GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers :—

From Dr. J. BURGESS, LL.D., C.I.E., Director-General, Archæological Survey of India, to the Chief Secretary to Government, dated Mathura, 16th February 1888, No. 224.

I have the honor to forward, in original, the progress report of Mr. A. Rea, Archæological Survey, for the two months of December and January last. Mr. Rea's reports are usually interesting and contain fresh observations ; but this one contains an unusual number of important notes of his survey work and much fresh information. It is lamentable to remark the wholesale destruction of ancient remains and sculptures wherever the canal contractors and engineers have found such within reach.

2. The report is accompanied by lists of 34 drawings executed to scale, 12 photographs taken, and 131 inscriptions copied in *facsimile*. These lists I have returned to Mr. Rea to be copied by the clerk in a form more convenient for the printer, and they will be forwarded direct to Government.

3. Before printing off this progress report it would be desirable that Mr. Rea should have the opportunity of revising the proof, so as to avoid misprints and other slips.

ENCLOSURES.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Director-General, Archæological Survey of India, dated Bogandánidibba, 1st February 1888, No. 51.

In continuation of my letter, No. 405, dated 29th November 1887, and in accordance with paragraph 2 of your *memorandum*, No. 706, dated Kálsi, the 4th November 1887, I have the honor to forward the following progress report of operations conducted during the past two months in the Madras Circle of the Survey.

PROGRESS REPORT for two months ending 31st January 1888.

Paragraph 5 of my letter, No. 405, of 29th November, mentions that the antiquities in Bezváda were being examined and surveyed. The work has now been completed, and a detailed description of each monument is given below. Mention has been made of some examples of the Buddhist period,* and the rock-cuttings on the hill west from the town are there assigned as the site of the "*Púrvasila*" Buddhist monastery. Dr. Burgess, however, subsequently pointed † out that none of these are Buddhist, but all Brahmanical. An examination of the whole group completely confirms the latter theory. In none of the cave temples are there any traces of Buddhist features, and any sculptures there are, are undoubtedly Brahmanical. Even the extensive cuttings on the hill show several defaced sculptured and panelled groups of Hindu deities in bas-relief. These of course may have been added subsequently, but there is nothing to show them to have been so, and the rock-cuttings are most probably the quarries from which were hewn the stones used in building the Hindu temples in the town. Buddhist remains there may have been, and, if they still exist, are buried underground ; but none of the rock-cut examples represent them ; and they were most probably structural like the remains of the *Chaitya* recently discovered ‡ at Vidiyadurrapuram near Bezváda. The *Púrvaśila* must therefore be sought for elsewhere, and the evidences would seem to show that Dr. Burgess' theory of its being identical with Amarávati is the most probable.§

* *Lists of Antiquities*, p. 47.

† *Ib.*, pp. 47, 319, and *Ind. Antiq.*, vol. XI, 95, &c.

‡ See my Nos. 416, 418, 424 of the 5th, 7th and 10th December 1887.

§ See the *Academy* of 9th October 1886 and *Journal R.A.S.*, vol. XIX, part I, p. 172.

Rock-cut Temples at Bezváda.

2. These, as has been stated, are all Brahmanical, and belong to a style of architecture which has usually been assigned to the 7th century A.D. After an examination and comparison of numbers of such works at Mámallapuram and various other places in the Madras Presidency, I am, however, inclined to place them earlier, or about the beginning of the 6th century. Some may possibly be a little earlier and others as late as the 7th century, but they all present certain graduated architectural features by which their relative age can be distinguished. I have endeavoured elsewhere * to prove this, so I only briefly refer to it here. The theory, however, may be shortly stated to be, that such works as show massiveness in their supports, with a scarcity of sculpture or other architectural detail, are earlier than those with more slender and widely spaced piers, and a greater profusion of decorative features in their design. An investigation of the various arrangements of the different parts in every case places the work itself in its relative order of architectural progression. This rule holds good in every style of architecture in all countries, and it is equally applicable to Indian structural or monolithic art.

* Report on the rock-cut remains of Mámallapuram, &c. (under preparation).

(1) *Cave Temple No.* 1 (*Drawing No.* 655).—This excavation is a short distance up the east face of the *Arjunakonda* hill near its southern extremity. It is cut under an overhanging ledge of rock, much broken up by large fissures. The cave was blocked up with mud to within a few feet of the roof; and holes had to be dug at certain points to ascertain the heights of the piers and the formation of the front base mouldings of the shrines. On account of the expense likely to be incurred I did not clear out any more of the accumulated soil than was absolutely necessary. The cave is unfinished, and shows great massiveness in its supports, and an almost entire absence of ornament in its design. I am of opinion its age should be fixed at about 500 A.D. The present plan is an extensive portico of two rows of six massive piers, with side-responding pilasters having stop-chamfers on the top of the angle splays. Entering off the back wall are three shrines. The piers are octagonal, $2\frac{3}{4}$ diameters in height with a span between each pier of $1\frac{1}{2}$ diameters. The two piers on the extreme right of the inner row are only partly dressed. None of them have either base, capital or the side roll-bracket often found on such works. The breadth of the portico is 47 feet 6 inches; and the depth, or distance from the front line of the front row of piers to the back wall is 20 feet; the height is 9 feet 6 inches. One peculiarity in the plan may be noted. At 5 feet 6 inches in front of the front pier line, on the right and left walls of the ingoing rock, is a pilaster partly blocked out. As these are similar to the responding pilasters of the first and second rows of piers; and the breadth also corresponds to the transverse breadth between them, it would point to there having been a third row of columns in front of those now standing. As also the level-cut soffit of the roof or ceiling extends forward beyond the line of these two outer pilasters, to the broken off upper dip of the rock, it seemed to favor this view. It would be very unusual to find such a breadth of overhanging projection beyond the front line of supports. No traces of a moulded cornice are visible on the edge of the rock, but a few drilled holes are seen on its face. At the north end is the lowest portion of the overhanging rock, and at that point is a portion of a fillet running for a length of 3 feet, similar to, and parallel with those, joining the beams and ceiling inside. Portions of a beam are also visible, so one had undoubtedly extended along the front. At all other parts of the front, the rock is broken off above this line, so it could be traced no further. The only other explanation would be that the cave being incomplete, this portion had as yet been unhewn, and that the cornice of the façade would—had the work been completed—have been in front of the present front row of piers standing complete. Taking into consideration, however, the points mentioned above, it would seem to point clearly to there having been still a third row; and to clear the point I had holes dug directly in front of each pier, in a line intersecting the two front exterior pilasters, and found the broken-off stumps of the piers I had expected. The rock over, is much disintegrated, and huge masses have shelved off, and fallen down. One of these had, I believe, destroyed the front line either during the work of excavation or afterwards. The roof beams are plain, but it was evidently intended they should be carved, for the beginnings of a line of sculptured animals are visible on the face of the front beam at the right end (A on plan). This piece shows a bull and two elephants, the hinder of which has its trunk entwined with the tail of the front one.

The central shrine measures 8 feet square, and 7 feet 6 inches high. It projects slightly beyond the line of wall into the porch. On the front of the angles of this projection, and also on each side of the cell door, is a plain unmoulded pilaster. A simple plinth is used as a base, and a plainly moulded cornice, with a sur-block above each pilaster, surmounts the projection.

The side shrines each measure 6 feet 6 inches by 5 feet inside. In front of each, is a projection, moulded similar to the central cell. In examining the interior, a rectangular recess was found below the accumulation of soil on the north side between the back wall and inner line of piers. It measures 6 feet 3 inches broad, 2 feet 2 inches deep, and 2 feet 11 inches high. Its sill is 7 inches above the floor level. This feature is rather unusual in the southern cave temples.

(2) *Cave No.* 2 (*Drawing No.* 659).—This excavation stands facing the east, on the east face of the west hill, and about 200 yards north of cave No. 1. It is of much later date than the one just described, and I would, from its character, fix its date approximately at about the beginning of the 7th century A.D. It shows more appearance of sculpture; and though the piers in the portico have been hewn away, the outlines of the square bases can still be seen on the floor, and show them to have been of somewhat slender proportions and comparatively widely spaced.

The plan is a portico 26 feet by 16 feet, with three pilasters on each side wall, and a ceiling height of 8 feet. The roof has once been supported by three rows of piers, four in each row. They have been square, and if—as they almost certainly would—they corresponded to the responding pilasters, their angles would be splayed off. The side brackets which formed the capitals still remain attached to the roof beams which run across the ceiling from pilaster to pilaster. The outlines on the under sides of these, show the piers to have had a considerable taper or batter in their length. Though the piers are away, by these means their exact proportion can be ascertained. These show the heights to have been 7 squares of the base up to the roof bracket. The spans between the lower portions of the shafts are three and a half squares.

In the centre of the back wall is a shrine $7\frac{1}{2}$ feet square by 7 feet 3 inches in height.

In the face of the rock returning at right angles from the right side, is a small excavation, with a porch having two roughly blocked-out piers. Its inner measurement is 11 feet 6 inches by 4 feet 9 inches. In its back wall is a shrine 6 feet square. On the side and back walls are rough sculptures.

On the right side of its façade is a small niche, with the rough outline of a seated image in bas-relief cut on the back wall.

On the left returning wall of the principal excavation are the beginnings of a similar niche; and over the same piece of rock, but parallel with the main façade, is another, with an outlined raised figure on the inner back wall.

Over the front of the façade is a bold cornice partly moulded; with horse-shoe pedimental blocks opposite each bay of the pier spaces inside. The smaller excavation on the north return wall has also its cornice, but simply blocked out. The whole work is unfinished.

(3) *Cave No.* 3 (*Drawing No.* 661).—This is a very small excavation at the north base of the detached east hill. It is unfinished, and is simply a small cell 5 feet square, with a roughly cut façade showing a *dvarapála* partly sculptured out, on each side of the door, and the blocked-out beginnings of a cornice over.

(4) *Cave No.* 4.—On the west side of the west hill, behind the quarry magazine, is a ruined cave. From what remains, it seems to have been very similar to cave No. 1. Its features are almost completely destroyed. It measures about 25 yards broad and the same in depth from the front to the back wall of the cells. It has had three rows of piers whose position can still be traced by the broken stumps remaining. There have been three cells on the back-wall, but they are now completely fractured.

(5) *Cave No.* 5.—Further down the hill, to the south of and between the above excavation and the quarries, is a heap of quarry refuse, which covers a small cave. It is said to have one pier, but has neither sculpture nor inscription. In size it is similar to cave No. 3.

(6) In a gully between the quarry magazine and the Vidiyadurrapuram *Chaitya*, are a few broken pieces of bricks which project from the soil at various places. Copper and lead coins, it is said, are occasionally picked up at the spot after rain. The place is covered with large boulders of rock which have rolled down the hill side, and is so cut up with deep water-channels that it is very unlikely any building can remain in such a condition as to warrant the undertaking of an excavation in search of it.

(7) *Buried Monolithic Temple* (*Drawing No.* 661).—This example stands at the foot of the east side of the west hill, a few yards distant from cave No. 2. When I first saw it, the earth surface was level with its cornice. I cleared the front of earth, and to enable the plan to be completed, partly removed the soil from the interior.

It is a detached boulder of rock, out of which the temple has been cut. On the east front—on each side of the façade—a projecting piece of rock has been left. These are at right angles to the front, and are similar to what we find on cave No. 2. On the right wall so formed, is a sculptured image of Subramanya, and on the left is Ganesa. The façade—between the two projections—faces the east, and has a central door with two-figure sculptured panels on each side. Over is a cornice, with medallion blocks at intervals, all only partially worked out. On the sides and back, are lines of plain pilasters, without carving of any sort. Along the top of each side of the exterior, is a blocked-out moulded cornice. On the roof are the remains of a solid stone tower. The front door enters into a porch 15 feet 6 inches long by 7 feet broad; on the back of this, and directly under the position of the exterior tower, is the shrine, 5 feet 9 inches square. The porch is 6 feet 9 inches high, and the shrine 6 feet.

To completely remove the accumulation of hard earth and mud from around and inside this temple would be a work of considerable expense. I therefore limited the excavations strictly to the clearing of such points as would enable me to make a survey.

The tower is said to have existed to within quite recent times. Many years ago, I am told, it was hewn away to provide stones for the making of the canal anikat. At that time the whole—with the exception of the tower—was completely covered up. The tower therefore in its rough unfinished state may have been taken for a simple boulder of rock.

(8) At a short distance behind the monolith, the foundations of a house are being dug on the side of the hill. The site is in the Pulabaypetta of Bezváda. In the course of the digging, a white slate image was found. It measures 2 feet 6 inches high, and is very delicately cut in bas-relief. The slab is 11 inches broad and $\frac{7}{8}$ths of an inch thick. I have purchased it.

Structural Temples.

3. Though probably other remains of equally ancient date lie buried under the surface of the ground, the oldest structure yet brought to light is the lately discovered *Chaitya*. It may be assigned to the 2nd or 3rd centuries A.D. It is not strictly in Bezváda town, but stands on the west side of the west hill near caves Nos. 4 and 5. Of the other temples in the town itself, the oldest cannot belong to an earlier period than the 7th century A.D. and others are much later.

(1) *Chaitya remains at Vidiyadurrapuram** (*Drawings Nos.* 666 *and* 673).—Several years ago, two small Buddhist images were found † on the west side of the hills west from Bezváda.‡ On my recent visit for survey duty, I proceeded to inspect the position of the "find" and learn whether the images had been found *in situ*, or, at some time or other been brought from a different locality and dropped on the spot where they were picked up. I learned that they were discovered in the bed of a hill stream—by the water uncovering them after some rain—near the base of the hill south from the village of Vidiyadurrapuram. The stream bed is about 8 feet below the surface of the ground on either side; and after inspection, I was convinced they must have been found *in situ*. I there learned that two other white marble images had been found on the same spot over a year ago by a man who was digging mud to build his house. I then searched for any traces of brickwork, as I thought that if the sculptures were really found in position I might come on traces of a tope or other Buddhist building. A few broken bricks were projecting from the side of the north bank, and carefully removing the earth I was able to trace the course of a wall extending a short distance along its face: it then turned inwards with a decided curve. Whereas the brickwork I had first been tracing was broken, the outside of the curve was formed of regularly laid bricks in courses. I cleared a portion of the bank and found the curve merge into a straight wall running west, with its inside face also in regular courses. At its western extremity it returned outwards at right angles and stopped in a door jamb. I had thus exposed the longitudinal half of an apsidal-ended temple standing at right angles to the line of hill, with its door to the west. Still tracing out the remainder of the walls, by digging in the bed of the stream I was able to find the other curve of the apse and almost the whole of the remaining side wall. Of the side first uncovered, which had been protected by the bank of earth, over a dozen vertical courses of brickwork remained in position. The portion in the stream bed, had only a few lines of upright courses, the upper bricks had evidently been carried away by the water. I thus found the plan to be almost identical in size and form with the structural *Chaitya* at Sanchi as illustrated by Fergusson.§ In the course of excavation at the chord of the apse, I found two large hands (right and left) in white marble, which must have been part of a colossal Buddhist image some 7 or 8 feet high, small pieces of white marble, a Buddhist copper coin, another with an Arabic inscription, a green stone bead, and some small pieces of ivory. Under the stone flags near the floor was a Roman silver coin in good condition, but coated with a resinous substance. Other articles picked up were numerous pieces of broken pottery showing thirty-three different forms; round flat pebbles—foreign to the locality; round flat pieces of pottery; a grind-stone; a piece of a circular stone disc having a radius of 8 inches; some large teeth; and some bits of a white chalky substance. From a villager I received a small round lead coin which had been picked up on the spot about a fortnight previous. After finding the coins abovementioned, I learned that numbers of others in silver, copper and lead were often, after rain, picked up by the villagers on the same spot.

The peculiarity of plan, and the numbers of Buddhist sculptures and coins found at the place at different times, show conclusively that this had been a *Chaitya* or Buddhist temple of the later period when the image of Buddha had taken the place of the *dagoba* as an object of worship. Though unfortunately so little of it remains, its discovery is of some considerable importance, for Fergusson remarks ‖ that, though there are numbers of rock-cut *Chaityas*, only one structural example, that at Sanchi, is known to exist. He also states that beyond the fact that circular beams were used for their roofs, nothing is known of their external covering. From the fact of the interior of this discovered example being filled with loose broken brickwork,—some of them with one side bevelled, such as would be used

* This discovery has already been separately reported on, but a *resumé* of the exploration and results will be here inserted for record.

† *Sewell's Lists of Antiquities*, p. 47.

‡ One of these is in the library at Bezváda. Of the other mentioned, I could learn nothing. Another small image in white marble is there; it was also found near Bezváda, but at an entirely different place, and it is not a Buddhist but a Hindu image.

§ *Hist. of Ind. and East. Architecture*, p. 105, pl. 41.

‖ *Hist. of Ind. and East. Architecture*, p. 105.

for the horizontal courses of a domical or barrel-shaped roof,—I would suggest that the roofing might have been of this material. This would have given their exterior roofing the outline and appearance which, by the sculptural representations from the Bharhut Tope, and the monolithic copies at Mámallapuram, we know they had. It would also account for the general disappearance of the structural *Chaityas* themselves; for the roof beams decaying, the unarched brick covering being deprived of support would fall in and destroy the building.

(2) *Buried Temple* (*Drawing No.* 655).—This building has already been reported on, so that a description need not be here repeated.*

* See my report, No. 405, dated 29th November 1887.

(3) *Mallikárjuna or Īsvara Temple* (*Drawing No.* 662).—This is a large and extensive building, and stands in the main or bazaar street of the town. It is enclosed in a rectangular court measuring 156 feet by 106 feet. The most ancient portion is the shrine, which may be fixed about the 7th century A.D.; the remaining portions belong to the 11th century A.D. Its walls are 7 feet thick, and it is surmounted by a stone tower or *vimána*. In front of the shrine is a small chamber or enclosed *mandapa*. The greater portion of the shrine tower, or up to the circular *śikhara*, is of stone; while the *śikhara* or summit is of brick, having been evidently restored at a date long subsequent to the foundation. In front of the shrine entrance is the basement of a building which has been intended for an open pillared *mahámandapa*. On it are a few sculptured panelled stones, which, if in position, would form part of an enclosing parapet or basement for the *mahámandapa*. On each of the exterior walls of the shrine is a single sculptured panel. Each has groups of figures, boldly carved, and spirited in design (Drawing No. 660).

On each of the inner sides of the court is a pillared veranda. Opposite each pier is a stone cross-beam, which is carried out beyond the line of the pillars, thus forming a bracket to support the exterior cornice.

On each of the north and east sides is an entrance *gopura*. On the inner side of the east *gopura* is a pillared *mandapa*, with *nandi*, attached *pitam* and *dvajastambha*. Two of the piers are shown on drawing No. 664.

The north *gopura* has two tiers of pillared storeys over the entrance (shown on plan and elevation; drawing No. 662). Some piers with lion bases are worthy of note. In the north-east corner of the veranda is a small four-pillared *mandapa* with some bold circular mouldings on the piers, and a carved ceiling over. The latter is of rather original design and finely ornamented (Drawings Nos. 662, 664).

(4) *Nagaresvara Temple* (*Drawing No.* 665).—This building stands on a south spur of the *Arjunakonda hill*, overlooking the road which winds around the west face of the hill between the Library and Vidiyadurrapuram. On the face of the cliff on which it stands, a rock-cut stairway leads to the temple. Near the top is a small rock-cut porch and cell (Drawing 665).

The temple consists of a walled-in square portico, now roofless, with four piers inside. The shrine enters through a small chamber on its west side. The walls of the shrine are massive, and carried up in stone to the under side of the domical *sikara* of the *vimana* tower. The exterior elevation of the tower is divided into four storeys, by rows of cornices and string mouldings. The several tiers have the usual arrangement of small projecting pinnacles with pilasters. The domical *sikara*, round pointed, is of brick. The temple is ancient and seems contemporaneous with the buried temple in the railway grounds, and the shrine of the Mallikárjuna temple.

(5) *Kanaka Dúrga Temple.*—This building stands on a built platform nearly midway up the east face of the west hill, about 100 yards north of cave No. 1. It is a simple square shrine with tower over, and porch in front. It is devoid of sculpture, and its mouldings are extremely plain. It is ancient, and may belong to the 15th century; but it has been so "restored" with whitewash, and otherwise modernized, that its character is almost entirely destroyed. There are a few Telugu inscriptions on some stones near it. It is dedicated to one of the *saktis*, and every Tuesday and Friday, offerings of fowls are made to the deity. It is held in high veneration by certain classes. A tradition states that it existed in the golden age and was then constructed of gold. In the subsequent *yugam* it became iron, the golden temple disappearing down below. In the present age it was transformed into stone. This exemplifies how widespread are these traditions; but in each place differently applied. Last season I heard one similar, applied to the Vellimalai hill in North Arcot.†

† See report to Government, No. 74, of the 19th March 1887, paragraph 14, in G.O., No. 583, of the 20th April 1887.

(6) *Īśvara Temple.*—This shrine is a short distance to the north of the last, on the top of a low cliff of rock. It is a simple cell without tower, plainly and solidly built. It seems contemporaneous with the temple above noted. Some bushes growing on the top have already loosened the joints of the masonry on two sides, and unless these are cut down it is only a question of months for the greater portion of the two walls to fall. The temple is in use for worship; and it shows the apathy of these people, that, rather than expend at most a few annas for a cooly who could cut down the bushes in a few minutes, they prefer the certain ruin of their shrine.

(7) *Four-pillared Black-stone Mandapa* (*Drawing No.* 656).—This stands in the road near the two temples above noted. The piers, and square basement on which they stand, are most evidently

not in their original position, but have been removed from some other place and erected here The pillars are alternately square and octagonal, and are each finely sculptured with scroll and figure work. Over the moulded and sculptured body of the shaft is a moulded capital; and over it a sculptured bracket projects on each of the four sides. On one pier are some inscriptions in Telugu. The piers are placed on a square-built basement, made up of some sculptured blocks whose proper position is not in a basement, but on a frieze of a cornice. Various sculptured beams lie on the ground near by. The carvings are good, and represent dancing musicians, &c. The *mandapa* as it stands, by the incongruous position of the sculptures, is a good example of unskilful restoration.

(8) *Ruined Mandapa.*—On the top of the hill north-east from the town are the ruins of a building said to have been used as a residence by Arjuna when he came to bathe in the Kistna. There is simply a heap of fallen stones from a fallen building. Some are moulded, but the majority are plain. Traces of the foundations are visible.

ANCIENT HILL QUARRIES.

4. These were supposed by Mr. R. Sewell to have been the site of a monastery, but, as before remarked, are most probably the places from which were quarried the stones for the early temples in the town. On the east face of the west hill, immediately behind the Kanaka Durga temple, is an extensive cutting. The roadway up to this temple passes on to it. On the walls are some illegible letters of inscriptions and some defaced Hindu sculptured panels. Two of these carvings are shown on drawing No. 657.

Another similar, but scarcely so extensive, is on the east face of the north hill near the natural cave now occupied by a *yogi*. At each of the quarries is a rock-cut well.

VARIOUS SCULPTURES.

5. In Bezváda library are a number of interesting pieces of sculpture which have been collected and brought thither from different places in the district. I have had drawings made of a selection of them.

Drawing No. 657 shows—

(1) A portion of a minutely-carved door jamb in black-stone.
(2) A Nageśvara image in black-stone.
(3) A carved image in red-stone.
(4) The base of a *linga*, with carved representations of horses supposed to be supporting the superstructure.
(5) A coiled snake-like figure in white marble.

Drawing No. 663 shows—

(6) Two views of a finely carved lion-base of a pillar in black-stone.
(7) A large image of Ganeśa found in the bed of the canal during its construction. Six other large and similar figures were also found about the same place, and now stand at different places along the wharf wall.
(8) An image in red-stone.
(9) A finely carved image of Virabhadra in slate.
(10) An image of Hanumán in slate.
(11) A lofty *linga* pillar, with figures carved in bas-relief on its sides.
(12) A large image of Buddha in black-stone, found on top of Bezváda east hill.
(13) Brass Buddhist image said to have been found in canal.
(14) Piece of white marble sculpture with elephant and portion of another.
(15) Two white marble sculptures from the Ramireddepalle hill.

Drawing No. 673 shows—

(16) A Buddhist image previously found at the place where I subsequently discovered the remains of the *Chaitya*. The same sheet also shows the marbles and pieces of pottery brought to light during the excavation.

Other places of interest in the Bezváda taluk are being at present visited by members of the staff; these will be included in a future report.

ROCK-CUT REMAINS AT MOGALRAZAPURAM.

6. The village stands among some hills 2 miles east of Bezváda. The appellation now given to the place can only be contemporaneous with the Muhammadan period, and cannot be the name of the original site. Traditionally, Bezváda is said to have extended as far as this, so it may possibly have at one time formed part of that town.

All the rock excavations at Bezváda and Mogalrázapuram are without exception distinctly Brahmanical. The only lingering trace of Buddhism is the carved representation of a *dagoba* found in cave No. 5 at the latter place. This feature is one prominent enough in Buddhistical

works, but is here used solely and simply as a decorative feature, or accessory to architectural ornament. Beyond this, it could have no religious meaning to the people who so used it. An excavation (6) near the same village, and of which a legend of a shepherd and treasure is told, is another example of the tradition of the architecture of a former religion leaving its effects on that of one succeeding. This has been called "Buddhist" or "Jaina," * but it is neither; the character of the sculptured *dvárapálas* on the doors shows this clearly. And if its resemblance in general outline to some of the façades of the lesser "*rathas*" at Mamallapuram, which no one now asserts are "Buddhist," is noted, its character is at once understood. It only exemplifies the mistakes that are likely to be made with these transition examples, which, having features in common with the two architectural styles—Buddhist and Brahmanical—are, as often as not, rashly classed as being remains of the former. To classify these in their proper sequence requires some knowledge of style, and, when this is brought into play, there can be little or no difficulty in assigning them their proper places of architectural succession.

