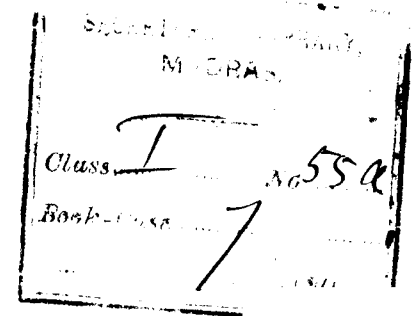


ANNUAL PROGRESS REPORT

OF THE



ARCHÆOLOGICAL SURVEY OF MADRAS
AND COORG

FOR THE YEAR

1903-04.

MADRAS:

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS.

1904.

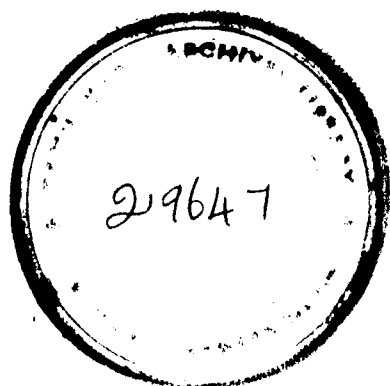
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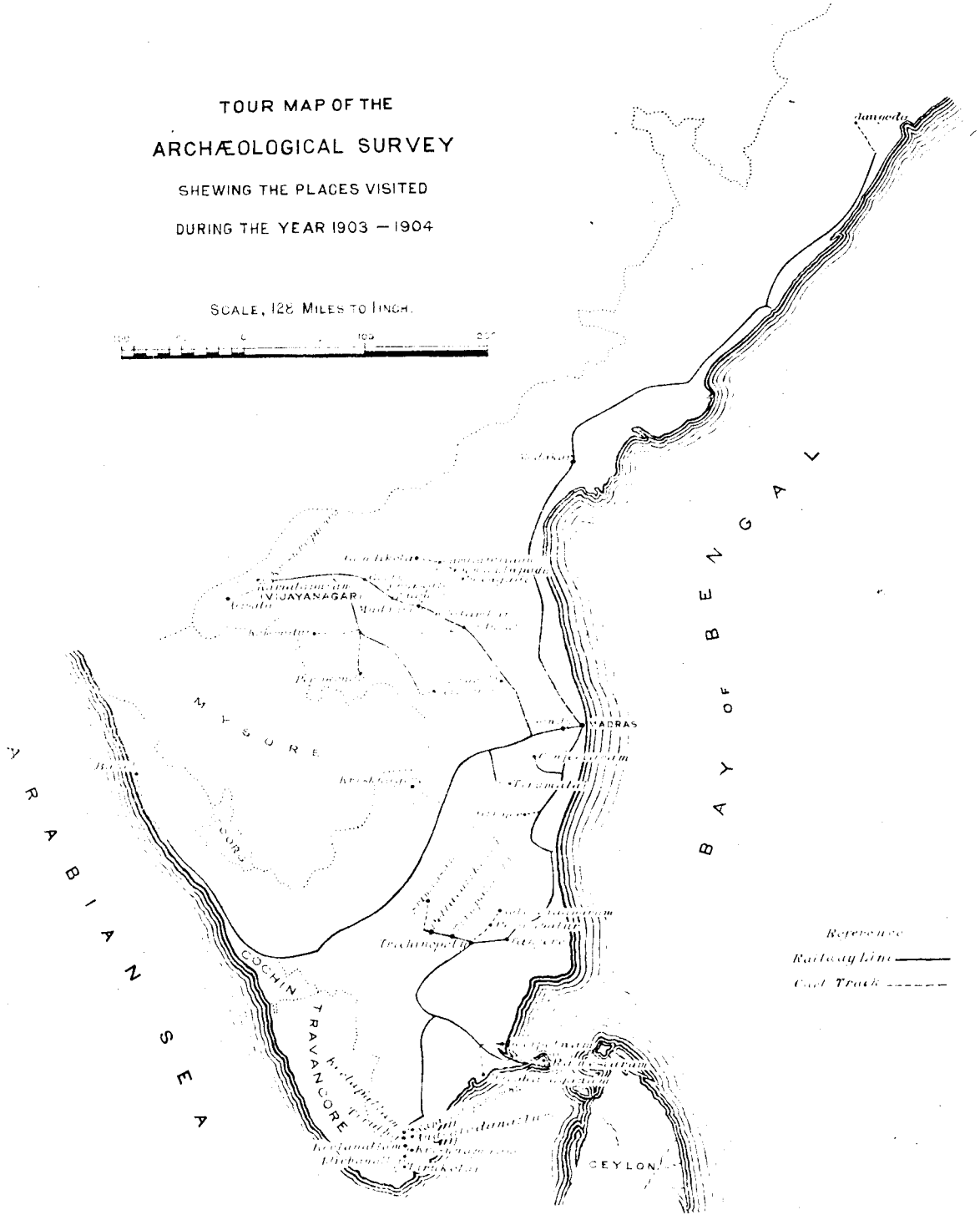
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Tour map of the Archæological Survey of Madras and Coorg showing the places visited during 1903-1904.

ARCHÆOLOGICAL SURVEY (MADRAS AND COORG),
CAMP MADRAS, 15th June 1904.

No. 560.

From

A. REA, Esq., F.S.A. SCOT., M.S.A., M.R.A.S.,
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY
(MADRAS AND COORG),

To

THE CHIEF SECRETARY TO GOVERNMENT,
PUBLIC DEPARTMENT.

SIR,

With reference to the marginally-noted Government orders, * I have the honour
to submit the annual progress report of
the Archæological Survey of Madras and
Coorg for the year 1903-1904.

* G.O., No. 389, Public, dated 8th May 1893.
" " 465 " " 18th " 1900.
" " 1065 " " 22nd Oct. 1902.
" " 746 " " 21st Aug. 1903.

FIRST SECTION.

I. THE WORK THE STAFF WAS OCCUPIED WITH, AND ACCOMPLISHED :—

(1) The previous year's excavations in the Tinnevely district were continued for over a month at the beginning of the official year under report; and some pre-historic sites were inspected and examined for further excavations. The objects discovered, were all brought direct to the Museum at Madras, where they were partly unpacked and arranged. As these are very delicate and fragile articles requiring very careful manipulation, it takes a considerable time to unpack and arrange them. As the work required constant personal attention and inspection, I was obliged to remain in camp in Madras during the head-quarters season of the year. The prehistories found during the previous years, and which had been sent to head-quarters at Bangalore, to be photographed and described, were also brought to Madras, and deposited in the museum.

(2) Excavations were conducted at the prehistoric sites at Âdittanallûr, Kilanattam, Tiruthu and Kilapattam.

Preliminary excavations for ascertaining the nature of the remains were made at Anavaradanallûr, Tirukôlûr, Krishnâpuram, Râjavalliporambu and Kilanattam in the Tinnevely district.

(3) Prior to my visit to Tinnevely during the year under report, M. Louis Lapicque of the Paris University, who had been touring in Southern India, was permitted to examine the excavations at Adichanallur and make some on his own account. He found a few articles and wished to retain them. This was complied with.

(4) The Collector of Cuddapah reported the discovery of some important Jain relics at Dânavulapâdu on the bank of the Pennâr river, five miles east of Jammalamadugu.

The sanction of Government was obtained for excavation at this place; and funds were provided by the Imperial Government.

Partial excavation at this site resulted in the discovery of some buried Jain shrines, several statues, images and other sculptures.

It is desirable that funds being provided, the site should be thoroughly examined and the buildings exposed in their entirety.

(5) Materials were collected, photographs taken and arrangements made for the illustrations in the annual report of the department.

(6) Contributions of illustrated literary articles were written for the Archaeological annual. Photographs and half-tone blocks to accompany them were prepared and forwarded to the Director-General.

(7) Conservation inspection of the places mentioned in Appendix A were made; notes and photographs whenever necessary were taken and suggestions offered regarding repairs. This inspection, as will be seen from the tour map in front of the report, rendered it necessary to make journeys to the extreme limits of the Presidency.

(8) Proofs of the report on Pallava architecture of Kanchipuram were corrected and sent to Press. Plates and photographs to accompany the above were gone through and forwarded to the Survey of India Office at Calcutta.

(9) The estimates for conservation received from Superintending and Executive Engineers were countersigned and returned to them, and those which required the sanction of Government were so submitted to Government.

(10) Recommendations for the conservation and acquisition of certain monuments were made to Government.

(11) As per G.O., No. 875, Public, dated 2nd October 1903, arrangements were made for providing additional facilities for photography in the training of a member of my staff who has proved very successful in photography. Nos. 584 to 663 are those taken by the new photographer.

(12) As mentioned in paragraph 10 of my annual report for the year 1902-1903, the office correspondence, owing to the extensive conservation inspection and consequent correspondence in connection therewith, has now largely increased beyond what it was a few years ago. It has thus now been found by experience that the combining the duties of a clerk and Pandit in one,—with the present altered conditions of the department—would cause either of these branches to suffer seriously, but for the exertions of the present incumbent. I therefore find it highly desirable that the clerical staff should be strengthened, and a reduction made in the Draughtsmen section for whom there is not much work now. I propose to submit to Government some proposals with the necessary alterations in the existing staff.

Interesting notes and *sthūlapuranams* of some of the places visited were collected by the Pandit.

(13) The Government has been pleased to appoint me as Honorary Assistant Superintendent of the Government Museum at Madras.

(14) During the year under report the bill for the preservation of ancient monuments was forwarded to me for remarks, and the long expected and much desired act thereon, was passed.

(15) Owing to the extensive tours I had to make in connection with conservation inspection, I had to apply for an increased allotment towards the several items of the budget estimates and particularly the travelling allowance.

II. PERIOD SPENT IN TOURING AND CONSERVATION INSPECTION :—

(1) A period of seven months was spent in touring and on inspection, April 1903, and October 1903 to March 1904.

(2) The excavations were conducted for about a month after the end of the official year, which resulted in the discovery of more than 3,000 articles including gold, bronze, iron, pottery, bones and various other articles. Some of these are unusual.

III. TOURS MADE AND BUILDINGS AND SITES EXAMINED ARE DETAILED IN APPENDIX A.

IV. ADDITIONS MADE TO THE LIST OF ANCIENT MONUMENTS SELECTED FOR CONSERVATION IN THE PRESIDENCY ARE EMBODIED IN APPENDIX B.

V. DURING THE HEAD-QUARTERS SEASON SOME DRAWINGS WERE INKED, BUT NOT MANY, AS THE STAFF WAS LARGELY ENGAGED IN THE UNPACKING AND ARRANGEMENT OF PREHISTORICS AT THE MUSEUM. ON TOUR SOME PENCIL DRAWINGS WERE MADE, BUT MOST TIME WAS OCCUPIED IN CONSERVATION INSPECTION AND THE SUPERVISION OF EXCAVATION. FOR A LIST OF DRAWINGS PREPARED REFER TO APPENDIX C.

VI. APPENDIX D SHOWS A LIST OF PHOTOGRAPHS TAKEN. TWO BROMIDE PRINTS OF EACH ACCOMPANY THE REPORT—*vide* G.O., No. 119, PUBLIC, DATED 13TH FEBRUARY 1893.

VII. RECOMMENDATIONS FOR CONSERVATION OF THE FOLLOWING PLACES WERE MADE TO GOVERNMENT AND THEIR SANCTION OBTAINED :—

(1) Clearance of vegetation and repairs of the following temples :—

Kailāsanādhā temple	} at Conjeeveram.
Muktēśvara temple	
Matangēśvara temple	

(2) Restoration and repairs of the Tripurāntakēśvara, and Airāvatēśvara temples at Conjeeveram.

Repairs to the escarp wall of the fort at Tanjore.

(3) Preservation of the ancient monuments at Mahabalipuram.

(4) Estimates for repairs to caves at the rock in Trichinopoly proposed by the Director-General were forwarded to him.

VIII. (1) NO PUBLICATIONS WERE ISSUED DURING THE YEAR. SOME INSCRIPTIONS WERE DISCOVERED AT DĀNAVULAPĀDU AND THEIR ESTAMPAGES WERE OBTAINED.

(2) An ancient gold coin was obtained and some copper coins were picked up at the prehistoric sites in the Tinnevely district. The gold coin resembles one of the Travancore *chukrams*.

(3) Over 3,000 prehistoric articles of various kinds were discovered—

Gold	.. .. .	2 diadems and 1 bead.
Bronze	.. .. .	147 articles.
Iron	.. .. .	542 „
Pottery	.. .. .	2,124 „
Bones and skulls	.. .. .	308 „
Other articles	.. .. .	55 „

IX. REPORTS ON PREHISTORIC SITES AND ARCHAEOLOGICALLY INTERESTING MONUMENTS FROM BOTH PRIVATE INDIVIDUALS AND PUBLIC OFFICERS WERE ATTENDED TO AND THE NECESSARY ACTION TAKEN.

X. NOTICE OF THE EXISTENCE OF ANCIENT REMAINS OF SPECIAL INTEREST WERE RECEIVED FROM THE FOLLOWING GENTLEMEN, SOME OF WHOM CONTRIBUTED DESCRIPTIVE ARTICLES :—

Mr. L. E. Buckley, I.C.S., Acting Collector of Tinnevely.	Ancient remains near Tinnevely.
Mr. G. W. Dance, I.C.S., Collector of Chingleput.	Destruction of inscriptions at the Vishnu temple at Manimangalam.
Mr. W. Francis, I.C.S., Superintendent of Gazetteer Revision.	Temple at Ambala.
Lieutenant-Colonel W. G. King, Sanitary Commissioner (through Dr. J. R. Henderson, Acting Superintendent of the Madras Museum).	Temples at Kurugodu.
Mr. G. B. Lambert, Executive Engineer, Bellary.	Remains at Guindy.
Mr. B. Macleod, M.A., I.C.S., Bar-at-Law, Collector of Cuddapah.	Descriptive article on some remains in the Tinnevely district.
Mr. M. Loam, Executive Engineer, Ganjam.	Remains at Dānavulapādu and the temple at Chilamkur (Cuddapah district).
Rev. W. T. Scudder, American Mission, Tindivanam.	Remains at Buguda.
Mr. H. D. Taylor, I.C.S., Collector of Tanjore.	Remains near Tindivanam.
Mr. J. S. Wilson, Executive Engineer, Trichinopoly division.	Regarding restoration and partial demolition of the Irāvatēśvarasvāmi temple at Dhārasuram, Kumbakōnam taluk.
Mr. John A. Winfred	Ancient temple at Srinivāsanallūr, Musiri taluk.
Mr. R. B. Wood, I.C.S., Sub-Collector, Ganjam.	Remains in a house at Trichinopoly.
Mr. V. Govindan, of the Government Museum, Madras.	Sent some gold coins for identification.
	Sculptures at Robinson's Park in the Lower Tirupati.

Mr. P. K. Rajam Aiyar, Tahsildar of Trichinopoly.

Remains in Trichinopoly and Perambalur taluk and descriptive notes on the ancient remains in the district. He also reported about the proposed destruction of the temple at Tirupallāthurai.

Mr. J. Ramayya Pantulu, Deputy Collector, Jammalamadugu.

Remains at Danavulapad and descriptive notes on the temple at Chilamkur.

Mr. S. V. Sankara Aiyar, Accountant, Executive Engineer's office, Cuddapah division, and others.

Descriptive notes on some ancient remains in the Tinnevely district and other places.

XI. MR. HILL, SUPERINTENDENT, GOVERNMENT PRESS, MADRAS, AND HIS ASSISTANT TOOK SPECIAL INTEREST AND TROUBLE IN THE GENERAL ARRANGEMENT OF MY ILLUSTRATED REPORT OF THE PAST YEAR.

XII. THE SURVEY OF THE COUNTRY SURROUNDING VIJAYANAGAR WAS CONTINUED IN THE BELLARY DISTRICT; AND AN AREA OF ABOUT 50 MILES COMPRISING EIGHT VILLAGES AND 2,770 FIELDS WAS SURVEYED; AND AS G.O., No. 413, PUBLIC, DATED 6TH MAY 1904, INTIMATED THAT THE REQUIRED MAPS OF ANĒGUNDI AND OTHER VILLAGES WERE NOT AVAILABLE, IT WILL CAUSE THE SURVEY TO LAST LONGER THAN MIGHT OTHERWISE HAVE BEEN EXPECTED. IT IS THUS IMPOSSIBLE TO FINISH THE WORK THIS SEASON.

XIII. SOME MADRAS DRAWINGS WERE RECEIVED FROM DR. BURGESS.

XIV. A STOCK BOOK WAS KEPT IN OFFICE.

XV. REPORTS FROM THE PUBLIC WORKS DEPARTMENT ON CONSERVATION OF BUILDINGS DURING THE YEAR 1902-1903 WERE ONLY RECEIVED AT THE END OF DECEMBER 1903 AND CONSEQUENTLY ARE HERE REVIEWED. THESE ARE NOT GIVEN IN A TABULAR FORM AS THE REPORTS WERE RECEIVED IN THE PRESENT FORM PRIOR TO THE PASSING OF THE GOVERNMENT ORDERS ON THE SUBJECT.

SUPERINTENDING ENGINEERS' REPORTS.

From G.O., No. 1116, Public, dated 14th December 1903, communicating to me reports from Superintending Engineers on the conservation of buildings of historical or Architectural interest for the year 1902-1903, I include the following particulars:—

The Superintending Engineers, II and V Circles, and the Consulting Architect to Government have rendered blank returns.

(1) The Superintending Engineer, I Circle, reports that the proposal to roof the Asoka inscription on a natural boulder at Pandya near Purushōthapār in the Gaujām division is being carried out, and will shortly be completed.

(2) He sends *nil* returns for the districts of Vizagapatam and Gódvāri Eastern and Central divisions.

(3) He reported on the condition of the caves at Guntapalle in the Gódvāri Western division, which required clearance of vegetation and some repairs.

The Superintending Engineer, III Circle, reports that—

ANANTAPUR DISTRICT.

(1) No repairs were executed to the Siva temple at Kambadur, Dharmavaram taluk, Anantapur district, for want of funds;

(2) the vegetation growing on the gopurams of the temples at Tadpatri was removed, and two estimates amounting to Rs. 770 and Rs. 320 for repairing the Chintalarāyaswāmi temple and Rāmasvāmi temple have been submitted by the Executive Engineer;

(3) no repairs to the Ísvara and Rāmasvāmi temples at Penukonda were carried out, but that vegetation is being removed by the watchmen;

(4) the roughstone walls on the pathway up the hill to the fort at Gooty were repaired;

(5) no repairs to the fort in Penukonda, being in charge of the Revenue department, were carried out;

(6) no repairs were carried out to the Gahanmahal at Penukonda as it is used as a public office (District Munsif's Court);

(7) no repairs to the two detached pavillions in fields at Penukonda were carried out during the year, but as they only require slight repairs that they will be done during the year following;

BELLARY DISTRICT.

(8) a sum of Rs. 184 was spent in erecting masonry supports to some portions of the Vittalarāyaswāmi temple at Vijayanagar and Rs. 156 for clearing vegetation and arranging fallen sculptures; that the vegetation was kept down as usual by the watchmen;

(9) as the repairs to the Bhīmśvaraswāmi temple at Nīlagunda were transferred to that department late in the year, that shaky portions were attended to and Rs. 149 spent in repairing the temple;

CUDDAPAH DISTRICT.

(10) the upper storey of the mahal at Gurramkonda in the Cuddapah district, used as an inspection bungalow, and that two lower ones used as a famine tools store are in fair order; and

(11) the work in progress to the Hindu temple at Sompalle was nearly completed;

(12) the fort at Siddhout is in fair order, but that an estimate was under preparation for removal of vegetation and sundry repairs;

(13) the two temples, a mosque and a partially ruined fort at Gandikōta require repairs, and that an estimate for Rs. 2,000 was under preparation;

(14) an ancient quarry at Thalamānchipatnam, Jammalamadugu taluk, Cuddapah district, was discovered after the breach of the tank there, the rush of water washing out the earth that covered it; and that the quarry contained a number of elaborately carved stones.

The Superintending Engineer, IV Circle, reports—

NORTH ARCOT DIVISION.

Fort temple, Vellre.

The Director-General of Archaeology inspected the temple in January 1903, and in accordance with his instructions an estimate amounting to Rs. 3,700 for the work actually necessary to prevent decay and to preserve broken portions was prepared and forwarded to him. Provision also was made in that estimate for opening up a certain subterranean mantapam and passage.

Jain temple at Tirumalai.

An estimate amounting to Rs. 250 for the repair of the temple was forwarded to the Collector, but it was returned for submission of a fresh estimate on the lines indicated by the Superintendent, Archaeological Survey. The revised estimate is under preparation.

Delhi gate.

Some petty repairs to the roof of the gate are required, and they are being estimated for.

Two rock-cut caves at Narasapoliem.

A masonry compound wall to keep out cattle has been lately built—

(1) *Monolithic rock-cut temple in Mahandravadi, Walajah taluk.*—In good order.

(2) *Rock-cut sculptures and caves at Panchapundavamalai, Arcot taluk.*—In good order.

(3) *Chandragiri Mahal.*—In good order.

SALEM DIVISION.

Krishnagiri fort.

An estimate amounting to Rs. 50 for removing vegetation from the fort, has been sanctioned for execution, and the work will shortly be executed.

COIMBATORE DIVISION—Nil.

WEST COAST DIVISION.

(1) *Rock-cut cave, Korūr, Calicut taluk.*

The entrance is dirty and is getting covered up, it being 4½' below ground

level. The Executive Engineer thinks that the Amsom menon may be ordered to attend to this.

(2) *Bēkal fort, Bēkal, Kasaragōde taluk.*

An estimate for Rs. 410 for clearing lantana and other wild growth from the interior of the fort has been forwarded with this office No. 145 M., dated 6th March 1903, to the Collector of South Canara for his remarks.

The Superintending Engineer, VI Circle, reports—

TRICHINOPOLY DIVISION.

(1) *Brihadēśvarasvāmi temple, Gangaikondachōlapuram, Udaiyārpālaiyam taluk.*

Front gopuram in ruins and cannot be restored. Main tower in good order. Requires to have the vegetation which has taken root on it, removed.

(2) *The fort with temple inscriptions, Nadir Shah's mosque and inscriptions, Trichinopoly, Trichinopoly taluk.*

In good order.

MADURA DIVISION.

(1) *Jagannādh temple, Dēvipatnam, Rāmnād Zamindari.*

In fair order, but Arasa (*peepul*) trees and Banyan trees are allowed to take root and grow through the top of terrace and have caused several cracks producing leakage all over mantapam. Two of the cornice stones should be refixed and the front gateway repaired.

(2) *Tilakēśvara temple, Dēvipatnam, Rāmnād zamindari.*

In good order.

(3) *The two storeyed mantapam near Rāmēśvaram, Rāmēśvaram, Rāmnād zamindari.*

In fair order, but is not looked after properly.

(4) *Rock-cut cave and inscriptions, Tiruppurankunram, Madura taluk.*

In good condition.

(5) *The Jain cave, Yānamalai, Madura taluk.*

In good order.

(6) *Sculptures and inscriptions on the rock Yānamalai, Madura taluk.*

In good order.

(7) *The temple, Kōvilpatti, Tirumangalam taluk.*

In fair order.

(8) *The temple with two tanks on the hill, Allagarkōil, Madura taluk.*

In fair order.

(9) *The fort with inscription, Dindigul, Dindigul taluk.*

The fort is in a fair state of repair.

(10) *The fort Allagarkōil, Madura taluk.*

Needs repairs in many places.

(11) *Tirumala Nayak's palace, Madura, Madura taluk.*

In good order.

(12) *Tirumala Nayak's palace, Allagarkōil, Madura taluk.*

In a very dilapidated condition.

XVI. REPORTS FROM THE PUBLIC WORKS DEPARTMENT ON CONSERVATION OF BUILDINGS FOR THE YEAR 1903-1904 WERE RECEIVED ON THE FOLLOWING DATES :—

I Circle	..	..	..	..	..	..	..	30th March 1904.
II "	..	..	..	..	..	..	..	28th April "
III "	..	..	..	..	..	..	..	27th " "
IV "	..	..	..	..	..	..	..	28th " "
V "	..	..	..	..	..	..	..	25th May "
VI "	..	..	..	..	..	..	..	16th April "
Consulting Architect	..	..	..	..	..	..	..	6th May "

The Consulting Architect to Government and the Superintending Engineer II Circle, have sent *nil* returns.

Report on the condition of ancient monuments selected for conservation in the I Circle for the year ending 31st March 1904, received from the Superintending Engineer, I Circle.

Serial No.	District.	Taluk.	Village.	Name of monument.	Reference to Vol. I of Sewell's List of Antiquities.	Reason for conservation.	Serial No.	Classification.	Date on which monument was inspected and the designation of the officer by whom inspected.	Condition.	Any measures of conservation carried out during the year and any further measures which are considered necessary.
1	Ganjām ..	Berhampur.	Jaugada or Pandiā ..	The Aśoka inscription.	4	1 Buddhist remains 250 B.C. to 500 A.D. Of high importance. Date about 250 B.C.	8	II (a)	Inspected by the Superintending Engineer on 23rd January 1904.	11	12
2	Gōdāvari ..	Ellore ..	Guntapalli ..	Five Buddhist rock cut caves structure chaitya and stupa lately excavated and a number of mounds covering stupas, etc.	35	Early Buddhist remains of the highest importance. Date about 150 B.C. Only examples of their class as yet discovered in the Presidency.	2	II (b)	Inspected by Mr. N. Swamyannath Iyer, Sub-Division Officer, Gōdāvari Western, in October 1902.	....	....

Require yearly clearance. An estimate prepared and sanctioned for the purpose.

REPORT of ancient buildings of historic or architectural interest in the Bellary Division, III Circle, for the year 1903-1904, received from the Superintending Engineer, III Circle.

District.	Taluq.	Village.	Name or description of buildings.	Remarks.								
1	2	3	4	5								
Anantapur ..	Gooty ..	Gooty ..	Fort and its buildings and fortifications at foot of hills.	Estimate Rs. 300. Steps and parapet wall to the well have been renewed and the estimate fully worked out with an outlay of Rs. 296.								
	Tadpatri ..	Chuckloor ..	Temple	Estimate Rs. 170. The temple has been put in thorough repairs and the estimate fully worked out with an outlay of Rs. 162.								
	Do. ..	Tadpatri ..	Chintalarayaśvāmi temple.	Estimate Rs. 610. Some portions have been pointed with cement. Debris on Gopuram was removed. There was an expenditure of Rs. 266 during the year. The estimate is now under revision as per instructions of the Superintendent, Archaeological Survey.								
	Do. ..	Do. ..	Ramaśvāmi temple ..	Estimate Rs. 550. Debris in front and at the entrance is being removed. There was an expenditure of Rs. 264 during the year. Estimate is under revision as per instructions of the Superintendent, Archaeological Survey.								
	Penukonda ..	Penukonda ..	Clock Tower	Estimate Rs. 200. Repairs completed with an expenditure of Rs. 171.								
	Do. ..	Do. ..	Square doomed tower in front of old District Munsif's Court.	Estimate Rs. 110. The tower has been thoroughly repaired with an outlay of Rs. 100.								
Bellary ..	Hospet ..	Vijjanagar ..	Humpi Ruins	An estimate for Rs. 35,780 was submitted in April 1904 and sanction thereto is awaited. A grant of Rs. 1,800 was at first assigned in G.O., No. 1366 W., dated 8th May 1903, on final issue of budget. It was subsequently increased by Rs. 9,890, Rs. 5,000 of the latter figure having been contributed by the Government of India. The total grant for the work stood therefore at Rs. 11,690. Of this sum, Rs. 11,280 was spent on the structures a list of which is appended, the principal work carried out being such as clearance of vegetation, removal of debris and opening out roads and pathways. The roofs of the six Jain temples, Ganesha temple, Pattabirāmasvāmi temple and Krishnaśvāmi temple were covered with concrete and plastered. Some pillars were built to support portions of the roof of the Krishnaśvāmi temple and three buttresses were constructed at the Ganesa temple and Hazara Ramaśvāmi's temple. The balance of Rs. 410 was expended on establishment as under-- <table><tr><td>Two watchers from April to October 1903</td><td>Rs. 84</td></tr><tr><td>Five watchers sanctioned (G.O., No. 2318 W., dated 27th July 1903) for November and December 1903</td><td>72</td></tr><tr><td>Twelve watchers (paragraph 3 of G.O., No. 2668 or 2318, dated 27th July 1903) January to March 1904</td><td>254</td></tr><tr><td>Total ..</td><td>410</td></tr></table>	Two watchers from April to October 1903	Rs. 84	Five watchers sanctioned (G.O., No. 2318 W., dated 27th July 1903) for November and December 1903	72	Twelve watchers (paragraph 3 of G.O., No. 2668 or 2318, dated 27th July 1903) January to March 1904	254	Total ..	410
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Total ..	410											
Do. ..	Hadagally ..	Kallēśvara temple ..	Estimate Rs. 200	The grant for repairs to these temples, viz., Rs. 700, was fully worked out.								
	Magalam ..	Venugopalaśvāmi temple.	 190									
	Hera Hadagally ..	Iswara temple	 76									
	Holal ..	Do.	 120									
	Sogi ..	Do.	 137									
	Total ..	723										

LIST OF STRUCTURES.

A.—Ancient Civil Architecture.

1. The throne of Mahanavami Dibba.
2. Group of palace buildings with towers, mantapams, council room, elephant stables, theatre or music hall, gymnasium and arena or pavillion.
3. Small Muhammadan shrine on road to Talāraghatta.
4. Muhammadan mosque on rock on right of road to Talāraghatta.
5. Queen's bath.
6. Arenas or pavillions.
7. Three streets of ancient bazaars.
8. Two Muhammadan tombs on road to Hospet.
9. Groups of Muhammadan tombs at Kadirampuram.

B.—Dravidian—15th Century.

10. Hazara Rāmasvāmi's temple with mantapams and yagasalai.
11. Vishnu's temple.
12. Narasimha idol.
13. Krishnaśvāmi's temple.
14. Mantapam in field on left of road from Talāraghatta to Vital Rāya temple about $\frac{1}{2}$ mile from Talāraghatta.
15. Mantapam about 1 mile from Talāraghatta on left of road to Vital Rāya temple.
16. Vital Rāya temple (including stone car, antarala mantapam, kalyāna mantapam and south-east and north-west mantapams).
17. Chendrasēkhara mantapam.
18. Achyutarāmasvāmi or Tsandikēswara's temple.
19. Pattābirāmasvāmi temple.
20. Mālyavānthā or Ranganatha temple.
21. Kodlikalu Ganesha temple.
22. Mantapam in front of Vital Rāya temple.
23. Hanuman's temple adjacent to Krishnaśvāmi's temple.
24. Statue of Ganēsha.
25. Rangasvāmi temple near palace enclosure.
26. A large ruined temple near the village of Anantasainagudi.
27. Underground temple near throne of Mahanavami Dibba.
28. Temple of Siva near Vital Rāya temple.

C.—Jain temples—14th Century.

29. Gangatti temple near Kamalāpūr.
30. Group of six Jain temples south of Sri Pampapāthi temple.

District.	Taluk.	Village.	Name and description of building.	Remarks.
1	2	3	4	5
Cuddapah ..	Vayalpad ..	Gurraunkonda ..	Mahal—formerly occupied by the Nawabs of Gurraunkonda.	The upper storey used as inspection bungalow. The lower two as famine tools store. In fair order.
	Do. ..	Do. ..	Small temple near Gurraunkonda.	Included at the request of Collector. Estimates are under preparation.
	Do. ..	Vayalpad ..	Vittalami temple, Vayalpad ..	Work completed except outer door.
	Madanapalle ..	Sompalli ..	Hindu temple	An estimate has been sanctioned for removing vegetation and for sundry repairs where required.
	Sidhout ..	Sidhout ..	Fort	Work is in progress.
	Jammalamadugu ..	Gandikōta ..	Two temples, a mosque and a partially ruined fort.	An estimate for Rs. 4,060 is under execution, clearing and cutting trees being carried out.
Kurnool division.	Do. ..	Thalamānchipatnam ..	Ancient quarry	Discovered after the breach of the Thalamānchipatnam tank, the rush of water washing out the earth that covered it. The quarry contains a quantity of elaborately carved stones.
	Proddatūr ..	Dānavaluṇṇā ..	Jain temple	Being investigated by the Superintendent, Archaeological Survey, Madras.
	Do. ..	Do. ..	Do.	Nil.

Report on the condition of ancient monuments in the IV Circle during 1903-1904 received from the Superintending Engineer, IV Circle.

Serial number.	District.	Taluk.	Village.	Name of monument.	Reference to Vol. I of Sewell's List of Antiquities.	Reason for conservation.	Serial number in the standard list.	Classification.	Date of inspection of the monument and by whom.	Condition of the monument.	Any measures of conservation carried out during the year and any further measures that are considered necessary.
<i>II.—Palaces, Forts and Structures.</i>											
1	North Arcot.	Walaiapet.	Mahandavady.	Monolithic rock-cut temple.	162	Archaeologically valuable.	15	II-(a)	Not inspected during the year.	....	....
2	Do.	Arcoi.	Mamanur.	Two rock-cut caves sculptures and inscriptions.	166	Archaeologically valuable. They are interesting as being in the same style as some at the Seven Pagodas.	16	II-(a)	30th October 1903; Mr. J. Kilby, Sub-Engineer.	In good order	....
3	Do.	Do.	Narasapalayam.	Two rock-cut caves.	166	Do.	17	II-(a)	Not inspected during the year.	....	....
4	Do.	Do.	Panchapandav-nakal.	Rock-cut sculptures and caves.	166	Archaeologically valuable.	18	II-(a)	8th October 1903; Mr. J. Kilby, Sub-Engineer.	In good order	....
5	Do.	Wandiwash.	Siyamangalam.	Rock-cut temple and sculptures.	170	Do.	19	II-(b)	9th April 1904; Mr. C. Mudaliar, Supervisor.	Do.	Rock-cut temple is in good order, but the mantapam in front of the kail requires repairing and rebuilding. No attempt for its repairs has been made last year, and also this year, some of the portions of the mantapam is dangerous. An estimate for its repairs will be submitted.
<i>III.—Chola and Pandyan Temples</i>											
6	North Arcot.	Chittoor.	Melipadi.	Somanatha temple.	165	Archaeologically valuable.	45	II-(a)	Not inspected during the year.	....	....
7	Do.	Do.	Do.	Cholesvara temple.	id.	Do.	46	II-(a)	Not inspected during the year.	....	....
<i>IV.—Jaina Temples.</i>											
8	North Arcot.	Polur.	Tirumalai.	Rock-cut caves sculptures mandapams in front with paintings and inscriptions.	170	Archaeological and historical interest.	57	II-(b)	30th March 1904, by Supervisor, Polur.	Being now repaired.	Work of present repairs will be finished shortly.
9	Do.	Chittoor.	Vallimalai.	Jain sculptures and inscriptions on the hill.	156	Do.	58	II-(a)	Not inspected during the year.	....	....

Report on the condition of ancient monuments in the IV Circle during 1903-1904 received from the Superintending Engineer, IV Circle—cont.

Serial No.	District.	Taluk.	Village.	Name of monument.	Reference to Vol. I of Sewell's List of Antiquities.	Reason for conservation.	Serial number in the standard list.	Classification.	Date of inspection of the monument and by whom.	Condition of the monument.	Any measures of conservation carried out during the year and any further measures that are considered necessary.
<i>V.—Jaina Temples—cont.</i>											
10	South Canara.	Mangalore.	Mudabidri.	The old Jain bas-relief sculptures in the raja's palace and tombs of Jaina priests.	255	Archaeologically and architecturally important.	66	I (a)	Not inspected during the year.	....	....
11	North Arcot.	Vellore.	Yellore.	Jalakanteswara temple.	164	Of much architectural interest. The inscription relates to a Chola conquest.	76	I (a)	28th March 1904; Conductor J. Ruck, Supervisor.	Good	The temple is now under repair. The stone with inscription has been set in masonry.
<i>VI.—Military Architecture.</i>											
12	North Arcot.	Chandragiri.	Chandragiri.	The fort with its buildings on the hill. The lower fort with palace buildings.	150, 161	Architecturally important.	83	II (a)	28th October 1903; Conductor J. Ruck, Supervisor.	Good	Palace building only inspected.
13	Do.	Arcoi.	Arcoi.	Do. Do. Do.	165	Of historical interest.	84	II (a)	14th February 1904; Mr. J. Kilby, Sub-Engineer.	Roof leaks and requires repairs.	An estimate of Rs. 200 has been sanctioned for necessary repairs.
14	Do.	Vellore.	Vellore.	The fort	164	Of archaeological and historical interest.	85	II (a)	28th March 1904; Conductor J. Ruck, Supervisor.	Good	....
15	Salem.	Krishnagiri.	Krishnagiri.	Do. Do. Do.	195	Of Archaeological interest.	86	II (a)	Supervisor	Do.	Fig trees and prickly-pear are being cleared.
<i>VII.—Examples of Civil Architecture.</i>											
16	North Arcot.	Vellore.	Abdullapuram.	Abdul malai	164	Of archaeological interest.	101	I (a)	Not inspected during the year.	....	....
17	South Canara.	Kasaragod.	Bekal.	The fort	258	The largest in the district. It is a historical monument. It is mentioned by Buchanan in his journey Sewall's List, Vol. I, page 238.	A	II (a)	13th March 1904; Mr. A. E. C. Vas, Sub-Engineer.	Fair	An estimate of Rs. 338 for the clearance of lanterns and other wild growth from the interior of the fort was sanctioned and executed during the year. The rampart walls should be cleared of vegetation, and some repairs should be done to the masonry of the walls. An estimate is under preparation.

The Superintending Engineer, V Circle, forwards copy of a letter to him from the Executive Engineer, Negapatam Division, which is printed below, and states that the reports called for from the other divisions will follow :—

“With reference to your No. 240-G., dated 28th April 1904, I have the honour to report that a *nil* return has been submitted to you on 16th April 1904.

“The tombs in the compound of the District Munsif's Court at Pattukkottai and those in the Mission Cemetery at Anaikadu have been recently inspected by me and are in good order.”

Report on the condition of ancient monuments selected for preservation for the year ending 1903-1904 in the VI Circle, received from the Superintending Engineer, VI Circle—*cont.*

Serial No.	District	Taluk	Village	Name of monument	Reference to Vol. I of Sewell's List of Antiquities	Reason for conservation	Classification	Date of inspection	The designation of officer who inspected it	Condition, etc.
1		3	4	5	6	7	8	9	10	11
<i>III.—Chola and Pandyan Temples.</i>										
41	Madura	..	Ramnad zamindary	Devipattam ..	Jaganatha temple ..	298 and II 273. Archaeologically valuable.	II (b) ..	.. 28th February 1904.	Sub-division Officer, Madurai.	Necessary repairs are being carried out and will be completed during March 1904.
42	Do.	..	Do.	..	Tiakesvara temple ..	..	II (b) ..	.. Do.	Do.	In good order: a little vegetation on the roof was pointed out to the temple authorities who have promised to remove the same.
43	Do.	..	Do.	Rameswaram ..	The two storeyed mantapam near Rameswaram.	300 and 301 ..	Architecturally valuable.	.. 28th November 1903.	Do.	Some slight repairs required to the mantapam being done by the temple authorities and will be completed in March 1904.
44	Do.	..	Madurai	Tiruppurankurram ..	Rock-cut cave and inscriptions.	295 ..	Historical Pandyan II (b) ..	.. 19th March 1904.	Do.	In good condition.
<i>VI.—Jain Temples.</i>										
61	Madurai	..	Madurai	..	Yanaudai ..	..	Of archaeological interest.	.. 20th March 1904.	M.R. Ry. C. A. Rajagopala Aiyangar, No. 11 section, Periyar sub-division.	In good condition. Repaired during the current year. The front wall and cracked portion of the steps have been repaired in August 1903 and the building wall cleaned.
62	Do.	..	Do.	..	Sculptures and inscriptions on the rock.	..	Do.	.. Do.	Do.	In good condition.
<i>VII.—Later Dravidian Temples.</i>										
74	Madurai	..	Tiruman-gulam.	Koilpatti ..	The temple ..	289 ..	Architecturally valuable.	.. 10th March 1904.	Sub-division Officer, Madurai.	The temple is in a fair state of preservation. Slight vegetation in two places in the rooms has been ordered to be removed.
75	Do.	..	Madurai	..	Allagarkoil ..	The temple with two tanks on the hill.	Of archaeological interest.	.. 20th March 1904.	M.R. Ry. C. A. Rajagopala Aiyangar, No. 11 section, Periyar sub-division.	In good order. But the two tanks are in a dilapidated state.

