trading groups and organisation have been, barring a few, of a regional nature and include those by

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<sup>70</sup> *ibid.*, pp.89-119.

<sup>71</sup> Trade and Traders in Western India, AD 1000-1300, Delhi, 1990.

<sup>72</sup> *ibid.*, pp.213-214.

<sup>73</sup> *ibid.*, pp.227-232.

<sup>74</sup> *ibid.*, pp.217-222.

<sup>75</sup> *ibid.*, pp.208-217.

<sup>76</sup> *ibid.*, pp.233-249.

L.Gopal,<sup>77</sup> Meera Abraham<sup>78</sup> P.Chenna Reddy,<sup>79</sup> O.P.Prasad,<sup>80</sup> G.S. Dikshit<sup>81</sup> and R.Narasimha Rao.<sup>82</sup>

L.Gopal states that the guilds in the early medieval period were not so effective. They declined in importance and their prestige and property suffered. He attributes it to the rise of feudalism and competition from the temple. They became fossilized into occupational subcastes, more local in nature with no organisational connection with their counterparts elsewhere.<sup>83</sup>

Abraham's work is a detailed and extensive study of two guilds of south India, the Manigrāmam and the Ayyāvole. They indulged in both short and long distance trade. The points to notice in this work are the stimulus provided by trade to the growth of market towns; the link between the landholders and the traders in the late twelfth and the thirteenth centuries indicating the improvement in agriculture, imperial expansion and the expansion of trade as inter - connected causes of the social change of the thirteenth century.

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<sup>77.</sup> The Economic Life of Northern India, C-700-1200, Varanasi, 1965.

<sup>78</sup> Two Medieval Merchant Guilds of South India, New Delhi, 1988.

<sup>79</sup> Guilds in Medieval Andhra Desa, AD - 1000-1500, Delhi, 1991.

<sup>80</sup> "Trade in the Growth of Towns: A Case Study of Karnataka c.AD 600 - 1200" in B.D.Chattopadhyay ed., Essays in Ancient Indian Economic History, Delhi, 1987, pp.175-181.

<sup>81</sup> "Trade Guilds under the Chalukyas of Kalyani", in B.D.Chattopadhyay ed., Essays in..., pp.182-4.

<sup>82</sup> "Merchant Guilds in Medieval Andhra" in B.D.Chattopadhyay ed., Essays in..., p.

<sup>83</sup> The Economic Life..., pp. 81-85.

O.P. Prasad's<sup>84</sup> article shows the transformation of the settlement from a place of religious interest into a prosperous mercantile town in the eleventh century. He cites the evidence of Śravaṇa Belagola and Lokkigundi. The merchants were attracted by the religious importance of these places initially and they made these centres of their commercial activity. They shared the responsibility of the proper administration of religious and economic affairs. This article indicates that revival of large scale commercial activity at both the local and long-distance levels contributed to urbanization.

G.S. Dikshit<sup>85</sup> discusses the role and organization of the guilds in Karnataka, with their strongholds in northern and central parts. They were concentrated in the capital or religious centres with their important officials referred to as Vadda vyavahari etc.

Rao and Chenna Reddy study the organisational and functional aspects of the corporate bodies in Andhra. The important guilds known from the inscriptions of this region are Telikis, Nakaramu, the Pakkandru and the Deśi.

## II

In the light of the historiography and the primary perusal of the sources, both literary and epigraphic, the Objectives of the study include the study of the origins, growth and development, character and composition, chronological and geographical distribution, and the role and status of a few prominent merchant lineages of the region - Gujarat and Rajasthan. They are the Dhūsaras and the Dharakatas, the Śrimālas, the Osvālas and the Prāgvatas.

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<sup>84</sup> See Footnote Number 80.

<sup>85</sup> See Footnote Number 81.

These merchant lineages would be studied in the context of the feudalism debate. The aim would be to see if their development concurs with the view about a continuity of trade and urban centres in the early medieval period and the role of the traders as major contributors to this development. The primacy of the regional centres of power got reflected among the merchants as well. The aim is to highlight this aspect along with the ensuing stratification that marked both the centres and the merchants in this period.

The changing matrix of western India on account of brisk economic activity affected the trading communities in a substantial way. This would get reflected in the changes in their status and organizations. This would be sought to be studied by looking at their titles and the nature of references to them in contemporary records.

The status in the Indian context is always inextricably linked to religion and the resultant belief system. The changing situation is bound to affect the expectations of the community from the belief system and the former's reaction to the latter. The records reveal a shift from the merchants providing patronage to the Brahmanical gods and temple to those of Jainism. The attempt would be to highlight this aspect and explore the role of Jainism in promoting trade and traders as well as the need of the traders to shift patronage.

Change in religion heralds a social change. This, along with the proliferation of the ruling lineages and the merchant lineages would be worth looking at, though any conclusions can at best be tentative.

Finally, it would be seen if the concept of diaspora as enunciated earlier apply to the socio-economic ethos of early medieval Gujarat and Rajasthan. If not, then what are the alternative mechanisms to hold the merchants together and safeguard their interests.



### III

The Sources used for the study are both literary and epigraphic. It would however be appropriate to indicate the shortcomings of our sources at this stage.

The literary texts, though replete with references to merchants and trade, especially long-distance trade, project more of an ideal for the merchants and their leaders. The stories set in Kauśāmbi and Hastināpur present stereotypes rather than actually reflecting the contemporary situation. The impressions gathered about trade and traders of western India are incidental. This is particularly true of the initial phase of the early medieval period, i.e. from the eighth to the eleventh centuries. It constitutes of Dharmakathās like the Samarāiccakahā of Haribhadra Sūri,<sup>86</sup> the Kuvalayamālā of Udyotana Sūri,<sup>87</sup> the Upamitibhāvaprapaṅcā of Siddharṣi,<sup>88</sup> the Bhavisayattakahā of Dhanapālā<sup>89</sup> and the Kathākośapṛakarāṇa of Jinesvara Sūri.<sup>90</sup> It is only in the texts of the thirteenth, fourteenth and the fifteenth centuries that the scene shifts directly to the region of our study. It saw the composition of the mahākāvyas, plays and the prabandhas with prominent merchants as their central characters. These include the

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<sup>86</sup> A Prākṛita Work Written in the Middle of the eighth century. By H.Jacobi, Samarāicca Kahā: A Jaina Prākṛita work, vol.I. And S.R.Sharma, Social and Cultural Patterns in Rajasthan as Depicted in Contemporary Prakṛita works c.700- 900, Unpublished Ph.D Thesis, Delhi University, 1992.

<sup>87</sup> Ed., by Jina Vijaya Muni, Singhi Jain Series (SJS) 45- 46, Bombay, 1970 also V.S.Agarwala, 'A Cultural Note on the Kuvalaymala of Uddyotana Suri', pp.-113-129, in the same.

<sup>88</sup> Ed. P.Peterson and H.Jacobi BI, Calcutta, 1899. Written in the 10th Century.

<sup>89</sup> Ed. C.D. Dalal and P.D. Gune, Bombay, 1967. Written in the 10th Century.

<sup>90</sup> Ed. Jinavijayamuni, Bombay, 1949. Written in V.S. 1108/AD 1051 in Prakṛita in Marvar.

Dvyāsrakāvya of Hemacandra,<sup>91</sup> the Kīrtikaumudi of Someśvara,<sup>92</sup> the Hammīramadamardana of Jayasimha Sūri,<sup>93</sup> the Prabhāvākacarita of Prabhacandra Sūri,<sup>94</sup> the Prabandhacintāmaṇi of Merutunga,<sup>95</sup> the Prabandhakośā of Rajaśekhara,<sup>96</sup> the Vastupālacarita of Jinaharṣa<sup>97</sup> and the Jaḡāducaritra of Sarvānanda.<sup>98</sup> Though these texts are often marked by an eulogistic tone with the Jaina Kings and merchants being projected in a highly favourable light, they are nonetheless useful.<sup>99</sup>

The epigraphs are more helpful because of their chronological and spatial specificity. They enable us to discern the stage of change in the process of urbanization and the rise of merchant lineages. However, they too are religious and not commercial in nature and record the works of benefaction undertaken by an individual merchant or his family. Often they are in the form of praśastis. They have been collected from P.C. Nahar's Jaina Inscriptions, Muni Kantisagara's Śatruñjaya Vaibhava and Muni Jinavijaya's Arbudā Pracīna Jaina Lekha Samdoha and Arbudā Pradaksina Jaina Lekha Samdoha.

- <sup>91</sup> Dr. S.P. Narang, Delhi, 1972 and Indian Antiquary, IV, 1875, pp.52-59. A Thirteenth Century Work.
- <sup>92</sup> Ed. Punyavijaya-Suri, SJS, 32, Bombay, 1961. A Thirteenth Century Work.
- <sup>93</sup> Ed. C.D. Dalal, Gaekwad Oriental Series, (GOS) No.X, Baroda 1920. Also contains Vastupāla - Tejahpāla Praśasti and Sukrtakīrti-Kallolini of Udayaprabhacarya. All works are of the Thirteenth Century.
- <sup>94</sup> Ed. Jinavijayamuni, SJS, Calcutta 1940.
- <sup>95</sup> Translated M.A. Tawney, Calcutta, 1901. Written in AD 1305.
- <sup>96</sup> Ed. Jinavijayamuni, SJS, 6, Santiniketan, 1935. Written in AD 1349.
- <sup>97</sup> Ed. Kirtivijayamuni, Ahmedabad, 1941. Written in AD 1441.
- <sup>98</sup> Ed. G.Bühler, Indian Studies, No.1. A Fourteenth Century work.
- <sup>99</sup> Contents discussed in detail in Chapter II.



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## IV

The methodology entails a survey of the merchant families chronologically and geographically to determine their origins and the spread of their networks; their various categories as indicated by their titles; their relationship to the urban centres and the centre of political power and the emergence of differentiation among these lineages as evident for the differential history of certain families. Area of specific interest are their nature of growth and their contribution to urbanization. Also attempted would be a sketch of their religious, official and political status in the contemporary society by a detailed study of their honorific titles and the prasastis composed by them.

To facilitate the study, the dissertation has been tentatively divided into three other chapters apart from this one. These include:

Chapter I: Introduction

Chapter II: The Merchants and Merchant lineages of Early Medieval Western India: A survey

Chapter III: Quest for Status: The Merchant families in their Socio-cultural and Political Roles

Chapter IV: Conclusion

## Chapter II

### THE MERCHANTS AND MERCHANT LINEAGES OF EARLY MEDIEVAL WESTERN INDIA: A SURVEY

There is considerable evidence to suggest that there was a revival of commercial activity in the early medieval period at the pan-Indian level. This development was naturally accompanied by the emergence of a merchant class. In the context of western India what was particularly noticeable in the early medieval period was the ascendancy of this class as merchant lineages (referred to as kula, vamśa, jāti and jñāti). This pattern seems to contrast with the ascendancy of guilds of both medieval Europe and other regions of early medieval India.<sup>1</sup> Further, the titles of the merchants like Sādhu, śreṣṭhī, sārtha and vanik vary in the sources indicating various categories of traders pursuing different economic activities. Moreover the urbanisation process in the early medieval India, to which the merchants were invariably a major contributor, exhibits certain distinctive features. Unlike the early historical urban centres that were centers of political powers eg. Kauśāmbi and Ahicchatra, the early medieval centers were more rooted in their regional contexts. They were more modest in dimensions being primarily nodal points in local exchange networks and corresponded to regional tiers of power. Yet there was a greater profusion of urban centers which were distinct from rural settlements. Secondly, the early historical centers had large agricultural hinterlands. While this is true of the early medieval centers as well, early medieval western India has the added aspects of having a favourable

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<sup>1</sup> See Carlo M. Cipolla ed., The Fontana Economic History of Europe, vol. I (The Middle Ages) for Europe. Also Meera Abraham, Two Medieval Merchant Guilds of South India; R. Narasimha Rao, "Merchant Guilds in Medieval Andhra" and G.S. Dikshit "Trade Guilds under Chalukyas of Kalyani" in B.D. Chattopadhyay ed. Essays in Ancient Indian Economic History, Delhi, 1987.

position on the western sea board and there by the importance of maritime trade. Finally, the location of urban centers on well developed trade routes, be it Varanasi on Ganga in early historical period or Patan on a well established trade route in early medieval western India, is a noticeable phenomenon.<sup>2</sup>

In the light of these aspects, the chapter outlines the four major merchant lineages of western India - the Dhūsara and the Dharkatas, the Śrīmālas, the Prāgvatas and the Osvālas - in terms of their origins, their chronological and geographical spread, their various categories as indicated by the titles adopted by them in their inscriptions, their relationship to urban centers and centers of political power, and finally, the emergence of differentiation within and among these lineages as evident from the differential history of certain families.

The sources used for our study are both literary and epigraphic. Section I presents the picture of the merchants and merchant lineages as sketched by the texts of the initial phase of the early medieval western India i.e. from about eighth to the eleventh century. However, as mentioned earlier they represent an ideological and stereotypical picture with stories set in the past. Section II attempts to create a more realistic picture with the use of contemporary epigraphs. The history and growth of various merchant lineages and emergence of certain prominent families amongst them is sought to be constructed here. The chronological and spatial specificity of the epigraphs is of great help. Yet, religious in nature and often in the form of praśastis, the inscriptions have their limitations. The section traces the history of the Dhūsaras and the Dharkatas. Section III treats the Prāgvatas. Section IV the Śrīmālas and Section V the Osvālas. Section VI sees if and how the later texts of the thirteenth, fourteenth and fifteenth centuries corroborate the evidence suggested by the epigraphs.

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<sup>2</sup> B.D. Chattopadhyay, The Making of Early Medieval India, Delhi, 1994, pp. 178-182.

We would like to start with an examination of the evidence which texts written in the early phase purport to provide, in order to understand the significance of what was being projected.

One of the earliest texts belonging to the period of study is the Samarāicakahā of Haribhadra Sūri,<sup>3</sup> and it is full of various references to the long distance especially maritime trade. It mentions that one of the routes to Śri Lanka was via Śripurā in Suvarṇadvīpa, from where ships are said to have left for Śri Lanka practically everyday.<sup>4</sup> Also described are the sea voyages of Indian merchants from Tāmrālipti to Mahākataha (Kedah in western Malaya) and Suvarṇadvīpa. The merchant Dhāraṇa is said to have brought ingots of gold from the latter.<sup>5</sup> Reference is made to a Sārthavaha proceeding with a mighty caravan to the port of Vaijayanti and taking a ship of China.<sup>6</sup>

The prevalence of money economy, an important feature of urbanisation and concomitant of widespread trade, is suggested by references to varieties of coins; dināra, suvarṇa and rūpaka. Mention is made of a trader being provided with goods worth five lakhs of dināras as an investment to acquire riches by trade.<sup>7</sup>

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<sup>3</sup> H. Jacobi, Samarāicakahā: A Jaina Prākṛita work, Vol.I. And S.R. Sharma, Social and Cultural Patterns in Rajasthan as depicted in Contemporary Prakrit works c.700-900, unpublished Ph.D Thesis, Delhi University, 1992.

<sup>4</sup> S.R. Sharma, *ibid.*, p. 412.

<sup>5</sup> *ibid.*, p. 413.

<sup>6</sup> *ibid.*, p.415.

<sup>7</sup> *ibid.*, p.419.

The existence of various categories of traders is also suggested by numerous references to vanīks, śreṣṭhins and sārthavāhas. It is interesting to note that nowhere are they referred to as vaiśyas. They are seen as a prosperous and respected community of the region in the period. We are told of a sresthi Bandhudatta, who averted his face not from supplicants but the wives of others; coveted the acquisition of dharma and not the wealth of others and was lacking in vices, not in riches.<sup>8</sup> Elsewhere is mentioned sarthavaha Vaisramana, highly esteemed by the king, kind to the poor, orphan and destitute and devoted to the trivarga.<sup>9</sup>

These merchants especially sārthavāhaputra, having acquired riches abroad, made liberal presents to the needy, eliciting the admiration and envy of fellow merchants who wished to act likewise.<sup>10</sup> Also, enterprising traders when they returned from abroad were honored by the king, like Dhāraṇa, who was recieved by the king himself and was offered the command of certain areas.<sup>11</sup>

That the status of merchants was seen as high is attested to by a story where a brahmana alleges the existence of stolen property in the sārthavāhaputra's house. The king refuses to believe him and describes the sārthavāhaputra as being of 'noble descent'. No discrimination against him is to be discerned in matters of punishment.<sup>12</sup>

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<sup>8</sup>     ibid., p.63.

<sup>9</sup>     ibid., p.63.

<sup>10</sup>    ibid., p.74.

<sup>11</sup>    ibid., p.74.

<sup>12</sup>    ibid., pp.71-72.

Kuvalayamālā of Udyotana Sūri<sup>13</sup> gives a more detailed picture of the urban as well as rural life. The picture is one of opulence with villages being abundant in cattle and cities appearing like city of Kubera.<sup>14</sup> The presence of a wide economic base is suggested by references to vanīks and vīthis as being common features of villages.<sup>15</sup> Bustling market places in the cities full of mānikya (precious stones), hiranya (gold) and dhānya (grain);<sup>16</sup> variety of items in the markets; and presence of various streets in the city of Vinita paint a vivid picture.<sup>17</sup>

That Jābalipura (Jālor) was economically prosperous, the same being true of Gurjaradesa as a whole, inhabited by rich Jaina laymen who contributed to the building of many Jaina temples is again underlined by the text.<sup>18</sup> Money economy is sought to be suggested by references to dināras and rūpakas being given as rewards to astrologers<sup>19</sup> and gardeners.<sup>20</sup> Traders who proceeded from Kāśī to Dakṣiṇāpatha earned 500 suvarnas each.<sup>21</sup>

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<sup>13</sup> Ed, Jina Vijaya Muni, Singhi Jaina Series (SJS), 45-46, Bombay, 1970. Also V.S. Agarwala, "A Cultural note on the Kuvalayamālā by of Udyotana Sūri" in the same, pp.113-129.

<sup>14</sup> Kuvalayamālā, p.65.

<sup>15</sup> *ibid.*, p. 50,57,65.

<sup>16</sup> *ibid.*, p.100.

<sup>17</sup> *ibid.*, pp.7-8.

<sup>18</sup> S.R. Sharma, "Social and...", *op. cit.*, p. 403.

<sup>19</sup> *ibid.*, p.419.

<sup>20</sup> *ibid.*, p.419.

<sup>21</sup> *ibid.*, p.420.



In this economic scenario, trade is depicted as having been widespread, both internally and externally. Sopāra is described as a big emporium of traders, the mercantile activity of which extended to the far off regions of Kośala, Uttarāpatha, Dwāraka, Babbarkula and countries like China Suvarṇadvīpa and Ratnadvīpa.<sup>22</sup> Mention is made of a merchant from Taxila selling horses in the south in exchange of betelnuts<sup>23</sup> and export of horses to Sopāra,<sup>24</sup> Gangāpaṭṭa and Netrāpaṭṭa obtained from China; gold from Suvarṇadvīpa & jewels from Anantadvīpa. At the market place of Vijayapuri, Kuvalayacandra sees merchants from 18 different regions, Gollas, Madhyadeśa, Magadha, Antarvedi, Kirā, Dhakkās, Sindhū, Māru, Gujarat, Laṭa, Mālvā, Karnāṭaka, Tāpti, Kośala, Mahāraṣṭra, Āndhra and the Khāsa, Parasa and Babbara people.<sup>25</sup> There is vivid description of the commercial prosperity of the city of Pratiṣṭhāna.<sup>26</sup>

Sea voyages - including preparation for it, bringing together of other sailors, calculation of the duration of the journey, date of departure, prayers to popular deities, feeding the brahmanas, raising the mast etc - all suggest to the existence of a well organised seaborne trade.<sup>27</sup> Mentioned also are merchants who left Kośala for Lankapuri.<sup>28</sup>

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<sup>22</sup> Kuvalayamālā, op. cit., pp. 66-67.

<sup>23</sup> *ibid.*, p.65.

<sup>24</sup> *ibid.*, p.65.

<sup>25</sup> *ibid.*, p.46.

<sup>26</sup> *ibid.*, p.57. Also see V.S. Agarwala, op. cit., p.117.

<sup>27</sup> *ibid.*, p.67. Also see V.S. Agarwala, op. cit., p.118.

<sup>28</sup> *ibid.*, p.74.

Traders were referred to as vaniks, śreṣṭhins and sārthavāhas as already evident, yet the word vaiśya is employed only once.<sup>29</sup> Śreṣṭhin and Mahā-śreṣṭhin with riches comparable to Dhanapati or Vaiśramana<sup>30</sup> are to found in both villages and towns.<sup>31</sup> Their prosperity is also evident from their benefactions like the sresthiputra who gifts one lakh to an actor in appreciation of his subhāsita.<sup>32</sup> That their status, probably on account of their wealth and generosity, was not low is understood by the various virtues like charm, virtue, modesty, kindness and liberality associated with a śreṣṭhiputra.<sup>33</sup>

The variety of professions pursued by the merchants can be seen from a vanik who declares the honorable means of gaining wealth as disāgamana, nitrakarana, naravāraseva, māna and pramāna, dhātuveda, mantra, devatarādhana, sāgaratarana, rohanakhānana, vanijya and śilpa.<sup>34</sup>

Kuvalayamālā also mentions a deśi-vanikmāli.<sup>35</sup> D. Sharma<sup>36</sup> has translated it as a 'guild of dealers'. Traders therefore, appeared to have had their own associations.

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<sup>29</sup> ibid., p.56.

<sup>30</sup> ibid., p.103.

<sup>31</sup> ibid., p.57.

<sup>32</sup> ibid., p. 104.

<sup>33</sup> ibid., p. 224.

<sup>34</sup> ibid., p.57.

<sup>35</sup> ibid., p.65.

<sup>36</sup> Rajasthan through the Ages, pp. 496-7.

The stories of Kuvalayamālā are by and large still dharmakathās and ultimately conducive to the development of the right faith and therefore are idealistic. The story of Māyāditya<sup>37</sup> is about an ugly and treacherous businessman of Kāśī who goes to Pratiṣṭhāna for trade and after many wrong deeds, feels remorse and seeks shelter in the words of Jina. Similar is the story of Lobhadeva of Taxila,<sup>38</sup> a sārthavāha, who after terrible hardships gives up his incorrect ways.

The Upamitibhavaprapancakatha of Siddharsi<sup>39</sup> contains references to buying and selling of goods in bazars full of shops.<sup>40</sup> It refers to merchants and their trade.<sup>41</sup> A collection of 8 books, the text is about Samsarajiva and his development from lower to higher forms till the soul acquires merit. In this development, books IV, V and VI contain stories of merchants who suffered due to their follies. The aim of the author appears to be to present models for the merchants to follow. That the merchant were prosperous is clear by references like Dhāneśvara, son of rich merchant Kubera<sup>42</sup> and merchant Somadeva who was very rich and close to the king.<sup>43</sup>

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<sup>37</sup> Kuvalayamālā, p. 30

<sup>38</sup> *ibid.*, pp.31-32.

<sup>39</sup> Ed. P. Peterson and H. Jacobi, BI, Calcutta, 1899.

<sup>40</sup> Upamitibhāvaprapañcakathā, pp.1019-20, Books VII.

<sup>41</sup> *ibid.*, p.996, Books VII.

<sup>42</sup> *ibid.*, p.xv.

<sup>43</sup> *ibid.*, p.xviii.

The Bhavisayattakahā of Dhanapāla<sup>44</sup> centers around the story of Bhavisayattā, a trader's son who travels to Kañcana country with his half brother Bandhūyatta in search of wealth and is left behind at Mainakadvīpa by the latter.<sup>45</sup> / He then finds a princess, marries her and returns home laden with riches. That merchant were rich is further suggested by the description of Bhavisayatta's father Dhanavāla, as young handsome rich and virtuous and the best of merchants. He was at the court of the king Bhuvala of Hastināpura.<sup>46</sup>

On his return Bhavisayatta is recieved by the king and treated as a yuvaraja.<sup>47</sup> At the same time, there is an invasion by the king of Taxila that Bhuvala successfully repulses with the help of Bhavisayatta. The latter is then given the hand of princess Sumitrā in marriage and a part of the kingdom.<sup>48</sup> It is clear that the merchants were not just prosperous but some amongst them were influential on account of greater wealth and proximity to royal power.

However, the text shows exaggerations and continuation of the stereotypes from the past eg. the testing of the fidelity of the wife of Bhavisayatta when she is restored to him after a period of separation.<sup>49</sup> It is reminiscent of the Rāmāyana and the treatment meted out to Sitā.

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<sup>44</sup> Ed. C.D. Dalal and P.D. Gune, Bombay, 1967.

<sup>45</sup> Bhavisayattakahā, pp. 20-27.

<sup>46</sup> *ibid.*, pp. 4-8.

<sup>47</sup> *ibid.*, pp. 70-71.

<sup>48</sup> *ibid.*, p.79.

<sup>49</sup> *ibid.*, pp.68-69.

The Kathākośaprakarana of Jinesvara<sup>50</sup> informs us of various types of traders such as the seller of ghee and oil, vegetables, fruits, curds etc.<sup>51</sup> They are referred to as vaniks and majjihimās/big merchants (the brahmanas and kṣatriyas belonged to the higher category)<sup>52</sup> indicating the emergence of some form of stratification. It seems that śreṣṭhins and sārthavāha belonged to this category and were above the peasants and the artisans, both socially and economically. Their status is further attested to by their prosperity and proximity to the king, like the story of Shālibhadra,<sup>53</sup> vanik's son who was very rich and devout and the king visited his home. In the story of Siṃhakumāra, a prince of Kauśāmbi, Siṃhakumāra had a relationship with the daughter of a śreṣṭhī and two were then born as a prince and a princess.<sup>54</sup>

Stereotypes and ideals are evident from the story of Dhavalā vanik-putra<sup>55</sup> who although practiced sravaka dharma was born as a blind man because his faith was not right. The story of Tridandī-bhakta Kamalā vanik<sup>56</sup> is in a similar vein. He opposed the Jaina Munis, thereby going through several hells before realising his folly and agreeing to look after the Jaina munis. He then received back his wealth and attained mokṣa.

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<sup>50</sup> Ed. Jinavijayamuni, Bombay, 1948.

<sup>51</sup> Kathākośaprakarana, p. 165.

<sup>52</sup> *ibid.*, pp. 116-7.

<sup>53</sup> *ibid.*, pp. 75-9.

<sup>54</sup> *ibid.*, pp. 79-82.

<sup>55</sup> *ibid.*, pp. 94-98.

<sup>56</sup> *ibid.*, pp. 116-118.

Another point that comes to the fore is the influential role played by the merchant in the preservation of the Jaina munis and Jinism eg. the decisive role of śreṣṭhī Yakṣa and śreṣṭhī Soma of Sāketa in the conflict between Jaina and Bauddha bhikṣus in the story of Jaideva<sup>57</sup> and śreṣṭhī Dhana deva śrāvaka in the story titled so.<sup>58</sup>

Thus, the picture is one of definite and brisk economic activity marked by a prosperous and influential merchant class, engaged in various trades at different levels. Yet, it remains sketchy and tampered by stereotypes and ideals.

## II

The situation is improved by the use of inscriptions, which are more reliable. A preliminary survey reveals the ascendancy of merchant lineages, as against the references to the merchants in individual capacity or as a class (vaṇīks and śreṣṭhīs) in the texts of the initial phase, from the eighth century onwards. These lineages become wide spread over the entire region of our study from the thirteenth to the fifteenth centuries.

For prominent merchant lineages are discussed herewith on basis of the earliest evidence noticed for each:

1. Dhūsaras and Dharkaṭas
2. Prāgvaṭas
3. Śrīmālas
4. Osvālas

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<sup>57</sup> ibid., pp. 111-116.

<sup>58</sup> ibid., pp. 120-122.

## DHŪSARAS AND DHARKAṬAS

The origin of the Dharkaṭas seems to have been in Rajasthan. Pandit Nathu Ram Premi attributes it to a place called Siroja in Tonk State on the basis of the expression, 'Sirujapuriya thakkaḍakula' used by Harisena, author of Dharmapaṛīkkhā. Harisena himself belonged to this caste and lived in the 10th Century. Dhanapala, author of Bhavisayattakahā also belonged to this vamsa. A.C. Nahata observes that the jati originated from Dhakadgadha, near Śrīmālā.<sup>59</sup>

Dharkaṭas & Dhūsaras are taken together because they are mentioned together in the early records i.e. Sakrāi stone inscription from Śekhāvati in Jaipur of AD 642.<sup>60</sup> After that, barring one reference to the Dhūsara vaṃśa from Khāndela,<sup>61</sup> there are no references to the Dhūsaras but those to the Dharkaṭas continue. This disappearance could be because of the Dhūsaras having become a part of the Dharkaṭas.

Dharkaṭa jati continues to find mention in the 8th, 9th, 10th and 11th century records from Osian.<sup>62</sup> It appears in a 10th century record from Rajorgarh<sup>63</sup> and another from Nagaur, Jaipur state.<sup>64</sup> In the 12th century, it finds mention in the records from Belar in Marwad,<sup>65</sup> Nāna in Abu,<sup>66</sup> the Vimalāvasahi temple at

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<sup>59</sup> K.C. Jain, Jainism in Rajasthan, p.108.

<sup>60</sup> E.I., 27, pp.27-33.

<sup>61</sup> E.I., 34, pp.159-163.

<sup>62</sup> D. Handa, Osian: History, Archaeology, Art and Architecture, pp.211-216.

<sup>63</sup> K.G. Sharma, Early Jaina Inscriptions of Rajasthan, p.92.

<sup>64</sup> E.I., 34, pp.77-90.

<sup>65</sup> P.C. Nahar, Jaina Inscriptions, p.219.

<sup>66</sup> Arbudācala Pradaḱsinā Jainā Lekha Samdoha (APJLS), p.123.

Abu<sup>67</sup> and from Jodhpur.<sup>68</sup> Finally, it appears in the 13th century records from Belar, Abu<sup>69</sup> and the Vimlāvasahi<sup>70</sup> and Luṇavasahi<sup>71</sup> temples at Abu.

The geographical spread<sup>72</sup> shows that the merchants of this lineage appeared to be concentrated in Rajasthan. Apart from the records from Abu;<sup>73</sup> Osian<sup>74</sup> and Śekhāvati<sup>75</sup> emerge as two pockets of concentration. These may have been the operational base of these merchant lineages.

It is believed that this jati merged with the Osvālas, a prominent merchant lineage of later centuries that formed a very wide area of spread and operation. According to D.R. Bhandarkar, the name Dharkaṭa survives as Dhakāda, which he takes to represent a subsection of Osvālas.<sup>76</sup> Also the Dharkaṭas figure very prominently in the inscriptions at Osian, the temple site located 66 k.m. to the

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<sup>67</sup> Arbudā Pracīna Jaina Lekha Saṁdoha, (APr.JLS), p.58-59.

<sup>68</sup> Mandor Museum. Ref. from B.D. Chattopadhyay, The Making of..., op.cit., p.110.

<sup>69</sup> APJLS, P117 and P.C. Nahar, J.I/1, p.221; APJLS, p117 and P.C. Nahar, J.I/1, pp. 220-1.

<sup>70</sup> APrJLS, p.52; p.34.

<sup>71</sup> APrJLS, pp.116-7; APJLS p.146; APJLS, p.147.

<sup>72</sup> See map for spatial distribution.

<sup>73</sup> Implication to be discussed in Chapter III as Abu was a place of religious importance.

<sup>74</sup> See note 62.

<sup>75</sup> See notes 60,61 & 64.

<sup>76</sup> D.R. Bhandarkar, E.I., 27, p.29. Osvālas to be discussed later in detail.



north west of Jodhpur; this site is considered 'a cradle of Osvālas'.<sup>77</sup>

Replete with titles like vaṇik and śreṣṭhī, the purpose of the inscriptions is either to record a work of religious benefaction, or as in the case of Osian to record the deaths of certain merchants or their family members (the following table shows the records and their contents from Osian):

| Year        | Lineage       | Contents  | Reference  |
|-------------|---------------|---|--|
| 8th Century | Dharkata Jāti | Death of the son of Duggeppara of vaṇimalaka.                       | D.Handa, <u>Osian: History, Archaeology, Art and Architecture</u> , p.212. |
| 9th Century | Dharkata Jāti | Kukkā's son commemorated, who died                                  | ibid., p.213.  |
| AD 828      | Dharkata Jāti | Āditpāla's son commemorated, who died                               | ibid., p.213.  |
| AD 838      | Dharkata Jāti | Sidha, Jasāditya's son, who died                                    | ibid., p.214.  |
| AD 875      | Dharkata Jāti | Uddyotana's son, who died. Uddyotana hailed probably from Dedūvaka. | ibid., p.214.  |
| AD 912      | Dharkata Jāti | Vitṭhu, Nāgāditya's son, who died                                   | ibid., p.215.  |
| AD 912      | Dharkata Jāti | Death of a woman, daughter of Dhānya                                | ibid., p.215.  |
| AD 923      | Dharkata Jāti | Death of a vaṇik  | ibid., p.215.  |
| AD 953      | Dharkata Jāti | Death of Māluka, wife of Vihana                                     | ibid., p.215.  |
| AD 962      | Dharkata Jāti | Death of a person   | ibid., p.218.  |
| AD 1024     | Dharkata Jāti | Āsu's wife and Sidāmta's daughter, Lāli who died.                   | ibid., p.220.  |

<sup>77</sup> D. Handa, Osian..., Chapter I & VI.

The records of religious benefaction are particularly helpful to us since they indicate the status and wealth of the donor merchant families to some extent as well as indicating the emergence of some form of stratification. The Sākraī stone inscription<sup>78</sup> of AD 642 records the construction of a mandapa of Śaṅkaradevi by a gosthika of eleven vaniks/śreṣṭhīs. The śreṣṭhīs and their lineages along with the names of their ancestors is also provided, the following table shows this:

| Donor            | Donor's Father | Donor's Grandfather | Donor's Lineage |
|------------------|----------------|---------------------|-----------------|
| Śreṣṭhī Maṇḍana  | Rāma           | Yaśovardhana        | Dhūsara         |
| Śreṣṭhī Gangā    | Madvāna        | Mandana             | Dharkaṭa        |
| Śreṣṭhī Gaṇḍitya | Vardhana       | Bhattīyaka          | Dharkaṭa        |
| Śreṣṭhī Devālla  | Vardhana       | Bhattīyaka          | Dharkaṭa        |
| Śiva             | Tatta          | -                   | -               |
| Śaṅkara          | Viṣṇuvāka      | -                   | -               |
| Mandubāka        | Ādityavardhana | -                   | -               |
| Ādityanāga       | Voḍḍa          | --                  | -               |
| Bhadra           | Naddhaka       | -                   | -               |
| Udyotana         | Jeulla         | -                   | -               |
| Śaṅkara          | Soṇdhāka       | -                   | -               |

This record indicates the importance of these merchants in the area and the formation of an association by them which could have existed for economic purposes as well.

<sup>78</sup> E.I., 27, pp.27-33.

Vaṇik Ādityanāga of the above inscription also got the Khāndela inscription of Ad 807<sup>79</sup> engraved to record the construction of a Śiva temple by him for the merit of his parents. His wife Nāgiya and her father find mention in this record along with Ādityanāga's father Voḍḍa, his grandfather Dhāṅgaka and his great grand father vaṇik Durgāvardhana.

The Rajorgarh inscription of AD 922<sup>80</sup> records the construction of Śāntinātha temple by Saradeva, son of Deddāluka and Pulind.

The Nagar inscription of AD 986<sup>81</sup> contains an account composed by the six sons of Nandana and Rohiṇi. It records the construction of temples, tanks and installation of deities by their father, Nandana, who died on the banks of Bhāgirathi. Nandana's parents were Ādyotana and Nātya and his grandfather was Nārāyaṇa. Nārāyaṇa's father was Viṣṇuhari whose father was Vaṇig Nāgahari, who got a Viṣṇu temple built.

At this point, a change is noticed in the inscriptions. While the inscriptions discussed so far show the merchants building temples and deities of Viṣṇu, Śiva, Devi and Sūrya, from the 12th century the patronage is extended to Jainism. The family history provided becomes more detailed which was not so in the earlier records with the exception of Khāndela and Nagar inscription. The title śreṣṭhī is almost always used and the concentration of the records appears to be in and around Abu. This development is in keeping and actually corroborates the changes witnessed by the region in this period. Jainism was well entrenched in the region by this time and attracted merchants within its folds by accepting and

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<sup>79</sup> E.I., 34, pp.159-163.

<sup>80</sup> K.G. Sharma, Early Jaina..., op.cit., p.92.

<sup>81</sup> E.I., 34, pp.77-90.

encouraging trade and according the merchants a high status. The latter in turn extended generous patronage to it for achieving a social/ritual status.