* Lists, p. 50.

(1) *Cave No.* 1 (*Drawing No.* 674).—On the north base of the east hill is a small, almost-completely buried cave. It has a porch 20 feet 6 inches long by 5 feet 6 inches broad. In front are two massive piers, each 2 feet 3 inches square, with a span between each of $2\frac{1}{2}$ squares, and a height for each pier of $3\frac{1}{2}$ squares. The respond on each side wall, instead of being the more usual pilaster, is a projecting wall. The back is occupied by three cells extending the full width of the cave. The whole is quite plain and unfinished.

(2) *Cave No.* 2 (*Drawing No.* 670).—Near the south base of the same hill is another small excavation. On each side of the façade is a niche with weatherworn sculptured panels inside. The front line of the piers is 6 feet 6 inches back from the face of the niches. There are two piers, each 1 foot 9 inches square, three squares in height, and a space between each of $2\frac{1}{4}$ squares. The side bays are narrower than the central one.

The porch is plain, and is 14 feet 6 inches wide by 12 feet 9 inches deep.

On the back is a single cell 6 feet square. The cornice over the front façade has three large horse-shoe pedimental blocks.

A short distance from the cave is a rock-carved figure with bow, and a few letters of a Telugu inscription.

(3) *Cave No.* 3 (*Drawing No.* 670).—A short distance to the east of the above is another excavation. It has two piers, each 1 foot 7 inches square, $3\frac{3}{4}$ squares high, and $1\frac{3}{4}$ squares span. The porch is 11 feet by 6 feet, with a projecting cell on the back. The façade is plain.

(4) *Cave No.* 4 (*Drawings Nos.* 669 *and* 672).—South by east from the village is a somewhat large cave, which is the finest at the place. It stands back from the front of the rock; and the ingoing walls, so formed, have been intended for side shrines. On the left side is one, partly formed, with two piers blocked out, and a figure of Ganésa inside. The proportions of the piers are more slender than in the examples above noted. The two in front are 1 foot 9 inches square, 4 squares in height, and 3 squares in span. In place of the responding pilaster, on each side is a projecting wall with sculptured *dvarapala*. The porch is large, and measures 15 feet deep by 31 feet 5 inches broad. It is divided longitudinally by a row of 4 piers, the right central one of which has been broken away. On the back are three shrines, divided each from the other by a thin wall.

The cornice over the front is bold and deep, with 3 fine pedimental blocks sculptured on its face. One is shown enlarged on drawing No. 669. Standing on the cornice top are figures of lions and elephants. The summit of the centre is crowned by a fine, though weatherworn, many-armed Durga treading on the recumbent Mahishásura.

A short distance to the left of this cave, at a place now covered by quarry debris, is said to be a small cavity underground. Some years ago, several gold coins were picked up here. They seem to have been sent to Bezváda and afterwards to Madras.

(5) *Cave No.* 5 (*Drawings Nos.* 669 *and* 671).—South-west from the village, on the west base of the hill, is an excavation. The façade is plain and much broken up. The rock, out of which the temple is hewn, is much disintegrated, and badly crushed and split in all directions. There have been three rows of piers in the cave, but the front and inner rows have been fractured and are away; so that now only the central row of two remains. These are very massive, and are square, with octagonal body of shaft. They are 2 feet 4 inches square, $2\frac{1}{2}$ squares in height, and $1\frac{3}{4}$ squares in span. Inside has been a fine *hamsa*-carved cornice, but it is mostly broken away. The porch is 20 feet 9 inches by 15 feet 3 inches. A single cell enters off the back. Its right half has been fractured, so that the left side of the door only remains. In its panel is a Hindu *dvarapala*, and over is a moulded cornice.

On the right front pilaster is the representation of a *dagoba* with a lotus growing from its top. Its position and character show it to have none of the significance that it would have on a Buddhist building; and it is simply used as an architectural ornament. (See enlarged detail on drawing No. 671).

(6) *Unfinished excavation.*—This cutting is on the face of a rock half way up the hill to the west of the village. After a stiff climb through jungle scrub, up a steep and winding path, the place is reached. It is on a perpendicular cliff or bluff of rock, and is the blocked-out outline of the façade of a monolithic rock temple, showing more the features of a detached temple, for which I believe it has been intended, than a cave. A doorway 3 feet 6 inches broad by about 9 feet high leads into an excavated recess which, if finished, would have been the shrine. A double pilaster and panel with partially sculptured *dvarapala* are on each side. These two sides, which with the door form the upright portion of the front of the temple, each measure 4 feet broad. The front has thus a breadth of about 11 feet 6 inches. Over the top of this is a cornice only partly hewn out, and springing from it is a semi-circular pediment or tympanum, such as is often seen on the ends of the barrel roofs of early *gopuras*. Inside this tympanum is a small *sikara* or similar feature with finial over, and outline of a figure, apparently a *rishi*, seated in front. The whole stands in a square-cut recess 4 feet deep, about 25 feet broad by the same in height. I believe the intention was to cut this square recess further in, and leave the temple standing free. The façade though unfinished and very rough, has an outline not dissimilar to the Ganésa "*ratha*" at Mâmallapuram, and like it, though cut after Buddhist models, is undoubtedly Hindu.

It is supposed to contain treasure, and a curious tradition is current regarding it. In very ancient times a large treasure was stated to be concealed herein; and at that time it had been ordained that whosoever should make blood to flow from the spot and cause it to mingle with the waters of the Kistna, to him should be apportioned three double-handfuls of the wealth. A shepherd, one rainy day, was herding his flocks on the hill side, and accidentally killing a sheep, the blood mixing with the rain flowed down and entered the river, thus fulfilling the required conditions. The treasure house immediately opened, and a dazzling amount of wealth lay spread before the shepherd. The goddess of the Kanaka Durga temple at Bezváda, who guarded the treasure, spoke and told him he might take his due share. His cupidity, however, got the better of him, and he attempted to take more. The goddess who, from her temple on the Bezváda hill, had been watching the transaction, immediately, on the fourth handful being attempted, caused the place to close, entombing the wealth and the shepherd, whose spirit is still supposed to haunt the place. This is stated to have happened in the iron age. It is said that this goddess is so placed, that her eye is directed straight on the place at Mogalrázapuram.

(7) *Remains of an ancient Settlement.*—On the top of the hill, north-west of the village, many bricks and broken pottery are strewn about. This has probably been the position of a portion of the ancient village. A slight excavation did not disclose any walls, and the bricks seem only loosely lying about.

On the north side of the hill east by north from the village and above cave No. 1 is a small plateau on a projecting spur of the hill. Numbers of bricks are strewn about its surface, and it evidently marks the site of an ancient settlement. On the hill above it, four circular wells have been hewn out of the rock. They are seemingly cisterns for collecting rain water. Two are 4 feet in diameter, by the same in depth. Another is 5 feet in diameter, with the inside cut in an inverted parabolic section. Around its top are several small holes evidently caused by grinding grain, curry, or similar stuff. The largest is near, and measures 7 feet in diameter, with upright sides 4 feet deep. A channel cut in the upper surface of the rock is intended to collect the rain water and carry it into the reservoir. The places where the bricks are found, are stated by the people to have been the dwellings, and the rain basins the wells, of the hill spirits whose work they are supposed to be.

On a veranda in front of a house in the village are three slabs of white marble said to have been brought from Môtupalle. There are no signs of inscriptions or sculptures on them.

On the top of a low mound south-east of the village are two images of village deities (drawing No. 669).

On the top of the east hill are the ruined remains of a temple.

UNDAVALLE.

7. This village stands among some hills about two miles to the south-west of Bezváda on the opposite of the Kistna, and in the Guntúr taluk.

In addition to the large storeyed cave, there are several other smaller rock-cut caves and sculptures. In the village are some sculptures and inscriptions. The survey of the whole of these was nearly completed when I left Bezváda, but as I have not the drawings with me here, a description of the antiquities must stand over to my next report. I saw to the cutting down of some bushes which were destroying the front of one of the caves.

ELLUR.

8. Leaving Bezváda on the 21st December 1887 *en route* to Jilligerigudem near Guntupalle, I visited and inspected the antiquities in the town of Ellûr.

The fort is constructed of mud, and is much ruined. It has been built over on almost every side, so that except for the high ground it occupies, it would be difficult to trace it.

I inspected the inscriptions, nearly all of which are recorded in the *Lists* (pp. 34-35).

In the town are a number of temples, six of which show ancient work. They are said to have been built of stones from still older temples at Dendaluru. Some others are quite modern, having been built within the last 15 years. In these it is interesting to observe the attempt at a blending of imitations of ancient Hindu architecture with piers and other details in modern Classic.

Three of the first mentioned class contain some very fine carved work in piers, panels and floral scroll perforated stone windows. Near one is an inscription on a fallen pillar, which seemed not to have been noticed previous to my pointing it out. None of these are mentioned in the *Lists of Antiquities*. On asking the *Karanam* why copies of inscriptions only were forwarded for the published lists, and no mention made of the temples, he stated that blank forms for inscriptions only were sent, and nothing said of temples. I have noticed the same at many places, and it is I believe due to returns of inscriptions only being first asked for. An amended form afterwards sent out, included archæological and other monumental remains.

On the northern outskirts of Ellúr, in the hamlet a quarter of a mile north from the canal bridge, is a small temple of Rámalingasvámi. Inside is a square pillar inscribed on four sides, and with a *naga* sculptured on one of them. The letters are in an old form of Telugu, and though clearly cut, with each letter distinct, the inscription cannot be read. The story told in connection therewith is, that the person who inscribed the stone made a selection of some *mantras*, and writing out all the letters or words separately, mixed them up as numbers in a lottery. They were then inscribed in the order in which they were taken out.

DENDALURU.

9. From Ellúr on the 24th December I proceeded to Dendaluru and inspected the mounds and other antiquities existing there.

(1) In the centre of the Mahálammacheru tank is an extensive circular mound, with a *Nandi* standing at one side. Bricks are seen all over it, and when the villagers require any, they dig there and remove them.

On the bund of the tank is an *Amman*.

(2) The Bhimalinga *dibba* is another extensive but low mound where bricks are also seen. It is supposed to have been the site of a very large temple, considered at the time more sacred than Benares. Many stones of a building or buildings remained to comparatively recent times, but I am told they were all taken away for the construction of the canal. A *linga* still stands on the top, giving the mound its name, and said to be that of the temple referred to.

(3) In a field near, is a *linga*; and close by is an image, under a shed which does duty as a temple.

(4) On the west side of the village is an image in red stone, much weatherworn, but seemingly Mahálakshmi.

(5) On the same side of the village is a hollow in a field where a ruined temple is said to have existed till within a few years ago. The stones were removed by the owner of the field to build his house. A *linga* with base, and a small Ganésa still lie near.

(6) Extensive mud walls still standing, are the remains of a fort.

(7) In another field near, is a weatherworn Vignésvara; and a low mound, now under cultivation, where bricks are also found.

(8) A quarter of a mile west of the village is a small Ganésa in a field.

(9) The Ankálamma temple is a small modern brick structure near a tank where four inscribed stones are said * to have been. None of these inscriptions now remain, and there are none known in the village, though many if not all of those at Ellúr are said to have been taken from here. In the temple a number of sculptured stones are built; though broken and weatherworn, they are interesting. One has a central seated figure, with an attendant deity standing on each side. Two flying figures hold a canopy over the central image. There are eight pieces of sculpture and all are said to have been found in the ground near the temple. A short distance from it is a low irregular mound where bricks had shortly before been dug for. In one of the holes so made, a corner of a rectangular brick wall is visible.

* Lists, p. 34.

(10) The temple of Késavasvámi is a small square building, said to be old, but so plastered over with chunam that any ancient character it may have had is well nigh gone. It has a few sculptured stones in the walls; and lying on the ground is a pillar, and a Vaishnava image nicely carved. Inside the temple are two other images.

(11) The Somésvara temple is built of red stone, and has a tower over the shrine. It is coated with chunam, and only at one or two places is the stonework visible. It has a gracefully-moulded stone basement.

In front of the temple is a *pitam* with a very finely carved image of Virabhadra. Some pillars and *lingas* lie in the courtyard.

In a garden near, the remains of a temple of Kamaleśvara are said to have existed till they were removed during the construction of the canal, when scores of interesting remains were wantonly destroyed.

(12) Half a mile west from the village is the Golicheru tank. In its centre is a mound where bricks are found.

(13) In the same direction, and north-west from the village of Arugúlagúda, is the Tamara-cheru tank. It is very extensive, and at present dry, though in the rains, I am told, it irrigates a large area of land. In its centre is a mound similar to several already mentioned, but no bricks are visible on the surface. On the bund is an image of Hanumán in low relief on a stone pillar. The west sluice is built of red stone said to have been taken from the Dendaluru temples, and two sculptures are built in its walls.

Of the 55 temples mentioned * as being here, only two remain (the Keśavasvámi and Someśvara). The others have long been gone, and it is *only traditionally stated* that at one time or other, 55 or more temples were once here. No doubt the ruins of many of these existed to within recent times, but through various causes they are now away. The sculptures and pillars previously mentioned as being at Ellúr all are said to have been taken from here. The Ellúr fort, masjids, &c., were all built of the stones removed from these temples. Some were used for houses, and the sluices of surrounding tanks seem mostly to have been built of stones removed from the ruins. And if local reports are to be trusted, any that did remain were utilized for the construction of the canal.

* Lists, p. 34.

After being generally used as a quarry for about 300 years, it is not surprising that so little should remain. The area within which the mounds are, is wide and extensive, and to explore many of them would be expensive, and with the result, I am afraid, that little but the bare foundations would be found. They may cover the remains of temples or perhaps houses, but the superstructures all have gone. These could be removed without digging, but the foundations underground were in a certain measure protected. A few mounds there are, which can only have their character revealed by digging, and it might be advisable to have some excavation carried out and learn what they really cover: some of the circular mounds especially deserve investigation.

Tādikalapūdi.

10. On the 26th December I proceeded from Dendalúru to Tádikalapúdi (13 miles north by east of Ellúr).

(1) The deserted shrine of Ankálamma stands by the side of the main road from Ellúr just outside the village of Tâdikalapúdi. It is small and ancient, and has a well-carved entrance door. A number of finely carved images stand in front. These should be removed to the Museum at Madras.

(2) The inscribed "white stone" mentioned† as being here, is a *dvajastambha* in a whitish sort of lime-stone; old Telugu inscriptions are on the four sides. It stands in front of a very small shrine dedicated to Anjaneya.

† *Lists*, p. 36.

(3) On the bund of the Dharmakonéru tank is an old and weatherworn red stone Amman.

(4) The Gangeśvarasvámi temple is a moderately small building standing inside a courtyard. An ancient porch enters from the east. The temple has three shrines, having a stone *vimana* tower over the central one, with some well-sculptured panels on its upper walls. One inscription is inside. A short distance outside to the east is a four-pillared *kalyanamandapa* with an inscription on one of the piers.

Adamalle.

11. This village is by the side of the main road, 3½ miles north of Tádikalapúdi. Twelve stone figures are mentioned ‡ as being at this place. I saw over two dozen images, and other pieces of sculpture arranged under a shed near the west tank. They had been found in some ruins near the village. On inquiring for the place, I found it in some jungle to the north-east. There were many traces of brick and stone work; and pieces of moulded stone projected from the ground at different places: a small head of a stone image was picked up. It is traditionally stated, that this was the site of an ancient town with over a 100 temples. Many of the stones are said to have been removed to build a temple or temples at Tirupati (19 miles north-east of Ellúr). I visited this place *en route* to Jilligerigudem where I arrived on the 27th December.

‡ Ib., p. 34.

Buddhist Stupas at Jilligerigudem near Guntupalle.

12. Of the work of partial excavation at the group of *stupas*, as far as I was enabled at the time to carry it out, and the discovery of the white marbles, I have already submitted § a report. I trust that the work may be resumed next season, when not subject to the obstructiveness I before experienced, the promise of important results may be fulfilled.

§ Report No. 5 of the 4th January 1888.

In an interview with the Zamindar, on whose property the remains are, I inquired if there was any tradition current regarding them. He stated that traditionally the hill-caves were excavated during the reign of a king named Kôrukonda Rûpumartanadu, over 1,300 years ago and that copper-plates and records to that effect remained in his family till about 50 years ago,

when the house in which they were, was burned. Asking what tradition attached to the mounds covering the *stupas*, on the hill top, he said, at one time a race of people cultivated the plains on the north side of the hills, and that these mounds were the places they lived at; and over which they erected *mandapas* or pandals for shelter. The small pillar * found in the excavated mound, he said, was a *dipa*, on which was placed a light to drive off the wild beasts which infested—and still inhabit—the forests covering the hill sides. Of such material is tradition made. Continuing, he stated that he wished to build a *mandapa* in front of—or otherwise "restore"—the circular cave temple, which he asserted had always been a Hindu shrine, and never in the possession of the Buddhists! That two attempts had previously been made to carry it out; but the people so engaged had been taken with illness, and the work was stopped †. This was (fortunately) ascribed to a tradition in the family that the deity of the shrine would inflict his displeasure on any one who attempted to meddle with his temple. Pity but such a tradition attached to other ancient works which have suffered at the hands of the restorer.

* Ib., para. 2.

† F.N.—This probably accounts for the portion of a wall, built on one side of the entrance; and also for the stone platform arranged in front. This latter, Mr. Sewell states to be the base of a *dâgoba* but it does not appear to be so, and is simply made up of stones taken from the mounds further up the hill.

The wish to "improve" the cave evidently still exists, and I was asked if I would attempt it! Could the "displeasure" of the deity be appeased or diverted into a different channel, the work would apparently be carried out, to the complete detriment of this unique work, which ought to be conserved.

Buddhist rock-cut Remains at Jilligerigudem.

13. These comprise a small circular cave, with a *dagoba*, now used as a Hindu temple; an extensive *vihara* in good preservation; a large hollow or cavity of equal frontage, in the rock immediately on the left of it, has been another *vihara* though, for some purpose or other the walls are now hewn away; another wide cutting in the rock, south of the cave temple, has also been a *vihara*, but has its walls hewn off, it is similar to the other near the principal *vihara*; and two groups of small *vihara* caves up the hill behind the *stupas*. These latter have not hitherto been noticed; and it is just possible that, but for the inaccessibility of the jungle brushwood which abounds, others might be discovered.

(1) *Chaitya Cave Temple No.* 1 (*Drawing No.* 677.)—This excavation faces the east on the brow of the hill and stands about a hundred yards south of the principal *vihara*. Its interior diameter is 18 feet. The rock-cut *dagoba* stands in the centre, and measures 9 feet 2 inches in its upper diameter. It is placed on a projecting sloping circular base 11 feet 8 inches in diameter and 3 feet 9 inches in height, leaving a *pradakshina* around of 3 feet 2 inches. On the summit of the *dagoba* is a small stone pin which it is supposed may have been used for fixing the sacred umbrella on festival occasions. The cave has an elliptical domed roof, 14 feet 9 inches in height from the floor to its apex. The roof has 16 radiating curved stone ribs, with intersecting circular ribs concentric with the plan of the cave. The façade is a rectangular recess cut in the face of the sloping rock. In this is a horseshoe arched opening with sloping lower side jambs. Over the arch, and nearly concentric with it, is a projecting imitation wooden circular bargeboard in stone, with small supporting blocks at intervals beneath, representing the projecting ends of wooden rafters.

This opening enters into a small front passage which is divided from the circular cave by a thin wall, convex on the side next the passage, but on the inner side curved with the same radius and forming a production of the line of the interior wall of the cave. The direct entrance is by a rectangular opening through this screen wall. In the passage, and over the curved wall, is a portion of the projecting exterior surface of the domed roof.

The elevation of the façade is a simplified form of the Lomas Rishi ‡ cave in Behar. The principal difference, however, is that in that example the jambs slope inwards from the base, whereas here they slope outwards. The Lomas Rishi plan is elliptical, and this being circular, it more resembles in this respect the Nigope cave,‡ without its portico.

‡ Fergusson, Ind. and East. Arch., p. 169, pl. 43.

(2) *Principal Vihara No.* 2 (*Drawing No.* 675).—This excavation has a frontage towards the east of about 60 feet. It is divided into three groups or sets of rooms. In the centre is a barrel-vaulted passage running parallel to the front, with another similarly vaulted passage at right-angles back from it. Off this second corridor three rooms enter, one on each side and one on the back. The front elevation shows a central door with sloping jambs and round arched top. Over the arch are a series of concentric curved ribs with others radiating from the centre. The upper curved bargeboard is supported by the projecting ends of rafters, all in stone. It resembles a bas-relief from Buddha Gaya or another from Bharut, both illustrated || by Fergusson. On each side of the doorway is a rectangular

|| *Ind. and East. Arch.* pl. 47, p. 111, and pl. 68, p. 165.

window into the front passage, with round arched projecting barge-board over. The exterior upper surface of the barrel-vault of the front corridor shows on the front of the façade.

On the left of this central group, and separated by a thin wall is another series of rooms with their floor 2 feet 3 inches higher than that of the central bay. The arrangement of plan is very much the same, though the sizes of the rooms differ. Three rooms enter off the back of the front corridor; and one, off the extreme left, cuts into the rock beyond the line of the elevation as seen on the front. The facade is not altogether parallel with the central group, but is canted at a slight angle, so that its left extremity is a short distance back from the right. In its centre is a doorway with sloping jambs and imitation wooden forms of rafters and curved ribs over. A window on each side, of about equal height, has a similar arrangement of arched imitation wooden forms over. The exterior of the vault of the front corridor also shows on the front, and the three arches of the door and two windows abut against it.

The group of rooms on the right of the *vihara* is also divided from the centre by a thin wall, and the plan shows three rooms entering off a central front chamber. Though the front wall recedes back at an angle towards the right, the in-going walls are nearly parallel to those of the central series of rooms. The facade is similar in design to the group on the extreme left.

At a distance of 22 feet to the right, at a higher level of the rock, is a small set of two rooms entering off an open platform. The doorways—as are all the openings into the rooms in the different excavations—are rectangular. Still to the right of this, and separated by a natural hollow in the rock, is another blocked-out cutting. It is the last of this group, and shows no architectural features.

(3) The rock-cutting on the left of the large *vihara* shows traces of hewn-away walls. It has a frontage of 108 feet, with a breadth from the front of the overhanging rock of 14 feet, and a height of 12 feet 6 inches.

(4) Along the face of the hill, to the left, or south from the *Chaitya* cave temple, is another rock-cutting, showing traces of the walls having been hewn-away. It has a frontage of 110 feet 6 inches, 19 feet 6 inches in depth, and a height of 30 feet 6 inches.

(5) The remaining *viharas* are some considerable distance to the right of, or further up the hill from, the principal one. Nos. 3 and 4 (drawing No. 676) are not far distant from each other, in some bluffs of rock west from the *stupas*. No. 3 is on the left, and has two rooms whose front doors have the before-described arched framework over; and a third room entirely open on its front. The right set of rooms in this group is separated from the left by a natural rock-hollow. This latter is a four-sided room with partly ruined wall in front. The arched framework and a portion of the door jambs remain.

(6) In a rock further up the hill, to the right, is No. 4 *vihara* (drawing No. 676). It is a single rectangular chamber, having a central doorway and blank window on each side; each with the arched framework over.

On January 5th, 1888, I proceeded to, and camped at, Kamirekota.

KAMAVARAPUKOTA (*Lists p.* 35).

14. [Locally Kamire(ddi)kota].—The village stands 22 miles north-north-east of Ellúr, and 4 miles east of Jilligerigúdem. Near it, is an extensive square mud fort built on the plain, and said to have been founded by Kami Reddi, after whom the village and fort are named, nearly 400 years ago. The tradition current in the village is that he had four younger brothers who occupied it with him. Three of their names are known—Gangi Reddi, Yella Reddi, and Bakki Reddi. Four tanks are named after them. After its completion, the brothers, thinking themselves secure in their fortress, refused tribute or rebelled against their suzerain the "Nawab of Haidarabad" who sent an army, commanded by Krishnadeva Rayalu, against them. They were defeated, and the general, after devastating the fort and country round, left the place, which reverted to the suzerain. The elder brother had also built barracks for his soldiers on a mound or bund of earth, whose site is pointed out about a mile to the west, and these also were destroyed. There are no written records to support this story, but it has simply been handed down from father to son as I have given it.

These Reddis were probably petty chiefs or descendants of the Reddi Kings who reigned at Kondavidu from A.D. 1328 to 1424.* The Karnataka King of Vijayanagar Krishnadeva Raya conquered this portion of the country about A.D. 1512 and penetrated at least as far north as Sri Simhachalam in the Vizagapaṭam district where an inscription records † a grant made by him to the temple. That he penetrated as far south as and conquered Udayagiri in the Nellore district is shown by an inscription of A.D. 1513 ‡ in the Krishna temple at Vijayanagara which records its erection after his return from the conquest of that fort and other eastern parts. From Udayagiri he proceeded north, and subdued all the forts on his line of route. He afterwards proceeded to Orissa and married the Orissa Gajapati's daughter. §

* Kistna Dt. Manual, p. 10.