Report on the condition of ancient monuments selected for preservation for the year ending 1903-1904 in the VI Circle, received from the Superintending Engineer, VI Circle—*cont.*

District.	Taluk.	Village.	Name of monument.	Reference to Vol. I of Sowell's List of Antiquities.	Reason for conservation.	Classification.	Date of inspection.	The designation of officer who inspected it.	Condition, etc.
1	2	3	4	5	6	7	8	9	10
Madura	Dindigul	Dindigul	The fort with inscriptions.	289	Of archaeological and historical interest.	..	13th Feb. 1904.	Sub-division Officer, Dindigul.	The fort is in the same condition as it was in the last year, except that the vegetation round the walls has grown more dense. This does not interfere much with the fort being kept in good order. There are however abuses and bushes, some of considerable size, growing on the top and sides of the walls which should be removed for the safety of the masonry. The walls, parts of which have badly cracked, should be repaired. Nothing was done during last year.
Do.	Madura	Allagarkoil	The fort	289	Of archaeological interest.	..	20th Mar. 1904.	C. A. Rajagopala Aiyangar, Over-seer, No. II section.	Banyan, echei and other trees have grown over the front and rear of the walls in many places. The facing stone work has fallen down in many places and the fallen stones are missing. The brick coping over the walls have fallen down in many places and the whole wall has fallen down to a length of 120 feet near Vasanta mantapam. An estimate for repairs has been submitted for sanction.
101	Madura	Madura	Trinamala Nayaek's palace.	292	Of high architectural importance.	..	8th Mar. 1904.	Sub-division Officer, Madura.	In good condition.
102	Do.	Do.	Do.	....	A ruined building of great interest resembling the Madura palace (on a smaller scale).	..	20th Mar. 1904.	C. A. Rajagopala Aiyangar, Over-seer, No. II section, Poriyar sub-division.	The domes and walls have badly cracked and are overgrown with vegetation. Attempts to remove vegetation will result in loss of lives. Vegetation round the palace has been removed during this year.
30	Trichinopoly.	Gangaikonda Cholapuram.	Brihadiswaraswami temple.	264	Important both historically and architecturally.	I (6) Main tower. II Front gopuram.	14th Mar. 1904.	M. B. R. V. K. Venkatarama Aiyar, Over-seer, II grade.	Front gopuram has been in ruins for some years and is not repairable.
88	Do.	Trichinopoly.	The fort with temple inscriptions, Nadir Shah's mosque and inscriptions.	268, 269	Of architectural interest.	..	24th Mar. 1904.	Conductor L. Donaghy, Sub-Engineer, III grade, by Mr. J. Strobe Wilson, Executive Engineer.	The various parts of the fort and temple are in good order or have been recently repaired; two caves on the rock have just been opened out on special estimates. The mosque is in good order. The tomb of Chanda Sahib is in good order. The tomb of Chanda Sahib's "mosque."

Sahib needs some petty repairs. It may be noted that the local name of the mosque is "Nathad Sahib's" mosque.

With reference to paragraph 3 of the Resolution of the Government of India embodied in G.O., No. 745, Public, dated 21st August 1903, I requested* the Superintending Engineers to furnish the necessary particulars as noted in the following form, with regard to the expenditure incurred on conservation work in their respective circles during 1903-1904:—

STATEMENT of expenditure incurred on conservation work in Circle during 1903-1904.

District.	Taluk.	Village or town.	Name of monument.	Nature of conservation work done.	Amount of allotment.	Expenditure incurred up to 31st March.	Amount available for further repairs.	Amount required for thorough conservation.	Remarks.
1	2	3	4	5	6	7	8	9	10

The Superintending Engineers of the I, III and V Circles have furnished the statements. The Superintending Engineer, III Circle, gives totals in his statement on page 8 *supra*.

ENCLOSURE.

STATEMENT of expenditure incurred on conservation work in the I, III and V Circles during 1903-1904.

District.	Taluk.	Village or town.	Name of monument.	Nature of conservation work done.	Amount of allotment.	Expenditure incurred up to 31st March 1904.	Amount available for further repairs.	Amount required for thorough conservation.
1	2	3	4	5	6	7	8	9
Ganjām ¹ .	Berhampur.	Pandya village.	Asoka's inscriptions.	Roofing and fencing.	RS. 20	RS. 1,467	..	RS. 50
Górávárí ² .	Ellore	Guntapalli.	Five Buddhist rock-cut caves.	Removing vegetation over and around the caves.	50	48	..	100
Bollary.	Hadagalli ³ .	Magalam ..	Venugopulaswamy temple.	Nature of conservation work done, has been explained in the report of ancient buildings of historic interest in the Bollary division for the year 1903-1904.	..	159	..	..
	Do. ³	Hirahadagalli.	Kalleswara temple..		..	47	..	..
	Do. ³	Hadagalli..	Do.		700	190	..	..
	Do. ³	Holal ..	Iswara temple ..		..	110	..	..
	Do. ³	Sogi ..	Do.		..	136	..	..
Hospet ⁴	..	Hampi ruins	Hampi ruins	..	11,620	11,754	24,026	..
Gooty ³	..	Gooty ..	Fort and its buildings and inscription, also fortifications at foot of hill No. 81.	..	300	296	..	..
Anantapur.	Tadpatri ³ ..	Chokkalur.	Temple ..	Nature of conservation work done, has been explained in the report of ancient buildings of historic interest in the Anantapur division for the year 1903-1904.	..	153	..	..
	Do. ⁴ ..	Tadpatri ..	Chintalarayaswamy temple No. 71.		750	266	344	344
	Do. ⁴ ..	Do. ..	Ramaswaraswamy temple.		..	264	286	286
	Penukonda. ³	Penukonda.	Clock tower No. 100. Square-domed tower in front of old District Munsif's Court No. 100.		171	..	..	..
Do. ³ ..	Do.	Do.	..	..	200	100	..	..
					13,640	13,616	24,856	..

Note.—Column 8 represents balance of estimates.

¹ REMARKS.—Rs. 20 provided in Provincial budget of 1903-1904 for repairs were not spent as a special estimate for enclosing the inscription with iron railing sanctioned in G.O., No. 2388 W., dated 2nd September 1902, was then under execution from Minor Works grant and any upkeep necessary was charged to that special estimate.

² Of this item, Rs. 50 represents the amount required for applying "water glass" to the decaying surface of rock.

³ Completed.

⁴ In progress.

District.	Taluk.	Village or town.	Name of monument.	Nature of conservation work done	Amount of allotment.	Expenditure incurred up to 31st March 1904.	Amount available for further repairs.	Amount required for thorough conservation.
1	2	3	4	5	6	7	8	9
Cuddapah.	Madanapalle.*	Sompalli ..	Hindu temple ..	Thorough repairs and replacements.	Rs. 905	Rs. (a) 905 (b) 231	Rs. 68	Rs. 100
	Sidhout ..	Sidhout ..	Fort ..	Removal of vegetation and clearing debris from inside mantapam and other buildings.	400	674 411	..	1,220
	Jammalamadugu.*	Gandikota.	Temple ..	Removal of vegetation and clearing debris.	400	109	3,951	3,951
	Cuddapah.	Cuddapah.	Towers at gateway of the Nawab's palace.	..	..	10	..	200
					1,705	1,204	4,019	..
Kurnool..	Kurnool ..	..	....	..	..	..	..	..
Tanjore..	Tanjore ..	Tanjore town.	Little Fort ..	Removing bushes, clearing thorns, roots under pinning and filling in cracks.	520	520	..	Approximate. Rs. 20,000

Note.—Column 8 represents balance of estimates.

(a) Imperial grant.

(b) Provincial grant minus figures owing to write back to Imperial.

* In progress.

* Completed. Photos were taken. A fresh estimate under preparation for repairs to damaged portions.

* For the complete thorough repairs for whole of the Little Fort rampart wall and ditch wall, etc., to complete.

XVII. THE SUPERINTENDING ENGINEER, V CIRCLE, FORWARDED TO ME WITH HIS LETTER No. 360 M., DATED 18TH JULY 1903, THE FOLLOWING NOTES MADE BY MR. A. H. MORIN, EXECUTIVE ENGINEER, TANJORE DIVISION, ABOUT THE TRANQUEBAR FORT:—

"In the inner fort or citadel of Tranquebar stands the "Danesberg Castle" an interesting relic of the Danish occupation bearing the cipher of King Christian V, dated 1611. The central portion of the building which carries a tower is occupied by the Sea Customs department and the tower was used for a long time for a signalling flagstaff. As, however, it was not considered safe, the staff was taken down some years ago. This central portion was at the same time repaired and covered with Portland cement to preserve the surface from the action of the salt atmosphere, and was provided by some goth with corrugated zinc roofed verandahs. Over the original vaulted and groined roof is a terrace built on palmyrah and bamboo rafters, and the Sea Customs office complain of much leakage. The tower too is not above suspicion. There are two lateral wings to the building which were formerly used as offices, but are now abandoned and fast falling into ruins. The vaulted roofs seem to be sound, but the walls are crumbling away owing to the action of the salt atmosphere.

"If the Sea Customs office is to remain, some radical repairs must be done to the roof of the central block, and these must, in my opinion, entail dismantling the whole upper terrace and tower. If the wings are allowed to fall into ruins the safety of the central block may not improbably be affected and my opinion is that either the whole building should be vacated and allowed to fall into ruins, or the whole building should be restored, and I strongly recommend the latter course. The building should have sufficient historical and archaeological interest to warrant its preservation and the wings if restored would serve most conveniently in place of an inspection bungalow which is badly wanted in this rather remote corner of the district."

In my letter to Government, No. 519, dated 21st July 1903, I pointed out the importance and urgency with which the Danesberg fort had to be repaired and restored to its original condition and suggested that the Superintending Engineer, V Circle, be asked to prepare the necessary estimates.

The Government in its memorandum No. 2641, Public, dated 27th July 1903, directed me to obtain from the Superintending Engineer, V Circle, estimates for the works proposed in my letter quoted *supra*, and to submit them for the orders of Government.

With my letter No. 531, dated 30th July 1903, I forwarded to the Superintending Engineer, V Circle, a copy of my letter to Government, No. 519, dated 21st July 1903, and a copy of memorandum No. 2641, Public, dated 27th July 1903, and requested that the estimates might be prepared.

But up to the end of the official year no estimates had been received.

From a communication No. 131 M., dated 5th April 1904, from the Superintending Engineer, V Circle, it appears that the estimates will be prepared shortly.

XVIII. REPORTS WERE SUBMITTED TO GOVERNMENT ABOUT THE DESTRUCTION OF (1) PORTIONS OF THE TEMPLE AT RAMESWARAM, (2) THE TEMPLE AT TIRUPPALLATHURAI, AND (3) THE CELEBRATED *dipastambam* OR LOFTY STONE LAMP-PILLAR IN FRONT OF THE VITTALA TEMPLE AT VIJAYANAGAR.*

XIX. FOR A LIST OF ESTIMATES PASSED, SEE APPENDIX E.

XX. ABSTRACT ACCOUNT UNDER MAIN HEADS OF EXPENDITURE DURING THE YEAR 1903-1904.

Particulars.	Amount.
	RS.
Superintendent	7,121
Exchange compensation allowance	445
Establishment	3,178
Travelling allowance	3,170
Supplies and services	2,804
Contingencies	1,595
Imperial grant for excavation purposes and carriage of pre-historics.	4,500
Survey in connection with the proposed map of Vijayanagar ..	1,314
Total ..	24,127

XXI. THE PROGRAMME OF TOUR FOR THE YEAR 1904-1905 AND 1905-1906 WILL HAVE TO BE ARRANGED UNDER CONDITIONS DIFFERENT FROM THOSE OF PREVIOUS YEARS, INASMUCH AS THE GOVERNMENT OF INDIA IN THEIR RESOLUTION, DATED SIMLA, 7TH JULY 1903, No. 26—28-2, EMBODIED IN MADRAS G.O., No. 745, PUBLIC, DATED 21ST AUGUST 1903, HAVE DECIDED ON THE FOREMOST PLACE BEING GIVEN TO THE CONSERVATION OF MONUMENTS. THEREFORE THE PLACES MENTIONED IN MY CONSERVATION BUDGET LETTER FOR 1904-1905, No. 619, DATED 1ST OCTOBER 1903, EMBODIED IN G.O., No. 1126 W., DATED 6TH APRIL 1904, FOR WHICH ESTIMATES OR PROPOSALS FOR CONSERVATION HAVE THEREIN BEEN SUBMITTED TO GOVERNMENT WILL HAVE TO BE VISITED. SUCH CONSERVATION WORKS AS ARE IN PROGRESS, OR CONTEMPLATED, OR SUCH AS MAY BE SUBSEQUENTLY PROPOSED BY ENGINEERS FOR THE FORTHCOMING CONSERVATION BUDGET, DUE ON THE 1ST OCTOBER, WILL HAVE TO BE FIRST VISITED. WHAT THESE MAY BE, I CAN AT PRESENT ONLY PARTLY KNOW. WITH THE PROVISION OF FUNDS, I WOULD ALSO CONDUCT EXCAVATIONS AT PREHISTORIC OR OTHER SITES, WHICH ARE ALWAYS WITH CAREFUL SELECTION FRUITFUL IN INTERESTING AND IMPORTANT RESULTS.

* Detailed references to these appear on pages 37, 48 and 56.

I have the honour to be,

Sir,

Your most obedient servant,

A. REA,
Superintendent.

SECOND SECTION.

I. AN ACCOUNT OF EXCAVATIONS CONDUCTED DURING THE YEAR 1903-1904.

TINNEVELLY DISTRICT.

(1) Adichanallur (Adittanallur).

Prior to my visit to this place this season for conducting excavations, M. Louis Lapicque of the Paris University, as mentioned in paragraph I (3) of the first section of this report had made some excavations and found the following collection of articles which under the orders of Government, I inspected and made a note of:—

CASE No. 1.

Pottery.

Bowls 8; small bowls 6; broad cup 1; small cups 7; small pots 2; lids 2; very small cups 2; jar 1; pots 3; 1 cup attached to pot.

Iron.

Fragments of an iron sword.

Bronze.

Two bronze bangles.

CASE No. 2.

Pottery.

Bowls 8 (one of these contains rice husks); small bowls 8 (one of these contains rice husks); big cups 4; 2 cups with rim; small cups 5 (one of the latter contains rice husks); 5 lids (one of which has a cup shaped knob); jars 4 (one of the latter contains husks); ring stands 6.

Iron.

Beam rod 1; saucer lamp 1; chain hook and bar; 1 hanging lamp with 6 arms. (14 $\frac{3}{4}$ " long).

Bronze.

Bronze cup 1 (diameter 3 $\frac{1}{2}$ ").

Fragments of a bronze cup. Bronze ornamental bud 2 $\frac{3}{4}$ " long $\times$ $\frac{3}{4}$ "; 4 slits. A bronze bent piece length 1 $\frac{3}{4}$ ", breadth $\frac{5}{8}$ ".

CASE No. 3.

Pottery.

Big bowl 1; small bowl 1; cup 1; long cups 4; 1 small pot with husks; a big jar 1; lids 9; knob of a lid 1; long stands 5; small ring stands 4.

Iron.

Sword 1; length 21" $\times$ 1 $\frac{3}{4}$ "; handle 1 $\frac{7}{8}$ ".

Bronze.

1 bowl 5 $\frac{1}{2}$ " diameter with a flat bottom attached to a large pot.

CASE No. 4.

Pottery.

Large ordinary pot 1; a small cup with teeth; a packet of teeth; a broken skull with fragments of bones in a broken piece of an urn. A skull in shape with lower jaw and some teeth.

Iron.

Fragments of saucer lamp; an iron mammooty, 6" long, 3 $\frac{3}{4}$ " broad. A chisel 6 $\frac{3}{4}$ " long, breadth 2 $\frac{3}{8}$ ".

As I did not find anything unusual in these, I reported to Government that the anthropologist might be permitted to have the articles.

I resumed the excavations at Adichanallur.

During the previous year the excavation at the reserved ground was confined only to the remains on the south side in the limits of Kalvai, as this was found to be rich in very curious bronze, iron and gold articles. But a greater portion of this part of the ground had been explored during the previous occasions. So I had excavation done this year, not only in these limits, but in several other quarters of the reserved ground. Some parts were found to contain much of pottery; but of different shapes. Some others contained skulls and bones in a very fair condition. In others, bronze bangles, rings and other articles were found in the urns.

The ground towards the south-west contains urns with skulls and bones.

The ground on the east contains urns at great depths of 10 or 15 feet in and out of which were several articles of pottery.

In the middle ground where the excavation was conducted during the previous years, all kinds of articles were obtained. It is only the urns here which generally contain gold diadems.

From experience, it is now possible to judge at the very commencement of an examination of an urn, whether we might expect a gold diadem in it or not. For generally those that contain this jewel are at a great depth, the whole top of them being closely packed with heavy stones. When these are removed, we first get a large supply of pottery, then several articles such as weapons of iron, bronze vessels, or lids or ornamented objects. These are in large numbers both inside and outside of such urns. It is in such urns, inside at the very bottom is found the gold diadem, crushed and crumbled and lying covered in earth. The earth in such urns is invariably examined through sieves very carefully: not to mention the greatest vigilance used in supervision.

All these articles are very fragile and cannot easily be touched; many are in fragments. We generally soak them with glue and allow it to harden, when with the greatest care they can then be removed.

Some of the articles which have been photographed and are partly here illustrated are interesting from their archaic and crude designs. All show skilled workmanship of the material. Only a selection can be here specially referred to.

In some of these urns have again been found rice husks, mica and charcoal. On several of the iron swords and other instruments, there are traces of wooden sheaths.

In this year's excavation, I ascertained that the high ground on the east of the reserve, within the limits of Adichanallur, had anciently been a village site. In digging this ground, there was about a foot of deposited gravelly soil on the surface washed down from the higher ground. Below that, there was a depth of six feet more or less, of ashes, mixed with the bones and horns of animals. Trial pits over an area of a few hundred yards, yielded the same deposits. This is the part, where tradition says there was a fort.

Towards the north-east of the ground near the chuttram, there is a large roughly square boulder, with cup-marks on the upper surface. It is locally believed to cover buried treasure.

I annex to these general remarks on the excavations here, a few illustrations of some of the most unusual articles with a slight description of them.

They are from photographs taken on the spot, immediately after the articles were excavated.

DESCRIPTION OF PLATE No. II.

FIGS. 1 to 11.

Fig. 1 is a gold diadem as it was found in the urn mixed with earth, all crushed and crumbled. The illustration shows half its size.

Fig. 2 is the above after it had been unfolded and spread out. It is unornamented. The figure is half full size.

Fig. 3 is an ornamental bronze bell lid with a bird with outspread wings at the top grasping a fish in its beak. The illustration shows it as it was found in the earth. The other parts of it were broken and lying scattered and mixed in earth. The illustration is half the full size.

Fig. 4 shows the same lid with all the parts adjusted. The lid had ten long bent arms with pointed buds; but only eight were found. One of these buds is attached to the beak of the bird by oxidation; and so the fish held by the beak is not clearly seen in the illustration. This is one-third the original size.

Fig. 4-A. An iron saucer lamp with an arched suspending rod. A portion only of the chain is hanging through the loop at the top of the rod. This was found along with figure 3.

Fig. 5. In the east high ground of the reserve, at a depth of 13 feet, an urn was found in which about 56 articles of pottery, 9 iron weapons, 11 bronze articles and some bones and charcoal powder were found. In the midst of a large quantity of rice husks were several fragments of bronze articles, all so much crushed that an idea of their original shape could not be got. Apart from these articles, the antelope illustrated as figure 5 was found. This might have probably originally served as a handle or top of a lid as with the preceding figure. The illustration is five-eighths of the original size.

Fig. 6. A curious plough or sharp hook-like instrument also found in the same urn as figure 5. This is one-fourth the actual size.

Fig. 7. An iron tripod found along with figures 5 and 6 in the same urn. It is one-fifth its size.

Fig. 8. A bronze bowl with a flat cylindrical lid and a ring handle. It is one-third its size.

Fig. 9 is a bronze bowl. It is one-third its size. On it, several fragments of bones are attached.

Fig. 10. A bronze cup to which several bones are also stuck. It is half of the size.

Fig. 11. Outside, on the surface of the ground, was found a bronze image of a woman. The illustration is three-fourths the actual size. The first of the illustrations shows the front of the image, while the second is the back.



Tinnevely Prehistorics.



Fig. 12.



Fig. 13.



Fig. 14.



Fig. 15.



Fig. 16.



Fig. 17.



Fig. 18.



Fig. 19.



Fig. 20.



Fig. 21.



Fig. 22.

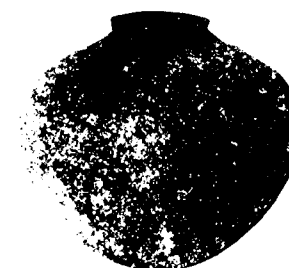


Fig. 23.



Fig. 24.



Fig. 25.



Fig. 26.

Tinnevelly Prehistorics.

DESCRIPTION OF PLATE No. III.

FIGS. 12 to 26.

Fig. 12. The two illustrations at the side are unusual iron hooks or rings. The middle one is a curious weapon. These are one-fourth their full size.

Fig. 13 shows a pair of iron pincers similar to such as are used by barbers at the present day. The last figure is a four-sided chisel. All these are half full size.

Figs. 14 to 24 are a set of curious-shaped earthenware pots discovered in Adichanallur.

Figs. 14, 15 and 16 are one-fourth full size.

Figs. 17 and 18, one-third full size.

Figs. 19 and 20, one-fourth do.

Figs. 21 and 22, one-third do.

Fig. 23, one-fourth full size.

Fig. 24, one-third do.

Figs. 25 to 40 are also another set of curious-shaped earthen articles.

Fig. 25. A pot with a moulded rim at the mouth. It is one-fourth the full size.

Fig. 26. A cup-like pot with grooved lines around the rim. One-fifth the size.

DESCRIPTION OF PLATE No. IV.

FIGS. 27 to 43.

Fig. 27. A cup with a pointed base, one-fourth the size.

Fig. 28. A long cup ornamented at the rim. Size one-fourth.

Fig. 29. A vase, one-fourth full size.

Fig. 30. A vase, two-sevenths.

Figs. 31 to 37 are ring-stands of various shape.

Figs. 31 to 36 are one-third full size.

Fig. 37 is one-fourth full size. Inside this, another cup is lying.

Figs. 38 to 40 are lids.

Fig. 38 is one-fourth its size.

Figs. 39 and 40 one-half the size.

Fig. 41 is an illustration of an ornamented urn. This was found on the west side of the reserve. At a depth of three feet from the surface, the top of an urn was traced, and on clearing the earth, the urn was found. Outside, an iron beam rod was attached to the south-west side of the urn. Near it were found a javelin and a chisel-like instrument. Adjacent to it was a bronze wide cup-like lid in fragments. The breadth of the pit where the urn was deposited was $6\frac{1}{2}$ feet east to west, and $5\frac{1}{2}$ feet north to south. The length of the urn was $3\frac{1}{2}$ feet and the diameter $2\frac{1}{2}$ feet. Beside the lid, was a fragmentary bronze cup lying inverted. It contained husks. In the north-east corner were two pots placed side by side.

Inside the urn were a bowl, a skull and long thigh bones.

Fig. 42 is the front view of a skull, one-third its size.

Fig. 43 is the side view of the same skull, one-fourth its size.



Fig. 27.



Fig. 28.



Fig. 29.



Fig. 30.



Fig. 31.



Fig. 32.



Fig. 33.



Fig. 34.



Fig. 35.



Fig. 36.



Fig. 37.



Fig. 39.

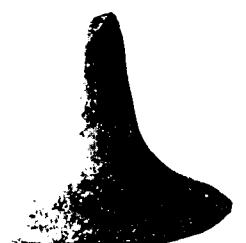


Fig. 40.



Fig. 38.



Fig. 41.



Fig. 42.

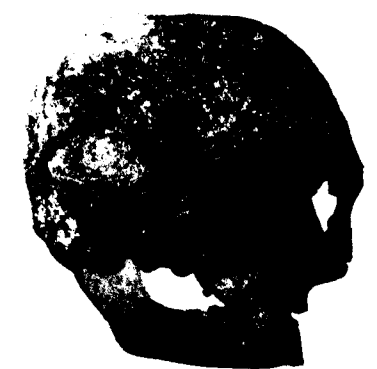


Fig. 43.

Tinnevelly Prehistorics.



Fig. 44.



Fig. 45.

Tinnevelly Prehistorics.

DESCRIPTION OF PLATE No. V.

FIGS. 44 to 45.

Fig. 44, the pre-historic cup-marked stone found near the chatram, on the north-east of the reserve within the limits of Adichanallur. It has eleven cups on its upper surface. It is $4\frac{1}{3}$ feet long, 4 feet broad and $1\frac{1}{2}$ feet high. The depth of the 11 cups is $2\frac{1}{4}$, 2, $1\frac{1}{2}$, $1\frac{1}{4}$, 1, $\frac{3}{4}$, three, $\frac{1}{2}$ and two, $\frac{1}{4}$ inch deep.

(2) Kilanattam.

This is a village situated at the base of a hill on the north-east of Palamcottah at a distance of about three miles.

The ancient remains here, are on *poramboke* or Government waste land on the south-east of the village at about a mile distance from it. It is to all outward appearance hilly and rocky, and any one unacquainted with the unlikely places where pre-historic remains are often situated, would have thought it useless attempting to conduct excavation here. With patient labour and hard toil, the heavy boulders and stones from a small area were removed, and the space cleared for exploration. The stones and boulders removed, might be about a hundred country carts' loads. After removal of these heavy stones, it was found that the soil was a mixture of hard clay and gravel, and so dense that it was impossible to make any impression on it, with the sharpest implements. Water was therefore brought and poured all over it, but the ground was so solid, that it would not absorb it before it had run off. Small earthen banks were then laid to retain the water which required about a day to soak into an inch of soil, so hard was it. After all these efforts, the rims of some urns were traced, but it was difficult to scrape off the earth either in or outside the urn. Nevertheless, by gradually moistening the surface and constantly pouring water and removing the earth little by little, outside an urn, some thick bronze fragments were found. Whereon the earth was removed in a lump, lest the seemingly bronze article should break to pieces while attempting to clear the hard earth in which it was imbedded. Such heaps of earth with bronzes were two in number. In another urn was an iron saucer lamp. In another a mammooty. Digging lower down, another long and broad mammooty was found. But all these are so much corroded that they could only be removed in pieces. A few more urns were traced similarly, and water poured all around to moisten the surrounding earth.

In one day, it was not possible to examine more than the outside of one urn owing to the hard earth all around.

A few yards west of this hill, is a piece of level ground, where some urns were easily found, as the earth was not so hard there; but on examination of four urns, only pottery in fragments was found, and all out of shape, unworthy of removal and preservation. Nevertheless, a pottery lid, two knobs of lids, a part of a long stand and some bones were collected.

Inside were found a pottery cup with a rim and another small cup.

Several urns were in this way exposed and examined. Some bronze vessels—but mostly in fragments—some iron implements and several pottery articles, were obtained here.

Fig. 45. This illustration shows the position of the urns with the lesser vessels placed around as they appeared after partial excavation, and before the contents in the urns had been cleared and examined.

Three urns were found side by side as shown in the above illustration. In one of these urns were found several fragments of bronze and iron.

Outside.—The following articles were found: a pot, a bowl, three small bowls, two long cups, one of which retains a fine polish, a cup, two big ring stands, a small ring stand, five long stands, three lids and some iron fragments.

Outside the biggest of these three urns, were found the following articles : three bowls, two long cups, a big cup in which were four long stands and two lids.

An iron saucer lamp, two iron bent plates with nails fixed in them (these have traces of wood), fragments of an iron implement now out of shape, a dagger and a large sword : and some bronze fragments.

Inside this urn were : a pot, with a bowl, inside it a cup, a small pot, an iron article out of shape, parts of an iron implement, an iron object, some bones and a skull.

A gold bead, with a hole through it.

The other two small urns had nothing outside them. Inside of one of them were two bowls, a small pot, a cup, some bronze fragments, and a very small skull.

Inside another were a small curious shaped pot, two bowls, a cup, and a skull.

The pre-historic site is worthy of further excavations, but the only difficulty here is that it is very difficult to get articles in their original shape. Whatever are found, are only in fragments.

A tradition in connection with a small Kali temple near the pre-historic remains at Kilanattam is as follows : There is a village in the neighbourhood of this, known by the name of Palamadi Pal ar madi, the name given to the village by the king of Manappadi. It would appear that several cow herds lived here in former days, and supplied at short notice large quantities of milk. This is the reason assigned for the name of the village. The king of Manappadi used to order milk from Palamadai to Nelliapparkoil at Tinnevely. When a cow herd was carrying milk to the temple in Tinnevely, it so happened on a day that he came across a stone here, and slipped and consequently dropped the milk pot. Thereon the cow herd brought a digging implement the following day and attempted to remove the stone. With a blow of the implement there flowed blood from the stone in a stream, and the man became blind. He then thought that the stone must have been the symbol of some deity and then made a vow that he would erect there a temple for the benefit of the deity, provided he recovered his sight. After the vow was made he recovered his sight and fulfilled his vow by erecting the temple and named the deity Kan Kudutha Amman—the goddess which gave sight. The temple is of ordinary construction, but very old : it measures 49 × 21 feet.

(3) Thiruthu.

This is a village 6 miles from Palamcottah and 4 miles north-east of Kilanattam. The remains here are in private and poramboke lands extending for about a mile in length by quarter of a mile in breadth. The soil is similar to that at Adichanallur. These remains have formerly extended to a considerable distance, but a greater part of it is now under cultivation.

I got a large collection of articles here. They comprise pottery, iron instruments, bronze wire bangles, bronze rings, cornelian beads, barber's sharpening stones and others.

The remains are worthy of further excavation. In one of the urns here, the undernoted articles were found :—

The urn itself was of curious shape. A broad basin, a pot-like cup, a hatchet, a dagger, a curious iron implement 10½ inches long and ¾ inch thick, iron rods in three pieces 2½ feet long, and ¾ inch thick, 3 chisels, 6 arrow heads, 2 very small implements and some bones.

PLATE VI.



Fig. 46.

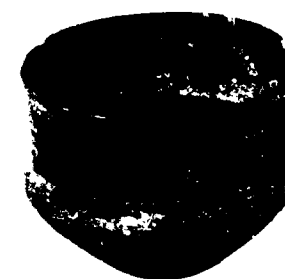


Fig. 48.



Fig. 49.



Fig. 50.

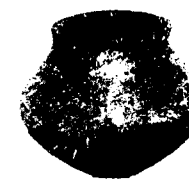


Fig. 51.



Fig. 47.



Fig. 52.



Fig. 53.



Fig. 54.



Fig. 55.

Tinnevely Prehistorics.

DESCRIPTION OF PLATE No. VI.

FIGS. 46 to 55.

I illustrate here only a very few articles obtained in Thiruthu. Fig. 46 is a bronze bell-shaped ornament with a ring at the top for a wire or a string to pass through. The illustration is half the size of the original.

Fig. 47 shows a number of iron weapons and implements and an iron ring. The illustration is one-fourth of their original size. The weapons on the right and left sides are long swords with double edges, and a curious round handle. Along the middle of the blade is a long raised rim. These are very much corroded. The topmost object in the middle, is a part of a javelin; the middle one is an iron hatchet with a ring for fixing the wooden handle, and the last one is an iron ring; it is doubtful whether it may have served as a bangle.

Figs. 48 to 54 are illustrations of some of the curious pottery found here.

Fig. 48 is black in colour; and is one-fourth of the original size.

Fig. 49 is the lid of an urn with a ring handle in the middle. It is one-sixth of the full size.

Figs. 50 and 51 are two curious shaped pots. The illustration is one-fourth of the actual size.

Figs. 52 and 53. Fig. 52 is a curious cup with a pot in it. The other is a small pot. Both these are one-third their size.

Fig. 54 is a cup-like pot with a lid. The cup is cracked. The illustration shows them just as they were found; and the size of the illustration is one-fourth of the actual size.

Fig. 55 is an illustration of a skull found in one of the urns here. It is almost complete. It is one-third its original size.

DESCRIPTION OF PLATE No. VII.

FIGS. 56 to 61.

About half a mile west of Thiruthu is a village of the name of Marudur, where the site of an ancient temple was shown to me. There was nothing there, but a stone with three cavities, with raised and moulded rims. These were probably intended to fix a god and his two consorts. The illustration is one-twentieth of the actual size, Fig. 56.

There are some ancient remains in a village known by the name of Kuppam Kurichi, 2 miles south of Srivellipéri, and 4 miles from Thiruthu. Here are scattered on the ground, ancient pottery in pieces, tiles, a *lingam*, and the Fig. 57 which was partly buried. The surrounding earth was dug out and the sculpture was removed. It has a Brahma figure sculptured on it. The illustration is one-tenth of the actual size.

Fig. 58 are two statues of bulls found here. They are a thirty-second of their actual size.

The remains here are worth further examination.

CUDDAPAH DISTRICT.

Jammalamadugu Taluk.

(4) Danavulapad.

Mr. B. Macleod, I.C.S., Collector of Cuddapah, informed me of the discovery of important Jain statues at Danavulapad on the bank of the Penner river 5 miles below Jammalamadugu.

I replied to the Collector that I would inspect it shortly.

The Collector again asked me if I had any objection in his Deputy Collector, Mr. Rammayya Pantulu, conducting some preliminary excavations.

I stated that I intended to send my photographer there, to take photographs of the site before any excavations were conducted: that I did not see any objection to the Deputy Collector conducting the excavations if he had experience of such work, and provided one of my assistants was present at the time to supervise the work: and that it was necessary to obtain the sanction of Government before any excavations could be made.

Thereon the Collector enclosed the following report of the discovery, in a letter to Government and requested their sanction for further excavations:—

ENCLOSURE.

From M.R.Ry. A. SAMBASIVA IYER Avargal, M.A., Stationary Sub-Magistrate of Jammalamadugu, to the Collector of Cuddapah, dated 24th August 1903.

I beg to report an important discovery of archaeological interest at Danavulapad, five miles from Jammalamadugu, on the left bank of the Pennar.

On the 18th instant, two ryots of the village were digging in the sands of survey No. 302, a patta land, for some bricks, which they surmised were buried there. Within a yard's depth, they came upon a stone threshold and at a few yards from it, they struck upon a stone tiara of an idol. The excavation was continued a little and the result was the find of an underground temple with brick-walls buried in sand. I went and inspected yesterday the restored portion. There was a huge Buddhist stone idol of the rough sketch herewith submitted complete without any mutilation placed thigh-above on a stone pedestal in a room of brick walls. The surface of the room is five yards below the present surface of the land. The idol faces east. On both sides of the huge stone idol, there is a hexagonal stone pillar extending to a third of the height of the idol, probably used as lamp-stands. The idol itself is made of granite stone whitish in colour, not of occurrence in the surrounding country here. In front of the chamber in which the idol is located, there is an ante-chamber measuring 6 feet by 10 feet whose surface is about 5 feet higher than the shrine to which a flight of steps leads from the ante-chamber.

This ante-chamber has a stone threshold intact 5 feet high and 3 feet broad. In front of this ante-chamber at a distance of a few yards, a nicely worked monolith was found, in which exquisitely worked "digambara" figures are found. This monolith is a small stone 1½ feet by 1½ feet fixed by a pivot into a stone socket below. There seem to be a number of such brick work cellars underground, in the place with similar idols, almost side by side with each other. Only about 10 yards from the place where the huge idol was found, another similar idol but of a smaller size was found within a yard's depth from the surface lying across in the sand. This was mutilated about the hands and the legs.

PLATE VII.

Tinnevelly.



Fig. 56.



Fig. 57.

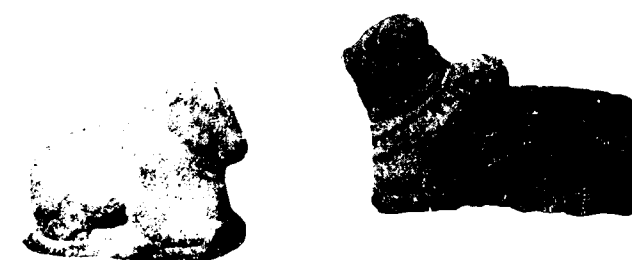


Fig. 58.

Danavulapadu.

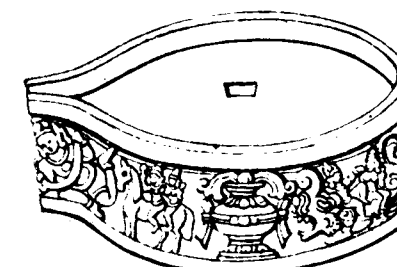


Fig. 59.



Fig. 60.

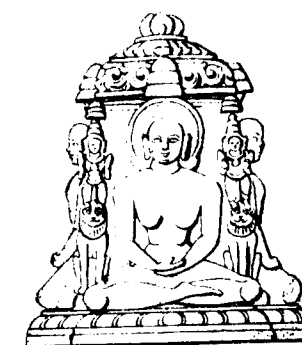


Fig. 61.

PLATE VIII.



Colossal statue of Tirthakara in the shrine of the buried Jain temple,
Dānavulapādu, Jammalamadugu taluk, Cuddapah district.

This find shows that Danavulapaud was a Jain settlement on the bank of the Pennar, as some of the Pali inscriptions on the stones in the bank revetment show. A further excavation, I am sure, may reveal a good deal of matter of historical interest and the remains unique of the kind, as it will be, in this district will be deserving of preservation.

The idol now excavated is in a very good condition with all parts intact and is indeed better than many such idols that are preserved to us in other parts of the country only in mutilated condition.

I request the attention of the Archaeological department may be drawn to this find of the Buddhist remains here and such orders may be passed in respect to the further excavation or preservation of the find as you may deem proper.

The Government ordered me thereon to inspect the buried temple and to submit proposals for its further excavation and preservation and also to report whether it was desirable to acquire the site under the Land Acquisition Act.

I inspected the place and submitted to Government the following report :—

“The shrine is entirely underground, and measures 11 feet square with brick walls, 2 feet 9 inches thick, which extend up to the surface of the ground. Only the interior has been cleared, the exterior of the walls is yet uncovered. In it stands a colossal white stone Jain Tirthakara, 9 feet 7½ inches in height from the knees upwards—see Plate No. VIII. The legs below are covered by a stone pedestal 1 foot 6 inches high. The head of the image is almost level with the ground.”

In front of the shrine, at a higher level, is an ante-chamber measuring 11 feet by 4 feet 9 inches. Outside the ante-chamber is a beautifully sculptured white stone pedestal on a large circular sculptured base (Photos. Nos. 535 and 536). On the north side of the pedestal, is a Tirthakara image surmounted by a five-hooded naga and an umbrella-shaped tiara. It is supported on each side by a male figure on a yali, with a lion below on the one side and a tiger on the other. On the east, west and south sides of the pedestal are three other Tirthakaras, each surmounted by an umbrella. The pedestal is crowned by a lotus and scroll ornament.

The circular base has an inscription around the edge, and groups of figures, some of which are seated on an elephant and a crocodile underneath. Base and pedestal are 2 feet 5½ inches high.

At about 25 feet to the south of the shrine, the headless Jain image of a yakshini and a moulded pedestal were discovered underground. Together they are 2 feet 10 inches high (Photo. No. 537). At this spot, at 5 feet from the surface, is a floor

* Subsequent excavation showed this to be of stone slabs. Excavation will disclose to what distance it extends, and whether other images may be lying on it.*

A.R. Still further to the south, a standing Jain Tirthakara, 5 feet 10¾ inches in height, broken off at the knees, was unearthed (Photo. No. 537).

All these had been excavated before my visit. I found a yali head close to the surface near the shrine.

On the river bank is an ancient stone embankment, with steps leading down to the water; and near by, are two ancient inscribed stones.

I think it is very desirable that further excavation should be made, for it is possible that other buried shrines and images may exist. It is impossible at present to say to what distance the remains extend underground, and whether they may be a group

† This has proved to be so. of shrines, † as is often the case with Jain temples, or only the single one now disclosed. But the finding of images at

A.R. some distance away, favours the probability of more than one shrine. There will be no difficulty in the removal of the soil, which is composed of drift sand; but there will be a great quantity of it. At the shrine, the ground surface is about 12 feet above the floor, and from this point it slopes down to the river bank at a short distance away. The cost of excavation would be about Rs. 600.

The ground should be acquired; and the cost will not be much as the soil is poor, and, as stated above, composed of sand. About 83 cents (survey No. 302) should be thus reserved. The Tahsildar was present at my inspection, and knows the portion required.”