This patronage was possible on account of the wealth earned by this community as a result of the economic resurgence witnessed by the regions since the 10th -11th centuries. The detailed family histories reflect the desire to distinguish and differentiate themselves from others on account of wealth and religious works. Greater use of the term śresthī again reflects accumulation of wealth, since the term refers to a merchant who also acted as a banker. The concentration at Abu reveals its emergence as a centre of religious importance and also the mobility of the merchants. The fact that Abu was located on one of the major trade routes passing through the region shows a link between religion, economy and the merchants.<sup>82</sup>

The mention of gotras and gacchas in a couple of inscriptions hints at the beginnings of stratification among the merchants. The Belar inscription of AD 1178<sup>83</sup> mentions śresthī Sapārśva as the ornament of Ghislad gotra and his sons - Pumall and Rāma who earned a lot of glory.

Among the prominent families of this lineage one appears to be that of sresthi Ambira, resident of Abu. Two records of this family are found at Vimala vasahi, Abu. In one of AD 1188,<sup>84</sup> he got the image of Sri Pārśvanātha installed, consecrated by Sri Singh Sūri. His brothers mentioned were Sāhdeva and Jasadeva and his wife was Lasmaṇi. Also mentioned is his second wife Praihave. His parents were śresthī Srivachcha and Dhanaśri, and grandparents were śresthī

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<sup>82</sup> See map of trade routes of Gujarat & Rajasthan.

<sup>83</sup> P.C. Nahar, J.I./I, p.219.

<sup>84</sup> APrJLS, p.33.

Bosāri and Pūtani. In the second record of AD 1251,<sup>85</sup> Āmbira's son from his second wife, śreṣṭhī Āmsīha got the image of Śri Ādinātha installed, consecrated by Śri Amaraçandra Sūri, disciple of Nemisūri. The family history is again provided in considerable detail.

Another important family seems to be that of sresthi Asadeva. Two records of his family are recovered from Velara, near Abu. The first record of AD 1208 mentions the construction of an idol by Āsādeva, along with his son Jāngu and Jāngu's wife Thiramati, his grandson Gāhad and Gāhad's wife Sāhitu and great grandson Ajesāla.<sup>86</sup> The second record of the same year provides an elaborates history of Āsādeva's another son, Dhāndha's family. It mentions Dhāndha's wife Jiṇadevi and their 5 sons and grandsons. The inscription records the work of religious benefaction by the family.<sup>87</sup>

The family of śreṣṭhī Bāhāti, resident of Gundoch, again appears an important one from their two records - one from Vimala vasahi and the other from Lūṇa vasahi, Abu. Śreṣṭhī Bāhāti's grandson śreṣṭhī Bhāi (son of śreṣṭhī Bhānu) got the image of Śri Śāntinātha, consecrated by Padmadeva sūri, installed at Vimala vasahi<sup>88</sup> and a Devkulika at Lūṇa vasahi.<sup>89</sup>

The above examples show different branches of the same family, in all the three cases, getting their donations recorded. This indicates an elaborate and proliferating family structure among the Dharkaṭas. Family being the core unit of

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<sup>85</sup> APrJLS, p.34.

<sup>86</sup> APJLS, p.117; P.C. Nahar, J.I/I, p.221.

<sup>87</sup> APJLS, p.117; P.C. Nahar, J.I/I, pp.220-1.

<sup>88</sup> APrJLS, p.52.

<sup>89</sup> APrJLS, pp. 116-117.

economic activity, such development indicates an elaboration and proliferation of the economic networks of the Dharkaṭas in the period.

The most prominent person of the lineage appears to have been mantrī Yaśovīra, son of Śri Udaya Singh and Udaya Śri. He was the minister of the Chauhan king, Udaisingh. His inscription at Vimalavasahi of AD 1188<sup>90</sup> mentions that he got a devakulika made for his mother's welfare and that he was a follower of Śri Yaśodeva Sūri, disciple of Śri Devacandrasūri of Śri Sanderaka gaccha. His Lūṇa vasahi record of AD 1234<sup>91</sup> describe him as 'Kavīndra bandhu' which prove Someśvara's description of him as a great poet in Kīrtikaumudi.<sup>92</sup> Mantrī Yaśovīra's is the best example of a person of this lineage acquiring positions of eminence in the power structure. It indicates the possibility of emergent differentiation in the lineage.

After AD 1251, Dharkaṭa vaṃśa does not find any mention and since the disappearance of a thriving lineage cannot be describe as a decline, it appears to be most probable that they merged with another lineage.<sup>93</sup>

### III

#### PRĀGVATAS

The origin of the Prāgvatas lies most probably in Rajasthan from the town of Śrimālā or Bhinmal. It is said that they were formerly people of gujjara tribe who came to India with Kaniṣka and settled in the eastern part of the Śrimālā town in

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<sup>90</sup> APrJLS, pp.58-59.

<sup>91</sup> APJLS, p.146.

<sup>92</sup> R.V.Somani, Jaina Inscriptions..., p.218.

<sup>93</sup> D.R. Bhandarkar, op.cit., See Note 76.

the Marvar. As they were inhabiting the eastern side of the town, they were called Prāgvaṭas.<sup>94</sup> It is also said that they originated from Prāgvaṭa country<sup>95</sup> and since lineages have often taken the names of their places of origin, the Prāgvaṭas came from here. H. Jacobi believed that the Prāgvaṭas as a caste were created by Haribhadra Sūri who converted a number of families to Jainism at Chittor.<sup>96</sup> It is also contended that the name Prāgvaṭa is derived from 'Prāgvaṭapura', a place on the Ganga or from Padmāvati Nagara (Parava).<sup>97</sup> However, the most likely place of their origin appears to be Śrīmālā in Marvar since the Bijoliya inscription of AD 1169<sup>98</sup> ascribe there mythical origin to Śrīmālā - Pattana. Also Ninnaya of Prāgvaṭa vaṃśa who belonged to Śrīmālā, was asked to come to Aṇahilawāda by Vanaraja.<sup>99</sup>

The earliest reference to the Prāgvaṭa Jāti is found in the Indragadh inscription of Nānnappa of AD 711<sup>100</sup> in the Mandasaur district of Madhyapradesh. The purpose is to record the construction of a Śiva temple by the Paśupāta ascetic Dānarāśi and the endowments made to it by Deullika, Takshullika and Bhoginika, daughters of Kumāra of the Prāgvaṭa Jāti. The endowment included a house near the street in the western part of the Indragadh fort.

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<sup>94</sup> V.A. Sangave, Jaina Community..., p.88.

<sup>95</sup> Karanbel inscription, CII, Vol IV, pp.636-644, refers to Pragvata country, also called Medapata.

<sup>96</sup> R.V. Somani, Jaina Inscription..., p.60.

<sup>97</sup> V.A. Sangave, Jaina Community..., p.88.

<sup>98</sup> E.I., 26, pp.84-102.

<sup>99</sup> V.K. Jain, Trade and Traders..., p.234.

<sup>100</sup> E.I., 32, pp.112-117.

Another reference to the Paravada Jati occurs in the inscription from Bhilsa of AD 878<sup>101</sup> in Gwalior state of Madhyapradesh. It records the grant of an endowment of periodic income (akshaya-nivika/akashayanika) made to the temple of Bhillasvāmi (probably Visnu) by vaṇikśri Haṭiyāka, son of Chāchchiāka. The endowment consisted of income from three vīthis (Vīthi means either a market, stall or shop) One vīthi was purchased by Haṭiyāka from vaṇik Vuvāka and fetched a rent of 13 or 130 Pañchiyaka-dramma. This was granted in favour of God Nārāyaṇa. The second vīthi belonged to a vaṇik as well and the third to Govinda. The second was situated at Khahanasithi/probably a market place and earned a rent of 50 pa. The third earned 40 pa. The two vithis were granted in favour of the mother-goddesses for the merit of Haṭiyāka's parents.

Apart from the two inscriptions from Madhyapradesh, the other inscriptions belong to the 12th 13th and the 14th century and are spread all over Gujarat and Rajasthan (See table for the spread and contents of the records).

#### 12TH CENTURY RECORDS OF THE PRĀGVAṬAS

| Year           | Place               | Donor & Purpose  | Reference                 |
|----------------|---------------------|--|---------------------------|
| A.D. 1143/1174 | Ratanapura, Jodhpur | In a Śiva temple, this inscription records the prohibition of killing of animals on certain days by the order of Punapakśa Deva. This order made public by Putiga and Saliga, sons of Suśrāvaka Subhankara, resident of Nadol and of the Prāgvata Vamśa. | Peterson, B.I., pp.205-7. |
| A.D. 1153      | Kiradu, Marwad      | Same as above  | ibid., pp.172/173.        |

<sup>101</sup> E.I., 30, pp.210-215. Sircar considers Paravada to be the same as Por or Porwal caste & cites Bhandarkar's list, no.287.



|           |                      |  |  |
|-----------|----------------------|--|--|
| A.D. 1154 | Ganesara,<br>Gujarat | A Praśasti of Vastupāla and Tejahpāla that records the pilgrimage of the two brothers and the temples, stambhas, devakulikas, images and tanks constructed by them. Vastupāla is referred to as 'Caulukya-Tilaka-Amātya' and 'Mahāmatya'. It also provides a family genealogy of the two, starting from their ancestor Caṇḍapa. The family appears to be an aristocratic one. They were residents of Aṇāhilapura and close to the Caulukya-Vaghelas.   | P.C. Nahar,<br><u>J.I.</u> , II, p.83. |
| A.D. 1158 | Palanapura           | Śreṣṭhī Poona Abhayadāsaha, resident of Kheemaṅt, son of Devāya and grandson of śreṣṭhī Asādeva and Damati, got the image of Śri Mahāvīra installed.   | ibid., p.171.                          |
| A.D. 1161 | Nadol,<br>Jodhpur.   | It records a donation by Mahārāja Alhaṇadeva of Naddula and gives the genealogy of the grantor who belonged to the Cahāmaṇās. The duta of the grant was mantrī Lakśmidara, son of Dhāraṇigga, of the Prāgvaṭa vaṃśa  | E.I., 9, pp.62-66.                     |
| A.D. 1164 | Falodi,<br>Marwad.   | A grant made to the Caitya of Śri Pārśvanātha by Mahaim Dāsadh.  | P.C. Nahar,<br><u>J.I.</u> , I, p.221. |
| A.D. 1170 | Bijholi,<br>Udaipur  | Records the erection of a temple of Pārśvanātha by śreṣṭhī Lolāka. The inscription starts with the genealogy of the Cahāmaṇa of Sakāmbhari and then proceeds to the genealogy of Lolāka's family. His ancestor Vaiśravaṇa built temple at Tadāga-Patana and Vyaghreraka. His son was Chāchchula, grandson was Subhamkara and great grandson was Jasata. Jasata's son Punyarāśī built a temple at Nārāṇaka and had two wives and four sons. They constructed temples at Naravara. Of the four, Desāla had six sons who erected a temple at Ajayameru. Of the six, Siyāka, and ornament of the Śreṣṭhins, had two wives and five sons, one of which was Lolāka. Lolāka had three wives, Lalitā, Kamalāśri and Lakśmi. The religious preceptor of Lolāka is Jinacandra Sūri | E.I., 26,<br>pp.84-112.                |

13TH CENTURY RECORDS OF THE PRĀGVAṬAS

| Year         | Place | Donor and Purpose  | Reference.   |
|--------------|-------|--|--|
| A.D.<br>1210 | Abu   | It mentions certain repairs & additions to the temple of Adinātha by Vastupāla & Tejahpāla, residents of Aṇāhilapura. It gives the genealogy of their family, whose ancestor was Caṇḍapa, his son Caṇḍaprasad a and grandson Āsvarāja. Latter's wife was Kumāradevi and they had four sons: Mantrī Lūṇiga, manīrī Malladeva, Mahāmatya Vastupāla and Tejahpāla. Tejahpāla had seven wives. Then the genealogy of the Caulukyās and the Paramaras is provided. The text then returns to the family of Vastupāla. It then mentions Tejahpāla's wife Anupamādevi's family at Caṇḍrāvātī. Her ancestor was Moḍi Ganga who had a son Dhāraniga, whose daughter was Anupamādevi. She had a son Lavaṇyasimha. This temple was built by Tejahpāla for the merit of his son and wife. Also mention, is Vastupāla's son Jaitrasimha.   | Peterson, B.I., pp.174-184.  |
| A.D.<br>1230 | Abu   | Records the construction of the Neminātha temple by Tejahpāla for the merit of his wife Anupamādevi and son Lavaṇyasimha, consecrated by Vijayasenasūri. Also provides the genealogy of Tejahpāla's family; of the Caulukyās; of the Paramaras; and the lineage of the spiritual preceptors of Vastupāla - Tejahpāla's family. The latter belonged to the Nāgendragaccha and their names in chronological order were: Mahendrasūri Santisūri, Anandasūri, Amarasūri, Haribhadrasūri, Vijayasenasūri and Udayaprabhasūri. Inscription No.2. records the regulations for the festivals connected with this temple and for the protection and maintenance of the building. During the festival, the ceremonies were to be performed by the Srāvakas of Caṇḍrāvātī, namely the Prāgvaṭas, the Uesavālas, the Śrīmālas and the Dharkaṭas. These were associated with Uṃberaṅkīgrāma, Saraulīgrāma, Kāsahradagrāma, Bhrahmaṇā, Dhaulīgrāma, Mundāsthala and Phīlīnīgrāma; and the towns of Hadaudā and Dāvānī and Sāhilwādā. | E.I., 8, pp.200-222; also see Peterson, B.I., pp.218-224 for inscription number 2. |
| A.D.<br>1231 | Abu   | Inscription nos. III-XVIII, record the construction of the Neminātha temple by Tejahpāla & the erection of the shrines. images of Jinas & tirthankaras by the same for the religious merit of various members of his family.   | E.I., 8, p.223-226.  |
| A.D.<br>1233 | Abu   | Inscription numbers XIX-XXIII, record the same as above.   | E.I., 8, p.226.  |

|              |                      |  |                                    |
|--------------|----------------------|--|------------------------------------|
| A.D.<br>1236 | Abu                  | Inscription numbers XXIV-XXXI, record the same as above.   | E.I., 8,<br>pp.227-229.            |
| A.D.<br>1240 | Abu                  | Inscription number XXXII, record the same as above.  | ibid.,<br>p.,229.                  |
| A.D.<br>1254 | Dabhoi               | Records the building or the restoration of a Śiva-Vaidynātha temple by Viśāladeva. Also provided is the eulogy of the Caulukya - Vēghelas. It mentions that the son of Caṇḍasimha, of the Prāgvata Vamśa, was the Saciva of the fort of Vaidya Sitri.  | E.I., I,<br>pp.20-32.              |
| A.D.<br>1258 | Ghogha,<br>Kathiawad | Installation of the image of Śri Pārśvanātha, consecrated by Śri Yasobhadra Sūri, by Śreṣṭhī Gāndhī, son of śreṣṭhī Sapāta, grandson of śreṣṭhī Āmdeva. Yaśobhadra Sūri belonged to the Candra Gaccha.   | P.C. Nahar,<br>J.I., p.184.        |
| A.D.<br>1263 | Ghogha,<br>Kathiawad | Installation of the image of Śri Rṣabhadeva, consecrated by Śri Mañicandra Sūri of the Raṅkā gaccha, by Vya. Jālā, wife Māthī son of Vya. Vīradatta.   | ibid., p.184.                      |
| A.D.<br>1274 | Barlut,<br>Sirohi    | Records the construction of the Mānasimha Viṭāka by Raja Abhata. It then mentions the construction of additional structures in the same by śreṣṭhī Padmasimha, son of Delhāna & Paumśiri, along with his sons, grandsons and relatives belonging to the Prāgvata and the Uṃsevala Jātis. The persons whose names are mentioned are śreṣṭhī Pāhada and Prāgvata Vya. Vatsarāja, son of śreṣṭhī Bōhādi; Kumārasimha and Lakhāṇa, sons of Vya. Sāraṇa; Jāsū, wife of Jāsāra of the Chakreśvari-gotra, bṛhadgaccha and Uṃsevala Jāti, and her sons; and Savadha, Guṇapāla and Mohaṇa, sons of Prāgvata Dhanadeva. The building was consecrated by Guṇabhadra Sūri of the Bṛhadgaccha | E.I., 36,<br>pp.36-38.             |
| A.D.<br>1277 | Kiradu,<br>Mewad     | Records the Installation of the image of Sri Śāntinātha by Sā. Jhauna, of the family of Mahaim Sajana & Mahaim Tejāh, for the merit of his mother Kapūradevi.  | P.C. Nahar,<br>J.I., II,<br>p.234. |
| A.D.<br>1294 | Sirohi               | Śreṣṭhī Padma, wife Mohini and son Vijayaśiṅha, son of Pūnaśiṅha & Jālu, grandson of śreṣṭhī Sajana and Rālhū, got the image of Jina made.   | P.C. Nahar,<br>J.I., I,<br>p.269.  |

14TH CENTURY RECORDS OF THE PRAGVATAS

| Year         | Place                | Donor and Purpose  | Reference                            |
|--------------|----------------------|--|--------------------------------------|
| A.D.<br>1301 | Northern<br>Gujarat  | Records the installation of an image by śreṣṭhī Samayaka.  | E.I., 2,p.25.                        |
| A.D.<br>1318 | Posina,<br>Bharuch   | Installation of the image of Śrī Mahāvīra by śreṣṭhī Bohād on the askance of Śrī Jinabhadra Sūri. His son Brahmādeva got a shrine made at the Neminātha temple, consecrated by Śrī Ratnaprabhā Sūri. Brahmādeva's younger brother Sāranadeva, wife Suhāvadevi and sons, got a saptaśrītha made on the askance of Śrī Parmānanda Sūri.  | P.c. Nahar, <u>J.I.</u> , II, p.199. |
| A.D.<br>1321 | Ajmer                | Installation of image Śrī Śāntinātha, consecrated by Śrī Mahendra Sūri, by Mahaim Kāndhā & son Mālhā   | P.C. Nahar, <u>J.I.</u> , I,p.127.   |
| A.D.<br>1321 | Vimalavasahi,<br>Abu | Records the repairs done to the temple by Lāligā & Vijādā. It also records that the temple was constructed in V.S. 1088 by Vimalā, the daṇḍapati at Abu. Mentions the genealogy of the Paramaras and the family history of the two men who repaired the temple. Lāligā was the son of manṛī Nedha whose younger brother was the Vimalā mentioned above. Their father was Lahadhā. Lahadhā's father is referred to as one who belonged to the Śrīmāla Kula and was an ornament of the Prāgvata Vamśā. Also mentioned is Jnanacandra Sūri, who consecrated the repaired temple, of the Dharmaghoṣa gaccha. | E.I., 9, pp.148-158.                 |
| A.D.<br>1322 | Satrunjaya           | Construction of a tonk by Thakkura Vayajaladeva & his son Vaiiā, consecrated by Tilaka Sūri of the Mālādharī gaccha  | P.C. Nahar, <u>J.I.</u> , I, p.161.  |
| A.D.<br>1334 | Kiradu,<br>Mewad.    | Installation of the Image of Śrī Pārsvanātha, consecrated by Śrī Suri of the Pūrṇimā Gaccha, by Sa. Dhīna, wife Devēla & son Chamīyā.  | P.C. Nahar, <u>J.I.</u> , II, p.235. |

|              |            |   |                                       |
|--------------|------------|---|---------------------------------------|
| A.D.<br>1353 | Sirohi     | Śreṣṭhī Jagmāla, wife Suthālā and sons, son of śreṣṭhī Mahānā and Kapūr, got a Mahāvīra caitya constructed, consecrated by Śri Ratnaprabha Sūri, disciple of Śri Naracandra Sūri of the Kacholivāla gaccha. | P.C. Nahar, <u>J.I.</u> , I, p.265.   |
| A.D.<br>1380 | Jaipur     | Śreṣṭhī Mojā, son of śreṣṭhi Gohā and Lālatā, got the image of Śri Pārśvanātha made, consecrated by Śri Ratnaprabha Sūri.   | P.C. Nahar, <u>J.I.</u> , II, p.26.   |
| A.D.<br>1383 | Śatrunjaya | Sāh. Bigṭra got the image of Śri Pārśvanātha made, consecrated by Devacandra Sūri of Tapagaccha   | ibid., pp. 176-7.                     |
| A.D.<br>1390 | Śatrunjaya | Sādā, son of Dhanasonāha and Hamsālā, got the image of Śri Ajitanātha made, consecrated by Śri Ratnaprabha Sūri of the Nāgendra Gaccha  | P.C. Nahar, <u>J.I.</u> , I, p.162.   |
| A.D.<br>1397 | Śatrunjaya | Image of Śri Ādinātha installed by Asā, consecrated by Śri. Abhayacandra Sūri.  | Munikantisagara, <u>S.V.</u> , p.303. |

The 15th century saw an even greater proliferation of the number of inscriptions with the concentration in places like Marvar, Nagaur, Ajmer, Sirohi, Jaipur, Abu and Satrunjaya.<sup>102</sup> This spread indicates that the network of the Prāgvaṭa Jati extended all over Gujarat and Rajasthan. This expansion coincided with the economic climate of the period in the region. (see table for the concentration, Abu and Śatruñjaya to be discussed in Chapter 3):

<sup>102</sup> See Appendix for details.

**TABLES SHOWING THE CONCENTRATION OF THE PRĀG VATAS  
IN CERTAIN CENTERS IN THE 15TH CENTURY**

**1. At Nagaur**

| Year      | Donor and Purpose   | Reference                           |
|-----------|---|-------------------------------------|
| A.D. 1438 | Pāthā, son of Sahasā and Sitā, grandson of Vya Sādā and Bhādi, got the image of Sambhavanātha made, consecrated by Sarvānanda Sūri of Pūrṇimāpakṣa gaccha                           | P.C. Nahar, <u>J.I.</u> , II, p.46. |
| A.D. 1450 | Lāsā, wife Lāsāṇa, got the image of Sambhavanātha made, consecrated by Śri Kakkā Sūri, son of Sri Siddhācarya of the Ueśa Gaccha  | ibid., p.47.                        |
| A.D. 1453 | Sā. Jesā, wife Raṇi and brother Jāmā and wife Hīru, son of Sā. Gogan and Sādū, got the image of Dharmanātha made, consecrated by Sri Ratnasāgara of Tapagaccha                      | ibid., p.49.                        |
| A.D. 1455 | Śreṣṭhī Sahasa's wife Dhīrā got the image of Adinātha made, consecrated by Sri Ratnaśekhara Sūri, disciple of Sri Somasundara Sūri.   | ibid., p.49.                        |
| A.D. 1462 | Sā. Lasmāṇā, wife Mārgā and son Jasvīra, son of Keśava and Bholi, got the image of Śri Śāntinātha made, consecrated by Sri Lakṣmisāgara Sūri of Tapa gaccha.                        | ibid., p.51.                        |
| A.D. 1470 | Śreṣṭhī Hararāja, wife Amāri, and son Samādhara, wife Nāi, got the image of Sri Kunthunātha made, consecrated by Sri Siddha Sūri, disciple of Sri Devagupta Sūri of Upakeśa gaccha. | ibid., p.61.                        |
| A.D. 1473 | Sā. Mamana, wife Māṇik, son of Rāda and Āghū, got the image of Śāntinātha made, consecrated by Sri Lakṣmisāgara Sūri.   | ibid., p.54.                        |
| A.D. 1477 | Śreṣṭhī Soma, wives Deusu and Vānari and brother Bhoja, got the image of Śri Sambhavanātha made, consecrated by Sri Lakṣmisāgara Sūri of Tapa gaccha.                               | ibid., p.61.                        |
| A.D. 1488 | Sā. Bhima, wife Hemi, son of Sā. Ratna and Māghu, got the image of Śri Pārsvanātha made, consecrated by Śri Sūri.   | ibid., p.63.                        |

## 2. At Ajmer

| Year      | Donor and purpose   | Reference                  |
|-----------|---|----------------------------|
| A.D. 1423 | Image of Padmaprabha, consecrated by Śrī Somasundara Sūri   | P.C. Nahar, J.I., I, p.127 |
| A.D. 1441 | Vya. Vela, wife Virāni, son of Vya Bhima and Bhavālā, grandson of Vya Dhīrā and Dhirālā, got the image of Śrī Sambhavanātha made, consecrated by Somasundara Sūri | ibid., p.129.              |
| A.D. 1459 | Śreṣṭhī Jinadāsa, son of śreṣṭhī Nāga and Āji, grandson of śreṣṭhī Daudha & Harāsū, got the image of Śrī Dhārmanatha made, consecrated by Devaratna Sūri          | ibid., p.130.              |
| A.D. 1463 | Sā. Mauna, wife Rāngū, son of Sa. Hira and Hirā, grandson of Sā. Jayapāla and Vāsū, got the image of Śrī Śumatinātha made, consecrated by Śrī Lakṣmisāgara Sūri.  | ibid., p.125.              |
| A.D. 1467 | Śreṣṭhī Padma, wife Pahrti, son of Śiva and Sobhāgini, grandson of śreṣṭhī Soma and Śrīhulā got some work done.   | ibid., p.126.              |
| A.D. 1469 | M. Hima and son Baija got the image of Śrī Neminātha made, consecrated by Śrī Jinaratna Sūri.   | ibid., p.126.              |
| A.D. 1489 | Vya. Rūpa, wife Depū and son Mera, wife Hirū, got the image of Sri Vāsupūjya made, consecrated by Śrī Sūri.   | ibid., p.131.              |

## 3. At Sirohi

| Year      | Donor and Purpose  | Reference                   |
|-----------|--|-----------------------------|
| A.D. 1424 | Śreṣṭhī Ṣoṣā, wife Pranaldevi & sons, son of śreṣṭhī Devalasīha, grandson of śreṣṭhī Setasīha, got a work of religious merit done on the askance of Śrī Ratnasimha Sūri, disciple of Śrī Jayatilaka Sūri, disciple of Śrī Abhayasimha Sūri, disciple of Bhaṭṭāraka Śrī Ratnākara Sūri. | P.C. Nahar, J.I., I, p.272. |

|           |  |               |
|-----------|--|---------------|
| A.D. 1450 | Vya. Bhāda, wife Ālhū & sons Jāvada and Bhoja, son of Vya. Ghanāsi & Liṇvi, and Vya. Sānda, wife Banik and son Kānha and grandson Jonā, son of Vya. Jhagada & Meghā got the image of Śrī Śātinātha made, consecrated by Śrī Ratnākara Sūri, disciple of Śrī Jayacandra Sūri, disciple of Śrī Munisundara Sūri, disciple of Śrī Somasundara Sūri, | ibid., p.265. |
| A.D. 1462 | Vya. Kohā, wife Kamalā and sons Nālhā & Hidā, got the image of Śrī Dharmanātha made, consecrated by Śrī Guṇasāgara Sūri of Kacholivāla gaccha and Pūrṇimā Pakṣa  | ibid., p.277. |

#### 4. At Jaipur

| Year      | Donor & Purpose  | Reference                          |
|-----------|--|------------------------------------|
| A.D. 1456 | Sāh. Gorāle, wife Rājū, son of Sā. Lasmana and Sādhū, got the image of Śrī Pāśvanātha made, consecrated by Śrī Ratnaśekhara Sūri.  | P.C.Nahar, <u>J.I.</u> , II, p.34. |
| A.D. 1473 | Sā. Nātha, son of Sā. Pālda and Pālhaṇ, grandson of Sā. Śiva and Sampūri, got the image of Munisuyratasvāmi made, consecrated by Śrī Lakṣmisāgara Sūri.                      | ibid., p.30                        |
| A.D. 1473 | Śreṣṭhī. Semprāsū, wife Sīchū, son of Kānha and Sanvālā, grandson of śreṣṭhī Narasimha and Nāmālā, got the image of Śrī Neminātha made, consecrated by Śrī Lakṣmisāgara Sūri | ibid., p.30.                       |
| A.D. 1475 | Vya. Deva, wife Devālā, son of Pātā and Vaoon. grandson of Vya. Mamala and Kāni, got the image of Śrī Sambhavanātha made, consecrated by Śrī. Puṇyaratna Sūri                | ibid., p.27                        |
| A.D. 1477 | Vya. Parvata, wife Bhārami, son of Vya. Ālha and Desū, got the image of Śrī Śīṭalanātha made, consecrated by Śrī Lakṣmisāgara Sūri disciple of Śrī Ratnaśekhara Sūri         | ibid., p.30                        |



Originating probably in Marwar, the Jāti shows a considerable concentration in the region indicating their operational base. The Keradu inscription of AD 1153<sup>103</sup> records the prohibition of killing of animals on certain days. This was promulgated by Putiga and Saliga, sons of Śrāvaka Subhākara, resident of the city of Nadrola. Another inscription records the restoration of the temple of Jayaditya by Mahāmatya Vastupāla for the merit of his wife Mahamśri. This record also provides some family history. Vastupāla's parents were Thakkura Śri Āsārāja and Thakkura Śri Kumāra Devi. Āsārāja's elder brother was Thakkura Śri Soma and their father was Thakkura Śri Candaprasāda. Candaprasāda's father was Candapa of Patan.<sup>104</sup> Another records from Medta, Marwar, mentions the image of Munisuvrata, consecrated by Śri. Ratnaśekhara Sūri, installed by Sā. Dūṅgara and his wife Jāsāli, son of Tīra and Vīri. Also mentioned are Tīra's brothers.<sup>105</sup> Records of similar vein are found here dated AD 1457,<sup>106</sup> AD 1473,<sup>107</sup> AD 1495<sup>108</sup> and AD 1499.<sup>109</sup> That there were several local bases is suggested by other areas of concentration evident from the inscriptions, shown in the table above.

That the merchants formed a community active in economic areas is suggested by the regular use of titles like Sādhu, Śreṣṭhī, Vyavahāri, Mahaim etc. Further, almost all the places of concentration appear urban or at least different

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<sup>103</sup> Peterson, pp.172-3.

<sup>104</sup> P.C. Nahar, J.I/II, pp. 166-7.

<sup>105</sup> P.C. Nahar, J.I/I, p.187.

<sup>106</sup> *ibid.*, p.178.

<sup>107</sup> *ibid.*, p.246.

<sup>108</sup> *ibid.*, p.188.

<sup>109</sup> *ibid.*, p.183.

from a rural base, in nature and are located on the trade routes passing through the region. At the same time, the Prāgvaṭas are found associated with rural bases as well as like Uṃbaraṇīkīsaraulagrāma, Brahmaṇā, Ghauligrāma and Dāhadgrāma.<sup>110</sup> All these factors attest to a growth of intra- regional and inter-regional networks of the merchant lineage in the centuries that must have integrated the region, both economically and politically.

The political aspect is highlighted by the evidence of the association of several families of this lineage with centres of power. This development brought some families into focus, for on account of proximity to power, their influence and wealth grew leading to a noticeable differentiation within the lineage. This is not to say that these merchants were not already affluent but the administrative titles granted a status unlike that gained from sheer economic strength.

One of the earliest families to come to prominence is that of Śrāvaka Subhāṅkara, resident of Nadol. His son Putiga and Saliga obtained an order from king Kumārapāla to ban the slaughter of living things. There are two inscriptions recording the same deed. Though the family does not find mention in later record, it appears that they occupied some place of importance in the contemporary set up as the order was passed at the request of the two brothers. Nadol was the seat of power of the Cahamanas of Nadol.<sup>111</sup>

Related to Nadol, another important person of the Prāgvaṭa vaṃśā is Mahāmatya Lakṣmīdhara, son of Dhārṇanigga. He is the duta of the grant of AD 1161 that records a donation by Maharaja Alhaṇadeva of Naddula.<sup>112</sup>

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<sup>110</sup> E.I., 8, pp.219-222.

<sup>111</sup> Peterson, pp. 172-3, pp.205-207.

<sup>112</sup> E.I., 9, pp.62-66.

Bijoliya rock inscription of AD 1170 gives the outlines of the family of śreṣṭhī Lolā of the Prāgvaṭa vaṃśā. It mentions the mythical origins of the Prāgvaṭas. Its object is to record the erection of a Pārśvanātha temple by Lolāka. Lolāka's family genealogy is provided in considerable detail, preceded by that of the Cahamanas of Sakāmbhri and Ajmer. Lolāka's ancestor was Vaiśravaṇa who built Jaina Temples at Tadāga-Pattana and Vyaghreraka. His son was Chāchchula and grandson was Subhāṃkara. Subhāṃkara's son was Jaisāla whose son was Punyarāśi. The latter built the Nārāṇaka temple. He had two wives, 4 sons and 8 grandsons. They erected a temple at Ajmer. Of the grandsons, Siyāka was an ornament of śreṣṭhins and he built a temple as well. He had 5 sons of which one was Lolāka. The elaborated genealogy, the building activities, the number of wives and the elaborate family structure give the impression of wealth and possible wide economic network.<sup>113</sup>

The most prominent family of this Jati was that of Vastupāla and Tejahpāla who were ministers of the Vāghela chiefs and also served Caulukya Bhima I. The inscription on Lūṇavasahi, Mount Abu of AD1230<sup>114</sup> provides a variety of information. It is the praśasti quite similar to the Sukṛtakīrtikallolini of Udayaprabha Sūri. It starts with the genealogy of the Caulukya kings, followed by that of Tejahpala's family, then the Paramaras of Abu. After this the text returns to Tejahpāla's family and on to the Candrāvati branch of the Prāgvaṭas to which his wife Anupamā Devi had belonged. Finally there follows the lineage of the spiritual preceptors of the Vastupāla-Tejahpāla family. It appears from the study of the record that, though residents of Aṇahilawāda, this family is associated with Candrāvati and Abu. Aṇahilawāda was the seat of power of the Caulukyās and Candrāvati of the Paramars and the family was close to both. Tejahpāla is described as the chief among the ministers. His family appears to be an

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<sup>113</sup> E.I., 26, pp.86-120.

<sup>114</sup> E.I., 8, pp.200-229; also V.K. Jain, Trade..., Chapter 9,10.

aristocratic one with almost all the ancestors, Caṇḍapa, Caṇḍaprasāda & Āśvarāja etc. holding some position of eminence in the power structure. Vastupāla was appointed as the governor of Cambay and then rose to be the Mahāmātya, a position to which Tejahapāla succeeded him. Various works of religious and charitable benefaction were undertaken by this family that involved massive expenditure, which proves the affluence of the family. The Candrāvātī branch of Dhāraṇiga, father of Anupamā Devi appears important and prosperous as well. Of this family, many members like Rāṇiga, Lūṇasingha, Jagsingha and Ratnasingha had 'mantrī' appended to their names indicating that they probably held respectable positions under the Paramaras.

The Vimalavasahi record of AD 1321<sup>115</sup> records the repair of the temple by Lāligā and Vījada for the welfare of their parents. It gives information about another distinguished Prāgvaṭa, daṇḍapati Vimala who was appointed by Bhima, and probably rose to be Nrpati.<sup>116</sup> The inscription starts by stating that the temple was erected by Vimalā in the year V.S.1088/AD 1031. It then goes on to the genealogy of Cahamanas of Naddula to which belonged Vījada (one of the donors). Lāligā belonged to the family of Vimalā i.e. he was the son of Vimalā's brother Neḍha.

The information gathered about this lineage attests to its wide networks and its prosperity on account of the patronage extended by it to various activities. Many families of the lineage became close to royalty as their titles suggest. Like the Dharkatas, the shift to Jainism is noticed early. The 14th and 15th centuries see the emergence of stratification trends with the gotras and gacchas of the families finding mention.

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<sup>115</sup> E.I., 9, pp.148-157.

<sup>116</sup> V.K. Jain, Trade..., Chapter 10.

ŚRIMĀLAS

The Śrimālas originated from Śrimālā or Bhinmal in Marvad. There are various theories of their origin, the myth being that Lord Viṣṇu created 90,000 banyas, to maintain 45,000 brahmins, to please Lakṣmi. The banyas were created out of her garland.<sup>117</sup> Some scholars trace their origins back to the 8th century on the basis of a stanza in the prasasti of Kālakācaryakathā of AD 1308 which states that Śrāvaka Didā of Śrimālā caste constructed the caitya of Ādinātha in AD 647 at Navahara. Also according to the Śrimālā genealogy merchant Toda of Bhṛadvāja gotra and Śrimālā caste was addressed by a Jaina saint is AD 738.<sup>118</sup> However, other texts of the period like Samarāiccakahā and Upamitibhāvaprapañcakathā do not mention any caste though they refer to vaṇiks quite frequently. It appears that the residents of the town of Śrimālā were converted to Jainism and this caste came up.

The earliest reference to the Śrimāla kula comes from the Mount Abu Vimalavasahi inscription of AD 1321.<sup>119</sup> The inscription is to record the repairs done to the temple by Lāligā and Vijada. Lāligā was the son of mantrī Neḍha, whose brother was daṇḍapati Vimalā (who constructed the temple under study in AD 1031), in the service of Bhima I. Neḍha and Vimalā's father was Lahada whose father is described as belonging to the Śrimāla kula of the Prāgvaṇa vaṃśā. This inscription is important for the status- information it provides about the family members but its real usefulness lies in its proof that the Śrimālas and the

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<sup>117</sup> V.A. Sangave, Jaina community..., p.87.