† Lists, p. 16.

‡ Lists, pp. 107 and 141.

§ Dynasties of S. India, p. 188.

This part of the country therefore falling within the line of his march, the tradition pertaining to the Kamirekota fort, doubtless had its origin in the taking of the place by the Vijayanagar king.

(1) *Fort.*—The fort is an extensive square enclosure on level ground, surrounded by high earthen or mud walls, and has much the appearance of, though the banks are higer than, one of the ordinary water reservoirs or tanks in the country. A moat at one time completely surrounded it, but this only now exists on the north and west sides.

(2) In the centre of the enclosure is a large well, which, it is stated, is never dry. It is said to contain treasure, and, the story goes, that 60 years ago, the then proprietor drained the water, and searched for it. A large solid gold *chembu* is said to have been found. Unfortunately, however, a relation shortly afterwards died. The event being put down to the displeasure of the demons or spirits who guarded the treasure, the Zemindar began to fear for his own safety, stopped the work, and threw in the *chembu*, which is said to remain there yet. Perhaps the Collector might enquire into this matter; I was asked if I did not intend to search for it. Probably it may have no existence; and they may only want the well—which was rather choked with weeds and stones—cleared, free of expense to themselves.

(3) In the north-east corner of the enclosure, is a small temple, which was restored by a Komati, 20 or 30 years ago. Materials from an older temple, which existed on the spot, are used, and some sculptures are built in the walls. An inscribed stone in front, records the building.

(4) In a field to the north of the fort, is a four-pillared *mandapa* on a high double-tiered moulded basement. It is surmounted by a plastered cupola. The pillars are well carved, and one has an inscription in old Telugu characters. The cornice also shows old characteristics; it is formed of sloping slabs, resting on beams whose ends project as brackets below. Near it, some two or three years ago, several copper coins were found.

(5) In a street is a *mandapa* with an inscription recording its erection about 100 years ago by Vencata Narasimha Apparau. It also states the same Zemindar improved the fort and added some sculptures. Near is a *dvajastambha* with bas-relief of Hanumán.

(6) In a side street near the last is a small temple of Sitaráma, said to be ancient, but restored partly with mud walls. Facing the entrance is a small shrine of Hanumán, who, as the friend of Ráma, occupies this position. A small *dipdán* is interesting from the small four-stone shafted *dipa* on the top.

(7) Some distance in front is the ruined base of the attached *kalyana mandapa*. Some carved stones are built in, and the capitals of the piers lie near.

(8) *Rock-cut remains.*—These are on the hill south of the village. At the north base are two rock-cut bas-reliefs of Vali and Sugriva, each about or over 8 feet high. A flight of steps, partly built and partly rock-cut, leads up to a natural cave, which has been partially hewn out, to convert it into a temple. The doorway is formed of masonry built in the entrance. A hole in the roof has been lintelled over with stone beams. Inside are two finely carved *dvarapalas* on detached stones, but completely covered with bats' ordure. The cave is much infested with large numbers of bats, and, even with a torch or lamp, it is difficult to proceed for any distance inside. On the left side of the chamber, which enters directly from the outside, a passage leads in under the hill for some indefinite depth, but the roof shelves down, leaving a mere hole, so it is impossible to follow it. It is said to be an underground passage coming out on the other side of the hill. I discovered a new rock-cut inscription here. I had heard that an old resident spoke of having seen one a long time previous. I therefore had one portion of the cave wall cleared of bats' dung, revealing the inscription. It is in five lines of well preserved old Telugu characters. Over this cave is another natural hollow in the rock; and the roof lintels of the under one, form a portion of its floor.

On the summit of the rock, over, is a structural tower or temple, the stone roof of which, has almost completely fallen. At one time, it is said, it was used as a place of refuge, and guns were mounted on the roof.

A short distance to the left of the cave a rock-cut flight of steps leads up to a platform and hollow in the rock, on which is a small ancient structural temple. Inside is a well carved image of Lakshmi set on a pedestal.

On the side of the stairway is a large rock-cut bas-relief of Garuda with his right hand raised ready to strike, so says the tradition, any one who might attempt to take the treasure which at one time was supposed to have been buried below the image.

PEDDA VEGI.

15. On returning to Ellúr I visited Pedda Vegi for the purpose of examining the mounds, which with those at Dendaluru, are supposed to cover the remains of the ancient capital city of Vengi.

MOUNDS.

(1) In a mango tope on the west side of the road north from the village is a series of small mounds divided from each other by trenches; they cover an area about 50 feet square.

These are said to have been the remains of a temple in what was once a single mound; the trenches now seen, are the places where the walls were, and were formed by the excavation for, and removal of, the stones which were utilized by the "Engineers of the sirkar for work on the canal over 30 years ago." Many bricks still lie about. An old Telugu inscription was also found and taken away. Some old Brahmans, who recollect it, state that it recorded the names of Kanlankayya, his son Mahárájuváchavarma, and Vijiyanandivarma, grandson of the former.

It recorded the building of the fort by the first, and prophesied its destruction two generations after, which so happened to come to pass.

(2) In the north end of the same tope are some traces of bricks, and a large red stone image, with a pilaster on each side supporting a canopy overhead.

(3) A few yards east from the last, on the opposite side of the road, are two long low mounds running at right angles to each other for over 100 yards in each direction, east and west, north and south. They are said to form the north-east angle of the fort. A slightly higher eminence at the angle formed the bastion. This had not been touched by the engineers.

(4) Between this and the tope, slightly to the north, is a circular mound about 50 feet across, and 6 or 7 feet high. Some bricks show on the surface; and, as far as can be seen, they appear to be built in a circle. This had not been touched, and should be carefully excavated.

(5) South by west from the latter, but still on the north side of the village, midway between it and the mango tope, is a circular mound about 40 feet in diameter, with a trench 6 feet deep, dug around it. This had been formed by digging for stones. These are said to have formed a circular built wall, about 18 inches high; but there were many loose stones in the earth above it, showing that at one time it had been higher. All these had been removed for the canal. On the south-west side of the circular trench was a white marble slab about 5 feet by 3 feet, with a "tiger" sculptured on it; it also was removed. Some bricks and stones lie around.

This mound seems important, and should certainly be excavated. The ring of stones might have been the base of a stone faced *stúpa*, such as those at Jilligerigudem, or the great tope at Sanchi; and the rail of white marble, which would surround it, may still remain underground outside the circular trench. The excavators had simply carried round their trench so as to enable them to remove the circular ring of built masonry, and had not attacked the bank of earth which surrounds it. The white marble slab would, I believe, form a portion of the rail, and they had unfortunately come on it by carrying their trench just a little too far into the outer bank at this point. The centre of this mound had not been dug, and if, as appears, this is a *stupa*, the relic casket may still be there. I should have much liked to carry a trial trench into the outer surrounding bank to prove the existence of a rail. I learned, however, that Pedda Vegi is not Government property, but belongs to a Zemindar of that ilk who resides at Sanivarapett. I therefore thought it better that the matter should stand over till Government could give the necessary orders.

(6) Immediately to the west of the last, is a smaller circular mound, which has also suffered at the hands of the excavator. But as only bricks were found, it has not been completely demolished. A trench has been dug around it, but the centre had not been dug. Numbers of bricks still lie about the surface.

(7) About 600 yards south of the village is a long narrow mound extending for a length of nearly half-a-mile in an east and west direction. It was the south wall of the fort. A hollow or break in the middle of its length is said to have been the entrance. At this point there are a number of bricks.

(8) To the south of it, is a tank, with a four-sided inscribed stone on its east bank, recording a grant made for the cutting of the tank by the Zemindar's Begum Kusthuri Vencat Rathnamma in the year Vikrama (or over 68 years ago).

(9) A mile south of the village is a low extensive mound named Gudi dibba. It has no signs of bricks on the surface, and is at present under cultivation.

(10) On the south-west side of the village, within the boundary of the south wall of the fort, are some extensive traces of bricks. This tract covers an area of about 8 acres and is under cultivation, the plough has brought pieces of bricks to the surface. On two sides of the field, under some trees, brickwork is seen by the sides of an irrigation trench, which has been cut through it. These are all so much smashed up and scattered that I scarcely expect excavation would yield any satisfactory results.

(11) The inner side of the east bund of the tank north from the village, has been lined with stones taken from some ruins; and at two places are traces of brickwork visible. At the north end of the same bund are two fractured images. Near the middle of the silted portion of the tank, is an extensive low and somewhat circular mound, now under cultivation. It is similar to several which I have noted as being in the tanks at Dendaluru.

Temples at Pedda Vegi.

16. (1) North-west of the village is a small ancient Vishnu temple. Its details are characteristic; and though the shrine is deserted, it is in good preservation. The tower is stepped in horizontal moulded courses, as are the Jaina temples at Vijayanagar; it is of red stone throughout, as have been all the structural remains at this place and Dendaluru. The moulded base course is at present silted up with soil. The door faces the east; and inside is a stone image. The temple is in good condition and free of whitewash or plaster. It cannot be later in date than the 13th or 14th centuries.

(2) In the north-east corner of the village, is a small ancient temple, now completely covered with thick plaster. It is dedicated to Parameśvarasvámi. The door faces the west, has a *dvárapála* on each side, and scroll ornament on the jambs and lintel.

In the enclosing courtyard are seven ancient sculptures.

(3) Except the few sculptures I have named, almost every vestige of the surface remains, had been ruthlessly dug up and removed. The depredators had not been even content with those on the surface, but have dug down and removed the very foundations. As all this happened so many years ago, and, as it is unlikely to be again repeated, it may be best simply to refer to it.

It has been supposed that these mounds cover traces of the ancient city of Vengi, which probably extended as far as Dendaluru and Chinna Vegi.* After inquiry of the taluk officials at Ellur, Dendaluru and Pedda Vegi, I have learned that there is no known place of the name of "Chinna Vegi." The almost complete removal of the remains from the places named, has greatly lessened the chances of any research being able to prove the conclusive identification of the site. Any traces now between Dendaluru and Pedda Vegi, do not on the surface at least, seem to prove the theory that a great town once occupied the intervening space. They appear more as having been two different towns; and a separate fort at each would seem to show them to have been so. Possibly, these forts are not contemporaneous with the supposed earlier city, but may have been later on occupied by petty chiefs when the principality itself had been split up into rival factions.

* Lists, p. 36.

In remains of towns or capitals of dynasties, known to have been in ancient times of vast extent and considerable importance, the almost complete absence of any traces of private dwellings is very noticeable. Though their religious buildings were erected with a solidity sufficient for their perpetuity to all time, then, as now, the majority of their dwellings seem to have been constructed of mud. Almost innumerable though the remains of their temples are, vastly greater numbers in much better preservation would now have remained, but for the violence and wilful destruction of iconoclasts, such as the Muhammadans and other sectarian bigots. One other factor has contributed to the general destruction. The Hindu mind has always concerned itself not so much with objects interesting for their art or antiquity, as with such as will serve them some practical purpose or other. An ancient temple—which has lost its sanctity—interesting though it otherwise may be, has no value in their eyes. An important historical inscription is by them best used for grinding grain, while ancient coins are best utilized when melted into bulk and made up into jewellery. Who, with the slightest touch of artistic feeling, would have burned the invaluable Amarávati marbles for lime? A race of people, with such instincts, would in this respect seem to be beyond hope.† But as they become imbued with a better understanding of the value of the objects they have hitherto despised, we may hope to see them rise to better things. They may perhaps then come to understand that by judging these works at their artistic and historical value apart from what religious significance they may now have for them—they are thereby paying a tribute of praise to the early greatness and high civilization of their own country; great in that only a country high in the arts and sciences of civilization could have produced such works.

† These remarks are not inapplicable to certain Irrigation Engineers or their subordinates, who, in our own days, have committed acts of vandalism which rival in atrocity those spoken of. People with civilized instincts should surely never have been guilty of pulling down the splendid marbles (*vide* various references in the lists) from Buddhist stupas and building them into sluices, anikats and canal locks.

Many, nay most educated Indians, have a high appreciation of the early greatness of India in the arts and sciences, as evinced by the different *sastras*. But they have yet to learn that a country's civilization is judged, not only by these, but also by the more visible evidences of its architecture. Only by putting the matter before them in this way can their apathy be removed and their interest aroused. They may then be expected to bestow that amount of attention on those hitherto-neglected branches of ancient Indian science, which should be then held in as high estimation as similar studies are by all who make any claims to learning in Europe.

17. Returning *via* Ellúr and Bezváda, I proceeded on the 18th January to Chinna Ganjam and Franguladibba and visited Santarávúr *en route*.

Santarávur.

There are four ancient temples and a detached *mandapa* all grouped together at the north-west end of the village; several sculptured stones; and fifteen inscriptions.

(1) *Sri Chennakeśavasvámi Temple* (*Drawings Nos.* 688, 689 and 691).—This building stands in a courtyard measuring 98 feet 7 inches by 85 feet. A door enters through it on the south side

and a one-storeyed *gopura* on the east. The wall is built of very large blocks, and is partly ruined. The east *gopura* has the jambs of its doorway carved with a scroll pattern. On a raised outer basement are four piers; these have square bases and bracket capitals, with the body of the shaft alternately square and octagonal. On the inner side of the *gopura* are corresponding smaller shafts, and the right side, walled in, forms a shrine of Anjaneya. The temple stands in the centre line of the court. It has an enclosed *mandapa* measuring 23 feet 8 inches by 23 feet 6 inches. Four square piers stand inside (drawing No. 691) with a panelled ceiling in the centre. Along the interior of the north wall, twelve images, or *Pannirendu Alvar*, are ranged. A door enters the south side of the *mandapa*, and another on the east. This latter has plain moulded jambs, but the blank spaces left, show that it had been intended to carve it. The shrine enters off the west side through a small chamber. On the east side of the *mandapa* is a four-pillared open veranda: the two central piers are inscribed. The cornice is formed of plain sloping slabs as in certain of the structures noted at Tadikalapúdi and Kamirekota. A *dvajastambha*, and square upright stone, stand directly inside the east *gopura*.

The tower over the shrine, is built entirely of stone, and is characteristically early in its details (drawing No. 689). On each angle below the *sikara* is a couchant lion in place of the *nandi* usually seen.

(2) The Ramalingasvámi temple (drawing No. 690), stands almost alongside. It has no courtyard, but the plan of the shrine and its accessories is almost the same. A small Amman shrine enters off the north side of the *mandapa*: the principal shrine enters on the west. The east porch is more elaborate in plan than the other, having twelve piers and four pilasters, forming nine ceiling compartments. The piers facing the three exterior sides stand on a raised parapet wall, moulded on both sides. Over the shrine is a brick tower measuring 30 feet in height from the floor line.

(3) The Nagarêsvara temple (drawing No. 690), is a small square chamber entirely devoid of ornament. A *linga* stands in the entre. Its peculiarity is, that the ceiling is formed of slabs placed above each other, so as to bracket and form diagonal and square compartments alternately: these support an exterior *sikara* over the centre.

(4) Between the Ramalingasvámi and Virabhadrasvámi temples is a small four-pillared *mandapa*. The piers stand on a moulded basement and have moulded caps, similar to those in the adjoining temples. The *mandapa* has a plain lintel and cornice.

(5) Virabhadrasvámi temple is generally the same in plan as No. 3; so requires no detailed description. The three principal temples are very similar in design and detail, and only vary in some minor characteristics. The first described, has its original stone tower complete, the other towers are in brick, and have been subsequently added.

(6) Various sculptured stones lie on the ground near these temples (drawing No. 691). One detached carving (*a*) shows a warrior on the front, while his wives are sculptured on the sides. Close to it is another stone with a figure, much weather worn.

Another sculpture (*b*) 3 feet 8 inches long has a row of deities and their attendants making homage to a seated god (probably Siva): a broken portion of which, remains on the right.

Another (*c*) shows on its front, five jewelled warriors armed with swords; while the top is sculptured with four-feet impressions encircled by a *naga*, with a raised flower ornament on either side.

Kollitippa and Frangula Dibba.

18. Of my visit to these places and subsequent discovery of what appears, a *stupa* at Bogandánidibba near the latter, I have already submitted a preliminary* account. I hope shortly to be able to fully report the results of my further investigations.

* Report No. 44, dated 26th January 1888.

General Remarks.

19. During the survey of Bezváda, Mogalrázapuram and Undavalle, the draftsmen had work enough to keep them fully engaged. On my proceeding for the work of survey and excavation at Jilligerigúdem, and inspection of the places on the route, the photographer and one draftsman accompanied me. The others, left at Bezváda, on finishing their work there, were engaged for a portion of the time in inking-in other pencil drawings. Meanwhile, the head draftsman proceeded to Chinna Ganjam, to ascertain whether other inscribed marbles, in addition to those previously found, might not still exist there.

At present, the draftsmen are surveying certain places in the Bezváda taluk; while the head draftsman and photographer have accompanied me to Chinna Ganjam. In places, such as Dendaluru, Pedda Vegi, Kollitippa, Bogandánidibba, or even Amarávati, where I intend proceeding, the work of excavation for marbles may profitably occupy some period of time; and, to be rightly carried out, requires considerable personal superintendence. But the ordinary survey

work at these places is not such as would be sufficient to keep the whole staff engaged. When this has happened, I have kept them at work on the inking of drawings. Though this lessens the production of new drawings, it is unavoidable, if the very important work of excavation is to be carried out. I cannot, of course, personally look after excavation being conducted at one place and simultaneously superintend the work of the staff at another. In this district, though one of the most interesting in the Presidency, the places where the whole staff can be simultaneously kept working, are the exception rather than the rule. Works of great archæological importance exist, and many others, I believe, await discovery in the numerous mounds at various places. These, of course, take time to examine and excavate and there may be few or no buildings in the vicinity to provide work for the staff. The work here is therefore of a special nature and its value should not be altogether judged by the actual number of drawings made.

20. I purchased a finely-carved image found on the east side of the hill at Bezváda. Marbles and other articles were found at the *Chaitya* remains I discovered at Vidiyadurrapuram; and also several marbles during excavation of the *stupa* at Jilligerigúdem, where I expect are many others. I have noted certain mounds at Pedda Vegi and Dendaluru where, I believe, others may be had on excavation next season. Kollitippa also seems to have been the site of a *stupa*; and I have discovered a new one at Bogandánidibba, where I shall shortly excavate and prove whether marbles still exist.

21. Of coins, the following were found at the newly-discovered *Chaitya* at Vidiyadurrapuram:—

One Roman silver coin.	One Arabic copper coin.
„ Buddhist copper coin.	„ Buddhist lead coin.

Regarding the many others I learned to have been at different times found there, I asked the Tahsildar to ascertain if any could still be recovered. Inquiries were being made, with what result, I cannot at present say.

The following copper coins were purchased for 9 annas:—

Three Muhammadan coins: said to have been from a water course on the west side of the west hill of Bezváda; and one *Garuda* coin.

One Maisur coin.

Five Muhammadan coins; said to have come from Mogalrázapuram.

Drawings—Appendix A.

22. Of those completed, a list is given in appendix. Others of which I have not yet had returns, are being made at several places in the Bezváda taluk. During my tour to and from Jilligerigúdem, I had no drawings made, and simply inspected the places *en route*; remaining no longer at any place, than was necessary to complete my notes. The drawings, therefore, include the rock-cut and structural remains at Bezváda; rock-cut caves at Mogalrázapuram; other examples from various places in the Bezváda taluk; rock-sculptures and caves at Undavalle; Buddhist *viharas*, *chaitya*, and *stupa* at Jilligerigúdem: and temples at Santarávúr. In addition, many places have been noted for subsequent excavation and survey work. One draftsman—Mahammad Idrees—has had leave without allowances on emergent private affairs during the past month.

Inscriptions—Appendix B.

23. Of those copied in fac-simile, a table is added; and the copies themselves as directed in the memorandum will be sent separately.

Photographs—Appendix C.

24. A list of those taken, is also given. Owing to delay in receipt of plates and chemicals from Madras, consequent on their being ordered after the return of the photographer from Calcutta, the number of photos taken during the period under report, is not so great as would otherwise have been. These, however, have now arrived, and I hope to see a greater number included in my next report.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Chief Secretary to Government, dated Kanuparti, 2nd March 1888, No. 109.

I have the honor to forward the enclosed appendices for my progress report, No. 51, dated the 1st February 1888, forwarded to Government through Dr. Burgess.

ENCLOSURES.

No. 51.

APPENDIX A.

DRAWINGS made during the two months ending 31st January 1888 (Madras Circle).

1. 25th November to 29th November.—Plan, sections and elevation of cave No. 1, in a hill, west of Bezváda, $\frac{1}{80}$ and $\frac{1}{16}$ ft. (scale). C. P. Nathamuni Naiker and Mahomed Idrus (Serial No. 655.)

2. 25th November to 5th December. Plan, elevation and details of the 4-pillared mandapa, west of Bezváda, $\frac{1}{30}$ and $\frac{1}{12}$ ft. (scale). M. Balakristna Naidu. (No. 656.)

3. 28th November to 3rd December. Sculptures on rock in a quarry to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{6}$ ft. (scale). C. P. Nathamuni Naiker. (No. 657.)

4. 30th November to 2nd December. Plan, section, elevation and details of the buried temple in the railway compound at Bezváda, $\frac{1}{20}$, $\frac{1}{3}$ and $\frac{1}{6}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 658.)

5. 30th November to 2nd December. Plan and section combining elevation of cave No. 2 on a hill, north-west of Bezváda, (scale) $\frac{1}{30}$ ft. Mahomed Idrus. (No. 659.)

6. 1st December to 3rd December. Sculptures of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{6}$ ft. (scale). M. Balakrishna Naidu. (No. 660.)

7. 3rd December to 13th December. Plan and elevation, &c., of cave on foot of hill north-east of Bezváda, and plan, section, elevation of underground cave to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{40}$ ft. (scale). Mahomed Idrus. (No. 661.)

8. 3rd December to 12th December. Plan and cross section of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{150}$ and $\frac{1}{100}$ ft. (scale). C. Muniswámi Naiker. (No. 662.)

9. 5th December to 13th December. Sculptures at the Museum at Bezváda, $\frac{1}{4}$, $\frac{1}{6}$ and $\frac{1}{16}$ ft. (scale). C. P. Nathamuni Naiker. (No. 663.)

10. 6th December to 12th December. Cross section and front elevation of verandah, (south-east corner) of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{20}$ and $\frac{1}{8}$ ft. (scale). M. Balakrishna Naidu. (No. 664.)

11. 3rd December to 13th December. Plan and side elevation of Nagarésvara temple, south side of the telegraph hill, at Bezváda, $\frac{1}{60}$ ft. (scale). S. N. Apparao Mudaliar. (No. 665.)

12. 10th December to 13th December. Plan, cross and longitudinal sections of the remains of Buddhist Chaitya at Vidiyadurrapuram, $\frac{1}{30}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 666.)

13. 13th December to 13th December. Plan and section of the ceiling of verandah, south-east corner of Mallikárjuna temple, bazaar street, Bezváda. M. Balakrishna Naidu. (No. 667.)

14. 14th December to 21st December. Section and elevation of south-west verandah of Mallikárjuna temple and sculptures in the Museum, Bezváda. M. Balakristna Naidu and C. P. Nathamuni Naiker. (No. 668.)

15. 14th December to 16th December. Details and longitudinal section of cave No. 4 at Mogalrázapuram, $\frac{1}{30}$, $\frac{1}{8}$ and $\frac{5}{24}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 669.)

16. 14th December to 17th December. Plan, elevation and section of cave No. 2 and plan, elevation, and section of cave No. 3 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). Mahomed Idrus and N. Balakrishna Naidu. (No. 670.)

17. 14th December to 16th December. Plan, 2 sections, elevation and details of cave No. 5 at Mogalrázapuram, $\frac{1}{40}$ and $\frac{1}{6}$ ft. (scale). Apparao Mudaliar. (No. 671.)

18. 14th December to 17th December. Plan and elevation of cave No. 4 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). M. Balakrishna Naidu. (No. 672.)

19. 16th December. Pottery and other articles found in the remains of Buddhist Chaitya at Vidiyadurrapuram. C. P. Nathamuni Naiker. (No. 673.)

20. 19th December to 26th December. Plan, section and elevation of cave No. 1 at Mogalrázapuram and plan, &c., of cave No. 6 at Undavalle. M. Balakrishna Naidu. (No. 674.)

21. 28th December to 4th January 1888. Plan, 1 longitudinal section, 5 transverse sections and elevation of cave No. 2 on a hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naiker. (No. 675.)

22. 5th January to 7th January. Plans, sections and elevations of discovered dagoba and caves Nos. 3 and 4 on hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naicker and C. P. Nathamuni Naiker. (No. 676.)

23. 7th January to 8th January.—Plan, section, elevation and ceiling of cave No. 1 at Jilligerigúdem, Godávari district. C. Muniswámi Naiker. (No. 677.)

24. 17th December to 21st December.—Plans, elevations and sculptures of caves Nos. 2 and 3 on north-west hill of Undavalle. S. N. Apparao Mudaliar. (No. 678.)

25. 22nd December to 26th December.—Plan and elevation of cave No. 1 on north-west hill at Undavalle. S. N. Apparao Mudaliar. (No. 679.)

26. 23rd December to 9th January.—Ground plans of 4 storeys of cave No. 5 at Undavalle. B. N. Muthuallagiri Naidu and S. N. Apparao Mudaliar. (No. 680.)