The following is an extract from the description of *Danavulapadu* contributed by Mr. Ramayya Pantulu, Deputy Collector, and published by the *Madras Mail* :—

"*Danavulapadu* literally means the village of Danavas or *Rakshasas*, but those who knew that the followers of Vedic religion reserved some of their choice abusive epithets for their religious opponents—the Jains and the Buddhists—might have suspected that the village might have been an old settlement of either of those sects. This suspicion was not, however, confirmed till the villagers discovered a Jain temple within the last few days. This temple, which was entirely buried underground, consists of a single room $3\frac{1}{2}$ yards square, and is enclosed by walls made entirely of burnt bricks (an unusual thing in this part of the country) 4 yards high. In the centre of this shrine is a naked figure of *Jana*, 8 yards high above the knees, which portion alone is visible above the pedestal which is half a yard high. The head of the idol is surmounted by a seven-hooded serpent, the body of which is cut across the back of the idol all in one piece. The hood is 8 inches high. The arms are 2 yards long and the width of the chest is 4 feet. The idol is made of grey stone similar in appearance to the *Amaravati* marbles, but harder. In front of the shrine, but on a higher level, is the floor of what must have been, the *Mukha Mantapam*, 10 feet by 6 feet. In front of this is a block of grey stone, on the four sides of which are four figures of Jain gods placed under the shade of a tree which looks very like the *Bodhi* tree. This piece rests on a slab of black stone and revolves on a pivot. Round the base of this stone is a one-line inscription cut deep into the stone. Its language is Sanskrit and characters are of the early Chalukyan type, if not somewhat older. It is damaged in one place and is therefore incomplete. All I could make of it during a hurried visit is that it makes reference to somebody whose fame was as pure as the moon. It requires to be carefully examined. A few yards from this are two pieces of red granite containing two incomplete inscriptions of the Chalukyan period. One of these purports to have been executed in the victorious reign of *Vijayaditya*, the Asylum of Truth (*Satyasraya*) and King of Kings (*Prithivi Vallabheswara*). The other inscription is less intelligible. It ends in the letters *Jayati Krimih* which is the concluding portion of a Sanskrit verse which inflicts on persons resuming grants of land made by themselves or others, a heavy and disgusting penalty for the long period of 60,000 years.

South of the idol described above is a similar idol 2 yards high and damaged in parts; and adjoining the shrine on the north is the roof of what is, no doubt, another shrine. There are mounds all round and it seems likely that further excavations, which are stopped pending the arrival of the Superintendent of Archaeological Survey, will discover more objects of antiquarian interests.

Judging from the evidences referred to above, the antiquities are not less than a thousand years old. The temple of *Jana* is expressly referred to in an inscription of the latter half of the thirteenth century A.D. which is inscribed on a pillar in the temple of the goddess *Thalakanti Devi* in the adjoining village of *Devagudi*. This inscription which records the division of the temple emoluments among certain *pujaries* purports to have been attested by *Subhakirti*, the worshipper in the temple of '*Jana Devara*'. This puts me in mind of an inscription at *Amaravati* in the *Kistna* district which records that about the middle of the thirteenth century, *Kota Ketharaju* made a gift of land to the Buddhist *Chaitya* of that place at the same time that he made a similar grant to the temple of *Amaraswara*. It will thus appear that as late as the 16th century, Buddhist and Jain temples were not only tolerated but even patronised by the followers of the Vedic religion as is still the case with Jain temples in certain parts of India. The Chinese traveller *Huen-Tsang* tells us, that in the seventh century A.D., Buddhists and Brahmins lived side by side most amicably."

Excavations conducted by this department.

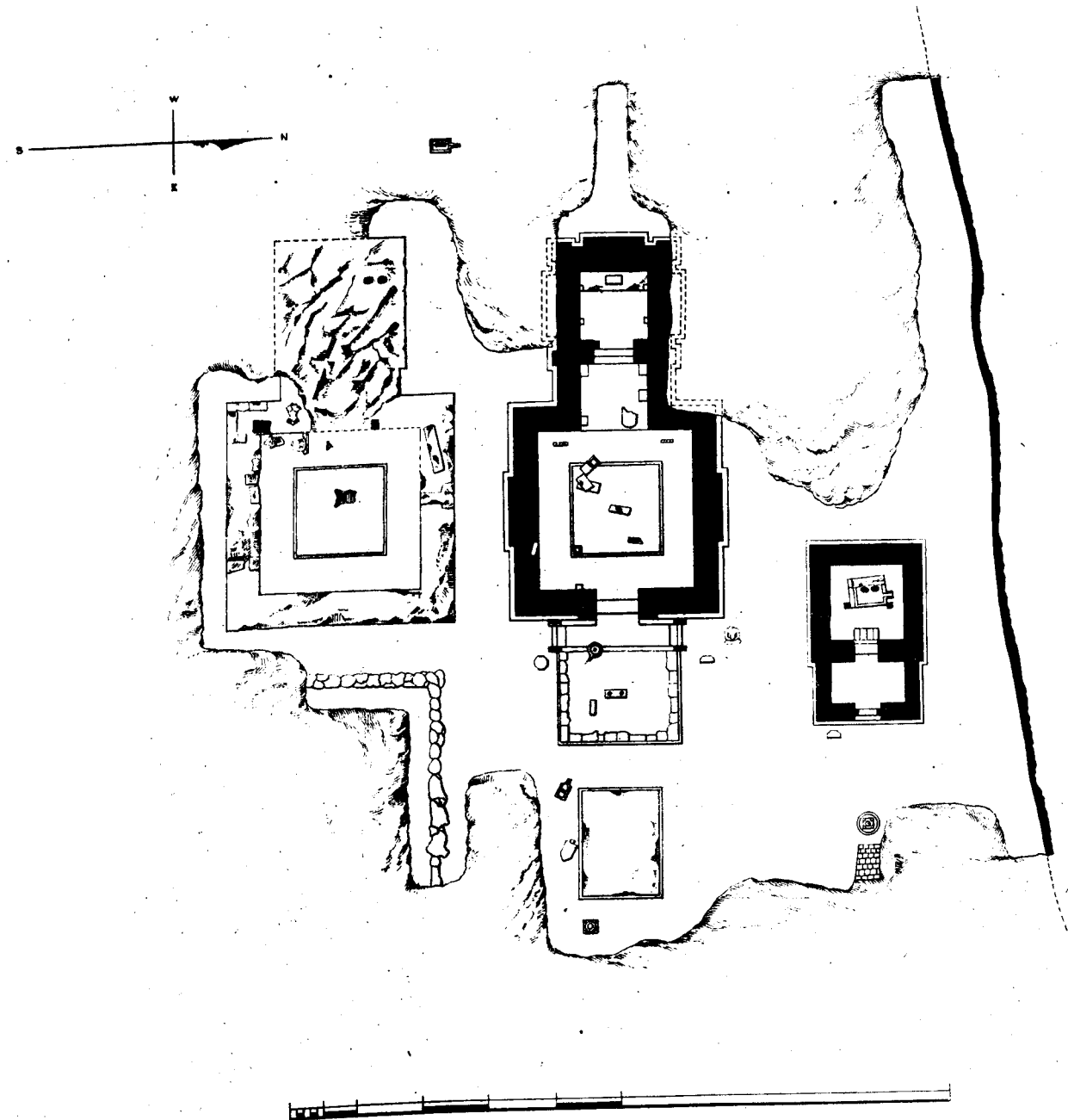
Plate No. IX.

Only the interior portion of the shrine in the north was cleared during the preliminary excavations conducted by the Stationary Magistrate.

1. The outer faces of the walls of the shrine have now been exposed all around to the basement level. The height of the walls all around is $5\frac{3}{4}$ feet. Though the walls are only this height on the outside, they are about double that on the interior, showing that, as is the case with some temples, the shrine floor has originally been placed at a lower level than the surrounding ground. The length of the outer wall is $26\frac{1}{2}$ feet east to west, and the breadth of the shrine is 18 feet north to south. They are built of brick throughout. The bricks used in the construction of the outer wall of the shrine measure $1\frac{1}{4}$ feet $\times$ $\frac{3}{4}$ feet $\times$ $\frac{5}{8}$ foot.

2. At a distance of $12\frac{1}{2}$ feet from the outside wall of the shrine on the north, there runs a long line of stone-built wall from east to west. The ends of this wall have not yet been reached. The wall continues beyond the acquired portion of the land on the west, while on the east, it remains to be examined how far it runs. The length of the wall now thus exposed is 117 feet. In some parts partly exposed, the height is 10 feet. But this is not all the height. On thorough clearance of sand and earth on the sides, which at present lie in heaps, it will then be possible to see to what depth the wall extends. The village-site is adjacent on the north, and is a high

PLATE IX.



Ground plan of the buried Jain temple at *Danavulapadu*, *Jammalamadugu taluk*, *Cuddapah district*.

sandy mound. This wall has evidently been to prevent the soil falling down and burying the small north shrine.

3. Towards the south-east of this shrine, and outside of it at a distance of 2 feet, was found, buried in sand, an octagonal black polished stone, half of which is away. The diameter of this is $3\frac{1}{4}$ feet; and the thickness $4\frac{1}{2}$ inches. This might have been either a capital to one of the beams or a basement to a pedestal.

4. From the place where the octagonal-shaped stone mentioned in paragraph 3 *supra* was found, the excavations were continued towards the south, when a Jain seated figure with head mutilated was found at the north-eastern corner of the middle shrine discovered later on. It is $2\frac{1}{4}$ feet high and 2 feet broad. Efforts were made to secure the mutilated head of the image, but without success. At a distance of 4 feet on the south-east of this, was discovered another octagonal stone, similar in shape to that mentioned in paragraph 3 *supra*. It is of the same dimensions, but not a part of it.

5. The excavations were continued from here, towards the north-west, and then directed towards the south, when the outermost wall— $3\frac{1}{4}$ feet in thickness—of the *mahāmantapam* in front of the middle shrine was traced. This wall is at a distance of 13 feet from the southern wall of the shrine on the north. It is built of black stone, and has a moulded base. Cutting a trench from here towards the south, some stone-paved flooring was traced. Continuing on therefrom towards the south, a low raised platform was seen in the flooring. When the paved flooring was traced, the earth all around was removed. While doing so, the threshold of the *mahāmantapam* was discovered. The *mahāmantapam* is $24\frac{1}{4}$ feet square. The central raised flooring is $14\frac{1}{4}$ feet square.

6. A little to the south of this, were discovered two bracket capitals. They are 1 foot 10 inches square and 11 inches high.

7. In the middle of the flooring was found an ordinary stone slab $2\frac{3}{4}' \times 1\frac{1}{4}' \times 5\frac{1}{2}'$.

8. Towards the south-west of this, at a distance of 6 feet, was a capital $3' \times 1\frac{1}{2}' \times \frac{5}{8}'$; along with it were found three ordinary stones.

9. The excavations were continued from the middle of the flooring in the *mahāmantapam*, towards the south, when the southern wall of the *mahāmantapam* was discovered and also an oblong *panivattam* at some distance towards the east, and lying on the basement of the southern wall. This measures $3\frac{1}{2}' \times 2\frac{2}{3}' \times \frac{1}{2}'$.

10. Continuing on towards the south from there, at a distance of $7\frac{1}{2}$ feet, the basement of the outer wall of the *mahāmantapam* on the south was found.

11. Then the excavations were retraced from the southern side of the *mahāmantapam* to the centre and directed towards the west and thence towards the north, when an *ardhamantapam* measuring 10 feet by $9\frac{3}{4}$ feet was discovered.

12. At the north-east corner of this, was found a Jain sculptured slab. This measures $2\frac{1}{2}$ feet $\times$ 2 feet $\times$ $\frac{1}{2}\frac{1}{4}$ feet. The slab is partly broken.

13. By the side of this and towards the north-west was an old worn sandstone, built in the flooring with bricks and chunam.

14. On the north-west and south-west corners of the *ardhamantapam* are two small pials built with brick, and overlaid by a small slab.

On the south-east corner here, was found a sculptured marble slab 2 ft. $\times$ 1 ft. $\times$ $\frac{1}{2}$ ft. The images of lion heads are visible on it, but parts are lost by flakes.

15. Conducting excavations on the west side of this structure, the threshold of the innermost middle shrine was discovered. At the threshold, and on the south side of it, was found a part of a jamb stone a foot high. The other part is away, and could not be found. The corresponding jamb stone on the north could also not be found.

16. In the innermost shrine, were four stones, each measuring $1\frac{1}{2}$ ft. $\times$ 1 ft. $\times$ $\frac{1}{2}$ ft. fixed in the floor, two on the south-side wall and two on the north. By the side of the west wall is a brick built platform $10\frac{1}{2}$ ft. $\times$ 3 ft. $\times$ $\frac{3}{4}$ ft.

17. In the middle of the platform, is a cavity $\frac{1}{2}$ ft. square, probably intended to fix the base of some image.

18. An oblong moulded stone pedestal $2\frac{1}{4}$ ft. $\times$ $1\frac{1}{3}$ ft. $\times$ 1 ft. was found in the shrine in front of the cavity, over which it had evidently formerly stood, and served as the base of an image.

19. Excavating towards the west, the outermost wall was found.

20. This wall was partly exposed on the north and south sides of the shrine.

21. A partial attempt was made to find out if there were other buildings on the west, by cutting a trench as far as the boundary of the reserved ground; but none were then met with.

22. The excavations were now resumed at the threshold of the *mahāmāntapam* on the east.

Immediately adjacent to the threshold was found a paved flooring. This is $4\frac{1}{2}$ feet in breadth and 21 feet in length.

23. On either side of this flooring, there is a flight of stairs, of only two steps.

24. By the side of this flooring, and about the south-east of it, was a circular *panivattam* sculptured all around (see Figure 59, Plate No. VII).

25. Towards the east of this, was discovered the basement of what was probably a *mukha* or front *mantapam*, $17\frac{3}{4}$ feet $\times$ 13 feet. But the floor of this is only of mud unlike others here, which are all paved.

26. The basement has a plinth of 3 inches all around.

27. Towards the south-west, was found an ordinary octagonal-shaped slab, $2\frac{1}{2}$ feet in diameter, and $3\frac{1}{2}$ inches thick.

28. When the earth in the middle of the *mukha mantapam* was cleared, a lintel ($2\frac{3}{8}$ feet $\times$ $1\frac{1}{4}$ feet $\times$ $\frac{1}{2}$ foot) was discovered. This has two holes cut through it, at its ends, probably to fix the door posts. These holes are 3 inches in diameter.

29. By the side of this, was found an ordinary oblong stone. Towards the east, at a distance of 6 feet 9 inches, the basement of an oblong *mantapam* ($16\frac{3}{4}$ feet $\times$ $11\frac{1}{2}$ feet) was discovered. The floor is paved. The basement has a plinth of 3 inches projecting outside, all around.

30. On the south-west was an oblong *panivattam* $3\frac{1}{4}$ feet $\times$ $1\frac{1}{4}$ feet $\times$ $5\frac{1}{2}$ feet.

31. East of this, at some distance, and adjacent to the basement on the south, was a sculptured Jain image lying face downwards. This has a Jain figure sculptured on it with three lines of a Kanarese inscription at the base. But the last line is illegible (see Figure 60, Plate No. VII).

It mentions the name of some *Devaru* (God, priest, master or teacher) *Adi Siddayya*. The other parts are illegible. It is $3\frac{1}{2}$ feet $\times$ $1\frac{1}{4}$ feet $\times$ $\frac{3}{4}$ foot.

32. Further east from this, was an ornamental square marble base with Jain figures sculptured on the four sides (see Figure 61, Plate No. VII).

33. The excavations were now resumed on the south from the place mentioned in paragraph 9. This wall was exposed on all its four sides. The thickness of the wall is 5 feet. The wall on the south is not complete, as some of the stones used in its construction are missing.

34. The space enclosed by this wall is all paved with stones and has a slightly raised platform in the middle as in the *mahāmāntapam* of the middle shrine. Some of the paved stones here are missing. The inside measurement of this *mahāmāntapam* is 24 feet square.

The raised platform in the middle, is 14 feet square.

35. In the south-west corner of the *mahāmāntapam* were found three mutilated Jain statues. One of these is a male figure without head. The other is a female figure with only the bust. The other is the lower part of the second female bust.

36. Towards the north of this, at some distance, was discovered a jamb stone or pilaster with sculptures (Photo. No. 601).

37. On the north side of the basement of the *mahāmāntapam* on the south, was found an ordinary stone beam, 7 feet $\times$ $1\frac{3}{4}$ feet $\times$ 1 foot.

38. Towards the north of the *mahāmāntapam*, only an outline of the wall of the shrine was traced.

39. Eastward from the *mahāmāntapam*, at a distance of 7 feet, was a wall built of rough stones. This runs from south to north to a distance of 21 feet, and turns towards the east to a distance of 30 feet. The ends of this wall have not yet been traced.

II. NOTES ON THE CONSERVATION OF MONUMENTS.

II. NOTES ON THE CONSERVATION OF MONUMENTS.

The following places were visited on conservation inspection :—

ANANTAPUR DISTRICT.

Tadpatri Taluk.

1. Chokkalūr.
2. Tadpatri.

Gooty Taluk.

3. Gooty.

Dharmavaram Taluk.

4. Kambadūr.

Pennukonda Taluk.

5. Pennukonda.

BELLARY DISTRICT.

Kudligi Taluk.

6. Ambāla.

Hospet Taluk.

7. Kamalāpuram (Vijayanagar).
8. Krishnāpuram.

CUDDAPAH DISTRICT.

Proddattur Taluk.

9. Chilamkūr.

Jammalamadugu Taluk.

10. Dānavulapad.
11. Dēvagudi.
12. Gandikōta.
13. Jammalamadugu.
14. Muddanur.

Siddhavattam Taluk.

15. Jyōti.
16. Sidhout.

Madanapalli Taluk.

17. Sōmpalle.

CHINGLEPUT DISTRICT.

Conjeevaram Taluk.

18. Conjeevaram.
19. Manimangalam.

Saidapet Taluk.

20. Guindy.

GANJAM DISTRICT.

Berhampore Taluk.

21. Jaugōda.

KISTNA DISTRICT.

Tenali Taluk.

22. Modakūru.

MADURA DISTRICT.

Ramnad Zamindari.

23. Darbhassayanam.
24. Dēvipatnam.
25. Ramēsvaram.

NORTH ARCOT DISTRICT.

Polur Taluk.

26. Tirumalai.

Chandragiri Taluk.

27. Tirupati.

SALEM DISTRICT.

Krishnagiri Taluk.

28. Krishnagiri.

SOUTH ARCOT DISTRICT.

Tindivanam Taluk.

29. Gingee.
30. Tindivanam.

SOUTH CANARA DISTRICT.

Kassaragod Taluk.

31. Bēkal.

TANJORE DISTRICT.

Tanjore Taluk.

32. Tanjore.

TRICHINOPOLY DISTRICT.

Musiri Taluk.

33. Srinivāsanallūr.

Trichinopoly Taluk.

34. Tiruppallāthurai.
35. Trichinopoly.

Perambalur Taluk.

36. Vālikandāpuram.

Udaiyarpalaiyam Taluk.

37. Tirumalavadi.

ANANTAPUR DISTRICT.

TADPATRI TALUK.

1. Chokkalur.

CHENNAKESAVASVAMI TEMPLE.

An estimate, amounting to Rs. 170, for repairing the temple, was received, with the following report from the Executive Engineer, Bellary Division :—

"The joints of the outer stone facing of the wall require pointing. The roof is reported to be leaky. The estimate provides for the above."

The estimate was countersigned and returned.

The temple was inspected, and it was found that the above were not the only repairs required.

(1) There are very wide cracks in the walls inside. All these should be pointed. As the roof is leaky, it is not sufficient to point it on the outside only, the inside also should be attended to.

(2) The basement all around, should be pointed with chunam, and vegetation rooted out.

(3) There is a Telugu inscribed stone lying outside, which will have to be removed inside and preserved.

(4) Ant-hills all around, should be removed.

(5) As there is nothing now to prevent herds of cattle and flocks of sheep getting access to the basements and damaging them, I would suggest that a railing or a small parapet wall should be built all around with a door. The preservation of the temple depends mostly on the good condition of the basement. Thus estimates will have to be prepared for the above repairs.

I recommended the inclusion of the temple under the selected list, which received the sanction of Government.

2. Tadpatri.

In connection with the conservation of Chintalrayasvami temple here, an estimate amounting to Rs. 610 was received along with the following report from the Executive Engineer, Bellary Division :—

"The remains for the brick structure can be easily retained and made safe by flat iron belts strongly tightened and bolted together and some small portions trimmed off to make the belts fit tight round the structure."

"The openings in the gopuram can be walled up where the lintels of wood have perished. It will also be necessary to do some shoring up to protect those portions of the brick work that hang out of the vertical lines."

The temple was inspected and the following notes made :—

(1) The Kalyana mantapam should be thoroughly repaired. The cross stone beams which are split in the middle, and hang down, might be supported with pillars with capitals thereon.

(2) The cornice stones of the Kalyana mantapam are dropping. This must be attended to.

(3) Vegetation on the roof of the Thayar sannidhi is causing leaks.

(4) Vegetation is growing on the Homa mantapam which should be removed.

(5) The side wall on the east of the Homa mantapam is bulging out, and should be repaired.

(6) The stone wheels (4) lying on a pial at the entrance to the temple, should be preserved in some room.

(7) The brick work in the gopuram over the decayed beams of the openings of the upper storeys is cracked and dangerous, has partly fallen, and will fall as the beams further decay. This portion ought to be removed or supported.

(8) All the joints in the basement stones of the *gopuram* should be cemented, but it should not be spread out over the surface.

(9) The earthen mound in front of the main *gopuram*, covering some of the sculptures, should be removed, and the latter exposed.

(10) Recess on the side of the opening on the north side of the east *gopuram* should be carefully pointed as it is very difficult to replace the cracked stones by others.

(11) The roof of the *Lakshminarayana Sannidhi* is leaky, and should be pointed with chunam.

(12) The basements of the *unjal* and *dvajastambham* should be pointed with chunam wherever they are cracked.

During this inspection, I noticed a new temple being constructed in the midst of the town under the patronage of the Vaisyas or merchant classes of the place. The sculptures are so excellently executed, that it was a matter of surprise to find artisans now-a-days with such skill that their work is as good in design and minute detail of workmanship as the sculptures in the ancient temples at Tadpatri. I mention this, as in matters of conservation it is always suggested that the dilapidated portions of ancient buildings be rebuilt with the old fallen stones or others similar; and should any occasion arise for the use of newly sculptured stones to be in keeping with the adjacent old sculptures, these workmen may be trusted to make faithful copies.

RAMASVAMI TEMPLE.

An estimate amounting to Rs. 550, was received with a report similar to that of the Chintalarayasvami temple from the Executive Engineer, Bellary Division.

The temple was inspected, and notes taken similar to those made at the Chintalarayasvami temple.

The points in addition are the following :—

(1) The wall on the west side should be repaired.

(2) The outer side of the courtyard wall, on the west has partly fallen, while the inner side is bulging inwards. The roof should be supported by pillars, and the necessary repairs done to the wall. In rebuilding the wall, the fallen stones should be used.

GOOTY TALUK.

3. Gooty.

Estimates amounting to Rs. 300 and Rs. 500 for repairs to the fort and gateways respectively, were received from the Executive Engineer, Bellary Division, with the following reports.

FORT AT GOOTY.

The pavement to the sloping steps to the barracks on the hill, requires replacing here and there. The parapet wall of the well between the barracks was partly rebuilt on an estimate just closed, and it is now proposed to renew the rest wherever necessary. The steps in the way leading to *Lakshmana theertham* in the south-west corner of the fort requires repacking. This estimate provides for all these works. The works to be executed are all similar to existing works.

FORT GATEWAYS AT GOOTY.

This estimate provides for rebuilding side walls of inner and outer main gateways of the fort, with their wings, etc., as they look very untidy and unsafe as the stones keep falling one after another during heavy rains, which is dangerous, especially to the traffic on this important road which leads to the town of Gooty. Besides the above this is one of the ancient forts requiring to be maintained as recommended by the Superintendent, Archaeological Survey.

The above estimates were countersigned and returned.

The fort was inspected by me, and the following notes made :—

(1) At the main entrance to the fort on the west side, there is a big tree growing on the fort wall, which ought to be cut down and destroyed by root. There are several trees growing on the south of the bastion walls, which should also be removed.

(2) The brickwork at the barracks enclosure should be repaired.

(3) The walls of the sentinels' rooms should be built up.

(4) While conducting repairs to the fort, I noticed that some of the walls had been whitewashed, which gives a new appearance to the building. This ought not to be done in future. The fort buildings are very extensive, and the present repairs are but a mere fraction of what is required to completely conserve the place. A much more extensive estimate nearly approaching Rs. 5,000 than Rs. 500 should be prepared and carried out section by section.

DHARMAVARAM TALUK.

4. Kambadur.

MALLIKARJUNASVAMI TEMPLE.

In connection with the estimates received, the temple was inspected, and the following notes made :—

No repairs had been then done to the temple.

(1) The courtyard wall has fallen down ; as also has the front main *gopuram*, the basement of which alone remains to a height of 4 feet.

(2) The second courtyard wall has also fallen down in parts and requires repairs.

(3) There is a tree growing on the top of the shrine next to the *kalasam* or pinnacle of the tower. This ought to be removed.

(4) Several places in the main shrine are cracked, and require plastering and pointing.

(5) There are several carved panels on the walls in the *mahamantapam*. The sides require to be pointed to prevent the panels falling.

(6) In the ceiling of the *mahamantapam* there is a sculptured panel which requires pointing all around it.

(7) The several trees and bushes growing on the buildings should be removed.

PENUKONDA TALUK.

5. Penukonda.

In connection with a report on the condition of the watch tower here, I inspected the place and made the following notes :—

(1) The undermined or ruinous foundations at the entrance to the tower should be built up.

(2) The flat brick flooring of the lower storey is very much cracked, and requires thorough repairs.

(3) The cracks on the interior walls require pointing.

(4) The steps leading to the upper storey will have to be repaired.

(5) The roof is cracked.

(6) Buttresses should be built up on the south side of the tower.

(7) The entrance to the tower should be protected by two doors.

(8) The vegetation (1) on the walls of the fort, (2) on the ceilings of the pavilion opposite to the Ramasvami temple and (3) on the roof of the latter and in other places will have to be removed.

(9) The stone joints of the pavilion and Ramasvami temple should be pointed. The earth silted up around the Ramasvami temple should be removed. The pavilion is built of medium sized small stones, and chips, with mud packing between, on the south and south-east sides of the building, the outer face or almost half the wall has fallen down. The lower portion of the wall has also fallen, and there remains now only a very thin wall, on which rests the whole weight of the superstructure, dome, etc. If the lower wall falls, the whole dome will come down. This is chiefly to be feared, because the stones of the building are jointed with mud, which will be washed away by an ordinary shower. This is an urgent matter which ought to be attended to at once. At present the dome is all right.

The other smaller palace buildings close by, should have such repairs as they require, and estimates will have to be prepared.

The gate near the new munsiff's court, and other two gates will have to be similarly repaired.

There are several buildings in this locality for which estimates should be prepared for the necessary repairs and clearance of vegetation.

The *mantapam* and other buildings on the hill will have to be inspected, and necessary repairs estimated for.

Previously, when the conservation list was limited to a certain number of examples, the buildings at Pennukonda selected for inclusion were necessarily few. There are many others which should be preserved; and now since recent orders have been passed withdrawing the limitation, these others should be inspected, and estimates prepared when necessary.

On the south-east of the old munsiff's court, there is a building with a tower about 40 feet high. It has niches and columns all around. There are some granite slabs and pillars scattered all over the place, and some probably lie buried under ground; all of which have once been parts of a building. The owner of the land where these stones are lying, it is said, is disposing of these stones, either whole or broken as the purchaser requires for the price he is paid. This ought to be investigated and prevented.

The existence of a Jain temple with some fine old brass images close by the above building was noted.

BELLARY DISTRICT.

KUDLIGI TALUK.

6. Ambala.

Mr. W. Francis, I.C.S., Superintendent of Gazetteer Revision, informed me of the existence of a temple at Ambala—a village in the Kudligi taluk. This was inspected and found to be worthy of inclusion in the conservation list.

I accordingly recommended this to Government, and sanction was accorded.

HOSPET TALUK.

7. Kamalapuram (Vijayanagar).

A new road has been opened from Kamalapuram to the chief buildings, which touches the several remains existing all along the way.

The following are the buildings that lie on the sides of this road. All these have been cleared of bushes and vegetation:—

- (1) Queen's bath;
- (2) Subterranean passage;
- (3) Stone trough;

(4) Maharnavami Dibba. The mud covering the flight of steps on the west was removed. On the north-east corner of the Dibba a granite door was recently discovered;

- (5) Hazara Ramasvami temple;

(6) Entering the compound of the Queen's palace, we come across a gymnasium. To the south-east of this, a raised plinth was discovered while clearing the ground of bushes. On further excavations by the Public Works department, traces of a rectangular building became visible which seems to have been destroyed by fire. Among the debris were lumps of charcoal, probably remains of the logs used in burning the building, and pieces of fused iron. A few of these were collected;

(7) On the road running from west to east through the Queen's palace compound is the Queen's palace;

- (8) Three watch towers; and

(9) Outside the Queen's palace fort wall, to the north-east of it, are the elephant and camel stables;

- (10) To the north of it is the consulting hall.

VITTALSVAMI TEMPLE.

The cut plants still continue to grow between the stones in the pavement.

In the southern entrance of the temple, two pillars inside and one on the outside have been erected to support the beams of the ceiling at the bottom of the *gopuram*. These pillars instead of being sufficiently sunk in the ground, stand on a heap of fallen debris; and should this earth be washed away by rain, the pillars must fall down. It is necessary to attend to this before the next rainy season.

It was found during this inspection, that an attempt had been made a short time before, to destroy and bring down the celebrated *Dipastambham* (or lofty stone lamp pillar) in front of the Vittala temple. It was found to be in a leaning position. It appeared as if it had been burnt at the foot with heavy logs of wood in the hope of bringing down the pillar and finding treasure underneath. I reported the matter to Government, and stated in times past much damage had been done at the various parts of the ruins by treasure seekers and that I had hoped it had been put a stop to.

In reply to this, the Government directed the Superintending Engineer, III Circle, to take immediate steps to repair the lamp pillar and to enquire in communication with the Collector into the attempted destruction of the pillar, and take further necessary action in the matter.

The Superintending Engineer sent to Government, a copy of a letter from the Executive Engineer, which stated "that on his inspection he found that an attempt had been made to demolish the pillar not only by means "of logs of wood" and "brush wood around the base which they set on fire," but that an attempt had been made to blow it up with a "cartridge" and the pillar was then in an unsafe condition. Seeing that the treasure seekers would in all probability return to complete their task and as the pillar was unsafe in its then condition, the Executive Engineer in consultation with the Head Assistant Collector directed the Sub-Divisional officer to get it pulled down in the presence of the Head Assistant Collector which was accordingly done. Under the base of the pillar was found a huge slab stone 5 feet in thickness, but no treasure came to light."

This was referred to me, and I was asked to state whether the pillar should be set up again. I stated that if the pillar is not cracked or otherwise so damaged as to render its erection unsafe, I think it should be again set in position.

8. Ganesa temple near Krishnapuram.

This temple has been cleared of bushes. The walls of the temple which were leaning outside in the north-west corner have been supported by two buttresses, one on the north and the other on the west.

Krishnasvami temple. Krishnapuram near Hampi.

The Public Works department are laying down concrete on the roof of the main portions to prevent leaks. They have also constructed two supports to the verandah on the south. The temple is cleared of all earth accumulated there.

To the south-west of the Krishnasvami temple, is the huge statue of Narasimhasvami, which is now reached by a cross road. This temple, as well as the Siva temple adjoining it, have been cleared of bushes.

CUDDAPAH DISTRICT.

PRODDATTUR TALUK.

9. Chilamkur.

The Collector of Cuddapah, in submitting to Government the following note by Mr. Ramiah Pantulu Jayanti, B.A., B.L., Deputy Collector, Jammalamadugu Division, on the "antiquities of Chilamkur," recommended the preservation and conservation of the two temples there:—

Chilamkúru is a small village in the Proddatur taluk of the Cuddapah district, and is about a mile and a half south of the Kalamalla station on the Madras Railway. It contains two ancient temples, one of which is dedicated to Agastyesvara. The other which is a smaller one is situated in the south-east corner of the compound of the former and is dedicated to Vighnesvara. In shape both these temples are unlike those usually found in this part of the country, and remind one of the Jain temples of South Canara. The *vimana* or superstructure of the smaller temple is built entirely of cut stones piled one upon another without the use of cement. Both these temples seem to be survivals of the Jain period, which certainly preceded the revival of the Vedic religion in Southern India, which seems to have been effected in the sixth and seventh centuries of the Christian era. Both on account of this feature and of the sculptures which will be referred to presently, these temples deserve to be conserved at the cost of Government. The temples are out of use but are not altogether dilapidated. With a little expenditure they can be put in order.

Just in front of Agastyesvara's shrine is a *mandapam* which is supported on four-stone pillars which are elaborately sculptured. One of the pillars contains, in four pieces, a pictorial representation of the story of the duel between Siva and Arjuna which forms the theme of Bharavi's beautiful poem *Kiratarjuniyam*.

Some time, before the Great War, Arjuna the third and bravest of the Pandavas retired to Mount Indrakila (which some identify with the hill at Bezvada there to contemplate on his favourite God Siva. The blue-necked god wished to demonstrate to his consort Parvathi the prowess of his devotee and so send to him *Mukasura* or the dumb demon in the form of a wild boar. The boar had an arrow sticking to its side, showing that it had just been struck, and running to Arjuna, it sought his protection which, as became a true *Kshatriya*, he granted immediately without waiting to enquire into its case. No sooner was this done than there came a hunter (Kirata) with a drawn bow in hand: he was apparently pursuing the boar. Arjuna almost involuntarily snatched his bow and arrows in defence of his new charge and the first scene represents the two persons standing face to face with drawn bows and with the boar between them. A female who accompanied the hunter and who is evidently his wife stands by him.

This was in the flush of the first excitement. The hunter naturally enough wished to know who his opponent was and why he came between him and his prey. The next scene depicts them as being engaged in parley, the huntress (if I may call her so) standing by her lord and the boar lurking behind its protector. The hunter claims the boar as he hit it first and marked it as his own. Arjuna, on the other hand, takes his stand on the high ethical principle that a promise of protection should be fulfilled at any cost. He admits the hunter's claim to the boar and offers to satisfy it with anything he could give—not excepting his own body—except the boar itself which he swore to protect. This does not satisfy the hunter who taunts the hero with being a false hermit who is more intent on fighting the outer and human enemies than the moral enemies within. Arjuna tells the man to mind his own business and proposes, as a last resort, to settle the dispute by a duel. This is agreed to and the third picture represents the two archers at fight, the lady and the boar viewing the battle from opposite ends. In course of time they seem to have lost the use of their bows and they engage in a hand-to-hand fight in which Arjuna was thrown on his back. Here the author of the Canarese poem *Sabara Sankara Vilasam* introduces a very interesting incident which adds zest to the entire story. According to this poem, Arjuna fortified himself for the fight by a strong faith in Siva and during the quarrel he frequently worshipped an image of that god, which he had set up for himself. But, in spite of all his prayer and worship, Arjuna felt that his strength was failing while the savage and godless hunter seemed as strong as ever. Arjuna was greatly puzzled at this and did not discover the secret till at last he offered a garland of flowers to the image of Siva and looking up, found the selfsame garland adorning the neck of his adversary. The veil of mystery was raised at last! What remained for the soldier-hermit but to fall on the feet of the first parents and to sob and sigh and cry like a child, for, did he not commit the unpardonable sin of opposing them (they both are in fact one) in thought, word and action though unwillingly? He was, of course, freely forgiven and was also presented with a new weapon called *Pasupatastra* after the Giver, which stood him in such good stead in the subsequent war. Simultaneously with this the apple of discord regained his original form and with it the power of speech. Though the victor ultimately Siva did not have quite an easy time of it with Arjuna, for, one of the latter's arrows hit him hard on the head and left a permanent mark there. The poet says that the three-eyed God was proud of this, for, who is not proud of being surpassed by his own son (or disciple or devotee) even as he wishes to surpass every one else? To this day images of Siva, including Saligramas have a cut on the crown, which is called the *Pārthaprahara* (i.e.) the stroke of Pārtha, another name for Arjuna.

There are other evidences also showing that Chilamkúru is quite an ancient place. It has an extensive *padu* or old village-site all round and in some places this is several yards deep—a true test of the age of a village. Scattered about this land are several stone inscriptions. I have discovered and copied fifteen, of which only two are mentioned by Mr. Sewell. Eight of these

One of the inscriptions makes mention of king Vikramāditya Chala Maharaja. An incomplete inscription in the temple of Agastyesvara refers to a king who was "Asylum of Truth" and an "Ornament of Chalukyan race". Another inscription in the fields to the east of the village records, in Canarese, that in the 56th year of the Chalukya Vikrama era, a tank was constructed under the orders of Singarasa who was the minister for Peace and War of Trylokya-mallideva who was then ruling the *Muliki Three Hundred*. This neo-Vikramarka era was instituted by the Western Chalukyan King Vikramarka VI about the year 1076 A.D. These references to the western Chalukyan Kings show that they were recognized in this part of the country and that if the country was not actually part of their territory, it was at least within their "Sphere of influence".

Another and a very long inscription in the temple of Agastyaśvara records the sale by one of the temple priests of his share of the temple emoluments to two other priests. This was done in the Saka year 1304 (1382 A.D.) while "Mahamandalesvara Harihara Raya, son of Vira Bukka Raya, the Lord of the Eastern, Southern and Western seas, was ruling the earth from his throne at Vijayanagaram"; and his son "Viradeva Raya Odayalu" was governing the Udayagiri province. The king referred to is Harihara II and his son is the prince who afterwards became Deva Raya or Vira Proudhadeva Raya I. It is noticeable that Harihara was content with the modest title of "Maha Mandaleswara"—Lord of a Province—although he became the Lord of the three seas. This inscription shows that this part of the country went under the Vijayanagar rule at a very early date.

The temple priests are referred to as "Jiyyalu" or "Jiyyamgaru" and they appear to have been held in greater regard then than now. One of them is called Narapa Jiyyalu "son of Chennuru Akasani" and another Indra Jiyyalu "son of Pappuri Gangasani". The reference to the priests' mothers instead of their fathers, is noteworthy and perhaps shows that women were in those times held in greater esteem than now. It cannot be said that the women referred to above were prostitutes, for the sons of prostitutes were not likely to have been made temple priests. The suffix *Sani* was, in former times, used in the sense of a woman or lady—very much as we now use the suffix *Amma*. The immortal author of the Telugu Bhāgavatam calls his mother Lakkasani.

J. RAMAYYA,

J. RAMAYYA,
Deputy Collector."

The Government referred the matter to me, and directed me to furnish the necessary particulars should I recommend their inclusion in the list of monuments selected for conservation.

I inspected the place and made the following notes:—

The plan of the shrine is a square, with the exterior corners rounded, almost forming an oval at the back.

The basement stones in the south and west walls of the shrine had fallen in, and were undermined. All the loose stones should be

The walls of the building are cracked in places. All the loose stones should be replaced in their proper places and cemented or pointed. The larger cracks should receive special attention.

The base on the south side has been partly washed away from under the base. Earth has silted up against the north side. The whole compound flooring should be on the same level.

The front *mantapam* is of more recent date than the ancient temple itself. It has four pillars in the centre and walls at the sides.

The main *mantapam* directly in front of the shrine has four beautifully sculptured pillars in the centre. In it are lying, a jamb stone carved with Gajalakshmi and two elephants, and two sculptured side panels. There is also an inscribed stone with a carved panel representing a *lingam* supported by two *nandis*.

On the roof of the inner *mantapam* is an ornamental sculptured circular panel, in the centre of which is a drooping lotus.

In the central shrine is also a ceiling, with a sculptured panel within a square.

In front of the temple is a stone with a *trisulam* carved thereon; and by the side of it is a small *stambham*.

It had formerly *inam* dry lands to the extent of about 20 acres, yielding an annual produce valued at Rs. 60 or Rs. 70, which lands are now incorporated with those of Government.

There is a small Hanumar temple in the village, which is in no way remarkable as regards its construction. But the figure of Hanuman is well sculptured on a very large slab.

The ancient site referred to by Mr. Ramiah Pantulu in his note seems to be but the former site of the village and is not of much importance.