<sup>118</sup> K.C. Jain, Jainism in Rajasthan, p.100.

<sup>119</sup> E.I. 9, p.148-158.

Prāgvaṭas were probably linked at an early date and proliferated into separate lineages later.

Another fragmentary record engraved between AD 1160-1173 from Dholka<sup>120</sup> records the construction of Udayana-Vihara by mantrī Udayana's son mantri Vagbhaṭa. From the text it is clear that Udayana was of Śrīmāla lineage and a minister of Jayasimha Siddharaja.<sup>121</sup> His other sons, Āmbada's valorous deeds and charity works, and Dhavala are also mentioned. The impression is of a prominent family that is well-placed.

A Jalor inscription of Ad 1182<sup>122</sup> mentions the construction of a maṇḍapa of Ṛṣabhanātha by devout śrāvaka, śreṣṭhī Yaśovira, ornament of the Śrī Śrīmāla vaṃśā, who was assisted by the members of the goṣṭhika and his brothers Yaśorāja and Jagadhara in the effort.

The 13th and 14th century records of this lineage are found at Śatruñjaya and Mount Abu. (Implications to be discussed in Chapter III).

The 15th century records like those of the Prāgvaṭas show a wider expansion of this lineage. Concentration is evident in places like Sirohi, Mevad, Jaipur, Ajmer, Abu, Satrunjaya, and Palitana.<sup>123</sup> These records are all religious in nature, recording the construction of images and devakulikas by the merchants. (See table for details).

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<sup>120</sup> E.I., 35, pp. 89-94.

<sup>121</sup> Purātanaprabandhasaṃgrahap.32-34.

<sup>122</sup> E.I., 11, pp. 52-54.

<sup>123</sup> See Appendix for detail.

**TABLES SHOWING THE CONCENTRATION OF THE ŚRIMĀLAS  
IN CERTAIN CENTRES IN THE 15TH CENTURY**

**1. At Sirohi**

| Year      | Donor and Purpose   | Reference                            |
|-----------|---|--------------------------------------|
| A.D. 1460 | Śreṣṭhī Bhāma, wife Sāhī, son Golhā, and grandson Pāhirāja got the image of Pārsvanātha made, consecrated by Puṇyaratna Sūri of Pūmimā Pakṣa.       | P.C. Nahar, <u>J.I.</u> , II, p.277. |
| A.D. 1467 | Sāhita, son of Kālu and Kunthī, grandson of Dharakana and Dhāraṇā, got the image of Neminātha made, consecrated by Vimala Sūri of Brahmāṇiya Gaccha | P.C. Nahar <u>J.I.</u> , I, p.278.   |
| A.D. 1470 | Śreṣṭhī Joga, wife Siri and son Hema got the image of Ajitanātha made, consecrated by Dhanaprabha Sūri of Madhukara Gaccha                          | ibid., p.276.                        |

**2. At Kiradu, Mewad**

| Year      | Donor and Purpose  | Reference                            |
|-----------|--|--------------------------------------|
| A.D. 1434 | Sā. Jāga, son of Sā. Udā, got an image of Neminātha made, consecrated by Śri Jinasāgara Sūri of Kharatara gaccha   | P.C. Nahar, <u>J.I.</u> , II, p.236. |
| A.D. 1434 | Sā. Samudrapala, son of Sā. Hemaṛāja, grandson of Sā. Dhāma and Ilhā and great grandson of Sa. Baham, got an image of Śri Pārsvanātha made, consecrated by Śri Jinacandra Sūri, disciple of Śri Jinasarva Sūri | ibid., p.242.                        |
| A.D. 1460 | Sā. Baduas and his son and grandson got the image of Ajitanātha made as asked by Rājatilaka Sūri.  | ibid., p.237.                        |

### 3. At Jaipur

| Year      | Donor and Purpose   | Reference                   |
|-----------|---|-----------------------------|
| A.D. 1434 | Mighā Maṇik Ratna, son of Sā. Salibh and Raju, grandson of Sā. Maṇa and Rāsh and great grandson of Sā. Sama and Kamalā, got an image of Śri. Supārsvanātha made, consecrated by Somadundara Sūri of Tapa gaccha | P.C. Nahar, J.I., II, p.34. |
| A.D. 1447 | Sā. Samudhara, son of Sa. Sādhāraṇa got an image of Śri Pārsvanātha made, consecrated by Śri Haimhansa Sūri, disciple of Śri Pūrṇacandra Sūri of Tapa gaccha.   | ibid., p.27.                |
| A.D. 1450 | Sā. Bhoja, wife Sāsu and son Nena and his wife Phūla got an image of Śri Dharmānātha made, consecrated by a Sūri of Palligaccha   | P.C. Nahar, J.I., I, p.135. |
| A.D. 1454 | Śreṣṭhī Kiyāk, son of Śreṣṭhi Mekunāsi and Nāu, got an image of Ādinātha made consecrated by Muncandra Sūri of Brahmaṇa gaccha  | P.C. Nahar, J.I., II, p.41. |
| A.D. 1464 | Śreṣṭhī Bhojaka wife Bhalī, son of Śreṣṭhī Dharma got the image of Śāntinātha made, consecrated by Suvihita Sūri.   | ibid., p.32.                |
| A.D. 1471 | Sā. Sinaraja, son of Sā. Desa, got the image of Śreyaṣanātha made, consecrated by Śri Jinatilaka Sūri of Satara Gaccha  | ibid., p.29                 |
| A.D. 1473 | Manrī Samādara and Śreya's son Bīkā got an image of Vimalanatha made, consecrated by Candraprabha Sūri, disciple of Guṇadeva Sūri of Pippala gaccha   | ibid., p.41.                |
| A.D. 1476 | Sīmā, son of Sā. Māman and Līlā, got the image of Supārsva made, consecrated by Jinabhadra Sūri of Kharatara Gaccha   | ibid., p.30.                |
| A.D. 1477 | Śreṣṭhi Jāgā, wife Nāthi, son of Vānar and Tāku, grandson of Śreṣṭhi Candēsvāra and Kāmākū, got an image of Śāntinātha made, consecrated by Lakṣmisāgara Sūri of Caitra Gaccha                                  | ibid., p.30.                |
| A.D. 1488 | Mahaim Sahasakiraṇa, wife Lālānā, son of Jiva and Ramāi, grandson of Mahaim Ghoghal and Akāi, got the image of Ādinātha made, consecrated by Siddhantasāgara Sūri of Āncala gaccha                              | ibid., p.31.                |



#### 4. At Ajmer

| Year      | Donor and Purpose  | Reference                   |
|-----------|--|-----------------------------|
| A.D. 1449 | Śreṣṭhī Champā, wife Chapalā and sons śreṣṭhī Bijāgha, Vighā, Vira/wife Shama, POūna got an image of Śri Sambhavanātha made, consecrated by Śri Sūri | P.C. Nahar, J.I., I, p.125. |
| A.D. 1458 | San. Rāma, wife Shāni and son Sāgaka got the image of Śri Abhinandanātha made .  | ibid., p.129.               |
| A.D. 1463 | Śreṣṭhī Sāranga and Mavāku's son Laiyā and grandson Gaiyā got the image of Śri Sambhavanātha made, consecrated by Udayavallabha Sūri                 | ibid., p.125.               |
| A.D. 1474 | Sā. Gola, wife Karmi and son Narabadenā, son of Sā. Joga and Jivani, got the image of Sreyansanātha made, consecrated by Sadhūsundara Sūri.          | ibid., p.131.               |

A new development is the mention of the gotras and the gacchas , with the prominent gacchas being Pūrṇimāpakṣa, Bṛhat tapa gaccha, Āgama gaccha and Caitra gaccha.

A point of difference that emerges from a study of this lineage is that the shift to Jainism can not be established clearly, as in the case of the Dharkaṭas and the Prāgvaṭas. This is probably for want of inscriptions from an earlier period. The picture, otherwise, is in keeping with that of the other groups. There is an indication of the expansion and interaction of this lineage at the inter and intraregional levels. Brisk economic activity is suggested by the various titles used by the merchants, denoting their different economic roles and the patronage extended by them that must have involved great expenditure.

OSVĀLAS

Osvālas, also known as Uves, Uuveswāla, Upakesā, Uswāla etc. trace their origin to the town of Osia in Rajasthan. Osia is an ancient site and was an important centre in the early medieval period. It appears that it was ruined by famines and its residents who migrated to other places came to be known as Osvālas.<sup>124</sup> According to tradition, the raja of Osia nagara was converted to Jainism by Ratnaprabhasūri by a miracle in which the latter revived the raja's dead son. The raja then converted to Jainism with all the residents of Osia and these came to be known as Osvālas. The date for this appears to be 400 yrs before Vikram Era. According to another tradition dated V. 222, some residents of Srimala left the town with a prince of Śrimāla to settle at Osa and consequently came to be called Osvālas.<sup>125</sup> However, the first case appears most likely. The date of their origins cannot be placed before the 10th century on the basis of P.C. Nahar's study, Jaina Inscriptions.<sup>126</sup>

R.V. Somani cites two inscriptions that provide some information as to the date of their origin. The Nadlai inscription of AD 1500 records that Chauhan Lakhaṇ (10th century) of Nadol had a queen of Mahājana caste and his offsprings came to be known as Bhandāris/Osvālas.<sup>127</sup> An AD 1530 inscription from Śatruñjaya<sup>128</sup> of Karmāshah of Chittor states that Ammāraja has a queen who was of Mahājana caste. Ammāraja became the disciple of Bappabhatta Sūri in the

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<sup>124</sup> R.V. Somani, Jaina Inscription..., p.56.

<sup>125</sup> V.A. Sangave, Jaina Community..., pp.83-84.

<sup>126</sup> P.C. Nahar, J.I/III, Introduction.

<sup>127</sup> R.V. Somani, Jaina Inscriptions..., p.57.

<sup>128</sup> *ibid.*, p.57; E.I, 2, p.42.

8th century and his descendants came to be known as Kothāri/Osvālas.

The earliest reference to the Osvālas is an AD 1208 inscription from Marwad<sup>129</sup> that records the construction of a stambha by Māyā. His wife was Rājmatī, and he was the son of śreṣṭhī Pārsva and Dulhevi. Also mentioned are the names of his four sons.

Another record from Juna veda, Marwad, AD 1292 records the construction of the image of Pārsvanātha by Janasiha, son of śreṣṭhī Velhū and Demālā.<sup>130</sup>

The 14th century sees the expansion of the lineage from Marwad to Alwar,<sup>131</sup> Jaipur,<sup>132</sup> Bikaner,<sup>133</sup> Nagaur<sup>134</sup> in Rajasthan and Satrunjaya<sup>135</sup> in Gujarat. (See table)

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<sup>129</sup> P.C. Nahar, J.I/I, p.221.

<sup>130</sup> ibid., p.245.

<sup>131</sup> ibid., p.274.

<sup>132</sup> ibid., p.97.

<sup>133</sup> P.C. Nahar, J.I/II, p.71.

<sup>134</sup> ibid., p.45.

<sup>135</sup> A.P. Shah, "Some Inscriptions & Images on Mount Satrunjaya," p.166.

### 14TH CENTURY RECORDS OF THE OSVĀLAS

| Year      | Place        | Donor and Purpose  | Reference   |
|-----------|--------------|--|---|
| A.D. 1314 | Śatruñjaya   | Sangapati Sādhu Desāla, son of Ājāḍa, along with his family members (of Vesata Gotra) setup and image of Saccikādevi. Desala was the younger brother of Āsādhara and Lūṇasimha. Mantī Samara Simha, known for his 13th Century restoration at Śatruñjaya, was one of his sons. | A.P. Shah, "Some inscriptions and images on Mound Satrunjaya", in <u>Sri Mahavira Jaina Vidyalaya goldern Jubilee Volume</u> , Bombay, 1989, p.166. |
| A.D. 1321 | Alwar        | Sā. Khimbghairsirapāla and sons got the image of Śri Śāntinātha made, consecrated by Kakkā Sūri  | P.C. Nahar, <u>J.I.</u> , I, p.274.   |
| A.D. 1323 | Bikaner      | Śreṣṭhī Dehākama, son of - and Mosāla, got the image of Ādinātha made, consecrated by Śri Kakkā Sūri, son of Śri Kukudācarya   | P.C. Nahar, <u>J.I.</u> , II, p.71.   |
| A.D. 1347 | Jaipur       | Sā. Chāduk, son of Sā. Jāj and Brahmā, got the image of Ṛṣabha made, consecrated by Śri Kakkā Sūri   | P.C. Nahar, <u>J.I.</u> , I, p.97.  |
| A.D. 1357 | Śatruñjaya   | Vya. Pālahāṇa's grandson got the image of Mahāvira made.   | Munikantisagara, <u>S.V.</u> , p.300.   |
| A.D. 1368 | Nagda, Mewad | Sā. Kāraka, wife Hemā, son of Sādhu Śri Ramadeva and Mālhaṇadevi, got the images of 7 Jinas established, consecrated Śri Jina Sāgara Sūri  | P.C. Nahar, <u>J.I.</u> , II, p.244.  |
| A.D. 1396 | Nagaur       | Śreṣṭhī Kelhā, son of Śreṣṭhī Bāda and brother of Kumārāpāla and Depālā, got the image of Śāntinātha made, consecrated by Jinavardhana Sūri of Kharatara gaccha  | ibid., p.44   |

A Śatruñjaya record of AD 1314 is particularly significant for it mentions Sanghapati Sādu Desāla who along with his elder brothers Āsādhara and Lūṇasimha set up an image of Saccikādevi here. His son Samarasimha was a mantri.<sup>136</sup> This record proves the rise to prominence of certain families of this lineage, as in others mentioned earlier, and consequent differentiation.

<sup>136</sup> ibid., p.166.

The 15th century sees numerous records of the Osvālas at Nagaur, Marwad, Jaipur, Jodpur, Ajmer, Bikaner, Sirohi in Rajasthan; and Palitana and Satrunjaya in Gujarat. Of these, Nagaur stands out in term of maximum concentration of inscriptions (See Table Below).

**TABLE SHOWING THE CONCENTRATION OF OSVĀLAS  
AT NAGAUR IN THE 15TH CENTURY**

| Year      | Donor and Purpose   | Reference                           |
|-----------|---|-------------------------------------|
| A.D. 1401 | Jesā, wife Jasmā, got the image of Candraprabhasvāmai made, consecrated by Dharmadeva Sūri, disciple of Dhanadeva Sūri.                         | P.C.Nahar, <u>J.I.</u> , II, p.45.  |
| A.D. 1433 | Sā. Jesā, wife Jāsū and sons Pomā and Sānā, son of Sā. Ājiya, got the image of Candraprabha made, consecrated by Jayakīrti Sūri of Añcalagaccha | ibid., p.46.                        |
| A.D. 1436 | Sā. Megha, wife Anupamā, son of Sā. Tāhā and Karmā, got the image of Vasūpūjya made, consecrated by Amaracandra Sūri                            | ibid., p.46.                        |
| A.D. 1436 | Sā. Pujā, son of Sā. Vāham, got the image of Śri Vira made, consecrated by Jinabhadrā Sūri  | ibid., p.46.                        |
| A.D. 1438 | Sā. Mongrāsī, wife Dālhā, son of Sā. Mandālik and Fadākū, got the image of Munisuvrata made, consecrated by Jinasāgara Sūri of Kharatara gaccha | ibid., p.,46                        |
| A.D. 1439 | Vya. Udhāraṇa, wife, Depū, son of Vya. Sākā and Campū, got the image of Vasūpūjya made, consecrated by Dharmatilaka Sūri of Bokāmiya gaccha     | ibid., p.46.                        |
| A.d. 1444 | Sā. Vita and son Sā. Dhānā and grandsons got the image of Suvidhinātha made, consecrated by Jinasāgara Sūri of Kharatara gaccha                 | ibid., p.47                         |
| A.D. 1452 | Sā. Mahīpāla, wife Rupī and sons Tejā and Vāstā got the image of Pārsvanātha made, consecrated by Jinabhadrā Sūri of Kharatara gaccha           | P.C. Nahar, <u>J.I.</u> , II, p.48. |

|           |  |              |
|-----------|--|--------------|
| A.D. 1452 | Sā. Sunāka son of Sā. Giriurāja and Sugunā and grandson of Sā. Lūna got the image of Candraprabha made, consecrated by Kakkā Sūri of Upakeśa gaccha                                    | ibid., p.48. |
| A.D. 1452 | Parvata, son of Pārasa and Pālhaṇa and grandson of Pāsad and Jainālā and great grandson of Sā. Kursi got the image of Sambhavanātha made, consecrated by Kukudācarya's son Kakkā Sūri. | ibid., p.48. |
| A.D. 1452 | Sā. Mākā, son of Sā. Hātā and Rāngā, got the image of Sumatinātha made, consecrated by Sādhu Sūri  | ibid., p.48. |
| A.D. 1454 | Shāh Thakursi, wife Jānū, son of Shah Āsā and Ahvide got the image of Ādinātha made consecrated by Saradeva Sūri of Koranta gaccha   | ibid., p.48. |
| A.D. 1455 | Sā. Devella, Haṅsā and Pāsadeva, sons of Sā. Suhana and Sonā and grandsons of Sā. Tejā got the image of Sumatinātha made consecrated by Kakkā Sūri of Upakeśa gaccha                   | ibid., p.49. |
| A.D. 1456 | Sā. Maha, son of Raṇamāla and Ratnā and grandson of Sā. Vuhāth and Vāhana got the image of Suvidhinātha made, consecrated by Kamalaprabha Sūri of Brhat gaccha                         | ibid., p.50. |
| A.D. 1456 | Sa. Bhārahu, son of Sā. Hammu and Sehmāi and grandson of Sā. Bhuchāra and Sārū got the image of Vimalanātha made consecrated by Somasundara Sūri of Rangpalliya gaccha                 | ibid., p.60  |
| A.D. 1460 | Sā. Nāgaraja, wife Navalāna and sons, son of Suhāma and Guṇapālasri got the image of Śreyānsnātha made, consecrated by Somasundara Sūri  | ibid., p.50  |
| A.D. 1470 | Tavaja, wife Ahāla and son Nibā and his wife Maṇi got the image of Munisuvrata made, consecrated by Jayakesara Sūri of Āncala gaccha   | ibid., p.60  |
| A.D. 1475 | Sā. Ratnapāla, son of Sā. Pahīraja and Pālhaṇa and grandson of Sā. Sohil and Mārhaḡi got the image of Suvidhinātha made, consecrated by Puṇya Sūri                                     | ibid., p.54  |

|           |  |              |
|-----------|--|--------------|
| A.D. 1476 | Shā. Dedā, son of Shā. Khetā and Khetasī, got the image of Abhinandanātha made, consecrated by Guṇanidāna Sūri.  | ibid., p.54. |
| A.D. 1477 | Mā. Kānha, wife Himā and sons got the image of Śitalanātha made, consecrated by Puṇyavardhana Sūri of Tapa gaccha  | ibid., p.55. |
| A.D. 1477 | Samarasimha, son of Bhāpaḥa and Pāllhaṇa, got the image of Śreyāsanātha made, consecrated by Jincandra Suri of Satara gaccha   | ibid., p.54. |
| A.D. 1477 | Sā. Kharah, wife Nivini and sons, son of Sā. Nugācha got the image of Dharmanātha made, consecrated by Jinacandra Sūri of Kharatara gaccha.                          | ibid., p.55. |
| A.D. 1477 | Shā. Vikā, wife Vikāla and son Keśava, son of Shā. Chāham and Harākū, got an image of Vimalanātha made, consecrated by Lakṣmisāgara Sūri of Dharmagoṣa gaccha        | ibid., p.60  |
| A.D. 1477 | Shā. Thaha, wife Suhāgā and son Delha, son of Shā. Jesa got the image of Śreyāsanātha made, consecrated by Jinacandra Sūri of Kharatara gaccha                       | ibid., p.60  |
| A.D. 1478 | Sā. Chānuth, wife Māyālahā and son Mūla, son of Sā. Jhānjha got the image of Padmaprabha made, consecrated by Devagupta Sūri   | ibid., p.55. |
| A.D. 1489 | Sā. Simha, wife Singāra and son Vinijha got the image of Candraprabha made, consecrated by Devagupta Sūri.   | ibid., p.56. |
| A.D. 1495 | Thakkuraśiḥa, wife Girsū, son of Mā. Sahejā and Kelhī got the image of the Ādinātha made, consecrated by Jināsundara Sūri of Vṛddhatapa Pakṣa                        | ibid., p.56  |
| A.D. 1498 | Shā. Śravaṇa, wife Sāligā, son of Shā. Sahasā and grandson of Shāh Pāgaśiḥa got the image of Ajitanātha made, consecrated by Guṇasundara Sūri of Harṣapuriya gacchā. | ibid., p.56. |

All these places show great concentration and all records almost always carry titles denoting their activities (Śreṣṭhī, Mahaim, Sādhu and Sāhu). (See appendix and

above table for details) The gotras and gacchas find frequent mention in the record of this century indicating greater proliferation and stratification. Those that find frequent mention are Kakadiya, Vāpana and Googliya gotras and Sri Sandera, Tapa and Upekeśā gacchas.<sup>137</sup>

While the association with the urban centres is quite clear from the records, the Osvāls are also found to be associated with rural bases like Sāhīlvādā and Kāsahradagrāma.<sup>138</sup>

From the records it appears that this lineage though getting scant mention in the earlier centuries surpass other groups in the 14th and 15th century. It is so because they probably assimilated various other lineages like the Dharkatas and the Sonis in the proces of their evolution and expansion.<sup>139</sup> Osvālas are a thriving community today also in the field of business.

## VI

The picture from the inscriptions is corroborated to a large extent by the texts of the later phase of the early medieval western India. Set more specifically in the region and drawing characters from among the prominent merchants of the region, the economic situation is more realistically presented by these texts.

The Dvyāśrayakāvya of Hemacandra<sup>140</sup> refers to the vaiśyas as

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<sup>137</sup> For details see Appendix.

<sup>138</sup> E.I., 8, pp.219-222.

<sup>139</sup> D.R. Bhandarkar, op.cit., p.29.

<sup>140</sup> Dr. S.P. Narang, Delhi, 1972.



Dhānyamaya because the main occupation was to measure grain although they were engaged in trade also.<sup>141</sup> The Kīritikaumudi refers to curd sellers and their shops in the town of Cambay.<sup>142</sup> Prabandhacintāmaṇi speaks of ordinary traders who sold gram.<sup>143</sup> Abhidhānacintāmaṇi<sup>144</sup> speaks of wine sellers and sea traders who were called samyatrikah and potavaṇik. Sonis or Suvarṇavaṇiks and auśadhikās are mentioned in the Kumārāpālacarita.<sup>145</sup> Also mentioned are merchants who accompanied the armies on march.<sup>146</sup>

The titles used frequently like Śreṣṭhī, Seth, Sārthavāha, Sādhu, Mahājana indicate differences in occupation of various merchants.

A śreṣṭhī was a big merchant who managed the exchange of goods between town and country, was influential in both and often lent money to other merchants and farmers. The term is often translated as denoting a banker.

A seth again is often to denote a prosperous merchant or/and a banker.

A Sārthavāha is to denote a vaṇik but is specifically used to refer to a caravan leader. He was the guide of a caravan and was often the richest and most influential of the traders. Sārthavāhas often came back laden with riches and on account of that occupied an influential position in society. The texts cited

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<sup>141</sup> ibid., p.183.

<sup>142</sup> V.K. Jain, Trade & Traders....., p.217.

<sup>143</sup> Tawney, p.106.

<sup>144</sup> V.K. Jain, Trade & Traders....., p.218.

<sup>145</sup> ibid., p.218.

<sup>146</sup> ibid., p.,218. These were probably the banjaras whose job was to arrange civil supplies for the soldiers.

already make this amply clear. Triṣaṣṭisālākāpurusa-carita refers to a rich Anangadeva, the son of a Sārthavāha, Samudrapāla, who gave alms to the beggars and was praised by the bards. The same text refers to Vasanta, a wealthy caravan leader who was bestowed upon a kingdom of Tāpasapura by the king who was very pleased with his gifts.<sup>147</sup>

The terms Sādhu refers to resident merchants as against the Sārthavāhas who travelled from place to place, and merchants who did not act as bankers (śreṣṭhi).

That the merchants, though wealthy and influential in the early periods (as shown by the texts), rose to high positions at the courts and in the society of the time is more clearly evident from the texts of the later period. In the Nirvāṇa Lilāvati Kathā,<sup>148</sup> the king Vijayasena has a śreṣṭhī Purandara and sārtha Dhāna among his close friends.<sup>149</sup> Kīrīkaumudī and Vasantavilāsa are based on the achievements of Vastupāla of the Prāgvata vamsā who was a merchant minister. So is the play Hammīramadamaradana that describes the strategy adopted by Vastupāla in repulsing the Muslim attack on Gujarat. Along with these texts, the Vastupāla-Tejāhpāla Prabandha in Prabandhakosā<sup>150</sup> and in Purātanaprabandhasamgraha<sup>151</sup> and their praśastis by Jayasimha<sup>152</sup> and

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<sup>147</sup> ibid., p.221.

<sup>148</sup> Written by Jinesvara Sūri in the 11th century.

<sup>149</sup> V.K. Jain, Trade and Traders..., p.222.0.

<sup>150</sup> Ed. Jinavijayamuni, SJS No.6, pp.101-13.

<sup>151</sup> Ed. Jinavijayamuni, SJS No.2, pp.53-71.

<sup>152</sup> Ed. C.D. Dalal, GOS, No.10, pp.58-56.

Udayaprabha Sūri<sup>153</sup> provide information about the status and role of the two brothers, both in administrative and religious fields. They were important and powerful ministers during the reigns of Vaghela Lavaṇaprasāda and Vīradhavaḷa. It appears they were at the court of Bhima II of Aṇahilavada as his ministers and were sent to Vīradhavaḷa at the latter's request.<sup>154</sup> The praśāstis also furnish their family history which appears an aristocratic one. Their ancestor Caṇḍapa is described as the foremost among ministers who was the ornament of the capital of Gujarat.<sup>155</sup> Others in the line like Caṇḍaprasada, Soma and Āśvarāja also appear to have been holding some position of importance.<sup>156</sup> Āśvarāja's wife and Vastupāḷa-Tejahpāḷa's mother Kumāradevi was the daughter of a Prāgvata vanik, Ābhu, who was a daṇḍapati.<sup>157</sup> The Prabandhakośa states that Vastupāḷa was the governor of Cambay.<sup>158</sup> He was later appointed as Mahāmātya (chief of ministers), a position to which his brother Tejahpāḷa succeeded to after his death.<sup>159</sup>

From the texts, it also appears that these merchants excelled in military aspects as well, like Vastupāḷa's victory over Muslim Said in Gujarat<sup>160</sup> and Tejahpāḷa's victory over Ghughula, the chief of Godhrā who used to plunder

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<sup>153</sup> ibid., pp.69-90.

<sup>154</sup> Vastupāḷa-Tejahpāḷa Praśāsti, pp.62-63; similar information in Sukrtakīrtikallolini, pp.69-90.

<sup>155</sup> ibid., p.62.

<sup>156</sup> V.K. Jain, Trade & Traders..., p.238.

<sup>157</sup> ibid., p.238.

<sup>158</sup> Prabandhakośa, p.102.

<sup>159</sup> Sukrtakīrtikallolini pp. 69-90.

<sup>160</sup> Purātanaprabandhasaṃgraha, p.56.

merchants and pilgrims.<sup>161</sup>

The texts also provide some information about the religious inclinations of the merchants. The Sukṛtakīrtikallolīni<sup>162</sup> which is an eulogy of the pious deeds of Vastupāla and Tajaḥpāla states that they were followers of the Nāgendra gaccha and gives the lineage of their spiritual preceptors. Through the religious lectures of Vijayasenasūri, disciple of Haribhadra Sūri, the two began works of religious benefaction and patronage to Jaina scholars. Vastupāla established bhaṇḍāras in Aṇahilavada, Cambay and Broach<sup>163</sup> and extended patronage to Naracandra Sūri and Narendraprabhasūri who composed Kathāratnākara and Alaṃkāramahodadhī respectively.<sup>164</sup> Purātanaprabandhasaṃgraha was probably compiled by Jinabhadra Sūri for the pleasure of Vastupāla's son Jayantasimha.<sup>165</sup> Vastupāla himself composed a number of stotras and suktīs and was therefore known as 'Kurcala sarasvatī' (Sarasvatī with a beard).<sup>166</sup> The prabandhas ascribe literary feats to other members of this family too.<sup>167</sup>

The praśastis refer to the building activities of the two brothers which include an Indramandapa on Mount Śatruñjaya with the temple of Pārśvanātha and Neminātha on either side; a torana on the temple of the Mount Śatruñjaya; the temple of Stambhapārśvanātha and Neminātha on Mount Girnār with images of

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<sup>161</sup> Prabandhakośa p.107.

<sup>162</sup> pp. 69-90.

<sup>163</sup> Prabandhakośa, p.129 & Purātanaprabandhasaṃgraha, p.65.

<sup>164</sup> V.K. Jain, Trade & Traders...,p.244.

<sup>165</sup> Purātanaprabandhasaṃgraha, Introduction, p.8.

<sup>166</sup> *ibid.*, p.55.

<sup>167</sup> Prabandhakośa, p.120 & Purātanaprabandhasaṃgraha, pp.63-70.

their ancestors; a tank at Palitana and Drkapalekha; a temple at Dholka and the Panchasara temple at Aṇahilvada; restored many temples and built sattaras (alms-houses) and pausādasālas (places for meditation); and the Abu temple of Neminātha.<sup>168</sup> The Prabandhas tell us that enormous wealth was spent on these work indicating the prosperity and influence of these merchants.<sup>169</sup>

Apart from the family of Vastupāla-Tejahpāla, texts contains numerous references to other prominent merchants, high up in the administrative ladder, as well. Prabandhacintāmaṇi mentions the sister of a merchant of Kakara village performing the tilaka ceremony at the coronation of Vanaraja.<sup>170</sup> Also he had Śreṣṭhī Jamba as his Mahāmātya.<sup>171</sup> He invited a merchant Ninnaya from Śrīmālā to Aṇahilvada who was probably his prime counsellor. Ninnaya's son Lahara became a daṇḍapati.<sup>172</sup> In the same family was born mantrī Virā who had two sons, Nedha and Vimalā. Nedha was a mahāmātya and his son saciva Dhavala served Karṇa and Siddharāja.<sup>173</sup> Dhavala's son Ānanda was a minister of Siddharāja and Kumārapāla. Ānanda's son Prthvipāla was a mantrī of Kumārapāla.<sup>174</sup> Mantrī Vimalā was the daṇḍapati of Abu and built the Vimalavasahi temple there.<sup>175</sup>

<sup>168</sup> Vastupāla - Tejahpāla Prasāsti, pp.58-66 & Sukrtakīrtikallolini, pp.69-90.

<sup>169</sup> Prabandhakośa, p.129.

<sup>170</sup> Prabandhacintāmaṇi, p.17.

<sup>171</sup> *ibid.*, p.17.

<sup>172</sup> V.K. Jain Trade & Traders..., p.234.

<sup>173</sup> Purātanaprabandhasaṁgraha, p.52.

<sup>174</sup> V.K. Jain Trade & Traders..., pp.234-5.

<sup>175</sup> Pattāvali of Kharataragaccha, IA, XI, p.248. Also see Purātanaprabandhasaṁgraha, p.52.

Both Prabandhacintāmaṇi and Purātanaprabandhasaṁgraha mention vaṇiks Munjala, Santu, Sajjana and Udayana who were ministers and officials. Munjala and Santu were mahāmātyas of Karṇa and assisted Siddharāja in defeating Yaśovarmana.<sup>176</sup> Sajjana was the daṇḍanāyaka of Saurāśtra and built a temple of Neminātha.<sup>177</sup> His two brothers Āmba and Dhavala were also officials.<sup>178</sup>

The Mantī Udayana Prabandha mentions Udayana as a vaṇik of Śrīmāla vaṁśa belonging to village Vaghara in Marvad. He came to Karṇāvatī and became rich and was made a minister. He looked after the administration of Laṭa and rose to become the Governor.<sup>179</sup> Udayana's son Vāgbhaṭa was a mahāmātya and his half-brother Āmbaḍa was a mantrī.<sup>180</sup>

The Jagāducarita revolves around a merchant Jagādu who restored the walls of his town and did much to alleviate the famine conditions of his region. He got the Bhadreśvara temple repaired and it is even stated that he had mosques built for local Muslims.<sup>181</sup> Vimalā, apart from getting Vimalavasahi constructed, erected temples at Kumbhariya.<sup>182</sup> Udayana built Udayanavasahi temple at Karṇāvatī while Santu founded a temple at Paṭṭana.<sup>183</sup>

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<sup>176</sup> Prabandhacintāmaṇi, p.86 & Purātanaprabandhasaṁgraha, p.31.

<sup>177</sup> *ibid.*, pp.95-96.

<sup>178</sup> Purātanaprabandhasaṁgraha, p.34.

<sup>179</sup> *ibid.*, pp.32-34.

<sup>180</sup> Prabandhacintāmaṇi, pp.120-123.

<sup>181</sup> V.K. Jain, Trade & Traders..., p.247.

<sup>182</sup> Purātanaprabandhasaṁgraha, p.52.

<sup>183</sup> V.K. Jain, Trade & Traders..., pp. 245-6.

Thus, the texts provide considerable information to support the picture formed from the inscripational study in the previous section: in terms of the wealth, status (both social and political), and religious inclination and activities of the merchant families. Yet, the limitation of just the textual information is the heroic and eulogistic tone used in them to describe only a few prominent merchants, not the whole lineages. Inscriptions and the texts taken together, as we have, overcome this to a large extent.

## Chapter III

### QUEST FOR STATUS: THE MERCHANT FAMILIES IN THEIR SOCIO-CULTURAL AND POLITICAL ROLES

The previous chapter showed the coming into prominence of the merchant lineages in the early medieval western India. They were not only affluent and influential but some families and or individuals amongst them acquired great fame on account of their proximity to royalty and works of religious and charitable benefactions. A point of particular interest that appeared from the study is the shift from the extension of religious patronage from Brahmanism to Jainism by these lineages.

This chapter, in the light of the shift, aims to present a hypothesis about the ascendant lineages probably trying to enhance their status in the contemporary social situation through various means. These included forming a network of alliances with comparable groups, as the Rajputs were trying to do in the same period, this will be outlined in section I; imitating various symbols of royalty and getting close to the ruling elites in various capacities, this will be dealt with in section II; and most importantly, through acts of religious patronage and through association with the important religious leaders, in the same way as royalty derived legitimacy from religio-spiritual leaders. This will be looked at in section III.

Status in the Indian context is ritual, economic and political. The ritual status of an individual or his group, according to the Brahmanical schema of society, is related to the four fold Varṇāśramadharmā system. In this schema, the Brāhmaṇās, Kṣatriyas, Vaiśyas and Śūdras are provided with an all encompassing set of norms and duties to live life by. The picture is one of a closed system marked by rigidity and lack of mobility. Since the poor classes are said to have



come from the mouth, the arms, the thighs and the feet of the Creator, their origins and probably their status are ascribed to a divine origin and consequently well defined.<sup>1</sup> Yet, in the case of the Vaiśyas, particularly traders and merchants, who traditionally belonged to the third rung of the social ladder after the Brahmanas and the Kṣatriyas, there is an apparent contradiction between the hierarchical view and the obvious vigor of this community. There resulted a dichotomy between their ritual status on one side and economic and political on the other. While in the case of the Kṣatriyas, the ritual status often originated and was affirmed further by their political power; the Vaisyas, particularly the wealthy ones, suffered ritualistic constraints.

These contradictory trends are evident right from the early historical period. The Rgveda, refers to the third position of the Vaiśyas and their birth from the thigh of Puruṣa.<sup>2</sup> The Śatapatha Brāhmaṇa refers to them as tributary and to be lived on by others, to be oppressed at will and to be dispossessed by the king of his land.<sup>3</sup> The Tāndya Brāhmaṇa and the Taittiriya Samhita state that the Vaiśyas were to be eaten by the two upper varnas because they were inferior.<sup>4</sup> The texts are replete with such references. At the same time, Dharmasūtras like Āpastamba and Vaśiṣṭha mention the concept of Āpāddharma, whereby artisans, brahmanas and ksatriyas in emergent times could earn their livelihood by adopting the profession of trades.<sup>5</sup> Manu provides them the right to perform Vedic sacrifices.<sup>6</sup>

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<sup>1</sup> V.A. Sangave, Jaina Community....., p.64.

<sup>2</sup> Purusasukta hymn, Rgveda, Xth Mandala.

<sup>3</sup> A.K.Miśhra, Trading Communities...., p.66.

<sup>4</sup> *ibid.*, p.66.

<sup>5</sup> *ibid.*, p.65.

<sup>6</sup> *ibid.*, p.73.