27. 10th January to 21st January.—Two sections and elevation of cave No. 5 at Undavalle. S. N. Apparao Mudaliar. (No. 681.)

28. 17th December to 21st December.—Ground plan, section, elevation and details of cave No. 4 at Undavalle. B. N. Muthuallagiri Naidu. (No. 682.)

29. 6th January to 7th January 1888.—Plans and elevations of caves Nos. 6, 7, 8 and 9 at Undavalle. M. Balakrishna Naidu. (No. 683.)

30. 27th December to 31st December.—Sculptures on walls of second storey of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 684.)

31. 2nd January to 5th January 1888.—Sculptures on walls of cave No. 5, doorway of Hanumán temple, and pillar of Isvara temple at Undavalle. M. Balakrishna Naidu. (No. 685.)

32. 9th January to 11th January. Sculptures on pillars of second and third storeys of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 686.)

33. 11th January to 16th January.—Sketch plan of fallen mandapa and discovered pillar on the hill to the north of Jilligerigúdem, Godávari district. C. P. Nathamuni Naiker. (No. 687.)

34. 24th January to 24th January.—Plan of Srí Chennakesavasvámí temple, west of the village of Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 688.)

35. 25th January to 26th January.—Longitudinal section and south side elevation of Srí Chennakesavasvámí temple at Sántarávúr, $\frac{1}{40}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 689.)

36. 27th January to 27th January.—Plans and section of Ramalingasvámí temple and Nágaréswara emple at Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 690.)

37. 24th January to 27th January 1888.—Two pillars, one in each of Srí Chennakesavasvámí temple and Virabhadrasvámí temple, and sculptures and details near and in Nagarésvara temple at Sántarávúr, $\frac{1}{4}$ and $\frac{1}{20}$ ft. (scale). C. P. Nathamuni Naiker. (No. 691.)

No. 51.

APPENDIX B.

INSCRIPTIONS copied in *facsimile* during two months ending 31st January 1888.

1. At Bezváda. In cave No. 1 in a hill to the west, on back wall, 13 in. × 9 in., one line of 6 letters. (Inscription No. 135.)

2. At Bezváda. In a pier in cave No. 1 in a hill to the west, 13 in. × 9 in., 2 lines of 4 letters each. (Inscription No. 136.)

3. At Bezváda. In a quarry to the north-west of the village, on north side rock, 15 in. × 5 in., 2 lines of 5 letters each. (Inscription No. 137.)

4. At Bezváda. In a quarry to the north-west of the village, on north side rock, 12 in. × 10 in., 6 lines of 6 letters each. (Inscription No. 138.)

5. At Bezváda. In a quarry to the north-west of the village, on south side rock, 12 in. × 10 in., 6 lines of 8 letters each, in Telugu characters. (Inscription No. 139.)

6. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 6 in., 3 lines of 9 letters each, in Telugu characters. (Inscription No. 140.)

7. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 7 in., 2 lines. (Inscription No. 141.)

8. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on west side of a stone north of dvajastambha, 35 in. × 11 in., 18 lines of 18 letters each, in Telugu characters. (Inscription No. 142.)

9. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on south side of a stone north of dvajastambha, 4 ft. 10 in. × 15 in., 33 lines of 12 letters each, in Telugu characters. (Inscription No. 143.)

10. At Bezváda. Mallikárjunasvamí temple, in bazaar street, on north side of a stone north of dvajastambha, 20 in. × 14 in., 9 lines of 12 letters each, in Telugu characters. (Inscription No. 144.)

11. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in third row of mandapa, in front of shrine, 15 in. × 10 in., 12 lines of 23 letters each, in Telugu characters. (Inscription No. 145.)

12. At Bezváda. Mallikárjuna temple, bazaar street, over Ganésa niche in south-east corner of verandah, 4 ft. × 13 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 146.)

13. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in the east gate of temple, 4 ft. × 15 in., 33 lines of 14 letters, in Telugu characters. (Inscription No. 147.)

14. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar on north-east corner of the temple (outside), 5 ft. 2 in. × 2 ft., 22 lines of 56 letters each, in Telugu characters. (Inscription No. 148.)

15. At Bezváda. Mallikárjuna temple, bazaar street, on a front pillar of Ganésa niche in the south-east corner of verandah, 19 in. × 12 in., 10 lines of 19 letters each, in Telugu. (Inscription No. 149.)

16. At Bezváda. Mallikárjuna temple, bazaar street, west of Ganésa niche on north face of a pillar, 18 in. × 6 in., 7 lines of 18 letters each, in Telugu characters. (Inscription No. 150.)

17. At Bezváda. Mallikárjuna temple, bazaar street, on top of pillar in north-east corner (outside), 2 ft. 2 in. × 4 in., 3 lines of 18 letters each, in Telugu characters. (Inscription No. 151.)

18. At Bezváda. Mallikárjuna temple, bazaar street, on the west face of pillar in the third row of mandapa, in front of shrine, 3 ft. 6 in. × 6 in., 31 lines of 11 letters each, in Telugu. (Inscription No. 152.)

19. At Bezváda. Mallikárjuna temple, bazaar street, on the north-east corner of verandah on the platform, 4 ft. × 11 in., 30 lines of 9 letters each, in Telugu and Sanskrit characters. (Inscription No. 153.)

20. At Bezváda. Mallikárjuna temple, bazaar street, north side of pillar in north-west corner of shrine, 22 in. × 17 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 154.)

21. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in north side at the east gate, 20 in. × 10 in., 5 lines of 13 letters each, in Telugu characters. (Inscription No. 155.)

22. At Bezváda. Mallikárjuna temple, bazaar street, on pillar in outside, east mandapa, 20 in. × 7 in., 8 lines of 32 letters each, in Telugu characters. (Inscription No. 156.)

23. At Bezváda. Mallikárjuna temple, bazaar street, on west side of pillar in north-east corner, 22 in. × 21 in., 14 lines of 22 letters each, in Telugu characters. (Inscription No. 157.)

24. At Bezváda. Mallikárjuna temple, bazaar street, on south side of pillar in north-east corner, 22 in. × 21 in., 15 lines of 20 letters each, in Telugu characters. (Inscription No. 158).

25. At Bezváda. Mallikárjuna temple, bazaar street, on the floor of south-east corner of verandah, 4 ft. × 8 in., 7 lines of 33 letters each, in Telugu characters. (Inscription No. 159.)

26. At Bezváda. Mallikárjuna temple, bazaar street, on east side of pillar in the north-east corner of shrine, 22 in. × 10 in., 7 lines of 19 letters each, in Telugu. (Inscription No. 160.)

27. At Bezváda. Mallikárjuna temple, bazaar street, on one side of pillar in the north-west corner of temple, 20 in. × 17 in., 9 lines of 12 letters each, in Telugu. (Inscription No. 161.)

28. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar at the east gate of temple, 4 ft. 6 in. × 17 in., 42 lines of 18 letters each, in Telugu characters. (Inscription No. 162.)

29. At the museum at Bezváda. On a stone, 4 ft. × 16 in., 22 lines of 12 letters each, in Telugu characters. (Inscription No. 163.)

30. At Bezváda. At the museum on a black stone, 12 in. × 14 in., 7 lines of 12 letters each, in Tamil characters. (Inscription No. 164.)

31. At Bezváda. At the museum on a white marble stone, 16 in. × 6 in., 2 lines of 17 letters, in Pali characters. (Inscription No. 165.)

32. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on west side of the base, 28 in. × 23 in., 17 lines of 17 letters, in Telugu characters. (Inscription 166.)

33. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on octagonal portion, 3 ft. 8 in. × 17 in., 13 lines of 32 letters, in Telugu characters. (Inscription No. 167.)

34. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on another side of the base, 26 in. × 23 in., 18 lines of 21 letters, in Telugu characters. (Inscription No. 168.)

35. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, east side of the base, 24 in. × 23 in., 16 lines of 22 letters each, in Telugu characters. (Inscription No. 169.)

36. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, south side of the base, 24 in. × 22 in., 15 lines of 15 letters, in Telugu characters. (Inscription No. 170.)

37. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, north side of the octagonal portion, 18 in. × 9 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 171.)

38. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the octagonal portion, 18 in. × 9 in., 19 lines of 11 letters each, in Telugu characters. (Inscription No. 172.)

39. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, west side of the octagonal portion, 18 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 173.)

40. At Bezváda. 4-pillared roofless mandapa, north west corner pillar, south side of the octagonal portion, 18 in. × 9 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 174.)

41. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 175.)

42. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 176.)

43. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of the octagonal portion, 17 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 177.)

44. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the top portion, 8 in., × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 178.)

45. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the top portion, 9 in. × 5 in., 4 lines of 9 letters each, in Telugu characters. (Inscription No. 179.)

46. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the top portion 9 in. × 7 in., 7 lines of 7 letters each, in Telugu characters. (Inscription No. 180.)

47. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south side of the top portion 9 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 181.)

48. At Bezváda. 4-pillared roofless mandapa north-west corner pillar, south-west side of top portion 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 182.)

49. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the base, 24 in. × 23 in., 15 lines of 15 letters each, in Telugu characters. (Inscription No. 183.)

50. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 21 letters each, in Telugu characters. (Inscription No. 184.)

51. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the base, 28 in. × 24 in., 19 lines of 18 letters each, in Telugu characters. (Inscription No. 185.)

52. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of the base, 28 in. × 24 in., 19 lines of 15 letters each, in Telugu characters. (Inscription No. 186.)

53. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the octagonal portion, 12 in. × 9 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 187.)

54. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of octagonal portion, 18 in. × 9 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 188.)

55. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of octagonal portion, 18 in. × 9 in., 11 lines of 8 letters each, in Telugu characters. (Inscription No. 189.)

56. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the octagonal portion, 13 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 190.)

57. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the octagonal portion, 18 in. × 9 in., 15 lines of 8 letters each, in Telugu characters. (Inscription No. 191.)

58. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of octagonal portion, 16 in. × 10 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 192.)

59. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of top portion, 7 in. × 10 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 193.)

60. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of top portion, 10 in. × 8 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 194.)

61. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-west side of the top portion, 9 in. × 3 in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 195.)

62. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the octagonal portion, 10 in. × 3. in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 196.)

63. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of top portion, 9 in. × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 197.)

64. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the top portion, 9 in. × 6 in., 5 lines of 5 letters each, in Telugu characters. (Inscription No. 198.)

65. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of top portion, 10 in. × 7 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 199.)

66. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of top portion, 10 in. × 7 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 200.)

67. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 15 letters each, in Telugu characters. (Inscription No. 201.)

68. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of the base, 26 in. × 24 in., 18 lines of 16 letters each, in Telugu characters. (Inscription No. 202.)

69. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of the base, 29 in. × 24 in., 21 lines of 15 letters each, in Telugu characters. (Inscription No. 203.)

70. At Bezváda. 4-pillared roofless mandapa, south-east corner pillar, east side of octagonal portion, 15 in. × 9½ in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 204.)

71. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of octagonal portion, 15 in. × 10 in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 205).

72. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of octagonal portion, 18 in. × 10 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 206.)

73. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of octagonal portion, 18 in. × 10 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 207.)

74. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of octagonal portion, 18 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 208.)

75. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of the octagonal portion, 18 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 209.)

76. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the octagonal portion, 17 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 210.)

77. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of the octagonal portion, 18 in. × 10 in., 12 lines of 7 letters each, in Telugu characters. (Inscription No. 211.)

78. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of top portion, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 212.)

79. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of top portion, 11 in. × 6 in., 4 lines of 6 letters, in Telugu characters. (Inscription No. 213.)

80. At Bezváda., 4-pillared roofless mandapa, south-west corner pillar, north side of top portion, 10 in. × 5 in., 3 lines of 7 letters each, in Telugu characters. (Inscription No. 214.)

81. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of top portion, 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 215.)

82. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of top portion, 8 in. × 6 in., 3 lines of 5 letters each, in Telugu characters. (Inscription No. 216.)

83. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of top portion, 8 in. × 6 in., 4 lines of 5 letters each, in Telugu characters. (Inscription No. 217.)

84. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of top portion, 9 in. × 5 in., 2 lines of 8 letters each, in Telugu characters. (Inscription No. 218.)

85. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of top portion, 9 in. × 6 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 219.)

86. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of the top portion, 10 in. × 5 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 220.)

87. At Bezváda. Near the 4-pillared roofless mandapa, on a base of pillar, 29 in. × 23 in., 19 lines of 19 letters each, in Telugu characters. (Inscription No. 221.)

88. At Bezváda. Near the 4-pillared roofless mandapa, on a side of the octagonal portion of pillar, 15 in. × 10 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 222.)

89. At Bezváda. Near the 4-pillared roofless mandapa, on another side of the octagonal portion of pillar, 18 in. × 10 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 223.)

90. At Bezváda. Near the 4-pillared roofless mandapa, on a third side of the octagonal portion of pillar, 16 in. × 9 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 224.)

91. At Bezváda. Near the 4-pillared roofless mandapa, on one side of the octagonal portion of another pillar near it, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 225).

92. At Bezváda. Near the 4-pillared roofless mandapa, on a second side of the octagonal portion of the above pillar, 9 in. × 7 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 226.)

93. At Bezváda. Near the 4-pillared roofless mandapa, on third side of the octagonal portion of the above pillar, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 227.)

94. At Bezváda. Near the 4-pillared roofless mandapa, on fourth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 228.)

95. At Bezváda. Near the 4-pillared roofless mandapa, on fifth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 229.)

96. At Bezváda. Kanaka Durgamma temple, on a stone at the side of the entrance, 18 in. × 11 in., 10 lines of 9 letters each, in Telugu characters. (Inscription No. 230.)

97. At Bezváda. Kanaka Durgamma temple, on one side of a pillar lying near entrance, 5 ft. 2 in. × 14 in., 51 lines of 16 letters, each, in Telugu characters. (Inscription No. 231.)

98. At Bezváda. Kanaka Durgamma temple, on second side of the pillar lying near entrance, 6 feet × 11 in., 71 lines of 10 letters each, in Telugu characters. (Inscription No. 232.)

99. At Bezváda. Kanaka Durgamma temple, on third side of the pillar lying near entrance, 6 ft. × 1 foot, 72 lines of 16 letters each, in Telugu characters. (Inscription No. 233.)

100. At Bezváda. Kanaka Durgamma temple, on the fourth side of the pillar lying near entrance, 5 ft. 6 in. × 1 foot 2 in., 50 lines of 19 letters each, in Telugu characters. (Inscription No. 234.)

101. At Undavalle. On wall of cave No. 5, 4 ft. × 4 ft., 18 lines of 23 letters each, in Telugu characters. (Inscription No. 235.)

102. At Undavalle. On the same wall of cave No. 5, 3 ft. 8 in. × 2 ft. 4 in., 16 lines of 13 letters each, in Telugu characters. (Inscription No. 236.)

103. At Undavalle. On the south side of a stone standing in front of Ísvara temple, 5 ft. 4 in. × 20 in., 40 lines of 21 letters each, in Telugu characters. (Inscription No. 237.)

104. At Undavalle. On the east side of a stone standing in front of Ísvara temple, 3 ft. 6 in. × 10 in., 29 lines of 9 letters each, in Telugu characters. (Inscription No. 238.)

105. At Undavalle. On one side of a pillar in Hanumán temple, 1 foot 2 in. × 12 in., 8 lines of 9 letters each, in Telugu characters. (Inscription No. 239.)

106. At Undavalle. On another side of pillar in Hanumán temple, 14 in. × 12 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 240.)

107. At Undavalle. On a third side of pillar in Hanumán temple, 14 in. × 12 in., 7 lines of 6 letters each, in Telugu characters. (Inscription No. 241.)

108. At Undavalle. Cave No. 6, on top of entrance, 2 ft. 5 in. × 18 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 242.)

109. At Undavalle. On west side of a stone standing in front of Ísvara temple, 5 ft. 8 in. × 10 in., 43 lines of 9 letters, in Telugu characters. (Inscription No. 243.)

110. At Undavalle. On north side of a stone standing in front of Ísvara temple, 5 ft. 3 in. × 20 in., 38 lines of 15 letters each, in Telugu characters. (Inscription No. 244.)

111. At Póthavaram. On one side of a stone over the mound, called Fakir Thacka, 2 ft. 6 in. × 12 in., 29 lines of 16 letters each, in Telugu characters. (Inscription No. 245.)

112. At Póthavaram. On another side of the stone over the mound, called Fakir Thacka, 15 in. × 13 in., 12 lines of 15 letters each, in Telugu characters. (Inscription No. 246.)

113. At Póthavaram. On the third side of the same stone over the mound at Fakir Thacka, 2 ft. × 12 in., 22 lines of 15 letters each, in Telugu characters. (Inscription No. 247.)

114. At Kamarakota (Ellúr taluk). In the back wall of the cave on the hill, 16 in. × 12 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 248.)

115. At Jilligerigúdem (Ellúr taluk). On a pillar in front of cave No. 2 on the hill to the north of village, 9 in. × 4 in., 2 lines of 3 letters each. (Inscription No. 249.)

116. At Sántarávúr (Bapatla taluk). Srí Chennakesavasvámí temple, on north face of pillar on left side of entrance to mahamandapa, 17 in. × 11 in., 7 lines of 13 letters each, in Telugu characters. (Inscription No. 250.)

117. Sántarávúr (Bapatla taluk). On inner pillar of Ramalingasvámí temple, 3 ft. 2 in. × 1 foot 6 in., 19 lines of 10 letters each, in Telugu characters. (Inscription No. 251.)

118. At Sántarávúr. On a stone lying in front of Srí Chennakesavasvámí temple, 2 ft. × 18 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 252.)

119. At Sántarávúr. On east side of pillar on right side of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 17 in. × 12 in., 6 lines of 15 letters each, in Telugu characters. (Inscription No. 253.)

120. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 3 ft. 4 in. × 17 in., 5 lines of 25 letters each, in Telugu characters. (Inscription No. 254.)

121. At Sántarávúr. On the dvajastambha of Srí Chennakesavasvámí temple, 2 ft. × 1 foot 8 in., 14 lines of 12 letters each, in Telugu characters. (Inscription No. 255.)

122. At Sántarávúr. On left side of pillar on outside of east entrance to mahamandapa of Sri Chennakesavasvámí temple, 16 in. × 9 in., 5 lines of 14 letters each, in Telugu characters. (Inscription No. 256.)

123. At Sántarávúr. On east face of pillar on left side of entrance to mahamandapa in Srí Chennakesavasvámí temple, 17 in. × 10 in., 6 lines of 14 letters each, in Telugu characters. (Inscription No. 257.)

124. At Sántarávúr. On a stone on inner side of south prakara wall of Srí Chennakesavasvámí temple, 15 in. × 6 in., 3 lines of 10 letters each, in Telugu characters. (Inscription No. 258.)

125. At Sántarávúr. Srí Chennakesavasvámí temple, on a detached stone on right of east entrance to the temple, 3 ft. 2 in. × 16 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 259.)

126. At Sántarávúr. Srí Chennakesavasvámí temple, on east exterior wall, 3 ft. × 1½ ft., 5 lines of 12 letters each, in Telugu characters. (Inscription No. 260.)

127. At Sántarávúr. Srí Chennakesavasvámí temple, on a stone lying in front of temple, 3 ft. 6 in. × 1 foot 8 in., in Telugu characters. (Inscription No. 261.)

128. At Sántarávúr. On inner pillar of Ísvara temple, 19 in. × 17 in., 8 lines, in Telugu characters. (Inscription No. 262.)

129. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 4 ft. × 10 in., 4 lines of 27 letters each, in Telugu characters. (Inscription No. 263.)

130. At Sántarávúr. On a detached stone on left of east entrance to Srí Chennakesavasvámí temple, 4 ft. 3 in. × 14 in., 35 lines of 14 letters each, in Telugu characters. (Inscription No. 264.)

131. At Undavalle. On the floor of second storey of cave No. 5, 2 ft. 6 in. × 22 in., 5 lines of 10 letters each, in Telugu characters. (Inscription No. 265.)

No. 51.

APPENDIX C.

List of photos taken during the two months ending 31st January 1888.

1. Photo of pottery found near Madura, taken at Madras, 10 in. × 8 in.
2. Do. of pottery found near Madura, taken at Madras, 10 in. × 8 in.
3. Do. of stone circle at Perianattam, near Chingleput, 10 in. × 8 in.
4. Do. of the buried temple in the railway compound at Bezváda, 10 in. × 8 in.
5. Do. of the newly-discovered Buddhist Chaitya at Vidiyadurrapuram, near Bezváda, 10 in. × 8 in.
6. Do. of cave No. 1 at Jilligerigúdem, Godávari district, 10 in. × 8 in.
7. Do. of cave No. 2 at do. do. 10 in. × 8 in.
8. Do. of cave No. 2 at do. do. 10 in. × 8 in.
9. Do. of cave No. 3 at do. do. 10 in. × 8 in.
10. Do. of cave No. 4 at do. do. 10 in. × 8 in.
11. Do. of the discovered dagoba at Jilligerigúdem, Godávari district, 10 in. × 8 in.
12. Do. of the sculptured naga marble at Chithambarasvámí temple at Chinna Ganjam 12 in. × 10 in.

Order—dated 30th April 1888, No. 457, Public.

The Government have read with interest Mr. Rea's progress report for the two months ending 31st January 1888, submitted with the first of the foregoing letters.

2. The Collector of Godávari will be requested to ascertain from the Zamindar referred to in paragraph 15 (5) of the report, whether he has any objection to the proposed trench being dug. He should also arrange for the removal to the Museum of the images referred to in paragraph 10 (1), if enquiry reveals no local objection.

3. The Government have learned with much regret the wholesale destruction of ancient remains and sculptures by canal contractors and engineers in the Kistna and Godávari districts, brought to notice in paragraphs 2 (7), 9 (11), (13), 15 (5), and 16 (3) of Mr. Rea's report. As Dr. Burgess will have seen from G.O., dated 25th January 1888, No. 97,* orders have recently been issued in the Public Works Department which will, it is hoped, have the effect of preventing similar acts in the future.

* Printed as an Appendix to G.O., dated 16th February 1888, No. 181, and communicated to all Collectors.

4. Mr. Rea is requested to state in his next progress report what has been done with the coins and other articles of antiquarian interest referred to in his letter, especially paragraphs 2 (8), 3 (1), and 21.

(True Extract.)

H. E. STOKES,
Chief Secretary.

To the Director-General, Archæological Survey.
,, the Collector of Godávari.
,, all other Collectors.
,, the Public Works Department.
,, the Revenue Department.
,, A. Rea, Esq., First Assistant, Archæological Survey.
,, R. Sewell, Esq., M.C.S.
Copy to the Secretary, Royal Asiatic Society, London.
,, ,, President, Asiatic Society of Bengal.
,, ,, Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

Govt. of {1888} Madras.

PUBLIC.

Issued

Read. *Encl.*

G.O., 30th April 1888, No. 457.

APRIL.

Archæology.

Passing orders on the progress report of Mr. A. Rea, Archæological Survey, for the two months ending 31st January 1888.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers:—

From Dr. J. BURGESS, LL.D., C.I.E., Director-General, Archæological Survey of India, to the Chief Secretary to Government, dated Mathura, 16th February 1888, No. 224.

I have the honor to forward, in original, the progress report of Mr. A. Rea, Archæological Survey, for the two months of December and January last. Mr. Rea's reports are usually interesting and contain fresh observations; but this one contains an unusual number of important notes of his survey work and much fresh information. It is lamentable to remark the wholesale destruction of ancient remains and sculptures wherever the canal contractors and engineers have found such within reach.

2. The report is accompanied by lists of 34 drawings executed to scale, 12 photographs taken, and 131 inscriptions copied in *facsimile*. These lists I have returned to Mr. Rea to be copied by the clerk in a form more convenient for the printer, and they will be forwarded direct to Government.

3. Before printing off this progress report it would be desirable that Mr. Rea should have the opportunity of revising the proof, so as to avoid misprints and other slips.

ENCLOSURES.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Director-General, Archæological Survey of India, dated Bogandánidibba, 1st February 1888, No. 51.

In continuation of my letter, No. 405, dated 29th November 1887, and in accordance with paragraph 2 of your *memorandum*, No. 706, dated Kálsi, the 4th November 1887, I have the honor to forward the following progress report of operations conducted during the past two months in the Madras Circle of the Survey.

PROGRESS REPORT for two months ending 31st January 1888.

Paragraph 5 of my letter, No. 405, of 29th November, mentions that the antiquities in Bezváda were being examined and surveyed. The work has now been completed, and a detailed description of each monument is given below. Mention has been made of some examples of the Buddhist period,* and the rock-cuttings on the hill west from the town are there assigned as the site of the "*Púrvasila*" Buddhist monastery. Dr. Burgess, however, subsequently pointed † out that none of these are Buddhist, but all Brahmanical. An examination of the whole group completely confirms the latter theory. In none of the cave temples are there any traces of Buddhist features, and any sculptures there are, are undoubtedly Brahmanical. Even the extensive cuttings on the hill show several defaced sculptured and panelled groups of Hindu deities in bas-relief. These of course may have been added subsequently, but there is nothing to show them to have been so, and the rock-cuttings are most probably the quarries from which were hewn the stones used in building the Hindu temples in the town. Buddhist remains there may have been, and, if they still exist, are buried underground; but none of the rock-cut examples represent them; and they were most probably structural like the remains of the *Chaitya* recently discovered ‡ at Vidiyadurrapuram near Bezváda. The *Púrvaśila* must therefore be sought for elsewhere, and the evidences would seem to show that Dr. Burgess' theory of its being identical with Amarávati is the most probable.§

* *Lists of Antiquities*, p. 47.