After the inspection, I reported that it is of unique design and worthy of being included in the list. The main shrine is unusual, in that it is elliptical ended. The attached *mahamantapam* has some finely sculptured pillars. A small detached shrine has the back wall rounded, is entirely built of stone, and is altogether similar in design to another Jain temple at Hampi. In my report, I enclosed the required particulars and four photographs, Nos. 588 to 591.

The Government sanctioned its inclusion in the list of monuments for conservation.

JAMMALAMADUGU TALUK.

10. Danavulapadu.

The Collector of Cuddapah reported the discovery of important buried structural remains at Danavulapadu on the bank of the Pennar river five miles below Jammalamadugu, and asked me if Mr. Ramayya Pantulu, the Deputy Collector of the place, might conduct preliminary excavations. I stated that it might be done if he had experience in the matter; but the presence of one of the members of my staff would be desirable during the excavations. It would be necessary also to obtain the sanction of Government. The Collector referred the matter to Government, which directed me to inspect the buried temple and to submit proposals for its further excavation and preservation; and to state whether it was desirable to acquire the site under the Land Acquisition Act.

Accordingly I inspected the temple and submitted my report stating that further excavations should be made, as it was probable that other buried shrines and images might exist; and the desirability of acquiring the land. Meanwhile, the Government of India was, at the instance of the Director-General of Archaeology in India, pleased to sanction the appropriation of Rs. 1,000 from the Imperial grant of Rs. 3,000 towards the excavations at this place.

The Government of Madras accordingly ordered the excavations, which were conducted, and an account of which is detailed in (4) of paragraph I in section II.

11. Devagudi.

Towards the east of Danavulapadu, and not far from it, is a hamlet known by the name of Devagudi. There is an ancient temple here, dedicated to the three-eyed goddess Tellakantamma తెల్లకాంతమ్మ. There are several inscribed stones in the courtyard. One of which is 4½ feet by 4 feet. It has a *chakram* carved at the top, with the signs of the sun and moon on either side. The inscription is in old Telugu characters and mentions a gift of land by Chinna Timmayyadeva, son of Rama Raju, to a Brahman of Tungala village in the country of Chennur.

The inscriptions on other stones are not legible. There are some carvings on some of these stones representing warriors riding on horses; and one of them thrusting a lance through the neck of his opponent.

The *Madras Mail* publishes the following description of the temple, contributed by Mr. Ramayya Pantulu, Deputy Collector, Cuddapah:—

“Although less ancient than Danavulapadu, Devagudi is not without interest. Its correct name is Devigudi, i.e., the temple of the goddess, who, as her name indicates, is provided with an eye in the forehead unlike her sisters elsewhere, but very like her consort, the three-eyed god. There are a number of inscriptions of the

13th century engraved on the pillars of the *mandapam*, and they relate to the division of temple emoluments among the worshippers. In the compound are two slabs containing grants made by a certain Mahamandaleswara Bhimasena. These slabs contain the figure of the goddess seated on horseback and wielding a lance. Another inscription records the grant of a village to the temple by Pratapa Deva Raya, son and successor of Harihara II. of the Vijayanagar Empire, and a later inscription says that King Venkatapathi Devaraya granted a village to a Vaishnava Brahman Kandalam Appanacharu.

“In both the villages there is an old embankment to prevent the river encroaching on the villages. It was built of huge blocks of stone with no mortar and was apparently meant to last for centuries. Portions of it, which fell into a state of disrepair, have been repaired in recent times and the marked contrast between the old and the new style is not very much to the credit of the latter.”

12. Gandikota.

An estimate amounting to Rs. 4,060 for the repairs of the ancient monuments at Gandikota was received from the Executive Engineer, Cuddapah division, with the following report:—

“The Chief buildings of interest are two ancient temples and a mosque of more modern date.

“The estimate provides for propping up portions of the buildings where they are giving way, removing brush wood, cleaning the carvings where necessary, and preventing the progress of further decay.

“It is also proposed to turn the old granary of the fort into a rest-house which can be done at a small cost, and will be convenient for persons to halt who wish to visit the temples.”

In countersigning and returning the estimates, I enquired of the Executive Engineer if he had funds to meet the expense of the estimate, as I saw no provision was made in the conservation budget estimates for the year 1903–1904; and asked whether it was necessary for me to obtain the sanction of Government for the allotment.

He replied that the repairs would have to be conducted during 1904–1905, and that he had a balance of Rs. 400 out of the provision made for 1903–1904; and as there was also a provision of Rs. 1,000 made in the conservation budget estimates for 1904–1905, that I had to apply to Government, for the sanction for the balance of Rs. 2,600.

The buildings at Gandikota were inspected, and the following notes were made:—

MADHAVASVAMI TEMPLE.

(1) Front hall: Requires complete repairs to the flooring all around, and the cracks in the walls are to be pointed to prevent further decay. Steps are also to be provided in front and sides of the entrance to the hall.

(2) Inner *mantapam*: Requires renewal of flooring and pointing. The flooring might be made of long stones such as are at present lying at the place.

(3) All the carvings have to be thoroughly cleaned.

(4) The several small shrines around the main temple: Roofs of these have mostly fallen down. They should be rebuilt with the stones which are lying there on the spot, and some others similar.

(5) Compound walls: Several portions of these walls have fallen down. They should be rebuilt with the fallen or similar stones.

(6) *Madapalli* or kitchen room: The roof requires to be supported by some beams, and the flooring requires repairs.

(7) A small shrine in the courtyard of the temple: The roof is leaky and is in need of repairs. The temporary walls made of rough stones around the shrine should be removed so as to expose the original condition of the shrine.

(8) The vegetation, including prickly-pear, bushes, etc., which have taken deep root on the terrace of the temple, and on other surrounding buildings, should be thoroughly eradicated root and branch.

(9) The entrance to the temple, below the tower in front of it, requires repairs to the flooring, and to be provided with main and side lockfast doors.

(10) Cornice work: The stones wherever fallen, should be rebuilt, with the fallen or similar stones, keeping in appearance with the remaining parts of the cornice.

(11) Parapet walls: Several portions of these have fallen down, and should be rebuilt.

(12) The passage leading to the temple should be cleared of the prickly-pear at present densely growing there.

Mosque.

(1) The apartments all around the mosque should be protected by low walls, to prevent cattle entering.

(2) The stairway in the mosque is all cracked and requires repairs.

(3) The terrace has very broad cracks which, if not attended to immediately, may bring down the whole roof.

(4) Wherever plastering and pointing are required, as is the case all around the mosque, they should be so done.

RANGANADHASWAMI TEMPLE.

(1) Front hall: The flooring requires repairs, and the compound wall should be pointed wherever it is cracked.

(2) Small shrines in the courtyard of the temple: The roofs of all these require to be supported by beams.

(3) The surrounding wall of the temple should be rebuilt, wherever it has fallen down, with the stones lying there, or others similar to them.

(4) Steps should be built up at the entrance to the temple, which ought to be protected by a door. The passage leading to the temple should be cleared of prickly-pear.

After inspection, I submitted a report to Government, recommending the inclusion of the buildings under the conservation list, as they were of considerable architectural and historical importance, about which Sewell furnishes some particulars on page 123 of his lists, volume I. I also requested the sanction of Government for the balance of the amount of Rs. 2,600 required.

The Government sanctioned the inclusion of the monuments under the selected list, and stated the question of additional allotment would be considered in the Public Works department.

13. Jammalamadugu.

The temple here, dedicated to Narapuravami, was inspected, and a photograph * taken. The temple is partly buried in sand.
* No. 599.

Subsequent to this, Mr. Ramayya Pantulu, the Deputy Collector of Cuddapah, forwarded a petition from the Dharmakarta of the temple, asking me whether an annual provision might be made by this department for the removal of sand that gathers near the temple year after year. To which I replied that the temple was not of sufficient archaeological importance to address Government for any allotment.

14. Muddanur.

There is a small shrine here in the midst of the fields towards the north of the present village site. In the courtyard was lying an inscribed stone exposed to the weather. The village Reddi was asked to remove it inside the shrine, and thus protect it.

Towards the west of this temple, there are remains of an ancient site adjacent to and beyond the railway line. The Reddi says that that was the former site of Muddanur. This was inspected for future investigations.

SIDDHAVATTAM TALUK.

15. Jyóti.

The ancient remains at Jyóti were heard of and inspected. This is four miles west of Siddhavattam, six miles east of Cuddapah and a mile west of the village of Jyóti. The temple here is dedicated to Siddhesvarasvami. There are also some shrines buried in sand. There are several images and sculptured stones lying scattered all over the place.

In the Siddhesvarasvami temple there is a stone-built subterranean passage of three feet in breadth. Some say that the passage leads to the river close by and some to a hill. Drawings of the ground plan of Sidhi temple and sketches of other shrines, etc., were made. These remains seem to promise interesting results should they be excavated. These were, under the orders of Government, included in the conservation list.

16. Sidhout Fort.

In the District Manual of Cuddapah, the name Siddhavattam is traced to *Siddhavattam* the hermit's banian tree and is described as follows:—

"Sidhout is a place of some importance and of considerable sanctity. Owing to some fancied resemblance in its position on the Pennair, and to the relative position of some neighbouring villages and rivers, it is sometimes known as Dakshana Kasi, or 'the Southern Benares'. It was originally a dependency of the Chitwail Rajah, a member of the important Matli family, and the fort in the town appears originally to have been grounded by a relative of the reigning Chitwail Rajah, named Anantaraz in the year 1225 of Salivahana. Subsequently, under the Nizam's dynasty, Sidhout was the residence of the Patan Nabob, and was joined to the fiefship of Cuddapah. This dynasty was put an end to by Hyder Ali ' . . . ' and the fort was pulled down. After Munro's departure in 1807, Sidhout was for some time the residence of the Collector; but owing to its secluded and inconvenient position, the head-quarters were subsequently moved to Cuddapah."

Along with the estimates for the conservation of the fort here, I received from Mr. Lambert, Executive Engineer, the following report from his assistant:—

"This fort which is picturesquely situated on the left bank of the Pennér in the town of Sidhout, is said to have been constructed by Anantaroy, one of the Matli Rajahs, in the year 1228 of the era of Salivahana corresponding to A.D. 1305. Subsequently it became the residence of the Patna Nabob and was joined to the fiefship of Cuddapah.

"The building contains many stone-carvings in the Dravidian style, but these having been executed in a friable kind of sand-stone, have lost their sharpness of outline and are gradually crumbling away. During the Mahommedan occupation, a mosque was built within the fort on the river side, which is still being used for worship. It also contains a tomb which is much venerated by the Mahommedan community.

"The walls and outworks of the fort have been considerably damaged during the various sieges which it has undergone and the interior is all in ruins. The outer wall which is surrounded by a deep and wide moat is in fair condition, but it and the moat are thickly overgrown with prickly-pear shrubs and trees, the latter in their growth splitting and hastening on the destruction of the walls.

"It is proposed to clear away all such growths and clear up the walls, moat and interior of the fort for which a lump sum provision is made."

This estimate was for Rs. 400. In connection with this, the fort was inspected and it was found that the surroundings of the buildings were so thickly overgrown with prickly-pear, that a close approach to see what repairs were necessary, was simply impracticable. Under the then circumstances, I suggested that it would be well to first confine the work, during the past year, to the removal of all such, and other vegetation about and on the walls, after which there should be no difficulty in seeing what further repairs were necessary, either for execution during that or this year.

Subsequent to this, an estimate for Rs. 1,220 was received, with the following report:—

“The previous estimate was only for removal of prickly-pear, trees, etc. This was partly done under the provision of the estimate. It is now proposed (1) to clear thoroughly the prickly-pear, etc., all round the old buildings within the fort, (2) removing old rough stone mud walls and other debris from the mantapams, etc., excluding the present occupied site of Mahomedans.”

The estimate was countersigned by me and returned.

MADANAPALLE TALUK.

17. Sompalle.

During my visit to this place along with the Director-General, the Executive Engineer was present when some suggestions regarding further repairs to the temple were made. Accordingly the estimates were revised and sent for countersignature. They were forwarded to the Director-General.

The temple was later on again inspected, and the following notes were made:—

- (1) The repairs to the temple were completed.
- (2) The entrance gate requires a door to prevent cattle getting in.
- (3) Some vegetation is growing at the foot of the basement adjacent to the floor.

CHINGLEPUT DISTRICT.

CONJEEVARAM TALUK

18. Conjeevaram.

In connection with the estimates received for the conservation of the Pallava temples here, an inspection was made, but as the intended repairs had not then been commenced, the temples were all found to be covered with vegetation and bushes as they were during my inspection along with the Director-General at the beginning of 1903.

19. Manimangalam.

Sewell describes the temple as follows:—

“A remarkable temple with an apsidal gopuram, modelled apparently on the fashion of the ‘Sahadeva Ratha’ at the ‘Seven Pagodas’ which Mr. Fergusson thinks to be one of the most interesting of the whole group, from its peculiar shape. Mr. Fergusson considers that the shape is similar to that of other shrines older still, but now destroyed, from the design of which several of the Buddhist *chaitya* caves were constructed, i.e., having one end cut square and the other apsidal, the former being illustrated by the facade of the cave, the latter by the dome under which stands the Dagoba (Indian and Eastern Architecture, 328; Cave temples of India, 135). The temple at Manimangalam is said to be very ancient and probably is so.”

The Collector of the Chingleput district informed me that a Vishnu temple in Manimangalam was being repaired with the stones of another temple containing old inscriptions, and that he had prohibited further repairs till it was inspected by this department.

This was inspected and the following notes taken:—

The repairs of the compound wall and the main entrance were completed. The temple has been from a long time, it is said, in an incomplete condition. The old portion of the wall is granite, and the present manager completed the wall and the main entrance with brick and chunam work. The granite slabs used in the main entrance were taken from the ceiling of some ruined portion near the shrine.

In the construction of the main entrance, two granite capitals taken from the *Ganganna mantapam* have been used to support the beams. The *Ganganna mantapam* is in a state of ruins, all stones in the higher parts having fallen, and are lying scattered about: the oblong basement only remains intact. The capitals used in the main entrance of the repaired temple were picked up from the scattered stones of the *Ganganna mantapam*. The capitals were examined and found to contain no inscriptions.

In the south-east corner of the temple, they have erected a *madapalli* (cook-room) in which three slabs were used which have been brought from somewhere near the Vaikunta Perumal temple. All these stones have no inscriptions.

Except the two capitals and the three slabs mentioned above, no other stone seems to have been taken from outside the temple. Four square granite columns from the scattered stones of the *Ganganna mantapam* seem to have been brought down here. These columns have mythological figures cut on the four sides, but contains no inscriptions.

The columns formerly used in the temple are circular, but as the insertion of the square columns will mar the architectural symmetry of the building it was suggested not to use these columns.

- * (1) Dharmesvarasvami temple.
- (2) Kailasanadhasvami temple.
- (3) Vaikunta Perumal temple.
- (4) Karikrishnasvami temple.

There are four other ancient temples* in the same village, two dedicated to Siva and two to Vishnu. These require clearance.

SAIDAPET TALUK.

20. Guindy.

Dr. J. R. Henderson, Acting Superintendent, Government Museum, Madras, forwarded to me a copy of the letter (printed below) from Lieutenant-Colonel King, Sanitary Commissioner, Madras, and desired me to state what action should be taken in the matter—

“In digging the foundation of one of the buildings of the King Institute at Guindy buried chatties have been found. The chatties are of very rough earthenware, but portions of glazed earthenware of a bright red colour have also been found. The ‘find’ may have possibilities, and I therefore communicate with you in case you may like to make an investigation.”

The spot was inspected and the ground was found to be on a little higher level than the surrounding ground. An urn or a big pot, whatever it might have been, was half broken and seen sticking into the ground in the trench dug for the foundation.

At another place there was only a part of an urn or a pot, and was found to contain nothing in it. A small fragment of a small pot was found stuck to the sides of a trench dug for foundations.

The bottom of an urn or a funnel-shaped pot was found previously dug out, and thrown on the ground. This was picked up, and Colonel King was requested either to preserve it or send it to the museum.

A photograph of the urn, as it was found at first, was taken. After emptying the contents of the urn, another was taken showing the dimensions and shape of the broken urn.

From the investigation it was found that the site was not of much archaeological importance, which fact was verbally communicated to the Sanitary Commissioner. It is probably a deserted village-site.

GANJAM DISTRICT.

BERHAMPUR TALUK.

21. Jaugoda.

ASOKA INSCRIPTION.

An estimate was received from the Superintending Engineer, I Circle, with the following note:—

“An estimate, amounting to Rs. 1,680, for roofing the inscription, putting iron railing in its front, and washing it with water glass preparation, has been sanctioned by Government in G.O., No. 2388 W., dated 2nd September 1902, at the instance of His Excellency the Governor-General in Council, and the work will be executed during the current official year. The amount now entered in this estimate is intended for maintenance as usual.”

THE TWO-STOURED MANTAPAM NEAR RAMESVARAM.

There are some old Telugu inscriptions on the *mantapam*. The parapet wall around the second storey, which is $3\frac{1}{2}$ feet in height and which, it is said, was built in 1894 by the temple trustees, is in good order.

The joints in the stairs all around the *mantapam*, required grouting from top to bottom.

A staircase in modern style has been built up for a breadth of about 8 feet on the west of the lower storey, with two side walls all along it.

It is under proposal to erect a railing or build a parapet wall all around the first floor to prevent people falling down during festivals.

The flooring of the first storey requires repairs.

The top stones of the first floor also require grouting wherever cracked.

A stone beam on the south-east is out of plumb, and requires to be raised towards the south-west.

There seems to be a slight settlement of the ground on the north-east side, in consequence of which a cross stone beam on the roof has slanted a little.

A very large root of a tree is growing under the whole structure on the north side, which requires to be immediately removed.

During inspection the sub-divisional officer and the temple overseer were present, and these repairs were pointed out to them.

RENOVATION OF RAMESVARAM TEMPLE.

It was observed that the fine main *gopuram* on the east of the temple at Ramesvaram—a building previously in a perfect state of preservation—was being partly demolished, and further destruction was under temporary suspension at the instance of orders from the Collector of the district to allow of some inscriptions being copied by the Epigraphist. This was my first intimation of a work of demolition and renovation, apparently far exceeding in extent, even the numerous instances of such, which have been brought to notice during the past few years.

On enquiry, it was learnt that some Nattukottai Chetties, who are the present lessees of the whole Rāmnad zamindari, were contemplating renovation of several parts of the building, and altering the whole construction.

The notes on the renovation and alterations of the buildings, made at the dictation of the agent, on behalf of the Nattukottai Chetties, will clearly show the proposed destruction.

(1) After the complete and thorough demolition of the *gopuram* on the east, down to the very foundations, it is proposed to rebuild it again after a design of their own, and decorate the tower with images made in some white porous stone, instead of the present ornamentation in brick and chunam.

(2) It is proposed to build a superstructure on the north and south *molte* (unfinished) *gopurams*, either retaining the existing lower structure and foundations, or demolishing and rebuilding from the very foundations.

(3) As the first and second *prakarams* are very dark, it is intended to open windows in the side walls.

(4) The whole flooring will be replaced by new stones.

(5) Some of the stone pillars have been recently plastered, and ornamental work had been put on them after the style of that on other pillars.

(6) A gate, set in brick and chunam, has been built up at the entrance to the second *prakaram*.

(7) Some portions of the buildings have been converted into cell-like rooms, with iron gratings, intended as the workshops of the smiths.

(8) The raised pillared platform all around the *prakaram*, has been divided off into a number of rooms with brick walls, each with a door and a window in modern style, bearing a close resemblance to the soldiers' rooms in a barracks. This has been done on the east and south *prakaras*, and probably may be continued in those of the west and north. This *prakara* is the immensely long pillared corridor which was one of

the great beauties of the temple, and formed the chief point of attraction to European visitors. For none of the other South Indian temples has corridors at all approaching it. The effect of the present work can be better imagined than described.

(9) It is proposed to remove two tiers of pillars in the *kalyana mantapam* in front of the Amman shrine, to open out a spacious hall of 30 feet in breadth in the middle, with such other alterations as may be necessary.

(10) The Amman shrine is built of black granite stone, while the *ardhamantapam* in front of it, is built of coral stones from the sea. It is proposed to give the shrine a new appearance, by smoothing and polishing the stones. This has already been tried on a piece of stone. The *ardhamantapam* is to be reconstructed with new stones from Ambāsamudram in the Tinnevely district.

(11) It is also proposed that the *mahāmantapam*, adjacent to the *ardhamantapam*, be destroyed, and a new one more extensive, built up lengthwise, so that there may be a width of 20 feet in the first *prakaram* around the Amman shrine.

(12) There are images of Rama, Lakshmana and Sita placed on one of the sides in front of the main shrine, and adjacent to these is a bed chamber. It is proposed now to open it out as a passage in front of the shrine, the images being removed to a side on the north, beyond the first *prakaram* of the Amman shrine.

(13) Three wide passages are to be opened out in front of the shrines.

(14) Two tiers of pillars in front of the Amman shrine will be removed, with the necessary alterations in the construction, so as to provide for three broad passages.

(15) It is proposed to replace several of the present old pillars with new black granite stones.

(16) It is also proposed to build up a new black stone shrine at the foot of the quarrying rock in Ambāsamudram, and bring it here, and adjust it in the place of the present one.

(17) There are several shrines all around the *prakaram* of the first shrine of the god. It is proposed to remove the front walls, and fix a railing instead, giving it the appearance of a prison cell.

(18) The cross stone beams on the ceiling are to be removed at intervals, to allow light from above.

(19) The shrine of Visvanadha, adjacent to and on the north side of the shrine of the god, is to be replaced by an altogether new structure.

(20) At this part of the building, one row of pillars is to be removed to make the passage broader.

(21) The shrine of Visalakshi is to be removed further towards the north.

(22) The six-pillared *mantapam*, in front of the shrine of the god, is to be demolished to open out a clear passage.

(23) To construct a new six-pillared *mantapam* adjacent to, and in front of the main shrine, and raze the existing raised platform in front of the shrine to the level of the flooring on the outside.

(24) To remove several rows of pillars in front of the shrine to make broader passages.

These demolitions are estimated at a cost of 30 lakhs of rupees. Seven lakhs have already been collected; and the remittance of the balance has been promised as soon as the destruction is in process of being carried out. The temple funds contribute 2 lakhs towards this.

If this wholesale destruction is permitted to be carried out, it is certain that in the course of a few years a modern temple will exist at the spot in place of the old one.

Since I then heard that this work was suspended under the orders of the Collector, I expected to receive some official information of the circumstances, before further orders were issued by the district authorities to resume the destruction. But I afterwards incidentally heard, on my way back from tour in Tinnevely, that the destruction had been resumed. Thereon I reported the existing circumstances to Government, and expressed my opinion that as the temple is one of the most important

in Southern India, and of very ancient date, its destruction should not be permitted without reference to this department. The Government, thereon in its Order No. 485, Public, dated 3rd June 1904, communicated to me a copy of a letter from the Collector of the district, in which he states that he regrets the order issued in G.O., No. 745, Public, dated 21st August 1903, was unfortunately overlooked, and that he has now asked the Manager of the devastanam to again postpone the repairs until I have had an opportunity to examine the temple.

ENCLOSURE.

From the Collector of Madura, dated 28th May 1904, E. Dis. No. 412/Rev.

With reference to Government endorsement No. 1946, dated 11th May 1904, calling for a report on the letter from the Superintendent, Archaeological Survey, in which he states that the repairs to the Ramesvaram temple were not brought to his notice, I have the honour to report as follows.

2. The Manager of the Ramesvaram devastanam intimated to this office on 4th March 1903 his intention to repair the temple at Ramesvaram, and requested that the Government Epigraphist might be asked to have the inscriptions in the temple copied at the expense of the devastanam before the commencement of the repairs. With reference to G.O., No. 763, Public, dated 6th August 1902, the Epigraphist was addressed on the subject and the Manager of the devastanam was asked to postpone the repairs until he heard further from the Epigraphist.

3. After some correspondence the Government Epigraphist informed me in his letter, No. 490, dated 14th October 1903, that his assistant had finished his work in the temple on the 12th July 1903, and the Manager was then informed that there was no objection to the commencement of repairs. I regret that the order issued in G.O., No. 745, Public, dated 21st August 1903, was unfortunately overlooked. I have now asked the Manager of the devastanam to again postpone the repairs until the Superintendent, Archaeological Survey, has had an opportunity to examine the temple.

NORTH ARCOT DISTRICT.

POLUR TALUK.

26. Tirumalai.

REPAIRS TO JAIN CAVES AND MANTAPAM.

The Superintending Engineer, IV Circle, forwarded estimates for Rs. 250 to the Chief Engineer, which was referred through the Public department (Government) to me for remarks.

I said that such an elaborate door * was unnecessary for the *mantapam*, and that its cost occupies the greater part of the estimate.

* 15½' x 8' @ Rs. 140.

Thereon the Public Works department referred the matter to the Superintending Engineer for revision. The revised estimates, providing a door about 6 x 3 feet and decreasing the total amount of estimate by Rs. 20, were again referred to me by Government, which were approved by me.

Thereon the Dharmakarta of the Jain temple at Polur and other Jain inhabitants there, sent in a petition to me stating that the small sized door was useless, and that I might issue orders for a door of 16 feet in height, or deducting the height of the present door, that the remaining 10 feet height might be provided at least with wire-netting. This seems to have been promised to them by Public Works supervisor. They added that if this is not done, that the sum of Rs. 115 which they paid might be returned to them, from which they would get a door of 16 feet height made.

I have referred the matter to the Superintending Engineer, IV Circle, to see if anything could be done to meet their wishes in regard to the door.

In connection with the said estimates, an inspection was made, and advice given for the removal of vegetation on the upper part of the shrine, and on the court-yard walls.

CHANDRAGIRI TALUK.

27. Tirupati.

UPPER TIRUPATI.

G.O., No. 655, Public, dated 24th July 1903, directed me to get photographs of the three statues of Krishnaraya and his two Ranis taken.

I sent the head photographer to do so. Numbers 570 to 572 are the photographs taken by him of these and other images, which are said to represent the relatives of the royal family.

The large *gopuram* at the main entrance to the temple has several beautiful figures sculptured on all its sides. The doors are plated with brass, which is fixed to the door by nails with brass knobs.

2. The *prakaram* around the temple requires repairs.

3. The thousand-pillared *mantapam* on the south-east of the temple should be preserved: its use as a cattle-shed is undesirable.

LOWER TIRUPATI.

Mr. Govinda Menon, of the Madras Government Museum, informed me of the existence of a colossal statue of Govindaraja Perumal in Robinson's Park. I directed the photographer to photograph this also, but instead of that, he has photographed some others.

SALEM DISTRICT.

KRISHNAGIRI TALUK.

28. Krishnagiri Fort.

In connection with the estimates received for the repairs of the fort here, an inspection was made. But no repairs had till then been commenced.

The whole fort is covered with bushes and trees, and till all these are cleared, it is impossible to ascertain what buildings there are hidden under them, and what repairs are necessary. The following were nevertheless noted during inspection:—

The existence of a magazine in a fair state of preservation was noticed on the north side of the hill.

There is a curious nearly circular room here, which has an umbrella-shaped rock in the centre, whose upper edges spread out around and form a roof. Around this is an enclosing wall pierced with three entrances.

There is a bastion on the last corner of the hill about 600 feet above the level of the ground. This is also covered with trees and bushes.

There is a subterranean passage on the north-west, leading probably to a tank in the neighbourhood.

There are two tombs on the hill, named Syed Pavudeen and Syed Salcah where worship is performed by Muhammadans. It was stated that they receive from Government an annual grant of Rs. 200.

There are several stones on the hill, sculptured with the images of Anjanēya and Ganēśa.

At the foot of the hill there is a cave with an image of Ganēśa.

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SOUTH ARCOT DISTRICT.

TINDIVANAM TALUK.

29. Gingee.

Sewell in his lists, Vol. I, mentions: "Gingee (Señji); 16 miles west of Tindivanam, 34 miles north-west of Pondicherry. A fine hill-fortress. Mr. Garstin describes the place in the District Manual (page 411). He quotes a grant of the early Vijayanagar sovereign Harihara, dated in A.D. 1383 (Manual, page 2) in which Gingee is mentioned as giving its name to a province; showing that even then it was a place of importance. It remained in the possession of Vijayanagar and the Nayakkas till taken by the Mussalmans in the middle of the seventeenth century (Manual, pages 131, 135). Thirty years later it was captured by Sivaji, the Mahratta chief, but fell again into Muhammadan hands in A.D. 1698. It was taken by the French in A.D. 1750, and by the English in 1761.

The fortress consists of three strongly-fortified hills—the Rājagiri, the Krishna-giri, and the Chandriyan Durgam. The Rājagiri is about 500 or 600 feet high, and is almost impregnable, the only approach being defended by three strong lines of fortification, while the only entrance is by a wooden bridge over a deep natural chasm. Mr. Garstin attributes the principal work of fortification to the Vijayanagar kings, and he gives reasons in support of his theory. There are several ruins of fine buildings inside the inner fort, two temples, the "Kalyāna mahāl," "gymkhāna," granaries, Idgah, barracks, mantapams, etc., including a great tower of eight stories. Of curiosities on the hill, Mr. Garstin mentions the great gun, the Rāja's "bathing-stone" (a large slab of granite), and a well in a rock, where it is said that prisoners were thrown to die of starvation. South of the Rājagiri is a hill called "Sakkali Durgam," also fortified, but separately. Near the "Arcot gate" of the Gingee fort is a stone with an inscription.

The storming of the fort by the French, is graphically narrated in Orme's history. The fate of "Désing Rāja" or "Tej Singh" of Gingee, who gallantly met his death fighting the Muhammadans, still forms the subject of a local poetical ballad. His wife burnt herself on his pyre, and it is said that the conqueror, the Navāb Sādat Ulla Khan, built and named the town of "Rānipéttai" near Arcot in her honour.

Colonel Foord, District Engineer, communicated to Government a report on the Gingee forts, which was reprinted in the Madras Journal XVI, 348. Other papers relating to the subject are to be found in Public Works Consultation Minutes of 8th June and 12th October 1858.

Several of the handsomely-carved pillars of the temples on the Rājagiri were carried by the French to Pondicherry, and are still to be seen there.

On the summit of a hill, a mile north of Gingee, called "Tirunāthar Kunru" are twenty-four Jaina figures carved on the rock. (See Mēlaichēri, Singavaram, which are close by.)

Estimates were received in connection with the repairs here, and Gingee was inspected. But no repairs had been done to them. The following notes were made:—

GINGEE FORT.

South Hill or Rājagiri.

1. What is considered as a magazine is not so, but only a subterranean passage. It is supposed that iron implements are to be got here, but entrance is not at present practicable. The passage had a wooden door but it has been removed or stolen by some of the inhabitants. The iron implements too are stated also to have been removed. It is desirable that the passage should have a door affixed. There are six watchmen there.

2. There is an iron gun on the hill measuring 14 feet in length, with inscriptions in English, Telugu and Tamil. It is worthy of preservation.

3. Suggestions for the repairs of a bridge here were made to the overseer by the assistant.

4. A palace at the foot of the hill. The arrangement of walls within, is so intricate, that it is a matter of difficulty to any one to make his exit when once it is entered. This is worthy of preservation. Adjacent to this, is a mound which should be excavated. This mound appears to be a heap of debris fallen a considerable time ago. There is a subterranean passage close by. There is also a horse stable providing separate apartment for 500 horses.

5. Here is also a well said to be filled with gunpowder.

North Hill or Krishnagiri.

There is a Durbar Hall or mantapam here, requiring repairs. Suggestions for these were made.

Ranganadhaswami Hill or Rock-cut cave on the Hill.

1. The outside courtyard wall requires repairs. The walls of the Varadaraja Perumal temple are in a dangerous condition and require urgent repairs.

Varadarajaperumal Temple.

The terrace is subsiding and requires repairs. Some of the cross beams, which are out of position, require to be supported by pillars.

Sakkali Durg.

The hill is so named after Dēśinga Rāja's shoemaker, whose house was built on this hill.

There is another hill where Dēśinga Rāja had his gunpowder made.

Coins are found in the surrounding grounds.

30. Tindivanam.

The Rev. W. T. Scudder informed me of the existence of some caves in Varikal, a village 10 miles from Gingee, which were being destroyed by cultivators removing the slabs. I referred the matter to Government, and stated that the remains seemed from the description to be not caves but pre-historic dolmens. The Collector of South Arcot was requested to make enquiry, and the following report subsequently made by the Sub-Collector supports my surmise:—

"In the second part of Mr. Scudder's letter, he refers to certain buildings or 'caves' which he surmises were the dwellings of the earliest inhabitants. As it was not quite clear to what particular buildings Mr. Scudder was referring, I took the opportunity of discussing the matter with him privately. The buildings in question are situated in the village of Varikal about 10 miles south of Gingee. As it appeared to me probable that Mr. Scudder was mistaken in describing the buildings in question as 'caves', I directed the Deputy Tahsildar of Gingee to inspect the place and excavate one of the sites. I had intended to make a personal inspection in case the Deputy Tahsildar made any discovery of interest. The Deputy Tahsildar accordingly inspected the place in company with the native pastor (who was, I understand, Mr. Scudder's informant). As the Deputy Tahsildar's inspection showed that no useful purpose would be served by my going to the village and as I had plenty other work in Gingee, I did not think it worth while for me to go to the place myself.

A note written by the Deputy Tahsildar on the subject is appended in which he calls the buildings in question 'Valian's caves' but it will be seen that it is inaccurate to apply the term 'caves' to them. The buildings consist of upright slabs of stones with a flat stone covering. The flooring is also of stone. The houses are enclosed by a circle or fence of boulders which were placed round probably as a means of protection against wild animals. The Deputy Tahsildar had one of the flooring slabs removed and found nothing below except a few broken pieces of a pot which are sent in a separate cover. I am informed by the Tahsildar that buildings of this kind are to be met with in many places in the Gingee Deputy Tahsildar's division and also in Amayeri and Thandavasamudram villages in Villupuram taluk near Varikal. There is no mention of them in the District Manual so far as I have been able to discover. In many cases the buildings stand on patta lands and I presume that the pattadars have a right to make any use they please of the stone slabs*.

* This should not be so.

A.R. In the case of buildings standing on poramboke lands, a notice might be issued prohibiting persons from removing them. It appears to me to be quite unnecessary to make any further inquiries regarding the so-called 'caves' but if it is considered desirable to pursue the matter further, one of Mr. Rea's assistants might be deputed to have the necessary excavation made."

VALIARS' CAVES.

(Tahsildar's note.)

Valiars are said to have been the descendants or followers of *Vali* who was killed by Rama on his way to Ceylon. According to the description given in Ramayanam, Vali must have been of a tremendous size, but the small dimensions of the caves being judged there is no reason to suppose that his descendants or followers lived in them. Some say that Valiars were a class of jungle tribe that was living in the forests about Gingee in the ancient time, and that they either became extinct or have become the present Irulars as civilization expanded. The latter seems to be more probable.

There are no caves, but only houses built on ground are to be seen. The accompanying sketch will give an idea of Valiar's house. Each house is found enclosed in a regular circle by a fence of boulders which are of considerable size. They measure from 3 to 5 feet in length and about 3 feet in height. There are only three walls for the house, with a flat roof. The walls and the roof consist of stone slabs about 6 inches in thickness. The house is about 6 feet in length, 4 feet in breadth and 4 feet in height and its flooring also consists of a slab or two. The house appears to have been left open, and there seems to have been no contrivance for shutting it up by means of a door fixed to its walls. No definite idea can however be had now about the exact state of the house, because the stone slabs have either partly or totally been removed by people, they being useful. In one place I found only the flooring slabs; and on removing one of them with the aid of several men and with much labour and expenditure of time, the slabs being somewhat unwieldy, I found absolutely nothing underneath. The earth was removed to a depth of nearly 4 feet, and we came in contact only with a hard gravelly soil and a spring of water.

Nothing is known about Valiars' mode of life and the nature of food they had, but it seems they were not totally uncivilized. They appear to have had thick and coarse earthen vessels, fragments of which are seen buried within the circular compound of their houses. The houses are not confined to any particular locality, but are found scattered in several places in several villages of the Gingee division both in patta and poramboke lands. A few fragments of pottery accompany.

The place was inspected and the following notes were made:—

The village where these remains are found is named Sittamundi. It is 6 miles south of Gingee. There are 5 mounds here. On partial excavation nothing was found. What are stated as caves are only dolmens or cromlechs. The stones are 9 feet long, 4 feet broad and 1 foot thick. These are similar to some found in Coorg. The

dolmens were full with rain water and muddy. Thorough excavation was not practicable. These are on Government poramboke land.

Tandasamudram Varkal.

A village 12 miles south of Gingee. There are about 18 or 19 mounds here similar to those in Sittamundi, the village mentioned above.

SOUTH CANARA DISTRICT.

KASARAGOD TALUK.

31. Bekal—Bekal Fort.

In connection with the conservation of the fort, the place was visited, and it was found that sufficient repairs had not been done to it.

The following notes were made:—

DESCRIPTION OF THE FORT.

- (1) The entrance gate to the fort is on the north.
- (2) The top of this is in a dangerous condition and is in need of urgent repairs.
- (3) There is an Afjanâyâ's temple on the right side of the second entrance.
- (4) Inside the fort, bushes and trees had been removed to some extent.
- (5) A magazine or a granary is in good condition, but covered with vegetation and trees.
- (6) There are three subterranean passages inside the fort, two of which lead to the sea on the west, and the other is on the south of the fort, leading also to the sea there.
- (7) There is a large tower or keep in the middle of the fort, the height of which is about 30 feet, and circumference about 80 feet, but all covered up with bushes and trees, rendering close inspection impracticable.
- (8) A small portion of the fort wall runs through the sea to a distance of 160 feet, and terminates with a bastion.
- (9) The fort is surrounded by the sea on the west and south sides, and is subject to damage caused by the waves.
- (10) There are two sunken wells within the fort, but there is no water in them now.
- (11) Another estimate should be prepared, so as to include the clearance of all the trees and bushes.
- (12) The fort is entirely built of granite.
- (13) The roots of the large trees penetrating into the joints of the fort wall stones should be removed.

TANJORE DISTRICT.

TANJORE TALUK.

32. Tanjore.

Two estimates, amounting to Rs. 520 and Rs. 4,200, for repairs to the little fort, and escarp wall of the fort, respectively, were received from the Executive Engineer, Tanjore division, with the following reports:—

TANJORE LITTLE FORT.

"This estimate was called for by the Superintendent, Archaeological Survey, and provides for such repairs as are necessary to prevent the walls from falling into decay."

ESCARP WALL.

The escarp walls of the ditch round the little fort at Tanjore have been left without repairs, for a long time, and are consequently fallen or cracked in many places, and overgrown with bushes and weeds.

For the proper maintenance of the fort wall proper, it is essential that this escarp wall should be kept in order. This estimate provides for its thorough repairs, after the execution of which a small establishment for clearing vegetation will suffice.

The crenellations of the parapet have been filled up partly with brick work, but the parapet is not strong enough to allow of this being removed.

All plastering and pointing work will be done with darkened mortar so as to conform with the old work as far nearly as possible."

These buildings were inspected, but neither the clearance of vegetation nor any repairs had been done to them at the time of inspection.

TRICHINOPOLY DISTRICT.

MUSIRI TALUK.

33. Srinivasanallur.

Mr. J. S. Wilson, Executive Engineer, Trichinopoly, informed me of a deserted and well-sculptured temple at the west end of Srinivasanallur, 6 miles west of Musiri on the Salem road, named Koranganadhan kovil.

The temple was inspected, and found to contain some beautiful sculptures and many very old Tamil inscriptions. It is of an archaic style, and somewhat resembles the Kailāsanātha temple at Conjeevaram. One of the panels especially, is beautifully sculptured. The temple is reputed to have been left unfinished, through having been defiled by a monkey during construction, which probably accounts for the name of the temple by which it is known. *Korangu* (Tamil) a monkey; *nadhan* a lord. The large figures are somewhat damaged in parts, and one of Brahma with four faces, *rudraksha* beads in right and *chank* in the left hand has been removed from its niche and is broken in half. The temple was overgrown with vegetation and deeply rooted plants. Most of the sculptures were also covered with ant-hills. The earth all around the temple had to be cleared so as to expose the basement. The earth fallen in, inside the shrine, had also to be removed. The Public Works officer who was present on the spot during inspection, was informed of the particulars necessary in the framing of conservation estimates for the clearance of vegetation and ant-hills. As far as its age, style and beauty of architecture are concerned, it was found to be worthy of being acquired and restored. The temple lies in Survey No. 89 of the village in the middle of a tope with cocoanut and mango trees. The overseer was informed that 10 feet space all around the temple should be demarcated and a road of 6 feet breadth made to lead to the main road close by. The whole land thus to be reserved will only amount to a few cents, and the owner Sama Sastry, who was present, expressed his consent to part with it.