During the post-vedic period the position of the vaiśyas underwent considerable change in society due to the introduction of the iron and rapid development of industry, trade and commerce. Vaiśyas underwent occupational changes, often taking to trade and consequently emerging economically prosperous. The situation during the Mauryan and the post-Mauryan period changed even more significantly with trade and commerce reaching its zenith and the influx of foreign trade. Manu says that the vaiśyas must have the knowledge of the excellence and defects of commodities, the advantages and disadvantages of different countries, the probable profit and loss on merchandise and the means of properly rearing the cattle. Here we find that the reference to cattle-rearing comes last. Further we come across the injunction that the Vaisyas must have a knowledge of the proper wages of servants, must be acquainted with the various languages of men, with the manner of keeping goods, and with the rules of purchase and sale. The knowledge of various languages and advantages and disadvantages of different countries and profit and loss are clear indication of rapid development of trade and commerce among the Vaisyas during this period.<sup>7</sup>

The heterodox sects, which rose in the sixth century B.C., again provided privileges to the trading and communities which made the latter much inclined towards these sects and patronise them, in particular Buddhism and Jainism. Mahāvīra in the Acarāṅga Sūtra says that food from vaiśyas etc. could be considered acceptable.<sup>8</sup>

As a result of these developments, there emerged two broad categories among the vaiśyas themselves. The members of the higher group were engaged in trade and commerce or were big agriculturists and were well-organised,

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<sup>7</sup>       ibid., pp.67-71.

<sup>8</sup>       bid., p.73.

economically prosperous, enlightened and often subscribed to heterodox ideas. They also commanded a higher social status. Those of the lower group were confined more to agriculture and other activities, as against trade, and were often bracketed with the sudras. Trade and the consequent accumulation of wealth, thus, contributed to a kind of stratification.<sup>9</sup>

Echoes of these trends are found in later periods as well. The late ancient and the initial phase of the early medieval period was marked by a not so flourishing trade and commerce and urban centers. What emerged was a closed, self-sufficient economy marked by a sense of strong localism. A simultaneous development was the annexation and incorporation of new tribes and castes into the existing varṇa system through conquests and land grants, making it a period of proliferation and fragmentation of varṇa and caste system. Consequently, it led to an unequal distribution of land and power on a large scale and created new social groups and ranks. The vaiśyas became increasingly more dependent on land and suffered a reverse in their socio-economic position and status. However, with the revival of trade in the 9th-10th centuries, particularly in Gujarat and Rajasthan on account of their favourable location on the western seaboard and the passage of major trade routes through them, the position of the merchants improved as is evident from the ascendancy of the merchant lineages in this region.

This ascendancy was accompanied by a marked proliferation of religious patronage by these groups and the shift of this patronage from Brahmanism to Jainism. It could be because Brahmanism accorded a relatively inferior status to this community. Jainism, on the other hand is not concerned in dividing the society into classes. The division was effected by the people with a view to facilitate their living. The classes were not hereditary but they were based on the ways of life.

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<sup>9</sup>      *ibid.*, p.69.

It naturally follows that as a class is composed of persons observing a particular mode of life, if that mode is changed a person has automatically to change his class. There was no restriction to change the class. On the contrary it was for each person to decide in what class to enter. Jainism has enjoined upon a person to perform fifty-three rites (i.e., Kriyas) in his life and among those the 18th rite is that of Varna-lābha, i.e., getting into a class. After completing his education and marriage ceremony, a person should approach some leading members of the class and request them to admit him into their class. The leaders also reciprocate his wishes and allow him to get into their class. Thus admitted he attains the same status as that of others. This is what is known as Varnalābha Kriya. The society as envisaged by Pārśvanātha, Mahāvīra and other Āchāryas was a society wherein classes were not watertight compartments and complete freedom was granted to the people to change to the class of their own aptitude. The society was not divided into distinct separate sections and no differentiation was made in the status of the classes. All were considered as different ways of life and utmost importance was attached to individual character and mode of behaviour. There was no room for anybody to feel that he was neglected or degraded as he was free enough to follow any profession he liked and he could observe all religious rites and practices along with others. It is important to note that Brahmana, Kṣatriya, Vaiśya and Śūdra were the main divisions and nowhere in ancient literature even a mention has been made of the castes existing as at present in the Jaina community. The caste system is a comparatively later development in the Jaina community and it appears that the castes might have arisen from the former four classes.<sup>10</sup>

Consequently, the merchants, not happy with their status in the traditional belief system, gravitated towards the religion that was gaining sway in the region and was more conducive to the new developments experienced by the early

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<sup>10</sup> V.A. Sangave, Jaina Community..., pp.67-68.

medieval Gujarat and Rajasthan. Also the Jaina Munis required the support of those, other than the royalty, in both social and economic terms. They wooed the merchants with their encouragement to trade and literary activity and the assurance of greater respectability.

I

We would start with a look at the formation of network of alliances by the merchant lineages with comparable groups in the region.

The earliest indication of such alliance is evident from an A.D. 642 record from Śekhāvati, Jaipur, of the Dharkaṭas and Dhūsaras. It records the construction of a mandapa of Śaṅkaradevi by a goṣṭhika of 11 śreṣṭhīs/vaṇiks. They belonged to either lineage and came together for the work of religious benefaction, an alliance that probably existed for economic purposes also.<sup>11</sup>

This development is exhibited most prominently by the merchants of the Prāgvata jāti. The family of Vastupāla and Tejahpāla, the ministers of the Caulukya - Vaghelas are the best example. Their A.D. 1210 record from mount Abu, which mentions the repairs done to the temple of Adinatha by the two, provides a genealogy of their family and that of Anupamādevi, wife of Tejahpāla, at Candrāvati. The family of Vastupāla and Tejahpāla appeared to be an aristocratic one. Their ancestors held positions of eminence at various levels. Vastupāla has been described as the governor of Cambay who rose to be the Mahāmātya of the Vaghelas, a position to which his brother Tejahpāla succeeded after his death. The family of Anupamādevi appears to be an influential one of Candrāvati. Her father held an important position at the court of the Paramaras and other family members have the title 'mantri' appended to their names indicating respectable positions.

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<sup>11</sup> E.I., 27, pp.27-33.

The marital relation between the two families indicates alliance formation between two prominent family.<sup>12</sup>

Another record of A.D. 1274, which records the construction of Mānasimha - vihara by Raja Ābhāta, mentions the construction of the additional structure in the same by śreṣṭhī Padmasimha, son of Delhāna and Paumsiri, along with his sons, grandsons and relatives belonging to the Prāgvata and Umsevala jātis. The persons whose names are mentioned are śreṣṭhī Pahāda and Prāgvata Vya. Vatsarāja, son of śreṣṭhī Bohadī, Kumārasimha and Lakhaṇa, sons of Vya. Sāranā; Jāsū, wife of Jāsāra of the Chāresvari-gotra, Brhadgaccha and Umsevala Jati, and her sons; and Sāvadha, Guṇapāla and Mohana, sons of Prāgvata Dhanadeva. This proves close relations not just within the lineage but among the lineages as well.<sup>13</sup>

In the similar vein is a record from Vimalavasahi, Abu of A.D. 1321. It records the repairs done to the temple by Lāligā and Vijāda. Also mentioned is that the temple was constructed in V.S.1088 by Vimalā, the Daṇḍapati at Abu. He was an ancestor of Lāligā. His elder brother was mantṛ Nedha. Their father was Lahada and their grandfather is referred to as one who belonged to the Śrimāla kula and was an ornament of the Prāgvata vaṃśā. This indicates the possibility of alliances between the two lineages that probably proliferated in later periods or/and continued their relations.<sup>14</sup>

Among the Śrimālas, the family of Daṇḍapati Vimalā as mentioned above, is a case of example. The family of seth Yasōvira, son of seth Yaśodeva, that is

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<sup>12</sup> Peterson, B.I., pp.174-184.

<sup>13</sup> E.I., 36, pp.36-38.

<sup>14</sup> E.I., 9, pp.148-158.

mentioned in the inscriptions of A.D. 1182<sup>15</sup> records the construction of a maṇḍapa by the former in which he was joined by his brothers as well as the members of the goṣṭhika. This suggests the association of merchants/individuals that were of similar backgrounds and status for religious and often economic purposes, like that of the Dharkaṭas and Dhūsaras mentioned above.

Among the Osvālas, the family of Sanghapati Sādhu Desāla, son of Ājada, in the record of A.D. 1314,<sup>16</sup> comes to notice. The inscription records the setting up of the image of Saccikādevi by the family. Desāla was the younger brother of Asādhara and Lūnasimha, personages that were prominent in the period, and the father of mantrī Samarasimha. From this, it appears that members of a prominent family often held various positions of importance. Eg. the family of Vastupāla-Tejhpāla, the Candrāvati branch of the Prāgvaṭas; and the family of mantrī Udayana of the Śrimāla vaṃśā.

With time, the lineages proliferated internally and regionally. They were marked by appearance of gotras and gacchas. This development indicated a more definite crystallisation of these lineages. They probably inter - married and interacted within the lineage and formed stronger networks of alliance within the lineage.

These developments of the evolution of a definite identity of these lineages, marked by close alliances, could be interpreted as a quest for status.

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<sup>15</sup> E.I., 11, pp.52-54.

<sup>16</sup> A.P.Shah, "Some Inscriptions...", in Sri Mahavira..., p.166.

Such quest, if taking place, was assisted by the imitation of the various symbols of royalty and proximity to the ruling elites by the various lineages.

The most obvious imitation was the practice of getting praśastis written by the prominent merchant families of the region in the period. The fact that the Praśastis were composed at all, furnished with full details of the family, is in itself an indication of a probable quest for status. Otherwise they could have been anonymous. Vastupāla-Tejahpāla are among the most prominent of the merchants of the period who got prasastis written. The Sukrtakīrtikallolini, the Vastupāla-Tejahpāla Praśasti and various inscriptions of these individuals are high-flown eulogies of the families.

The Sukrtakīrtikallolini,<sup>17</sup> composed by Udayaprabha Sūri the religious preceptor of Vastupāla, eulogises the pious deeds of Vastupāla and Tejahpāla. It was composed on Vastupāla's pilgrimage to Śatruñjuaya and is inscribed on the Indramaṇḍapa erected by him. It starts with the description of the Caulukyias of Gujarat and moves on to the family of the two. Their ancestor was Candapa, his son was Candaprasāda devoted to the Jina. His wife was Jayaśri and two sons were Sura and Soma. Soma's wife was Sitā and their son was Āśvarāja. Āśvarājas wife was Kumāradevi and they had four sons and seven daughters. Of the four sons, Lūṇiga was the eldest, then mantrī Malladeva, his younger brother was Vastupāla endowed with great intellect and younger to him was Tejahpāla. Vastupāla and Tejahpāla are praised for their appreciation of literary works and charitable activities. Also mentioned is the lineage of the spiritual preceptors of the two brothers who followed the Nāgendra gaccha. Through the religious lecture of Vijayasena Sūri, the two brothers undertook various works of religious benefactions

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<sup>17</sup> In Hamīramadamardana, Appendix III, pp.69-90.



like getting temples, tanks, maṇḍapas, images and devakulikas constructed and repaired. The Vastupāla-Tejahpāla prasasti<sup>18</sup> provides similar information.

The inscription of A.D. 1154<sup>19</sup> from Gāṇeśāra is also of similar nature. Vastupāla is described as 'Caulukya-Tilaka-Amātya' and 'Mahāmatya'. The A.D. 1210 record from Abu becomes even more detailed with the genealogies of the Paramaras of Abu and the Candrāvati family of Anupamādevi, wife of Tejahpāla, also provided along with the genealogies of the Caulukyās and the Aṇahilapura branch of the Prāgvaṭas.<sup>20</sup>

From these records it appears that the family was close to the royalty, both at Aṇahilapura and Candrāvati. The adoption of titles and the mention of the genealogies of the royal families is an attempt to indicate respectability.

Another example is provided by the Bijoli inscription of A.D. 1170.<sup>21</sup> This records the erection of a temple by śreṣṭhī Lolāka. The inscription starts with the genealogy of the Cahamana of Sakāmbhari and then proceeds to the genealogy of Lolāka's family. His ancestor Vaiśravaṇa built temples at Tadāga-Pattana and Vyaghreraka. His son was Chāchchula, grandson was Subhāmkara and great grandson was Jasata. Jasata's son Punyarāśi built a temple at Nārāṇaka and had two wives and four sons. They constructed temples at Naravara. Of the four, Deśāla had six sons who erected a temple at Ajayameru. Of the six, Siyāka, an ornament of the Śreṣṭhins, had two wives and five sons, one of which was Lolāka. Lolāka had three wives, Lalitā, Kamalāśrī and Lakṣhmi. The religious preceptor

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<sup>18</sup> In *ibid*, Appendix I, pp.58-66.

<sup>19</sup> P.C.Nahar, *J.I*, II, p.83.

<sup>20</sup> Peterson, *B.I*, pp.174-184.

<sup>21</sup> *E.I.*, 26, pp.84-112.

of Lolāka was Jinacandra Sūri.

Along with the praśastis, the merchants families attempted to garner important positions both at the administrative and the ministerial levels. Among the Dharkaṭas, the name of mantrī Yaśovira stands out. He was at the court of the Cahamana ruler Udai Singh and a follower of Saṅḍeraka gaccha. He is also described as 'Kaviḍra Bandhu'.<sup>22</sup>

The Prāgvaṭa lineage saw many of its members joining official service. The earliest reference is to brothers Putiga & Saliga of Nadol. These appear to be important people since their inscriptions state that the orders to ban the killing of animals were issued at their special request.<sup>23</sup> Another family of Nadol, is that of Prāgvaṭa Sukarma who was the minister of Chauhana Alhaṇadeva.<sup>24</sup> Vimala, who got the vimalavasati built at Abu was the daṇḍapati of Bhima.<sup>25</sup> Ninnaya who was asked to come to Aṇahilavada was one of the prime counsellors of Vanaraja. His son Lahara acted as a daṇḍapati. This particular family supplied a long line of officials to the Caulukyās. One such person was Vira who was a mantrī in the reigns of Mularaja, Camundaraja, Vallabharaja and Durllabharaja. His sons, Nedha (a mahāmātya) and Vimalā (daṇḍapati, mentioned above) were prominent people. Vimalā probably rose to be Nrpati, a designation that is fully royal. Nedha's son Dhavala was a saciva of Karṇa. Dhavala's son Ānanda rose to become a mahāmātya and his son Prithvipāla was a mantrī of Kumārapāla.<sup>26</sup>

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<sup>22</sup> APrJLS, pp.58-59; APJLS, pp.146-7.

<sup>23</sup> Peterson, B.I., pp.172-3.

<sup>24</sup> R.V.Somani, Jaina Inscriptions..., p.211.

<sup>25</sup> E.I., 9, pp.148-158.

<sup>26</sup> V.K.Jain, Trade & Traders..., pp.234-5.

The family of Vastupāla - Tajahpāla has already been mentioned above. Their mother Kumāradevi, was the daughter of Vaṇik Ābhu, who was also a daṇḍapati Tejahpāla's wife Anupamādevi father Dhārṇig was an important and prosperous person of Candrāvātī. His brothers Rāṇiga, Lūṇasingha, Jayasinhga and Ratnasingha had 'mantrī' appended to their names.<sup>27</sup>

Among the Śrīmālas, the family of mantrī Udayana supplied minister to the Caulukyās. He was a mantrī of Jayasimha Siddharaja. His son Vāgbhaṭa is also referred to as a mantrī, who became a mahāmātya. His brother Āmbaḍa, was also a minister.<sup>28</sup>

### III

The most important and widespread activity, other than economic, of the merchants in this region appears to be the acts of religious patronage. The inscriptions which form the bulk of source material of our study are religious in nature. This development could be interpreted as an attempt by the merchants to acquire a higher status socially through religious activities.

The origin myths of the lineages show the importance of Jainism in their evolution and growth. According to the texts, the Śrīmālas who originated from Śrīmālā/Bhinmal in Marwad were converted to Jainism by Ratnaprabha Sūri in Saka 700.<sup>29</sup> The Osvālas, similarly, were established as a cast by Ratnaprabha Sūri in Samvat 70 according to the Nabhinandanoddharaprabandha and the Upakeśagacchacarita. The Bhatas attribute their establishment to the same Sūri

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<sup>27</sup> Peterson, B.I, pp.174-184.

<sup>28</sup> E.I., 35, pp.89-94.

<sup>29</sup> K.C.Jain, Jainism in Rajasthan, p.100.

in V.E. 222.<sup>30</sup> The Dharkatas and the Prāgvaṭas had also shifted to Jainism by the 10th-11th centuries. The fact that the lineages were non Jaina at some point and converted to Jainism hints at some motive underlying the development.

Moreover, the merchants extended generous patronage to Jainism. It involved the construction of temples, stambhas, devakulikas, idols, tanks, rest houses as the inscriptions show. This aspect was again more manifest from the 11th-12th centuries, marked by frequent and widespread endowments of this nature and almost always by the traders as is indicated by their used of titles such as Śreṣṭhī, Sādhu/Sāhu, Mahaiṃ Vyarahārin, Vaṇik/Vaṇikśī etc. The purpose of these endowments is always for the merit of the donor, his family or his ancestors.

Among the Dharkatas, A.D. 922 record from Rajorgarh mentions the construction of Śāntinātha temple by Saradeva.<sup>31</sup>

A.D. 1183 record from Abu records the installation of the image of Sambhavanātha, consecrated by Śānti Sūri by a number of people of the Dharkata vaṃśa.<sup>32</sup>

A.D. 1188 record, again from Abu records the installation of the image of Pārsvanātha, consecrated by Śri Simha Sūri, by Śreṣṭhī Āmbhīra.<sup>33</sup> Another record of the same year mentions the construction of a Devakulika by mantrī Yaśovira for the merit of his mother, consecrated by Śri, Yaśodeva Sūri of

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<sup>30</sup> ibid., p.94.

<sup>31</sup> K.G.Sharma, Early Jaina Inscriptions of Rajasthan, p.92.

<sup>32</sup> APJLS, p.123.

<sup>33</sup> APrJLS, p.33.

Sanḍeraka gaccha.<sup>34</sup> Probably the same mantrī Yasóvira got a devakulika constructed at Abu for the welfare of his father in A.D. 1234.<sup>35</sup>

A prominent family appears to be that of śreṣṭhi Boṣāri and his grandson Āmsiha/Āmbira where the latter got the image of Śri Pārsvanātha and Śri Ādinātha constructed in A.D. 1188<sup>36</sup> and A.D. 1251<sup>37</sup> respectively. (For other families, see Appendix).

Among the Prāgvaṭas, the same trend was evident on a wider scale, for this lineage had an expansion spanning many centuries and over all of Gujarat and Rajasthan. Certain families stand out by the frequency of their donations or the extent of their patronage. One of the earliest is that śrāvaka Śubhānkara of the city of Nadol. His sons Putiga and Saliga ensured the security of lives of the animals on certain sacred days.<sup>38</sup> They find mention in another record from Ratanpura where the holder of the Ratanpura Chowrasi ordered his subject to refrain from killing any animal on the last day of the month by their order.<sup>39</sup>

The Bijholi rock inscription of A.D. 1170 gives the genealogy of the family of one Vaiśravaṇa of the Prāgvaṭa Vamśa. Vaiśravaṇa built a temple to Jina at Tadāgapattana and other places. His great grandson Punyarāśi built another temple at Nārāṇaka. Of his four sons, Lakshmate and Desāla built a temple at Naravara. Desāla's six sons erected a Vardhamāna temple at Ajmer. One of

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<sup>34</sup> APrJLS, pp.58-59.

<sup>35</sup> APJLS, p.146.

<sup>36</sup> APrJLS, p.33.

<sup>37</sup> APrJLS, p.34.

<sup>38</sup> Peterson, B.I., pp.172-3.

<sup>39</sup> ibid., pp.205-7.

them Siyāka built a Neminātha temple and his son Loḷāka constructed the Pārsvanātha temple which the present inscription records.<sup>40</sup>

Vimalā, daṇḍapati of Bhima I, erected the Vimalā Vasahi at Mount Abu in 1031<sup>41</sup> and also erected others at Kubhariya on the Arāsur hill.<sup>42</sup>

The works by the family of Vastupāla and Tejahpāla have already been outlined and extended all over-Aṇahilavada, Stambhatīrtha, Dholka, Śatruñjaya, Palitāṇa, Stambhana, Girnar, Dabhoi and Abu. Sources also refer to the lavish wealth spent in all these activities.<sup>43</sup> (for other families, see Appendix)

The Śrīmālas show an extensive and widespread patronage to Jainism as well. However, the 14th and the 15th centuries yield most of their records. The 12th century saw the record of Vimālā, grandson of a man of Śrīmāla kula was as ornament of Prāgvata Vaṃśa getting a temple (Vimalavasahi) constructed at Abu.<sup>44</sup>

Another from Dholka of A.D. 1160-1173 records the construction of Udayana vihara by Mantrī Vāgabhaṭa. It also mentions that another son of Udayana, Āmbaḍa constructed a Caitya at Bhṛgukachcha and an image of Ādinātha at Śrī pattana. Another son Dhavala is mentioned whose son Vārisimha built a Caitya at Stambhatīrtha.<sup>45</sup>

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<sup>40</sup> E.I., 26, pp.84-112.

<sup>41</sup> E.I., 9, pp.148-147.

<sup>42</sup> V.K.Jain, Trade & Traders..., p.245.

<sup>43</sup> Prabandhakosā, p.129.

<sup>44</sup> E.I., 9, pp.148-158.

<sup>45</sup> E.I., 35, pp.8-94.

The Jalor record of A.D. 1182 mentions the construction of the maṇḍapa of R̥ṣabhanātha by devout Śrāvaka seth Yaśovira, son of seth Yaśodeva, who was joined in his work by other members of the goṣṭhika and his brothers.<sup>46</sup>

The records of the Osvālas show similar works being undertaken by them, though in a slightly later period. (See Appendix)

From the brief survey of the patronage by the merchant lineages, certain points of interest emerge. Firstly, as trade and related activities gained ground in western India, the religious endowments of the merchants increased as a result of acquisition of wealth by them. Secondly, even among the traders themselves there emerged groups/families that were more prosperous and influential than others and therefore more generous and extensive in their patronage. This led to the specific families vying for political and social status and consequent emergence of differentiation both within and among lineages.

This differentiation saw proliferation and branching off into sections within Jainism from about the 10th century. The religion was getting institutionalised during the period along with the emergence of different gacchas. This development can be traced quite clearly from the epigraphs of the mercantile communities. Though silent in the earlier period, from 12th and 13th centuries there emerge references to particular gacchas and their preceptors among these. This factor formed another basis for differentiation within the lineage.

The records of the Dharkatas mention two gacchas. Nānaka gaccha finds

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<sup>46</sup> E.I., 11, pp.53-54.

mentions in an Abu record of AD 1183<sup>47</sup> and Belar record of AD 1208<sup>48</sup> and the Saṇḍeraka gaccha in the Abu records of AD 1188,<sup>49</sup> and AD 1234.<sup>50</sup>

Among the Prāgavaṭas the most prominent gacchas appear to be Nāgendra, Tapa, Br̥hat, Pūrṇimāpakṣa, Kacholivāla and Āncala. (See Appendix for greater details).

Among the Śrīmālas, the prominent gacchas are Brāhmaṇ, Pūrṇimāpakṣa, Āncala, Tapa, Āgama and Caitra. (See Appendix for greater details).

The records of the Osvālas show a prominence of Kharatara, Dharmagoṣa, Tapa, Āncala, Ukeśa, Koranta, and Mālādhara gacchas. (See Appendix for greater details).

By belonging to one or the other gaccha the merchant acquired a more definite identity and the proximity to the religious leader of a particular Gaccha added to their respectability. Certain families stand out in this respect.

Mantrī Yaśovira of the Dharkaṭa Vaṃśa was a follower of Śrī Yaśodeva Sūri of Saṇḍeraka gaccha and his son Śrī Śānti Sūri.<sup>51</sup>

The family of Vastupāla and Tejahpāla were followers of the Nāgendra gaccha and their records provide the lineage of their spiritual preceptors. These

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<sup>47</sup> APJLS, p.123.

<sup>48</sup> APJLS, p.117; P.C.Nahar, J.I, I, p.221.

<sup>49</sup> APrJLS, pp.58-59.

<sup>50</sup> APJLS, pp.146-7.

<sup>51</sup> APrJLS, pp.58-59.



were: Mahendrasūri, Śāntisūri, Ānandasūri, Amarasūri, Haribhadrasūri, Vijayasenasūri and Udayaprabhasūri.<sup>52</sup>

Another prominent family is that of Lāligā who belonged to the family of Vimala. They were followers of the Dharmagoṣa gaccha and Jnānacandra Sūri.<sup>53</sup>

Almost all the families from the 13th - 14th century onward mention the Gaccha and if not that then almost always the name of the Sūri who consecrated the image, the devakulika or the stambha installed by them.

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<sup>52</sup> E.I., 8, pp.200-222.

<sup>53</sup> E.I., 9, pp.148-158.

## Chapter IV

### CONCLUSION

The work has attempted to trace the evolution and growth of the trading communities of the early medieval western India on the basis of contemporary records in terms of the contemporary situation.

The first effort was to study the trading communities against the backdrop of the 'Feudalism Debate'. The impression one gathers after the perusal of the texts and the numerous inscriptions by the merchants is of brisk economic activity, thriving merchant lineages and a number of urban centres; not of stagnation and decline, either in terms of production or urban centres.

A development specific to early medieval India was the shift of emphasis from the Ganga valley to regional centres of power. More specifically, the western India of the period saw the rise of Rajput lineages—heterogenous in composition and exhibiting tiers of power in their kin - structure—in relation to the centres of power they were associated with. Naturally consequent was the emergence of hierarchy both among and within the lineages and among the urban centres.

Trading communities reflect this trend, well and truly. They rose to prominence as merchant lineages (referred to as kula, vamśa, jāti or jñāti), and not as guilds, or as amorphous vaiśya varṇa or as individual merchants. Like the Rajputs, these merchants were also of heterogenous composition. They too are found associated with various urban and political centres, and exhibit differentiation amongst themselves and in relation to the urban/political centres.

Urban centres that were seats of power too, like Anāhilawada, Candrāvati and Nadol, show a concentration of merchants in general, and those of the most affluent and influential merchants in particular. Other centres of concentration like Nāgaur, Pālitāṇa, Pālaṇpura etc. form another tier. Merchants are also found associated with rural bases as well.

Among the lineages themselves, the Prāgvaṭas in the 12th- 13th centuries emerge as the most prominent lineage and the Osvalas in the 14th-15th centuries. Within the lineage, the example of the Prāgvaṭa shows five distinct tiers - the family of Vastupāla - Tejahpāla associated with Caulukya - Vaghelas of Anāhilawada; the family of Anupamādevi, Tejahpāla's wife, associated with the Paramaras at Candrāvati; the family of Prāgvaṭa Subhānkara and his son Putiga and Saliga at Nadol; merchants of this lineage at Nāgaur, Pālitāṇa etc. and finally, those associated with rural bases. Other lineages show similar developments.

Like the Rajputs, the merchants of the region were also trying to find a slot in the existing social set up. The Rajputs achieved this by forming a network of alliances with comparable groups, adopting high sounding titles, through religious patronages and association with religio - spiritual leaders to attain legitimacy and respect. The merchants followed the same trend. However, while the Rajputs were accommodated as ksatriyas, the merchants on account of their professions could never hope to rise above the third category of the Vaisyas. This resulted in a dichotomy between their ritual and economic status. As such, they quite clearly shifted to Jainism and generously patronized various gacchas and their spiritual preceptors, as the records show. This development has been attributed, albeit tentatively to a desire for social mobility, not in structural but positional terms in our study.

Following from this, it could be suggested that trading communities played some role in the social changes marking the period. The close association

between the royalty and the merchants indicates the latter's role in the secondary state formation. Their ability to surpass the traditional barriers and excel in all fields - economic, political and military - again underlines a social success for this community.

The role of Jainism in all these developments has often been emphasised and compared to the role of Protestantism in medieval Europe. Max Weber in his 'Protestant Ethics and the Spirit of Capitalism' has attributed the rise of the spirit of modern capitalism to Calvinism that demanded a continuous and coherent life of discipline marked by intense worldly activity, of its believers. It legitimized the earning of wealth through legitimate activity, together with the avoidance of the use of this income for personal enjoyment. Similarities can be discerned in the western Indian context, with Jainism taking the place of Protestantism. Jainism emphasised learning and trade and accorded a high status to the traders, and the traders in turn patronized it generously. That the traders used it for their social mobility is also discernible. However, any definite conclusion on this point requires an in-depth study of the Jaina ethics, that is not attempted here. Till then, the contention remains a conjecture and can be stated only as a hypothesis.

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## APPENDIX

### TABULATED DATA ON THE MERCHANT LINEAGES OF WESTERN INDIA BASED ON EPIGRAPHS FROM 8th TO THE 15th CENTURY

| Lineage                  | Year        | Gotra | Gaccha | Place                        | Donor & Purpose   | Reference   |
|--------------------------|-------------|-------|--------|------------------------------|---|---|
| Dharkata & Dhūsara Vamśa | A.D. 642    | -     | -      | Sakrai, Sekhavati, Jaipur.   | To record the construction of a maṇḍapa of Śaṅkara Devi by a goṣṭhika of 11 śreṣṭhīs/vaṇīks: śreṣṭhī Mandana, śreṣṭhī Garga, Gaṇāditya & Devāllā, Śiva, Śaṅkara, Maṇḍubāka, Ādityanāga, Bhadra, Udyotana & Śaṅkara. | Epigraphia Indica (E.I.), 27, pp.27-33.                   |
| Ddhakata Jāti            | 8th Century | -     | -      | Osian, probably Vanimalaka.  | Records the death of the son of Duggeppara.   | Osian: History, Archaeology, art and architecture, p.212. |
| Dhūsara Vamśa            | A.D. 807    | -     | -      | Khandela, Sekhavati, Jaipur. | To record the construction of a Śiva temple by Ādityanaga, wife Nāgiya, son of Vodda, for the merit of his parents.   | E.I., 34, pp.159-163.                                     |
| Dhakata Jāti             | 9th Century | -     | -      | Osian                        | Kukā's dead son commemorated.   | Osian:..., p.213.   |
| Dharkata Jāti            | A.D. 828    | -     | -      | Osian                        | Ādityapāla's dead son commemorated.   | ibid., p.213.   |
| Dharkata Jāti            | A.D. 838    | -     | -      | Osian                        | Sidha, Jasāditya's son, who died.   | ibid., p.214.   |

| Lineage        | Year   | Gotra | Gaccha | Place                                | Donor & Purpose  | Reference  |
|----------------|--------|-------|--------|--------------------------------------|--|--|
| Dharkāṭa Jāti  | AD 875 | -     | -      | Osian. Probably hailed from Deduvaka | Death of Udyotana's son.   | <u>Osian:...</u> , p.214   |
| Dharkāṭa Jāti  | AD 912 | -     | -      | Osian.                               | Death of Vitṭhu, Nāgāditya's son.  | ibid., p.215.  |
| Dharkāṭa Jāti  | AD 912 | -     | -      | Osian.                               | Death of a woman, daughter of Dhānya   | ibid., p.215   |
| Dharkāṭa Vamśa | AD 922 | -     | -      | Rajorgarh                            | Construction of Śāntinātha temple by Saradeva, son of Deddaluka and Pulind.  | K.G. Sharma, <u>Early Jaina Incriptions of Rajasthan</u> , p.92. |
| Dharkāṭa Jāti  | AD 923 | -     | -      | Osian                                | Death of a vaṇik   | <u>Osian:...</u> , p.215.  |
| Dharkāṭa Jāti  | AD 953 | -     | -      | Osian                                | Death of Māluka, wife of Vihana  | Ibid., p.215.  |
| Dharkāṭa Jāti  | AD 962 | -     | -      | Osian                                | Death of a Person.   | Ibid., p.216   |
| Dharkāṭa Jāti  | AD 986 | -     | -      | Nagar, Tonk Dist., Jaipur.           | Construction of Viṣṇu temple, tanks and installation of deities by Nandana, wife Rohiṇi. Recorded by Nandana's 6 sons. | E.I., 34, pp.77-90   |

| Lineage        | Year      | Gotra    | Gaccha        | Place                              | Donor & Purpose  | Reference  |
|----------------|-----------|----------|---------------|------------------------------------|--|--|
| Dharkāṭa Jāti  | A.D. 1024 | -        | -             | Osian                              | Death of Lāli, Āsu's wife & Sidāmta's daughter.  | <u>Osian:...</u> , p.220.                              |
| Dharkāṭa Vaṃśa | A.D. 1178 | Ghislad  | -             | Belar, Marwad.                     | Śreṣṭhī Sapārsva & his sons Pumalh & Rāma earned glory by their works  | P.C. Nahar, <u>Jaina Inscriptions (J.I)</u> , I, p.219 |
| Dharkāṭa Vaṃśa | A.D. 1183 | -        | Nāṇaka        | Nana, Mwu                          | Installation of the image of Śri Śambhavanātha, consecrated by Śri Śānti Sūri, by a number of people.  | <u>APJLS</u> , p.123.                                  |
| Dharkāṭa Vaṃśa | A.D. 1188 | -        | -             | Vimalavasahi, Abu. Resident of Abu | Installation of image of Sri Pārsvanātha consecrated by Sri Singha Sūri by sreṣṭhī Āmbira, wife Lasmaṇi, second wife Prahavi.  | <u>APrJLS</u> , p. 33.                                 |
| Dharkāṭa Vaṃśa | A.D. 1188 | -        | Śri Saṇḍeraka | Vimalavasahi, Abu                  | Construction of a Devakulika by mantrī Yaśovira, son of Śri Udaya Singh & Udayasri, for his mother's welfare. Follower of Śri Yaśodeva Sūri, disciple of Śri Deva-Candra Sūri. | <u>APrJLS</u> , pp.58-59.                              |
| Dharkāṭa Vaṃśa | A.D. 1198 | Khandesa | -             | Jodhpur                            | Death of a Vanik   | Preserved in Mandor Meuseum.                           |



| Lineage           | Year      | Gotra    | Gaccha           | Place                                       | Donor & Purpose   | Reference   |
|-------------------|-----------|----------|------------------|---|---|---|
| Dharkāṭa<br>Jāti  | A.D. 1208 | Dharkāṭa | Nāṅkiya          | Belar,<br>Marwad                            | Construction of a Stambha by śreṣṭhī Āsadeva & his son, grandson and great grandson at the Ādinātha temple.   | P.C. Nahar, <u>J.I.</u> , I, p.221; <u>APJLS</u> , p.117. |
| Dharkāṭa<br>Vamśa | A.D. 1208 | -        | -                | Velar,<br>Marwad                            | Work of religious benefaction by sresthi Dhāndha, wife Jinadevi, son of sresthi Āsadeva, along with his sons & grandsons  | <u>APJLS</u> , p.117                                      |
| Dharkāṭa<br>Vamśa | A.D. 1208 | -        | -                | Belar,<br>Marwad                            | Construction of Stambha by the same family mentioned above.   | P.C. Nahar, <u>J.I.</u> , I, pp.220-1.                    |
| Dharkāṭa<br>Vamśa | A.D. 1231 | -        | -                | Vimalavasahi,<br>Abu.                       | Installation of the image of Śri Sāntinātha, consecrated by Śri Padmadeva Sūri, disciple of Sri Pūrṇabhadra Sūri who is the son of Śri Deva Sūri, by śreṣṭhī Bhāi, son of śreṣṭhī Bhānu and grandson of śreṣṭhī Bāhāti. | <u>APrJLS</u> , p.52.                                     |
| Dharkāṭa<br>Vamśa | A.D. 1231 | -        | -                | Lunavasahi,<br>Abu. Resident<br>of Gundoch. | Construction of a Devakulika by śreṣṭhī Bhāi who is the follower of Śri Padmadeva Sūri.   | ibid., pp.116-7   |
| Dharkāṭa<br>Vamśa | A.D. 1234 | -        | Śri<br>Saṅḍeraka | Lunavasahi,<br>Abu.                         | Construction of a Devakulika and installation of the image of Śri Sumatinātha by mantri Yasovira for the welfare of his father. He was the follower of Yasobhadra Sūri & his son Sri Sānti Sūri.                        | <u>APJLS</u> , p.146.                                     |