† *Ib.*, pp. 47, 319, and *Ind. Antiq.*, vol. XI, 95, &c.

‡ See my Nos. 416, 418, 424 of the 5th, 7th and 10th December 1887.

§ See the *Academy* of 9th October 1886 and *Journal R.A.S.*, vol. XIX, part I, p. 172.

ROCK-CUT TEMPLES AT BEZVÁDA.

2. These, as has been stated, are all Brahmanical, and belong to a style of architecture which has usually been assigned to the 7th century A.D. After an examination and comparison of numbers of such works at Mámallapuram and various other places in the Madras Presidency, I am, however, inclined to place them earlier, or about the beginning of the 6th century. Some may possibly be a little earlier and others as late as the 7th century, but they all present certain graduated architectural features by which their relative age can be distinguished. I have endeavoured elsewhere * to prove this, so I only briefly refer to it here. The theory, however, may be shortly stated to be, that such works as show massiveness in their supports, with a scarcity of sculpture or other architectural detail, are earlier than those with more slender and widely spaced piers, and a greater profusion of decorative features in their design. An investigation of the various arrangements of the different parts in every case places the work itself in its relative order of architectural progression. This rule holds good in every style of architecture in all countries, and it is equally applicable to Indian structural or monolithic art.

* Report on the rock-cut remains of Mámallapuram, &c. (under preparation).

(1) *Cave Temple No.* 1 (*Drawing No.* 655).—This excavation is a short distance up the east face of the *Arjunakonda* hill near its southern extremity. It is cut under an overhanging ledge of rock, much broken up by large fissures. The cave was blocked up with mud to within a few feet of the roof; and holes had to be dug at certain points to ascertain the heights of the piers and the formation of the front base mouldings of the shrines. On account of the expense likely to be incurred I did not clear out any more of the accumulated soil than was absolutely necessary. The cave is unfinished, and shows great massiveness in its supports, and an almost entire absence of ornament in its design. I am of opinion its age should be fixed at about 500 A.D. The present plan is an extensive portico of two rows of six massive piers, with side-responding pilasters having stop-chamfers on the top of the angle splays. Entering off the back wall are three shrines. The piers are octagonal, $2\frac{3}{4}$ diameters in height with a span between each pier of $1\frac{1}{2}$ diameters. The two piers on the extreme right of the inner row are only partly dressed. None of them have either base, capital or the side roll-bracket often found on such works. The breadth of the portico is 47 feet 6 inches; and the depth, or distance from the front line of the front row of piers to the back wall is 20 feet; the height is 9 feet 6 inches. One peculiarity in the plan may be noted. At 5 feet 6 inches in front of the front pier line, on the right and left walls of the ingoing rock, is a pilaster partly blocked out. As these are similar to the responding pilasters of the first and second rows of piers; and the breadth also corresponds to the transverse breadth between them, it would point to there having been a third row of columns in front of those now standing. As also the level-cut soffit of the roof or ceiling extends forward beyond the line of these two outer pilasters, to the broken off upper dip of the rock, it seemed to favor this view. It would be very unusual to find such a breadth of overhanging projection beyond the front line of supports. No traces of a moulded cornice are visible on the edge of the rock, but a few drilled holes are seen on its face. At the north end is the lowest portion of the overhanging rock, and at that point is a portion of a fillet running for a length of 3 feet, similar to, and parallel with those, joining the beams and ceiling inside. Portions of a beam are also visible, so one had undoubtedly extended along the front. At all other parts of the front, the rock is broken off above this line, so it could be traced no further. The only other explanation would be that the cave being incomplete, this portion had as yet been unhewn, and that the cornice of the façade would—had the work been completed—have been in front of the present front row of piers standing complete. Taking into consideration, however, the points mentioned above, it would seem to point clearly to there having been still a third row; and to clear the point I had holes dug directly in front of each pier, in a line intersecting the two front exterior pilasters, and found the broken-off stumps of the piers I had expected. The rock over, is much disintegrated, and huge masses have shelved off, and fallen down. One of these had, I believe, destroyed the front line either during the work of excavation or afterwards. The roof beams are plain, but it was evidently intended they should be carved, for the beginnings of a line of sculptured animals are visible on the face of the front beam at the right end (A on plan). This piece shows a bull and two elephants, the hinder of which has its trunk entwined with the tail of the front one.

The central shrine measures 8 feet square, and 7 feet 6 inches high. It projects slightly beyond the line of wall into the porch. On the front of the angles of this projection, and also on each side of the cell door, is a plain unmoulded pilaster. A simple plinth is used as a base, and a plainly moulded cornice, with a sur-block above each pilaster, surmounts the projection.

The side shrines each measure 6 feet 6 inches by 5 feet inside. In front of each, is a projection, moulded similar to the central cell. In examining the interior, a rectangular recess was found below the accumulation of soil on the north side between the back wall and inner line of piers. It measures 6 feet 3 inches broad, 2 feet 2 inches deep, and 2 feet 11 inches high. Its sill is 7 inches above the floor level. This feature is rather unusual in the southern cave temples.

(2) *Cave No.* 2 (*Drawing No.* 659).—This excavation stands facing the east, on the east face of the west hill, and about 200 yards north of cave No. 1. It is of much later date than the one just described, and I would, from its character, fix its date approximately at about the beginning of the 7th century A.D. It shows more appearance of sculpture; and though the piers in the portico have been hewn away, the outlines of the square bases can still be seen on the floor, and show them to have been of somewhat slender proportions and comparatively widely spaced.

The plan is a portico 26 feet by 16 feet, with three pilasters on each side wall, and a ceiling height of 8 feet. The roof has once been supported by three rows of piers, four in each row. They have been square, and if—as they almost certainly would—they corresponded to the responding pilasters, their angles would be splayed off. The side brackets which formed the capitals still remain attached to the roof beams which run across the ceiling from pilaster to pilaster. The outlines on the under sides of these, show the piers to have had a considerable taper or batter in their length. Though the piers are away, by these means their exact proportion can be ascertained. These show the heights to have been 7 squares of the base up to the roof bracket. The spans between the lower portions of the shafts are three and a half squares.

In the centre of the back wall is a shrine $7\frac{1}{2}$ feet square by 7 feet 3 inches in height.

In the face of the rock returning at right angles from the right side, is a small excavation, with a porch having two roughly blocked-out piers. Its inner measurement is 11 feet 6 inches by 4 feet 9 inches. In its back wall is a shrine 6 feet square. On the side and back walls are rough sculptures.

On the right side of its façade is a small niche, with the rough outline of a seated image in bas-relief cut on the back wall.

On the left returning wall of the principal excavation are the beginnings of a similar niche; and over the same piece of rock, but parallel with the main façade, is another, with an outlined raised figure on the inner back wall.

Over the front of the façade is a bold cornice partly moulded; with horse-shoe pedimental blocks opposite each bay of the pier spaces inside. The smaller excavation on the north return wall has also its cornice, but simply blocked out. The whole work is unfinished.

(3) *Cave No.* 3 (*Drawing No.* 661).—This is a very small excavation at the north base of the detached east hill. It is unfinished, and is simply a small cell 5 feet square, with a roughly cut façade showing a *dvarapála* partly sculptured out, on each side of the door, and the blocked-out beginnings of a cornice over.

(4) *Cave No.* 4.—On the west side of the west hill, behind the quarry magazine, is a ruined cave. From what remains, it seems to have been very similar to cave No. 1. Its features are almost completely destroyed. It measures about 25 yards broad and the same in depth from the front to the back wall of the cells. It has had three rows of piers whose position can still be traced by the broken stumps remaining. There have been three cells on the back-wall, but they are now completely fractured.

(5) *Cave No.* 5.—Further down the hill, to the south of and between the above excavation and the quarries, is a heap of quarry refuse, which covers a small cave. It is said to have one pier, but has neither sculpture nor inscription. In size it is similar to cave No. 3.

(6) In a gully between the quarry magazine and the Vidiyadurrapuram *Chaitya*, are a few broken pieces of bricks which project from the soil at various places. Copper and lead coins, it is said, are occasionally picked up at the spot after rain. The place is covered with large boulders of rock which have rolled down the hill side, and is so cut up with deep water-channels that it is very unlikely any building can remain in such a condition as to warrant the undertaking of an excavation in search of it.

(7) *Buried Monolithic Temple* (*Drawing No.* 661).—This example stands at the foot of the east side of the west hill, a few yards distant from cave No. 2. When I first saw it, the earth surface was level with its cornice. I cleared the front of earth, and to enable the plan to be completed, partly removed the soil from the interior.

It is a detached boulder of rock, out of which the temple has been cut. On the east front—on each side of the façade—a projecting piece of rock has been left. These are at right angles to the front, and are similar to what we find on cave No. 2. On the right wall so formed, is a sculptured image of Subramanya, and on the left is Ganesa. The façade—between the two projections—faces the east, and has a central door with two-figure sculptured panels on each side. Over is a cornice, with medallion blocks at intervals, all only partially worked out. On the sides and back, are lines of plain pilasters, without carving of any sort. Along the top of each side of the exterior, is a blocked-out moulded cornice. On the roof are the remains of a solid stone tower. The front door enters into a porch 15 feet 6 inches long by 7 feet broad; on the back of this, and directly under the position of the exterior tower, is the shrine, 5 feet 9 inches square. The porch is 6 feet 9 inches high, and the shrine 6 feet.

To completely remove the accumulation of hard earth and mud from around and inside this temple would be a work of considerable expense. I therefore limited the excavations strictly to the clearing of such points as would enable me to make a survey.

The tower is said to have existed to within quite recent times. Many years ago, I am told, it was hewn away to provide stones for the making of the canal anikat. At that time the whole—with the exception of the tower—was completely covered up. The tower therefore in its rough unfinished state may have been taken for a simple boulder of rock.

(8) At a short distance behind the monolith, the foundations of a house are being dug on the side of the hill. The site is in the Pulabaypetta of Bezváda. In the course of the digging, a white slate image was found. It measures 2 feet 6 inches high, and is very delicately cut in bas-relief. The slab is 11 inches broad and $\frac{7}{8}$ths of an inch thick. I have purchased it.

Structural Temples.

3. Though probably other remains of equally ancient date lie buried under the surface of the ground, the oldest structure yet brought to light is the lately discovered *Chaitya*. It may be assigned to the 2nd or 3rd centuries A.D. It is not strictly in Bezváda town, but stands on the west side of the west hill near caves Nos. 4 and 5. Of the other temples in the town itself, the oldest cannot belong to an earlier period than the 7th century A.D. and others are much later.

(1) *Chaitya remains at Vidiyadurrapuram** (*Drawings Nos.* 666 *and* 673).—Several years ago, two small Buddhist images were found † on the west side of the hills west from Bezváda.‡ On my recent visit for survey duty, I proceeded to inspect the position of the "find" and learn whether the images had been found *in situ*, or, at some time or other been brought from a different locality and dropped on the spot where they were picked up. I learned that they were discovered in the bed of a hill stream—by the water uncovering them after some rain—near the base of the hill south from the village of Vidiyadurrapuram. The stream bed is about 8 feet below the surface of the ground on either side; and after inspection, I was convinced they must have been found *in situ*. I there learned that two other white marble images had been found on the same spot over a year ago by a man who was digging mud to build his house. I then searched for any traces of brickwork, as I thought that if the sculptures were really found in position I might come on traces of a tope or other Buddhist building. A few broken bricks were projecting from the side of the north bank, and carefully removing the earth I was able to trace the course of a wall extending a short distance along its face: it then turned inwards with a decided curve. Whereas the brickwork I had first been tracing was broken, the outside of the curve was formed of regularly laid bricks in courses. I cleared a portion of the bank and found the curve merge into a straight wall running west, with its inside face also in regular courses. At its western extremity it returned outwards at right angles and stopped in a door jamb. I had thus exposed the longitudinal half of an apsidal-ended temple standing at right angles to the line of hill, with its door to the west. Still tracing out the remainder of the walls, by digging in the bed of the stream I was able to find the other curve of the apse and almost the whole of the remaining side wall. Of the side first uncovered, which had been protected by the bank of earth, over a dozen vertical courses of brickwork remained in position. The portion in the stream bed, had only a few lines of upright courses, the upper bricks had evidently been carried away by the water. I thus found the plan to be almost identical in size and form with the structural *Chaitya* at Sanchi as illustrated by Fergusson.§ In the course of excavation at the chord of the apse, I found two large hands (right and left) in white marble, which must have been part of a colossal Buddhist image some 7 or 8 feet high, small pieces of white marble, a Buddhist copper coin, another with an Arabic inscription, a green stone bead, and some small pieces of ivory. Under the stone flags near the floor was a Roman silver coin in good condition, but coated with a resinous substance. Other articles picked up were numerous pieces of broken pottery showing thirty-three different forms; round flat pebbles—foreign to the locality; round flat pieces of pottery; a grind-stone; a piece of a circular stone disc having a radius of 8 inches; some large teeth; and some bits of a white chalky substance. From a villager I received a small round lead coin which had been picked up on the spot about a fortnight previous. After finding the coins abovementioned, I learned that numbers of others in silver, copper and lead were often, after rain, picked up by the villagers on the same spot.

The peculiarity of plan, and the numbers of Buddhist sculptures and coins found at the place at different times, show conclusively that this had been a *Chaitya* or Buddhist temple of the later period when the image of Buddha had taken the place of the *dagoba* as an object of worship. Though unfortunately so little of it remains, its discovery is of some considerable importance, for Fergusson remarks ‖ that, though there are numbers of rock-cut *Chaityas*, only one structural example, that at Sanchi, is known to exist. He also states that beyond the fact that circular beams were used for their roofs, nothing is known of their external covering. From the fact of the interior of this discovered example being filled with loose broken brickwork,—some of them with one side bevelled, such as would be used

* This discovery has already been separately reported on, but a *resumé* of the exploration and results will be here inserted for record.

† *Sewell's Lists of Antiquities*, p. 47.

‡ One of these is in the library at Bezváda. Of the other mentioned, I could learn nothing. Another small image in white marble is there; it was also found near Bezváda, but at an entirely different place, and it is not a Buddhist but a Hindu image.

§ *Hist. of Ind. and East. Architecture*, p. 105, pl. 41.

‖ *Hist. of Ind. and East. Architecture*, p. 105.

for the horizontal courses of a domical or barrel-shaped roof,—I would suggest that the roofing might have been of this material. This would have given their exterior roofing the outline and appearance which, by the sculptural representations from the Bharhut Tope, and the monolithic copies at Mámallapuram, we know they had. It would also account for the general disappearance of the structural *Chaityas* themselves; for the roof beams decaying, the unarched brick covering being deprived of support would fall in and destroy the building.

* See my report, No. 405, dated 29th November 1887.

(2) *Buried Temple* (*Drawing No.* 655).—This building has already been reported on,* so that a description need not be here repeated.

(3) *Mallikárjuna or Īsvara Temple* (*Drawing No.* 662).—This is a large and extensive building, and stands in the main or bazaar street of the town. It is enclosed in a rectangular court measuring 156 feet by 106 feet. The most ancient portion is the shrine, which may be fixed about the 7th century A.D.; the remaining portions belong to the 11th century A.D. Its walls are 7 feet thick, and it is surmounted by a stone tower or *vimána*. In front of the shrine is a small chamber or enclosed *mandapa*. The greater portion of the shrine tower, or up to the circular *śikhara*, is of stone; while the *śikhara* or summit is of brick, having been evidently restored at a date long subsequent to the foundation. In front of the shrine entrance is the basement of a building which has been intended for an open pillared *mahámandapa*. On it are a few sculptured panelled stones, which, if in position, would form part of an enclosing parapet or basement for the *mahámandapa*. On each of the exterior walls of the shrine is a single sculptured panel. Each has groups of figures, boldly carved, and spirited in design (Drawing No. 660).

On each of the inner sides of the court is a pillared veranda. Opposite each pier is a stone cross-beam, which is carried out beyond the line of the pillars, thus forming a bracket to support the exterior cornice.

On each of the north and east sides is an entrance *gopura*. On the inner side of the east *gopura* is a pillared *mandapa*, with *nandi*, attached *pitam* and *dvajastambha*. Two of the piers are shown on drawing No. 664.

The north *gopura* has two tiers of pillared storeys over the entrance (shown on plan and elevation; drawing No. 662). Some piers with lion bases are worthy of note. In the north-east corner of the veranda is a small four-pillared *mandapa* with some bold circular mouldings on the piers, and a carved ceiling over. The latter is of rather original design and finely ornamented (Drawings Nos. 662, 664).

(4) *Nagaresvara Temple* (*Drawing No.* 665).—This building stands on a south spur of the *Arjunakonda hill*, overlooking the road which winds around the west face of the hill between the Library and Vidiyadurrapuram. On the face of the cliff on which it stands, a rock-cut stairway leads to the temple. Near the top is a small rock-cut porch and cell (Drawing 665).

The temple consists of a walled-in square portico, now roofless, with four piers inside. The shrine enters through a small chamber on its west side. The walls of the shrine are massive, and carried up in stone to the under side of the domical *sikara* of the *vimana* tower. The exterior elevation of the tower is divided into four storeys, by rows of cornices and string mouldings. The several tiers have the usual arrangement of small projecting pinnacles with pilasters. The domical *sikara*, round pointed, is of brick. The temple is ancient and seems contemporaneous with the buried temple in the railway grounds, and the shrine of the Mallikárjuna temple.

(5) *Kanaka Dúrga Temple.*—This building stands on a built platform nearly midway up the east face of the west hill, about 100 yards north of cave No. 1. It is a simple square shrine with tower over, and porch in front. It is devoid of sculpture, and its mouldings are extremely plain. It is ancient, and may belong to the 15th century; but it has been so "restored" with whitewash, and otherwise modernized, that its character is almost entirely destroyed. There are a few Telugu inscriptions on some stones near it. It is dedicated to one of the *saktis*, and every Tuesday and Friday, offerings of fowls are made to the deity. It is held in high veneration by certain classes. A tradition states that it existed in the golden age and was then constructed of gold. In the subsequent *yugam* it became iron, the golden temple disappearing down below. In the present age it was transformed into stone. This exemplifies how widespread are these traditions; but in each place differently applied. Last season I heard one similar, applied to the Vellimalai hill in North Arcot.†

† See report to Government, No. 74, of the 19th March 1887, paragraph 14, in G.O., No. 583, of the 20th April 1887.

(6) *Īśvara Temple.*—This shrine is a short distance to the north of the last, on the top of a low cliff of rock. It is a simple cell without tower, plainly and solidly built. It seems contemporaneous with the temple above noted. Some bushes growing on the top have already loosened the joints of the masonry on two sides, and unless these are cut down it is only a question of months for the greater portion of the two walls to fall. The temple is in use for worship; and it shows the apathy of these people, that, rather than expend at most a few annas for a cooly who could cut down the bushes in a few minutes, they prefer the certain ruin of their shrine.

(7) *Four-pillared Black-stone Mandapa* (*Drawing No.* 656).—This stands in the road near the two temples above noted. The piers, and square basement on which they stand, are most evidently

not in their original position, but have been removed from some other place and erected here The pillars are alternately square and octagonal, and are each finely sculptured with scroll and figure work. Over the moulded and sculptured body of the shaft is a moulded capital; and over it a sculptured bracket projects on each of the four sides. On one pier are some inscriptions in Telugu. The piers are placed on a square-built basement, made up of some sculptured blocks whose proper position is not in a basement, but on a frieze of a cornice. Various sculptured beams lie on the ground near by. The carvings are good, and represent dancing musicians, &c. The *mandapa* as it stands, by the incongruous position of the sculptures, is a good example of unskilful restoration.

(8) *Ruined Mandapa.*—On the top of the hill north-east from the town are the ruins of a building said to have been used as a residence by Arjuna when he came to bathe in the Kistna. There is simply a heap of fallen stones from a fallen building. Some are moulded, but the majority are plain. Traces of the foundations are visible.

ANCIENT HILL QUARRIES.

4. These were supposed by Mr. R. Sewell to have been the site of a monastery, but, as before remarked, are most probably the places from which were quarried the stones for the early temples in the town. On the east face of the west hill, immediately behind the Kanaka Durga temple, is an extensive cutting. The roadway up to this temple passes on to it. On the walls are some illegible letters of inscriptions and some defaced Hindu sculptured panels. Two of these carvings are shown on drawing No. 657.

Another similar, but scarcely so extensive, is on the east face of the north hill near the natural cave now occupied by a *yogi*. At each of the quarries is a rock-cut well.

VARIOUS SCULPTURES.

5. In Bezváda library are a number of interesting pieces of sculpture which have been collected and brought thither from different places in the district. I have had drawings made of a selection of them.

Drawing No. 657 shows—

(1) A portion of a minutely-carved door jamb in black-stone.
(2) A Nageśvara image in black-stone.
(3) A carved image in red-stone.
(4) The base of a *linga*, with carved representations of horses supposed to be supporting the superstructure.
(5) A coiled snake-like figure in white marble.

Drawing No. 663 shows—

(6) Two views of a finely carved lion-base of a pillar in black-stone.
(7) A large image of Ganeśa found in the bed of the canal during its construction. Six other large and similar figures were also found about the same place, and now stand at different places along the wharf wall.
(8) An image in red-stone.
(9) A finely carved image of Virabhadra in slate.
(10) An image of Hanumán in slate.
(11) A lofty *linga* pillar, with figures carved in bas-relief on its sides.
(12) A large image of Buddha in black-stone, found on top of Bezváda east hill.
(13) Brass Buddhist image said to have been found in canal.
(14) Piece of white marble sculpture with elephant and portion of another.
(15) Two white marble sculptures from the Ramireddepalle hill.

Drawing No. 673 shows—

(16) A Buddhist image previously found at the place where I subsequently discovered the remains of the *Chaitya*. The same sheet also shows the marbles and pieces of pottery brought to light during the excavation.

Other places of interest in the Bezváda taluk are being at present visited by members of the staff; these will be included in a future report.

ROCK-CUT REMAINS AT MOGALRAZAPURAM.

6. The village stands among some hills 2 miles east of Bezváda. The appellation now given to the place can only be contemporaneous with the Muhammadan period, and cannot be the name of the original site. Traditionally, Bezváda is said to have extended as far as this, so it may possibly have at one time formed part of that town.

All the rock excavations at Bezváda and Mogalrázapuram are without exception distinctly Brahmanical. The only lingering trace of Buddhism is the carved representation of a *dagoba* found in cave No. 5 at the latter place. This feature is one prominent enough in Buddhistical

works, but is here used solely and simply as a decorative feature, or accessory to architectural ornament. Beyond this, it could have no religious meaning to the people who so used it. An excavation (6) near the same village, and of which a legend of a shepherd and treasure is told, is another example of the tradition of the architecture of a former religion leaving its effects on that of one succeeding. This has been called "Buddhist" or "Jaina," * but it is neither; the character of the sculptured *dvárapálas* on the doors shows this clearly. And if its resemblance in general outline to some of the façades of the lesser "*rathas*" at Mamallapuram, which no one now asserts are "Buddhist," is noted, its character is at once understood. It only exemplifies the mistakes that are likely to be made with these transition examples, which, having features in common with the two architectural styles—Buddhist and Brahmanical—are, as often as not, rashly classed as being remains of the former. To classify these in their proper sequence requires some knowledge of style, and, when this is brought into play, there can be little or no difficulty in assigning them their proper places of architectural succession.

* Lists, p. 50.

(1) *Cave No.* 1 (*Drawing No.* 674).—On the north base of the east hill is a small, almost-completely buried cave. It has a porch 20 feet 6 inches long by 5 feet 6 inches broad. In front are two massive piers, each 2 feet 3 inches square, with a span between each of $2\frac{1}{2}$ squares, and a height for each pier of $3\frac{1}{2}$ squares. The respond on each side wall, instead of being the more usual pilaster, is a projecting wall. The back is occupied by three cells extending the full width of the cave. The whole is quite plain and unfinished.

(2) *Cave No.* 2 (*Drawing No.* 670).—Near the south base of the same hill is another small excavation. On each side of the façade is a niche with weatherworn sculptured panels inside. The front line of the piers is 6 feet 6 inches back from the face of the niches. There are two piers, each 1 foot 9 inches square, three squares in height, and a space between each of $2\frac{1}{4}$ squares. The side bays are narrower than the central one.

The porch is plain, and is 14 feet 6 inches wide by 12 feet 9 inches deep.

On the back is a single cell 6 feet square. The cornice over the front façade has three large horse-shoe pedimental blocks.

A short distance from the cave is a rock-carved figure with bow, and a few letters of a Telugu inscription.

(3) *Cave No.* 3 (*Drawing No.* 670).—A short distance to the east of the above is another excavation. It has two piers, each 1 foot 7 inches square, $3\frac{3}{4}$ squares high, and $1\frac{3}{4}$ squares span. The porch is 11 feet by 6 feet, with a projecting cell on the back. The façade is plain.