The temple has since been included in the conservation list. Numbers 555 to 557 are photographs of this temple. See also Plate X. Estimates for Rs. 730 were received later on, and countersigned and returned in May 1904. This includes the cost of acquiring the land which amounts to only Rs. 39.

TRICHINOPOLY TALUK.

34. Tiruppallathurai.

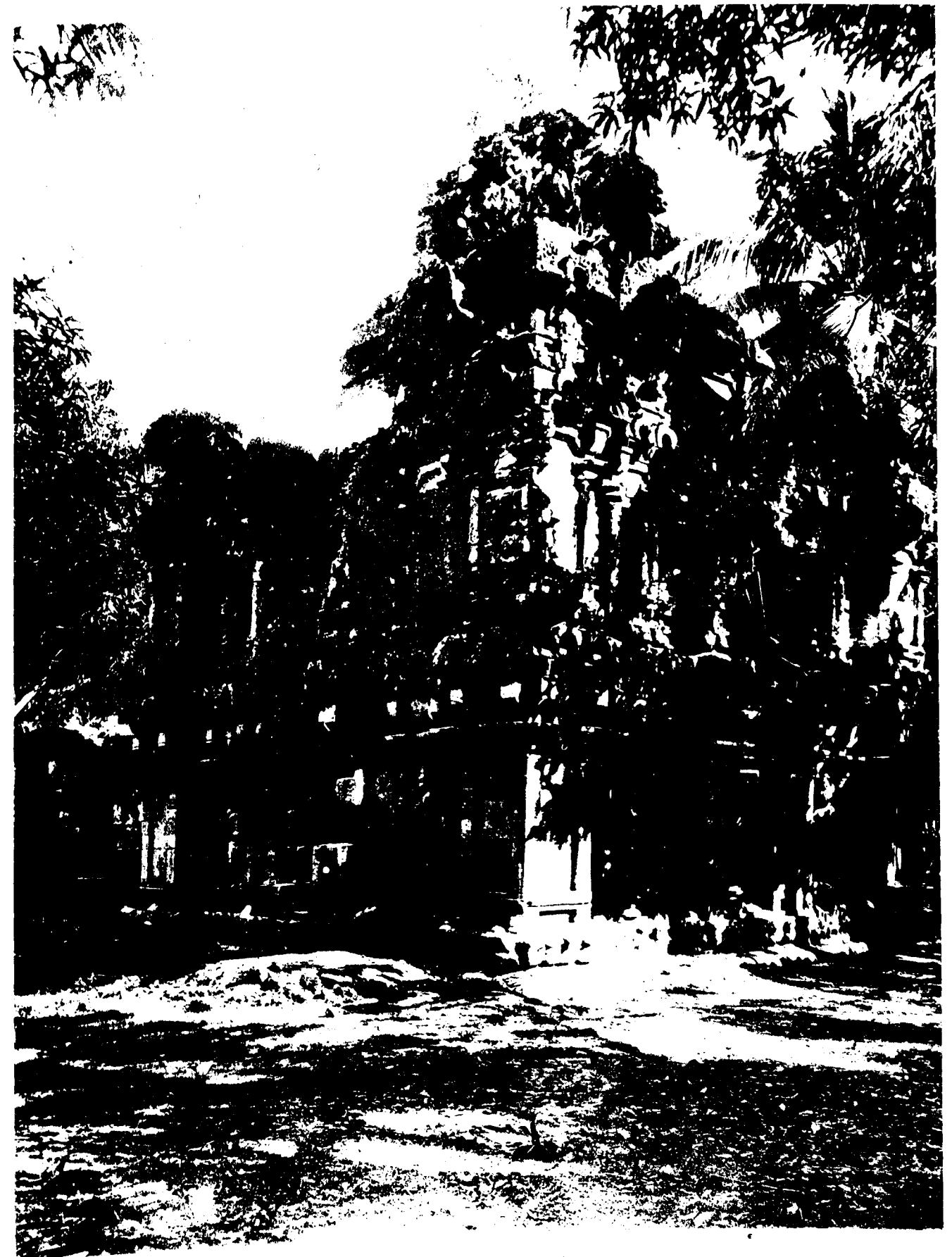
In August 1903, the Tahsildar of Trichinopoly informed me of the proposed demolition of the ancient temple at Tiruppallathurai by Nattukottai Chetties, and suggested obtaining estampages of inscriptions in the temple without delay. I communicated this immediately to the Government Epigraphist for his information and requested the Collector of Trichinopoly to issue orders, if possible, prohibiting the demolition. I also reported the matter to Government, which directed the Collector of Trichinopoly to use his influence and prevent the demolition at least until inscriptions had been accurately copied.

I afterwards visited the temple, and got photographs * taken of the buildings with inscriptions. I made the following notes during inspection:—

* Photograph Nos. 544 to 549.

The eave stone on the Pillayar shrine, is similar to the one at Sompalli, and is in a good state of preservation. Old Tamil inscriptions are all around the main shrine, though in some parts the inscriptions are lost through flakes of the stones having fallen off.

PLATE X.



South view of Koranganadhan temple, Srinivasanallur, Musiri taluk, Trichinopoly district.

During rains it is said that the flooring of the courtyard is flooded with water a foot deep.

The original flooring seems to have had been about two feet deeper than the present level. There are several shrines here. One of the lingams in these shrines is said to have been laid at the instance of a Chola Raja. The other shrines have in them an image of a Pillayar and Subrahmanyasvami.

The Nattukottai Chetties contemplated demolishing the entire ancient front gopuram which is of large size and reconstructing it, though it is in almost perfect condition. It is built of stone in the lower storey and brick in the upper parts. Other alterations are also intended.

FIRST COURTYARD.

The *Sabhapati mandapam* in the courtyard, seems to have been repaired during the previous year, but is still in need of some repairs.

The main shrine is in good condition, and so is the *Mahāmandapam* with round pillars in front of it. The Chetties also intend to convert the *Mahāmandapam* into a shrine of Sabhapati and that of Sabhapati into that of the goddess Amba.

There are inscriptions all around the *Sōbhana mandapam*.

To the south of this, is the shrine of Somaskandar, which has also inscriptions all around.

There are in the first courtyard also, a stone room and a cookroom.

SECOND COURTYARD.

The Amman shrine here, is intended to be removed to the *Mahāmandapam* in the first courtyard.

I noticed some of the stone cross-beams on the roof of the second outer *gopuram* cracked.

Subsequently, at the end, of April 1904, the Collector of Trichinopoly informed me that extensive repairs to the temple were about to be carried out, and enquired if it was desirable that steps should be taken by him under section 18 of the Ancient Monument Act. I stated in reply that as the proposed repairs include the practical demolition of the ancient temple and the erection of a new one on the site, that the repairs could not be approved of, and asked him to endeavour to stop them either wholly or partially, if legally possible, under the Act.

During my visit here, Mr. Rajam Aiyar, the Tahsildar of Trichinopoly, accompanied me, and showed me several interesting places. He seems to take much interest in archæology, inasmuch as he keeps a note of all archæological matters which he observes during his official tours, and thus possesses much information. If officers in the Revenue and Public Works departments should similarly gather particulars of archæological importance, it would be of high benefit to archæology.

The Tahsildar accompanied me to Pettavaithalai to the head sluice there. It would appear, according to legendary information that the channel course was traced from the crawling of a serpent to the Sivaganga tank at Tanjore. In the contribution he has made which is printed in part V of the second section of this report, are details about this channel. On the way to Pettavaithalai from the head sluice, I noticed two Jain statues buried in the earth waist deep.

At the head sluice, are some beautifully sculptured stones, which have been used in the construction of the bridge. On one of the pillars here, was sculptured a double-bodied figure. On another a Sanyasi with a monkey and a fowl. There is a passage at the bridge here, which is said to lead underground to the temple at Vettuvathalai வெட்டுவாத்தலை, wherefrom, the zenana ladies, it is said, used to visit the channel for bathing purposes during the reigns of Vijaya Ranga Chokka Linga Nayakar and Mangammal.

There are some inscriptions at this bridge.

35. Trichinopoly.

UPPER AND LOWER CAVES IN THE ROCK AT THE FORT IN TRICHINOPOLY.

In connection with the estimates received, I visited this cave on my way to other places in the district, but found the work here not yet commenced. In addition to the improvements contemplated and estimated for, it was proposed to erect a railing in front of the cave to prevent people from slipping down, when the cross-walls blocking up the space between the pillars are removed. Some of these pillars are covered with inscriptions which the modern walls partly hid. When the work is completed, it will be possible to have these copied.

During this inspection, I noticed on the north side of the rock that the remains of the old fort walls with an archway and embrasures for guns were covered with vegetation. I suggested its removal and their preservation.

Nothing was also done at this time to the lower cave at the base of the rock. Removal of the mud walls blocking up the spaces between the front pillars was to be carried out. The accumulation of sand and earth in front of the cave, probably a yard in depth, hid several sculptures and the moulded basement along the front of the cave. I suggested the excavation of the ground to some distance, so as to expose the sculptures hidden below. It was also suggested to cut out a drainage channel for the outflow of rain water, which would otherwise collect in the excavation. The cave is also to be protected by railings erected outside the excavated ground.

PERAMBALUR TALUK.

36. Valikandapuram.

In connection with the conservation of the temple and tank here, the place was visited.

Sewell in his lists of antiquities, Volume I, page 263 mentions:— "Valikandapuram, 7 miles north-north-east of Perambalur (Valcondah). This place is said to have once been the seat of a Navāb, and there are several remains to be seen of mosques and temples. There are also some old mosques in the hamlet of Vallapūram (Vullapooram). Mr. Walhouse describes the remains in Volume IV of the Indian Antiquary (page 272): There is a "square tank in a temple court that has a Jaina or Buddhist appearance being surrounded with a curious low sunken cloister, the roof level with the ground". At the principal village is an old fort, now nearly obliterated, and two temples, in one of which is the tank mentioned above. At the other are some excellent sculptured pillars and other architectural features seriously injured by Haidar's men. Opposite the fort is a masjid and a handsome black-marble tomb. The masjid seems, says Mr. Walhouse, to have been adapted from a Hindu temple as it contains "Hindu pillars with faces smoothed and graven with Arabic inscriptions". There is a beautiful Hindu mandapam close by, supported by slender elegant fluted pillars. This has been appropriated by the Mussalmans, who have placed in it a carved granite tombstone, supported at the four corners by legs".

Moore in the District Manual of Trichinopoly states "Valikandapuram, the place that saw Vali, was the head-quarters of a taluk that comprised the northern portion of the present Perambalur taluk till the introduction of Mr. Pelly's scheme in 1861. It is now an unimportant village, although sacred in the eyes of Hindus as the place where legends say that Rāma met Vāli when on his way to Ceylon. It is frequently mentioned in Orme's history as one of the most important forts on the main road from Madras to Trichinopoly."

The temple dedicated to Vali stands among some fields on the south-west of the village. It is of considerable size and oblong in plan. The outer compound wall measures 370' × 150'. The only gopuram, which is on the east, is large and in a fair state of preservation. But the surrounding enclosure wall is razed almost to the ground level, leaving only about a foot of what was once a high wall, as

it is said, by Haidar's sepoy. The stones from this courtyard wall, it is said, were used in the construction of a masjid close by. The temple thus remains in an open yard without any enclosure.

Towards the north-east of this temple, is a square tank resembling in plan and design that at Jambukesvaram and Chidambaram. The south-eastern and south-western portions of the tank, which require repairs, have been photographed.

A small Siva temple is situated towards the north-west of this tank, in front of which is a mandapam. The roof of this mandapam is all cracked and leaks, while the pillars supporting it are all out of plumb. If these are not attended to at once, the whole mandapam may come down.

There is a luxuriant growth of vegetation, both in and out of the temple, which ought to be removed.

A drawing of the ground plan of the temple was made.

The roof of the kalyana mandapam towards the north-east of the temple, is all leaky, and the pillars inside are all inclined towards one side. It is covered with vegetation, and requires cleaning and levelling of the floor.

The Vishnu temple towards the south-east of the Vali temple, is as great as the latter in extent and size, but the whole temple including the entrance to it, is overgrown with dense vegetation, rendering entrance to it impracticable. Besides the clearance of vegetation, the temple is in need of considerable repairs.

During this inspection, the existence of some ancient sites near Perambalur were heard of, but were on inspection found to be of not much importance.

Similar sites are said to exist in the villages of Iravanoor and Alattoor in the Perambalur taluk; in the village of Siruvanur in the Musiri taluk; and in the neighbourhood of the fort at Trichinopoly.

The Tahsildar of Trichinopoly informs me that Ranganakôtê near Valikandapuram is worthy of mention, on account of the structure and condition of the fort walls; and that there are several stone-built circular old wells in Valikandapuram.

Estimates in connection with the repairs of the tank and mandapam, amounting to Rs. 875, were received at the end of March 1903 and immediately sent to the Director-General for countersignature.

The report accompanying the estimate is as follows:—

The terrace of this mandapam is on a level with the ground. The centre portion forms a square tank measuring 41 × 37½ feet built with granite stones. The breadth of this mandapam round the tank is 6½ feet.

The covered mandapam around the tank has fallen in, towards the west and south; but its repairs have not been attended to for a considerable time. The main wall as well as the retaining walls of the damaged portions have also fallen within the tank. The granite stone flooring of the mandapam has been damaged in several places. The plastering on the top of the terrace has been washed away throughout.

It is therefore proposed to renew the damaged portions with old and new stones wherever necessary.

Provisions have also been made in the estimate for baling water, clearing silt from the bed of tank, etc.

UDAIYARPALAIYAM TALUK.

37. Tirumalavadi.

The Collector of Trichinopoly forwarded to me for my information, the following extract from the remarks of the Executive Engineer, in charge of north sub-division, Trichinopoly, in his ten-day progress report:—

"Tirumalavadi temple.—Inspected with reference to inscriptions and other work of archaeological interest. The temple contains many Tamil inscriptions, some of which are getting defaced."

III. STHALAPURANAM OF SRÎRANGAM.

CHAPTER I.

When the sages, Pundarika, Vyasa, Ambarisha, Suka, Saunaka, Vasishtha,

* See Glossary.

Valmiki and others, were in the observance of their daily rituals * [*Shatkarmas*

—(1) *Nitya*, (2) *Naimittika*, (3) *Japa*, (4) *Tapas*, (5) *Yagna*, and (6) *Yaga*] in Dandakaranya (Deccan) and meditating on God, there came the sage Narada to whom they paid due homage, and requested him to clear their doubts as to which one of the sacred places and rivers mentioned in the following verses is the holiest of all:—

శ్రీః ఆయాభ్యా మధురా మయా ।
కాశీ కాంబీ హృదయకా ।
హరేష్వరకరే వైక ।
సత్తే సాక్ష దాయకాః ॥

శ్రీ॥ గంగే చ యమునే వైక ।
గోదావరే సరస్వతి ।
సక్షదాసింధుకావేరి ।
జలేష్టే సస్థిం కురు ॥

Narada, in reply, said that he had been also labouring under the same doubt for a considerable time, and to get a solution thereof, he once upon a time went to *kailas*, the abode of Siva, and put him a similar question, in answer to which Siva gave an account of Srîrangam, and considered it to be the heaven on earth.

Siva said: "God incarnated himself in several *avatars* to give salvation to people in different parts of the earth, among which Srîrangam, situated on the banks of the Chandrapushkharini, between the rivers Kaveri and Coleroon in the Chôla territory, was the most sacred, the merits of which even the two-thousand-tongued Ādisêsha cannot sufficiently describe, but that he would humbly endeavour to do so. He commenced the description by first detailing the virtues resulting from a visit to the place. Those that visit Srîrangam, those that remain there even for a few seconds, those that bathe in the Kaveri, the river flowing through Srîrangam, or those that see the place will not only be free from fear of hell, the abode of Yama—the god of death—but will be free from disease and excruciating pangs at the time of death, and also from a premature death. The wise should therefore visit Srîrangam, bathe in the Kaveri, inspect the *Ranga Vimānam*, feast their eyes with the sight of Sri Ranganadhasvami with his consorts (Sri Bhû and Nila) and present gifts to poor and deserving Brahmans and those who are versed in the reading of the *Bhagavatam*. They also should pronounce the name of Srîrangadha whenever they make any effort—such as, when they cough, when they sigh, when they are much tired, when they yawn, when they hear the sinners' speech, when they rise from or take a seat, when they ignorantly commit any mistake, and meditate on him.

The people will do well by calling their children after the name of the god, and think of him both in their moments of pleasure and sorrow, whether in jest or in earnest.

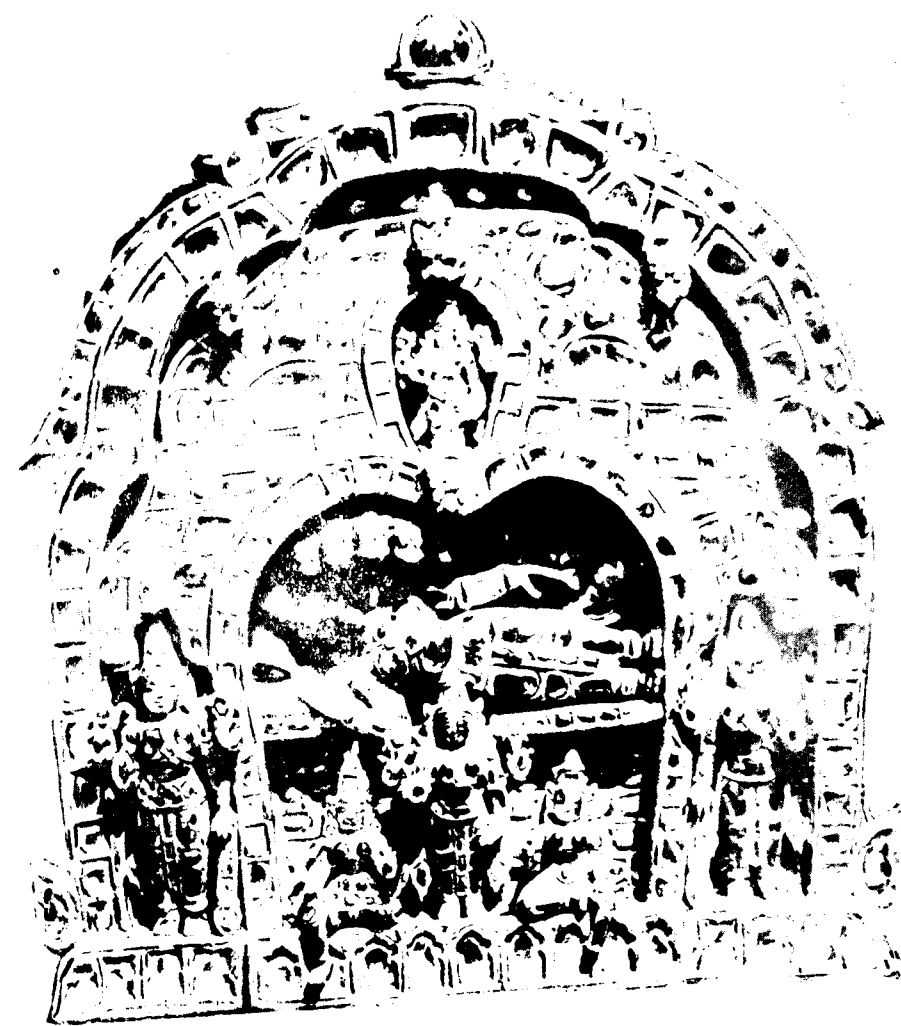
Besides, the belief is, that if any one utters the name of Srîrangadha twice in a day, he will be relieved from the effects of sins which he may have committed during his previous births. It will also be so, if even he, however far he may be from the island of Srîrangam, direct his face towards the island, and think of the god there.

If people cannot fast on *Ekadasi* day—eleventh day of either fortnight—new-moon, full moon and other holidays, but should at least fast on *Mukholi Ekadasi* day in the month of *Margali*, he will nevertheless attain beatitude. On this day, he must think of Ranganadha, read his history and make gifts according to his abilities. If

† The twelfth part of an anna.

he is too poor to make even a gift of a pie,† he will at least cut a handful of grass and put it before some cow to eat. By virtue of these observances of the people in the island of Srîrangam, all have attained salvation, and there was no sinner but

PLATE XI.



Sri Ranga Vimānam, Sri Rangam, Trichinopoly.

could be redeemed. Thus Yama, the god of death, had no work to do. The saints in heaven, also having heard the sacredness and advantages of living in the island, were anxious to reside there themselves. Thus was the sacredness attributed to those living in Srirangam. There are some auspicious days prescribed for bathing in the Chandrapushkarani, the most ancient tank within the temple, on which, if anybody should bathe therein, and pass through the daily *karmams*, and either read an account of Sriranganadha or think of him, he would certainly attain beatitude. These auspicious days are *Bhadrapada* (dark fortnight, 13th day), the whole of *Margasirsha*, *Ashadam*, *Sravanam* and *Bhadrapadam*. If a man should halt a night at Srirangam, he is supposed to have won the virtues of having made a pilgrimage to the sacred 108 Tirupatis and 33 crores of sacred rivers. If a man is incapable of performing a pilgrimage personally, and if he only helps or gives a present to those who visit Srirangam, either in the shape of food or money, he is equally entitled to the benefits derivable from pilgrimage to the sacred place; and will be the enjoyer of wealth in gold and property; and health on this earth. At the end, he will gain a new body to enter into the heavens, cross the sacred river 'Viraja,' reach *Srivaikuntham* and mix with the angels who have no re-birth and there enjoy lasting bliss. If the inhabitants of Srirangam are given alms, or at least a cup of water to drink, from the sacred river Kaveri, or should any one, while bathing anywhere else, only think of the Chandrapushkarani or the Kaveri, he will, through the kindness of Sriranganadha, attain salvation.

It is also said that at a time when all the people in the land were sinners, that God presented himself to them, and ordained that should they go to Srirangam, and bathe in the Kaveri, which is equal to Viraja in its virtues, and repeat the sacred *mantram Tiruvastuksharam*, that they would be free from the effects of their sins and obtain salvation. Any one who should disparagingly scoff at these virtues of Srirangam and the Kaveri, will be doomed to everlasting hell.

Siva told Naradha that it would be impossible for him to give a description of Sriranga *Vimanam*, the Sriranganadha *avular*, and Chandrapushkarani fully, but that he would do what little he could in the matter. When the world was flooded, and when the whole of creation was immersed in water, and when God was lying on a small (*murry*) tender leaf on the waters of the ocean, having in his loins all the other worlds lying asleep, he, on his waking, deliberated on the protection of creation. Then having taken a further rest and risen again, he found the whole space void and dark. He then thought of the recreation of the universe; and simultaneously with his thought, the darkness was dispelled, and the whole space was flooded with light.

CHAPTER II.

The Order of Creation.

He first invited from his loins, *Brahmandam*, from which came forth space, then atmosphere, from which fire, from fire water. All this water came forth from the navel of God and filled the earth. From the navel came also a golden lotus and from this lotus sprang the four-faced Brahma, without knowing the cause of his birth, his then state, and what mission he had to perform.

He being greatly amazed, turned round about him with *Rajas**—full of the passion to create, but knowing not what to do. At this stage, the all-merciful God Sri Narayana transformed himself into a fabulous bird of the swan species, and presented himself in front of his son Brahma with all the radiance and splendour of the sun, and *Mahamêru* or the golden mountain. Brahma was surprised to see the figure before him, and questioned him what it was. To which the figure answered that he was God, and continued that he was Brahma's father and he was his son. Brahma being pleased with this revelation of God, prostrated himself before him, and requested to know what he had to do and the mission he had to perform. The god in answer, taught him the sacred *mantrams*, *Yekaksharam* and *Pranavam*, and ordered him to continue repeating the same; and thereafter disappeared. In concurrence, Brahma resumed his seat on the

* *Rajoguna*, *Thamas*, *Sathvika*: "There are said to be three main characteristics (*gunas*) of matter which keep the world moving." *Satva* is the tendency to produce goodness, purity, etc. *Rajas* is the inclination to act in the world with passions; and *Thamas* is the tendency to sloth, evil, etc. For an exhaustive treatment of the *gunas* see Lecture XIV of the Bhagavatgita.

sacred lotus, continued repeating for a thousand years the sacred *mantram Pranavam*, with the addition of *Hari*, which practice is even now continued by vedic students. By virtue of this, there evolved or emanated forth from his face, the world, the *Yajur Veda*, the nine *mantrams* necessary for the performance of *Yajna*; and the god of fire among the deities, and Gayatri among the *Vedas*. Among the human race a Brahman and among the quadrupeds, the sacred cow and goat required for the performance of *Yaga*.

By the virtue of his second meditation for another thousand years, there came forth from his hands the heaven, the *Sama Veda*, *Rakshasa*, *Panchakshura* and other *mantrams*, Indra, Kshatriyas, and some other cows fit for *Yaga*.

By the virtue of his third meditation for another thousand years, there came forth from the thighs of Brahma, the *Rig Veda*, the *Somayaga mantram*, Asvini and the other twenty-six lunar mansions, the eighteen *puranas*, the seven *mantrams*, the Vaisya among mankind, and cattle among quadrupeds.

By virtue of his meditation for some years more, there came forth from his feet the *Adhvarana Veda*, twenty-one *mantrams* pertaining to the performance of *Yoga* the thirty-two signs of the alphabet, Sudras among mankind, and horses among quadrupeds. He subsequently became vain of his having been the means of the whole creation, which roused the god's wrath. Consequently, he created from the wax in his ears, two Rakshasas, Madhu and Kaitabha, the most angry-tempered, who ravaged the whole land, and took away the *Vedas*, and disappeared by immersing themselves in the ocean. At the loss of these *Vedas*, Brahma was bereft of further power of creation, and became troubled with care and anxiety. He then sat concentrating his mind in meditation of God. Thus passed away several *Kalpams* (*Kalpa*=a day and night of Brahma, a period of four hundred and thirty-two millions years of mortals, measuring the duration of the world), when at last, the god lying on the sea of milk heard Brahma's prayers, and incarnated himself in the *Matsyavata* (fish) and going to Brahma, he encouraged and promised him that he would fetch the lost *Vedas*. He transformed himself into the *Hayagriva avatar* (or horse faced,) defeated the Rakshasas Madhu and Kaitabha in a battle, and taking possession of the *Vedas*, delivered them to Brahma, with the advice that he should not become arrogant, but should humbly meditate on God and do his work of creation.

Any one meditating on God with the *Mantram* or the god mentioned in this *mantram*, or the teacher who taught the *mantram*, will have all his desires fulfilled without obstacle. It is said that in the *Vedas* are comprised all the *mantrams*, and none should question their sacredness. It is also said that those who will not read the *Vedas* will be subjected to various kinds of punishment.

Any one, whether a king or a Brahman who has no faith in the *Vedas*, though he has read them, will be considered to be only equal to the lowest of the Hindu classes, the Chandalas. Any one even of the humblest class, will obtain salvation, if he has only faith in the doctrine of the *Vedas*.

The god continued, that he had then given him the *Dharmasastram*, *Kamasastram*, *Silpisastram*, and *Vaidyasastram* and that it only remained for him to have faith, and repeat the *mantrams* which he taught him, and continue to create the angels Garuda, Gandharva, Kinnara, Kimpurusha, Siddha, Vidhyadhara, all kinds of living creatures including man, the mountains and hills, the rivers, the seas and oceans; and prescribe certain rules which they have to abide by, if they should obtain salvation; and the god retired to Heaven.

CHAPTER III.

In the course of his creation, he investigated the *Jyotisha Sastra* (astrology), wherein he found that Indra will lose his powers in a short time. He was also anxious to know the means for the attainment of long life, health and wealth which Garuda, Gandharva and Yakshas, uninterruptedly enjoy; and the reasons for the comparatively short life of man and his pleasures. With these motives in view, he repaired to the sea of milk to obtain explanation from God lying thereon, and sat there for several years in deep meditation. The all-merciful God incarnated himself into *Kurmapata* (tortoise), and presented himself before

Brahma. Brahma requested God to appear before him in his natural form, to which he answered that any number of Brahmas might pray, but still the presence in his original form should not be manifested to them. God said that he was so omnipotent and all-powerful that he could at a moment's thought create several worlds, protect them or destroy them, and that such as he is, his true form is not accessible to any one wanting faith in him however strong he may be.

It is to protect my faithful adherents, the god continued, that I first incarnated myself as a fish, and a *Kurma*. Just as a father pleases his child with his embraces, so he showed his kindness to him by incarnating himself thrice, and awarding him the four *Vedas* and *mantrams*. With these, his work did not cease, as he incarnated himself in the *Hayagriva avatar* (horse) for protecting the four *vedas*. He was grieved that he was not yet able to understand his magnitude, illimitability, glory and power. He added that if he should continue meditating on, and repeating the sacred *mantram Pranavam* and *Tiruvashlaksharam*, he should be able to understand his real form, and also the truth of the *vedas*. My devotees also will by so doing, attain halcyon bliss in my sacred capital the *Paramapadam* (the celestial region where Vishnu abides, that sphere than which there is no higher). He advised Brahma to do the same. Accordingly Brahma sat repeating the prayers for a thousand years. The all-merciful God with his consort Sriranganayaki appeared before him in the *avatar* of Sriranganadha in the midst of the praises and the repetition of the holy verses by his attendants and devotees. Brahma was surprised to see the heavenly *Vimāna* in which God and his consort were seated before him. Nanda the steward of God addressed Brahma, and invited his attention towards Ranganadha and his consort who stood before him. Brahma was surprised to see the whole of his creation in front of him in attendance on God. The creation included the sun and moon and the other planets; Indra and the other guardian saints of the cardinal points; Asvini and other Asterisms and eleven Rudras; nine Brahmas; twelve Adityas and the seven Brahmas; seven seas; the fourteen worlds; the seven mountains; the seven islands; Ganēsa and other Ganas and several crores of living creatures, all within Brahmandam and felt happy at the sight of God. He paid due homage to him, and made his prayers to the god lying on the coils of Adishesha, with his face turned towards the south, head towards the west, feet towards the east and back towards the north; with his right hand pointing to the crown on his head and serving as a pillow for him, and his left hand pointing towards his lotus-like feet—see illustration facing *sthalapuranam*; while his consorts Sri, Bhru and Nila were seated by his feet, doing service to him. Brahma considered the *Vimāna* as the symbol of *Pranavam*; the four *sikharas* of the *Vimānam* as the four *vedas*; and the Adishesha on which the god was lying, as the symbol of Brahma and Rudra and offered his prayers.

CHAPTER IV.

Brahma was so inspired at the site of the god, that he at once recognized that Brahmas were born from the face of God; that Kshatriyas were born from his arms; Vaisyas from his thighs; Sudras from his feet; and the sun and moon from his eyes. He said that Indra and the other angels represented God's face, and the earth his feet; the sky his navel; the heaven his body; the cardinal points his ears; the active force or the generating power of creation Varuna; the earth his consort; cupid his mind; his sides day and night; all the *vedas* his body on the whole; and that wherever he saw the creation, that it was full of his presence.

The god was pleased with his prayers, and asked him to make his own request, which he said he would readily grant. Brahma was pleased, and made the following request. If you are disposed to be merciful to me, I would ask that you be always present before me, with your *Vimānam* and in your present grandeur, and receive worship from me personally thrice a day; and grant longevity, health and wealth to all whoever may happen to come and see you here in your glory, and also in the last days of their life, save them from the pangs and tortures of death, and grant them all a seat in your blessed heaven.

The god was pleased with Brahma's request, and said that he might worship him there for about a hundred years; and that thereafter he should go with him to

his heaven, and enjoy there everlasting bliss along with other celestials. He continued that the three constituent qualities of nature—*Satva*, *Rajas*, and *Tamas*—pervade the seven upper worlds, earth, sky, air, clouds, sun, moon, etc., above which is his innate character or nature, and over which again is *Paramapada* or his presence *Srivaikuntham*. There he remains in company with his consorts Sri, Bhu and Nila, and attended by Ananta, Garuda, Vishvaksena and other angels, and his gatekeepers Jaya and Vijaya. He said: “I am the cause of creation and destruction, and out of diversion I create the things, animate and inanimate, and my presence pervades and is diffused in all things such as the light in the fire, the colour in the sun, the oil in sesamum seed, the fragrance in flowers. I am the cause of all, all these are dependent on me, and I exhibit my glory in the lives of Brahma, Rudra and all living objects. Being so present in all these objects, I know their virtues and defects; so punish them as they deserve or protect them as the eyelids protect the eyes. Nevertheless my principal seats of abode are three, namely, the sea of milk, the orb or disc of the sun, and in heaven. Such as I am, the whole of creation, including angels, mankind and other living creatures deluded by the pleasures of the world, are incapable of knowing me or understanding my whereabouts. With great pity towards such, I have incarnated myself in this *avatar* of Ranganadha, and should these living creatures recognize me, worship me, or at least pronounce my name, I will not desert them, but at once give them salvation. My *avatars* are innumerable, my qualities are equally so. Whoever it may be, and in whatever shape it may be, if only one thinks of me, and worships me just as he thinks fit to do, I will duly yield to his wishes, and accept all his worship. As drops of rain from the clouds in the sky, at last reach the ocean, so all kinds of worship done in different methods and forms, are all at last accepted by me. I will also incarnate myself in *avatars* similar to the fish, tortoise, boar and lion to protect my faithful adherents. If anybody should make an image of mine, either in earth, stone, wood or any metal, and assign any of my names to it and worship it, I shall make myself present in all of them, and accept the worship so bestowed. If anybody should cast ridicule on such worship, he will be subject to the sin of having committed incest, and will be doomed to everlasting hell. I will give salvation not only to my worshippers, but also to his ancestors and progenitors in succession for seven generations. I will also be present with all my glory in these images and idols of my worshippers.”

Exclusive of this, and to save my faithful devotees, I shall present myself with all my glory in various images and idols of my own accord. These are known as “*Svayam Vyaktam*”. They are sub-divided into *Divyam*, *Saindhavam*, *Svayam Vyaktam*, *Manushyam*. The best of these are *Svayam Vyaktam* which are eight in number: and the first of these is Srirangam.

The second is Srimāshnam, the third Sēshāchalam, fourth Salagramam, fifth Naimisham, sixth Pushkaram, seventh Tōdātri, eighth Nara Narayana Asramam. Those that are known as *Divyam* or places where I have manifested myself to give salvation to some of my celestials are enumerated. A few days hereafter you will prepare a *yagam* on a large scale in Kāñchīpuram, on the banks of the river Vēgavati, when I will present myself, and assume the name of Varadarāja and receive all your worship. Again near the shores of the south sea, at the instance of Adisēsha, I will manifest myself as Anantapadmanabha and receive worship from Adisēsha. At the request of Isānu at Karnikapuram, to Visvakarma at Nandipuram, to Asvini at Asviniteertam, to Indra at Darbhasayanam, to Varuna at Krishnamangalam, to Bhūdevi at Pushkalāvartam, to Agni at Dvaraka, to Vayu at Tirupati, to the Sky at Vishnūtūtam, to the Deities at Kumbakōnam, to the Guests at Courtallam, and to the eleven Rudras at Malkottē. There are others known as *Saindhavam* where I have manifested myself for the sake of the Rishis, at the instance of Brigu and Markandēya at the Pandyan kingdom, to Mārīchi in the kingdom of Chēra, to Patanjali at Chitrakūtam, to Agastya on the banks of the Tambraparni, to Indradhymna at Satyagiri known as Tirumayyam, to the Pandyan Rishis at Konga, to Kubera at Trisikharam, to Sibhichakravarti at Nandi village, to Mahodara at Kumbhadhvara, to Sri Vēdavyasa at Vyasatīrtam, to Maitreya on the banks of the Sarayu river, and to Sri Saunaka at Saunaka Asramam. Besides these, I will be present in the different images

or idols, or in whatever shape my people in the world may choose, and in the places chosen by them to worship me, and accept all their offerings whatever they may be. These places are known as *Manushyam*. All these places comprise one hundred and eight Tirupatis. (See Appendix F.) The holiness of places known as *Divyam* pervades or extends to a radius of two *yojanams*; *Saindhavam* one *yojanam*; *Svayam Vyaktam* half a *yojanam*; for *Manushyam* a radius of a *krosu*; and those that worship *Saligramam* will acquire knowledge, prosperity, and obtain salvation without any tortures at the time of death, and will have no rebirth. Whoever ridicules such worship, will be doomed to frightful hell, and reduced to miserable poverty. The houses in which the *Saligramams* are worshipped are sanctified, and those that live therein or close by, will attain beatitude. I shall be present at the first of these one hundred and eight Tirupatis, Srirangam and at Tirupati, and receive offerings from the people, and thus release them from their vanity. In the place most suited for *yagam*—Srihastigiri, where I retain the name of Varadaraja, I will grant all the requests of my devotees; and in Prayag I will sport or gambol in the water.

I will sit in prayer at Badrikasramam, in order to save all my people from all kinds of trouble. I will also be present at Sripurushottamam, Ayodhya, Madhurapuri and Brindavan. Those that live in these localities, including man, beasts and animals, birds, insects and other living creatures; and whoever, whether they visit these places or not, if they should only think of me will obtain salvation. Having patiently heard all these, Brahma said that all his doubts with regard to creation, the ends and aims of idolatry and other matters were all cleared, and that he now desired only to be enlightened in the method of worshipping him, the time of worship, and the benefits derivable therefrom. To which the god responded, and said there is a kind of worship known as *Pancharatra*, according to which, the image in a temple should be worshipped five or three times a day. There are two kinds of *Pancharatram*, one known as *Salvatham* and the other *Pushkaram*, either of which is acceptable to him. The method of worship consists in one rising before day break, performing his ablutions and supplications and other *karmas*, and himself personally collecting the necessary articles for worship, such as scents, flowers, tulasi (the holy basil, *Ocymum sanctum*, a small shrub said to have been produced from the hair of the Goddess Tulasi and held in veneration by the worshippers of Vishnu) and other articles, and worshipping him. In consequence of which, he will obtain salvation. In the whole creation, he said that man was superior to all living beings, and that it was left to him to worship him and obtain salvation. He added, that, as Srirangam was the chief of these holy places, and if any one should visit this place and worship him there, he would obtain the virtues derivable from visiting all the other holy places. Being pleased with the instructions given by God, he carried on his shoulders the god's *Vimānam*, and went to *Satyālokam* on the banks of the river Viraja. There he caused Visvakarma to build a magnificent temple studded with jewellery and precious stones, where he placed the *Vimānam* on a very auspicious day. There he continued to worship him for a long period of time. After him Rudra and Indra, and other deities worshipped him in succession. At last it fell to the lot of Surya. After him, to his son Vaivasvatamanu, and after him his son Ikshvāku. Ikshvāku having worshipped the god for some time, carried the *Vimānam* to the earth, celebrated many feasts in its adoration at Ayōdhya, and after some time obtained salvation. His descendants, the kings of Ayōdhya worshipped him in succession. At this stage Ravana, Kumbakarna and other Rakshasas were engaged in devastating the country and oppressing the inhabitants. Consequently God had to incarnate himself as Rama and persecute them. In Vibhishana Ravana's brother, he found a very faithful devotee, to whom he gave permission to take the *Rangavimānam* and worship it. Accordingly, Vibhishana carried it and on his way to Lanka, placed it in the island between the two branches of the Kaveri, and there worshiped the god. At this stage, the *Kaliyugam* commenced; and meanwhile Brahma asked God the cause of the *Vimānam* being brought to earth. God said that the great king Ikshvaku of the solar race, with the desire of giving everlasting salvation to the people on earth, went to the sage Vasishtha, and consulted with him on what measures he should adopt to fulfil his desire. He taught him some sacred *mantrams*, and asked him to sit in meditation repeating these *mantrams*, notwithstanding whatever difficulties or temptations he might encounter. He obeyed, and was disturbed by Cupid and his attendants at the instigation of Indra; but Cupid was unsuccessful.