| Lineage        | Year           | Gotra | Gaccha        | Place                                   | Donor & Purpose  | Reference   |
|----------------|----------------|-------|---------------|---|--|---|
| Dharkāṭa Vamśa | A.D. 1234      | -     | Śrī Saṇḍeraka | Lunavasahi, Abu                         | Construction of a Devakulika & installation of the image of Śrī Ādinātha by mantrī Yaśovira for the welfare of his mother.   | APJLS, p.147.                                       |
| Dharkāṭa Vamśa | A.D. 1251      | -     | -             | Vimalavasahi, Abu                       | Installation of the image of Śrī Ādinātha, consecrated by Sri Amaraçandra Sūri, disciple of Nemi Sūri, by śreṣṭhī Āmsiha, son of śreṣṭhī Āmvira of the family of śreṣṭhī Bosāri. | APrJLS, p.34.                                       |
| Prāgvāṭa Jāti  | A.D. 710       | -     | -             | Indragadh, Mandasaur, Madhyapradesh.    | Records the construction of a Śiva temple by Paśupāta ascetic Daṇḍarāśi and the endowments made to the temple by Deullika, Takshullika and Bhoginika, daughters of Kumāra.       | E.I., 32, pp.112-117.                               |
| Pārāvāda Jāti  | A.D. 878       | -     | -             | Bhilsa, Gwalior, Madhyapradesh.         | Records the grant of an akshaya-nivika in favour of the temple of Bhailasvami. It consisted of 3 vīthis and was made by Vaṇik Śrī Haṭiaka, son of Chāchchiaka.                   | E.I., 30, pp.210-215.                               |
| Prāgvāṭa Vamśa | A.D. 1143/1174 | -     | -             | Ratanapura, Jodhpur. Resident of Nadol. | Records the prohibition of killing of animals on certain days. The record made public by Putiga & Saliga, sons of Prāgvāṭa Subhānkara.   | Peterson, Bhavnagar Inscriptions, B.I, pp. 205-207. |
| Prāgvāṭa Vamśa | A.D. 1153      | -     | -             | Kiradu, Marwad                          | Same as above.   | ibid., pp. 172-173.                                 |

| Lineage        | Year      | Gotra | Gaccha | Place                                       | Donor & Purpose  | Reference                           |
|----------------|-----------|-------|--------|---|--|-------------------------------------|
| Prāgvata Vamśa | A.D. 1154 | -     | -      | Ganesara, Gujarat. Resident of Anahilapura. | Praśasti of Sri Vastupāla & Tejahpāla. Records the Pilgrimage of the two brothers and the temples, stambhas, Devakulikas, images and tanks constructed by them. Provides the family genealogy of the two. Refers to Vastupāla as 'Caulukya -Tilaka - Amātya' & 'Mahāmātya'                               | P.C. Nahar, <u>J.I.</u> , II, p.83. |
| Prāgvata Vamśa | A.D. 1158 | -     | -      | Palanpura. Resident of Kheemant             | Śreṣṭhī Poonā Abhayadāsāh got the image of Śri Mahāvīra installed.   | ibid., p.171.                       |
| Prāgvata Vamśa | A.D. 1161 | -     | -      | Nadol, Jodhpur.                             | Records the donation by Mahārāja Ālhanadeva of Naddula. The Dūta of the grant was mantrī Lakṣmidhara, son of Dhāraṇigga  | E.I., 9, pp.62-66.                  |
| Prāgvata Vamśa | A.D. 1164 | -     | -      | Falodi, Marwad.                             | A grant made to the Caitya of Śri Pārsvanātha by Mahaim Dāsadh   | P.C. Nahar, <u>J.I.</u> , I, p.221. |
| Prāgvata Vamśa | A.D. 1170 | -     | -      | Bijholi, Udaipur                            | Records the erection of a temple of Pārsvanātha by śreṣṭhī Lolāka, wives Lalitā, Kamaśśrī & Lakṣmi. It provides a genealogy of the Cahamanas of Sakāmbhari followed by the genealogy of Lolāka's family.   | E.I., 26, pp.84-112.                |
| Prāgvata Vamśa | A.D. 1210 | -     | -      | Abu. Resident of Anahilapura                | Mentions certain repairs & additions to the temple of Ādinātha by Vastupāla & Tejahpāla, mantrī of the kings of Anahilavada. Also provides a genealogy of their family; genealogy of the Caulukyās; that of the Paramaras of Abu; & that of the family of Anupamādevi, wife of Tejahpāla, at Candrāvātī. | Peterson, <u>B.I.</u> , pp.174-184. |

| Lineage           | Year      | Gotra | Gaccha   | Place  | Donor & Purpose   | Reference   |
|-------------------|-----------|-------|----------|--------|---|---|
| Prāgvāta<br>vaṃsā | AD 1230   | -     | Nāgendra | Abu    | Records the construction of the Nemiṇātha temple by Tejahpāla for the merit of his wife Anupamādevi and son Lavaṇyasimha, consecrated by Vijayasenaśūri. Also provides the genealogy of Tejahpāla's family; of the Caulukyās; of the Paramaras; and the lineage of the spiritual preceptors of Vastupāla - Tejahpāla's family. The latter belonged to the Nāgendragaccha and their names in chronological order were: Mahendrasūri, Sāntisūri, Ānandasūri, Amarasūri, Haribhadrāsūri, Vijayasenaśūri and Udayaprabhasūri. Inscription No.2 records the regulations for the festivals connected with this temple and for the protection and maintenance of the building. During the festival, the ceremonies were to be performed by the Śrāvakas of Candrāvātī, namely the Prāgvatas, the Uesavālas, the Srimalas and the Dharkatas. These were associated with Umbaranīkīgrāma, Sarauligrāma, Kāsahrdagrāma, Brahmaṇa, Dhauligrāma, Mundāsthala, Philiṇigrāma; & the towns of Handauda, Dāvāni & Sāhilawādā. | E.I., 8, pp.200-222; also see Peterson, B.I., pp. 218-224 for inscription number 2. |
| Prāgvāta<br>Vamśā | A.D. 1231 | -     | -        | Abu    | Inscription nos. III - XVIII, record the construction of the Nemiṇātha temple by Tejahpāla & the erection of the shrines, images of Jinas & tirthankaras by the same, for the religious merit of various members of his family.   | E.I., 8, p.223-226.   |
| Prāgvāta<br>Vamśa | A.D. 1233 | -     | -        | Abu    | Inscriptions numbers XIX - XXIII, record the same as above.   | E.I., 8,p.226   |
| Prāgvāta<br>Vamśā | A.D. 1236 | -     | -        | Abu    | Inscription numbers XXIV - XXXI, record the same as above.  | E.I., 8, pp.227-229.  |
| Prāgvāta<br>Vamśā | A.D. 1240 | -     | -        | Abu    | Inscription number XXXII, record the same as above.   | ibid., p.229.   |
| Prāgvāta<br>Vamśā | A.D. 1254 | -     | -        | Dabhoi | Records the building or the restoration of a Śiva - Vaidyanatha temple by Viśāladeva. Also provided is the eulogy of the Caulukya - Vaghelas. It mentions that the son of Candāsīmha was the saciva <del>such</del> of the fort of Vaidya Sitri.  | E.I., 1, pp.20-32.  |

| Lineage        | Year      | Gotra | Gaccha | Place             | Donor & Purpose  | Reference                    |
|----------------|-----------|-------|--------|-------------------|--|------------------------------|
| Prāgvaṭa Jāti  | A.D. 1258 | -     | Candra | Ghogha, Kathiawad | Installation of the image of Śri Pārsvanātha, consecrated by Śri Yaśobhadra Sūri, by śreṣṭhī Gāndhī, son of śreṣṭhī Sapata, grandson of śreṣṭhī Āmdeva   | P.C. Nahar, J.I., II, p.184. |
| Prāgvaṭa Jāti  | A.D. 1263 | -     | Rāṅka  | Ghogha, Kathiawad | Installation of the image of Śri Rṣabhadeva, consecrated by Sri Mahīcandra Sūri, by Vya. Jālā, wife Māthi, son of Vya. Viradatta.  | ibid., p.184                 |
| Prāgvaṭa Vamśa | A.D. 1274 | Ambai | Bṛhad  | Barlut, Sirohi    | Records the construction of the Mānanasimha vihara by Raja Ābhāta. It then mentions the construction of additional structures in the same by śreṣṭhī Padmasimha, son of Delhana & Paumsiri, along with his sons, grandsons and relatives belonging to the Prāgvaṭa and the Umsevāla Jātis. | E.I., 36, pp.36-38.          |
| Prāgvaṭa Jāti  | A.D. 1277 | -     | -      | Kiradu, Mewad     | Installation of the image of Śri Śāntinātha by Sā. Jhauna, of the family of Mahaim Sajana & Mahaim Tejāh, for the merit of his mother Kapūradevi.  | P.C. Nahar, J.I., II, p.234. |
| Prāgvaṭa Jāti  | A.D. 1294 | -     | -      | Sirohi            | Śreṣṭhī Padma, wife Mohini and son Vijayasiha, son of Punasiha & Jalu, grandson of śreṣṭhī Sajana and Rālhū, got the image of Jina made.   | P.C. Nahar, J.I., I, p.269.  |
| Prāgvaṭa Jāti  | A.D. 1301 | -     | -      | Northern Gujarat  | Records the installation of an image by śreṣṭhī Samayaka.  | E.I., II, p.25.              |

| Lineage        | Year      | Gotra | Gaccha      | Place             | Donor & Purpose   | Reference                            |
|----------------|-----------|-------|-------------|-------------------|---|--------------------------------------|
| Prāgvaṭa Vamśa | A.D. 1318 | -     | -           | Posina, Bharuch   | Installation of the image of Śrī Mahāvīra by śreṣṭhī Bohād on the askance of Sri Jinabhadrā Sūri. His son Brahmādeva got a shrine made at the Neminatha temple, consecrated by Śrī Ratnaprabha Sūri. Brahmādeva's younger brother Sāranadeva, wife Suhāvadevi and sons, got a saptatīrtha made on the askance of Śrī Parmānanda Sūri                              | P.C. Nahar, <u>J.I.</u> , II, p.199. |
| Prāgvaṭa Jāti  | A.D. 1321 | -     | -           | Ajmer             | Installation of image Śrī Śāntinātha, consecrated by Śrī Mahendra Sūri, by Mahaiṃ Kāndha & son Māhā   | P.C. Nahar, <u>J.I.</u> , I, p.127.  |
| Prāgvaṭa Vamśa | A.D. 1321 | -     | Dharmaghosa | Vimalavasahi, Abu | Records the repairs done to the temple by Lāligā & Vijada. It also records that the temple was constructed in V.S. 1088 by Vimalā, the daṇḍapati at Abu. Mentions the genealogy of the Paramaras and the family history of the two men who repaired the temple. Also mentioned is Jnānacandra Sūri who consecrated the repaired temple of the Dharmaghosa gaccha. | E.I., 9, pp.148-158.                 |
| Prāgvaṭa Jāti  | A.D. 1322 | -     | Mālādhari   | Satrunjaya        | Construction of a tonk by Thakkura Vayajaladeva & his son Vailā, consecrated by Tilaka Sūri.  | P.C. Nahar, <u>J.I.</u> , I, p.161.  |
| Prāgvaṭa Jāti  | A.D. 1334 | -     | Pūrṇimā     | Kiradu, Mewad     | Installation of the image of Śrī Pārsvanātha, consecrated by Śrī Suri, by Sā.Dhīna, wife Devala & son Chamiyā.  | P.C. Nahar, <u>J.I.</u> , II, p.235. |
| Prāgvaṭa Jāti  | A.D. 1353 | -     | Kacholivāla | Sirohi            | Śreṣṭhī Jagmāla, wife Suthālā and sons, son of śreṣṭhī Mahana and Kapūr, got a Mahāvīra caitya constructed, consecrated by Śrī Ratnaprabha Sūri, disciple of Śrī Naracandra Sūri.   | P.C. Nahar <u>J.I.</u> , I, p.265.   |

| Lineage           | Year      | Gotra | Gaccha                 | Place      | Donor & Purpose  | Reference  |
|-------------------|-----------|-------|------------------------|------------|--|--|
| Prāgvata<br>Jñāti | A.D. 1380 | -     | -                      | Jaipur     | Śreṣṭhī Mooja got the image of Śri Pārsvanātha made, consecrated by Śri Ratnaprabha Sūri.                        | P.C. Nahar <u>J.I.</u> , II, p.26.                                   |
| Prāgvata<br>Jñāti | A.D. 1383 | -     | Tapa                   | Śatruñjaya | Sāh. Bigīra got the image of Śri Pārsvanātha made, consecrated by Devacandra Sūri.                               | ibid., pp.176-7.   |
| Prāgvata<br>Jñāti | A.D. 1390 | -     | Nāgendra               | Śatruñjaya | Sāda, son of Dhanasonaha and Hamsāla, got the image of Śri Ajitanātha made, consecrated by Śri Ratnaprabha Sūri. | P.C. Nahar, <u>J.I.</u> , I, p.162.                                  |
| Prāgvata<br>Jñāti | A.D. 1397 | -     | Sadhūpūrṇimā<br>Pakṣa. | Śatruñjaya | Image of Śri Ādinātha installed by Āsa, consecrated by Śri. Abhayacandra Sūri                                    | Munikantisagar,<br><u>Satrunjaya Vaibhava</u> ,<br><u>S.V.</u> p.303 |
| Prāgvata<br>Jñāti | A.D. 1400 | -     | Nāgendra               | Śatruñjaya | Sanghi Bhasara and his family got the image of Śri Vasūpūjya made, consecrated by Ratnaprabha Sūri               | ibid., p.303.  |
| Prāgvata<br>Jñāti | A.D. 1403 | -     | -                      | Śatruñjaya | Vya. Bholā and family got the image of Padmaprabha made, consecrated by Guṇaratna Sūri.                          | ibid., p.303.  |

| Lineage           | Year      | Gotra | Gaccha             | Place                                     | Donor & Purpose  | Reference                               |
|-------------------|-----------|-------|--------------------|---|--|---|
| Prāgvata<br>Jñāti | A.D. 1408 | -     | -                  | Śatruñjaya                                | Image of Śāntinātha made by Golāka, son of Vya.<br>Hotha and Hirā, consecrated by Devasundara Sūri   | Munikantisagar, <u>S.V.</u> ,<br>p.304. |
| Prāgvata<br>Jñāti | A.D. 1423 | -     | -                  | Ajmer                                     | Image of Padmaprabha, consecrated by Śri<br>Somasundara Sūri   | P.C. Nahar, <u>J.I.</u> , I,<br>p.127.  |
| Prāgvata<br>Jñāti | A.D. 1424 | -     | Vrhattapa<br>pakṣa | Sirohi.<br>Resident of<br>Visala<br>Nagar | Śreṣṭhī Sosa, wife Praṅaldevi & sons, son of<br>śreṣṭhī Devalasiha, grandson of śreṣṭhī Setasiha,<br>got a work of religious merit done on the askance<br>of Śri Ratnasimha Sūri, disciple of Śri Jayatilaka<br>Sūri, disciple of Śri Abhayasimha Sūri, disciple of<br>Bhaṭṭaraka Śri Ratnākara Sūri | P.C. Nahar, <u>J.I.</u> , I,<br>p.272.  |
| Prāgvata<br>Jñāti | A.D. 1428 | -     | Brhatapa           | Śatruñjaya                                | Gāga got the image of Pārśvanātha made,<br>consecrated by Jina Sundara Sūri, disciple of<br>Somasundra Sūri.   | Munikantisagar, <u>S.V.</u> ,<br>p.306. |
| Prāgvata<br>Jāti  | A.D. 1432 | -     | Tapa               | Palanpura                                 | Bamua, wife Kapūri, son of Simha and Pujāla,<br>grandson of mantṛ Bahād, got the image of śri<br>Śāntinātha made, consecrated by Śri<br>Somasundara Sūri   | P.C. Nahar, <u>J.I.</u> , II,<br>p.173. |
| Prāgvata<br>Jāti  | A.D. 1433 | -     | -                  | Sihor,<br>Kathiawad                       | Teja, son of San. Sahassakirana and Dharaṇu,<br>grandson of Mā. Ratna and Rajāi, got the image of<br>Kunthunātha made, consecrated by Śri<br>Hemavimala Sūri.  | ibid., p.174.                           |



| Lineage       | Year      | Gotra | Gaccha        | Place      | Donor & Purpose   | Reference                            |
|---------------|-----------|-------|---------------|------------|---|--------------------------------------|
| Prāgvata Jāti | A.D. 1438 | -     | Pūrṇimā Pakṣa | Nagaur     | Pātha, son of Sahasa and Sitā, grandson of Vya Sādā and Bhādi, got the image of Sambhavanātha made, consecrated by Sarvānanda Sūri                                | P.C. Nahar, <u>J.I.</u> , II, p.46.  |
| Prāgvata Jāti | A.D. 1439 | -     | -             | Satrunjaya | Śreṣṭhī Bhada and his family got the image of Sumatinātha made, consecrated by Samudra Sūri.  | Munikantisagar, <u>S.V.</u> , p.307. |
| Prāgvata      | A.D. 1440 | -     | -             | Bikaner    | Vya. Jaila, wife Varaju and son Lutha got the image of Śreyāsanātha made, consecrated by Muniprabha Suri.   | P.C. Nahar, <u>J.I.</u> , II, p.64.  |
| Prāgvata      | A.D. 1441 | -     | -             | Ajmer      | Vya. Vela, wife Virani, son of Vya Bhima and Bhavala, grandson of Vyā Dhira and Dhira, got the image of Sri. Sambhavanātha made, consecrated by Somasundara Sūri. | P.C. Nahar, <u>J.I.</u> , I, p.129.  |
| Prāgvata Jāti | A.D. 1443 | -     | -             | Jodhpur    | Didha, wife Raṇi, son Supāka and wife Sarsu and grandson Sajana, got the image of Sri Ajitanātha made, consecrated by Sri Sūri.                                   | ibid., p.137                         |
| Prāgvata Jāti | A.D. 1444 | -     | Tapa          | Satrunjaya | Śreṣṭhī Chambā got the image of Ādinātha made, consecrated by Muni Sundara Sūri.  | Munikantisagar, <u>S.V.</u> , p.308. |

| Lineage           | Year      | Gotra | Gaccha                    | Place  | Donor & Purpose  | Reference                       |
|-------------------|-----------|-------|---------------------------|--|--|---------------------------------|
| Prāgvaṭa<br>Jñāti | A.D. 1446 | -     | -                         | Śatruñjaya. Resident<br>of Ganavada                | Parbat and his family got the image of<br>Śreyāsanātha made, consecrated by<br>Jayacandra Sūri   | Munikatisagar,<br>S.V., p.310.  |
| Prāgvaṭa<br>Jñāti | A.D. 1446 | -     | -                         | Palitana, Satrunjaya.<br>Resident of<br>Sahilavala | Śreṣṭhī Champa got the image of<br>Munisuvratasvāmi made.  | ibid., p.311.                   |
| Prāgvaṭa<br>Jñāti | A.D. 1446 | -     | Tapa                      | Śatruñjaya   | Person got the image of Neminātha<br>made, consecrated by Jayacandra Sūri.   | ibid., p.311.                   |
| Prāgvaṭa<br>Jñāti | A.D. 1447 | -     | Sadhu<br>Pūrṇimā<br>pakṣa | Satruñjaya   | Chāmpa, son of Vya. Vāsuda, got the<br>image of Neminātha made,<br>consecrated by Sri Pūrṇacandra Sūri,<br>disciple of Ramacandra Sūri   | ibid., p.30.                    |
| Prāgvaṭa<br>Jāti  | A.D. 1447 | -     | Vriddhaśakha<br>tapa      | Satruñjaya. Resident<br>of Sahivala                | Śreṣṭhī Viramā, Ghita and Chigā, sons<br>of śreṣṭhī Pincha and Lakhaṇa, got the<br>image of Sri Munisuvratasvāmi made,<br>consecrated by Jinaratna Sūri  | P.C. Nahar, J.I., II,<br>p.177. |
| Prāgvaṭa<br>Jāti  | A.D. 1447 | -     | Sādhu<br>pūrṇimā<br>pakṣa | Palanpura.   | Śreṣṭhī Purnasimha, wife Demai &<br>brother Haridasa, son of śreṣṭhī Ratna<br>& Dharanu, grandson of śreṣṭhī Rana,<br>got the image of Sri Ajitanātha made,<br>consecrated by Sri Pūrṇacandra Sūri,<br>disciple of Sri Rāmācandra Sūri | ibid., p.173.                   |

| Lineage           | Year      | Gotra | Gaccha | Place                               | Donor & Purpose  | Reference                               |
|-------------------|-----------|-------|--------|-------------------------------------|--|---|
| Prāgvata<br>Jñāti | A.D. 1447 | -     | Tapa   | Śatruñjaya. Resident<br>of Ganavada | Parnala, son of śreṣṭhī Ama & Segu, wife<br>Mai, got the image of Sri Sreyānsanātha,<br>consecrated by Sri Jayacandra Sūri.  | P.C. Nahar., <u>J.I.</u> , I,<br>p.152. |
| Prāgvata<br>Jñāti | A.D. 1447 | -     | Tapa   | Śatruñjaya                          | Jhathana, wife Nagala & son<br>Mukundanarada & brother Dhana, son of<br>Sa. Kapa & Hasala, got the image of Sri<br>Neminātha made, consecrated by<br>Jayacandra Sūri.  | ibid., p.164.                           |
| Prāgvata<br>Jñāti | A.D. 1448 | -     | Tapa   | Śatruñjaya                          | Pama, got the image of Śreyānsanātha<br>made, consecrated by Jayacandra Sūri   | Munikantisagar, <u>S.V.</u> ,<br>p.312. |
| Prāgvata<br>Jñāti | A.D. 1449 | -     | Tapa   | Śatruñjaya                          | Thakkura Tejā got the image of Mallinātha<br>made, consecrated by Jayacandra Sūri,<br>disciple of Somasundara Sūri   | ibid., p.313.                           |
| Prāgvata<br>Jñāti | A.D. 1450 | -     | Tapa   | Śatruñjaya                          | Mela of Thakkura family got the image of<br>Suvidhinātha made, consecrated by<br>Ratnaśekhara Sūri.  | ibid., pp.313-4.                        |
| Prāgvata          | A.D. 1450 | -     | -      | Sirohi                              | Vya. Bhada, wife Alhu & sons Javada and<br>Bhoja, son of Vya. Ghanasi & Linvi, and<br>Vya.Sanda, wife Manik and son Kanha<br>and grandson Jona, son of Vya. Jhagada<br>& Meghā got the image of Sri. Śāntinātha<br>made, consecrated by Sri Ratnaśekhara<br>Sūri, disciple of Sri Jayacandra Sūri,<br>disciple of Sri Munisundara Sūri, disciple<br>of Sri Somasundara Sūri. | P.C. Nahar, <u>J.I.</u> , I,<br>p.265.  |

| Lineage           | Year      | Gotra | Gaccha | Place            | Donor & Purpose   | Reference                             |
|-------------------|-----------|-------|--------|------------------|---|---------------------------------------|
| Prāgvata          | A.D. 1450 | -     | Ueśa   | Nagaur           | Lasa, wife Lasana, got the image of Sambhavanātha made, consecrated by Śri Kakkā Sūri, son of Sri Siddhācarya.  | P.C. Nahar, <u>J.I.</u> , II, p.47.   |
| Prāgvata<br>Jñāti | A.D. 1451 | -     | Tapa   | Śatruñjaya       | Mukunda got the image of Dharmanātha made, consecrated by Ratnasēkhara Sūri.  | Munikantisagara, <u>S.V.</u> , p.315. |
| Prāgvata<br>Vamśa | A.D. 1452 | -     | Āncala | Kiradu,<br>Mewad | Udhara, wife Sohini and sons Alha, Niṣa, Visa, son of Karmat and Maju, got the image of Sri Vasupujyasvami made, consecrated by Sri Jayakesara Sūri   | P.C. Nahar, <u>J.I.</u> , II, p.233.  |
| Prāgvata          | A.D. 1453 | -     | -      | Medta,<br>Marwad | Sā. Dungar, wife Jasali and brothers Khetasi, Sahasa, Samarand, & Dharakami, son of Tira & Viri got the image of Sri Munisuvrata made, consecrated by Śri Ratnasēkhara Sūri, disciple of Sri Munisundara Sūri & Sri Somasundara Sūri. | P.C. Nahar, <u>J.I.</u> , I, p.187.   |
| Prāgvata          | A.D. 1453 | -     | Tapa   | Nagaur           | Sā. Jesa, wife Raṇi and brother Jama and wife Hiru, son of Sa. Gogan and Sadu, got the image of Dharmanātha made consecrated by Sri Ratnasāgara Sūri.   | P.C. Nahar, <u>J.I.</u> , II, p.49.   |
| Prāgvata<br>Jñāti | A.D. 1454 | -     | Āncala | Śatruñjaya       | Megha got the image of Nemiñatha made, consecrated by Jayakesara Sūri   | Munikantisagara, <u>S.V.</u> , p.318. |

| Lineage           | Year      | Gotra | Gaccha                           | Place              | Donar & Purpose  | Reference                    |
|-------------------|-----------|-------|----------------------------------|--------------------|--|------------------------------|
| Prāgvata<br>Jñāti | A.D. 1455 | -     | Vrihattapa                       | Śatruñjaya         | Mah. Mosa got the image of Vasupujya made, consecrated by Bhāttaraka Jinaratna Sūri  | Munikantisagar, S.V., p.318. |
| Prāgvata<br>Jñāti | A.D. 1455 | -     | Tapa                             | Śatruñjaya         | Madhava, wife Valahi and brother Devaraja and his wife Ramaki, son of Dhana and Chamaku, grandson of Asapala and Pachu, got the image of Sumatinātha made, consecrated by Śri Ratnaśekhara Sūri, disciple of Śri Jayaçandra Sūri, disciple of Śri Munisundara Sūri, disciple of Śri Somasundara Sūri | P.C. Nahar, J.I., II, p.177. |
| Prāgvata          | A.D. 1455 | -     | -                                | Nagaur             | Śreṣṭhī Sahasa's wife Dhira got the image of Adinātha made, consecrated by Śri Ratnaśekhara Sūri, disciple of Śri Somasundara Sūri.  | ibid., p.49.                 |
| Prāgvata<br>Jāti  | A.D. 1456 | -     | Tapa                             | Jaipur             | Saha. Gorale, wife Raju, son of Sā. Lasamana and Sadhu, got the image of Śri Pārsvanātha made, consecrated by Śri Ratnaśekhara Sūri.   | ibid., p.34.                 |
| Prāgvata<br>Jñāti | A.D. 1456 | -     | Tapa                             | Śatruñjaya         | Donor got the image of Śitalanātha made, consecrated by Udayananda Sūri, disciple of Jayaçandra Sūri, disciple of Somasundara Sūri.  | Munikantisagar, S.V., p.320. |
| Prāgvata<br>Jāti  | A.D. 1456 | -     | Kacholivāla,<br>Pūrnimā<br>pakṣa | Delvada,<br>Mewad. | A donor got the image of Śri Pārsvanātha made, consecrated by Śri Sarvanandana Sūri, disciple of Śri Ratnaprabha Sūri, disciple of Śri Bhadreśvara Sūri.   | P.C. Nahar, J.I., II, p.246. |

| Lineage           | Year      | Gotra | Gaccha | Place                                   | Donor & Purpose   | Reference                     |
|-------------------|-----------|-------|--------|---|---|-------------------------------|
| Prāgvaṭa<br>Jñāti | A.D. 1456 | -     | Tapa   | Satrunjaya                              | Champa, son of Jaita, got the image of Candraprabha made, consecrated by Ratnasekhara Sūri, disciple of Somasundara Sūri.   | Munikantisagara, S.V., p.320  |
| Prāgvaṭa<br>Jāti  | A.D. 1457 | -     | -      | Badmed                                  | Rulha, wife Varju and sons Śa. Vira, Manik & Vachcha got the image of Śri Sumatinātha made, consecrated by Śri Ratnasekhara Sūri, disciple of Śri Munisundara Sūri.             | P.C. Nahar, J.I., I, p.178.   |
| Prāgvaṭa<br>Jñāti | A.D. 1459 | -     | Āgama  | Satrunjaya.<br>Resident of<br>Sahayala. | Raula got the image of Śāntinātha made, consecrated by Candraprabha Sūri.   | Munikantisagar, S.V., p.321.  |
| Prāgvaṭa<br>Jñāti | A.D. 1459 | -     | -      | Ajmer                                   | Śreṣṭhī Jinadaśa, son of śreṣṭhī Naga and Aji, grandson of śreṣṭhī Daudha & Harasu, got the image of Śri Dharmanātha made, consecrated by Devaratna Sūri.                       | P.C. Nahar J.I., I, p.130     |
| Prāgvaṭa<br>Jāti  | A.D. 1459 | -     | Tapa   | Jodhpur                                 | Jinadatta, son of Pahu, grandson of Jana and great grandson of Vya. Mosasi, got the image made, consecrated by Śri Ratnasekhara Sūri.   | P.C. Nahar J.I., II, p.226.   |
| Prāgvaṭa<br>Jñāti | A.D. 1459 | -     | Āgama  | Satrunjay.<br>Resident of<br>Sahayala.  | Hiramanika Haradasa, son of Raja and Bhaku, grandson of Mulu and Arsu, great grandson of Ma. Raula, wives Rauala and Hansala, got an image consecrated by Śri Padmaprabha Sūri. | P.C. Nahar J.I., I, pp.155-6. |

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| Lineage           | Year      | Gotra | Gaccha                        | Place   | Donor & Purpose   | Reference                        |
|-------------------|-----------|-------|-------------------------------|---|---|----------------------------------|
| Prāgvata<br>Jñāti | A.D. 1460 | -     | Divavandanika                 | Satrunjaya  | Donor got the image of Śitalanātha made,<br>consecrated by Bhaṭṭaraka Siddhasūri  | Munikantisagara,<br>S.V., p.322. |
| Prāgvata<br>Jñāti | A.D. 1461 | -     | Pūrṇimā pakṣa                 | Palitana.<br>Resident of<br>Visavavaliya<br>grama | Su. Siva got the image of Ādinātha made,<br>consecrated by Sādhusundara Sūri,<br>disciple of Sādhuratna Sūri  | ibid., p.323.                    |
| Prāgvata<br>Jāti  | A.D. 1462 | -     | Kacholivāla,<br>Pūrṇimā Pakṣa | Sirohi  | Vya. Koha, wife Kamala and sons Nalha &<br>Hida, got the image of Śri Dharmanātha<br>made, consecrated by Sri Guṇasāgara Sūri   | P.C. Nahar, J.I.,<br>II, p.277   |
| Prāgvata          | A.D. 1462 | -     | Tapa                          | Jasol,<br>Marwar                                  | Vya. Sucha, wife Chamu & son Mera tola,<br>son of Vya. Michala & Nasala, got the<br>image of Śri Kunthunātha made,<br>consecrated by Śri Lakṣmisāgara Sūri.                                 | ibid., p.227.                    |
| Prāgvata<br>Jāti  | A.D. 1462 | -     | Tapa                          | Nagaur.<br>Resident of<br>Taufachi.               | Sa. Lasmana, wife Marga and son Jasvira,<br>son of Kesava and Bholi, got the image of<br>Śri Sāntinātha made, consecrated by Śri<br>Lakṣmisāgara Sūri.                                      | ibid., p.51.                     |
| Prāgvata<br>Jñāti | A.D. 1462 | -     | Tapa                          | Satrunjaya.<br>Resident of<br>Sakhari             | Haradasa, wife Gomati and brother Deva<br>and his wife Dharmini, son of Sah. Javad<br>and Varu, got an image consecrated by<br>Śri. Lakṣmisāgara Sūri, disciple of Sri<br>Ratnasēkhara Sūri | ibid., p.177.                    |

| Lineage           | Year      | Gotra | Gaccha | Place                                       | Donor & Purpose  | Reference                     |
|-------------------|-----------|-------|--------|---|--|-------------------------------|
| Prāgvaṭa<br>Jñāti | A.D. 1463 | -     | -      | Śatruñjaya                                  | Maru got the image of Candraprabha made, consecrated by Jinasundara Sūri   | Munikantisagara, S.V., p.324. |
| Prāgvaṭa          | A.D. 1463 | -     | -      | Ajmer                                       | Sa. Mauna, wife Rangu, son of Sa. Hira and Hira, grandson of Sa. Jayapala and Vasu, got the image of Śri Sumatinātha made, consecrated by Śri Lakṣmisāgara Sūri  | P.C. Nahar, J.L., I, p.125.   |
| Prāgvaṭa<br>Jñāti | A.D. 1463 | -     | -      | Śatrunjaya                                  | Arjuna, wife Devi and brother Bhima and his wife Demati and his son Harapala and his wife Tamaku, got the image of Śri Vāsupūjya made, consecrated by Śri Udayavallabha Sūri, disciple of Śri Ratnasimha Sūri. | ibid., p.156                  |
| Prāgvaṭa<br>Jñāti | A.D. 1464 | -     | -      | Śatruñjaya.<br>Resident of<br>Ahmedabad     | Donor got an image of Abhinandana made, consecrated by Lakṣmisāgara Sūri, disciple of Ratnasēkhara Sūri, disciple of Somasundara Sūri.   | Munikantisagara, S.V., p.325  |
| Prāgvaṭa<br>Jñāti | A.D. 1464 | -     | Tapa   | Śatruñjaya.<br>Resident of<br>Moharasigrama | Donor got an image of Sambhavanātha made, consecrated by Lakṣmisāgara Sūri, disciple of Ratnasēkhara Sūri.   | ibid., p.326.                 |
| Prāgvaṭa<br>Jñāti | A.D. 1466 | -     | Tapa   | Śatruñjaya.<br>Resident of<br>Umbarta       | Donor got an image of Sumatinātha made, consecrated by Lakṣmisāgara Sūri, disciple of Ratnasēkhara Sūri.   | ibid., p.327.                 |



| Lineage           | Year      | Gotra | Gaccha | Place  | Donor & Purpose   | Reference                            |
|-------------------|-----------|-------|--------|--|---|--------------------------------------|
| Prāgvaṭa<br>Jñāti | A.D. 1466 | -     | Tapa   | Śatruñjaya                                   | Govinda got the image of Śreyānsanātha made, consecrated by Lakṣmisāgara, son of Soubhāgya Sūri.  | Munikantisagar, <u>S.V.</u> , p.327. |
| Prāgvaṭa<br>Jñāti | A.D. 1467 | -     | Tapa   | Śatruñjaya.<br>Resident of<br>Sirunaja.      | Śreṣṭhī Samadhara, wives Jasi and Dharma and son Lale, son of śreṣṭhī Vala and Manu, got the image of Śri Sumatinātha made, consecrated by gacchañyaka, Śri Lakṣmisāgara Sūri, disciple of Śri Ratnaśekhara Sūri. | P.C. Nahar, <u>J.I.</u> , II, p.176. |
| Prāgvaṭa<br>Jāti  | A.D. 1467 | -     | -      | Ajmer  | Śreṣṭhī Padma., wife Pahṛti, son of Śiva and Sobhagini, grandson of śreṣṭhī Soma and Srhulā.  | P.C. <u>J.I.</u> , I, p.126          |
| Prāgvaṭa          | A.D. 1468 | -     | -      | Kiradu,<br>Mewad.<br>Resident of<br>Shragara | Sa, Mala, wife Alhu, son of Sa. Vagha and Gau, got the image of Sri Śāntinātha made, consecrated by Śri Lakṣmi Sāgara Sūri, diciple of Śri Somasundara Sūri.  | P.C. Nahar, <u>J.I.</u> , II, p.237. |
| Prāgvaṭa<br>Jati  | A.D. 1469 | -     | -      | Ajmer  | M. Hima and son Baija got the image of Śri Neminātha made, consecrated by Śri Jinaratna Sūri.   | P.C. Nahar, <u>J.I.</u> , I, p.126.  |
| Prāgvaṭa<br>Jñāti | A.D. 1469 | -     | Tapa   | Śatruñjaya.<br>Resident of<br>Sanvali        | Donor got a image of Sumatinātha made, consecrated by Lakṣmisāgara Sūri.  | Munikantisagar, <u>S.V.</u> , p.329. |

| Lineage           | Year      | Gotra | Gaccha     | Place  | Donor & Purpose   | Reference                               |
|-------------------|-----------|-------|------------|--|---|---|
| Prāgvata          | A.D. 1470 | -     | Upakeśa    | Nagaur   | Śreṣṭhī Hararaja, wife Amari, and son Samadhara, wife Nai, got the image of Śri Kunthunātha made, consecrated by Śri Siddha Sūri, disciple of Śri Devagupta Sūri. | P.C. Nahar, <u>J.I.</u> , II, p.61.     |
| Prāgvata<br>Jhāti | A.D. 1471 | -     | -          | Satrunjaya.<br>Resident of<br>Siddhapuri.      | Donor got an image of Sambhavanātha made, consecrated by Śri Lakṣmisāgara Sūri, disciple of Śri Ratnasēkhara Sūri.  | Munikantisagar,<br><u>S.V.</u> , p.337. |
| Prāgvata<br>Jāti  | A.D. 1472 | -     | Tapa       | Udayapur.<br>Resident of<br>Kadanalınagara.    | Sanga, wife Dai, son of P. Champsı and Poma, got the image of Kunthunātha made, consecrated by Lakṣmisāgara Sūri.   | P.C. Nahar, <u>J.I.</u> , II, p.231.    |
| Prāgvata<br>Jāti  | A.D. 1473 | -     | -          | Marwar.<br>Resident of<br>Chumpara<br>village. | Vya. Vela, son of Vya. Chahada and Rani, got the image of Śri Sambhavanātha made, consecrated by Śri Lakṣmisāgara Sūri.   | P.C. Nahar <u>J.I.</u> , I, p.246.      |
| Prāgvata          | A.D. 1473 | -     | -          | Jaipur   | Sa. Natha, son of Sa. Palda and Palhan, grandson of Sa. Siva and Sampuri, got the image of Munisuvratasvāmi made, consecrated by Śri Lakṣmisāgara Sūri.           | P.C. Nahar <u>J.I.</u> , II, p.30.      |
| Prāgvata<br>Jāti  | A.D. 1473 | -     | Kabolivāla | Bikaner  | Sa. Dola, wife Delha and brother Bhuna, son of Sah. Karma and Kuniga, got the image of Śri Dharmanātha made, consecrated by Śri Vidyāsāgara Sūri.                 | ibid., p.72.                            |