(4) *Cave No.* 4 (*Drawings Nos.* 669 *and* 672).—South by east from the village is a somewhat large cave, which is the finest at the place. It stands back from the front of the rock; and the ingoing walls, so formed, have been intended for side shrines. On the left side is one, partly formed, with two piers blocked out, and a figure of Ganésa inside. The proportions of the piers are more slender than in the examples above noted. The two in front are 1 foot 9 inches square, 4 squares in height, and 3 squares in span. In place of the responding pilaster, on each side is a projecting wall with sculptured *dvarapala*. The porch is large, and measures 15 feet deep by 31 feet 5 inches broad. It is divided longitudinally by a row of 4 piers, the right central one of which has been broken away. On the back are three shrines, divided each from the other by a thin wall.

The cornice over the front is bold and deep, with 3 fine pedimental blocks sculptured on its face. One is shown enlarged on drawing No. 669. Standing on the cornice top are figures of lions and elephants. The summit of the centre is crowned by a fine, though weatherworn, many-armed Durga treading on the recumbent Mahishásura.

A short distance to the left of this cave, at a place now covered by quarry debris, is said to be a small cavity underground. Some years ago, several gold coins were picked up here. They seem to have been sent to Bezváda and afterwards to Madras.

(5) *Cave No.* 5 (*Drawings Nos.* 669 *and* 671).—South-west from the village, on the west base of the hill, is an excavation. The façade is plain and much broken up. The rock, out of which the temple is hewn, is much disintegrated, and badly crushed and split in all directions. There have been three rows of piers in the cave, but the front and inner rows have been fractured and are away; so that now only the central row of two remains. These are very massive, and are square, with octagonal body of shaft. They are 2 feet 4 inches square, $2\frac{1}{2}$ squares in height, and $1\frac{3}{4}$ squares in span. Inside has been a fine *hamsa*-carved cornice, but it is mostly broken away. The porch is 20 feet 9 inches by 15 feet 3 inches. A single cell enters off the back. Its right half has been fractured, so that the left side of the door only remains. In its panel is a Hindu *dvarapala*, and over is a moulded cornice.

On the right front pilaster is the representation of a *dagoba* with a lotus growing from its top. Its position and character show it to have none of the significance that it would have on a Buddhist building; and it is simply used as an architectural ornament. (See enlarged detail on drawing No. 671).

(6) *Unfinished excavation.*—This cutting is on the face of a rock half way up the hill to the west of the village. After a stiff climb through jungle scrub, up a steep and winding path, the place is reached. It is on a perpendicular cliff or bluff of rock, and is the blocked-out outline of the façade of a monolithic rock temple, showing more the features of a detached temple, for which I believe it has been intended, than a cave. A doorway 3 feet 6 inches broad by about 9 feet high leads into an excavated recess which, if finished, would have been the shrine. A double pilaster and panel with partially sculptured *dvarapala* are on each side. These two sides, which with the door form the upright portion of the front of the temple, each measure 4 feet broad. The front has thus a breadth of about 11 feet 6 inches. Over the top of this is a cornice only partly hewn out, and springing from it is a semi-circular pediment or tympanum, such as is often seen on the ends of the barrel roofs of early *gopuras*. Inside this tympanum is a small *sikara* or similar feature with finial over, and outline of a figure, apparently a *rishi*, seated in front. The whole stands in a square-cut recess 4 feet deep, about 25 feet broad by the same in height. I believe the intention was to cut this square recess further in, and leave the temple standing free. The façade though unfinished and very rough, has an outline not dissimilar to the Ganésa "*ratha*" at Mâmallapuram, and like it, though cut after Buddhist models, is undoubtedly Hindu.

It is supposed to contain treasure, and a curious tradition is current regarding it. In very ancient times a large treasure was stated to be concealed herein; and at that time it had been ordained that whosoever should make blood to flow from the spot and cause it to mingle with the waters of the Kistna, to him should be apportioned three double-handfuls of the wealth. A shepherd, one rainy day, was herding his flocks on the hill side, and accidentally killing a sheep, the blood mixing with the rain flowed down and entered the river, thus fulfilling the required conditions. The treasure house immediately opened, and a dazzling amount of wealth lay spread before the shepherd. The goddess of the Kanaka Durga temple at Bezváda, who guarded the treasure, spoke and told him he might take his due share. His cupidity, however, got the better of him, and he attempted to take more. The goddess who, from her temple on the Bezváda hill, had been watching the transaction, immediately, on the fourth handful being attempted, caused the place to close, entombing the wealth and the shepherd, whose spirit is still supposed to haunt the place. This is stated to have happened in the iron age. It is said that this goddess is so placed, that her eye is directed straight on the place at Mogalrázapuram.

(7) *Remains of an ancient Settlement.*—On the top of the hill, north-west of the village, many bricks and broken pottery are strewn about. This has probably been the position of a portion of the ancient village. A slight excavation did not disclose any walls, and the bricks seem only loosely lying about.

On the north side of the hill east by north from the village and above cave No. 1 is a small plateau on a projecting spur of the hill. Numbers of bricks are strewn about its surface, and it evidently marks the site of an ancient settlement. On the hill above it, four circular wells have been hewn out of the rock. They are seemingly cisterns for collecting rain water. Two are 4 feet in diameter, by the same in depth. Another is 5 feet in diameter, with the inside cut in an inverted parabolic section. Around its top are several small holes evidently caused by grinding grain, curry, or similar stuff. The largest is near, and measures 7 feet in diameter, with upright sides 4 feet deep. A channel cut in the upper surface of the rock is intended to collect the rain water and carry it into the reservoir. The places where the bricks are found, are stated by the people to have been the dwellings, and the rain basins the wells, of the hill spirits whose work they are supposed to be.

On a veranda in front of a house in the village are three slabs of white marble said to have been brought from Môtupalle. There are no signs of inscriptions or sculptures on them.

On the top of a low mound south-east of the village are two images of village deities (drawing No. 669).

On the top of the east hill are the ruined remains of a temple.

Undavalle.

7. This village stands among some hills about two miles to the south-west of Bezváda on the opposite of the Kistna, and in the Guntúr taluk.

In addition to the large storeyed cave, there are several other smaller rock-cut caves and sculptures. In the village are some sculptures and inscriptions. The survey of the whole of these was nearly completed when I left Bezváda, but as I have not the drawings with me here, a description of the antiquities must stand over to my next report. I saw to the cutting down of some bushes which were destroying the front of one of the caves.

Ellur.

8. Leaving Bezváda on the 21st December 1887 *en route* to Jilligerigudem near Guntupalle, I visited and inspected the antiquities in the town of Ellûr.

The fort is constructed of mud, and is much ruined. It has been built over on almost every side, so that except for the high ground it occupies, it would be difficult to trace it.

I inspected the inscriptions, nearly all of which are recorded in the *Lists* (pp. 34-35).

In the town are a number of temples, six of which show ancient work. They are said to have been built of stones from still older temples at Dendaluru. Some others are quite modern, having been built within the last 15 years. In these it is interesting to observe the attempt at a blending of imitations of ancient Hindu architecture with piers and other details in modern Classic.

Three of the first mentioned class contain some very fine carved work in piers, panels and floral scroll perforated stone windows. Near one is an inscription on a fallen pillar, which seemed not to have been noticed previous to my pointing it out. None of these are mentioned in the *Lists of Antiquities*. On asking the *Karanam* why copies of inscriptions only were forwarded for the published lists, and no mention made of the temples, he stated that blank forms for inscriptions only were sent, and nothing said of temples. I have noticed the same at many places, and it is I believe due to returns of inscriptions only being first asked for. An amended form afterwards sent out, included archæological and other monumental remains.

On the northern outskirts of Ellúr, in the hamlet a quarter of a mile north from the canal bridge, is a small temple of Rámalingasvámi. Inside is a square pillar inscribed on four sides, and with a *naga* sculptured on one of them. The letters are in an old form of Telugu, and though clearly cut, with each letter distinct, the inscription cannot be read. The story told in connection therewith is, that the person who inscribed the stone made a selection of some *mantras*, and writing out all the letters or words separately, mixed them up as numbers in a lottery. They were then inscribed in the order in which they were taken out.

Dendaluru.

9. From Ellúr on the 24th December I proceeded to Dendaluru and inspected the mounds and other antiquities existing there.

(1) In the centre of the Mahálammacheru tank is an extensive circular mound, with a *Nandi* standing at one side. Bricks are seen all over it, and when the villagers require any, they dig there and remove them.

On the bund of the tank is an *Amman*.

(2) The Bhimalinga *dibba* is another extensive but low mound where bricks are also seen. It is supposed to have been the site of a very large temple, considered at the time more sacred than Benares. Many stones of a building or buildings remained to comparatively recent times, but I am told they were all taken away for the construction of the canal. A *linga* still stands on the top, giving the mound its name, and said to be that of the temple referred to.

(3) In a field near, is a *linga*; and close by is an image, under a shed which does duty as a temple.

(4) On the west side of the village is an image in red stone, much weatherworn, but seemingly Mahálakshmi.

(5) On the same side of the village is a hollow in a field where a ruined temple is said to have existed till within a few years ago. The stones were removed by the owner of the field to build his house. A *linga* with base, and a small Ganésa still lie near.

(6) Extensive mud walls still standing, are the remains of a fort.

(7) In another field near, is a weatherworn Vignésvara; and a low mound, now under cultivation, where bricks are also found.

(8) A quarter of a mile west of the village is a small Ganésa in a field.

(9) The Ankálamma temple is a small modern brick structure near a tank where four inscribed stones are said * to have been. None of these inscriptions now remain, and there are none known in the village, though many if not all of those at Ellûr are said to have been taken from here. In the temple a number of sculptured stones are built; though broken and weatherworn, they are interesting. One has a central seated figure, with an attendant deity standing on each side. Two flying figures hold a canopy over the central image. There are eight pieces of sculpture and all are said to have been found in the ground near the temple. A short distance from it is a low irregular mound where bricks had shortly before been dug for. In one of the holes so made, a corner of a rectangular brick wall is visible.

* Lists, p. 34.

(10) The temple of Kêsavasvámi is a small square building, said to be old, but so plastered over with chunam that any ancient character it may have had is well nigh gone. It has a few sculptured stones in the walls; and lying on the ground is a pillar, and a Vaishnava image nicely carved. Inside the temple are two other images.

(11) The Somésvara temple is built of red stone, and has a tower over the shrine. It is coated with chunam, and only at one or two places is the stonework visible. It has a gracefully-moulded stone basement.

In front of the temple is a *pitam* with a very finely carved image of Virabhadra. Some pillars and *lingas* lie in the courtyard.

In a garden near, the remains of a temple of Kamaleśvara are said to have existed till they were removed during the construction of the canal, when scores of interesting remains were wantonly destroyed.

(12) Half a mile west from the village is the Golicheru tank. In its centre is a mound where bricks are found.

(13) In the same direction, and north-west from the village of Arugúlagúda, is the Tamaracheru tank. It is very extensive, and at present dry, though in the rains, I am told, it irrigates a large area of land. In its centre is a mound similar to several already mentioned, but no bricks are visible on the surface. On the bund is an image of Hanumán in low relief on a stone pillar. The west sluice is built of red stone said to have been taken from the Dendaluru temples, and two sculptures are built in its walls.

Of the 55 temples mentioned * as being here, only two remain (the Keśavasvámi and Someśvara). The others have long been gone, and it is *only traditionally stated* that at one time or other, 55 or more temples were once here. No doubt the ruins of many of these existed to within recent times, but through various causes they are now away. The sculptures and pillars previously mentioned as being at Ellúr all are said to have been taken from here. The Ellúr fort, masjids, &c., were all built of the stones removed from these temples. Some were used for houses, and the sluices of surrounding tanks seem mostly to have been built of stones removed from the ruins. And if local reports are to be trusted, any that did remain were utilized for the construction of the canal.

* Lists, p. 34.

After being generally used as a quarry for about 300 years, it is not surprising that so little should remain. The area within which the mounds are, is wide and extensive, and to explore many of them would be expensive, and with the result, I am afraid, that little but the bare foundations would be found. They may cover the remains of temples or perhaps houses, but the superstructures all have gone. These could be removed without digging, but the foundations underground were in a certain measure protected. A few mounds there are, which can only have their character revealed by digging, and it might be advisable to have some excavation carried out and learn what they really cover: some of the circular mounds especially deserve investigation.

TÁDIKALAPŪDI.

10. On the 26th December I proceeded from Dendalúru to Tádikalapúdi (13 miles north by east of Ellúr).

(1) The deserted shrine of Ankálamma stands by the side of the main road from Ellúr just outside the village of Tádikalapúdi. It is small and ancient, and has a well-carved entrance door. A number of finely carved images stand in front. These should be removed to the Museum at Madras.

(2) The inscribed "white stone" mentioned† as being here, is a *dvajastambha* in a whitish sort of lime-stone; old Telugu inscriptions are on the four sides. It stands in front of a very small shrine dedicated to Anjaneya.

† *Lists*, p. 36.

(3) On the bund of the Dharmakonéru tank is an old and weatherworn red stone Amman.

(4) The Gangeśvarasvámi temple is a moderately small building standing inside a courtyard. An ancient porch enters from the east. The temple has three shrines, having a stone *vimana* tower over the central one, with some well-sculptured panels on its upper walls. One inscription is inside. A short distance outside to the east is a four-pillared *kalyanamandapa* with an inscription on one of the piers.

ADAMALLE.

11. This village is by the side of the main road, 3½ miles north of Tádikalapúdi. Twelve stone figures are mentioned ‡ as being at this place. I saw over two dozen images, and other pieces of sculpture arranged under a shed near the west tank. They had been found in some ruins near the village. On inquiring for the place, I found it in some jungle to the north-east. There were many traces of brick and stone work; and pieces of moulded stone projected from the ground at different places: a small head of a stone image was picked up. It is traditionally stated, that this was the site of an ancient town with over a 100 temples. Many of the stones are said to have been removed to build a temple or temples at Tirupati (19 miles north-east of Ellúr). I visited this place *en route* to Jilligerigudem where I arrived on the 27th December.

‡ Ib., p. 34.

BUDDHIST STUPAS AT JILLIGERIGUDEM NEAR GUNTUPALLE.

12. Of the work of partial excavation at the group of *stupas*, as far as I was enabled at the time to carry it out, and the discovery of the white marbles, I have already submitted § a report. I trust that the work may be resumed next season, when not subject to the obstructiveness I before experienced, the promise of important results may be fulfilled.

§ Report No. 5 of the 4th January 1888.

In an interview with the Zamindar, on whose property the remains are, I inquired if there was any tradition current regarding them. He stated that traditionally the hill-caves were excavated during the reign of a king named Kôrukonda Rûpumartanadu, over 1,300 years ago and that copper-plates and records to that effect remained in his family till about 50 years ago,

when the house in which they were, was burned. Asking what tradition attached to the mounds covering the *stupas*, on the hill top, he said, at one time a race of people cultivated the plains on the north side of the hills, and that these mounds were the places they lived at; and over which they erected *mandapas* or pandals for shelter. The small pillar * found in the excavated mound, he said, was a *dipa*, on which was placed a light to drive off the wild beasts which infested—and still inhabit—the forests covering the hill sides. Of such material is tradition made. Continuing, he stated that he wished to build a *mandapa* in front of—or otherwise "restore"—the circular cave temple, which he asserted had always been a Hindu shrine, and never in the possession of the Buddhists! That two attempts had previously been made to carry it out; but the people so engáged had been taken with illness, and the work was stopped †. This was (fortunately) ascribed to a tradition in the family that the deity of the shrine would inflict his displeasure on any one who attempted to meddle with his temple. Pity but such a tradition attached to other ancient works which have suffered at the hands of the restorer.

* Ib., para. 2.

† F.N.—This probably accounts for the portion of a wall, built on one side of the entrance; and also for the stone platform arranged in front. This latter, Mr. Sewell states to be the base of a *dâgoba* but it does not appear to be so, and is simply made up of stones taken from the mounds further up the hill.

The wish to "improve" the cave evidently still exists, and I was asked if I would attempt it! Could the "displeasure" of the deity be appeased or diverted into a different channel, the work would apparently be carried out, to the complete detriment of this unique work, which ought to be conserved.

BUDDHIST ROCK-CUT REMAINS AT JILLIGERIGUDEM.

13. These comprise a small circular cave, with a *dagoba*, now used as a Hindu temple; an extensive *vihara* in good preservation; a large hollow or cavity of equal frontage, in the rock immediately on the left of it, has been another *vihara* though, for some purpose or other the walls are now hewn away; another wide cutting in the rock, south of the cave temple, has also been a *vihara*, but has its walls hewn off, it is similar to the other near the principal *vihara*; and two groups of small *vihara* caves up the hill behind the *stupas*. These latter have not hitherto been noticed; and it is just possible that, but for the inaccessibility of the jungle brushwood which abounds, others might be discovered.

(1) *Chaitya Cave Temple No.* 1 (*Drawing No.* 677.)—This excavation faces the east on the brow of the hill and stands about a hundred yards south of the principal *vihara*. Its interior diameter is 18 feet. The rock-cut *dagoba* stands in the centre, and measures 9 feet 2 inches in its upper diameter. It is placed on a projecting sloping circular base 11 feet 8 inches in diameter and 3 feet 9 inches in height, leaving a *pradakshina* around of 3 feet 2 inches. On the summit of the *dagoba* is a small stone pin which it is supposed may have been used for fixing the sacred umbrella on festival occasions. The cave has an elliptical domed roof, 14 feet 9 inches in height from the floor to its apex. The roof has 16 radiating curved stone ribs, with intersecting circular ribs concentric with the plan of the cave. The façade is a rectangular recess cut in the face of the sloping rock. In this is a horseshoe arched opening with sloping lower side jambs. Over the arch, and nearly concentric with it, is a projecting imitation wooden circular bargeboard in stone, with small supporting blocks at intervals beneath, representing the projecting ends of wooden rafters.

This opening enters into a small front passage which is divided from the circular cave by a thin wall, convex on the side next the passage, but on the inner side curved with the same radius and forming a production of the line of the interior wall of the cave. The direct entrance is by a rectangular opening through this screen wall. In the passage, and over the curved wall, is a portion of the projecting exterior surface of the domed roof.

The elevation of the façade is a simplified form of the Lomas Rishi ‡ cave in Behar. The principal difference, however, is that in that example the jambs slope inwards from the base, whereas here they slope outwards. The Lomas Rishi plan is elliptical, and this being circular, it more resembles in this respect the Nigope cave,‡ without its portico.

‡ Fergusson, Ind. and East. Arch., p. 169, pl. 43.

(2) *Principal Vihara No.* 2 (*Drawing No.* 675).—This excavation has a frontage towards the east of about 60 feet. It is divided into three groups or sets of rooms. In the centre is a barrel-vaulted passage running parallel to the front, with another similarly vaulted passage at right-angles back from it. Off this second corridor three rooms enter, one on each side and one on the back. The front elevation shows a central door with sloping jambs and round arched top. Over the arch are a series of concentric curved ribs with others radiating from the centre. The upper curved bargeboard is supported by the projecting ends of rafters, all in stone. It resembles a bas-relief from Buddha Gaya or another from Bharut, both illustrated ‖ by Fergusson. On each side of the doorway is a rectangular

‖ *Ind. and East. Arch.* pl. 47, p. 111, and pl. 68, p. 165.

window into the front passage, with round arched projecting barge-board over. The exterior upper surface of the barrel-vault of the front corridor shows on the front of the façade.

On the left of this central group, and separated by a thin wall is another series of rooms with their floor 2 feet 3 inches higher than that of the central bay. The arrangement of plan is very much the same, though the sizes of the rooms differ. Three rooms enter off the back of the front corridor; and one, off the extreme left, cuts into the rock beyond the line of the elevation as seen on the front. The facade is not altogether parallel with the central group, but is canted at a slight angle, so that its left extremity is a short distance back from the right. In its centre is a doorway with sloping jambs and imitation wooden forms of rafters and curved ribs over. A window on each side, of about equal height, has a similar arrangement of arched imitation wooden forms over. The exterior of the vault of the front corridor also shows on the front, and the three arches of the door and two windows abut against it.

The group of rooms on the right of the *vihara* is also divided from the centre by a thin wall, and the plan shows three rooms entering off a central front chamber. Though the front wall recedes back at an angle towards the right, the in-going walls are nearly parallel to those of the central series of rooms. The facade is similar in design to the group on the extreme left.

At a distance of 22 feet to the right, at a higher level of the rock, is a small set of two rooms entering off an open platform. The doorways—as are all the openings into the rooms in the different excavations—are rectangular. Still to the right of this, and separated by a natural hollow in the rock, is another blocked-out cutting. It is the last of this group, and shows no architectural features.

(3) The rock-cutting on the left of the large *vihara* shows traces of hewn-away walls. It has a frontage of 108 feet, with a breadth from the front of the overhanging rock of 14 feet, and a height of 12 feet 6 inches.

(4) Along the face of the hill, to the left, or south from the *Chaitya* cave temple, is another rock-cutting, showing traces of the walls having been hewn-away. It has a frontage of 110 feet 6 inches, 19 feet 6 inches in depth, and a height of 30 feet 6 inches.

(5) The remaining *viharas* are some considerable distance to the right of, or further up the hill from, the principal one. Nos. 3 and 4 (drawing No. 676) are not far distant from each other, in some bluffs of rock west from the *stupas*. No. 3 is on the left, and has two rooms whose front doors have the before-described arched framework over; and a third room entirely open on its front. The right set of rooms in this group is separated from the left by a natural rock-hollow. This latter is a four-sided room with partly ruined wall in front. The arched framework and a portion of the door jambs remain.

(6) In a rock further up the hill, to the right, is No. 4 *vihara* (drawing No. 676). It is a single rectangular chamber, having a central doorway and blank window on each side; each with the arched framework over.

On January 5th, 1888, I proceeded to, and camped at, Kamirekota.

Kamavarapukota (*Lists p.* 35).

14. [Locally Kamire(ddi)kota].—The village stands 22 miles north-north-east of Ellúr, and 4 miles east of Jilligerigúdem. Near it, is an extensive square mud fort built on the plain, and said to have been founded by Kami Reddi, after whom the village and fort are named, nearly 400 years ago. The tradition current in the village is that he had four younger brothers who occupied it with him. Three of their names are known—Gangi Reddi, Yella Reddi, and Bakki Reddi. Four tanks are named after them. After its completion, the brothers, thinking themselves secure in their fortress, refused tribute or rebelled against their suzerain the "Nawab of Haidarabad" who sent an army, commanded by Krishnadeva Rayalu, against them. They were defeated, and the general, after devastating the fort and country round, left the place, which reverted to the suzerain. The elder brother had also built barracks for his soldiers on a mound or bund of earth, whose site is pointed out about a mile to the west, and these also were destroyed. There are no written records to support this story, but it has simply been handed down from father to son as I have given it.

These Reddis were probably petty chiefs or descendants of the Reddi Kings who reigned at Kondavidu from A.D. 1328 to 1424.* The Karnataka King of Vijayanagar Krishnadeva Raya conquered this portion of the country about A.D. 1512 and penetrated at least as far north as Sri Simhachalam in the Vizagapatam district where an inscription records † a grant made by him to the temple. That he penetrated as far south as and conquered Udayagiri in the Nellore district is shown by an inscription of A.D. 1513 ‡ in the Krishna temple at Vijayanagara which records its erection after his return from the conquest of that fort and other eastern parts. From Udayagiri he proceeded north, and subdued all the forts on his line of route. He afterwards proceeded to Orissa and married the Orissa Gajapati's daughter.§

* Kistna Dt. Manual, p. 10.

† Lists, p. 16.

‡ Lists, pp. 107 and 141.

§ Dynasties of S. India, p. 188.

This part of the country therefore falling within the line of his march, the tradition pertaining to the Kamirekota fort, doubtless had its origin in the taking of the place by the Vijayanagar king.

(1) *Fort.*—The fort is an extensive square enclosure on level ground, surrounded by high earthen or mud walls, and has much the appearance of, though the banks are higer than, one of the ordinary water reservoirs or tanks in the country. A moat at one time completely surrounded it, but this only now exists on the north and west sides.

(2) In the centre of the enclosure is a large well, which, it is stated, is never dry. It is said to contain treasure, and, the story goes, that 60 years ago, the then proprietor drained the water, and searched for it. A large solid gold *chembu* is said to have been found. Unfortunately, however, a relation shortly afterwards died. The event being put down to the displeasure of the demons or spirits who guarded the treasure, the Zemindar began to fear for his own safety, stopped the work, and threw in the *chembu*, which is said to remain there yet. Perhaps the Collector might enquire into this matter; I was asked if I did not intend to search for it. Probably it may have no existence; and they may only want the well—which was rather choked with weeds and stones—cleared, free of expense to themselves.

(3) In the north-east corner of the enclosure, is a small temple, which was restored by a Komati, 20 or 30 years ago. Materials from an older temple, which existed on the spot, are used, and some sculptures are built in the walls. An inscribed stone in front, records the building.

(4) In a field to the north of the fort, is a four-pillared *mandapa* on a high double-tiered moulded basement. It is surmounted by a plastered cupola. The pillars are well carved, and one has an inscription in old Telugu characters. The cornice also shows old characteristics; it is formed of sloping slabs, resting on beams whose ends project as brackets below. Near it, some two or three years ago, several copper coins were found.

(5) In a street is a *mandapa* with an inscription recording its erection about 100 years ago by Vencata Narasimha Apparau. It also states the same Zemindar improved the fort and added some sculptures. Near is a *dvajastambha* with bas-relief of Hanumán.

(6) In a side street near the last is a small temple of Sitaráma, said to be ancient, but restored partly with mud walls. Facing the entrance is a small shrine of Hanumán, who, as the friend of Ráma, occupies this position. A small *dipdán* is interesting from the small four-stone shafted *dipa* on the top.