This news reached Indra, who repaired thither, with all his retinue, in great anger to defeat the ends of Ikshvâku. He disturbed him in his devotion, but he was too absorbed therein, and could not be prevailed upon to yield. Indra was still oppressing him, when Sriranganadha let loose his *Chakram* in defence of Ikshvâku, by which Indra was defeated and driven back to his abode. Ashamed of the defeat, he proceeded to Brahma and reported to him what had happened to him on the earth. Brahma was surprised to hear this, and meditated on Ranganadha, who presented himself before him, and said that Ikshvâku of the solar race was a faithful and true devotee of his, who had sought salvation at his feet. In compliance with his prayers, he was about to go to earth, and had decided on remaining at Ayodhya for four *yugams*, and then proceeding to the island between the branches of the Kaveri to remain on the banks of Chandrapushkarani for a period of seven *manvantarams*, and that he be worshipped in the mornings by him (Brahma), and the other ceremonies be performed by the kings of the solar race. He continued "I will therefore come to you, and return to earth every morning till your *Kalpa* is over. I will give you salvation at the end." He asked him to carry his *Vimānam* to earth, whereon Brahma was pleased and sending for all the celestials, asked Garutmanta to carry the *Vimānam*. The *Vimānam* was brought to Vasishta Asramam, and placed in front of Ikshvâku. Brahma showed Ikshvâku the *Vimānam* in front of him, with the god therein, and instructed him how he ought to conduct worship; whereon Brahma returned to his abode. In obedience to the instructions received from Brahma, Ikshvâku caused Visvakarma to erect a magnificent temple between the rivers Sarayu and Vyasa, at a distance of two miles from Ayôdhya, with various tanks, gardens and other facilities suited to the habitation of Sages, Rishis and Brahmans. He placed the *Vimānam* at the shrine, in an auspicious moment, on the auspicious full-moon day of *Phalguna*. He had festivals celebrated daily, fortnightly, half-yearly and annually. He first celebrated *Kalyana Utsavam*, and caused the image to be carried in procession. Thereafter he worshipped the god thrice a day. After some time, he obtained salvation. At his last moments he entrusted the worship of the god to his son. His descendants continued worshipping the god for the succeeding four *yugams*. In this line of kings was born the celebrated Dasaratha who ruled the empire for sixty-thousand years. As he had no issue, he celebrated *Putrakamêshthi yagam*, and invited, the fifty-six kings of his empire—namely, Anga, Vanga, Kalinga, Kashmira, Magadha, Matsya, Malava, Chera, Chôla, Pandya and others; and many Rishis including Vasishta and Valmiki, to whom he paid due homage; and narrated to them the history of Sriranganadha. When all the kings heard how Ikshvâku had sat in meditation of God, and succeeded in getting the *Ranga Vimānam* to Ayôdhya, the Chôla king, Dharmavarma, was inspired with the same enthusiasm, and on his return to his kingdom, sat near Chandrapushkarani in deep meditation of Sriranganadha. When the Rishis in his kingdom heard of their king having renounced the administration of the land, and retired in meditation, they went to him and inquired the cause of his penance. To this he gave an account of Ikshvâku and his descendants; how all of them obtained salvation, and expressed his desire to do the same. The Rishis told him that it was prophesied in the *Puranas* that Sriranganadha with his *Vimānam* would visit the neighbourhood of Chandrapushkarani in his kingdom, there to remain, and that there was no need for him to be troubled. The cause of which they assigned was this, that at some distance towards the north of Chandrapushkarani, there was once a big town. It was ruled by the king's ancestors. That town is now in ruins, being the site where Cupid was burnt by the third sight of Siva. Some distance towards the north of this, there was a wood known as Nilivanam. In that forest there was a Rakshasa named Vyagra Karna, who was continually troubling all living creatures. In order to protect the Rishis there, the god presented himself, slew the Rakshasa, and saved all the Rishis. Thereafter, he went to the hermitage of Dalbhya, where all of us paid our respects to him, and worshipped him, and requested him to be ever present at that place. Sriranganadha said that he was going to incarnate himself as Rama, the son of Dasaratha, the king of the solar race, being pleased with his *Putrakamêshthi yagam*. He would extirpate the whole race of Rakshasas, including Ravana; Ravana's brother Vibhishana proving a faithful adherent of God he will be given the *Ranga Vimānam*, to take it to Lanka. On his way, he will sojourn near Chandrapushkarani, and settle himself there.

We have since been living in Dalbhya's hermitage, and ever expecting the arrival of Sriranganâdha, and so you may renounce your present penance, continue the rule of your kingdom, and await the arrival of Vibhishana with the *Sriranga Vimānam*. We will duly inform you as soon as he comes. After this, the account narrated in the *Râmâyana* took place; and after *Pattabhishekam*, when Râma permitted all the kings and rishis to return to their abodes, Vibhishana prostrated himself before Râma, and would not rise and take his departure. Râma thereon consoled him, and gave him the *Ranga Vimānam* to take to Lanka. He carried it and as it was very hot in the day, he rested the *Vimānam* near Chandrapushkarani, and performed his ablutions and supplications, and worshipped Sriranganâdha. The rishis in that vicinity, and the king Dharmavarma heard of this; they witnessed the worship given to Sriranganadha by Vibhishana, and admired his devotedness. Being pleased with the worship done by Vibhishana, all the rishis, Dharmavarma and people who had assembled there, requested Vibhishana to stay there for a time, and conduct worship; so that they might have the opportunity of witnessing Sriranganadha for a few days more. He readily granted their request, and asked the king Dharmavarma to make the necessary arrangements for the celebration of the *Kalyana Utsavam* from the following day. He did so, and the *Utsavam* was celebrated with all the celestials present. The festivities continued for four days beyond the proposed ten days, and then Vibhishana addressed Dharmavarma, and requested him to permit him to return to Lanka with the *Sriranga Vimānam*. The permission was granted, and the sage accordingly tried to lift the *Vimānam*, but just as Ravana was defeated in his attempt to uplift *kailas*, so was he unable to lift the *Vimānam*, as it had become united with the earth. All his efforts to remove the *Vimānam* proved futile, and in utter despair he began to wail, and asked all his retinue to return to Lanka, saying it was unfortunate, he should have gone to Chandrapushkarani and thereby lost possession of the *Vimānam*; but he would not for a moment remain separated from it. Vibhishana remained there for several days worshipping Sriranganâdha, and praying that his request might be granted, just as he had formerly done with Brahma and Ikshvâku; to which God replied that he wished to remain there between the two branches of the Kaveri, and be worshipped by Dharmavarma; especially as he had previously promised the rishis there that he would settle there. Hence he asked him to return to Lanka. But he (Vibhishana) would not go. Ranganâdha said that he was a *rakshasa*, and that it would be unsuitable for him to live with men and rishis who would be afraid of him. Besides, all the rivers once upon a time assembled at the Vindhya mountains, when a *Gandharva*, named Visva-vasu, happened to pass that way. He prostrated himself before them, and went away to witness the god lying on Adishesha. On his return he went again to the Vindhya mountains, and prostrated himself before the rivers, when there was a dispute among themselves as to whom it was that the Gandharva paid his homage, and accordingly they asked him on his return. He replied that it was to the greatest of them. This reply served as a cause of discord and disputes among them. Ganga was reputed to be the greatest, and thus Kaveri and Ganga sought Brahma's judgment to settle their dispute. He said that as Ganga was born at the feet of Vishnu, and had taken a seat on the head of Siva, that Ganga was the greatest of all. Kaveri was disappointed and much ashamed. Consequently she went to the north of the Himalayas, and offered her prayers to Brahma for several years, whereafter he presented himself before her; and on learning that the cause of her penance was her desire to become equal to or greater than Ganga, he said that, through his influence, she would also be considered as great as Ganga. Being not satisfied with this consolation, she went to the holy place of Tiruchera (Trichinopoly) made an image of Ranganâdha and worshipped it for several years. On the god appearing to her, and learning the cause of her penance to be, that, as Ganga was considered the greatest through her having her birth at the feet of Vishnu, Kaveri wished him to remain for ever in the midst of her branches, and thus render her equally great with Ganga, and Ranganâdha promised to do so. After recounting the above, Ranganâdha proceeded to say I am thus obliged to stop here, and cannot proceed further. You need not be anxious concerning this, as I will continue to watch over and guard your kingdom of Lanka. This accounts for the temple facing towards the south. You may hence return, and continue to reign till the end of towards when I will give you salvation. Vibhishana obeyed his commands. Dharmavarma was much pleased with the presence of Sriranganâdha in his territory, and built all the temples and *Prakarams* for the god, and caused several streets and houses

to be formed for the habitation of the various classes of people. It is said that the *Vimānam* has been in existence for the past twenty-four *yugams*. After each flood at the end of a *yugam*, there survived only the *Vimānam*; and the one who happened to be king after the flood, re-constructed the town, and continued worshipping Ranganādha.

The following dates are from Sewell's lists.

As it is natural to expect that prakarams should have been built one after the other in succession, the dates mentioned below do not seem to be consistent.

* Kulasakhara Pandiyan.

1200 to 1213.(?)

* There are several of this name and cannot be identified.

† 397 *Kali*.

‡ 1704 to 1731 A.D.(?)

§ 1113 to 1128.(?)

the place made facilities for the supply of water, and opened out several gardens. Thus were constructed the seven *Prakaram* walls, forty-seven *gopurams* and seventy *mantapams*. It will thus be seen that though the outward structures including the buildings from the very first *Prakaram* are built by the Rajas of this *yugam*; the *Vimānam* itself is according to the accounts furnished in the *Stalapuranam*, of considerable age.

In January 1903, when I visited the Sri Ranganādhāsami's temple at Srīrangam, in company with Mr. Marshall, the Director-General of Archaeology, I noticed in several jewels and carvings on buildings, and also by the marks on the forehead of the principal god of worship and other images, that the marks are those of the *Tengalai* sect, and the temple worshippers are also of the same creed.

DESCRIPTION OF THE TEMPLE.

"*Srirangam*,—2½ miles north of *Trichinopoly*, *Seringham*.—The great Vishnu temple here is very well known, and is described at length in Mr. Moore's *Manual* (pages 337—340). It belongs to the seventeenth and eighteenth centuries. It consists of seven enclosures, the outermost wall of which measures 3,072 feet by 2,521 feet. There are a number of *gopuras*, the highest of which measures 146½ feet. The deity, Ranganadhāsami, is a recumbent stone figure in a small shrine in the centre. There are the usual *mandapams*, galleries and halls betokening immense expenditure of money and labour, but the whole fails to please for several reasons. One is given by Mr. Fergusson (*Indian and Eastern Architecture*, 346—350), and is quoted at length by Mr. Moore. Shortly it amounts to this—that, as in other Dravidian temples, the finest features are those furthest from the central shrine, the towers and gateways diminishing in size as they approach the sanctuary—, "a mistake which nothing can redeem". The Srīrangam temple, if its principle of design could be reversed, would, Mr. Fergusson thinks, be one of the finest temples in the south of India. Another reason for disappointment is the poor condition in which a large extent of the temple is kept. Nevertheless, it is an interesting group of buildings and imposing from its very size. The stone carving is by no means so fine as that of the temples at Madura or Vellore." (Sewell.)

Here the central enclosure is quite as small and as insignificant as that at Tiruvallur, and except that its dome is gilt has nothing to distinguish it from an ordinary village temple. The next enclosure, however, is more magnificent. It encloses the hall of 1,000 columns, which measures some 450 feet by 130 feet. The number of columns is, I believe, sixteen in front by sixty in depth, or 960 altogether; but I do not feel sure there is not some mistake in my observations, and that the odd forty are to be found somewhere. They consequently are not spaced more than 10 feet apart from centre to centre; and as at one end the hall is hardly over 10 feet high, and in the loftiest place only 15 feet or 16 feet, and the pillars spaced nearly evenly over the floor, it will be easily understood how little effect such a building really produces. They are, however, each of a single block of granite, and all carved more or less elaborately. A much finer portico stretches across this court from *gopura* to *gopura*; the pillars in it are much more widely spaced, and the central aisle is double that of those on the sides, and crosses the portico in the centre, making a transept; its height,

too, is double that of the side aisles. It is a pleasing and graceful architectural design; the other is only an evidence of misapplied labour. The next four enclosures have nothing very remarkable in them, being generally occupied by the Brahmans and persons connected with the temple. Each, however, has, or was intended to have, four *gopuras*, one on each face, and some of these are of very considerable magnificence. The outer enclosure is practically a bazaar, filled with shops, where pilgrims are lodged, and fed, and fleeced. The wall that encloses it measures 2,475 feet by 2,880 feet, and, had its *gopuras* been finished, they would have surpassed all others in the south to the same extent as these dimensions exceed those of any other known temple. The northern *gopura*, leading to the river and Trichinopoly, measures 130 feet in width by 100 feet in depth; the opening through it measures 21 feet 6 inches, and twice that in height. The four jambs or gateposts are each of a single slab of granite, more than 40 feet in height, and the roofing slabs throughout measure from 23 feet to 24 feet. Had the ordinary brick pyramid of the usual proportion been added to this, the whole would have risen to a height of nearly 300 feet. Even as it is, it is one of the most imposing masses in Southern India, and probably—perhaps because it never was quite finished—it is in severe and good taste throughout. Its date, fortunately, is perfectly well known, as its progress was stopped by its being occupied and fortified by the French during our ten years' struggle with them for the possession of Trichinopoly; and if we allow fifty years for its progress, even this would bring the whole within the limits of the 18th century. The other three *gopuras* of this enclosure are in the same style, and were commenced on the same scale, but not being so far advanced when we stopped the work, their gateposts project above their walls in a manner that gives them a very singular appearance, and has led to some strange theories as to their design.

Looked at from a distance, or in any direction where the whole can be grasped at once, these fourteen or fifteen great gate towers cannot fail to produce a certain effect. As parts of one whole, their arrangement is exactly that which enables them to produce the least possible effect that can be obtained either from their mass or ornament. Had the four great outer *gopuras* formed the four sides of a central hall, and the others gone on diminishing, in three or four directions, to the exterior, the effect of the whole would have been increased in a surprising degree. To accomplish this, however, one other defect must have been remedied: a gateway even 150 feet wide in a wall nearly 2,000 feet in extent is a solecism nothing can redeem; but had the walls been broken in plan or star-shaped, like the plans of Chalukyan temples, light and shade would have been obtained, and due proportions of parts, without any inconvenience. But if the Dravidians ever had it in them to think of such things, it was not during the 17th and 18th centuries, to which everything in this temple seems to belong—"History of Indian and Eastern Architecture."—Fergusson.

"Of the justice of the foregoing criticism there can be but little doubt. Almost every European visitor to the temples is disappointed with them, and the cause appears to be that assigned by Mr. Fergusson. As one drives up to the unfinished *gopura* on the south side, which is the usual entrance, and then through it goes on into the first enclosure, the *gopuras* look fine, and the general appearance of the buildings is striking. A good view of the whole building can be obtained from the top of the unfinished *gopura*, and a still better one from the large *gopura* near the hall just mentioned. The island of Srīrangam is very well wooded, and cocoa trees grow close up to the outside hall of the town, and are also scattered about through it. This adds greatly to the beauty of the scene. From the large *gopura*, the rivers Cauvery and Coleroon can also be seen round the island, but they are not visible from the unfinished *gopura* as the trees intercept the view.

The entire mass of buildings consists of seven enclosures, in the centre of which is the shrine of the divinity known as Ranganādhāsami. Europeans are not allowed to enter these enclosures. The fourth, in which is the 1,000-pillar *mantapam*, to which the idol is brought every year at the great festival known as Vaikunta Ekadesi, measures 1,235 feet by 849 feet. Over the gates at the entrances to this enclosure are three *gopuras*, of which the eastern one is the finest in the whole temple. It is known as the vellai or white *gopura*, and is 146 feet 6 inches in height. There are altogether fifteen *gopuras* in the entire group of buildings. Of these, there are four in each of the three outer walls and three in the one next in order. There is at present no gate or *gopura* on the western side of this enclosure, but tradition states that there was a gate there formerly, but that it was blocked up because a number of

the inhabitants of the portion of the town near it had entered through it and plundered the pagoda. The gate over which is the vellai gopura leads into a yard to the south of 1,000 pillar mantapam, in which the only respectable specimens of stone-carving in the temple are to be found. Even these, however, are by no means remarkable, and are not for a moment to be compared with those in the great pagoda in Madura. During the annual festival, which has been already mentioned, this yard is covered by a pandal erected every year at a cost of about Rs. 3,000. In booths round this pandal, which is handsomely decorated, are to be seen various figures of gods and other mythical personages. Among the groups of images, that of a very sorrow-faced Collector administering justice, surrounded by peons with a prisoner in fetters in front of him, is never omitted. Running round this enclosure there is a street, in which there are ordinary dwelling-houses and shops. The fifth wall measures 1,653 feet by 1,270 feet. Outside it is a second street, and then a wall of 2,108 feet in length by 1,816 feet in breadth. This wall is surrounded by a third street, and then comes the seventh and last wall, which measures 3,072 feet by 2,521 feet. This wall is built of fine cut-stone, and is 20 feet 8 inches in height and 6 feet broad at the top.

The great annual festival at Srirangam, which has been already mentioned, takes place in December or January, and lasts for about twenty days. On the two most important days, known as Mogini and Ekadesi, great crowds assemble, in some years as many as 20,000 pilgrims having been known to congregate there on these occasions." (L. Moore, M.C.S.).

As with the majority of the great Dravidian temples, the chief central shrine or *vimana* is of much greater age than the surrounding buildings. The shrine has been a small one, which has acquired sanctity by some means or other. Successive kings in later ages, have added the outer courts and *mandapams*. In this respect the Sthalapurana agrees with the architectural evidences.

IV. SURVEY OF VIJAYANAGAR.

* No. 76. VENKATAPURAM.

Field No. 9.—Two *mantapams*, one on the north and another on the west. At the entrance to the former, and on the north side, is a single line of an old Telugu inscription.

Field No. 11.—A temple in ruins, with an entrance on the north-west side. It contains a mutilated black granite image. There are some traces of a *mantapam* in front of the temple which have formerly formed a part of it.

Field No. 12.—Two *mantapams*; one of these is filled with sand.

Field No. 14.—In one of the corners on the south, is a rock with a *lingam* cut on it. Old Telugu inscriptions $1 \times \frac{1}{2}$.

Field No. 18.—A temple with an entrance on the east. There are traces of its having had a *gopuram*. On the south is a platform probably of a temple, on which lies an image measuring about 5 feet in length but broken into three pieces. On the west are two *mantapams*.

Field No. 24.—*Matanga Parvatam*.

(1) At the foot of the hill on the south, is a temple with the image of a bull. The images of Ganesa, a bull, a *lingam* and that of a male figure are sculptured on the rock. On the north near the entrance, is an old Telugu inscription 3×2 cut on the Fort wall.

(2) *Matanga* temple on the summit of the hill, contains statues of three small bulls, Virabhadrasvâmi, Ganesa and a male and a female idol. Along with these is another mutilated idol. On the south-east is a small *mantapam* forming an entrance. To the west of it, is a small *mantapam* of four pillars with a *gopuram* built of brick and chunam. On the north-east slope, is another small *mantapam*. On the rock on the north-east and south-east sides, are some old Telugu inscriptions. About half-way up the stairs leading to the top of the rock, the images of a bull and a man, are cut on the west side of the rock.

(3) A temple with the image of a *chakram*, and Pattabhirama with his consort Sitadevi seated on his lap. On the north-east of this temple is a small shrine with a *chakram*, in the centre of which, is cut the image of Suryanarayana, after whose name, the shrine is known.

(4) A temple with the image of Ranganâdha, lying on the coils of a seven-hooded *naga*. A slab with the image of Hanumar. In front of the temple, is a *Draya-stambham* 25 feet high. There are besides, two slabs, on one of which are sculptured two female figures and on another a *naga*. Towards the west of this, is a *mantapam*. Facing the south wall of this, is an old Telugu inscription cut on the rock.

(5) A temple built of brick and chunam with very finely sculptured images of Narayanamurti, Lakshmidēvi and Bhudevi, but now defaced. On either side at the entrance to the temple are old Telugu inscriptions. Adjacent to, and in front of this temple, is a four-pillared *mantapam* with a *gopuram*. In the *mantapam* is a rock-carved image of Ranganâdhasvâmi lying on a seven-hooded cobra.

(6) Kodandaramasvâmi temple with a *gopuram* built of brick and chunam. In the temple are the images of Rama, Lakshmana, Sita and Hanumar, all sculptured on a rock. Outside on the wall, Hanumar is sculptured on one side, and Garudalvar on the other. On one of the pillars is a Sanscrit inscription $1\frac{1}{2}'$ by $1\frac{1}{2}'$. The temple has some finely sculptured pillars. Outside the temple, and towards the east of it, is a stone trough measuring $11\frac{1}{2}$ feet long, $3\frac{1}{2}$ feet wide and about 3 feet high. It is $1\frac{1}{2}$ feet deep. It has old Telugu inscriptions cut on it on the north side. The whole trough is partly buried under ground.

(7) On the left side of the pathway to Hampi, and carved on a rock, is a male figure with some old Telugu inscription about $1\frac{1}{2}'$ by $1\frac{1}{2}'$.

(8) A temple with the image of Hanumar 8 feet high sculptured on a rock. To the south of this is a smaller temple with the image of Ranganâdha in his lying posture carved on a rock.

(9) A *mantapam*.

(10) A *mantapam*.

(11) A natural cave temple, with a *mantapam* on the south. Towards the east of this, and close to it, is a rock sculptured deity known as Adukyammal, with ten hands. On another rock, is sculptured a male and a female figure in a sitting posture. Towards the south-east of these, and adjoining a paddy field is another temple in ruins.

(12) An ancient tank with a small *mantapam* in the centre. There are now remains which indicate the previous existence of a splendid *mantapam* with finely sculptured pillars around the tank.

(13) In the valley between Matanga Parvatam and Pagadani Gutta, is a small temple. It is surrounded by two high walls. The outer wall appears to have had a narrow *mantapam* of about 8 or 10 feet in breadth right round the inside of it on all four sides, with a *gopuram* built of brick and chunam over the main entrance on the north. The lower portion of the *gopuram* is built of granite, and is very finely carved. There are two other entrances on the west side, while there is only a small doorway on the south. The inner wall also seems to have had a *mantapam* inside it on all four sides, with finely sculptured pillars, the remains of which exist even now. On the north, east and west sides are *gopurams*, the lower portions of which are finely carved in granite, while the other portions are built of brick and chunam. Standing in the centre of the inner wall is a large temple with the front portion of it entirely fallen. Some finely sculptured massive pillars are lying about the ruins. The walls are also well sculptured. Towards the south-east of this, is a small temple, the walls of which are finely sculptured. On the north-west side, is a platform of a *mantapam*, the roof of which has fallen in. Some finely sculptured pillars are to be found amongst the ruins. On both sides of the north *gopuram* of the inner wall are old Telugu inscriptions. On the east side of the *gopuram* on the north outer wall, is a Sanskrit inscription, while on the west side, there is an old Telugu inscription. Adjoining the outer wall, and at the north-east corner of it, is a large *mantapam* with finely sculptured pillars. From the temple onwards towards the north, are two rows of *mantapams* running on either side of the Field No. 20. As with other large temples, these *mantapams* formed the ancient bazaars.

* Continued from the end of page 26 of the Annual report for the year 1902-1903 embodied in G.O. No. 732, Public, dated 18th August 1903.

Field No. 24.—Pagadani Gutta.

- (1) A Ganesa half a foot high sculptured on a rock.
- (2) The image of Ranganādha lying on the coils of a seven-hooded cobra is sculptured on a rock. There is also a Sanscrit inscription.
- (3) A temple with an image sculptured on a slab 5' by 3½'.
- (4) A temple with some finely-sculptured pillars.
- (5) A temple.
- (6) A temple with some finely-carved pillars. In front of it, on the east side, is a stone pillar standing on a rock. On the north-east side is an old Telugu inscription 4 feet square, cut on a rock. On the south-east side, is another inscription of one line. On the north side of the temple, at about 50 or 60 feet distance, are to be seen footmarks cut on a sheet of rock. On the north-west side of this temple, is another temple platform.
- (7) A temple with a small granite *gopuram* and a terraced *mantapam*. On the south-west side, is an old Telugu inscription of one line. On the south-east side of the terraced *mantapam*, is a natural hollow serving as a pool. Towards the west of it, is cut an old rock-cut Telugu inscription 20 feet long and 1½ feet wide.
- (8) A slab 4½ feet wide partly buried, has a *Chanku* (shell), a *Chakram* and three female figures cut at the top, with the images of an elephant and three other female figures sculptured below the upper ones.
- (9) A natural cave with the images of Rama, Lakshmana and Sita sculptured on a slab. On the south-east side of this, are some rock-cut foot marks.
- (10) A small temple with a small mutilated image. On the west side of this is another small temple.
- (11) A small temple with an image of Hanumar about 3 feet high, sculptured on a rock.
- (12) A temple with a mutilated head of a large seven-hooded *naga*, and a *lingam*.
- (13) A temple built of pillars carved with figures. On the south-west side of this, is a small *mantapam* of four pillars. On the pathway between temples 12 and 13, are rock sculptured large and small female recumbent figures with both the hands uplifted over their heads. One of these has an old Telugu inscription of one line above its head.
- (14) An enclosure of rough stones with two foot marks sculptured on a rock. The right foot faces east, while the left one faces west. There are also sculptured on the rock a seven-hooded cobra, a *lingam* and a bull.
- (15) A terraced gateway *mantapam*, with a small temple on either side of it. About a hundred feet from this, towards the south-east, is another temple.
- (16) A temple with a small *gopuram* built of brick and chunam. There are two stone troughs here, one of which is 3 feet long, 4 feet broad and 2 feet deep. The other is a little smaller. In front of this temple, are cut on the pathway a few small female figures, in a prostrate position, with their hands lifted over their heads. There is an old Telugu inscription of one line over the heads of two of these images.
- (17) Two small pillars with a sculptured stone beam over them, forming a doorway.
- (18) A well with steps. There is an idol on the left side of the steps.
- (19) A temple with a *gopuram* built of brick and chunam, the west portion of which is destroyed, while the east portion is in a fair condition. On the north-east side of this is a *mantapam*.
- (20) A large *mantapam* probably served formerly as a Darbar hall. There is a small *mantapam* adjoining it on the north-east side.
- (21) A temple with an old Telugu inscription cut on a slab 4 feet by 2 feet. The east side of the temple appears to have had a fine gateway *mantapam* with some finely-sculptured posts and basement. There is another small temple towards the east of this.

- (22) A small four-pillared *mantapam* with a high roof.
 - (23) A temple with fine workmanship. The walls outside, and the pillars within, are sculptured with figures. At some distance from this, towards the south-east, is a *mantapam* standing amongst bushes.
 - (24) *Mantapams*.
 - (25) A temple with an old Telugu inscription cut on a rock, 7 feet high by 1½ feet broad.
 - (26) *Mantapams*.
 - (27) A small temple with the image of Hanumar sculptured on a rock, 1½ feet high.
 - (28) A temple on the slope of a hill, with the image of Virabhadrasvāmi, about 6 feet high and 4½ feet broad, sculptured on a slab. There is also an image of a Ganēsa about 3 feet high. On the north-west side of this, and close to it, is a natural cave temple, with three or four rooms and stone berths, which is worth inspection.
 - (29) A natural cave temple, with an image of a Ganēsa sculptured on a rock at the entrance on the left side, and another image on the right.
 - (30) A temple.
 - (31) A *mantapam*.
 - (32) A temple with a small *gopuram* built of brick and chunam.
 - (33) A *mantapam*. On a large rock towards the north-west of this, is sculptured the images of a Ganēsa, 4 feet high, with female figures on either side of it.
 - (34) A temple on a hill, under some large overhanging rocks.
- Field No. 138.—A small *mantapam* on the north side, on the south-east of which are two slabs partly buried. Each of these has a *lingam*, a bull and two female figures sculptured on it.
- Field No. 119.—An image of Hanumar, ½ foot high, sculptured on a rock.
- Field No. 897.—Tungabhadra river.
- (1) A *mantapam* on a slope of the hill running into the river.
 - (2) A Sanskrit inscription of one line on a large rock.
 - (3) Idols and figures sculptured on a large rock.
 - (4) In this locality, several *lingams* are to be found, as also two bulls and two female figures in a prostrate attitude sculptured on a rock. There are two old Telugu inscriptions of one line each, one of which on the south is 1 foot by ½ foot.
 - (5) An idol sculptured on a rock.
 - (6) A temple, on the slope of a hill running into the river, has a statue of a small bull in black granite. Towards the south-east side of this, is an inscription in Sanskrit. On the north-west of the temple, is another small one, with a small *gopuram* built of brick and chunam; and close by, on the west side, is an idol sculptured on a rock. Towards the south-east side of this temple, is a *mantapam* with the images of Rama, Lakshmana, Sita, Narasimhasvāmi, Ranganadha and Hanumar sculptured on a rock. There is an image of a *lingam* cut on a rock in the floor. In front of the temple, and on the way to it, is an old Telugu inscription.
 - (7) A rock about the middle of the river is called a *lingam*; and on it are cut two large groups of *lingams*, and several small bulls with an old Telugu inscription of one line. On the north-east side of this, is a very large rock-sculptured image of Ranganādha lying on a cobra.
 - (8) A small temple about the middle of the river with the statue of a small bull in it. The walls are imbedded with slabs containing finely-sculptured idols. On the south-east side are to be found some idols sculptured on a rock, with an old Telugu inscription.
 - (9) A *mantapam* in the middle of the river, with small rooms, the walls of which are imbedded with slabs sculptured with idols and figures. Some of these are sculptured on rocks. In one of the rooms, near the edge of the water, and on the top of three of the slabs with idols sculptured on them, is an old Telugu inscription.
 - (10) On the slopes of the hills, amongst the rocks in this vicinity, are sculptured on rocks several groups of figures and idols.
 - (11) A ruined bridge. Several stone pillars are still to be seen standing.

(12) Two *mantapams*. One of which is filled in with sand.

(13) and 11 *Mantapams*.

(15) A small temple with a *brindavanam* with idols sculptured on its four sides. A statue of Ranganādhya is lying towards the east of this. On the west of the temple, is a Sanskrit inscription of one line cut on a rock. All these lie on an island in the middle of the river.

(16) On rocks in the middle of the river will be found the sculptured statues of a bull, a Ganēsa and two *lingams*.

Field No. 412.—A temple with a *lingam*, and an image of a bull and a Ganēsa. In an adjoining room, is a small-sized Hanumar cut on a slab, and in front of the temple is a statue of a small bull, and several *Nagarkals*, or stones with the images of snakes cut on them. Outside, towards the south-east corner of the temple, is an image of a Hanumar broken into two pieces; and there is also a slab with three idols sculptured on it.

Field No. 411.—The north-east portion of this, seems to be the site of an inhabited place.

Field No. 413.—A temple with statues of two small bulls and a well on the east.

Field No. 421.—At the north-west corner, is a small temple with the image of Hanumar, 3 feet high, cut on a slab.

Field No. 425.—Venkatapuram and Haresamudram village sites.

(1) A banyan tree, at the foot of which is a platform, whereon are placed three statues of bulls. Two of these are on small stone pillars.

(2) A well having four *Nagarkals*.

(3) A temple, probably modern, with the image of Hanumar, 3 feet high, cut on a slab. Towards the north of this, is another temple, probably also modern, with the image of Devamma.

(4) A modern temple, with the images of a *lingam* and a bull.

(5) A temple with the image of Hanumar about 4 feet high. There is a well on the south of this.

Field No. 250.—A temple on the fort wall. On the south-east side is a gateway.

Field No. 25.—Sivanpadi Gutta and Chelabanda.

(14) A natural cave temple.

(15) An old Telugu inscription, 6 feet long and $1\frac{1}{2}$ feet broad, is cut on a rock. An image of a Ganēsa and another idol are sculptured on a rock. On the north-east side, a few yards higher up, are a temple platform with only a few pillars standing, and some inscriptions in Sanskrit. One of these is 3 feet long $1\frac{1}{2}$ feet broad, and the other is 1 foot by 2 feet. These have probably never before been copied. A few yards south of the platform, a very small *lingam*, and a few old Telugu characters are cut on a rock. On the east side, a little higher, is a natural cave temple, with an image sculptured on a rock.

(16) A well.

(17) A *kalla*. Several figures are cut on four rocks. Three of these rocks are near one another, while the fourth one is about a hundred feet north-east of these. At about a hundred yards north of this, is a pool of water.

(18) A small *mantapam* standing on the top of a big rock.

(19) An image of Hanumar, about 4 or 5 feet high, sculptured on a rock. It appears that it might have had a temple around it. About a hundred feet east of this, are the rock-sculptured images of a male and a female figure. About a hundred feet south-east of this, are rock-sculptured idols, about 2 feet high, which appear to have had a temple or *mantapam*. About fifty feet south of this, sculptured on a rock, is a male figure.

(20) A small temple on the top of a hill standing on a large rocky boulder. It is built of granite, with a similar small *gopuram*.

No. 6.—Kampli.

This village has not many objects of archaeological interest, except an old fort, and a few temples, particulars of which are given below.

Field No. 36.—A small temple with a *lingam* in it. It is said to be very ancient.

Field No. 284.—Pampapati temple. It has a modern *gopuram* built of brick and chunam. In it there are a *lingam* and two small statues of bulls. On the east side, there is an old Telugu inscription cut on a slab, 4' high and 2' broad. There are several *Nagarkals* under a banyan tree on the east. The temple is said to be ancient.

Field No. 283.—On the east boundary limits of the field, is a slab partly buried, on which are sculptured the images of an elephant and figures riding thereon.

Field No. 285.—Venkatanarayana temple with the image of the same name. In front of this, is a *Brindhavanam* built of brick and chunam. On one of its sides, is a slab with the image of Hanumar sculptured thereon.

Field No. 288.—A figure sculptured on a slab 2' by $1\frac{1}{2}$ '.

Field No. 836.—The site of the Kampli village on the banks of the river. It has a fort wall all around, except on the river side. There is a gateway *mantapam* on the east side.

(1) Sitappa temple, with the statues of a bull, Ganēsa and a *lingam*. This is also said to be ancient.

(2) An ancient temple with the statues of Virabhadrasvāmi, Ganēsa and a bull.

(3) An ancient temple with the statues of a bull and a Ganēsa.

(4) An ancient temple with the image of Hanumar 5' by $2\frac{1}{2}$ ' cut on a slab.

(5) A statue of a bull and an idol, the head of which is severed from it.

(6) Several *Nagarkals*.

Field No. —An ancient Hanumar temple, with an image of that name measuring 5' by $2\frac{1}{2}$ '.

Field No. 1537.—Tungabhadra river.

(1) An ancient *mantapam* with the images of a Ganēsa and a *lingam* cut on the wall.

(2) A *Brindhavanam* on a platform, with a small Hanumar sculptured on a slab imbedded on one of its sides. Outside, are statues of a small bull and a *lingam* in black granite. There is also an idol sculptured on a slab.

(3) Two foot marks cut on two rough stones.

Field No. 1105.—An ancient well and a mound.

Field No. 1352.—An ancient temple platform on the north side, with the statue of a small bull. Towards the south of this, there is an old well.

Field No. 1342.—A small ancient temple, with two small platforms on the north-west side. The image of Adappa is sculptured on a slab. There are three slabs with figures sculptured thereon, on a platform towards the west of it.

Field No. 1329.—A large and a small well with a *mantapam* of four pillars. All these seem to be modern.

Field No. 1318.—A Hindu tomb with the statue of a small bull. It is probably modern.

Field No. 1132.—An ancient Chaudamma temple, with the image of that name. On the north-east of it, is a platform with a *lingam* and bull sculptured on a slab.

Field No. —Three temples.

(1) Parvathi Amma temple, with the image of that name sculptured on a slab on the north of it.

(2) A large Somēsvāra temple with the images of Somēsvāra, Kanakamma, Chaudamma, two *lingams*, a large sized cobra and two smaller ones cut on slabs, and imbedded in the walls. It has an entrance *mantapam* on the east side: and a small four pillared *mantapam* with a *gopuram* built of brick and chunam. In it are foot prints, and an old Telugu inscription on a slab 5' high and $1\frac{1}{2}$ ' broad. There is also an idol cut on a slab towards the south of it.

(3) A *mantapam* with a *lingam*.

Field No. 1124.—Isvara temple with a *lingam*, a statue of a bull and some *Nagarkals*. There is a well here.

Field No. —Maduvallappa temple (modern).

Field No. 619.—An ancient Hanumar temple with the image of that name cut on a slab 3 feet high. There is a well on the south.

Field No. —A small platform.

Field No. 774.—An image of a Ganêsa.

Field No. 779.—Several *nagarkals* under a banyan tree, one of which is about 8 feet high.

Field No. —There is a slab under a banyan tree here, with the images of a horse and a rider sculptured thereon. The slab measures $3\frac{1}{2}'$ by $2'$.

Field No. 802.—At the east corner of the field, and towards the south-east of field No. 848, is a platform with a banyan tree in the centre. On either side of this is a very small modern temple. In it are a *lingam* and statue of a bull; and in the other is an image of Hanumar cut on a slab. There is on the platform a statue of a Ganêsa; and on the west side, thrown downwards, is a figure sculptured slab.

Field No. 893.—There is a *mantam* here (probably modern) known by the name of Alak Balaramdas. In it is an image of Hanumar of about 3 feet high.

Field No. 921.—An ancient temple on the south-east side, with the statue of a bull in it. Near by, on the west, is a *mantapam*.

Field No. 927.—A Muhammadan burial-ground. In it is an ancient tomb built of brick and chunam.

Field No. 1114.—Kampli village-site.

(1) Ramasvâmi temple with the images of Rama, Lakshmana, Sita, a bull and a *lingam*. In front of the temple, is a *Brindharanam* with the image of Hanumar cut on a slab on one of its sides.

(2) Ramalinga temple, with a *lingam* and a statue of bull in it.

(3) Basavanna temple, with the statue of a bull inside.

(4) Nagarêsvâra temple, with the images of a *lingam*, a bull, a Ganêsa and Kanakamma (probably modern).

(5) Nilakanta temple, with the image of a *lingam* and the statue of a bull.

(6) Narasimhadêvar temple, with the image of the same name (probably modern).

(7) Hanumar temple, with the image of the same name cut on a slab. There is also an old Telugu inscription cut on a slab $1\frac{1}{2}'$ by $1\frac{1}{2}'$.

(8) Basavanna temple, with the images of two bulls, two Ganêsas and a *lingam*. Outside the temple is a statue of a bull.

(9) Mariyamma temple (probably modern).

(10) Kaliamma temple (do. do.).

(11) Ramalinga temple, with a *lingam* inside it. Outside, is a statue of a bull. Imbedded in the wall, is a slab with a large seven-hooded *naga* sculptured on it.

(12) A well, with the image of Hanumar cut on a slab.

(13) Chaudamma temple. Foot marks in front of the temple (probably modern).

(14) Basavanna temple, with the statue of a bull.

(15) A temple with the statue of a bull.

No. 77. NIMBAPURAM.

(1) Nimbapuram village-site, with a temple. Inside it are a *lingam*, a statue of a bull, and the image of Hanumar cut on a slab. Towards the north of this, and at a distance of about a hundred feet, is a small platform with the images of a *lingam* and a Ganêsa.

(2) A temple on the north-west slope of a hill.

(3) A *mantapam* on the bank of the river. Towards the south-west of it, is an old inscription in some undecipherable characters $6\frac{1}{2}'$ by $6\frac{1}{4}'$ cut on a slab.

(4) A temple with a *gopuram*, the upper half of which is built of brick and chunam. There are some fine sculptures on the four pillars in the centre. In front of this, is a stone pillar about 30 feet high. On the north side, is a small temple, with a *gopuram* built of brick and chunam. There is a small *mantapam* in front of it.

(5) A small temple with the statue of a bull.

(6) A platform with an image of Hanumar measuring $6\frac{1}{2}'$ by $3\frac{1}{2}'$. About a hundred feet south-east of this, is another platform with the statue of Virabhadra-svâmi about 3 feet high. There are two platforms here, on one of which are foot prints, and on the other the images of two females sculptured on a slab measuring $5'$ by $2'$.

(7) Muthyalamma temple—There are some *nagarkals* in front of it, and a slab with foot marks.

(8) An ancient well—Fort walls are to be found running on the hills, and across the village from north to south, with two gateways.

No. 26. DAROJI.

Field No. 112.—In the north, is a small ruined temple, with a slab $7'$ by $4'$, on which a Hanumar is sculptured; and near by, towards the east of this, is a *lingam*. There are two statues of bulls and foot marks, cut on a roughstone. Towards the north-east of this is a rough stone with the figures of Gajalakshmi and two elephants on either side carved thereon.

Field No. 113.—Site of Arlapuram ruins. There are a few mounds there.

Field No. 318.—Madapuram village-site. There is a temple here, probably modern. There is an image of Hanumar cut on a slab in it. There are some other small temples, which are probably modern, and not of much importance.

Field No. 358.—A small temple dedicated to Rama.

Field No. 405.—A small Hanumar temple with the image of that name cut on a slab measuring $2' \times 1\frac{1}{2}'$. There are also some *nagarkals* here.

Field No. 506.—Site of Bhatrahalli village.

Field No. 926.—A statue of a Ganêsa and two *nagarkals* on a platform.