| Lineage        | Year       | Gotra | Gaccha    | Place                        | Donor & Purpose   | Reference                             |
|----------------|------------|-------|-----------|------------------------------|---|---------------------------------------|
| Prāgvata Jāti  | A.D. 1473  | -     | Tapa      | Jaipur. Resident of Palanpur | Śreṣṭhī Semaprasu, wife Sichu, son of Kanha and Śanvala, grandson of śreṣṭhī Narasimha and Namala, got the image of Śri Neminātha made, consecrated by Śri Lakṣmisāgara Sūri. | P.C. Nahar, <u>J.I.</u> , II, p.30.   |
| Prāgvata Jñāti | A.D. 1473  | -     | Tapa      | Śatruñjaya                   | Donor got an image of Ādinātha made, consecrated by Śri Lakṣmisāgara Sūri, disciple of Śri Somasundara Sūri.  | Munikantisagara, <u>S.V.</u> , p.332. |
| Prāgvata       | A.D. 1473. | -     | -         | Nagaur. Resident of Sirohi   | Sa. Mamana, wife Manik, son of Rada and Aghu, got the image of Śri Śāntinātha made, consecrated by Śri Lakṣmisāgara Sūri.   | P.C. Nahar, <u>J.I.</u> , II, p.54.   |
| Prāgvata Jāti  | A.D. 1475  | -     | -         | -                            | Sa. Mahisri, wife Rani and son Hir and his wife Bharami, got the image of Śri Suvīdhinātha made, consecrated by Śri Lakṣmisāgara Sūri, disciple of Śri Ratnasekhara Sūri.     | P.C. Nahar <u>J.I.</u> , I, p.188.    |
| Prāgvata Jāti  | A.D. 1475  | -     | Vrhattapa | Medta, Marwad                | Śreṣṭhī Āsadhara, wife Gagi and son Madana Dama, got the image of Śri Śāntinātha made, consecrated by Śri Jinaratna Sūri.   | ibid., p.182.                         |
| Prāgvata Jāti  | A.D. 1475  | -     | -         | Jaipur                       | Vya. Deva, wife Devala, son of Pata and Vaon, grandson of Vya. Mamala and Kani, got the image of Śri Śambhavanātha made, consecrated by Śri Puṇyaratna Sūri.                  | P.C. Nahar, <u>J.I.</u> , II, p.27.   |

| Lineage         | Year      | Gotra | Gaccha | Place                          | Donor & Purpose   | Reference                             |
|-----------------|-----------|-------|--------|--------------------------------|---|---------------------------------------|
| Prāgvata        | A.D. 1477 | -     | -      | Jaipur. Resident of Vasa       | Vya. Paravata, wife Bharami, son of Vya. Ālha and Desu, got the image of Sri Sitalanātha made, consecrated by Sri Lakṣmisāgara Sūri, disciple of Sri Ratnaśekhara Sūri. | P.C. Nahar. <u>J.I.</u> , II, p.30.   |
| Prāgvata Jāti   | A.D. 1477 | -     | Tapa   | Nagaur. Resident of Visanagara | Śreṣṭhī Soma, wives Deusu and Yanari and brother Bhoja, got the image of Sri Sambhavanātha made, consecrated by Sri Lakṣmisāgara Sūri.                                  | ibid., p.61.                          |
| Prāgvata Jñāti  | A.D. 1479 | -     | -      | Satrunjaya                     | Donor got an image of Kunthunātha made.   | Munikantisagara, <u>S.V.</u> , p.336. |
| Prāgvata Jñāti. | A.D. 1483 | -     | Āncala | Satrunjaya                     | Image consecrated by a Sūri.  | ibid., p.337.                         |
| Prāgvata Vāṃśā. | A.D. 1484 | -     | -      | Satrunjaya                     | Donor got an image of Sumatinātha made, consecrated by Jayaśekara Sūri.   | ibid., p.338.                         |
| Prāgvata Jñāti  | A.D. 1488 | -     | -      | Nagaur. Resident of Viravada   | Sa. Bhima, wife Hemi, son of Sa. Ratna and Maghu, got the image of Sri Pārsvanātha made, consecrated by Sri Sri Sūri.   | P.C. Nahar, <u>J.I.</u> , II, p.63.   |

| Lineage           | Year      | Gotra | Gaccha              | Place                                      | Donor & Purpose  | Reference                               |
|-------------------|-----------|-------|---------------------|--|--|---|
| Prāgvata<br>Jāti  | A.D. 1489 | -     | -                   | Ajmer                                      | Vya. Rupa, wife Depu and son Mera, wife Hiru; got the image of Śri Vāsupuja made, consecrated by Śri Sūri.   | P.C. Nahar, <u>J.I.</u> , I, p.131.     |
| Prāgvata<br>Jñāti | A.D. 1492 | -     | Vrihattapa<br>Paṅṣa | Śatruñjaya.<br>Resident of<br>Patan.       | Mula, wife Hamsi and son Harsa Lasa, son of Pandita Sadha and Sanaku, got the image of Śri Sambhavanātha made, consecrated by Śri Udayasāgara Sūri.                          | P.C. Nahar., <u>J.I.</u> , II, p.178.   |
| Prāgvata<br>Jñāti | A.D. 1493 | -     | -                   | Śatruñjaya.<br>Resident of<br>Visalanagara | Donor got an image of Pārsvanātha made, consecrated by Śri Udayasāgara Sūri.   | Munikantisagar,<br><u>S.V.</u> , p.342  |
| Prāgvata<br>jāti  | A.D. 1495 | -     | Tapa                | Medta,<br>Marwar                           | Sa. Soma, wife Gauri and son Harsa, son of Sa. Punja and Ramaka, got the image of Śri Ādinātha made, consecrated by Śri Kamalakalasa Sūri, disciple of Śri Somasundara Sūri. | P.C. Nahar <u>J.I.</u> , I, p.188.      |
| Prāgvata<br>Jñāti | A.D. 1495 | -     | Tapa                | Śatruñjaya.<br>Resident of<br>Mahisana.    | Donor got an image of Śri Ādinātha made, consecrated by Śri Hemavimālā Sūri, disciple of Śri Sumatisādhu Sūri.   | Munikantisagar,<br><u>S.V.</u> , p.342. |
| Prāgvata<br>Jñāti | A.D. 1496 | -     | Brihatapa<br>Paṅṣa  | Palitana.<br>Resident of<br>Patan          | Donor got an image of Sambhavanātha made, consecrated by Śri Udayasāgara Sūri.   | ibid., p.342.                           |

| Lineage           | Year                       | Gotra | Gaccha  | Place                            | Donor & Purpose   | Reference  |
|-------------------|----------------------------|-------|---------|----------------------------------|---|--|
| Prāgvaṭa<br>Jñāti | A.D. 1498                  | -     | Tapa    | Satrunjaya.<br>Resident of Vadi. | Donor got an image of Śrī Sumatinātha made,<br>consecrated by Sri Hemavimala Sūri   | Munikantisagar,<br>S.V., p.342.                    |
| Prāgvaṭa<br>Jāti  | A.D. 1499                  | -     | Āñcala. | Medta, Marwar                    | Sa. Pima, wife Santala, son of Sa. Chandara and<br>Sanlasan, got the image of Śrī Çandra<br>Prabhāsvami, consecrated by Sri Sivasāgara<br>Sūri.   | P.R. Nahar J.I., I,<br>p.183.                      |
| Prāgvaṭa<br>Jñāti | A.D. 1500                  | -     | -       | Satrunjaya.                      | Mantri Vachcha got the image of Siddhachakra<br>made  | ibid., p.153.                                      |
| Śrimāla<br>Jñāti  | A.D.<br>1160/<br>A.D. 1173 | -     | -       | Dholka                           | Records the construction of Udayana-Vihara by<br>Mantri Vāgbhaṭa (Udayana was a mantri of<br>Jayasimha Siddharaja). Also mentioned is<br>Udayana's other son Āmbaḍa's valorous deeds,<br>his construction of a Caitya at Bhrigukachcha and<br>installation of a silver image of Ādinatha at Sri<br>Pattana, in Laṭa country and a Dhana-Vihara in<br>the Avanti country. Another son, Dhavala is also<br>mentioned; his son Vārisimha built a Caitya at<br>Stambhatirtha. | E.I., 35, pp.89-<br>94. Fragmentary<br>Inscription |
| Śrimāla<br>Vaṃśā  | A.D. 1182                  | -     | Chandra | Jalore, Jodhpur.                 | Records the construction of a Maṅḍapa by Seṭh<br>Yaśovira, son of Seṭh Yaśodeva, joined in the<br>effort by the members of the goṣṭhika and his<br>brothers Yaśoraja and Jagadhara. Praśasti<br>composed by Sri Pūrṇabhadra Sūri, disciple of Sri<br>Camdra Sūri  | E.I., 11, pp.52-<br>54..                           |
| Śrimāla<br>Jñāti  | A.D. 1216                  | -     | -       | Satrunjaya                       | The donor got an image made for his brother's<br>mokṣa.   | Munikantisagara,<br>S.V. p.296.                    |

| Lineage       | Year      | Gotra | Gaccha  | Place                         | Donor & Purpose  | Reference                             |
|---------------|-----------|-------|---------|-------------------------------|--|---------------------------------------|
| Śrimāla Jāti  | A.D. 1231 | -     | -       | Abu                           | Thakkura Sihad, son of Thakkura Suhaga, grandson of Thakkura Sahni, great grandson of Thakkura Yaśo, got the image of Sri Yogadijnina made.      | <u>APrJLS</u> , p.137.                |
| Śrimāliya     | A.D. 1237 | -     | -       | Jalor, Marwad                 | Vijaka, son of Jhanva, grandson of Nagadeva and great grandson of śreṣṭhī Visala, got a Caitya of Mahāvira made.                                 | P.C. Nahar <u>J.I.</u> , I, p.240.    |
| Śrimāla Jñāti | A.D. 1248 | -     | -       | Satrunjaya                    | Punamsimha, son of Lāsa, got an image made.  | Munikantisagara, <u>S.V.</u> , p.297. |
| Śrimāla Jāti  | A.D. 1263 | -     | -       | Abu. Resident of Pinalaka.    | Jalhana, son of Āsādhara, grandson of Devādhara and great grandson of Abha got the image of Mahāvira made, consecrated by Sri Vayarasenopadhayay | P.C. Nahar, <u>J.I.</u> , II, p.281.  |
| Śrimāla Jāti  | A.D. 1312 | -     | -       | Abu                           | Vijad, son of Devad and Devala, got the image of Sri Śāntinātha made.  | <u>APrJLS</u> , p.536.                |
| Śrimāla Jāti  | A.D. 1313 | -     | Brāhmaṇ | Abu. Resident of Paidranagara | Mahaim Ramatsimha, son of Mahaim Bhimat and Kapūrdevi got the image of Sri Ādinātha made, consecrated by Sri Municandra Sūri.                    | ibid., p.536.                         |

| Lineage       | Year      | Gotra | Gaccha | Place      | Donor & Purpose   | Reference                    |
|---------------|-----------|-------|--------|------------|---|------------------------------|
| Śrīmāla Jāti  | A.D. 1321 | -     | -      | Abu        | Mahaim Srikhatala got a statue of Mahāvira established at Vimalavasahi.   | APrJLS. p.63.                |
| Śrīmāla Jāti  | A.D. 1321 | -     | -      | Abu        | Thakkura Jhajhan got an image made.   | ibid., p.13.                 |
| Śrīmāla Kula  | A.D. 1321 | -     | -      | Abu        | Records the repairs done to the Vimalavasahi temple by Lāligā and Vijada. Lāligā belonged to the Prāgvata Vaṃśa. His ancestor is described as an ornament of the Prāgvata Vaṃśa who belonged to the Śrīmāla kula. To the same family belonged mantrī Neḍha and daṇḍādhipati Vimalā. | E.I., 9, pp.148-158.         |
| Śrīmāli Jñāti | A.D. 1325 | -     | -      | Satrunjaya | Śreṣṭhī Arjuna a got an image consecrated by Śrī Dharmacandra Sūri.   | Munikantisagar, S.V., p.299. |
| Śrīmāla Jñāti | A.D. 1327 | -     | -      | Satrunjaya | Vya. Puna, son of Lalavada Jñāti got an image of Ādinātha made, consecrated by Ratnaśekhara Sūri, disciple of Guṇākara Sūri.  | ibid., p.299.                |
| Śrīmāla Jñāti | A.D. 1337 | -     | -      | Satrunjaya | The donor got an image of Pārsvanātha made, consecrated by Virasingha Sūri.   | ibid., p.300.                |



| Lineage       | Year      | Gotra | Gaccha                    | Place                 | Donor & Purpose  | Reference                     |
|---------------|-----------|-------|---------------------------|-----------------------|--|-------------------------------|
| Śrīmāla Jāti  | A.D. 1348 | -     | Brāhmaṇ                   | Abu. Jivavala village | Dharana, son of Ajayasi and Lasala, got the image of Śāntinātha made, consecrated by Sri Buddhisāgara Sūri   | APJLS., p.116                 |
| Śrīmāla Jñāti | A.D. 1349 | -     | -                         | Satrunjaya            | Donor got an image made, consecrated by Narasimha Sūri   | Munikantisagara, S.V., p.300. |
| Śrīmāla Jñāti | A.D. 1361 | -     | Pūrṇimā Pakṣa             | Satrunjaya            | Donor got an image of Śri Vāsupujiya made, consecrated by Bhavacandra Sūri.  | ibid., p.300.                 |
| Śrīmāla Jāti  | A.D. 1362 | -     | Brhad                     | Abu.                  | Śreṣṭhī Ranasingha, son of Śreṣṭhī Da and Bhau, got the image of Pārsvaṇātha made, consecrated by Sri Hemaratna Sūri, disciple of Sri Ratnaśekhara Sūri. | APrJLS, p.543.                |
| Śrīmāla Jñāti | A.D. 1363 | -     | Bhāvad                    | Satrunjaya            | Donor got an image made, consecrated by Jinadeva Sūri.   | Munikantisagar S.V., p.301.   |
| Śrīmāla Jāti  | A.D. 1363 | -     | Brāhmaṇ and Pūrṇimā Pakṣa | Abu                   | Lavaka, son of Rana and Ranadi, got an image of Sri Śāntinātha made, consecrated by Sri Dharmacandra Sūri.   | APrJLS, p.543                 |

| Lineage         | Year      | Gotra | Gaccha  | Place      | Donor & Purpose   | Reference                            |
|-----------------|-----------|-------|---------|------------|---|--------------------------------------|
| Śrīmāla<br>Jāti | A.D. 1365 | -     | -       | Abu        | Śreṣṭhī Salih, son of Jayey and Jayatalde and brother Śreṣṭhī Ambada, got an image of Ādinātha made.                                | <u>APrJLS</u> , p.544.               |
| Śrī Śrī<br>Jāti | A.D. 1366 | -     | -       | Jodhpur    | Vya. Padmaprabhu, son of Vya. Kala and Kalhan, got an image consecrated by Sri Udayananda Sūri                                      | P.C. Nahar <u>J.I.</u> , I p.143     |
| Śrīmāla<br>Jāti | A.D. 1377 | -     | -       | Abu        | Śreṣṭhī Palha, wives Palhande and Mau, son of śreṣṭhī Jayatala and Ratnade, got an image of Śrī Sambhāva made, consecrated by Sūri. | <u>APrJLS</u> , p.547.               |
| Śrīmāla<br>Jāti | A.D. 1377 | -     | Brāhman | Abu        | Devasingha, son of Śalatha and Devala, got a Pancatirthi of Śrī Yugadideva, consecrated by Śrī Municandra Sūri of Salasaṅpura.      | ibid., p.547                         |
| Śrīmāla<br>Jāti | A.D. 1387 | -     | -       | Satrunjaya | Donor got an image of Śrī Śāntinātha made; consecrated by Devasundara Sūri.   | Munikantisagar, <u>S.V.</u> , p.301: |
| Śrīmāla<br>Jāti | A.D. 1388 | -     | -       | Abu        | Mahaim Karmana got an image of Śrī Śāntinātha made, consecrated by Śrī Sūri   | <u>APrJLS</u> , p.549.               |

| Lineage                 | Year      | Gotra | Gaccha           | Place      | Donor & Purpose  | Reference                             |
|-------------------------|-----------|-------|------------------|------------|--|---------------------------------------|
| Śrīmāla<br>Jñāti        | A.D. 1391 | -     | -                | Satrunjaya | Śreṣṭhī Setasingha got an image of Candraprabhasvāmi made, consecrated by Suvihita Śūri.                 | Munikantisagara <u>S.V.</u> , p.302.  |
| Śrīmāla<br>Jñāti        | A.D. 1400 | -     | -                | Satrunjaya | Rāja, son of Vya. Paravata got an image of Sri Sāntinātha made.  | ibid., p.303.                         |
| Śri<br>Śrīmāla<br>Jñāti | A.D. 1402 | -     | Sanḍera          | Satrunjaya | Donor got an image of Sumatinātha made, consecrated by Bhattaraka Udayadeva Śūri.                        | ibid., p.303.                         |
| Śrīmāla<br>Jñāti        | A.D. 1405 | -     | Pūrṇimā<br>Pakṣa | Satrunjaya | Vya. Boda, son of Viśāla and Vaula, got an image of Sri Vasupujya made, consecrated by Muni Tilaka Śūri. | ibid., p.303.                         |
| Śrīmāla<br>Jñāti        | A.d. 1407 | -     | -                | Satrunjaya | Bhada, son of Śri Tejapāla got an image of Sri Adinātha made, consecrated by Śri Jayaprabha Śūri.        | P.C. Nahar, <u>J.L.</u> , I p.162     |
| Śrīmāla<br>Jñāti        | A.D. 1409 | -     | Nāgendra         | Satrunjaya | Vya. Bala and his wife Rāmāi got an image of Śri Abhinangana made, consecrated by Śri Singha Śūri        | Munikantisagara, <u>S.V.</u> , p.304. |

| Lineage          | Year      | Gotra | Gaccha        | Place      | Donor & Purpose  | Reference                             |
|------------------|-----------|-------|---------------|------------|--|---------------------------------------|
| Śrīmāla<br>Jñāti | A.D. 1410 | -     | -             | Satrunjaya | Donor got an image of Pārsvanātha made, consecrated by Jinasimha Sūri  | Munikantisagar, <u>S.V.</u> , p.304.  |
| Śrīmāla<br>Jāti  | A.D. 1416 | -     | Pūrnimā Pakṣa | Abu        | Vya. Ramana, wife Medhu and brother Padmaka got an image of Śri Padmaprabha made, consecrated by Śri Muni Tilaka Sūri. | <u>APrJLS</u> , p.552.                |
| Śrīmāla<br>Jñāti | A.D. 1418 | -     | -             | Satrunjaya | Donor got an image of Ādinātha made, consecrated by Vijayakirti Sūri   | Munikantisagara, <u>S.V.</u> , p.304. |
| Śrīmāla<br>Vamsa | A.D. 1419 | -     | -             | Abu        | Vya. Narapala, son of Ubhayakulavisuddha and grandson of Vya. Sahadeva, bows to Śri Nemiśvara.                         | <u>APrJLS</u> , p.134.                |
| Śrīmāla<br>Jñāti | A.D. 1425 | -     | -             | Satrunjaya | Śa. Limba got an image of Śantinātha made, consecrated by Soma Sūri.   | Munikantisagara, <u>S.V.</u> , p.305  |
| Śrīmāla<br>Jñāti | A.D. 1426 | -     | Āncala        | Satrunjaya | Śreṣṭhī Alahanasingha got an image of Vāsupujya made, consecrated by Jayakirti Sūri.                                   | ibid., p.305.                         |

| Lineage          | Year      | Gotra    | Gaccha           | Place                             | Donor & Purpose  | Reference                             |
|------------------|-----------|----------|------------------|-----------------------------------|--|---------------------------------------|
| Śrīmāla<br>Jñāti | A.D. 1427 | -        | Pūrṇimā          | Satrunjaya                        | Sala, son of Thakkura Chauda and Chandu, got an image of Muṇisuvritasvāmi made, consecrated by Āchārya.  | Munikantisagara, <u>S.V.</u> , p.306. |
| Śrīmāla<br>Jñāti | A.D. 1427 | -        | Pūrṇimā<br>Pakṣa | Satrunjaya                        | Vya. Sivana got an image of Candraprabha made, consecrated by Sādhusundara Sūri  | ibid., p.306                          |
| Śrīmāla<br>Vamśa | A.D. 1434 | Vāhagata | Kharatara        | Kiradu, Mewad                     | Sa. Jaga, son of Sa. Uda, got an image of Neminātha made, consecrated by Śri Jinasagara Sūri.  | P.C. Nahar <u>J.I.</u> , II, p.236.   |
| Śrīmāla<br>Jāti  | A.D. 1434 | Mauthiya | -                | Kiradu, Mewad                     | Sa. Samudrapala, son of Sa. Hemaraja, grandson of Sa. Dhama and Ilha and great grandson of Sa. Baham, got an image of Śri Pārsvanātha made, consecrated by Śri Jinacandra Sūri, disciple of Śri Jinasarva Sūri | ibid., p.242.                         |
| Śrīmāla<br>Vamśa | A.D. 1434 | -        | Tapa             | Jaipur.<br>Resident of<br>Vadali. | Migha Manik Ratna, son of Sa. Salibh and Raju, grandson of Sa. Mana and Rash and great grandson of Sa. Sama and Kamala, got an image of Śri. Supārsvanātha made, consecrated by Somasundara Sūri.              | ibid., p.34.                          |
| Śrīmāla<br>Jñāti | A.D. 1435 | -        | -                | Satrunjaya                        | Śreṣṭhī Vada, got an image of Sambhavanātha made   | Munikantisagara <u>S.V.</u> , p.307.  |

| Lineage          | Year      | Gotra  | Gaccha             | Place      | Donor & Purpose  | Reference                              |
|------------------|-----------|--------|--------------------|------------|--|--|
| Śrīmāla<br>Jñāti | A.D. 1437 | -      | Āgam               | Satrunjaya | Śreṣṭhī Popat got an image of<br>Dhārmanātha made, consecrated by<br>Sīlaratna Sūri  | Munikantisagar <u>S.V.</u> ,<br>p.307. |
| Śrīmāla<br>Jñāti | A.D. 1440 | -      | Brahama            | Satrunjaya | Kumpa got an image of Munisuvritasvāmi<br>made, consecrated by Municandra Sūri   | ibid., p.308                           |
| Śrīmāla<br>Jñāti | A.D. 1442 | -      | Śrīmālādhara       | Palitana   | Jesa, son of sresthi Pancha got an image of<br>Dhārmanātha made, consecrated by<br>Bhaṭṭaraka Guna Sundra Sūri, disciple of<br>Vidyasagara Sūri        | ibid., p.308                           |
| Śrīmāla<br>Jñāti | A.D. 1443 | -      | Vrdhatapa<br>Pakṣa | Satrunjaya | Śreṣṭhī Bhota got an image of<br>Padmaprabha made, consecrated by Ratna<br>Singha Sūri   | ibid., p.308                           |
| Śrīmāla<br>Jñāti | A.D. 1446 | Sasula | Dharmagoṣa         | Satrunjaya | Sa. Vilaha got an image of Vimalanātha<br>made, consecrated by Vinayacandra Sūri   | ibid., p.310.                          |
| Śrīmāla          | A.D. 1447 | -      | Tapa               | Jaipur     | Sa. Samudhara, son of Sa. Sadharana got<br>an image of Sri Pārsvanātha made,<br>consecrated by Sri Haimhansa Sūri,<br>disciple of Sri Pūrṇacandra Sūri | P.C. Nahar <u>J.I.</u> , II, p.27.     |

| Lineage          | Year      | Gotra      | Gaccha           | Place                              | Donor & Purpose   | Reference                    |
|------------------|-----------|------------|------------------|------------------------------------|---|------------------------------|
| Śrīmāla<br>Jñāti | A.D. 1448 | Mahata     | Kharatara        | Satrunjaya                         | Sa. Dhanaraja got an image of Ādinātha made, consecrated by Jinabhadra Sūri.  | Munikantisagar S.V., p.312.  |
| Śrīmāla          | A.D. 1449 | -          | Āgama            | Satrunjaya.<br>Resident of Srimala | Sela got an image of Vāsūpujya made, consecrated by Śilaratna Sūri.   | ibid., p.313.                |
| Śrīmāla<br>Jāti  | A.D. 1449 | -          | -                | Ajmer                              | Śreṣṭhī Champa, wife Chapala and sons Śreṣṭhī Bijagha, Vigha, Vira/wife Śhama, Puna, got an image of Śri Sambhavanātha made, consecrated by Śri Sūri. | P.C. Nahar J.I., I, p.125.   |
| Śrīmāla<br>Jāti  | A.D. 1450 | Bhāndāvata | Palli            | Jaipur                             | Sa. Bhoja, wife Sasu and son Nena and his wife Phula, got an image of Śri Dharmānātha made.   | ibid., p.135.                |
| Śrīmāla<br>Vaṃśa | A.D. 1450 | -          | Āncala           | Satrunjaya                         | Vya. Susrava got an image of Śāntinātha made, consecrated by Jayakeśara Sūri.   | Munikantisagara S.V., p.314. |
| Śrīmāla<br>Jñāti | A.D. 1451 | -          | Pūrṇimā<br>Pakṣa | Satrunjaya.<br>Resident of Pattan  | Bhima got an image of Pārśvanātha made, consecrated by Saubhāgyatilaka Sūri, disciple of Vijayatilaka Sūri.   | ibid., p.315.                |

| Lineage       | Year      | Gotra    | Gaccha         | Place                                  | Donor & Purpose  | Reference                            |
|---------------|-----------|----------|----------------|--|--|--------------------------------------|
| Śrīmāla Vamśa | A.D. 1452 | Bhadiva  | -              | Abu                                    | Sa. Pramada and Sa. Kala, sons of Sa. Chada and Meshu, got an image of Ambikā consecrated by Jinacandra Sūri.  | <u>APrJLS</u> , p.166.               |
| Śrīmāla Jñāti | A.D. 1452 | -        | Āncala         | Satrunjaya                             | Saradasa got an image of Kunthunātha made, consecrated by Siddhāntasāgar Sūri.   | Munikantisagara <u>S.V.</u> , p.315. |
| Śrīmāla Jāti  | A.D. 1453 | -        | Āncala         | Abu                                    | Vya. Tejāpala, wife Ramati and sons Dhana, son of Vya. Joga and Jasu, grandson of Vya. Bhupala and Bharna, got an image of Sri Pārśvanātha made, consecrated by Sri Jayakesari Sūri. | <u>APrJLS</u> . p.428.               |
| Śrīmāla Jñāti | A.D. 1453 | -        | Brāhmana       | Satrunjaya                             | Śreṣṭhī Madana got an image of Munisuvrita made, consecrated by Vimala Sūri; disciple of Buddhisāgara Sūri.  | Munikantisagara, <u>S.V.</u> p.317.  |
| Śrīmāla Jñāti | A.D. 1453 | -        | Bṛhatapa Pakṣa | Satrunjaya. Resident of Mandapa Durga. | Sa. Mota got an image of Anantanātha made, consecrated by Ratnasimha Sūri.   | ibid., p.316.                        |
| Śrīmāla Jñāti | A.D. 1453 | Vahakati | Kharatara      | Satrunjaya                             | Sa. Jamana got an image of Suvidinātha made, consecrated by Jinacandra Sūri, disciple of Jinabhadra Sūri.  | ibid., p.317.                        |



| Lineage       | Year      | Gotra  | Gaccha        | Place                             | Donor & Purpose   | Reference                           |
|---------------|-----------|--------|---------------|-----------------------------------|---|-------------------------------------|
| Śrīmāla Jāti  | A.D. 1454 | -      | Brhamaṇ       | Jaipur. Resident of Mehuna        | Śreṣṭhī Kiyak, son of Śreṣṭhī Mekunasi and Nau, got an image of Ādinātha made, consecrated by Municandra Sūri.  | P.C. Nahar, <u>J.I.</u> , II, p.41. |
| Śrīmāla Jāti  | A.D. 1455 | -      | -             | Nagaur                            | Do. Bala, wife Kuari and son Sa. Aran, son of Vardhamana, grandson of Vya. Kala, got an image of Sumatinātha made, consecrated by Sri Ratnaśekhara Sūri | ibid., p.49.                        |
| Śrīmāla Jāti  | A.D. 1455 | -      | Āgama         | Badmed                            | Śreṣṭhī Sahasa, wife Bholi and son Jinādasā, got an image of Kunthunātha made, consecrated by Sri Hemaratna Sūri.                                       | P.C. Nahar, <u>J.I.</u> , I, p.177. |
| Śrīmāla Jāti  | A.D. 1455 | -      | Kṛṣṇarṣi      | Satrunjaya                        | Mahaim Arjuna got an image made, consecrated by Bhaṭṭāraka Puṣparatna Sūri  | Munikantisagar <u>S.V.</u> , p.319. |
| Śrīmāla Jñāti | A.D. 1456 | -      | Pūrṇimā Pakṣa | Satrunjaya                        | Śreṣṭhī Meghā got an image of Pārśvanātha made, consecrated by Jayacandra Sūri  | ibid., p.319.                       |
| Śrīmāla Jñāti | A.D. 1456 | Candra | -             | Satrunjaya. Resident of Prahatija | Vacha got an image of Sambhavanātha made, consecrated by Ratnasimha Sūri.   | ibid., p.319.                       |

| Lineage          | Year      | Gotra | Gaccha       | Place                                  | Donor & Purpose   | Reference                                |
|------------------|-----------|-------|--------------|--|---|--|
| Śrīmāla<br>Jāti  | A.D. 1456 | -     | Pippala      | Jodhpur.<br>Resident of<br>Gandhara    | Śreṣṭhī Sanga, wife Śreya and son<br>Mahiraja got an image of Sumatinātha<br>made, consecrated by Śri Guṇaratna<br>Sūri.                                | P.C. Nahar, <u>J.I.</u> , I,<br>p.142.   |
| Śrīmāla<br>Jāti  | A.D. 1458 | -     | Bhimapalliya | Dinajpur                               | Śreṣṭhī Arjana, wife Mandoari and son<br>Goid and his wife Maku, got the<br>image of Kunthunātha made,<br>consecrated by Bhaṭṭāraka<br>Jayacandra Sūri. | ibid., p.146.                            |
| Śrīmāla<br>Jati  | A.D. 1458 | -     | -            | Ajmer                                  | San.Rama, wife Shani and son<br>Sagaka got the image of Śri<br>Abhinandanātha made.   | ibid., p.129                             |
| Śrīmāla<br>Jñāti | A.D. 1458 | -     | Āgam         | Satrunjaya.<br>Resident of<br>Juara.   | Donor got an image of Śāntinātha<br>made, consecrated by Simhadutta<br>Sūri   | Munikantisagara, <u>S.V.</u> ,<br>p.320. |
| Śrīmāla<br>Jñāti | A.D. 1458 | -     | Bhimapalliya | Satrunjaya                             | Sādā got an image of Kunthunātha<br>made, consecrated by Jayacandra<br>Sūri.  | ibid., p.320.                            |
| Śrīmāla<br>Jñāti | A.D. 1458 | -     | Brahaṛṣi     | Satrunjaya.<br>Resident of<br>Jhojharu | Sela, son of Śreṣṭhī Seta, got an<br>image of Ādinātha made, consecrated<br>by Vimala Sūri.   | ibid., p.320.                            |

| Lineage          | Year      | Gotra | Gaccha              | Place   | Donor & Purpose  | Reference                             |
|------------------|-----------|-------|---------------------|---|--|---------------------------------------|
| Śrīmāla<br>Jñāti | A.D. 1459 | -     | Vrddhatapa<br>Pakṣa | Satrunjaya                                    | Donor got an image of Sumatinātha made, consecrated by Ratnaśekhara Sūri.                                  | Munikantisagar, <u>S.V.</u> , p.321.  |
| Śrīmāla<br>Jāti  | A.D. 1459 | -     | Madhukara           | Sihor, Kathiawad                              | Vira, wife Banula and son Lalu Kachu Vanara got the image of Śreyāsanātha made, consecrated by Sūri.       | P.C. Nahar., <u>J.I.</u> , II, p.174. |
| Śrīmāla<br>Jñāti | A.D. 1460 | -     | Āgam                | Satrunjaya.<br>Resident of<br>Lakadiuda.      | Śreṣṭhī Mahirasi got an image of Sambhavanātha made, consecrated by Ānandaprabha Sūri.                     | Munikantisagara <u>S.V.</u> , p.322.  |
| Śrīmāla<br>Jñāti | A.D. 1460 | -     | Brahāṇa             | Satrunjaya.<br>Resident of<br>Drangdrahagrama | Śreṣṭhī Jesingh got an image of Vāsupujya made, consecrated by Vimala Sūri, disciple of Buddhisāgara Sūri. | ibid., p.322.                         |
| Śrīmāla<br>Jñāti | A.D. 1460 | -     | Caitra              | Satrunjaya.<br>Resident of<br>Boligrama       | Śreṣṭhī Joga got an image of Suvidhinātha made, consecrated by Bhaṭṭāraka Lakṣmideva Sūri.                 | ibid., p.321.                         |
| Śrīmāla<br>Jāti  | A.D. 1460 | -     | Pūrnimā Pakṣa       | Kiradu, Mewad                                 | Sa. Baduas and his son and grandson got the image of Ajitanātha made, as asked by Rājatilaka Sūri.         | P.C. Nahar, <u>J.I.</u> , II, p.237.  |

| Lineage       | Year      | Gotra    | Gaccha        | Place                            | Donor & Purpose  | Reference                            |
|---------------|-----------|----------|---------------|----------------------------------|--|--------------------------------------|
| Śrīmāla       | A.D. 1460 | -        | Pūrṇimā Pakṣa | Sirohi                           | Śreṣṭhī Bhama, wife Sahi, son Golha, and grandson Pahiraja got the image of Pārsvanātha made, consecrated by Puṇyaratna Sūri.        | P.C. Nahar, <u>J.I.</u> , II, p.277. |
| Śri Śri Jāti  | A.D. 1462 | Palhayau | -             | Satrunjaya                       | Sa. Bhisā and younger brother Sa. Ghelha got an image of Ādinātha made, consecrated by Sri Mahendra Sūri.                            | P.C. Nahar <u>J.I.</u> , I, p.130.   |
| Śrīmāla Jāti  | A.D. 1462 | -        | -             | Abu. Selvada village             | Śreṣṭhī Munja, wife Siri and son Nanaka and his wife Dhulsi got an image of Śreyāsanātha made, consecrated by Guṇadhira Sūri         | <u>APJLS</u> , p.64.                 |
| Śrīmāla Jñāti | A.D. 1462 | -        | Pūrṇimā Pakṣa | Satrunjaya. Resident of Jambu    | Vya. Gahaga got the image of Ajithanātha made, consecrated by Rājatilaka Sūri disciple of Munitilaka Sūri.                           | Munikantisagar, <u>S.V.</u> , p.323. |
| Śrīmāla Jāti  | A.D. 1463 | -        | -             | Ajmer. Resident of Rajpura.      | Śreṣṭhī Saranga and Mavaku's son Laiyā and grandson Gaiya got the image of Śri Sambhavanātha made, consecrated by Udayavallabha Sūri | P.C. Nahar <u>J.I.</u> , I, p.125.   |
| Śrīmāla Jñāti | A.D. 1463 | -        | Vrahāṇa       | Satrunjaya. Resident of Valahari | Jutha, son of Ma. Goma and Nau got an image of Sri Dharmanātha made, consecrated by Sri Vira Sūri, disciple of Mucicandra Sūri       | ibid., p.163.                        |