(7) Some distance in front is the ruined base of the attached *kalyana mandapa*. Some carved stones are built in, and the capitals of the piers lie near.

(8) *Rock-cut remains.*—These are on the hill south of the village. At the north base are two rock-cut bas-reliefs of Vali and Sugriva, each about or over 8 feet high. A flight of steps, partly built and partly rock-cut, leads up to a natural cave, which has been partially hewn out, to convert it into a temple. The doorway is formed of masonry built in the entrance. A hole in the roof has been lintelled over with stone beams. Inside are two finely carved *dvarapalas* on detached stones, but completely covered with bats' ordure. The cave is much infested with large numbers of bats, and, even with a torch or lamp, it is difficult to proceed for any distance inside. On the left side of the chamber, which enters directly from the outside, a passage leads in under the hill for some indefinite depth, but the roof shelves down, leaving a mere hole, so it is impossible to follow it. It is said to be an underground passage coming out on the other side of the hill. I discovered a new rock-cut inscription here. I had heard that an old resident spoke of having seen one a long time previous. I therefore had one portion of the cave wall cleared of bats' dung, revealing the inscription. It is in five lines of well preserved old Telugu characters. Over this cave is another natural hollow in the rock; and the roof lintels of the under one, form a portion of its floor.

On the summit of the rock, over, is a structural tower or temple, the stone roof of which, has almost completely fallen. At one time, it is said, it was used as a place of refuge, and guns were mounted on the roof.

A short distance to the left of the cave a rock-cut flight of steps leads up to a platform and hollow in the rock, on which is a small ancient structural temple. Inside is a well carved image of Lakshmi set on a pedestal.

On the side of the stairway is a large rock-cut bas-relief of Garuda with his right hand raised ready to strike, so says the tradition, any one who might attempt to take the treasure which at one time was supposed to have been buried below the image.

Pedda Vegi.

15. On returning to Ellúr I visited Pedda Vegi for the purpose of examining the mounds, which with those at Dendaluru, are supposed to cover the remains of the ancient capital city of Vengi.

Mounds.

(1) In a mango tope on the west side of the road north from the village is a series of small mounds divided from each other by trenches; they cover an area about 50 feet square.

These are said to have been the remains of a temple in what was once a single mound; the trenches now seen, are the places where the walls were, and were formed by the excavation for, and removal of, the stones which were utilized by the "Engineers of the sirkar for work on the canal over 30 years ago." Many bricks still lie about. An old Telugu inscription was also found and taken away. Some old Brahmans, who recollect it, state that it recorded the names of Kanlankayya, his son Mahárájuváchavarma, and Vijiyanandivarma, grandson of the former.

It recorded the building of the fort by the first, and prophesied its destruction two generations after, which so happened to come to pass.

(2) In the north end of the same tope are some traces of bricks, and a large red stone image, with a pilaster on each side supporting a canopy overhead.

(3) A few yards east from the last, on the opposite side of the road, are two long low mounds running at right angles to each other for over 100 yards in each direction, east and west, north and south. They are said to form the north-east angle of the fort. A slightly higher eminence at the angle formed the bastion. This had not been touched by the engineers.

(4) Between this and the tope, slightly to the north, is a circular mound about 50 feet across, and 6 or 7 feet high. Some bricks show on the surface; and, as far as can be seen, they appear to be built in a circle. This had not been touched, and should be carefully excavated.

(5) South by west from the latter, but still on the north side of the village, midway between it and the mango tope, is a circular mound about 40 feet in diameter, with a trench 6 feet deep, dug around it. This had been formed by digging for stones. These are said to have formed a circular built wall, about 18 inches high; but there were many loose stones in the earth above it, showing that at one time it had been higher. All these had been removed for the canal. On the south-west side of the circular trench was a white marble slab about 5 feet by 3 feet, with a "tiger" sculptured on it; it also was removed. Some bricks and stones lie around.

This mound seems important, and should certainly be excavated. The ring of stones might have been the base of a stone faced *stúpa*, such as those at Jilligerigudem, or the great tope at Sanchi; and the rail of white marble, which would surround it, may still remain underground outside the circular trench. The excavators had simply carried round their trench so as to enable them to remove the circular ring of built masonry, and had not attacked the bank of earth which surrounds it. The white marble slab would, I believe, form a portion of the rail, and they had unfortunately come on it by carrying their trench just a little too far into the outer bank at this point. The centre of this mound had not been dug, and if, as appears, this is a *stupa*, the relic casket may still be there. I should have much liked to carry a trial trench into the outer surrounding bank to prove the existence of a rail. I learned, however, that Pedda Vegi is not Government property, but belongs to a Zemindar of that ilk who resides at Sanivarapett. I therefore thought it better that the matter should stand over till Government could give the necessary orders.

(6) Immediately to the west of the last, is a smaller circular mound, which has also suffered at the hands of the excavator. But as only bricks were found, it has not been completely demolished. A trench has been dug around it, but the centre had not been dug. Numbers of bricks still lie about the surface.

(7) About 600 yards south of the village is a long narrow mound extending for a length of nearly half-a-mile in an east and west direction. It was the south wall of the fort. A hollow or break in the middle of its length is said to have been the entrance. At this point there are a number of bricks.

(8) To the south of it, is a tank, with a four-sided inscribed stone on its east bank, recording a grant made for the cutting of the tank by the Zemindar's Begum Kusthuri Vencat Rathnamma in the year Vikrama (or over 68 years ago).

(9) A mile south of the village is a low extensive mound named Gudi dibba. It has no signs of bricks on the surface, and is at present under cultivation.

(10) On the south-west side of the village, within the boundary of the south wall of the fort, are some extensive traces of bricks. This tract covers an area of about 8 acres and is under cultivation, the plough has brought pieces of bricks to the surface. On two sides of the field, under some trees, brickwork is seen by the sides of an irrigation trench, which has been cut through it. These are all so much smashed up and scattered that I scarcely expect excavation would yield any satisfactory results.

(11) The inner side of the east bund of the tank north from the village, has been lined with stones taken from some ruins; and at two places are traces of brickwork visible. At the north end of the same bund are two fractured images. Near the middle of the silted portion of the tank, is an extensive low and somewhat circular mound, now under cultivation. It is similar to several which I have noted as being in the tanks at Dendaluru.

TEMPLES AT PEDDA VEGI.

16. (1) North-west of the village is a small ancient Vishnu temple. Its details are characteristic; and though the shrine is deserted, it is in good preservation. The tower is stepped in horizontal moulded courses, as are the Jaina temples at Vijayanagar; it is of red stone throughout, as have been all the structural remains at this place and Dendaluru. The moulded base course is at present silted up with soil. The door faces the east; and inside is a stone image. The temple is in good condition and free of whitewash or plaster. It cannot be later in date than the 13th or 14th centuries.

(2) In the north-east corner of the village, is a small ancient temple, now completely covered with thick plaster. It is dedicated to Parameśvarasvámi. The door faces the west, has a *dvárapála* on each side, and scroll ornament on the jambs and lintel.

In the enclosing courtyard are seven ancient sculptures.

(3) Except the few sculptures I have named, almost every vestige of the surface remains, had been ruthlessly dug up and removed. The depredators had not been even content with those on the surface, but have dug down and removed the very foundations. As all this happened so many years ago, and, as it is unlikely to be again repeated, it may be best simply to refer to it.

It has been supposed that these mounds cover traces of the ancient city of Vengi, which probably extended as far as Dendaluru and Chinna Vegi.* After inquiry of the taluk officials at Ellur, Dendaluru and Pedda Vegi, I have learned that there is no known place of the name of "Chinna Vegi." The almost complete removal of the remains from the places named, has greatly lessened the chances of any research being able to prove the conclusive identification of the site. Any traces now between Dendaluru and Pedda Vegi, do not on the surface at least, seem to prove the theory that a great town once occupied the intervening space. They appear more as having been two different towns; and a separate fort at each would seem to show them to have been so. Possibly, these forts are not contemporaneous with the supposed earlier city, but may have been later on occupied by petty chiefs when the principality itself had been split up into rival factions.

* Lists, p. 36.

In remains of towns or capitals of dynasties, known to have been in ancient times of vast extent and considerable importance, the almost complete absence of any traces of private dwellings is very noticeable. Though their religious buildings were erected with a solidity sufficient for their perpetuity to all time, then, as now, the majority of their dwellings seem to have been constructed of mud. Almost innumerable though the remains of their temples are, vastly greater numbers in much better preservation would now have remained, but for the violence and wilful destruction of iconoclasts, such as the Muhammadans and other sectarian bigots. One other factor has contributed to the general destruction. The Hindu mind has always concerned itself not so much with objects interesting for their art or antiquity, as with such as will serve them some practical purpose or other. An ancient temple—which has lost its sanctity—interesting though it otherwise may be, has no value in their eyes. An important historical inscription is by them best used for grinding grain, while ancient coins are best utilized when melted into bulk and made up into jewellery. Who, with the slightest touch of artistic feeling, would have burned the invaluable Amarávati marbles for lime? A race of people, with such instincts, would in this respect seem to be beyond hope.† But as they become imbued with a better understanding of the value of the objects they have hitherto despised, we may hope to see them rise to better things. They may perhaps then come to understand that by judging these works at their artistic and historical value apart from what religious significance they may now have for them—they are thereby paying a tribute of praise to the early greatness and high civilization of their own country; great in that only a country high in the arts and sciences of civilization could have produced such works.

† These remarks are not inapplicable to certain Irrigation Engineers or their subordinates, who, in our own days, have committed acts of vandalism which rival in atrocity those spoken of. People with civilized instincts should surely never have been guilty of pulling down the splendid marbles (*vide* various references in the lists) from Buddhist stupas and building them into sluices, anikats and canal locks.

Many, nay most educated Indians, have a high appreciation of the early greatness of India in the arts and sciences, as evinced by the different *sastras*. But they have yet to learn that a country's civilization is judged, not only by these, but also by the more visible evidences of its architecture. Only by putting the matter before them in this way can their apathy be removed and their interest aroused. They may then be expected to bestow that amount of attention on those hitherto-neglected branches of ancient Indian science, which should be then held in as high estimation as similar studies are by all who make any claims to learning in Europe.

17. Returning *via* Ellúr and Bezváda, I proceeded on the 18th January to Chinna Ganjam and Franguladibba and visited Santarávúr *en route*.

SANTARÁVUR.

There are four ancient temples and a detached *mandapa* all grouped together at the north-west end of the village; several sculptured stones; and fifteen inscriptions.

(1) *Sri Chennakeśavasvámi Temple (Drawings Nos.* 688, 689 and 691).—This building stands in a courtyard measuring 98 feet 7 inches by 85 feet. A door enters through it on the south side

and a one-storeyed *gopura* on the east. The wall is built of very large blocks, and is partly ruined. The east *gopura* has the jambs of its doorway carved with a scroll pattern. On a raised outer basement are four piers; these have square bases and bracket capitals, with the body of the shaft alternately square and octagonal. On the inner side of the *gopura* are corresponding smaller shafts, and the right side, walled in, forms a shrine of Anjaneya. The temple stands in the centre line of the court. It has an enclosed *mandapa* measuring 23 feet 8 inches by 23 feet 6 inches. Four square piers stand inside (drawing No. 691) with a panelled ceiling in the centre. Along the interior of the north wall, twelve images, or *Pannirendu Alvar*, are ranged. A door enters the south side of the *mandapa*, and another on the east. This latter has plain moulded jambs, but the blank spaces left, show that it had been intended to carve it. The shrine enters off the west side through a small chamber. On the east side of the *mandapa* is a four-pillared open veranda: the two central piers are inscribed. The cornice is formed of plain sloping slabs as in certain of the structures noted at Tadikalapúdi and Kamirekota. A *dvajastambha*, and square upright stone, stand directly inside the east *gopura*.

The tower over the shrine, is built entirely of stone, and is characteristically early in its details (drawing No. 689). On each angle below the *sikara* is a couchant lion in place of the *nandi* usually seen.

(2) The Ramalingasvámi temple (drawing No. 690), stands almost alongside. It has no courtyard, but the plan of the shrine and its accessories is almost the same. A small Amman shrine enters off the north side of the *mandapa*: the principal shrine enters on the west. The east porch is more elaborate in plan than the other, having twelve piers and four pilasters, forming nine ceiling compartments. The piers facing the three exterior sides stand on a raised parapet wall, moulded on both sides. Over the shrine is a brick tower measuring 30 feet in height from the floor line.

(3) The Nagarêsvara temple (drawing No. 690), is a small square chamber entirely devoid of ornament. A *linga* stands in the entre. Its peculiarity is, that the ceiling is formed of slabs placed above each other, so as to bracket and form diagonal and square compartments alternately: these support an exterior *sikara* over the centre.

(4) Between the Ramalingasvámi and Virabhadrasvámi temples is a small four-pillared *mandapa*. The piers stand on a moulded basement and have moulded caps, similar to those in the adjoining temples. The *mandapa* has a plain lintel and cornice.

(5) Virabhadrasvámi temple is generally the same in plan as No. 3; so requires no detailed description. The three principal temples are very similar in design and detail, and only vary in some minor characteristics. The first described, has its original stone tower complete, the other towers are in brick, and have been subsequently added.

(6) Various sculptured stones lie on the ground near these temples (drawing No. 691). One detached carving (*a*) shows a warrior on the front, while his wives are sculptured on the sides. Close to it is another stone with a figure, much weather worn.

Another sculpture (*b*) 3 feet 8 inches long has a row of deities and their attendants making homage to a seated god (probably Siva): a broken portion of which, remains on the right.

Another (*c*) shows on its front, five jewelled warriors armed with swords; while the top is sculptured with four-feet impressions encircled by a *naga*, with a raised flower ornament on either side.

Kollitippa and Frangula Dibba.

18. Of my visit to these places and subsequent discovery of what appears, a *stupa* at Bogandánidibba near the latter, I have already submitted a preliminary * account. I hope shortly to be able to fully report the results of my further investigations.

* Report No. 44, dated 26th January 1888.

General Remarks.

19. During the survey of Bezváda, Mogalrázapuram and Undavalle, the draftsmen had work enough to keep them fully engaged. On my proceeding for the work of survey and excavation at Jilligerigúdem, and inspection of the places on the route, the photographer and one draftsman accompanied me. The others, left at Bezváda, on finishing their work there, were engaged for a portion of the time in inking-in other pencil drawings. Meanwhile, the head draftsman proceeded to Chinna Ganjam, to ascertain whether other inscribed marbles, in addition to those previously found, might not still exist there.

At present, the draftsmen are surveying certain places in the Bezváda taluk; while the head draftsman and photographer have accompanied me to Chinna Ganjam. In places, such as Dendaluru, Pedda Vegi, Kollitippa, Bogandánidibba, or even Amarávati, where I intend proceeding, the work of excavation for marbles may profitably occupy some period of time; and, to be rightly carried out, requires considerable personal superintendence. But the ordinary survey

work at these places is not such as would be sufficient to keep the whole staff engaged. When this has happened, I have kept them at work on the inking of drawings. Though this lessens the production of new drawings, it is unavoidable, if the very important work of excavation is to be carried out. I cannot, of course, personally look after excavation being conducted at one place and simultaneously superintend the work of the staff at another. In this district, though one of the most interesting in the Presidency, the places where the whole staff can be simultaneously kept working, are the exception rather than the rule. Works of great archæological importance exist, and many others, I believe, await discovery in the numerous mounds at various places. These, of course, take time to examine and excavate and there may be few or no buildings in the vicinity to provide work for the staff. The work here is therefore of a special nature and its value should not be altogether judged by the actual number of drawings made.

20. I purchased a finely-carved image found on the east side of the hill at Bezváda. Marbles and other articles were found at the *Chaitya* remains I discovered at Vidiyadurrapuram; and also several marbles during excavation of the *stupa* at Jilligerigúdem, where I expect are many others. I have noted certain mounds at Pedda Vegi and Dendaluru where, I believe, others may be had on excavation next season. Kollitippa also seems to have been the site of a *stupa;* and I have discovered a new one at Bogandánidibba, where I shall shortly excavate and prove whether marbles still exist.

21. Of coins, the following were found at the newly-discovered *Chaitya* at Vidiyadurrapuram:—

One Roman silver coin.	One Arabic copper coin.
„ Buddhist copper coin.	„ Buddhist lead coin.

Regarding the many others I learned to have been at different times found there, I asked the Tahsildar to ascertain if any could still be recovered. Inquiries were being made, with what result, I cannot at present say.

The following copper coins were purchased for 9 annas:—

Three Muhammadan coins: said to have been from a water course on the west side of the west hill of Bezváda; and one *Garuda* coin.

One Maisur coin.

Five Muhammadan coins; said to have come from Mogalrázapuram.

Drawings—Appendix A.

22. Of those completed, a list is given in appendix. Others of which I have not yet had returns, are being made at several places in the Bezváda taluk. During my tour to and from Jilligerigúdem, I had no drawings made, and simply inspected the places *en route;* remaining no longer at any place, than was necessary to complete my notes. The drawings, therefore, include the rock-cut and structural remains at Bezváda; rock-cut caves at Mogalrázapuram; other examples from various places in the Bezváda taluk; rock-sculptures and caves at Undavalle; Buddhist *viharas*, *chaitya*, and *stupa* at Jilligerigúdem: and temples at Santarávúr. In addition, many places have been noted for subsequent excavation and survey work. One draftsman—Mahammad Idrees—has had leave without allowances on emergent private affairs during the past month.

Inscriptions—Appendix B.

23. Of those copied in fac-simile, a table is added; and the copies themselves as directed in the memorandum will be sent separately.

Photographs—Appendix C.

24. A list of those taken, is also given. Owing to delay in receipt of plates and chemicals from Madras, consequent on their being ordered after the return of the photographer from Calcutta, the number of photos taken during the period under report, is not so great as would otherwise have been. These, however, have now arrived, and I hope to see a greater number included in my next report.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Chief Secretary to Government, dated Kanuparti, 2nd March 1888, No. 109.

I have the honor to forward the enclosed appendices for my progress report, No. 51, dated the 1st February 1888, forwarded to Government through Dr. Burgess.

Enclosures.

No. 51.

APPENDIX A.

Drawings made during the two months ending 31st January 1888 (Madras Circle).

1. 25th November to 29th November.—Plan, sections and elevation of cave No. 1, in a hill, west of Bezváda, $\frac{1}{80}$ and $\frac{1}{10}$ ft. (scale). C. P. Nathamuni Naiker and Mahomed Idrus (Serial No. 655.)

2. 25th November to 5th December. Plan, elevation and details of the 4-pillared mandapa, west of Bezváda, $\frac{1}{30}$ and $\frac{1}{12}$ ft. (scale). M. Balakristna Naidu. (No. 656.)

3. 28th November to 3rd December. Sculptures on rock in a quarry to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{6}$ ft. (scale). C. P. Nathamuni Naiker. (No. 657.)

4. 30th November to 2nd December. Plan, section, elevation and details of the buried temple in the railway compound at Bezváda, $\frac{1}{20}$, $\frac{1}{3}$ and $\frac{1}{6}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 658.)

5. 30th November to 2nd December. Plan and section combining elevation of cave No. 2 on a hill, north-west of Bezváda, (scale) $\frac{1}{50}$ ft. Mahomed Idrus. (No. 659.)

6. 1st December to 3rd December. Sculptures of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{6}$ ft. (scale). M. Balakrishna Naidu. (No. 660.)

7. 3rd December to 13th December. Plan and elevation, &c., of cave on foot of hill north-east of Bezváda, and plan, section, elevation of underground cave to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{40}$ ft. (scale). Mahomed Idrus. (No. 661.)

8. 3rd December to 12th December. Plan and cross section of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{150}$ and $\frac{1}{100}$ ft. (scale). C. Muniswámi Naiker. (No. 662.)

9. 5th December to 13th December. Sculptures at the Museum at Bezváda, $\frac{1}{4}$, $\frac{1}{6}$ and $\frac{1}{16}$ ft. (scale). C. P. Nathamuni Naiker. (No. 663.)

10. 6th December to 12th December. Cross section and front elevation of verandah, (south-east corner) of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{20}$ and $\frac{1}{8}$ ft. (scale). M. Balakrishna Naidu. (No. 664.)

11. 3rd December to 13th December. Plan and side elevation of Nagarésvara temple, south side of the telegraph hill, at Bezváda, $\frac{1}{100}$ ft. (scale). S. N. Apparao Mudaliar. (No. 665.)

12. 10th December to 13th December. Plan, cross and longitudinal sections of the remains of Buddhist Chaitya at Vidiyadurrapuram, $\frac{1}{30}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 666.)

13. 13th December to 13th December. Plan and section of the ceiling of verandah, south-east corner of Mallikárjuna temple, bazaar street, Bezváda. M. Balakrishna Naidu. (No. 667.)

14. 14th December to 21st December. Section and elevation of south-west verandah of Mallikárjuna temple and sculptures in the Museum, Bezváda. M. Balakristna Naidu and C. P. Nathamuni Naiker. (No. 668.)

15. 14th December to 16th December. Details and longitudinal section of cave No. 4 at Mogalrázapuram, $\frac{1}{30}$, $\frac{1}{8}$ and $\frac{5}{24}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 669.)

16. 14th December to 17th December. Plan, elevation and section of cave No. 2 and plan, elevation, and section of cave No. 3 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). Mahomed Idrus and N. Balakrishna Naidu. (No. 670.)

17. 14th December to 16th December. Plan, 2 sections, elevation and details of cave No. 5 at Mogalrázapuram, $\frac{1}{40}$ and $\frac{1}{6}$ ft. (scale). Apparao Mudaliar. (No. 671.)

18. 14th December to 17th December. Plan and elevation of cave No. 4 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). M. Balakrishna Naidu. (No. 672.)

19. 16th December. Pottery and other articles found in the remains of Buddhist Chaitya at Vidiyadurrapuram. C. P. Nathamuni Naiker. (No. 673.)

20. 19th December to 26th December. Plan, section and elevation of cave No. 1 at Mogalrázapuram and plan, &c., of cave No. 6 at Undavalle. M. Balakrishna Naidu. (No. 674.)

21. 28th December to 4th January 1888. Plan, 1 longitudinal section, 5 transverse sections and elevation of cave No. 2 on a hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naiker. (No. 675.)

22. 5th January to 7th January. Plans, sections and elevations of discovered dagoba and caves Nos. 3 and 4 on hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naicker and C. P. Nathamuni Naiker. (No. 676.)

23. 7th January to 8th January.—Plan, section, elevation and ceiling of cave No. 1 at Jilligerigúdem, Godávari district. C. Muniswámi Naiker. (No. 677.)

24. 17th December to 21st December.—Plans, elevations and sculptures of caves Nos. 2 and 3 on north-west hill of Undavalle. S. N. Apparao Mudaliar. (No. 678.)

25. 22nd December to 26th December.—Plan and elevation of cave No. 1 on north-west hill at Undavalle. S. N. Apparao Mudaliar. (No. 679.)

26. 23rd December to 9th January.—Ground plans of 4 storeys of cave No. 5 at Undavalle. B. N. Muthuallagiri Naidu and S. N. Apparao Mudaliar. (No. 680.)

27. 10th January to 21st January.—Two sections and elevation of cave No. 5 at Undavalle. S. N. Apparao Mudaliar. (No. 681.)

28. 17th December to 21st December.—Ground plan, section, elevation and details of cave No. 4 at Undavalle. B. N. Muthuallagiri Naidu. (No. 682.)

29. 6th January to 7th January 1888.—Plans and elevations of caves Nos. 6, 7, 8 and 9 at Undavalle. M. Balakrishna Naidu. (No. 683.)

30. 27th December to 31st December.—Sculptures on walls of second storey of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 684.)

31. 2nd January to 5th January 1888.—Sculptures on walls of cave No. 5, doorway of Hanumán temple, and pillar of Isvara temple at Undavalle. M. Balakrishna Naidu. (No. 685.)

32. 9th January to 11th January. Sculptures on pillars of second and third storeys of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 686.)

33. 11th January to 16th January.—Sketch plan of fallen mandapa and discovered pillar on the hill to the north of Jilligerigúdem, Godávari district. C. P. Nathamuni Naiker. (No. 687.)

34. 24th January to 24th January.—Plan of Srí Chennakesavasvámí temple, west of the village of Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 688.)

35. 25th January to 26th January.—Longitudinal section and south side elevation of Srí Chennakesavasvámí temple at Sántarávúr, $\frac{1}{40}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 689.)

36. 27th January to 27th January.—Plans and section of Ramalingasvámí temple and Nágarésvara emple at Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 690.)

37. 24th January to 27th January 1888.—Two pillars, one in each of Srí Chennakesavasvámí temple and Virabhadrasvámí temple, and sculptures and details near and in Nagarésvara temple at Sántarávúr, $\frac{1}{4}$ and $\frac{1}{20}$ ft. (scale). C. P. Nathamuni Naiker. (No. 691.)

No. 51.

APPENDIX B.

Inscriptions copied in *facsimile* during two months ending 31st January 1888.

1. At Bezváda. In cave No. 1 in a hill to the west, on back wall, 13 in. × 9 in., one line of 6 letters. (Inscription No. 135.)

2. At Bezváda. In a pier in cave No. 1 in a hill to the west, 13 in. × 9 in., 2 lines of 4 letters each. (Inscription No. 136.)

3. At Bezváda. In a quarry to the north-west of the village, on north side rock, 15 in. × 5 in., 2 lines of 5 letters each. (Inscription No. 137.)