Field No. 987.—Site of Narasapuram village.

Field No. 193.—*Erra Gudda*.—There are some traces of fortifications here.

Field No. 658.—A modern temple with the ancient statues of some bulls, one of which is 3 feet long. There are about 20 or 25 slabs on a platform thickly covered with prickly-pear. All these are sculptured with different images.

Field No. 650.—Daroji village site—

(1) Modern Mariamma temple.

(2) Do. Kaliamma.

(3) Do. Basavanna.

(4) A Basavanna temple with the image of a bull. There are four sculptured pillars here.

(5) An ancient Venkataramanasvâmi temple with the image of that name. There is also an image of Hanumar.

(6) Nilakantesvara temple.—A *lingam* and a bull. Though the temple is old, the outward features are new, probably due to repairs. On the south-west of the temple, is an ancient well with several *nagarkals* placed around it.

(7) A statue of a bull.

(8) An ancient Kaliamma temple with the image of Hanumar of about 2 feet high cut on a slab, and another figure on the other side. The slab is imbedded in a wall.

(9) An ancient Hanumar temple with the image of that name cut on a slab $4'$ by $2'$.

Field No. 634.—A small modern temple with foot marks cut on a roughstone and placed in front of it.

Field No. 740.—At the north-west corner is an ancient Isvara temple, with the images of a *lingam* and a bull. About a hundred yards towards the south of this, is a bastion.

Field No. 961.—The site of some ruined village with some mounds. Towards the north-west of this, is a Hanumar temple with image of that name cut on a slab measuring 4 by 2 feet and a statue of a Ganêsa 2 feet high.

Field No. 735.—Daroji tank with four sluices appears to be ancient.

Field No. 723.—A *nagarkal*.

Field No. 675.—Hill block No. 13—(1) An ancient Ramalinga temple on the top of a hill with a *lingam* of the same in it. There are old Telugu and Kanarese inscriptions on two of the pillars of the temple. On the east, is a stone with foot marks cut thereon. Towards the north of this, is a well.

(2) A statue of a bull 2 feet long lies on a platform.

(3) *Irredurgam.*—An ancient fort on the top of a hill, with six bastions, and a well about the centre. It contains remains of buildings.

(4) *Basavanna Kunta.*—A small ancient tank. It was dry during the time of survey.

(5) *Ballandurgam Kunta.*—An ancient tank with a supply of water.

(6) *Chindurgam.*—An ancient fort on the top of a hill with five bastions and a well within the fort towards the east. Towards the east of the well, there is a small platform. In the fort there are remains of walls of houses.

(7) *Yennakondam.*—An ancient tank with a very good supply of fresh water throughout the year.

(8) *Baliandurgam.*—There are portions of fortifications remaining on the hill, with three bastions.

(9) A slab 4 feet high and 2 feet broad, with the image of Venkataramanasvami sculptured on it.

(10) A trap of rough stones, probably intended for killing wild animals. There is a slab on this, about 2 feet high, with two images sculptured thereon.

(11) An ancient Virabhadrasvâmi temple on the slope of a hill. There are some images sculptured on the walls. Outside the temple and in front of it, is a small platform with a small stone pillar, on which is a very fine sculptured image with a copper plate thereon, but now very much worn. There are also here, some statues of small bulls.

(12) A small slab, with two small figures roughly sculptured on it. The foot of the hill between 9 and 11 seems to be the site of some ruined village, and contains remains of houses.

Field No. 724.—The north-east corner appears to be the site of some ruined village. It contains some mounds.

No. 27. KURIKUPPI.

Field No. 159.—The site of Kurikuppi village.—(1) A very ancient Isvara temple, with a small *gopuram* built of brick and chunnam. It contains a *lingam*, an image of Parvati about 2 feet high and a bull about 3 feet long. On either side of the wall, statues of Virabhadrasvâmi and Ganêsa each about 2 feet high stand in niches. The structure is in the Jain style, with some finely sculptured massive pillars, on two of which are old Telugu and Kanarese inscriptions. This temple is about the centre of the village and surrounded by four bastions.

(2) A modern Hanumar temple with the image of an ancient Hanumar 4 by 2 feet cut on a slab. Outside, and in front of the temple, is a rough stone with the images of Gajalakshmi and two elephants on either side. There are some *nagarkals* along with this. In front of the temple, there is also a platform under a nîm tree, whereon is a slab 4 feet square, with three male figures sculptured thereon. There are besides two small bulls. Towards the east of this, is an ancient well.

(3) A modern Hanumar temple, with the image of an ancient Hanumar 4 feet high.

Field No. 179.—Chinna Gutta. On the north-east side, is an ancient Huslamma temple.

No. 62. GADIGANUR.

Field No. 1.—Hill Block No. XIII.—(1) An ancient Nanjundêsvara temple with a *lingam*, on the slopes of a hill, and statues of a bull, and a Ganêsa. An overhanging rock forms the roof of this temple. Outside are a few *nagarkals*, and a slab about a foot high with the image of Hanumar sculptured on it. The temple lies north of fields Nos. 7 and 8.

(2) Hanumargudi on the slopes of a hill. There is a stone here, with foot marks cut thereon. This temple lies north of fields Nos. 39 and 40.

Field No. 36.—About the centre and slightly towards the north, is a mound about a hundred feet square, said to be the site of some ruined village where nothing but a kind of light stone resembling lava is to be found. There is also another small mound with the same kind of light stone towards the west of field No. 30.

Field No. 77.—The village-site of Gadiganur. The southern portion of the village lies within the fort walls, and has three temples. Kallêsvara temple in the north-east corner appears to be very ancient. It has in it a *lingam* and statue of a bull. At the entrance on the east side, is a modern temple of Hanumar, with an ancient image of the same name 6 feet high sculptured on a slab. In the recess of the wall, is a statue of a Ganêsa about 1½ feet high. Outside, and in front of the temple, is a slab 4 feet by 2 feet, with the figures of Gajalakshmi and two elephants sculptured thereon. There are several *nagarkals* here. On the west, facing the entrance of the temple, is a modern temple dedicated to Viramma. The fort walls on the north-east side, are destroyed, and only two bastions remain on the south side. There are traces of there having been a moat all around, which is now filled up, but is partly visible on the south side. Towards the east of the entrance to the fort, is a very small modern Basavanna temple, with a *lingam* and a statue of a bull in it.

No. 61. GONAHALLU.

Field No. 30.—The village-site of Gonahallu. There are two temples here, one of which is dedicated to Virabhadrasvâmi. It has a very finely sculptured image of that name, but unfortunately broken into two pieces. There is also an image of Ganêsa 2 feet high sculptured on a slab. In front of the temple is a rough stone slab about 4 feet high and 2 feet broad, with old Telugu inscriptions on it. There is a number of *nagarkals* here.

The other temple is a modern one, with an ancient image of Hanumar about 3 feet high. Towards the east of the ancient Virabhadrasvâmi temple, and at a distance of about 120 feet, is to be found an idol about a foot high, known as Karraiamma.

Field No. 74.—The site of the ruined village Pemmanahalli. On the north-east side, is a platform, whereon is a slab with the image of Hanumar 6 feet by 3 feet sculptured thereon. About a hundred feet east of this, lies a slab with the image of Hanumar, 6 feet by 3 feet, sculptured thereon. There is a well here; and many mounds are to be found in this field.

Field No. 80.—A small modern Viranna temple.

No. 67. BYLMADIGIRI.

Field No. 1.—Hill Block No. XIII.—(1) About a hundred yards north-east of field No. 45, is a very ancient Isvara temple on the slopes of a hill, with a *lingam* and statue of a small bull. South of this, is a small rough-built Udusalamma temple. Towards the south-east of this, is a flat rock whereon foot marks are cut.

Field No. 45.—On the south-east boundary, is a small modern Basavanna temple with the statue of a bull in it.

Fields Nos. 127, 143, 275.—*Patacheruwu katta.*—An ancient ruined tank bund with 3 or 4 fine sluices.

Field No. 211.—The village-site of Byluvadigiri. Virabhadrasvâmi temple, with a *lingam* of that name measuring 4½' × 1½' sculptured on a slab. A Ganêsa, 3' high, in the image of Lakshmi 1½' high, a statue of a small bull and three *nagarkals* are all in the temple. Outside the temple, is a slab about 3' × 2' with the figures of Gajalakshmi

and two elephants carved on it. There is another slab here, 3' high $1\frac{1}{2}$ ' broad with old Telugu or Kanarese inscriptions. Towards the east of this temple, at a distance of about 50 feet, is a slab under a tree with the figure of Virappa sculptured on it.

(2) A modern Hanumar temple, with the image of that name cut on a slab 7' high and 4' broad. There is also a statue of a Ganēsa 2' high in it. There are two *nagarkals* lying loose on the east side. One is 6' long and the other is 4'. There is also a slab 4' high and $1\frac{1}{2}$ ' broad, with old Telugu or Kanarese inscriptions cut on it. On the west of the temple, is a fort bastion and in front of it are foot marks.

(3) A modern Yerragamma temple, with foot marks cut on a slab and placed in front of it.

(4) A modern Mariamma temple.

(5) A modern Nijalingamma temple.

No. 66. DHARMASAGARAM.

Field No. 1—Hill Block No. XIII. North of field No. 48 and west of No. 46 is a small temple on the slope of a hill, known as "Nāra-ōndu Linga Gudi (*Nira* = Kanarese for 100 and *ōndu* Kanarese for 1) meaning a temple consisting of one hundred and one *lingams*. These are of different sizes. There is also a small statue of a Ganēsa. Outside the temple, and in front of it, is an ancient statue of a bull.

Field No. 30.—A small ancient but ruined Virappa temple.

Field No. 62.—There are traces of fort walls here, with a small gateway at the north.

Field No. 66.—Here are also traces of fort walls, with an ancient "Bagaladeddia" temple. There is a slab 4 feet square buried in it. On the east side, is an old well.

Field No. 67.—There are traces of fort walls here.

Field No. 68.—On the east side, is a slab with the figures of a Gajalakshmi and two elephants cut on it, which is partly buried.

Field No. 1—Hill Block No. XIII. Traces of fort walls, which run along the sides of fields Nos. 81, 82, 87, 88. There are also these walls in fields Nos. 82 and 87. There are fort walls running even on the tops of the hills and also in field No. 221, hill block No. XII.

Fields Nos. 71, 127, 183, 192.—All these contain traces of fort walls about 20 feet broad.

Field No. 154.—The site of Dharmasagaram village. An ancient Hanumar temple on the south, with an ancient image of that name 7' by 3' sculptured on a slab. There are two statues of Ganēsa, one 3 feet and the other 2 feet high. There are outside the temple, several *nagarkals*. Towards the north-west of this temple, is a modern Basavēśra Gudi with an ancient statue of a bull. Towards the north-east of this, is a modern Basavēśra temple, known as "Dugulamma Gudi."

No. 63. KOTIGINAHALU.

Field No. 55.—On the north-west corner, is a small modern Yellamma temple.

Field No. 136.—The site of Kotiginahalu village. On the south side, is a modern Isvara temple, with a *lingam* and a statue of a bull. There are some *nagarkals* here. Near by, on the north-east, is a Hanumar temple, with the image of that name, measuring 4' by 3' sculptured on a slab. There is in it a statue of a Ganēsa about 2 feet high. In the centre of the village, is a high bastion with a modern Thayamma temple built on it.

No. 22. SOMALAPURAM.

Field No. 44.—The site of an ancient ruined village, known as "Narayanasyāmi Bagadai". On the north-east corner, is an ancient Hanumar, 6 feet high and $2\frac{1}{2}$ feet broad, sculptured on a slab. The field contains some ruins.

Field No. 185.—The site of Somalapuram village. There are four temples in the village. One on the east, is a modern temple, with an ancient image of Hanumar, about 3 feet high and $1\frac{1}{2}$ feet broad, sculptured on a slab. One on the west, is a small

modern Thayamma temple. On the west, is an Isvara temple, with a *lingam* and the image of a bull sculptured on a slab. On the south-east side, is a slab 4 feet high and 2 feet broad, with old Telugu or Kanarese inscriptions. On the north-east, is a modern Nijalingamma temple.

Field No. 214.—An ancient well on the west side.

On inspection of Anegundi along with the Raja's Secretary, Mr. Clarkson, the Head Surveyor, writes that there is plenty of work to be done in it, as there are several fort walls with gateways, temples and other places of archaeological interest. The country is rough and rugged, interspersed with rocky hills, and difficult for survey operations. The fourth or outer wall on the north side is said to be about 5 miles from the Anegundi village, and continues to run on the east and west sides for several miles, till they join the walls on the south or river side.

V. CONTRIBUTIONS.

NOTES BY MR. P. K. RAJAM AIYAR, TAHSILDAR OF TRICHINOPOLY.

As I passed along from Asur to the Tanjore road in the eastern limits of Trichinopoly, I came across a long bund and the people there informed me that it was the ancient course of the Uyakondan channel to supply the Sivaganga tank in Tanjore surrounded by a little fort. This has a meaning and they said the course is zigzag as it was the course marked by a snake. Coming into this Pettavaithalai village, 26 miles higher up than the said Asur, the story told is as follows:—

The Chōla, King of Tanjore, felt for the sufferings of the people for want of water and prayed to the goddess, who informed him in a dream that a serpent will come out and travel on from Tanjore to touch the Agundakavery river and a channel along the route marked will be successful. Accordingly as the serpent passed on, the channel was carried to the place near Marudur in Kulitalai taluk which is the then and the present head of Uyakondan channel and here the serpent disappeared. The channel taken out carried water as far as Uyakondan Tirumalai 14 miles and here the hill proved an obstruction and all the water disappeared. The Raja prayed to God and he granted his request. There is said to be a *sthalapuranam* in Pettavaithalai temple in which there is something about the channel. The people say that the age of this channel known as Sarpanadi (snake river) was recorded as one thousand years, and it would begin to be extinct from the tail end to the tail first, then to the body and then from the body to the head. The people say that the channel has accordingly disappeared or ceased to exist from Tanjore to Trichinopoly now. The channel overseer Mr. Subbasami Aiyar tells me that he knows (as a native of Boodalur in Tanjore district, 20 miles from Trichinopoly) that there still exists a bund and a water course for some length in Boodalur known as Uyakondan.

The head sluice of this Uyakondan is in Pettavaithalai and the construction known as that of the Rani or Queen Mangammal is very imposing.

The side wall in the right side of the building is beautifully curved to resemble the turnings of the serpent and the course of this stream is throughout zigzag like that of a snake casually resting or moving.

To come to the name of the village, Pettai va thalai means where the
(place) (opening) (head)
(mouth or
channel)

channel takes its head. Some say the name as Vetta va thalai meaning an
(cut) (channel) (head)

artificial channel. The name given in the railway station now as Patta Vaithalai is meaningless.

Uyakondan is called in Sanskrit sarpa nadi or river of snake origin. Uyakondan means Uyya kondran. As the water disappeared mysteriously it was believed or
(so as to live) (killed)

inferred that some one in the Uyakondran Tirumalai had committed the crime of murder. It has another meaning (உய்ய) (கொண்ட) that it is supplying in
(Uya) (kondran)
(to drink) (unfailing)

abundant proportion to drink. In other words, it is an unfailing supply for anything that may be required.

In the head sluice, there are some stone pillars. Over the top or crown of one of these huge pillars is written in Tamil the grant of this village as inam to the villagers under the denominations of Palagai kâran பலகை காரன் (divers) and odakâran ஓடகாரன் (ferryman).

The former's service is the diversion of water from the Agundakavery into the channel and that of the latter is the rowing of boats from this to the other side of the river to cross it. This inam was continued from the date of the grant to the year 1875 or 1876 A.D. when the inam was attached by Government as the services were not duly performed and as they were no more a necessity. The income was enjoyed by the villagers till then free. Then when the attachment was in force the produce was counted and carried to the credit of the irrigation or korambu cess fund to the fasli year 1306 in which fasli the cess was disestablished in this district. The income has thenceforward continued to be credited to Land Revenue.

The portion of the pillar containing the inscription having been found to be of inconvenient length was cut off about the year 1849, and this part was placed by the roadside. There are also inscriptions in the walls, but the writing is not legible.

At this head sluice, there is yet visible a closed passage leading up from the water's edge and people gave me to learn that the queen in those days came to bathe in this river by this underground passage. Going into the old temple close by, within about two furlongs, I was shown an underground work which they called the *surangam* or mine. The original wall above this has been demolished, the temple being under repairs. This is well worth being traced out.

The temple seems to be an old one though not important in architectural beauty. There are inscriptions on the southern and western sides of the Garbhagriham or *Sanctum sanctorum*. I made out a few words such as Veera Vijaya Paya Veera Raya Maha Raja Raja Sri Prithapa Deva, the name of the then king, and சரதியம் பண்ணி அருளாகின்ற சகாப்தம் meaning in the year of his grace's rule and இரமணம் பண்ணிக்குடுத்த பரிசாவது meaning the grant or gift made on oath.

Between the present head sluice and the village habitation, on the side of the road stand two large Jain images such as those that I have seen in Jainkondasolapuram, Pullambad, and Kallaiolapady villages in this and other taluks. One faces south and the other a few yards behind faces east. The story told is that the former is indebted to the latter, and when the latter demanded discharge of the loan, the former turned back. The locality is a low-lying ground known by the name of Kadangâran Pallam கடங்காரன் பள்ளம் or the pit of the indebted. The Jains at one time seem to have lived and worshipped the images as I find. These figures are almost underground, and one was overgrown with prickly-pear that I caused to be removed.

The chief building of the temple is ruinous here and there; and repairs are needed, which have been commenced. I have asked the trustees to wait till the Government Epigraphist could take copies of the inscriptions and it is better that this is ordered to be made soon, as the people cannot wait for our convenience as the subscribers to them would fail by a change of mind later on.

The next information of old times is that the Ganêsa or the Belly God here, faces east. The one in Tiruppallathurai village faces west. Both being the position of the northern boundary of a square, the other two being on the south, the exact locality being not now ascertainable. Within this site, said to be the place and gardens of a previous king, it is alleged that there is buried a large treasure.

TIRUPPALLATHURAI or திருப்பாற்சுறை.

This village is at the tail end of the island portion of the junction of the Cauvery with the Coleroon and to the south of the latter. There is another Tiruppallathurai at the point where the Cauvery discharges at the upper anicut or at the head of the island portion. It is known as Konad Tiruppallathurai, and this one is the east, or Lalgudy Tiruppallathurai. This is a Syambu Stalam. As the great Chôla Raja went on from place to place establishing and erecting temples, at this Tiruppallathurai he noticed a bird of gold flying and getting into a புதல் (ant-hill).

This he cut (or dug?) open to examine, and found a *lingam* within. By the instrument striking the *lingam*, milk was found to flow out and hence is the name of the village. This *swami* is said to have been worshipped by Tirugnanasambanda Murthi whose compositions exist; by the Sun who still visits the temple once a year in the month of Perattasi 18th when the rays fall over the *lingam* and is visible, when all crowd to witness the occasion and offer prayers; and by Markandayasvâmi who got milk to pour over the *lingam* from the *lingam* itself as he could not get it in time from elsewhere for worship.

There are a large number of inscriptions around the main Garbhagriham in ancient Sanskrit and Tamil characters. The building is also very old. Thirty-five years ago Kuttan Chetty of Thogûr, Tanjore district, celebrated the festival of Kumbabhishekam with some repairs. I went into this temple and noticed a very narrow strong room with an underground ceil in which are said to be many images, etc.

Many years ago the floating festival of Ranganatha Swami was performed in the Coleroon. That is, a big teppam used to leave Srîrangam with the *swami* in great pomp with all the paraphernalia of elephants, etc., in it, go as far as this village and return to Srîrangam. One year a monster meddled with its motion by his magic spell and one Srîranga Narayana Jeer, who was the temple's great soothsayer, rolled round his rings with his spells on hearing the news of the obstruction caused. The teppam then rolled round onwards and reached the shore. Since then, fearing in years to come there may not be people to overcome such obstructions, the floating festival was stopped and the great Teppakulam in Srîrangam was constructed. The said Jeer mutt is still continued and respected by a nominee of each ascetic for his successor.

As to the floating festival I do not think it was an impossibility. In my knowledge till 25 years ago, there were large corneles or odams strongly built of wood with arrangements to carry numbers of carts, bullocks, etc., cattle, horses, camels and elephants which existed in some of the now ferry stations. They were flat inside with two sides sloping upwards and the other two sides with rails. The table of rates to this day provide the carrying of elephants and camels—*vide* notification in the District Gazette. Gradually as the river became silted up owing to the construction of anicuts for the great system of irrigation, such big floats could not be used owing to want of depth and those supplied by Government lay long on the shores till they were destroyed by white-ants.

2. Mr. G. B. Lambert, Executive Engineer, Cuddapah division, sends the following notes written by his Accountant, Mr. S. V. Sankara Aiyar:—

I append some notes on certain ancient temples and inscriptions in the Tinnevely district, and about which I have been able to learn some interesting accounts both by personal observation and from the elders.

The temple of Tiruvalleswaram.—This temple dedicated to Siva stands on the right bank of the "Ghatana nadi river", a tributary of the river Tambraparni, some distance down the Kangayan channel head sluice. It is said that a flourishing village existed near the temple on the river bank, as all Hindu villages along the sacred rivers in Southern India have been. The temple is said to have been originally constructed by "Valee", the elder brother of Sugriva, the Commander-in-chief or Senadhipathi of the monkey hosts of Sri Rama, the ideal king. According to the Ramayana of Valmiki, "Valee" was the king of Kishkindha, and "Sugriva", his younger brother, having once misbehaved himself, drove the latter out of the country. Sugriva then secured the friendship of Sri Rama and the latter slew the king "Valee" and secured the kingdom to Sugriva. At the time of "Valee's" death there was a very interesting and instructive discussion between himself and Rama who at the end sent his brother Lakshmana to "Valee" to learn State Craft. But the valiant giant refused to receive Lakshmana and wanted to see Rama himself. The Lord appeared before the dying man learnt State Craft, and as Valee recognised in Rama the Avatar of Sri Narayana, the Lord absolved him from all sins, and thus the king of Kishkindha obtained "Nirwana" or "Moksha." I am told that symbolical representations of this interesting event are to be found in the temple, inside which I was not able to get access and there are also numerous inscriptions worth transcribing. I may here mention that generally the giants or *asuras* of the Dandakâranya have been the staunch followers of Siva "and that the Siva temples" on the Rock fort at Trichinopoly, one

on the hill on the bank of the Wyacondan river near Trichinopoly, and a third on a hill near Tiruvarambur station on the South Indian Railway may be taken as examples, as they are said to have been originated by Thrisiras (three-headed monster), "Kharan" and "Dooshanan", his brothers respectively. The word "Thrisirapuram", the modern Trichinopoly, is derived from "Thrisiras", the king monster alluded to in the Rāmāyana. When the Muhammadan kings ruled over the country, they had a "mosque" or "pallyvasal" constructed near the Rock fort as in "Benares" by "Aurangzeb" and the name "Thrisirapuram" was changed into "Tirusrāpalli". In some of the standard works in Tamil the word "Srāpalli" has been used. The word underwent another change to "Trichinopoly" or more briefly now to "Trichy".

The next place I wish to call attention to is "Manappadaiyur" formerly "Manalur". This small hamlet, which has once been the seat of a king, stands on the right bank of the river Tambraparni about five miles to the north of Palamcottah. There are some temples in this village and their architectural beauty is worth preserving. I am told that there are also numerous inscriptions and mounds which ought to reveal some mysterious things as in Adichanallur. There is an allusion to this village in the "Māhābhārata" and Arjuna, the brother of Yudhishtira, is said to have conquered the king of "Manalur"; and it would therefore be very interesting to institute enquiries and investigate the site; and expert archaeological researches should, I am informed, reveal very interesting and instructive information.

The next subject I wish to draw attention to is the *Kannadien* channel. This channel branches off from the right bank of the river Tambraparni about three miles to the north-west of Ambasamudram and there is also an anicut there called the "Kannadien anicut".

The history of the channel runs as follows:—

Once upon a time there lived a king who had his capital at Sērmādēvi, now the headquarters of the Head Assistant Collector. The correct name of Sērmādēvi is "Cheran Mahadevi" or the chief town of "Chera". It is an admitted fact that in former days the hill ranges and rivers formed the boundary lines of the ancient kingdoms and it is said that the country to the south of the river Tambraparni formed part of the "Chera" kings, or of the "Kerala", a word derived from "Nalikerā" (or the cocoanut) which was grown in great abundance in that part of the country. There is an inscription on the bank of a small temple dedicated to "Hariharaputra" or "Sasta" commonly known in Malabar as "Aiyappan Koil" which stands among paddy flats a few yards to the east of the village of Sērmādēvi. I was not able to decipher the whole of the inscription, but it shows that there was a king by name "Cheraman Perumal". It is said that he belonged to the potter caste and this is evidenced by the fact that the *inamdars* and the *pujari* of this small temple are potters even to this day. The word "Sasta" or "Aiyappan" is unknown in the country in the north of the Tambraparni and it conclusively proves that the king must have been from "Kerala" where "Sasta" is largely worshipped.

The Chera king having once suffered from a dire disease, he was advised to have a figure of his size and form made of gold, burden it with all his sins and then present it to a Brahman. The king accordingly obeyed but no Brahman would approach the golden figure for fear of being killed. At last a Brahmachari, an unmarried Brahman, from the "Kanarese country" made bold to approach the figure which showed him three fingers, meaning thereby, that if he would sacrifice his daily ablutions, performed three times a day, he can have him. The pious man promised to give up his midday ablutions or "Madhyāhnikam" and the figure at once fell prostrate at his feet. The king then delivered the figure over to him and was completely cured of the disease.

The Brahman then began to think of the great sin that he had committed, and resolved to get himself absolved from all sins by consulting the sage Agastya who is believed to live in the "Malayachala" or "the Western Ghats" near the source of the river Tambraparni. He then broke the golden figure to pieces, bundled them up and left them in the house of the *pujari* of the Kasyapeswara temple near Ambasamudram, telling the inmates that he was a traveller, that the bag contained "Dholl" and that he would take it back on his return. He then went over the hills in search of the great *rishi* Agastya, under almost insurmountable difficulties, and with a fixed

determination. The sage Agastya appeared before him midway like an old man and advised him not to proceed further as he would be killed by the wild beasts, and the "sage" could not be seen by him.

The Brahman replied that unless he sees the sage, he would not retrace his steps and went away. Agastya seeing the man's resolution interrupted him again, and told him that he was the sage and putting on his real appearance satisfied the Brahman and asked him what he wanted. The Brahman narrated his story, and begged of the sage to advise him of the best method of getting himself absolved from the great sin he had committed. The sage then showed a cow and commanded him thus:—

"Take hold of her tail, construct an anicut where she halts, dig channels along the lines she takes you and dig tanks where she lies down. By the irrigation, an extensive tract of country will be supplied with water and a considerable number of lives will enjoy the benefits, and you will then become absolved from all sins. Your channel ends where the cow disappears from your sight."

He accordingly obeyed the sage's orders and pegged out the line along which he was dragged. Near the village of "Seeniapuram" the cow passed through the house of a dancing girl named "Kalachi," and when he went to mark the course of the channel, he was opposed, and after he promised to allow a sluice at that point to take half the water of the channel, he was permitted to demolish the house. The sluice even to-day goes by the name of "Kalachimadai" and the saying "Kannadian-Kal pathi (half) and Kalachimadai pathi (half)" is still current among the people. The divine cow having disappeared near the village of "Parandaāri," now called "Piranjāri," the channel ended there, and a tank now exists in that place. (*Parandaāri*, the tank where the cow flew away in the air.)

The Brahman then returned to the house of the *pujari* where he had left the gold and demanded his baggage. They were delivered over and lo! to his great astonishment he found only dholl and not gold. He then questioned his trustee and was told that, what he said he had left had been duly handed over to him. The dishonest *pujari* was then taken before the Chera king before whom he denied all knowledge of what the bag contained. The king finding that the pious Brahman was speaking the truth directed the *pujari* to embrace the god "Kasyapeswara" and swear that he had not stolen the gold. This was agreed to by "Kannadian" and a day was fixed. But on the day before the date fixed for taking the oath, the *pujari* who was a *mantravadin* transferred the deity to a tamarind tree close by. This was dreamt by the Kannadian the very same night and on the following day when the oath was about to be administered in presence of the king, Kannadian prayed that the tamarind tree might be hugged instead of the sacred Sivalingam, and the *pujari* was obliged to do so, as it was pointed out to be an easier thing than embracing the image in the temple. The moment he did so his whole body and the green tree were burnt down to ashes, and from that date "Kasyapeswara Swami" goes by the name of "Erichamudiyar" or "one who burnt". The king at once ordered a search to be made in the house of the *pujari*, procured the gold and handed it over to the "Kannadian".

The present Kannadian anicut was then constructed, and then the channel and sluices. The water having diminished lower down, Kannadian was very much vexed at it, and again began his "tapas" or penance at Sērmādēvi with his head downwards and the sage Agastya again appeared before him and granted his request. A stone pillar near the great road bridge at Sērmādēvi representing the unique posture still exists, and as there are also inscriptions on it, it is worth preserving. There is a figure of the god Ganēsa at the Kannadian anicut, with inscriptions and there is another at Sērmādēvi just opposite the Head Assistant Collector's house, at present confined in a room 3' x 3', the other portions of the temple being appropriated to a school. Prior to the construction of the Kannadian head sluice, it has been customary to give offerings to "Ganēsa" at the anicut every year; and every time that scarcity of water is felt, and in the latter case water used to be taken down the Nadiyanni anicut which is above that of the Kannadian by removing seven stones which have now been well-imbedded in mortar and the anicut made water-tight. Through the influence of the ryots under that anicut, it has been made quite water-tight and the manual right is gradually disappearing, as the ryots lower down have either forgotten their immemorial and ancestral rights or are quite indifferent. The Ganēsa near Sērmādēvi is called "Molagu Pilliar" and an inam has also been

granted for the temple, though it is not actually utilised for the purpose intended except by threat or compulsion. In times of scarcity of water, the "Ganēsa" is rubbed with pepper plaster, and a quantity of water is poured over his head till he is supposed to be drowned, and it is a popular belief that as soon as this is done the canal flows full. This kind of puja is still done to this day with wonderful results.

After the completion of the irrigation works, Kannadian had a very large balance left. He built the temple called "Appan Koil" near the bathing ghāt on the right of the river at Sērmādēvi and established a chattram inside it. The chattram has been granted an excellent landed property for its maintenance, and the intention of the donor is said to be to feed any number of Brahmans who may resort to it. The Travancore Government also contributes a share for the chattram. The lands belonging to the chattram are cultivated by a special class of men who are tenants for life.

The chattram has practically shared the fate of all religious and charitable institutions, although something is being done to satisfy the public and the Government.

There are numerous inscriptions in the temple which may lead to a true history of the affair.

The next and the most important subject I wish to deal with is the temple of "Sri Bhakta Priya Swami". The tradition runs as follows:—

Before the river Tambraparni existed, the great sage "Vyasa", the father of "Suka", who is the author of Sri Bhagavata, was making his Tapas there and at that time there was a tank called "Nadambuja kshatra" called after a lady named "Nadambujam." In "Tambraparni Mahatmyam" mention is made of this tank. There is also another temple dedicated to "Srikrishna" close by and both of them are said to have been constructed at the instance of "Vyasa". The former temple is a piece of ancient architecture, and there are numerous inscriptions worth transcribing. There is a gate to the north of the temple of "Srikrishna" called "Pathala vasal" and is so called because the river was then very deep. In the Ramayana of Valmiki, Sugriva, while sending messengers in search of Sita, mentions the Tambraparni as a dangerous river infested with large fishes and crocodiles and this evidently accounts for the great depth. From this the age of the temples can be inferred. A village called "Sribhaktapriam agraaharam" (found in records even to this day) seems to have existed to the south and west of the temple and the excavation of the mounds may throw some light on the history of the king who reigned there. Inside this temple, just near the entrance, there is an underground passage (now covered only by two big stones) which, it is said, was used by the ladies of the King's palace as the way to the temple, and its exploration appears very desirable. A large extent of landed property belonging to the temple has, it is said, been misappropriated by the strongest in the village and during the Poligar wars the original image of "Srikrishna" was carried away by the Poligar of Uthumalai and placed at "Veerakeralamputhur" meaning the new village of "Veera Kerala" or one who won the "Chera king". It is not an uncommon thing, to find in the history of this country, for a conqueror to carry away the idols of a flourishing country to his own, in order to enrich himself by keeping them there. The removal of "Kamakshi" to Tanjore, by the Mahratta chiefs from the temple of Yekambereswara at Conjeeveram, which was the capital of the flourishing Chola king, is a striking example. It appears that mention is made of the "Sribhaktapriam temple" by Mr. Shangunny Menon in his history of Travancore. As the owners of a mutt in Trivandrum seem to have a right over the temple and its properties, I am informed that the mutt has copper plate sasanams and a perusal of which will throw light on the history of the temple. As the architectural remains and the inscriptions are dying out and as the hand of time may efface them altogether, I have thought it fit to put in writing what I have heard, and seen, and I am sure that survey and researches will lead to an interesting history of this part of the country.

I may also add that formerly in Sērmādēvi only two agraaharams called "Palayagramam (old street)" and "Chennarajapuram (the agraaharam of Chennaraja" one of the Chera kings) existed, and that Telugus were imported by Kumarakrishna Naik of the Tirumalai Naik family of Madura. A reference to the history of the "Naik kings of Madura" may perhaps supplement the information that may be gathered in the village from the inscriptions.

VI. GLOSSARY.

Adityās, 12.—1. Arya, 2. Mitra, 3. Varuna, 4. Arka, 5. Bhagudu, 6. Indra, 7. Vivasvanta, 8. Pūsha, 9. Varjanya, 10. Tvashta, 11. Vishnu, 12. Ajaghanya.

Ashadam.—One of the twelve months in Sanskrit (June-July).

Asvini.—A goddess, the mother of the As'vins; 2. the first of the twenty-seven nakshatras. The twenty-seven nakshatras are—1. Asvini, 2. Bharini, 3. Kritica, 4. Rohini, 5. Mrigasiras, 6. Ardra, 7. Punarvasu, 8. Pushya, 9. Aslesha, 10. Magha, 11. Purvap'halguni, 12. Uttara p'halguni, 13. Hasta, 14. Chitra, 15. Swati, 16. Visakha, 17. Anurādha, 18. Jyēst'ha, 19. Mūla, 20. Pūrvashādha, 21. Uttarashādha, 22. Sravana, 23. Dhanishta, 24. Satabhisha, 25. Pūrva bhadra, 26. Uttara bhadra, 27. Rēvati.

Avatar.—Incarnation, manifestation.

Bhādrapada.—One of the twelve months in Sanskrit (August-September).

Brahmas.—Marichi, 2. Bharadvaja, 3. Angirasa, 4. Pulastya, 5. Pulaha, 6. Kratu, 7. Daksha, 8. Vasishtha, 9. Vamadeva.

Brahmandam.—The egg of Brahma; the universe.

Chakram.—A sharp circular missile or weapon; a discus.

Chandālās.—An outcaste, a man of the lowest and most despised of the mixed tribes, born from a Sūdra father and Brahmana mother.

Chank.—A conch used by Vishnu as a weapon; by worshippers for libations.

Dharmasāstram.—The code of Hindu law.

Depastambham.—A lamp pillar.

Ēkadas'i.—The eleventh day of the waxing or of the waning moon, on which Brahmanas use to wake and fast.

Geyatri.—The vedic verse (Rigveda III, 62, 10) repeated by every Brahmana at his morning and evening devotions.

Ganes and other Ganas.—Belly god and his attendants.

Gopuram.—A pyramidal tower over the gate of the encircling wall of a temple.

Gunās.—The three fundamental qualities: *satva*, *rajas*, and *taamas*.

Hari.—A name of Vishnu.

Indra.—The god of the air or atmosphere; Regent of the E point. The Jupiter of India.

Islands, 7.—The islands surrounded by seven seas, and the outermost by Chakravalligiri, a circular mountain. The seven dvipas are—1. Jambu, surrounded by a salt sea, 2. Saca, surrounded by a sea of milk, 3. Cusu, a sea of curds, 4. Krauncha, a sea of liquid butter, 5. Sanmali, a sea of sugar-cane juice, 6. Placsha, a sea of honey, 7. Pusheara, with a fresh water sea.

Japa.—Muttering passages from the *Vēda*, names of a deity, etc.; counting silently the beads of a rosary; a muttered prayer.

Kailās.—The paradise of Siva.

Kalipyugam.—The fourth yuga or age of the world, the age of vice consisting of 432,000 years of men and commencing on the 18th February of 3102 B.C.

Kalyana Utsavam.—Marriage celebration.

Kamasāstram.—Any treatise on women, their behaviour, etc.

Karmas.—Any religious action or rite, as sacrifice, ablution, etc.

Krosu.—A measure of distance, a kos, $\frac{1}{4}$ yojana (A Yojana.—A stage or distance in one harnessing or without unyoking: a measure of distance equal to four Krosús or about 9 English miles; others: about equal to an European league, i.e., 4 or 5 English miles; others: equal to $2\frac{1}{2}$ English miles.)

Kshatriyas.—The second caste or military class of the Hindus.

Karma avatar.—The second incarnation of Vishnu, as a tortoise.

Mantram.—Instrument of thought; (2) a vedic verse or text of prayer or adoration addressed to a deity or deities; (3) a formula dedicated to any particular deity; a magical formula; an incantation; a charm; a spell.

Mantepam.—An open hall.

Manvantaram.—Manu antaram.—The period or age of a Manu comprising 71 great yugas or ages of the gods or 4,320,000 human years.

Margasirsham.—The month in which the full moon enters the constellation *Mrigasiras* (November-December).

Murru.—The Indian fig tree. *Ficus indica* or bauyan.

Naimittika.—Accidental, occasional or practical produced by particular circumstances.

Nitya.—Regularly repeated, of regular recurrence: regularly prescribed or handed down by vedic tradition; a perpetual or standing order, or daily observance.

Paramapada.—The highest rank or station; final beatitude.

Pattabhisheka.—The act of sprinkling water on the patta (which has been affixed to the forehead) and thereby consecrating it, as is done at the installation of a king or guru, formal inauguration or coronation, when all persons present put flowers, akshata, etc., on the person coronated.

Phalgun.—Name of a month (February-March).

Prakaram.—An encircling wall.

Praxaram.—ॐ. The mystic syllable Om.

Puranas.—Literally an ancient matter. In usage, it is applied to eighteen large treatises, on theogony, cosmogony, history, genealogy, and connected matters. *Upa-puranas* is a minor treatise on religious topics. *Sthala puranam* or *mahatmyam* is the local legend of any temple, intended to show its sanctity, importance and utility.

The eighteen large treatises are thus classed—(1) Matsya, (2) Kūrma, (3) Vārāha, (4) Vāmana, (5) Brahma, (6) Vaishnavam or Vishnu, (7) Bhāgavatam, (8) Siva, (9) Linga, (10) Bhavishyat, (11) Nārāyaṇa, (12) Gāruda, (13) Brahma-Kaivarṇa (or vaivarṇa), (14) Scanda, (15) Markandēya, (16) Agnēya, (17) Brahmanda, (18) Padma. This is a southern classification; a different arrangement obtains in the north in which the Bhāgavatam is made the eighteenth.

The northern classification is—(1) Brahma, (2) Padma, (3) Brahmanda, (4) Agnēya or Agni, (5) Vaishnava or Vishnu, (6) Gāruda, (7) Brahma vaivarṇa, (8) Saiva or Siva, (9) Linga, (10) Nārāyaṇa, (11) Scanda, (12) Markandēya, (13) Bhavishat, (14) Matsya, (15) Vārāha, (16) Kūrma, (17) Vāmana and (18) Bhagavat.

Putrakamishṭi.—An oblation or sacrifice made by one desirous of (male) offspring.

Rajoguna.—The quality *rajas* or passion.

Rakshasa.—Demoniac: a demon, a goblin.

Rudraksha.—The tree *Elaeagnus parviflorus* and its berry, used as rosary by the sivaitees.

Rudras, 11.—A class of demigods who are regarded as inferior manifestations of Siva. The 11 Rudras are—(1) Ugra, (2) Soma, (3) Sarma, (4) Mrigavyadha, (5) Ranti, (6) Bhikshaka, (7) Yahirbhudyana, (8) Pinaki, (9) Padukesvara, (10) Kapalikeya, and (11) Bhoma.

Saligram.—A black stone chiefly found in the river Gandaki and worshipped as sacred to Vishnu; a species of ammonite or worm flint: if the saligram resembles a fish in shape, the worshipper is supposed to obtain riches.