| Lineage       | Year      | Gotra | Gaccha           | Place                            | Donor & Purpose   | Reference                             |
|---------------|-----------|-------|------------------|----------------------------------|---|---------------------------------------|
| Śrīmāla Jāti  | A.D. 1464 | -     | -                | Jaipur. Resident of Ranasana.    | Śreṣṭhī Bhojaka, wife Bhali, son of śreṣṭhī Dharma, got the image of Sāntinātha made, consecrated by Suvihita Sūri                                      | P.C. Nahar <u>J.I.</u> , II, p.32.    |
| Śrīmāla Jāti  | A.D. 1464 | -     | Pūrṇimā Pakṣa    | Abu. Dhanari Village Ranasana    | Bhuvāra, wife Asari and son Sabha, son of Saravana and Sahajala, got the image of Sitalanātha made, consecrated by Bhaṭṭāraka Sādhusundara Sūri         | <u>APJLS</u> , p.175.                 |
| Śrīmāla Jāti  | A.D. 1465 | -     | Pūrṇimā Pakṣa    | Satrunjaya                       | Poma, wife Kamaku, son of Gopala and Lakhi, got the image of Sumatinātha made, consecrated by Bhaṭṭāraka Gunatilaka Sūri, disciple of Sāgaratilaka Sūri | P.C. Nahar, <u>J.I.</u> , II, p.178.  |
| Śrīmāla Vamśa | A.D. 1466 | -     | Vṛddhatapa Pakṣa | Satrunjaya                       | Ganga got an image of Sumatinātha made, consecrated by Dhaneśvara Sūri, disciple of Jinaratna Sūri  | Munikantisagara, <u>S.V.</u> , p.327. |
| Śrīmāla Jāti  | A.D. 1467 | -     | Bṛhatapa Pakṣa   | Satrunjaya. Resident of Rajapura | Donor got an image of Kunthunātha made, consecrated by Gyanaśāgara Sūri   | ibid., p.328.                         |
| Śrīmāla Jāti  | A.D. 1467 | -     | Brahmāṇiya       | Sirohi                           | Sāhita, son of Kalu and Kunthi, grandson of Dharakana and Dharana, got the image of Neminātha made, consecrated by Vimāla Sūri.                         | P.C. Nahar, <u>J.I.</u> , I, p.278.   |

| Lineage      | Year      | Gotra     | Gaccha      | Place                           | Donor & Purpose  | Reference                             |
|--------------|-----------|-----------|-------------|---------------------------------|--|---------------------------------------|
| Śrīmāla Jāti | A.D. 1467 | -         | Vibandaniya | Palanpura. Resident of Vidyapur | Ma. Jutha, wife Deru, son of Ma. Laksmidhara and Jasu, got the image of Dharmanātha made, consecrated by Kakkā Sūri.   | P.C. Nahar <u>J.I.</u> , II, p.172.   |
| Śrīmāla Jāti | A.D. 1468 | Naluriya  | Tapa        | Jodhpur. Resident of Divasa     | Sa. Manaka, wife Rana and brother Salu and his wife Sodi, sons of Sa. Dasarata and Samini, got the image of Śāntinātha made, consecrated by Lakṣmisāgara Sūri. | P.C. Nahar, <u>J.I.</u> , I, p.145.   |
| Śrīmāla Jāti | A.D. 1468 | -         | Kharatara   | Abu                             | Sa. Rajapala, wife Vanu and son Dhoda, got the image of Sambhavanātha made, consecrated by Jinacandra Sūri.  | <u>APrJLS.</u> , p.427.               |
| Śrīmāla Jāti | A.D. 1468 | Ghedariya | Kharatara   | Satrunjaya                      | Donor got an image of Suvidhinātha made, consecrated by Jinasundara Sūri   | Munikantisagara, <u>S.V.</u> , p.328. |
| Śrīmāla Jāti | A.D. 1470 | -         | -           | Medta, Marwad                   | Thakkura Raja Bhoja, son of Daha and Jasu, grandson of Vira, got image of Śri Vimalanātha made, consecrated by Sādhuratna Sūri.                                | P.C. Nahar <u>J.I.</u> , p.185.       |
| Śrīmāla Jāti | A.D. 1470 | -         | Madhukara   | Sirohi                          | Śresthī Joga, wife Siri and son Hema got the image of Ajitanātha made, consecrated by Dhanaprabha Sūri.  | ibid., p.276.                         |

| Lineage       | Year       | Gotra      | Gaccha        | Place                | Donor & Purpose   | Reference                             |
|---------------|------------|------------|---------------|----------------------|---|---------------------------------------|
| Śrīmāla Vamsā | A.D. 1471  | Cahacahiya | Brhadha       | Śatruñjaya           | Donor got an image of Śāntinātha made, consecrated by Māñikyasundara Sūri   | Munikantisagar, <u>S.V.</u> , p.331.  |
| Śrīmāla Jñāti | A.D. 1471  | Damba      | Śri Palikiya  | Śatruñjaya           | Pan. Gaga got an image of Vāsupūjya made, consecrated by Jina Sūri  | ibid., p.330                          |
| Śrīmāla Vamsā | A.D. 1471. | Junivala   | Satara        | Jaipur               | Sa. Sinaraja, son of Sa. Dasa, got the image of Śreyāṅgānātha made, consecrated by Sri. Jinatilaka Sūri   | P.C. Nahar, <u>J.I.</u> , II, p.29.   |
| Śrīmāla Jāti  | A.D. 1472  | -          | Brhattapa     | Abu. Kharadi village | Śreṣṭhī Naniya, wife Valhi and Namala and sons Gahiga, Raghava and Thaiya, son of Śreṣṭhī Megha and Manika, got the image of Sambhavanātha made, consecrated by Gyānasagar Sūri | <u>APJLS.</u> , p.2.                  |
| Śrīmāla Jāti  | A.D. 1472  | -          | Āgama         | Abu. Dhanari village | Śreṣṭhī Mala, wife Matakū and son sresthi Govind and his wife Gurade, got the image of Sri Sumathinātha made, consecrated by Somasundara Suri.                                  | ibid., p.175.                         |
| Śrīmāla Jñāti | A.D. 1473. | -          | Pūrnimā Pakṣa | Śatruñjaya           | Donor got an image of Sumatinātha made, consecrated by Guṇadhira Sūri   | Munikantisagara. <u>S.V.</u> , p.332. |

| Lineage          | Year       | Gotra | Gaccha    | Place                             | Donor & Purpose  | Reference                                   |
|------------------|------------|-------|-----------|-----------------------------------|--|---|
| Śrīmāla<br>Jñāti | A.D. 1473  | -     | Bṛhattapa | Palitana. Resident<br>of Gandhara | Donor got an image of Ādinātha<br>made, consecrated by Vijayaratna<br>Sūri   | Munikantisagar, <u>S.V.</u> ,<br>p.333.     |
| Śri Sri<br>Vamśa | A.D. 1473  | -     | Añcala    | Śatruñjaya                        | Donor got an image of<br>Sumatinātha made, consecrated<br>by Jayakesara Sūri   | ibid., 332.                                 |
| Śrīmāla<br>Jāti  | A.D. 1473. | -     | Pippala   | Jaipur. Resident of<br>Ralaja     | Mantri Samadara and Shreya's<br>son Bika got an image of<br>Vimalanātha made, consecrated<br>by Candraprabha Sūri, disciple of<br>Guṇadeva Sūri          | P.C. Nahar, <u>J.I.</u> , II, p.41.         |
| Śrīmāla<br>Jāti  | A.D. 1473  | -     | -         | Nagaur                            | Sa. Rana and wife Ragala got the<br>image of Sumatinātha made,<br>consecrated by Śri Sānga.  | ibid., p.54.                                |
| Śrīmāla<br>Jāti  | A.D. 1474  | -     | -         | Ajmer                             | Sa. Gola, wife Karmi and son<br>Narabadena, son of Sa. Joga and<br>Jiyani, got the image of<br>Sreyāsanātha made,<br>consecrated by Sadhusundara<br>Sūri | P.C. Nahar, <u>J.I.</u> , I, p.131.         |
| Śrīmāla<br>Vamśa | A.D. 1474  | -     | Añcala    | Palitana                          | Donor got an image of Śāntinātha<br>made, consecrated by Jayakesara<br>Sūri.   | Munikantisagara, <u>S.V.</u> ,<br>pp.333-4. |



| Lineage          | Year      | Gotra | Gaccha           | Place                                    | Donor & Purpose   | Reference                                 |
|------------------|-----------|-------|------------------|--|---|---|
| Śrimāla<br>Jñāti | A.D. 1474 | -     | Pisaphala        | Śatruñjaya. Resident<br>of Goriadaka     | Donor got an image of<br>Sambhavanātha made,<br>consecrated by Śālibhadra Sūri  | Munikanti sagara, <u>S.V.</u> ,<br>p.333. |
| Śrimāla<br>Jñāti | A.D. 1474 | -     | Āgama            | Śatruñjaya, Resident<br>of Stambhatirtha | Donor got an image of Suvidinātha<br>made, consecrated by Devaratna<br>Sūri, disciple of Jayananda Sūri   | ibid., p.334.                             |
| Śrimāla<br>Jñāti | A.D. 1475 | -     | Āncala           | Śatruñjaya                               | Lasa, wife Chanaki, son of Vira and<br>Vanu, grandson of Dosi Bhotā and<br>Rattu, got an image of Śāntinātha<br>made, consecrated by Jayakesara<br>Sūri         | P.C. Nahar, <u>J.I.</u> , I,<br>p.156.    |
| Śrimāla<br>Jñāti | A.D. 1475 | -     | Āgama            | Śatruñjaya. Resident<br>of Stambhatirtha | Saha, wife Rajai and son Pasa, son<br>of Raja and Rajabha got an image<br>of Suvidhinātha made, consecrated<br>by Devaratna Sūri, disciple of<br>Jayananda Sūri | P.C. Nahar, <u>J.I.</u> , II,<br>p.178.   |
| Śrimāla<br>Jāti  | A.D. 1475 | -     | Pūrnimā<br>Pakṣa | Palanpura                                | Sahija, wife Manu and sons Jutha,<br>Java, son of śreṣṭhī Arjan and<br>Havaku, got the image of<br>Sumatinātha made, consecrated by<br>Sriṅṅatilaka Sūri.       | ibid., p.172.                             |
| Śrimāla<br>Vamśa | A.D. 1476 | -     | Kharatara        | Jaipur                                   | Sima, son of Sa. Maman and Lila,<br>got the image of Supārsva made,<br>consecrated by Jinabhadra Sūri   | ibid., p.30.                              |

| Lineage       | Year      | Gotra  | Gaccha   | Place                                   | Donor & Purpose  | Reference                             |
|---------------|-----------|--------|----------|---|--|---------------------------------------|
| Śrīmāla Jāti  | A.D. 1476 | -      | Nāgendra | Udaipur. Resident of Badecha Sasaravahi | Vya. Mudha, son of Vya. Mela and Kavaku, got the image of Sumatinātha made, consecrated by Guṇadeva Sūri.  | P.C. Nahar, <u>J.I.</u> , II, p.229.  |
| Śrīmāla Jāti  | A.D. 1477 | Ambikā | Caitra   | Jaipur                                  | Śreṣṭhī Jaga, wife Nathi, son of Vanar and Taku, grandson of Śreṣṭhī Candēsvara and Kamaku, got an image of Śāntinātha made, consecrated by Lakṣmisāgara Sūri. | ibid., p.30.                          |
| Śrīmāla Jñāti | A.D. 1477 | Ambikā | Caitra   | Śatruñjaya                              | Donor got an image of Śāntinātha made, consecrated by Lakṣmisāgara Sūri, disciple of Malayacandra Sūri   | Munikantisagara, <u>S.V.</u> , p.335. |
| Śrīmāla Jāti  | A.D. 1479 | -      | Āgama    | Sihor, Kathiawad                        | Sreṣṭhi Paravata, son of Toiya and Lakha, got the image of Neminātha made consecrated by Singhadutta Sūri  | P.C. Nahar, <u>J.I.</u> , II, p.174.  |
| Śrīmāla Jñāti | A.D. 1479 | -      | Nāgendra | Śatruñjaya                              | Donor got an image of Śreyānsanātha made, consecrated by Hemaratna Sūri  | Munikantisagara, <u>S.V.</u> , p.336. |
| Śrīmāla Jñāti | A.D. 1480 | -      | Āgama    | Śatruñjaya                              | Donor got an image of Śāntinātha made, consecrated by Somadeva Sūri, disciple of Singhadutta Sūri  | ibid., p.337.                         |

| Lineage       | Year      | Gotra | Gaccha        | Place                                  | Donor & Purpose   | Reference                             |
|---------------|-----------|-------|---------------|--|---|---------------------------------------|
| Śrī Śrī Vamśa | A.D. 1482 | -     | Añcala        | Śatruñjaya                             | Donor got an image of Vāsūpūjya made, consecrated by Jayakeśa Sūri  | Munikantisagara, <u>S.V.</u> , p.337. |
| Śrī Vamśa     | A.D. 1483 | -     | Añcala        | Śatruñjaya                             | Amara, wife Amara and brother Ratna, son of Śreṣṭhī Guniya and Teju, got an image made, consecrated by Jayakeśa Sūri  | P.C. Nahar, <u>J.I.</u> , I, p.158.   |
| Śrīmāla Jñāti | A.D. 1487 | -     | Bṛhatapa      | Śatruñjaya. Resident of Anahilapattana | Donor got an image of Śreyānsānātha made, consecrated by Dharmaratna Sūri   | Munikantisagara, <u>S.V.</u> , p.339. |
| Śrīmāli Vamśa | A.D. 1488 | -     | Añcala        | Jaipur                                 | Mahaim Sahasakirana, wife Lalana, son of Jiva and Ramai, grandson of Mahaim Ghoghal and Akai, got the image of Ādinātha made, consecrated by Siddhāntasāgara Sūri | P.C. Nahar, <u>J.I.</u> , II, p.31.   |
| Śrī Śrī Vamśa | A.D. 1488 | -     | Pippala       | Śatruñjaya. Resident of Ahmadabad      | Donor got an image of Pārsvanātha made, consecrated by Padmananda Sūri  | Munikantisagara, <u>S.V.</u> , p.339. |
| Śrīmāla Jñāti | A.D. 1488 | -     | Pūrṇimā Pakṣa | Śatruñjaya. Resident of Livagrama      | Sahija, son of Mahaim Devasi and Delahana, and his son Gangadasa got an image of Kunthunātha made, consecrated by Soubhāgyaratna Sūri                             | P.C. Nahar, <u>J.I.</u> , II, p.178.  |

| Lineage           | Year      | Gotra | Gaccha                 | Place                                  | Donor & Purpose  | Reference                                     |
|-------------------|-----------|-------|------------------------|--|--|---|
| Śrīmāla<br>Jñāti  | A.D. 1489 | -     | Āgama                  | Śatruñjaya.<br>Resident of<br>Aliyana. | Donor got an image of Ādinātha made,<br>consecrated by Muniratna Sūri  | Munikantisagara, <u>S.V.</u> ,<br>pp.339-340. |
| Śrīmāla           | A.D. 1490 | -     | Maghukara<br>Kharatara | Medta, Marwad                          | Kamalasiha, wife Chada, son of Do.<br>Dasa, grandson of Do. Ghanya and<br>Salashu, great grandson of Do. Siva and<br>Heli, got the image of Sri Sitāla made. | P.C. Nahar, <u>J.I.</u> , I,<br>p.183.        |
| Śrīmāla<br>Jāti   | A.D. 1491 | -     | Tapa                   | Śatruñjaya.<br>Resident of<br>Gandhara | Donor got an image of Pārsvanātha<br>made, consecrated by a Sūri.  | Munikantisagara, <u>S.V.</u> ,<br>p.340.      |
| Śrīmāla<br>Jāti   | A.D. 1492 | -     | Vṛhattapa<br>Pakṣa     | Osian. Resident<br>of Gandhara.        | Sa. Lojaka, wife Bharna, son of Sa.<br>Siva and Manik, got the image of<br>Vimalanātha made, consecrated by<br>Udayasāgara Sūri.                             | P.C. Nahar <u>J.I.</u> , I,<br>p.197.         |
| Śrīmāla<br>Jñāti  | A.D. 1492 | -     | Caitra                 | Śatruñjaya                             | Ganapati, son of Vava and Pomi,<br>grandson of Govala and Apu, got an<br>image consecrated by Somadeva Sūri.   | ibid., p.156.                                 |
| Śri Śri<br>Janāti | A.D. 1492 | -     | Caitra                 | Palitana.<br>Resident of<br>Kumada.    | Donor got the image of Dharmanātha<br>made, consecrated by Somadeva Sūri   | Munikantisagara, <u>S.V.</u> ,<br>p.341.      |

| Lineage           | Year      | Gotra  | Gaccha | Place                  | Donor & Purpose  | Reference  |
|-------------------|-----------|--------|--------|------------------------|--|--|
| Śrīmāla<br>Jñāti  | A.D. 1492 | -      | Caitra | Palitana               | Donor got an image of Candraprabhasvāmi made, consecrated by Somadeva Sūri   | Munikantisagara, <u>S.V.</u> , p.341.  |
| Śrīmāla<br>Jāti   | A.D. 1500 | -      | -      | Abu. Lowala<br>village | So. Anad, wife Phaki and sons Gada and Jiva got the image of Candraprabhasvāmi made, consecrated by Guṇatilaka Sūri  | <u>APJLS</u> , p.65.   |
| Usabha            | A.D. 1208 | -      | -      | Belar, Marwad,         | Śreṣṭhī Maga, wife Rajamati and sons and grandsons, son of śreṣṭhī Pārsva and Dulhevi, got a Stambha constructed.  | P.C. Nahar, <u>J.I.</u> , I, p.221.  |
| Ukeśa             | A.D. 1292 | -      | -      | Junaveda,<br>Marwad    | Śreṣṭhī Janasiha, son of śreṣṭhī Velhu and Demāla, got the image of Pārsvanātha made, consecrated by Devagupta Sūri.   | ibid., p.245.  |
| Ukeśa             | A.D. 1314 | Vesata | -      | Śatrunjaya             | Sanghapati Sadhu Desala, son of Ajada, along with his family members setup and image of Saccikādevi. Desala was the younger brother of Asadhara and Luṇasimha. Mantrī Samara Simha, known for his 13th century restoration at Satrunjaya, was one of his sons. | A.P.Shah, "Some inscriptions and images on Mount Satrunjaya", in <u>Sri Mahavira Jaina Vidyalaya golden Jubilee Volume</u> , Bombay 1989, p.166. |
| Upakeśa<br>Gaccha | A.D. 1321 | Linga  | -      | Alwar                  | Sa. Khimbghairsirapala and sons got the image of Sri Śāntinātha made, consecrated by Kakkā Sūri  | P.C. Nahar, <u>J.I.</u> , I, p.274.  |

| Lineage          | Year      | Gotra     | Gaccha    | Place           | Donor & Purpose   | Reference                             |
|------------------|-----------|-----------|-----------|-----------------|---|---------------------------------------|
| Ueśā<br>Gaccha   | A.D. 1323 | -         | -         | Bikaner         | Śreṣṭhī Dehakama, son of - and Mosala, got the image of Ādinātha made, consecrated by Sri Kakkā Sūri, son of Sri Kukudācarya                | P.C. Nahar, <u>J.I.</u> , II, p.71.   |
| Ueśā<br>Gaccha   | A.D. 1347 | Tathāḍ    | -         | Jaipur          | Sa. Chaduk, son of Sa. Jaj and Brahma, got the image of Ṛṣabha made, consecrated by Sri Kakkā Sūri  | P.C. Nahar, <u>J.I.</u> , I, p.97.    |
| Osvāla<br>Jñāti  | A.D. 1357 | -         | -         | Śatruñjaya      | Vya. Palahana's grandson got the image of Mahāvira made.  | Munikantisagara, <u>S.V.</u> , p.300. |
| Ukeśā<br>Vaṃśa   | A.D. 1368 | Navalaksa | -         | Nagda,<br>Mewad | Sa. Karaka, wife Hema, son of Sadhu Śri Ramadeva and Malhanadevi, got the images of 7 Jinas established, consecrated Sri Jina Sāgara Sūri.  | P.C. Nahar, <u>J.I.</u> , II, p.244.  |
| Upakeśā<br>Vaṃśa | A.D. 1396 | -         | Karathara | Nagaur          | Śreṣṭhī Kelha, son of Śreṣṭhī Bada and brother of Kumārapala and Depala, got the image of Śāntinātha made, consecrated by Jinavardhana Sūri | ibid., p.44.                          |
| Upakeśā<br>Jāti  | A.D. 1401 | Kekadiya  | -         | Nagaur          | Jesa, wife Jasma, got the image of Candraprabhasvāmi made, consecrated by Dharmadeva Sūri, disciple of Sri Dhanadeva Sūri                   | ibid., p.45.                          |

| Lineage           | Year      | Gotra   | Gaccha      | Place         | Donor & Purpose   | Reference                             |
|-------------------|-----------|---------|-------------|---------------|---|---------------------------------------|
| Ukeśā<br>Jāti     | A.D. 1412 | Tapa    | Śrī Saṅḍera | Medta, Marwar | Sa. Ghadasi, son of Dilha and Chilahana, grandson of Lasma and Lakhana and greatgrandson of Lalna and Lalana, got the image of Vāsūpūjya made, consecrated by Śrī Sumati Sūri, son of Śrī Yaśobhadra Sūri | P.C. Nahar, <u>J.I.</u> , I, p.183.   |
| Ukeśā<br>Vamśā    | A.D. 1412 | Navaiṣa | Kharatara   | Jaipur        | Sa. Saghara got the image of Ādinātha made, consecrated by Jinacandra Sūri  | P.C. Nahar, <u>J.I.</u> , II, p.26.   |
| Upakeśā<br>Gaccha | A.D. 1413 | -       | -           | Palitana      | Sah. Bhama got the image of Parsvanatha made, consecrated by Devagupta Sūri, disciple of Kundākundācarya of Trivala   | Munikantisagara, <u>S.V.</u> , p.304. |
| Ukeśā<br>Vamśā    | A.D. 1414 | Vāpaṇa  | Ueśā        | Medta, Marwad | Sa. Sohada, son of Dada, got the image of Śāntinātha made, consecrated by Sri Devagupta Sūri  | P.C.Nahar, <u>J.I.</u> , I, p.187.    |
| UKeśā<br>Vamśā    | A.D. 1419 | Bajahad | Pallivāla   | Jasol, Marwad | Sa. Bharamale, wife Bharama, son of Karma and Kurma and grandson of Asadara and great grandson of Sa. Seta, got the image of Ādinātha made, consecrated by Śrī Yaśodeva Sūri.                             | P.C. Nahar, <u>J.I.</u> , II, p.227.  |
| Osvāla<br>Jñāti   | A.D. 1426 | Sansala | Dharmagoṣa  | Satruñjaya    | Simharaja, got the image of Candraprabha made, consecrated by Ratnasekhara Sūri, disciple of Malayacandra Sūri  | Munikantisagara, <u>S.V.</u> , p.306. |

| Lineage         | Year      | Gotra    | Gaccha    | Place                               | Donor & Purpose  | Reference                   |
|-----------------|-----------|----------|-----------|-------------------------------------|--|-----------------------------|
| Osvāla<br>Jāti  | A.D. 1426 | Katariya | -         | Sirohi                              | Kothari Bahau Samant, son Sa. Nanekonarapati and his wife Demai and grandsons Sa. Ukade, Pasade, Punasi and Mane got a Devakulika established, consecrated by Sri Devasundara Sūri's disciple Somasundara Sūri's disciple Munisundara Sūri's disciple Jayasundara Sūri's disciple Bhuvanasundara Sūri  | P.C. Nahar, J.I., I, p.272. |
| Osvāla<br>Jāti  | A.D. 1426 | -        | Añcala    | Sirohi.<br>Resident of Patan        | Sa. Teja, wife Tejala and sons Sa. Dida, Sa. Sima, Sa. Bhura, Sa. Kala and Sa. Ganga and grandsons, son of Sa. Salasana and grandson of Sa. Sangrama. Sa. Narasimha, wife Kaunig and sons Sa. Pasadatta and Sa. Devadutta. Teja and Narasimha got the entrance constructed of the Māhāvīra Caitya, consecrated by Sri Jayakirti Sūri, disciple of Merutunga Sūri | ibid., p.271.               |
| Usvāla<br>Jāti  | A.D. 1426 | -        | Tapa      | Sirohi.<br>Resident of Kalanagara   | Sa. Samarasi and Sa. Mosasi, sons of Sa. Jayata and Tilaka and grandson of Sa. Ghanasi, got a Devakulika established, consecrated by Sri Bhuvanasundara Sūri, disciple of Sri Jayacandra Sūri, disciple of Munisundara Sūri, disciple of Somasundara Sūri, disciple of Nāyakadevasundara Sūri  | ibid., p.272.               |
| Osvāla<br>Jāti  | A.D. 1426 | -        | Tapa      | Sirohi.<br>Resident of Kalavanagara | Sa. Amasi, son of Sa. Ratan and Viru, grandson of Ma. Malusi, got a Devakulika established, consecrated by Sri Bhuvanasundara Sūri.  | ibid., p.272.               |
| Upakeśa<br>Jāti | A.D. 1428 | Googliya | Sanḍeraka | Ajmer                               | Sa. Mahun and sons Sona, Nema and Nonk/wife Lasi got the image of Munisuvrata made, consecrated by Sānti Sūri  | ibid., p.128.               |
| Ukeśa<br>Jāti   | A.D. 1430 | Tivata   | Ukeśa     | Ajmer.<br>Resident of Vesata        | Sa. Sachvira, wife Setta and son Deva, son of Dadu and Anupa, got the image of Vimalanātha made, consecrated by Sidha Sūri, son of Kukudācarya   | ibid., p.128.               |



| Lineage          | Year      | Gotra        | Gaccha     | Place      | Donor & Purpose   | Reference                             |
|------------------|-----------|--------------|------------|------------|---|---------------------------------------|
| Osa<br>Vamśa     | A.D. 1433 | -            | Añcala     | Nagaur     | Sa. Jesa, wife Jasu and sons Poma and Sana, son of Sa. Ajiya, got the image of Candraprabha made, consecrated by Jayakirti Sūri | P.C. Nahar, <u>J.I.</u> , II, p.46.   |
| Usa<br>Vamśa     | A.D. 1434 | -            | Añcala     | Śatruñjaya | Jesa got an image of Ajitanātha made, consecrated by Jayakirti Sūri   | Munikantisagara, <u>S.V.</u> , p.306. |
| Upakeśa<br>Jāti  | A.D. 1434 | Sankhvalecha | Korantvala | Sirohi     | Jana, son of Napasi, got the image of Dharmānātha made, consecrated by Śri Sambhadeva.  | P.C. Nahar, <u>J.I.</u> , II, p.,277. |
| Upakeśa<br>Vamśa | A.D. 1434 | Lusaḍ        | Dharmagoṣa | Ajmer      | Sa. Vahdeva, son of Sa. Devaraja and Hamsreya, got the image of Vimalanātha made, consecrated by Padmaśekhara Sūri              | P.C. Nahar, <u>J.I.</u> , I, p.129.   |
| Usa<br>Vamśa     | A.D. 1436 | Bohaḍ        | Kharatara  | Śatruñjaya | Sanda got the image of Śitalanātha made, consecrated by Jinaśāgara Sūri   | Munikantisagara, <u>S.V.</u> , p.307. |
| Upakeśa<br>Jāti  | A.D. 1436 | -            | -          | Sirohi     | Ma. Kaja, wife Bhalli, son of Ma. Mandana and Siriyan, got the image of Neminātha made, consecrated by Dhanaprabha Sūri         | P.C. Nahar, <u>J.I.</u> , II, p.277.  |
| Upakeśa<br>Jāti  | A.D.1436  | -            | -          | Nagaur     | Sa. Megha, wife Anupama, son of Sa. Taha and Karma, got the image of Vāsupūjya made, consecrated by Amracandra Sūri             | ibid., p.46.                          |
| Upakeśa<br>Vamśa | A.D. 1436 | -            | -          | Nagaur     | Sa. Puja, son of Sa. Vaham, got the image of Sri Vira made, consecrated by Jinabhadra Sūri                                      | ibid., p.46.                          |

| Lineage            | Year      | Gotra   | Gaccha    | Place             | Donor & Purpose  | Reference                             |
|--------------------|-----------|---------|-----------|-------------------|--|---------------------------------------|
| Upakeśa<br>Jāti    | A.D. 1436 | Pavicha | Br̥hat    | Jodhpur           | Sa. Kumbha, wife Kamala, son of Sa. Vira and Vilhana, got the image of Vimalanātha made, consecrated by Hemacandra Sūri  | P.C. Nahar <u>J.I.</u> , I, p.144.    |
| Upakeśa<br>Vamśa   | A.D. 1436 | -       | Āncala    | Śatruñjaya        | Sa. Hanka got the image of Pārsvanātha made, consecrated by Jayakirti Sūri   | Munikantisagara, <u>S.V.</u> , p.307. |
| Upakeśa<br>Jñāti   | A.D. 1437 | -       | -         | Śatruñjaya        | Donor got an image of Sambhavanātha made, consecrated by Vijaya Sūri   | ibid., p.307.                         |
| Upakeśa<br>Jāti    | A.D. 1437 | Tathad  | -         | Ajmer             | Samanta Sobha, son of Suhada and Suhada and grandson of Reda and Hima and great grandson of Vikam and Devala, got the image of Sumathinātha made, consecrated by Simha Sūri                            | P.C. Nahar, <u>J.I.</u> , I, p.,124.  |
| Upakeśa<br>Vamśa   | A.D. 1438 | -       | Kharatara | Nagaur            | Sa. Mongrasi, wife Dalha, son of Sa. Mandalik and Fadaku, got the image Munisvrata made, consecrated by Jinasāgara Sūri  | P.C. Nahar <u>J.I.</u> , II, p.46.    |
| Ukeśa<br>Vamśa     | A.D. 1439 | -       | Kharatara | Kiradu,<br>Merwad | Sa. Bhima, Visala and Ranapala, son of Sa. Vanavira and grandsons of Sa. Majana, established a Devakulika, consecrated by Manigsagara Sūri, disciple of Jinacandra Sūri, disciple of Jinavardhana Sūri | ibid., p.243.                         |
| Upakeśa<br>Jāti    | A.D. 1439 | -       | Bokāmiya  | Nagaur            | Vya. Udharana, wife Depu, son of Vya. Saka and Campu, got the image of Vāsupujya made, consecrated by Dharmatilaka Sūri  | ibid., p.46.                          |
| Upakeśa<br>a Jñāti | A.D. 1441 | -       | Upakeśa   | Śatruñjaya        | Donor got an image of Sitalanātha made, consecrated by Kakkāsūri   | Munikantisagara, <u>S.V.</u> , p.308. |

| Lineage          | Year         | Gotra         | Gaccha       | Place      | Donor & Purpose   | Reference                      |
|------------------|--------------|---------------|--------------|------------|---|--------------------------------|
| Osvāla<br>Jāti   | A.D.<br>1442 | -             | Kharatara    | Udayapur   | Soma, son of Sa. Bhuda and Ratanu and the grandson of Sa. Jhauna, got the image of Kunthunātha made, consecrated by Jinabhadrā Sūri               | P.C. Nahar, J.I., II, p.231.   |
| Upakeśa<br>Jñāti | A.D.<br>1442 | Dharkāṭa      | Brhad        | Jaipur     | Sa. Lasa, wife Gajasihi and son Baliraja, son of Sa. Hariraja, got the image of Sambhavanātha made, consecrated by Ratnaprabha Sūri               | ibid., p.39.                   |
| Upakeśa<br>Vamśa | A.D.<br>1444 | Karmādi<br>ya | Kharatara    | Nagaur     | Sa. Vitha and son Sa. Dhana and grandsons got the image of Suvidinātha made, consecrated by Jinasāgara Sūri                                       | ibid., p.47.                   |
| Upakeśa<br>Jñāti | A.D.<br>1444 | Lolaṣa        | Gyānkapa     | Jaipur     | Sa. Dhanarama, wife Arpu, son of Al and Jaku and grandson of Kanha and Karmasiri, got the image of Adinatha made, consecrated by Śānti Sūri.      | ibid., p.27.                   |
| Ukeśa<br>Jāti    | A.D.<br>1444 | -             | Caitra       | Jaipur     | Sa. Seta, wife Rani and son Pancayana and his wife Monti, son of Karma and Sagu, got the image of Śāntinātha made, consecrated by Munitilaka Sūri | ibid., p.27.                   |
| Ukeśa<br>Vamśa   | A.D.<br>1444 | Parikasa      | Kharatara    | Śatruñjaya | Karma and his family got the image of Sumatinātha made, consecrated by Jinabhadrā Sūri  | Munikantisagar a, S.V. p.310   |
| Upakeśa<br>Jāti  | A.D.<br>1444 | -             | Samer        | Jaipur     | Sa. Kalu, wife Vahi and son Kanha and his wife Śaru, got the image of Neminātha made, consecrated by Śānti Sūri                                   | P.C. Nahar, J.I., II, p.27.    |
| Upakeśa<br>Jāti  | A.D.<br>1444 | Lodha         | Rudrapalliya | Alwar      | Sa. Hansa, son of Sa. Puna, got the image of Ādinātha made, consecrated by Somasundara Sūri, disciple of Devasundara Sūri                         | P.C. Nahar, J.I., I, p.275.    |
| Upakeśa<br>Jāti  | A.D.<br>1444 | Avināga       | Ukeśa        | Balotara   | Sa. Vilha, wife Deva, son of Sa. Kalu, got the image of Śreyāsanātha made, consecrated by Kumkuma Sūri, son of Kukkudācarya                       | ibid., p.175.                  |
| Usvāla<br>Jñāti  | A.D.<br>1446 | -             | Harīja       | Śatruñjaya | Vasta, son of Śreṣṭhī Deva, got the image of Candraprabha made, consecrated by Mahesvara Sūri   | Munikantisagar a, S.V., p.311. |

| Lineage          | Year          | Gotra    | Gaccha     | Place            | Donor & Purpose  | Reference                     |
|------------------|---------------|----------|------------|------------------|--|-------------------------------|
| Ukeśa<br>Vamśa   | A.D.<br>1448  | -        | Vidhipakṣa | Palitana         | Sa. Susravaka got an image of Suvidhinātha made, consecrated by Jayakeśa Sūri  | Munikantisagara, S.V., p.312. |
| Usvāla<br>Jñāti  | A.D.<br>1448. | Bhandari | Dharmagoṣa | Śatruñjaya       | Ghinasahadeva got an image of Ādinātha made, consecrated by Sadhuratna Sūri.   | ibid., p.312.                 |
| Upakeśa<br>Vamśa | A.D.<br>1448  | -        | Añcala     | Śatruñjaya       | Sa. Sai and family got the image of Kunthunātha made, consecrated by Jayakeśa Sūri.  | ibid., p.312.                 |
| Ukeśa<br>Jāti    | A.D.<br>1449  | Velahasa | -          | Nana,<br>Marwad  | Sa. Ratan, wife Ratna and sons got the image of Sri Vira made, consecrated by Sānti Sūri.  | P.C. Nahar, J.I., I, p.230.   |
| Ukeśa<br>Vamśa   | A.D.<br>1449  | -        | Vidhipakṣa | Śatruñjaya       | Susravaka, son of Sa. Saia and Siria and brothers Sa. Mahiraja, Hararaja, Pagharaja, and wife Kanhai got an image made, consecrated by Jayakeśa Sūri | ibid., p.155.                 |
| Upakeśa<br>Jāti  | A.D.<br>1450  | Jadham   | Bṛhad      | Jaipur           | Magaraja, son of Sandansiha and Dadah got the image of Vimalanātha made, consecrated by Sāgara Sūri.   | P.C. Nahar, J.I., II, p.28.   |
| Osa<br>Vamśa     | A.D.<br>1450  | Nāhar    | Dharmagoṣa | Bikaner          | Sa. Tejapala, son of Hema and Hemasiri, got the image of Suvidhinātha made.  | ibid., p.72.                  |
| Osa<br>Vamśa     | A.D.<br>1450  | Nāhar    | Kharatara  | Medta,<br>Marwad | Va. Hiyati, son of Va. Seta and Setala and grandson of Hir and Hira, got the image of Sāntinātha made, consecrated by Jinasāgara Sūri                | P.C. Nahar, J.I., I, p.185.   |
| Upakeśa<br>Vamśa | A.D.<br>1450  | Jaranuda | -          | Godhpur          | Sa. Sahadeva, son of Sa. Giraraja and grandson of Sa. Simapala, got the image of Neminātha made, consecrated by Hemahaṅsa Sūri                       | ibid., p.145.                 |