Samaveda.—One of the four vedas.

Sattvika.—One of the qualities, *rajas*, *tama* and *sattvika*; mildness; gentleness; the quality of meekness; a mark of perfection.

Satyaloka.—The uppermost of the seven lōkas or worlds, the abode of Brahmā.

Silpaśāstra.—A treatise on any mechanical or fine art (as architecture, etc.); mechanics.

Sikhara.—A point, a top, a summit, a pinnacle.

Somayaga.—A soma sacrifice, an offering or libation of the soma juice. (2) A great triennial sacrifice in which the soma juice is drunk. (*Soma*—a climbing plant, *Sarcostema ciminalis*, or *S. acidum*).

Sravana.—The fifth lunar month (July-August).

Sribhū.—Goddess of earth (Sri=An honorific prefix to the names of deities).

Srivaikuntham.—The heaven of Vishnu, the way of final emancipation.

Sthalapuranam.—See Puranas.

Tapas.—Penance. Its merit is proportioned to its length and severity. Its power controls alike gods and men.

Thamas.—One of the qualities, *rajas*, *sattva* and *thamas*. The quality of darkness or malignity.

Taidyasastra.—A work on medicine; the science of medicine.

Vimāna.—A car or chariot of the gods, serving as a throne or as a conveyance through the skies, self-directed and self-moving.

Viraja.—The name of the river in Heavens, Styx.

Vishvakarma.—Literally, all-maker. The architect or artist of the gods. Tvashtri, who presides also over the manual labours as well as the sixty-four mechanical arts, whence he is worshipped by artizans.

Yagam.—A sacrifice.

Yajna.—A sacrifice.

Yojana.—See under Krosu.

VII. APPENDICES.

APPENDIX A.

Tours made, and buildings and sites examined.

Serial No.	District	Taluk.	Village.	Buildings and sites examined.	Cause of inspection or tour.
1	Ganjam*	Berhampur	Jangoda	Asoka Inscription	To inspect the roofing erected over the inscription.
2	Kistna †	Repalli	Modukur	Kondapadu dibba	On a reference from the Collector enquiring if certain lands covered by mounds could be converted into a village site and disposed off under the house-site rules.
3	Bellary	Hospet	Kamalapuram	(1) Queen's bath	Conservation inspection.
4				(2) Subterranean passage	....
5				(3) Stone trough	....
6				(4) Mahanama Thibba	....
7				(5) Hazara Ramaswami temple	....
8				(6) Gymnasium	....
9				(7) Queen's palace	....
10				(8) Three watch towers	....
11				(9) Elephant and camel stalls	....
12				(10) Consulting hall.	....
13				(11) Vellalaswami temple	....
14	Do.	Do.	Krishnapuram	(12) Huge Ganesha temple	....
15				(13) Krishnaswami temple	....
16	Do.	Kudligi	Ambara	Kalleswaraswami temple	On a reference from the Collector.
17	Anantapur	Gooty	Gooty	Fort	Conservation inspection.
18	Do.	Tadpatri	Tadpatri	Chintarayaswami temple	....
19	Do.	Tadpatri	Chukkatur	Ramaswami temple	....
20	Do.	Tadpatri	Chonnakesaraswami temple	Chonnakesaraswami temple	....
21	Do.	Penukonda	Penukonda	Watch tower square domed building in front of old District Munsif's Court	....
22	Do.	Dharmavaram	Kambalur	Mallikarjunaswami temple	....
23	Caddapah	Jammalamadugu	Jammalamadugu	Venkateswaraswami temple	Inspection and excavation.
24	Do.	Do.	Danavulapad	Pre-historic site	Conservation inspection.
25	Do.	Do.	Devagudi	Vishnu temple	....
26	Do.	Do.	Gandikota	Fort walls	....
27	Do.	Do.	Do.	Tower known as Madarasala	....
28	Do.	Do.	Do.	Ranganadaswami temple	....
29	Do.	Do.	Do.	Granary	....
30	Do.	Do.	Do.	Mosque	....
31	Do.	Do.	Do.	Madhava Perumal temple	....
32	Do.	Proddatur	Muddanur	Pre-historic remains.	....
33	Do.	Do.	Chilamkur	Agastyesvara temple.	....
34	Do.	Siddhavattam	Sidhout	Vighnesvara temple.	....
35	Do.	Do.	Jyoti	Fort	....
36	Do.	Madanapalle	Sompalle	Pre-historic sites	....
37	Do.	Do.	Do.	Ghantalabrayaswami temple	....

* Satisfactory.
† On inspection it was found that the mounds contained objects of not much archaeological interest and thus they were permitted to be converted as proposed.
‡ (Newly discovered.)

Tours made, and buildings and sites examined—*cont.*

Serial No.	District.	Taluk.	Village.	Buildings and sites examined.	Cause of inspection or tour.
38	North Arcot	Pelur	Tirumalai	Jain temple	Conservation inspection.
39		Chandragiri	Tirupati	Upper Tirupati	
40				Lower Tirupati	
41				Three statues in Robinson's park	
42	Chingleput	Saidapet	Gundoly	Pre-historic remains.	
43				Kailasamatha temple.	
44				Mathangeswara temple.	
45		Conjeevaram	Conjeevaram	Muktheswara temple.	
46	Salem	Krishnagiri	Manimangalam	Vishnu temple	
47			Krishnagiri	Fort	
48				South Hill or Rajagiri	
49				North Hill or Krishnagiri	
50	South Arcot	Tindivanam	Gingee	Ranganadhaswami hill or rock out cave on the hill	
51				Varadarajaperumal temple	
52				Sakkal, drug	
53				Sittamundi	
54	South Canara	Bekal	Bekal	Tandasamudram varkal	
55		Perambalur	Valikondapuram	Fort	
56				Valeswara-swami temple	
57		Musiri	Srinivasanallur	Mosque	
58	Trichinopoly	Trichinopoly	Trichinopoly	Koranganadhan temple	
59				The caves on the rock	
60		Perambalur	Tirupellathurai	Siva temple	
61		Trichinopoly	Perambalur	Pre-historic remains.	
62	Tanjore	Trichinopoly	Pettavaithalai	Temple, Jain statue.	
63		Tanjore	Tanjore	Little fort	
64				Jagannadhaswami temple	
65			Devipattanam	Tilakeswaraswami temple	
66	Madurai	Ramanathaswami	Darbhaswami	Adi Jagannathaswami temple	
67				Ramanatha temple.	
68		Rameswaram		The two storied mantapam	
69			Anavaradanallur.		
70	Tinnevely		Keelapattam		Excavation.
71			Keelattattam		
72			Krishnapuram		
73			Rajavalliporambu.		
74			Tiruthu		
75			Adichanallur		
76			Tirukolur		
76					

APPENDIX B.

ADDITIONS made to the list of ancient monuments selected for conservation in the Presidency.

Serial number.	District.	Taluk.	Village.	Name of monument.	Reference to vol. I, Sewell's list of antiquities.	Reason for conservation.	Serial number.	Classifi- cation.	Suggestions for conser- vation of monuments (c) in charge of Government.	Monuments (b) in charge of private bodies or individuals.
1	2	3	4	5	6	7	8	9	10	11
A	South Canara	Kasaragod	Bekal	The fort	238	The largest in the district. It is a historical monument. It is mentioned by Buchanan in his <i>Journey</i> , Sewell's List, volume I, page 238.	A	II	(a) In charge of Government. It must annually be conserved and kept free of vegetation.	....
B	North Arcot		Kulamandal	Vishnu temple at Ukkal.	..	Of archaeological and historical interest.	B	I	(c) Removal of vegetation every now and then.	....
C	Trichinopoly	Musiri	Srinivasanallur	Koranganadhan temple.	..	Of archaeological and architectural interest.	C	I	(b)	* Clearance of vegetation, repairs, restoration and acquisition.
D	Cuddapah	Siddhāvattam	Jothi	The old temple of Siddheswaraswami.	130	Of archaeological interest	D	I	(a) Restoration and preservation.	....
E	Cuddapah	Madanapalle	Sompalle	Vishnu temple and Drapastambham in front of it.	133	Of archaeological and architectural interest.	E	I	(b)	* Under repairs by Government.
F	Bellary	Hospet	Vijayanagar	Saavakalu Ganapati's temple.	..	Of Archaeological interest.	F	I	(a) Vegetation should be prevented from taking root and rubbish cleared out.	....
G	Cuddapah	Siddhāvattam	Jothi	The two ruined Vishnu temples a mile west of the village.	130	Of Archaeological interest.	G	I	(a) Restoration and preservation.	....

* There is no worship and the owner appears willing to allow its acquisition by Government.

APPENDIX C.

LIST OF DRAWINGS PREPARED.

Drawings.

Number.	Description.
1653.	Map showing the places containing pre-historic remains in the taluks of Tinnevely and Srivaikuntam in the Tinnevely district.
1654.	Map of the pre-historic site at Adichanallur.
1655.	Ground plan of the temple at Chilamkur, Proddattur taluk, Cuddapah district.
1656.	Details from a pillar at the temple at Chilamkur, Proddattur taluk, Cuddapah district.
1657.	Ground plan of the buried Jain temple at Danavulapadu, Jammalamadugu taluk, Cuddapah district.
1658 } to } 1679. }	Sketches of some of the objects discovered.
1680.	Tour map of the archaeological survey of Madras and Coorg showing the places visited during 1903-1904.

APPENDIX D.

LIST OF PHOTOGRAPHS TAKEN.

Photographs.

Number.	Size.	Description.	
534.	12" x 10"	Colossal statue of Tirthakara in the shrine of the buried Jain temple.	Danavulapadu, Jammalamadugu taluk, Cuddapah district.
535.	12" x 10"	Sculptured pedestal in front of the shrine.	
536.	12" x 10"	Do. do. do.	
537.	12" x 10"	Tirthakara and yakshis.	
538.	12" x 10"	View of the excavation ground.	Adittanallur, Srivaikuntam taluk, Tinnevely district.
539.	Half plate.	Do. do.	
540.	12" x 10"	Ancient pottery, a jar, a few bones, a skull, a pot and a big bowl.	
541.	12" x 10"	Excavation mound.	
542.	12" x 10"	A group of small images with some pillars known as <i>Sastankoil</i> on the north-east of the pre-historic site.	Tirupallathurai, Trichinopoly district.
543.	12" x 10"	Nagarkals and some images south-east of Pandya Raja koil on the banks of the river.	
544.	12" x 10"	Inscriptions on the south wall of the Subrahmanya Svami temple.	
545.	12" x 10"	South view of the Siva temple.	
546.	12" x 10"	South-west view of the Siva temple.	Valikondapuram, Trichinopoly district.
547.	12" x 10"	South-east view of the inner <i>gopuram</i> .	
548.	12" x 10"	Bird's eye view of the shrine including outer walls.	
549.	12" x 10"	East view of the inner <i>gopuram</i> with a portion of 1,000-pillared <i>mantapam</i> .	
550.	10" x 8"	South-east view of the main <i>gopuram</i> of Valésvara temple.	Trichinopoly Fort.
551.	10" x 8"	South-west view of the Valésvara temple including the tank <i>Brahmatirtha</i> .	
552.	10" x 8"	South-east view of do. do.	
553.	10" x 8"	A view of the lower cave at the foot of the rock.	
554.	10" x 8"	Do. upper cave on the rock.	Srinivasanallur, Musiri taluk, Trichinopoly district.
555.	10" x 8"	South view of Koranganadhan temple.	
556.	10" x 8"	Do. do.	
557.	10" x 8"	North-west view of do.	
558.	10" x 8"	South-west view of the Jagannadhasvami temple.	Devipatnam, Ramanad zamin-dari, Madura district.
559.	10" x 8"	West do. do.	
560.	10" x 8"	East do. do.	
561.	Half plate.	A view of the excavation ground at Anavaradanallur, Tinnevely district.	

Additions made to the list of ancient monuments selected for conservation in the Presidency—cont.

Serial number.	District.	Taluk.	Village.	Name of monument.	Reference to vol. I. of list of antiquities.	Reason for conservation.	Serial number.	Classi- cation.	Suggestions for conser- vation of monuments (a) in charge of Government.	Monuments (b) in charge of private bodies or individuals.
I	Cuddapah	Proddatur	Chilamkur	Two ancient temples, one dedicated to Agastya- vara and the other to Vinayakam.	121	Archaeologically and archi- tecturally interesting. Contains inscriptions.	II	I (c)	Now reserved. It had 20 acres of dry land yielding an annual income of about Rs. 600; but this land was subsequently incorporated with Government lands. It should be thoroughly repaired and restored to its original condition.	11
V.—JAIN TEMPLES.										
VI.—LATER DRAVIDIAN TEMPLES.										
15th Century.										
I	Anantapur	Tadgati	Chakkalur	Chennakesava-svami temple.	Not men- tioned in the list.	Of architectural interest.	I	I (b)	Requires thorough repairs, (1) No funds. and clearance of vegetation. (2) Yes. (3) Yes.	
J	Bellary	Kudligi	Ambala	Kallavarasvami temple.	110	Archaeologically and archi- tecturally interesting. Contains inscriptions. Even some parts of the flooring are sculpture.	J	I (c)	....	No funds. The roof requires repairs.
IV.—CHALUKYAN TEMPLES.										
12th to 14th Century.										
K	Cuddapah	Jammalamadugu.	Gandikera	1. Rangunadhasvami temple. 2. Madhava Purnima temple.	123	Archaeologically and archi- tecturally interesting. Contains inscriptions. Even some parts of the flooring are sculpture.	K	I (b)	....	Requires extensive repairs.
VII.—MULAKKAVI AKHILAKHIL.										
16th (Hindu and Lingayat).										
L	Cuddapah	Jammalamadugu.	Gandikera	1. The fort walls. 2. The granary.	123	Archaeologically and archi- tecturally interesting.	L	I (c)	....	Requires repairs.
VIII.—MAHOMEDAN REMAINS.										
16th to 17th Century.										
M	Cuddapah	Jammalamadugu.	Gandikera	1. The mosque. 2. The tower known as 'Gandikera'.	No men- tion in the list.	Archaeologically and archi- tecturally interesting.	M	I (c)	....	Requires some repairs and additions.

Photographs—cont.

Number.	Size.	Description.	
562.	12" x 10"	West view of the temple at Rámésvaram, Ramnad zamindari, Madra district.	
563.	Half plate.	Excavation ground with an urn exposed at Palamadai near Rajavalli Porambu, Tinnevely district.	
564.	10" x 8"	View of the Robinson's Park south entrance, Lower Tirupati.	
565.	10" x 8"	An image of Vishnu with Sudarsanam, Robinson Park, Lower Tirupati.	
566.	10" x 8"	Do. do. of Robinson Park, do.	
567.	10" x 8"	Do. do. south-west of Robinson Park, do.	
568.	10" x 8"	Do. of Thayar of do. do.	
569.	10" x 8"	Do. do. west of do. do.	
570.	10" x 8"	A brass image of Krishnaraya and his two Ranis, Srinivasa Perumal temple on the hill.	
571.	10" x 8"	A brass image of Venkatapatiraya do. do.	
572.	10" x 8"	Stone images of a male and a female figure.	
573.	10" x 8"	A view of the inside of the eastern main <i>gopuram</i> of Chintalarayasvami temple.	Tadpatri, Anantapur district.
574.	10" x 8"	A view of the <i>Kalyana mantapam</i> on the south-west of Chintalarayasvami temple.	
575.	10" x 8"	A view of the main <i>gopuram</i> of the Ramasvami temple by the river side.	
576.	10" x 8"	A view of the main <i>gopuram</i> of the Ramasvami temple from the south.	Gooty, Anantapur district.
577.	10" x 8"	A view of the Fort walls and bastions, Gooty Fort.	
578.	10" x 8"	Do. do. do.	
579.	10" x 8"	A view of the <i>maharavami dibba</i> , Vijayanagar.	Bellary district.
580.	10" x 8"	A view of the watch tower.	Penukonda, Anantapur district.
581.	10" x 8"	Do. of a square domed building near the old Munsiff's Court.	
582.	10" x 8"	South-east view of the Chintalarayasvami temple.	Sompalle, Cuddapah district.
583.	10" x 8"	South-east view of the <i>Mahamantapam</i> .	
584.	8½" x 6½"	South-east view of Kapalesvara temple.	Mylapore, Madras.
585.	8½" x 6½"	South view of do.	
586.	8½" x 6½"	North-east view of do.	
587.	8½" x 6½"	Main entrance to do.	Chilamkuru, Proddatur taluk, Cuddapah district.
588.	8½" x 6½"	East view of the main entrance to Agastyesvara temple.	
589.	8½" x 6½"	North-east view of Agastyesvara temple.	
590.	8½" x 6½"	South-west view of do.	Gandikota, Jammalamadugu taluk, Cuddapah district.
591.	8½" x 6½"	South-west view of Vignesvara temple.	
592.	8½" x 6½"	East view of Ranganadhasvami temple.	
593.	8½" x 6½"	South-east view of do.	Gandikota, Jammalamadugu taluk, Cuddapah district.
594.	8½" x 6½"	North-east view of Granary.	
595.	8½" x 6½"	South-east view of Mosque.	
596.	8½" x 6½"	South-east view of main <i>gopuram</i> , Madhava Perumal temple.	Danavulapadu, Jammalamadugutaluk, Cuddapah district.
597.	8½" x 6½"	North-east do. do.	
598.	8½" x 6½"	East view of <i>Mahamantapam</i> do.	
599.	8½" x 6½"	South-east view of Narahinasvami temple, Jammalamadugu taluk, Cuddapah district.	Tinnevely district.
600.	8½" x 6½"	General view of the buried shrine partly exposed.	
601.	8½" x 6½"	An ornamental pillar.	
602.	8½" x 6½"	A Jain image.	Tinnevely district.
603.	8½" x 6½"	A view of the urns partly exposed at Adichanalur.	
604.	6½" x 4½"	Iron swords, Tiruthu.	
605.	6½" x 4½"	Pre-historic stone, Adichanalur.	Adichanalur, Tinnevely district.
606.	6½" x 4½"	Urns, Kilanattam.	
607.	6½" x 4½"	Urn, Adichanalur.	
608.	6½" x 4½"	Guindy (King's gardens), Saidapet, Chingleput district.	Adichanalur, Tinnevely district.
609.	4½" x 3½"	A skull, side view	
610.	4½" x 3½"	Do. front view	
611.	4½" x 3½"	Gold plate	Adichanalur, Tinnevely district.
612.	4½" x 3½"	A ring stand	
613.	4½" x 3½"	A bronze bowl with lid	
614.	4½" x 3½"	A basin (earthen)	Adichanalur, Tinnevely district.
615.	4½" x 3½"	Gold plate	

Photographs—cont.

616.	An iron tripod,	Adichanalur.	648.	An iron saucer lamp.	Adichanalur, Tinnevely district.
617.	Hooks		649.	A big bowl (earthen).	
618.	Pincers		650.	A big pot	
619.	A bronze bowl	Tiruthu.	651.	A big chatti	Adichanalur, Tinnevely district.
620.	A pot		652.	Two pot-like jars	
621.	A bronze cup		653.	Two lids	
622.	A stone <i>pitam</i> at Marudur.	Tiruthu.	654.	A lid	Adichanalur, Tinnevely district.
623.	A skull, Kilapatam.		655.	A long cup	
624.	A pot with lid		656.	A view of ornamental circular <i>pam-rattam</i> , Danavulapadu, Cuddapah district.	
625.	An urn lid	Adichanalur.	657.	Guindy (King's Gardens) Saidapet, Chingleput district.	Adichanalur, Tinnevely district.
626.	A bowl		658.	Two-storeyed <i>Mantapam</i> , Ramesvaram, Madura district.	
627.	Two small pots		659.	A general view of the temples in Srirangam, Trichinopoly district.	
628.	A cup and two pots	Kuppankurichi.	660.	South-west view of Sriranga <i>Vimānam</i> , Trichinopoly district.	Kuppankurichi.
629.	A cup, Adichanalur.		661.	South view of Sriranga <i>Vimānam</i> , Trichinopoly district.	
630.	A bell, Tiruthu.		662.	A jewel studded with precious stones representing Sriranga <i>Vimānam</i> , now used as a pendant of a necklace worn by the god, Trichinopoly district.	
631.	Two pots	Adichanalur.	663.	A jewel studded with precious stones representing Sriranga <i>Vimānam</i> , now used as a pendant of a necklace worn by the god, Trichinopoly district.	Adichanalur.
632.	Two pots		664.	Duplicate of No. 534	
633.	An iron scythe		665.	Duplicate of No. 537	
634.	A bronze bird with fish in beak.	Adichanalur.			
635.	A statue of a bull				
636.	A sculptured stone				
637.	A bronze figure	Adichanalur.			
638.	A bird with buds				
639.	An antelope in bronze				
640.	A pot	Adichanalur.			
641.	Two long stands				
642.	A ring stand				
643.	A ring stand	Adichanalur.			
644.	Two ring stands				
645.	A pottery basin				
646.	A pot.	Adichanalur.			
647.	A pot.				

Tinnevely district.

Adichanalur.

Adichanalur.

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APPENDIX E.

Last of all estimates passed during the year 1903-1904.

Number.	Amount of estimate.	Officer to whom the estimate was returned.	Nature of conservation.	Name of monument conserved.	Village.	Taluk.	District.
1	177 1 7	The Collector of Kistna district.	Acquisition	Mound	Allura ..	Nandigama ..	Kistna ..
2	80 0 0	Executive Engineer, Bellary division.	Repairs ..	Kallavarasvami temple ..	Hadagali ..	Hadagali ..	Bellary ..
3	76 0 0	Do.	Do.	Isma temple ..	Haji Hadagali ..	Do.	Do.
4	137 0 0	Do.	Do.	Do.	Sogi ..	Do.	Do.
5	390 0 0	Do.	Do.	Kallavarasvami temple ..	Bogilli ..	Harpanahally ..	Do.
6	230 0 0	Do.	Do.	Malikarjunasvami temple ..	Kuravatti ..	Do.	Do.
7	610 0 0	Superintending Engineer, III Circle.	Preservation ..	Chintarayasvami ..	Tadpatri ..	Tadpatri ..	Anantapur ..
8	550 0 0	Do.	Do.	Ramasvami temple ..	Do.	Do.	Do.
9	200 0 0	Executive Engineer, Bellary ..	Repairs ..	Watch tower ..	Penukonda ..	Penukonda ..	Do.
10	110 0 0	Do.	Do.	Square domed building in front of old District Munsif's Court.	Do.	Do.	Do.
11	500 0 0	Do.	Do.	Fort gate ways ..	Gooty ..	Gooty ..	Do.
12	400 0 0	Executive Engineer, Cuddapah ..	Do.	Temples ..	Sidhout ..	Siddhavatam ..	Cuddapah ..
13	4,000 0 0	Do.	Do.	Temples ..	Gandikota ..	Jaminalanadugu ..	Do.
14	800 0 0	Forwarded to Government and obtained sanction.	Clearance of vegetation and repairs.	Kallanathar temple ..	Conjeevaram ..	Conjeevaram ..	Chinglepur ..
15	30 0 0	Do.	Do.	Muktesvara temple ..	Do.	Do.	Do.
16	25 0 0	Do.	Clearance of vegetation ..	Matangasvara temple ..	Do.	Do.	Do.
17	1,700 0 0	Forwarded to Government ..	Preservation ..	Ancient monument ..	Do.	Chingleput ..	Do.
18	280 0 0	Do.	Conservation and restoration ..	Tripurantharasvami temple ..	Conjeevaram ..	Conjeevaram ..	Do.
19	420 0 0	Do.	Removal of prickly-pear on and adjoining fort-gates.	Ayrvatasvara temple ..	Do.	Do.	Do.
20	200 0 0	Executive Engineer, Salem ..	Repairs ..	Fort ..	Sankighori durg ..	Trichougoole ..	Salem ..
21	500 0 0	Superintending Engineer, V Circle.	Repairs ..	Fort ..	Gingee ..	Tindivanam ..	South Arcot ..
22	338 0 0	Superintending Engineer, IV Circle.	Clearance of land and willow growth.	Do.	Bekal ..	Kasargod ..	South Canara ..
23	250 0 0	Forwarded to Director-General ..	Fitting an iron railing in front of lower rock cut cave.	Trichinopoly rock cut cave ..	Trichinopoly ..	Trichinopoly ..	Trichinopoly ..
24	85 0 0	Do.	Building a small room ..	Do.	Do.	Do.	Do.
25	4,200 0 0	Forwarded to Government ..	Repairs ..	Fort escarp wall ..	Tanjore ..	Tanjore ..	Tanjore ..
26	325 0 0	Superintending Engineer, VI Circle.	Do.	Jaganath temple ..	Devipatnam ..	Ramnad Zamindari ..	Madura ..
27	87 0 0	Executive Engineer, Tinnevely ..	Demarcating ..	Reserved portion of prehistoric site.	Adichanallur ..	Srivaikuntam ..	Tinnevely ..

Estimates for expenditure under the Imperial grant were received from the Executive Engineers and sent to Mr. Marshall.

	Rs.
Tanjore	520
Sompalle	1,460
Vellore	3,700
Trichinopoly	170
Valikandapuram	875

Estimates for Vijayanagar were not forwarded to this office, but apparently direct to the Director-General of Archaeology. So the total is not known.

From Mr. Marshall's figures on page 12 of G.O., No. 290, Public, dated 29th March 1904, I gather the following particulars:—

	Rs.
Vijayanagar	15,000
Sompalle	500
Vellore	3,805
Tanjore	520
Trichinopoly	190
Total	20,015

Amount provided in the Provincial Civil Works Budget for 1903-1904 for the conservation of Archaeological works.

	Rs.
<i>Bellary Division—</i>	
(1) Repairs to buildings	700
(2) Maintenance of Hampi ruins	1,800
(3) Repairs to Chennakasavasvami temple and its gopuram, Chukkalar, Tadpatri taluk	1,000
(4) Repairs to the temples at Tadpatri	200
(5) Repairs to the Gooty Fort and watch-tower at Penukonda	500
<i>North Arcot Division—</i>	
Repairs to buildings	200
<i>Madura Division—</i>	
Repairs to buildings	5
<i>Chingleput Division—</i>	
(1) Repairs to buildings	27
(2) Conservation inspection allowance for the Superintendent and pay for the sweeper at the Seven pagodas	180
<i>Tinnevely Division—</i>	
Pay for the watchman and provision for marking the reserved prehistoric sites at Adichanallur	160
<i>South Arcot Division—</i>	
(1) Repairs and restoration of the remains of Gingee fort	500
(2) Amount placed at the disposal of the Superintendent, Archaeological Survey, for excavation of prehistoric or other remains at Adichanallur, Tinnevely district, or elsewhere as may seem advisable	900
(3) Contingency for urgent repairs	300
<i>Godavari Western Division—</i>	
(1) Removal of vegetation from the Buddhist remains at Guntapalle.	50
<i>Ganjām Division—</i>	
Maintenance of the roof of the Asoka inscription at Jaugodu	20
Total	6,542

APPENDIX F.

List of 108 Holy Places.

Number.	Names of places.	Names of places in vernacular.	The nearest railway station.	Class to which these places belong.
<i>In the Northernmost.</i>				
1	Paramapadam	పరమపదం .. ..	....	....
2	Kshirabdhii	క్షీరాబ్ధి .. ..	....	....
<i>Vadanadu or Northern country.</i>				
3	Badirakasramam	బదిరకాశ్రమం	Haridvar	Svayam Vyktam.
4	Ppiriti	పిరితి	Almora (Joshinath). It is said to be near Manasarovar.	Daivam.
5	Kandam Kadinagar	కంఠం కడిగర్	Almora	Do.
6	Salagramam	సాలగ్రామం	Janakpur	Svayam Vyktam.
7	Dvaraki	ద్వారకై	Porbandhar (Kattiawar Peninsula).	Daivam.
8	Ayôdhya (modern Oudh).	ఆయోధ్య	Fyzabad	Do.
9	Naimisaranya	నైమిశరణ్యం	Misrikh (Sitapûr)	Svayam Vyktam.
10	Vada Madurai (modern Muttra).	వడమదురై	Muttra	Daivam.
11	Ahobilam	అహోబిలం	Kamalapuram or Yerra- guntla.	Do.
12	Venkatadri (modern Tirupati).	వెంకటాద్రి	Tirupati	Svayam Vyktam.
<i>Tondanadu, Tondiramandalam from Sanskrit Tundiram (తుండీరం), the tract where the following places are situated.</i>				
13	Kaichipuram (modern Conjeeveram) Hastigiri.	కాచిపూరి కాంచీపురం. or	Conjeeveram	Daivam.
14	Tiruvêhka	తిరువేహకా	Do.	Do.
15	Attapuyakaram	అత్తపయ్యకరం	Do.	Do.
16	Tiruvêlukkai	తిరువేలక్కై	Do.	Do.
17	Tiruttanga	తిరుత్తంగ	Do.	Do.
18	Vârâgam	వారాగం	Do.	Saidham.
19	Karagam	కారగం	Do.	Do.
20	Niragam	నీరగం	Do.	Do.
21	Karvanam	కావనామం	Do.	Do.
22	Kalvanur	కల్వనూర్	Do.	Do.
23	Nilatingaltundam	నిలతింగల్ తుండం	Do.	Do.
24	Padagam	పాడగం	Do.	Do.
25	Paramêchehuravin- nagarâam.	పరమేచ్చురవిన్నగరం.	Do.	Do.

List of 108 Holy places—cont.

Number.	Names of places.	Names of places in vernacular.	The nearest railway station.	Class to which these places belong.
<i>Tondanadu, Tondiramandalam from Sanskrit Tundiram (తుండీరం), the tract where the following places are situated—cont.</i>				
26	Pavalavannam	పవళ వన్నం	Conjeeveram	Saidham.
27	Tiruppal kuzhi	తిరుప్పళ్ళు కుళి	Do.	Do.
28	Kadigai	కడిగై	Sholagiri	Do.
29	Tiruvallikkēni (modern Triplieane).	తిరువల్లిక్కేని	Madras	Do.
30	Tiruvîda-vendai (modern Singaperumal kovil).	తిరువిడవెండై	Singaperumal kovil	Do.
31	Tirukkadalmallai (modern Mamallapuram or the seven Pagodas).	తిరుక్కడల్ మల్లై	Chingleput	Do.
32	Tirunirmalai	తిరునీర్మలై	Pallavaram	Do.
33	Tiruniravûr (modern Tinnanur).	తిరునిరవూర్	Tinnanur	Do.
34	Tiruvevâlûr (modern Tiruvâllûr).	తిరువేవల్లూర్	Tiruvallur	Do.
<i>Nadunadu (Middle country).</i>				
35	Ahindrapuram	అహింద్రపురం	Tirupapuliyur	Saidham.
36	Tirukkôvilur	తిరుక్కోవిలూర్	Tirukkôvilur	Do.
<i>Chôla country.</i>				
37	Chitrakûtam (modern Chidambaram).	చిత్రకూటం	Chidambaram	Saidham.
38	Sirkali	శీర్ కాలి	Sheally	Do.
39	Tirunângûr	తిరునాంగూర్	Do.	Do.
40	Vanpurudôttamam	వన్పురుడొత్తమం	Do.	Do.
41	Manimâdâkôvil	మనిమాడకోవిల్	Do.	Do.
42	Arimêyavinnagaram	అరిమేయవిన్నగరం	Do.	Do.
43	Vaikunthavinnagaram	వైకుంఠవిన్నగరం	Do.	Do.
44	Tiruttetri-Yambalam	తిరుత్తెత్రియంబలం	Do.	Do.
45	Sembansaikovil	సెంబాన్ శైవకోవిల్	Do.	Do.
46	Kâvalambadi	కావలంబాడి	Do.	Do.
47	Tirumanikkudam (Ratnakûtaghipâm)	తిరుమణికూడం (రత్నకూటాధీపం)	Do.	Do.

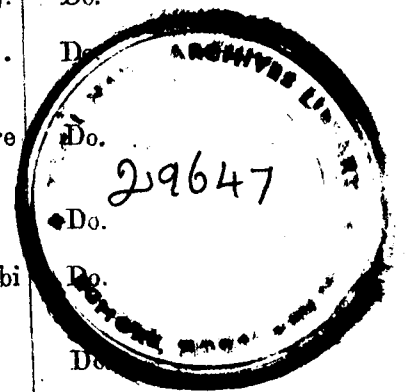
List of 108 Holy places—cont.

Number.	Names of places.	Names of places in vernacular.	The nearest railway station.	Class to which these places belong.
<i>Chōla country—cont.</i>				
48	Pārthanpalli ..	పార్థసర్వస్వ ..	Sheally ..	Saidham.
49	Tiruvāli Tirunagari ..	తిరువాలి తిరునగరి ..	Do. ..	Do.
50	Tiruttēvanārtogai ..	తిరుత్తేవనార్ తొగై ..	Do. ..	Do.
51	Tiruvallaikkulam ..	తిరువల్లైక్కలం ..	Do. ..	Do.
52	Talai-ohchanganānnudi ..	తలైఓచ్చంగనాన్ మది ..	Do. ..	Do.
53	Indalūr ..	ఇందలూర్ ..	Do. ..	Do.
54	Siripuliūr ..	సిరిపూలియూర్ ..	Poralam ..	Do.
55	Tēralandūr ..	తేరల్ అండురు ..	Kuttalam ..	Do.
56	Tirukkudandai (modern Kumbhakōnam.) ..	తిరుక్కూడందై ..	Kumbakōnam ..	Do.
57	Nādhankovil ..	నాథన్ కోవిల్ ..	Do. ..	Do.
58	Adanūr ..	అదనూర్ ..	Do. ..	Do.
59	Pullam Pūḍangudi ..	పుల్లం పూడంగుడి ..	Do. ..	Do.
60	Tiruvelliyaṅgudi ..	తిరువెల్లియంగుడి ..	Tiruvidaimarudur ..	Do.
61	Kapistalam ..	కపిస్తలం ..	Kumbakōnam ..	Do.
62	Kūdalur ..	కుడలూర్ ..	Do. ..	Do.
63	Tiruvinnagaram ..	తిరువిన్నగరం ..	Do. ..	Do.
64	Nāchehiyarkovil ..	నాచ్చియార్ కోవిల్ ..	Do. ..	Do.
65	Tiruchchērai ..	తిరుచ్చేరై ..	Do. ..	Do.
66	Tirukkannāpuram ..	తిరుక్కన్నాపురం ..	Nannilam ..	Do.
67	Tirukkannamangai ..	తిరుక్కన్నామంగై ..	Tiruvālūr ..	Do.
68	Tirukkannangudi ..	తిరుక్కన్నాంగుడి ..	Kivalur ..	Do.
69	Nāgapatnam (modern Negapatam.) ..	నాగపట్నం ..	Negapatam ..	Do.
70	Taṅjaimāmanikōil (modern Tanjore). ..	తంజై మామనీకోవిల్ ..	Tanjore ..	Do.
71	Kandiyūr ..	కండియూర్ ..	Do. ..	Do.
72	Srirangan ..	శ్రీరంగం ..	Trichinopoly ..	Svayam Vyktam.
73	Uttamarkōvil ..	ఉత్తమార్ కోవిల్ ..	Do. ..	Saidham.
74	Uraiyūr or Nichnapuri (modern Worur). ..	ఓరైయూర్ ..	Do. ..	Do.
75	Tiruvellari ..	తిరువెల్లరై ..	Do. ..	Do.
76	Tiruppēr-nagar (Appak-kuduthan). ..	తిరుప్పేర్ నగర ..	Bēdalur ..	Do.
77	Anbil ..	అంబిల్ ..	Do. ..	Do.

List of 108 Holy places—cont.

Number.	Names of places.	Names of places in vernacular.	The nearest railway station.	Class to which these places belong.
<i>Pāṇḍya country.</i>				
78	Tirumālilim Sōlai ..	తిరుమాలిలిం శోలై ..	Madura ..	Saidham.
79	Tirumōhūr ..	తిరుమోహూర్ ..	Do. ..	Do.
80	Ten Madurai (modern Madurai). ..	తెన్ మదురై ..	Do. ..	Do.
81	Srivaramangai (modern Nanguneri). ..	సోరవరమంగై వానమా- Tōḍādrī ..	Tinnevelly ..	Svayam Vyktam.
82	Tirukkūrangudi ..	తిరుక్కూరుంగుడి ..	Do. ..	Saidham.
83	Tiruttangālūr ..	తిరుత్తంగాలూర్ ..	Satur ..	Do.
84	Srivilliputtūr ..	శ్రీవిల్లిపుత్తూర్ ..	Do. ..	Do.
85	Tiruppallāni ..	తిరుప్పల్లాని ..	Ramnād ..	Do.
86	Tirukkōttiyār ..	తిరుక్కోట్టియార్ ..	Madura ..	Do.
87	Tirumayyā ..	తిరుమయ్యం ..	Do. ..	Do.
88	Alavār Tirunagari ..	అలవార్ తిరునగరి ..	Tinnevelly ..	Do.
89	Tirukkōlūr ..	తిరుక్కోలూర్ ..	Do. ..	Do.
90	Srivaikuntham ..	శ్రీ వైకుంఠం ..	Do. ..	Do.
91	Varaṅgunamangai ..	వరంగునామంగై ..	Do. ..	Do.
92	Tiruppuliyamgudi ..	తిరుప్పూలియంగుడి ..	Do. ..	Do.
93	Tōlavallimangalam ..	తొలైవల్లిమంగళం ..	Do. ..	Do.
94	Perangulam ..	పెరంగులం ..	Do. ..	Do.
95	Tirunppērai ..	తిరుప్పేరై ..	Do. ..	Do.
<i>Malayalam or Malē Nadu.</i>				
96	Tiruvanparisāram ..	తిరువనపరసారం ..	Tinnevelly ..	Saidham.
97	Tiruvāttāru ..	తిరువాట్టారు ..	Do. (Travancore). ..	Do.
98	Tiruvandapuram (modern Trivandrum). ..	తిరువనందపురం ..	Trivendram ..	Do.
99	Tiruvaramvalai ..	తిరువారంపల్లె ..	Tinnevelly (Travancore State). ..	Do.
100	Tirukkadittānam ..	తిరుక్కడిత్తానం ..	Do. do. ..	Do.
101	Tirunāvai ..	తిరునావాయి ..	Do. (Pattambi village). ..	Do.
102	Vithuvarkkōdu ..	విత్తవర్కోడు ..	Do. do. ..	Do.
103	Tiruchohengunnūr ..	తిరుచ్చెంగన్నూర్ ..	Do. (Travancore State). ..	Do.

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List of 108 Holy places—cont.

Number.	Names of places.	Names of places in vernacular.	The nearest railway station.	Class to which these places belong.
<i>Malayalam or Malé Nadu—cont.</i>				
104	Turumôzhikkalam	തുമഴിപ്പള്ളം	Anjal village, Cranganore (Cochin State).	Saidham.
105	Tiruvavandûr	திருவாவந்தூர்	Tinnevelly (Travancore State).	Do.
106	Tirappuliyûr	திருப்பலியூர்	Tinnevelly (Kuttanadu State).	Do.
107	Tiruvallavâzhi	திருவல்லவாழி	Tinnevelly (Travancore State).	Do.
108	Tirukkâtkarai	திருகாட்கரை	Tinnevelly	Do.
	Srimûshnam	சீமூஷ்ணம்		Svayam Vyktam.
	Pushkaram	புஷ்கரம்		Do.

Verse in support of the places classed as Svayam Vyktam.

శ్రీరంగం శ్రీమూషణం శ్రీమహాదేవం, విమానం వంశసంజ్ఞకం
 వేంకటాద్రి వేంకటాద్రిత్య సౌమనాథం చైమిశం
 తోదాద్రి పుష్కరం శంకరం నరనారాయణాశ్రమం॥

Translation

The places classed as Svayam Vyktam are the following :—

Sri Rangan, Sri Mûshnam,
 Venkatadri, Sâlagramam, Naimisam,
 Todadri, Pushkalam and Naranarayandm.

Nos. 674—676, PUBLIC, 12TH AUGUST 1904.

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Recorded.

2. The report is an interesting record of much useful work done during the year.

3. The proposals in paragraph XXI of the Superintendent's report are approved. In the final issue of the Public Works department budget for 1904-1905, an allotment of Rs. 1,000 has been made for excavation of prehistoric or other remains.

4. Copies of the report and of the photographs referred to in paragraph VI will be forwarded to the Right Honourable the Secretary of State for India.

(True Extract.)

M. HAMMICK,
 Ag. Chief Secretary.

To the Superintendent, Archaeological Survey.
 „ the Superintendent, Government Museum.
 „ the Government Epigraphist.
 „ all Collectors.
 „ the Public Works department.

To

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 Ag. Chief Secretary.

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