| Lineage           | Year         | Gotra    | Gaccha    | Place      | Donor & Purpose   | Reference                            |
|-------------------|--------------|----------|-----------|------------|---|--------------------------------------|
| Osvāla<br>Jāti    | A.D.<br>1451 | Suchintī | -         | Bikaner    | Sa. Dhanna and Amāri's son Sa. Tolu got the image of Vāsūpūjya made, consecrated by Kakkā Sūri  | P.C. Nahar <u>J.I.</u> , II, p.64.   |
| Uesa<br>Vamśā     | A.D.<br>1451 | -        | Añcala    | Jaipur     | Sa. Kenha, son of Sa. Hauda and Aluna, got the image of Ādinātha made, consecrated by Jayakesari Sūri   | P.C. Nahar <u>J.I.</u> , I, p.135.   |
| Usvāla<br>Jāti    | A.D.<br>1452 | Surāṇa   | Raja      | Jaipur     | Sa. Sivaraja, son of Lasana and Sasana, got the image of Kunthunātha made, consecrated by Padmananda Sūri   | P.C. Nahar <u>J.I.</u> , II, p.32.   |
| Upakeśa<br>Gaccha | A.D.<br>1452 | Karmmar  | Upakeśa   | Satruñjaya | Sa. Ghadsiha got the image of Vāsūpujya made, consecrated by Kakkā Sūri   | Munikantisagara <u>S.V.</u> , p.316. |
| Upakeśa<br>Vamśā  | A.D.<br>1452 | Nāhara   | Kharatara | Balotara   | Sa. Sahaja, son of Sa. Dharma and Dhanai, got the image of Vāsūpūjya made, consecrated by Jinabhadrā Sūri, disciple of Jinaraja Sūri  | P.C. Nahar, <u>J.I.</u> , I, p.175.  |
| Upakeśa<br>Jāti   | A.D.<br>1452 | Dagalika | Koranta   | Palanpura  | Sa. Pasavira, wife Sampora, son of Sa. Dhina and Varu, got the image of Sambhava made, consecrated by Saradeva Sūri, disciple of Kakkā Sūri   | P.C. Nahar <u>J.I.</u> , II, p.173.  |
| Osa<br>Vamśā      | A.D.<br>1452 | -        | Kharatara | Nagaur     | Sa. Mahipala, wife Rupi and sons Teja and Vasta, got the image of Pārsvanātha made, consecrated by Jinabhadrā Sūri.   | P.C. Nahar <u>J.I.</u> , I, p.48.    |
| Upakeśa<br>Jāti   | A.D.<br>1452 | Airi     | Upakeśa   | Nagaur     | Sa. Sunaka, son of Sa. Giriraja and Suguna and grandson of Sa. Luna, got the image of Candraprabha made, consecrated by Kakkā Sūri  | P.C. Nahar <u>J.I.</u> , II, p.48.   |
| Upakeśa<br>Jāti   | A.D.<br>1452 | Śreṣṭhī  | -         | Nagaur     | Parvata, son of Parasa and Palhana and grandson of Pasad and Jainala and great grandson of Sa. Kursi, got the image of Sambhavanātha made, consecrated by Kukudācārya's son Kakkā Sūri. | ibid., p.48.                         |

| Lineage           | Year         | Gotra       | Gaccha    | Place      | Donor & Purpose  | Reference                                  |
|-------------------|--------------|-------------|-----------|------------|--|--|
| Ukeśā<br>Vamśā    | A.D.<br>1452 | -           | Khartara  | Bikaner    | Sa. Sahasa and sons, son of Sa. Puna, got the image of Kunthunātha made, consecrated by Jinabhadra Sūri, disciple of Jinaraja Sūri.  | P.C. Nahar, <u>J.I.</u> ,<br>II, p.64.     |
| Uesa<br>Vamśā     | A.D.<br>1452 | -           | Āñcala    | Jaipur     | Sa. Kenha, son of Sa. Hauda and Aluna, got the image of Ādinātha made, consecrated by Jayakesā Sūri  | P.c. Nahar, <u>J.I.</u> ,<br>I, p.135.     |
| Ukeśā<br>Vamśā    | A.D.<br>1452 | Sahu        | Kharatara | Palanpursa | Sa. Satala, wife Sansara and son Hema, son of Sa. Tuna and Bhupa, got the image of Kunthunātha made, consecrated by Jinasāgara Sūri  | P.C. Nahar, <u>J.I.</u> ,<br>II, pp.171-2. |
| Osa<br>Vamśā      | A.D.<br>1452 | -           | -         | Nagaur     | Sa. Maka, son of Sa. Hata and Ranga, got the image of Sumatinātha made, consecrated by Sādhu Sūri  | ibid., p.48.                               |
| Usvāla<br>Jñāti   | A.D.<br>1453 | Śreṣṭhī     | Upakeśā   | Śatruñjaya | Mahajani Karmana got the image of Kunthunātha made, consecrated by gacchanayaka Kakkā Sūri   | Munikantisagara,<br><u>S.V.</u> , p.316.   |
| Usavamśā          | A.D.<br>1453 | Bobha       | Karṣṇārṣi | Śatruñjaya | Valaha got the image of Munisuvrata made, consecrated by Prasanacandra Sūri  | ibid., p.316.                              |
| Upakeśā<br>Gaccha | A.D.<br>1453 | Bhand       | Upakeśā   | Bikaner    | Sa. Seta, son of Sindhara and Jethi and grandson of Sa. Saranga and Talhi, got the image of Sambhavanātha made, consecrated by Kakkā Sūri  | P.C. Nahar, <u>J.I.</u> ,<br>II, p.64.     |
| Upakeśā<br>Jāti   | A.D.<br>1454 | Ādityanātha | -         | Udayapur   | Sa. Lasa, wife Adhaku and sons, son of Suvernapala and Somasri and grandson of Sa. Jhasa and Jhabasri, got the image of Kunthunātha made, consecrated by Kakkā Sūri, son of Kukudācarya. | ibid., p.232.                              |
| Upakeśā<br>Jāti   | A.D.<br>1454 | -           | Koranta   | Nagaur     | Shah Thakursi, wife Janu, son of Shah Asa and Ahvide, got the image of Ādinātha made, consecrated by Saradeva Sūri.  | ibid., p.48.                               |

| Lineage         | Year         | Gotra       | Gaccha                       | Place      | Donor & Purpose  | Reference                      |
|-----------------|--------------|-------------|------------------------------|------------|--|--------------------------------|
| Usvāla<br>Jñāti | A.D.<br>1454 | -           | Bhimapalliya<br>Pūrṇimāpakṣa | Satrunjaya | Mahaim Puna got the image of Vimalanātha made, consecrated by Bhattāraka Udayacandra Sūri  | Munikantisagara , S.V., p.318. |
| Osvāla<br>Gotra | A.D.<br>1454 | -           | -                            | Jaipur     | Sa. Sipa, wife Solesa, son of Sa. Mahna and Mahna, got the image of Adinātha made, consecrated by Kakkā Sūri.  | P.C. Nahar, J.I., I; p.97.     |
| Usvāla<br>Jāti  | A.D.<br>1455 | Chhajhad    | Palli                        | Ajmer      | Pu. Harlan, wife Sarata and her mother Dasada, son of Pu. Ranapala and Kapuri, got the image of Sitalanātha made, consecrated by Yaś Sūri.           | ibid., p.125.                  |
| Usvāla<br>Jāti  | A.D.<br>1455 | Khadbad     | Mālādhara                    | Alwar      | Sa. Palha, wife Palhi and sons got the image of Sumatinātha made, consecrated by Guṇasundara Sūri.   | ibid., p.275.                  |
| Upakeśa<br>Jāti | A.D.<br>1455 | Ādityanāga  | Upakeśa                      | Nagaur     | Sa. Devella, Hansa and Pasadeva, sons of Sa. Suhana and Sona and grandsons of Sa. Teja, got the image of Sumatinātha made, consecrated by Kakkā Sūri | P.C. Nahar, J.I., II, p.49.    |
| Osvāla<br>Jāti  | A.D.<br>1455 | Ādityanāga  | Upakeśa                      | Jaipur     | Sa. Dasarata, son of Jyelha and Devahi and grand son of Sa. Simha, got the image of Anantanātha made, consecrated by Kakkā Sūri.                     | ibid., p.28.                   |
| Osvāla<br>Jñāti | A.D.<br>1455 | -           | Bhimapalliya<br>Pūrṇimāpakṣa | Satrunjaya | Asudatta, son of Ma. Puna and Mela, got an image made, consecrated by Jayacandra Sūri.   | P.C. Nahar, J.I., I, p.163.    |
| Usvāla<br>Jñāti | A.D.<br>1456 | -           | Tapa                         | Satrunjaya | Pata got the image of Sitalanātha made, consecrated by Ratnasekhara Sūri.  | Munikantisagara , S.V., p.319. |
| Upakeśa<br>Jāti | A.D.<br>1456 | Manamalecha | Brhat                        | Nagaur     | Sa. Maha, son of Ranamala and Ratna and grandson of Sa. Vuhath and Vahana, got the image of Suvidhinātha made, consecrated by Kamalprabha Sūri.      | P.C. Nahar J.I., II, p.50.     |

| Lineage         | Year         | Gotra    | Gaccha      | Place               | Donor and Purpose  | Reference                            |
|-----------------|--------------|----------|-------------|---------------------|--|--------------------------------------|
| Upakeśa<br>Jāti | A.D.<br>1456 | Kasyat   | -           | Kiradu,<br>Mewad    | Sa. Chadasi, son of Sa. Dhana and Sasma, got the image of Sumatinātha made   | P.C. Nahar, <u>J.I.</u> , II, p.237. |
| Ukeśa<br>Jāti   | A.D.<br>1456 | -        | -           | Pali,<br>Marwad     | Sa. Kshema, wife Selakhu, son of Sa.Mada and Valha, got the image of Ajitanātha made, consecrated by Ratnasékharā Sūri                                     | P.C. Nahar <u>J.I.</u> , I, p.201.   |
| Usvāla<br>Jāti  | A.D.<br>1456 | Lodha    | Rangpalliya | Nagaur              | Sa. Bharahu, son of Sa. Hammu and Sehmai and grandson of Sa. Bhuchara and Saru, got the image of Vimalanātha made, consecrated by Somasundara Sūri         | P.C. Nahar <u>J.I.</u> , II, p.60.   |
| Upakeśa<br>Jāti | A.D.<br>1456 | -        | Nāgendra    | Sirohi              | Kothari Megha, wife Hiru and sons got the image of Vāsupujya made, consecrated by Vinayaprabha Sūri  | ibid., p.277.                        |
| Osvāla<br>Jāti  | A.D.<br>1458 | -        | Mālādharma  | Jaipur              | Sa. Dhina, wife Fai and sons got the image of Dharmanātha made, consecrated by a Sūri  | ibid., p.29.                         |
| Ukeśa           | A.D.<br>1458 | Lodha    | -           | Junaveda,<br>Marwad | Sa. Virapala, wife Ganghi and sons, son of Sa. Jhanjhu and Sravika, got the image of the Sambhavanātha made, consecrated by Ratnasékharā Sūri              | P.C. Nahar, <u>J.I.</u> , I, p.246.  |
| Ukeśa<br>Vamśa  | A.D.<br>1458 | Dhull    | Kharatara   | Medta,<br>Marwad    | Sa.Pasa, wife Rupa and son Puja, son of Sa. Sardul and Suhava, got the image of Sāntinātha made, consecrated by Jinabhadra Sūri                            | ibid., p.183.                        |
| Osvāla<br>Jāti  | A.D.<br>1458 | Vachchas | Tapa        | Jaipur              | Sa. Ghina, wife Fai and sons got the image of Dharmanātha made, consecrated by a Sūri.   | ibid., p.134.                        |
| Ukeśa<br>Vamśa  | A.D.<br>1459 | Buhra    | Kharatara   | Ajmer               | Sa.Naga, wife Nayaka and sons, son of Sa. Sodha and Sani, got the image of Śreyānsanātha made, consecrated by Jinacandra Sūri, disciple of Jinabhadra Sūri | ibid., p.130.                        |



| Lineage         | Year         | Gotra      | Gaccha     | Place                           | Donor and Purpose   | Reference                             |
|-----------------|--------------|------------|------------|---------------------------------|---|---------------------------------------|
| Ukeśā<br>Vamśā  | A.D.<br>1459 | -          | Kharatara  | Bikaner                         | Sa. Bhada, son of Sa. Dhanadatta and Thakaṇa and grandson of Sa. Vacharaja, got the image of Sitalanātha made, consecrated by Jinacandra Sūri                       | P.C. Nahar, <u>J.I.</u> , p.64.       |
| Upakeśā<br>Jāti | A.D.<br>1459 | -          | Brahmaṇiya | Jodhpur                         | Ma. Seta, son of Sanda and Valhana and grandson of Nuna and Manika, got the image of Sumatinātha made, consecrated by Udayaprabha Sūri                              | P.C. Nahar, <u>J.I.</u> , I, p.137.   |
| Ukeśā<br>Vamśā  | A.D.<br>1460 | Lunakada   | Kharatara  | Satrunjaya                      | Sah. Samadhara, son of Asa and Chai and grandson of Sah. Devaraja who was the son of Sah. Gujara, got an image of Kunthunātha made, consecrated by Vivekaratna Sūri | P.C. Nahar <u>J.I.</u> , II, p.177.   |
| Upakeśā<br>Jāti | A.D.<br>1460 | Doogam     | -          | Nagaur                          | Sa. Nagaraja, wife Navalana and sons, son of Suhama and Gunapalasri, got the image of Sreyānsanātha made, consecrated by Somasundara Sūri                           | ibid., p.50.                          |
| Ukeśā<br>Jāti   | A.D.<br>1460 | Vinvata    | -          | Jasol,<br>Marwad                | Sa. Sahana, wife Sansara, son of Sulalita and Lalata and grandson of Sa. Srivatsa, got the image of Ajitanātha made, consecrated by Kakkā Sūri                      | ibid., p.227.                         |
| Upakeśā<br>Jāti | A.D.<br>1461 | Chorvediya | Ueśā       | Ajmer.<br>Resident of<br>Sinora | Isa, son of Sadhu Suhaga and grandson of Sa. Soma and Dhanai, got the image of Sumatinātha made, consecrated by Kakkā Sūri  | P.C. Nahar, <u>J.I.</u> , I, p.130.   |
| Ukeśā           | A.D.<br>1461 | Subha      | -          | Bikaner                         | Sa. Karma, son of sresthi Punad and Fati and grandson of sresthi Āsadhara, got the image of Prathama Tirthankara made, consecrated by Śri Sūri                      | P.C. Nahar, <u>J.I.</u> , II, p.65.   |
| Upakeśā<br>Jāti | A.D.<br>1462 | -          | Tapa       | Mewad                           | Sresthi Javala, wife Gola and sons, son of sresthi Poma and Pomi, got the image of Dharmānātha made, consecrated by Lakṣmisāgara Sūri, son of Somasundara Sūri      | P.C. Nahar, <u>J.I.</u> , I, p.148.   |
| Ukeśā<br>Vamśā  | A.D.<br>1464 | -          | -          | Satrunjaya                      | Donor got an image of Sumatinātha made, consecrated by Suvihita Sūri  | Munikantisagara, <u>S.V.</u> , p.325. |

| Lineage           | Year         | Gotra    | Gaccha       | Place                                 | Donor and Purpose   | Reference                        |
|-------------------|--------------|----------|--------------|---------------------------------------|---|----------------------------------|
| Usvāla<br>Jñāti   | A.D.<br>1464 | -        | -            | Satrunjaya.<br>Resident of<br>Asadali | Donor got an image of Pārsvanātha made,<br>consecrated by Jayacandra Sūri, disciple of<br>Prasannacandra Sūri                                       | Munikantisagara<br>S.V., p.325.  |
| Ukeśa<br>Vaṃsa    | A.D.<br>1466 | -        | -            | Ajmer                                 | Jesa, wife Dharmini and son and grandsons got the<br>image of Neminātha made, consecrated by Sri<br>Lakṣmiśagara Sūri                               | P.C. Nahar, J.I., I,<br>p.131.   |
| Upakeśa<br>Gaccha | A.D.<br>1466 | Vayara   | Añcala       | Satrunjaya                            | Donor got an image of Ādinātha made, consecrated<br>by Jayakesara Sūri  | Munikantisagara,<br>S.V., p.327. |
| Upakeśa<br>Jñāti  | A.D.<br>1466 | Harīja   | -            | Satrunjaya.<br>Resident of<br>Vaghali | Sresthi Sakha got the image of Kunthunātha made,<br>consecrated by Mahesvara Sūri   | ibid., p.326.                    |
| Upakeśa<br>Jñāti  | A.D.<br>1467 | Suchinti | Upakeśa      | Satrunjaya                            | Mahaiṃ Medha got an image of Sumatinātha made,<br>consecrated by Bhaṭṭāraka Kakkā Sūri  | ibid., p.328.                    |
| Ukeśa<br>Jñāti    | A.D.<br>1467 | -        | Sanḍera      | Satrunjaya                            | Mahaiṃ Hansa got the image of Śitalanātha made,<br>consecrated by a Sūri  | ibid., p.327.                    |
| Ukeśa<br>Jñāti    | A.D.<br>1468 | -        | Ukeśa        | Palitana                              | Śresthī Depala got the image of Vimalanātha made,<br>consecrated by Siddha Sūri, son of Siddhācarya   | ibid., p.329.                    |
| Upakeśa<br>Jāti   | A.D.<br>1468 | Tridugad | Rudrapalliya | Balotara                              | Mahaiṃ Panarapasa, son of Vachraja and Kammi<br>got the image of Kunthunātha made, consecrated by<br>Somasundara Sūri, disciple of Devasundara Sūri | P.C. Nahar, J.I., I,<br>p.176.   |
| Upakeśa<br>Jāti   | A.D.<br>1469 | Valatya  | Upakeśa      | Alwar                                 | Surajalasinha, son of Raul got the image of<br>Vasupujya made, consecrated by Kakkāsūri.  | ibid., p.276.                    |

| Lineage         | Year         | Gotra      | Gaccha     | Place      | Donor and Purpose  | Reference                             |
|-----------------|--------------|------------|------------|------------|--|---------------------------------------|
| Upakeśa<br>Jāti | A.D.<br>1469 | Nahara     | Dharmagoṣa | Alwar      | Rulha, wife Rajala, son of Seta, got the image of Śāntinātha made, consecrated by Mahendra Sūri                            | P.C. Nahar <u>J.I.</u> , I, p.276     |
| Osa<br>Vamśa    | A.D.<br>1470 | Dhaneriya  | Pallivāla  | Ajmer      | Sah. Vika, wife Vilhana and sons, son of Sah. Bhahad, got the image of Dharmānātha made, consecrated by Naṇṇa Sūri         | ibid., p.126.                         |
| Upakeśa<br>Jāti | A.D.<br>1470 | -          | Añcala     | Nagaur     | Tavaja, wife Ahala and son Niba and his wife Mani got the image of Munisuvrata made, consecrated by Jayakesara Sūri.       | P.C. Nahar, <u>J.I.</u> , II, p.60.   |
| Ukeśa<br>Vamśa  | A.D.<br>1470 | -          | Koranta    | Śatruñjaya | Donor got an image of Ādinātha made, consecrated by Saradeva Sūri  | Munikantisagar, <u>S.V.</u> , p.330.  |
| Upakeśa<br>Jāti | A.D.<br>1471 | Ādityanāga | Upakeśa    | Jodhpur    | Sayara, wife Mehini and sons, son of Jasu and Jayasiri, got the image of Sambhavanātha made, consecrated by Devagupta Sūri | P.C. Nahar, <u>J.I.</u> , I, p.146.   |
| Ukeśa<br>Vamśa  | A.D.<br>1471 | Kurkuta    | Kharatara  | Jodhpur    | Sadasamall, son of Vya. Tola and Setala, got the image of Sumatinātha made, consecrated by Jinacandra Sūri.                | ibid., p.142.                         |
| Ukeśa<br>Vamśa  | A.D.<br>1471 | Sankhvala  | Kharatara  | Alwar      | Sa. Udharanacela, son of Sa. Medha, got the image of Śāntinātha made, consecrated by Jinacandra Sūri                       | ibid., p.276.                         |
| Ukeśa<br>Vamśa  | A.D.<br>1471 | -          | -          | Satrunjaya | Raja, son of Sah. Chacha and Mayari, got an image made.  | ibid., p.156.                         |
| Upakeśa<br>Jāti | A.D.<br>1471 | -          | -          | Satrunjaya | Donor got an image of Suvidhinātha made, consecrated by Jinaharṣa Sūri   | Munikantisagara, <u>S.V.</u> , p.300. |

| Lineage        | Year         | Gotra       | Gaccha     | Place            | Donor and Purpose   | Reference                      |
|----------------|--------------|-------------|------------|------------------|---|--------------------------------|
| Usa<br>Vamśā   | A.D.<br>1472 | -           | Tapa       | Śātruñjaya       | Donor got an image of Munisuvrata made, consecrated by Hemasamudra Sūri   | Munikantisagara, S.V., p.331.  |
| Ukeśā<br>Jāti  | A.D.<br>1472 | Danavata    | Dharmagoṣa | Medta,<br>Marwad | Sa. Bhima, wife Arma got the image of Kunthunātha made, consecrated by Padmananda Sūri, disciple of Pragma Sūri   | P.C. Nahar, J.I., I, p.188.    |
| Ukeśā          | A.D.<br>1472 | Bhogara     | Nāgendra   | Pali,<br>Marwad  | Sa. Rana, wife Ratna and sons and grandsons got the image of Neminātha made, consecrated by Somaratna Sūri  | ibid., p.201.                  |
| Osvāla<br>Jāti | A.D.<br>1472 | Samlecha    | -          | Jaipur           | Sa. Mohanharata, son of Sa. Bhasara and Bhavala and grandson of Sa. Sadul and Megha, got the image of Padmaprabha Sūri made, consecrated by Vajreśvara Sūri | P.C. Nahar, J.I., II, p.29.    |
| Osvāla         | A.D.<br>1474 | -           | Saratara   | Jaipur           | Sa. Sansara, wife Sita and sons, son of Sa. Dapa and Harasama, got an image of Ananta made, consecrated by Jinacandra Sūri.                                 | ibid., p.39.                   |
| Ukeśā<br>Vamśā | A.D.<br>1474 | -           | Añcala     | Śātruñjaya       | Donor got an image of Śāntinātha made, consecrated by Jayakesari Sūri   | Munikantisagara., S.V., p.333. |
| Ukeśā<br>Jhāti | A.D.<br>1474 | -           | Brahāṇiya  | Śātruñjaya       | Donor got an image of Śreyāsanātha made, consecrated by Udayaprabha Sūri.   | ibid., p.,333.                 |
| Usa<br>Vamśā   | A.D.<br>1474 | Lodha       | Brhad      | Jaipur           | Sa. Hasaka, with his brothers and sons, son of Sa. Nilha and Soni and grandson of Sa. Chahad and Delha, got the image of Ajithanātha made.                  | P.C. Nahar, J.I., II, p.42.    |
| Ueśā<br>Vamśā  | A.D.<br>1475 | Chanamaliya | -          | Nagaur           | Sa. Ratnapala, son of Sa. Pahiraja and Palhana and grandson of Sa. Sohil and Marhagi, got the image of Suvindhinātha made, consecrated by Punya Sūri.       | ibid., p.54.                   |

| Lineage          | Year         | Gotra     | Gaccha      | Place                                      | Donor and Purpose   | Reference                             |
|------------------|--------------|-----------|-------------|--|---|---------------------------------------|
| Upakeśa<br>Jāti  | A.D.<br>1475 | -         | Jivapalliya | Jodhpur                                    | Urajana, wife Raun and son Bhide and his wife Bhavala got the image of Sumatinātha made, consecrated by Sāgara Sūri, disciple of Udayacandra Sūri | P.C. Nahar, <u>J.I.I.</u> , p.138.    |
| Ukeśa            | A.D.<br>1475 | Googaliya | Sandera     | Pali, Marwad                               | Sa. Kaja, wife Ratna and sons, son of Khima, got an image of Candraprabha made, consecrated by Jisobhadra Sūri                                    | ibid., p.201.                         |
| Ukeśa<br>Varnśa  | A.D.<br>1475 | -         | Ancala      | Śatruñjaya                                 | Mara Susravaka, wife Rajai, son of Sa. Jahata and Jahata, got the image of Ajitanātha made, consecrated by Jayakesara Sūri.                       | ibid., p.158.                         |
| Ukeśa            | A.D.<br>1476 | -         | Kharatara   | Śatruñjaya.<br>Resident of<br>Kotadigramma | Donor got an image of Ādinātha made, consecrated by Jinaharṣa Sūri  | Munikantisagara, <u>S.V.</u> , p.335. |
| Osavamśa         | A.D.<br>1476 | Babel     | -           | Nagaur                                     | Sha. Deda, son of Sha. Kheta and Khetasri, got the image of Abhinandanānātha made, consecrated by Guṇanidana Sūri.                                | P.C. Nahar, <u>J.I.</u> , II, p.54.   |
| Upakeśa<br>Jāti  | A.D.<br>1477 | Dharavahi | Tapa        | Nagaur                                     | Ma. Kanha, wife Hima and sons got the image of Sitalanātha made, consecrated by Puṇyavardhana Sūri  | ibid., p.55.                          |
| Upakeśa<br>Vamśa | A.D.<br>1477 | Katariya  | Satara      | Nagaur                                     | Samarasimha, son of Bhapacha and Palhana, got the image of Sreyānsanātha made, consecrated by Jinacandra Sūri.                                    | ibid., p.54.                          |
| Ukeśa<br>Vamśa   | A.D.<br>1477 | Jahada    | Kharatara   | Nagaur                                     | Sa. Kharah, wife Nivini and sons, son of Sa. Nugacha, got the image of Dharmanātha made, consecrated by Jinacandra Sūri                           | ibid., p.55.                          |
| Ukeśa<br>Varnśa  | A.D.<br>1477 | -         | Kharatara   | Ajmer                                      | Sa. Puna Sravaka, son of Sa. Niva and Puji, got the image of Sambhavanātha made, consecrated by Jinacandra Sūri, disciple of Jinabhadra Sūri      | P.C. Nahar, <u>J.I.</u> , I, p.131.   |

| Lineage       | Year         | Gotra     | Gaccha     | Place  | Donor and Purpose   | Reference                               |
|---------------|--------------|-----------|------------|--|---|---|
| Ukeśa Jāti    | A.D.<br>1477 | -         | Tapa       | Ajmer.<br>Resident of<br>Sadaganagara        | Sa. Lasa, wife Lila, son of Sa. Sajana and Taru, got the image of Śāntinātha made, consecrated by Lakṣmisāgara Sūri.  | P.C.<br>Nahar, J.I.,<br>I, p.133.       |
| Upakeśa Jāti  | A.D.<br>1477 | Nahar     | Dharmagoṣa | Nagaur                                       | Sha. Vika, wife Vikala and son Kesava, son of Sha. Chaham and Haraku, got an image of Vimalanātha made, consecrated by Lakṣmisāgara Sūri  | P.C.<br>Nahar, J.I.,<br>II, p.60.       |
| Ukeśa         | A.D.<br>1477 | Chrdaliya | -          | Pali, Marwad                                 | Sa. Deva, wife Dadim and son Asa and his wife Uma, son of Sa. Siva and Sahaga, got the image of Sambhavanātha made, consecrated by Sri Sūri.  | P.C.<br>Nahar, J.I.,<br>I, p.,202.      |
| Upakeśa Vamśa | A.D.<br>1477 | Vanbha    | Mālādharma | Bikaner                                      | Virini, wife of Sa. Valla and mother of Sa. Sachchu, got the image of Kunthunātha made, consecrated by Guṇavimala Sūri.   | P.C.<br>Nahar J.I.,<br>II, p.65.        |
| Upakeśa Vamśa | A.D.<br>1477 | Bothara   | Kharatara  | Nagaur                                       | Sha. Thaha, wife Suhaga and son Delha, son of Sha. Jesa, got the image of Śreyānsanātha made, consecrated by Jinacandra Sūri  | ibid., p.60.                            |
| Ukeśa Vamśa   | A.D.<br>1477 | Gandhara  | Kharatara  | Pali, Marwad                                 | Sa. Bhoja Susravaka, his son Koka and brother Pada, son of Sadhu Pasad and Lakhma, got the image of Sambhavanātha made, consecrated by Jinacandra Sūri, disciple of Jinabhadra Sūri | P.C.<br>Nahar, J.I.,<br>I, p.202.       |
| Upakeśa Jāti  | A.D.<br>1478 | Ayar      | -          | Nagaur                                       | Sa. Chanuth, wife Mayalaha and son Mula, son of Sa. Jhanjha, got the image of Padmaprabha made, consecrated by Devargupta Sūri  | P.C.<br>Nahar, J.I.,<br>II, p.55.       |
| Usa Vamśa     | A.D.<br>1479 | -         | Koranta    | Śatruñjaya.<br>Resident of<br>Stambhatirtha  | Donor got an image of Ādinātha made, consecrated by Saradeva Sūri, disciple of Kakkā Sūri   | Munikantis<br>agara,<br>S.V.,<br>p.336. |
| Ukeśa Jāti    | A.D.<br>1479 | -         | Pallivāla  | Śatruñjaya.<br>Resident of<br>Mahisananagara | Donor got an image of Ādinātha made, consecrated by Arjuna Sūri   | ibid.,<br>p.326.                        |

| Lineage          | Year         | Gotra      | Gaccha    | Place                                     | Donor and Purpose  | Reference                             |
|------------------|--------------|------------|-----------|---|--|---------------------------------------|
| Osvāla           | A.D.<br>1479 | Dhami      | Gyānkiya  | Bikaner                                   | Sa. Devaraja, son of Bhola and Bhavala and grandson of Padma and Premala, got the image of Vimalanātha made, consecrated by Dhaneśvara Suri.   | P.C. Nahar, <u>J.I.</u> , II, p.65.   |
| Ukeśa            | A.D.<br>1479 | -          | Kharatara | Bikaner                                   | Sa. Asaraja, son of Sa. Dulha, got the image of Neminātha made, consecrated by Jinacandra Sūri, disciple of Jinabhadra Sūri.   | ibid., p.65.                          |
| Upakeśa<br>Vamśa | A.D.<br>1480 | Vahara     | Kharatara | Balotara                                  | Sa. Dahatth, wife Purai and sons, son of Sa. Kuta and Lasma and grandson of Abhayasimha, got the image of Dharmanātha made, consecrated by Jinasamudra Sūri, disciple of Jinacandra Sūri, disciple of Jinabhadra Sūri. | P.C. Nahar, <u>J.I.</u> , I, p.176.   |
| Ukeśa<br>Vamśa   | A.D.<br>1485 | Karmadiya  | Kharatara | Satrunjaya                                | Donor got an image of Ādinātha made, consecrated by Jinaharsa Sūri   | Munikantisagar, <u>S.V.</u> , p.338.  |
| Ukeśa<br>Vamśa   | A.D.<br>1485 | Gosataka   | -         | Satrunjaya.<br>Resident of<br>Sri Mandapa | Donor got an image of Ājitanātha made, consecrated by Jinaharsa Sūri   | ibid., p.338.                         |
| Ukeśa<br>Jāti    | A.D.<br>1485 | Singhamiya | -         | Jaipur                                    | Sa. Mamu, son of San. Sa. Kada and Jayata and grandson of San. Rama, got the image of Munisuvrata made, consecrated by Meruprabha Sūri   | P.C. Nahar, <u>J.I.</u> , II, p.39.   |
| Ukeśa<br>Vamśa   | A.D.<br>1487 | Sakariya   | Kharatara | Satrunjaya                                | Donor got an image of Kuntunātha made, consecrated by Jinasamudra Sūri   | Munikantisagara, <u>S.V.</u> , p.339. |
| Upakeśa<br>Jāti  | A.D.<br>1488 | Śreṣṭhī    | -         | Bikaner                                   | Chaha, son of Jaita and Jiva and grandson of Sah. Asa and Isara, got the image of Śreyāsanātha made, consecrated by Kamalacandra Sūri.   | P.C. Nahar, <u>J.I.</u> , II, p.72.   |
| Osvāla<br>Jāti   | A.D.<br>1489 | Śreṣṭhī    | -         | Nagaur                                    | Sa. Simha, wife Singara and son Vinjha got the image of Candraprabha made, consecrated by Devagupta Sūri.  | ibid., p.56.                          |

| Lineage         | Year         | Gotra         | Gaccha              | Place                                     | Donor and Purpose  | Reference                     |
|-----------------|--------------|---------------|---------------------|---|--|-------------------------------|
| Usvāla<br>Jñāti | A.D.<br>1490 | -             | Dwivandanika        | Śatruñjaya                                | Donor got an image of Śāntinātha made, consecrated by Siddha Sūri  | Munikantisagara, S.V., p.340. |
| Usvāla<br>Jñāti | A.D.<br>1490 | -             | Dwivandanika        | Śatruñjaya.<br>Resident of<br>Varijagrama | Donor got an image of Neminātha made, consecrated by Siddha Sūri   | ibid., p.340.                 |
| Ukeśa<br>Vamśa  | A.D.<br>1491 | Sankhavalecha | Sanḍera             | Śatruñjaya                                | Donor got an image of Vāsupujiya made, consecrated by Sumati Sūri.   | ibid., p.341.                 |
| Ukeśa<br>Jñāti  | A.D.<br>1493 | Pihareva      | Usvāla              | Śatruñjaya                                | Donor got an image of Suvidhinātha made, consecrated by Devagupata Sūri, disciple of Kakkā Sūri  | ibid., p.342.                 |
| Ukeśa<br>Jñāti  | A.D.<br>1493 | Pihareva      | -                   | Śatruñjaya                                | Sah. Bhavad and wife Bharna got the image of Suvidhinātha made, consecrated by Devagupta Sūri, disciple of Kakkā Sūri.                       | P.C. Nahar, J.I., I, p.156.   |
| Usvāla<br>Jñāti | A.D.<br>1495 | -             | Dharmagoṣa          | Śatruñjaya                                | Donor got an image of Ādinātha made, consecrated by Punyavidhi Suri, disciple of Kaṃalaprabha Sūri   | Munikanti Sagar, S.V., p.342. |
| Usvāla<br>Jāti  | A.D.<br>1495 | -             | Tapa                | Bikaner                                   | Sa. Paravata, son of Paravata and Amara and grandson of Sa. Munj and Muja, got the image of Vimalanātha made, consecrated by Hemavimala Sūri | P.C. Nahar, J.I., II, p.66.   |
| Osvāla<br>Jāti  | A.D.<br>1495 | -             | Vṛddhatapa<br>Pakṣa | Nagaur                                    | Thakkurasiha, wife Girsu, son of Ma. Saheja and Kelhi, got the image of the Ādinātha made, consecrated by Jinasundara Sūri.                  | ibid., p.56.                  |
| Usvāla<br>Jñāti | A.D.<br>1496 | -             | Tapa                | Palitana                                  | Donor got an image of Sambhavanātha made, consecrated by Hemavimala Sūri   | Munikantisagara, S.V., p.342. |



| Lineage          | Year         | Gotra     | Gaccha      | Place                                       | Donor and Purpose  | Reference                             |
|------------------|--------------|-----------|-------------|---|--|---------------------------------------|
| Upakeśa<br>Jāti  | A.D.<br>1497 | Mandovara | Dharmagoṣa  | Jodhpur                                     | Suhava, wife of Sa. Sura and sons Sivakarana and Vijayapala, got the image of Śāntinātha made, consecrated by Puṇyavardhana Sūri.                              | P.C. Nahar, <u>J.I.</u> , I, p.140.   |
| Ukeśa<br>Jāti    | A.D.<br>1498 | Kakrecha  | Sanḍera     | Pali, Marwad                                | Uda, wife Rupi and son Vala and his wife Vaharanga, son of Sah. Jarmala, got the image of Candraprabha made, consecrated by Śānti Sūri, son of Jasibhadra Sūri | ibid., p.202.                         |
| Upakeśa<br>Vamśa | A.D.<br>1498 | Medtavala | Harṣapuriya | Nagaur                                      | Sha. Sravana, wife Saliga, son of Sha. Sahasa and grandson of Shah Pagarsiha, got the image of Ajitanātha made, consecrated by Guṇasundara Sūri                | P.C. Nahar, <u>J.I.</u> , II, p.56.   |
| Usvāla<br>Jnati  | A.D.<br>1498 | -         | Brhatapa    | Satrunjaya.<br>Resident of<br>Stambhatirtha | Donor got an image of Ādinātha made, consecrated by Udayasāgara Sūri.  | Munikantisagara <u>S.V.</u> , p.344.  |
| Ukeśa<br>Jāti    | A.D.<br>1499 | Venchacha | Sanḍera     | Ajmer                                       | Ma. Nima got the image of Śāntinātha made, consecrated by Śānti Sūri   | P.C. Nahar, <u>J.I.</u> , p.132.      |
| Ukeśa<br>Vamśa   | A.D.<br>1500 | Gandhi    | Mālādhara   | Palitana                                    | Donor got an image of Sumatinātha made, consecrated by Lakṣmisāgara Sūri   | Munikantisagara, <u>S.V.</u> , p.344. |
| Upakeśa<br>Jñāti | A.D.<br>1500 | Vardhana  | Pallivāla   | Palitana                                    | Donor got an image of Śitalanātha made, consecrated by Udyotana Sūri, disciple of Naṇṇa Sūri   | Munikantisagara, <u>S.V.</u> , p.345. |

# IMPORTANT PORTS, TOWNS AND TRADE ROUTES IN WESTERN INDIA

(c. A.D. 1000-1300)