4. At Bezváda. In a quarry to the north-west of the village, on north side rock, 12 in. × 10 in., 6 lines of 6 letters each. (Inscription No. 138.)

5. At Bezváda. In a quarry to the north-west of the village, on south side rock, 12 in. × 10 in., 6 lines of 8 letters each, in Telugu characters. (Inscription No. 139.)

6. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 6 in., 3 lines of 9 letters each, in Telugu characters. (Inscription No. 140.)

7. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 7 in., 2 lines. (Inscription No. 141.)

8. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on west side of a stone north of dvajastambha, 35 in. × 11 in., 18 lines of 18 letters each, in Telugu characters. (Inscription No. 142.)

9. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on south side of a stone north of dvajastambha, 4 ft. 10 in. × 15 in., 33 lines of 12 letters each, in Telugu characters. (Inscription No. 143.)

10. At Bezváda. Mallikárjunasvamí temple, in bazaar street, on north side of a stone north of dvajastambha, 20 in. × 14 in., 9 lines of 12 letters each, in Telugu characters. (Inscription No. 144.)

11. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in third row of mandapa, in front of shrine, 15 in. × 10 in., 12 lines of 23 letters each, in Telugu characters. (Inscription No. 145.)

12. At Bezváda. Mallikárjuna temple, bazaar street, over Ganésa niche in south-east corner of verandah, 4 ft. × 13 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 146.)

13. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in the east gate of temple, 4 ft. × 15 in., 33 lines of 14 letters, in Telugu characters. (Inscription No. 147.)

14. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar on north-east corner of the temple (outside), 5 ft. 2 in. × 2 ft., 22 lines of 56 letters each, in Telugu characters. (Inscription No. 148.)

15. At Bezváda. Mallikárjuna temple, bazaar street, on a front pillar of Ganésa niche in the south-east corner of verandah, 19 in. × 12 in., 10 lines of 19 letters each, in Telugu. (Inscription No. 149.)

16. At Bezváda. Mallikárjuna temple, bazaar street, west of Ganésa niche on north face of a pillar, 18 in. × 6 in., 7 lines of 18 letters each, in Telugu characters. (Inscription No. 150.)

17. At Bezváda. Mallikárjuna temple, bazaar street, on top of pillar in north-east corner (outside), 2 ft. 2 in. × 4 in., 3 lines of 18 letters each, in Telugu characters. (Inscription No. 151.)

18. At Bezváda. Mallikárjuna temple, bazaar street, on the west face of pillar in the third row of mandapa, in front of shrine, 3 ft. 6 in. × 6 in., 31 lines of 11 letters each, in Telugu. (Inscription No. 152.)

19. At Bezváda. Mallikárjuna temple, bazaar street, on the north-east corner of verandah on the platform, 4 ft. × 11 in., 30 lines of 9 letters each, in Telugu and Sanskrit characters. (Inscription No. 153.)

20. At Bezváda. Mallikárjuna temple, bazaar street, north side of pillar in north-west corner of shrine, 22 in. × 17 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 154.)

21. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in north side at the east gate, 20 in. × 10 in., 5 lines of 13 letters each, in Telugu characters. (Inscription No. 155.)

22. At Bezváda. Mallikárjuna temple, bazaar street, on pillar in outside, east mandapa, 20 in. × 7 in., 8 lines of 32 letters each, in Telugu characters. (Inscription No. 156.)

23. At Bezváda. Mallikárjuna temple, bazaar street, on west side of pillar in north-east corner, 22 in. × 21 in., 14 lines of 22 letters each, in Telugu characters. (Inscription No. 157.)

24. At Bezváda. Mallikárjuna temple, bazaar street, on south side of pillar in north-east corner, 22 in. × 21 in., 15 lines of 20 letters each, in Telugu characters. (Inscription No. 158).

25. At Bezváda. Mallikárjuna temple, bazaar street, on the floor of south-east corner of verandah, 4 ft. × 8 in., 7 lines of 33 letters each, in Telugu characters. (Inscription No. 159.)

26. At Bezváda. Mallikárjuna temple, bazaar street, on east side of pillar in the north-east corner of shrine, 22 in. × 10 in., 7 lines of 19 letters each, in Telugu. (Inscription No. 160.)

27. At Bezváda. Mallikárjuna temple, bazaar street, on one side of pillar in the north-west corner of temple, 20 in. × 17 in., 9 lines of 12 letters each, in Telugu. (Inscription No. 161.)

28. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar at the east gate of temple, 4 ft. 6 in. × 17 in., 42 lines of 18 letters each, in Telugu characters. (Inscription No. 162.)

29. At the museum at Bezváda. On a stone, 4 ft. × 16 in., 22 lines of 12 letters each, in Telugu characters. (Inscription No. 163.)

30. At Bezváda. At the museum on a black stone, 12 in. × 14 in., 7 lines of 12 letters each, in Tamil characters. (Inscription No. 164.)

31. At Bezváda. At the museum on a white marble stone, 16 in. × 6 in., 2 lines of 17 letters, in Pali characters. (Inscription No. 165.)

32. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on west side of the base, 28 in. × 23 in., 17 lines of 17 letters, in Telugu characters. (Inscription 166.)

33. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on octagonal portion, 3 ft. 8 in. × 17 in., 13 lines of 32 letters, in Telugu characters. (Inscription No. 167.)

34. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on another side of the base, 26 in. × 23 in., 18 lines of 21 letters, in Telugu characters. (Inscription No. 168.)

35. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, east side of the base, 24 in. × 23 in., 16 lines of 22 letters each, in Telugu characters. (Inscription No. 169.)

36. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, south side of the base, 24 in. × 22 in., 15 lines of 15 letters, in Telugu characters. (Inscription No. 170.)

37. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, north side of the octagonal portion, 18 in. × 9 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 171.)

38. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the octagonal portion, 18 in. × 9 in., 19 lines of 11 letters each, in Telugu characters. (Inscription No. 172.)

39. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, west side of the octagonal portion, 18 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 173.)

40. At Bezváda. 4-pillared roofless mandapa, north west corner pillar, south side of the octagonal portion, 18 in. × 9 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 174.)

41. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 175.)

42. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 176.)

43. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of the octagonal portion, 17 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 177.)

44. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the top portion, 8 in., × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 178.)

45. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the top portion, 9 in. × 5 in., 4 lines of 9 letters each, in Telugu characters. (Inscription No. 179.)

46. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the top portion 9 in. × 7 in., 7 lines of 7 letters each, in Telugu characters. (Inscription No. 180.)

47. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south side of the top portion 9 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 181.)

48. At Bezváda. 4-pillared roofless mandapa north-west corner pillar, south-west side of top portion 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 182.)

49. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the base, 24 in. × 23 in., 15 lines of 15 letters each, in Telugu characters. (Inscription No. 183.)

50. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 21 letters each, in Telugu characters. (Inscription No. 184.)

51. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the base, 28 in. × 24 in., 19 lines of 18 letters each, in Telugu characters. (Inscription No. 185.)

52. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of the base, 28 in. × 24 in., 19 lines of 15 letters each, in Telugu characters. (Inscription No. 186.)

53. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the octagonal portion, 12 in. × 9 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 187.)

54. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of octagonal portion, 18 in. × 9 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 188.)

55. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of octagonal portion, 18 in. × 9 in., 11 lines of 8 letters each, in Telugu characters. (Inscription No. 189.)

56. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the octagonal portion, 13 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 190.)

57. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the octagonal portion, 18 in. × 9 in., 15 lines of 8 letters each, in Telugu characters. (Inscription No. 191.)

58. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of octagonal portion, 16 in. × 10 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 192.)

59. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of top portion, 7 in. × 10 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 193.)

60. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of top portion, 10 in. × 8 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 194.)

61. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-west side of the top portion, 9 in. × 3 in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 195.)

62. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the octagonal portion, 10 in. × 3. in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 196.)

63. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of top portion, 9 in. × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 197.)

64. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the top portion, 9 in. × 6 in., 5 lines of 5 letters each, in Telugu characters. (Inscription No. 198.)

65. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of top portion, 10 in. × 7 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 199.)

66. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of top portion, 10 in. × 7 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 200.)

67. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 15 letters each, in Telugu characters. (Inscription No. 201.)

68. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of the base, 26 in. × 24 in., 18 lines of 16 letters each, in Telugu characters. (Inscription No. 202.)

69. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of the base, 29 in. × 24 in., 21 lines of 15 letters each, in Telugu characters. (Inscription No. 203.)

70. At Bezváda. 4-pillared roofless mandapa, south-east corner pillar, east side of octagonal portion, 15 in. × 9½ in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 204.)

71. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of octagonal portion, 15 in. × 10 in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 205).

72. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of octagonal portion, 18 in. × 10 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 206.)

73. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of octagonal portion, 18 in. × 10 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 207.)

74. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of octagonal portion, 18 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 208.)

75. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of the octagonal portion, 18 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 209.)

76. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the octagonal portion, 17 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 210.)

77. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of the octagonal portion, 18 in. × 10 in., 12 lines of 7 letters each, in Telugu characters. (Inscription No. 211.)

78. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of top portion, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 212.)

79. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of top portion, 11 in. × 6 in., 4 lines of 6 letters, in Telugu characters. (Inscription No. 213.)

80. At Bezváda., 4-pillared roofless mandapa, south-west corner pillar, north side of top portion, 10 in. × 5 in., 3 lines of 7 letters each, in Telugu characters. (Inscription No. 214.)

81. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of top portion, 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 215.)

82. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of top portion, 8 in. × 6 in., 3 lines of 5 letters each, in Telugu characters. (Inscription No. 216.)

83. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of top portion, 8 in. × 6 in., 4 lines of 5 letters each, in Telugu characters. (Inscription No. 217.)

84. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of top portion, 9 in. × 5 in., 2 lines of 8 letters each, in Telugu characters. (Inscription No. 218.)

85. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of top portion, 9 in. × 6 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 219.)

86. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of the top portion, 10 in. × 5 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 220.)

87. At Bezváda. Near the 4-pillared roofless mandapa, on a base of pillar, 29 in. × 23 in., 19 lines of 19 letters each, in Telugu characters. (Inscription No. 221.)

88. At Bezváda. Near the 4-pillared roofless mandapa, on a side of the octagonal portion of pillar, 15 in. × 10 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 222.)

89. At Bezváda. Near the 4-pillared roofless mandapa, on another side of the octagonal portion of pillar, 18 in. × 10 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 223.)

90. At Bezváda. Near the 4-pillared roofless mandapa, on a third side of the octagonal portion of pillar, 16 in. × 9 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 224.)

91. At Bezváda. Near the 4-pillared roofless mandapa, on one side of the octagonal portion of another pillar near it, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 225).

92. At Bezváda. Near the 4-pillared roofless mandapa, on a second side of the octagonal portion of the above pillar, 9 in. × 7 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 226.)

93. At Bezváda. Near the 4-pillared roofless mandapa, on third side of the octagonal portion of the above pillar, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 227.)

94. At Bezváda. Near the 4-pillared roofless mandapa, on fourth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 228.)

95. At Bezváda. Near the 4-pillared roofless mandapa, on fifth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 229.)

96. At Bezváda. Kanaka Durgamma temple, on a stone at the side of the entrance, 18 in. × 11 in., 10 lines of 9 letters each, in Telugu characters. (Inscription No. 230.)

97. At Bezváda. Kanaka Durgamma temple, on one side of a pillar lying near entrance, 5 ft. 2 in. × 14 in., 51 lines of 16 letters, each, in Telugu characters. (Inscription No. 231.)

98. At Bezváda. Kanaka Durgamma temple, on second side of the pillar lying near entrance, 6 feet × 11 in., 71 lines of 10 letters each, in Telugu characters. (Inscription No. 232.)

99. At Bezváda. Kanaka Durgamma temple, on third side of the pillar lying near entrance, 6 ft. × 1 foot, 72 lines of 16 letters each, in Telugu characters. (Inscription No. 233.)

100. At Bezváda. Kanaka Durgamma temple, on the fourth side of the pillar lying near entrance, 5 ft. 6 in. × 1 foot 2 in., 50 lines of 19 letters each, in Telugu characters. (Inscription No. 234.)

101. At Undavalle. On wall of cave No. 5, 4 ft. × 4 ft., 18 lines of 23 letters each, in Telugu characters. (Inscription No. 235.)

102. At Undavalle. On the same wall of cave No. 5, 3 ft. 8 in. × 2 ft. 4 in., 16 lines of 13 letters each, in Telugu characters. (Inscription No. 236.)

103. At Undavalle. On the south side of a stone standing in front of Ísvara temple, 5 ft. 4 in. × 20 in., 40 lines of 21 letters each, in Telugu characters. (Inscription No. 237.)

104. At Undavalle. On the east side of a stone standing in front of Ísvara temple, 3 ft. 6 in. × 10 in., 29 lines of 9 letters each, in Telugu characters. (Inscription No. 238.)

105. At Undavalle. On one side of a pillar in Hanumán temple, 1 foot 2 in. × 12 in., 8 lines of 9 letters each, in Telugu characters. (Inscription No. 239.)

106. At Undavalle. On another side of pillar in Hanumán temple, 14 in. × 12 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 240.)

107. At Undavalle. On a third side of pillar in Hanumán temple, 14 in. × 12 in., 7 lines of 6 letters each, in Telugu characters. (Inscription No. 241.)

108. At Undavalle. Cave No. 6, on top of entrance, 2 ft. 5 in. × 18 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 242.)

109. At Undavalle. On west side of a stone standing in front of Ísvara temple, 5 ft. 8 in. × 10 in., 43 lines of 9 letters, in Telugu characters. (Inscription No. 243.)

110. At Undavalle. On north side of a stone standing in front of Ísvara temple, 5 ft. 3 in. × 20 in., 38 lines of 15 letters each, in Telugu characters. (Inscription No. 244.)

111. At Póthavaram. On one side of a stone over the mound, called Fakir Thacka, 2 ft. 6 in. × 12 in., 29 lines of 16 letters each, in Telugu characters. (Inscription No. 245.)

112. At Póthavaram. On another side of the stone over the mound, called Fakir Thacka, 15 in. × 13 in., 12 lines of 15 letters each, in Telugu characters. (Inscription No. 246.)

113. At Póthavaram. On the third side of the same stone over the mound at Fakir Thacka, 2 ft. × 12 in., 22 lines of 15 letters each, in Telugu characters. (Inscription No. 247.)

114. At Kamarakota (Ellúr taluk). In the back wall of the cave on the hill, 16 in. × 12 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 248.)

115. At Jilligerigúdem (Ellúr taluk). On a pillar in front of cave No. 2 on the hill to the north of village, 9 in. × 4 in., 2 lines of 3 letters each. (Inscription No. 249.)

116. At Sántarávúr (Bapatla taluk). Srí Chennakesavasvámí temple, on north face of pillar on left side of entrance to mahamandapa, 17 in. × 11 in., 7 lines of 13 letters each, in Telugu characters. (Inscription No. 250.)

117. Sántarávúr (Bapatla taluk). On inner pillar of Ramalingasvámí temple, 3 ft. 2 in. × 1 foot 6 in., 19 lines of 10 letters each, in Telugu characters. (Inscription No. 251.)

118. At Sántarávúr. On a stone lying in front of Srí Chennakesavasvámí temple, 2 ft. × 18 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 252.)

119. At Sántarávúr. On east side of pillar on right side of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 17 in. × 12 in., 6 lines of 15 letters each, in Telugu characters. (Inscription No. 253.)

120. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 3 ft. 4 in. × 17 in., 5 lines of 25 letters each, in Telugu characters. (Inscription No. 254.)

121. At Sántarávúr. On the dvajastambha of Srí Chennakesavasvámí temple, 2 ft. × 1 foot 8 in., 14 lines of 12 letters each, in Telugu characters. (Inscription No. 255.)

122. At Sántarávúr. On left side of pillar on outside of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 16 in. × 9 in., 5 lines of 14 letters each, in Telugu characters. (Inscription No. 256.)

123. At Sántarávúr. On east face of pillar on left side of entrance to mahamandapa in Srí Chennakesavasvámí temple, 17 in. × 10 in., 6 lines of 14 letters each, in Telugu characters. (Inscription No. 257.)

124. At Sántarávúr. On a stone on inner side of south prakara wall of Srí Chennakesavasvámí temple, 15 in. × 6 in., 3 lines of 10 letters each, in Telugu characters. (Inscription No. 258.)

125. At Sántarávúr. Srí Chennakesavasvámí temple, on a detached stone on right of east entrance to the temple, 3 ft. 2 in. × 16 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 259.)

126. At Sántarávúr. Srí Chennakesavasvámí temple, on east exterior wall, 3 ft. × 1½ ft., 5 lines of 12 letters each, in Telugu characters. (Inscription No. 260.)

127. At Sántarávúr. Srí Chennakesavasvámí temple, on a stone lying in front of temple, 3 ft. 6 in. × 1 foot 8 in., in Telugu characters. (Inscription No. 261.)

128. At Sántarávúr. On inner pillar of Ísvara temple, 19 in. × 17 in., 8 lines, in Telugu characters. (Inscription No. 262.)

129. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 4 ft. × 10 in., 4 lines of 27 letters each, in Telugu characters. (Inscription No. 263.)

130. At Sántarávúr. On a detached stone on left of east entrance to Srí Chennakesavasvámí temple, 4 ft. 3 in. × 14 in., 35 lines of 14 letters each, in Telugu characters. (Inscription No. 264.)

131. At Undavalle. On the floor of second storey of cave No. 5, 2 ft. 6 in. × 22 in., 5 lines of 10 letters each, in Telugu characters. (Inscription No. 265.)

No. 51.

APPENDIX C.

List of photos taken during the two months ending 31st January 1888.

1. Photo of pottery found near Madura, taken at Madras, 10 in. × 8 in.
2. Do. of pottery found near Madura, taken at Madras, 10 in. × 8 in.
3. Do. of stone circle at Perianattam, near Chingleput, 10 in. × 8 in.
4. Do. of the buried temple in the railway compound at Bezváda, 10 in. × 8 in.
5. Do. of the newly-discovered Buddhist Chaitya at Vidiyadurrapuram, near Bezváda, 10 in. × 8 in.
6. Do. of cave No. 1 at Jilligerigúdem, Godávari district, 10 in. × 8 in.
7. Do. of cave No. 2 at do. do. 10 in. × 8 in.
8. Do. of cave No. 2 at do. do. 10 in. × 8 in.
9. Do. of cave No. 3 at do. do. 10 in. × 8 in.
10. Do. of cave No. 4 at do. do. 10 in. × 8 in.
11. Do. of the discovered dagoba at Jilligerigúdem, Godávari district, 10 in. × 8 in.
12. Do. of the sculptured naga marble at Chithambarasvámí temple at Chinna Ganjam 12 in. × 10 in.

Order—dated 30th April 1888, No. 457, Public.

The Government have read with interest Mr. Rea's progress report for the two months ending 31st January 1888, submitted with the first of the foregoing letters.

2. The Collector of Godávari will be requested to ascertain from the Zamindar referred to in paragraph 15 (5) of the report, whether he has any objection to the proposed trench being dug. He should also arrange for the removal to the Museum of the images referred to in paragraph 10 (1), if enquiry reveals no local objection.

3. The Government have learned with much regret the wholesale destruction of ancient remains and sculptures by canal contractors and engineers in the Kistna and Godávari districts, brought to notice in paragraphs 2 (7), 9 (11), (13), 15 (5), and 16 (3) of Mr. Rea's report. As Dr. Burgess will have seen from G.O., dated 25th January 1888, No. 97,* orders have recently been issued in the Public Works Department which will, it is hoped, have the effect of preventing similar acts in the future.

* Printed as an Appendix to G.O., dated 16th February 1888, No. 181, and communicated to all Collectors.

4. Mr. Rea is requested to state in his next progress report what has been done with the coins and other articles of antiquarian interest referred to in his letter, especially paragraphs 2 (8), 3 (1), and 21.

(True Extract.)

H. E. STOKES,
Chief Secretary.

To the Director-General, Archæological Survey.
,, the Collector of Godávari.
,, all other Collectors.
,, the Public Works Department.
,, the Revenue Department.
,, A. Rea, Esq., First Assistant, Archæological Survey.
,, R. Sewell, Esq., M.C.S.

Copy to the Secretary, Royal Asiatic Society, London.
,, ,, President, Asiatic Society of Bengal.
,, ,, Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

No. 1512 W. d/ 22nd May/88

Communicated to the Supty Engineer I Circle in continuation of G.O. No. 749 W. d/ 5th March 1888, to the Supty Engineer II Circle in continuation of G.O. No. 1368 W. d/ 9th May 1888, and to other Supty Engineers with reference to G.O. No. 59 W. d/ 7th Jany: 1888.

Rd/ Lost

W.

Supty Engrs

Govt. of {1888} Madras.

PUBLIC.

Issued

Read. *Encl.*

G.O., 30th April 1888, No. 457.

No. 1512 W. d/ 22nd May 1888

APRIL.

Archæology.

Passing orders on the progress report of Mr. A. Rea, Archæological Survey, for the two months ending 31st January 1888.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers:—

From Dr. J. BURGESS, LL.D., C.I.E., Director-General, Archæological Survey of India, to the Chief Secretary to Government, dated Mathura, 16th February 1888, No. 224.

I have the honor to forward, in original, the progress report of Mr. A. Rea, Archæological Survey, for the two months of December and January last. Mr. Rea's reports are usually interesting and contain fresh observations; but this one contains an unusual number of important notes of his survey work and much fresh information. It is lamentable to remark the wholesale destruction of ancient remains and sculptures wherever the canal contractors and engineers have found such within reach.

2. The report is accompanied by lists of 34 drawings executed to scale, 12 photographs taken, and 131 inscriptions copied in *facsimile*. These lists I have returned to Mr. Rea to be copied by the clerk in a form more convenient for the printer, and they will be forwarded direct to Government.

3. Before printing off this progress report it would be desirable that Mr. Rea should have the opportunity of revising the proof, so as to avoid misprints and other slips.

ENCLOSURES.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Director-General, Archæological Survey of India, dated Bogandánidibba, 1st February 1888, No. 51.

In continuation of my letter, No. 405, dated 29th November 1887, and in accordance with paragraph 2 of your *memorandum*, No. 706, dated Kálsi, the 4th November 1887, I have the honor to forward the following progress report of operations conducted during the past two months in the Madras Circle of the Survey.

PROGRESS REPORT for two months ending 31st January 1888.

Paragraph 5 of my letter, No. 405, of 29th November, mentions that the antiquities in Bezváda were being examined and surveyed. The work has now been completed, and a detailed description of each monument is given below. Mention has been made of some examples of the Buddhist period,* and the rock-cuttings on the hill west from the town are there assigned as the site of the "*Púrvasila*" Buddhist monastery. Dr. Burgess, however, subsequently pointed † out that none of these are Buddhist, but all Brahmanical. An examination of the whole group completely confirms the latter theory. In none of the cave temples are there any traces of Buddhist features, and any sculptures there are, are undoubtedly Brahmanical. Even the extensive cuttings on the hill show several defaced sculptured and panelled groups of Hindu deities in bas-relief. These of course may have been added subsequently, but there is nothing to show them to have been so, and the rock-cuttings are most probably the quarries from which were hewn the stones used in building the Hindu temples in the town. Buddhist remains there may have been, and, if they still exist, are buried underground; but none of the rock-cut examples represent them; and they were most probably structural like the remains of the *Chaitya* recently discovered ‡ at Vidiyadurrapuram near Bezváda. The *Púrvaśila* must therefore be sought for elsewhere, and the evidences would seem to show that Dr. Burgess' theory of its being identical with Amarávati is the most probable.§

* *Lists of Antiquities*, p. 47.

† *Ib.*, pp. 47, 319, and *Ind. Antiq.*, vol. XI, 95, &c.

‡ See my Nos. 416, 418, 424 of the 5th, 7th and 10th December 1887.

§ See the *Academy* of 9th October 1886 and *Journal R.A.S.*, vol. XIX, part I, p. 172.

Rock-cut Temples at Bezváda.

2. These, as has been stated, are all Brahmanical, and belong to a style of architecture which has usually been assigned to the 7th century A.D. After an examination and comparison of numbers of such works at Mámallapuram and various other places in the Madras Presidency, I am, however, inclined to place them earlier, or about the beginning of the 6th century. Some may possibly be a little earlier and others as late as the 7th century, but they all present certain graduated architectural features by which their relative age can be distinguished. I have endeavoured elsewhere * to prove this, so I only briefly refer to it here. The theory, however, may be shortly stated to be, that such works as show massiveness in their supports, with a scarcity of sculpture or other architectural detail, are earlier than those with more slender and widely spaced piers, and a greater profusion of decorative features in their design. An investigation of the various arrangements of the different parts in every case places the work itself in its relative order of architectural progression. This rule holds good in every style of architecture in all countries, and it is equally applicable to Indian structural or monolithic art.

* Report on the rock-cut remains of Mámallapuram, &c. (under preparation).

(1) *Cave Temple No.* 1 (*Drawing No.* 655).—This excavation is a short distance up the east face of the *Arjunakonda* hill near its southern extremity. It is cut under an overhanging ledge of rock, much broken up by large fissures. The cave was blocked up with mud to within a few feet of the roof; and holes had to be dug at certain points to ascertain the heights of the piers and the formation of the front base mouldings of the shrines. On account of the expense likely to be incurred I did not clear out any more of the accumulated soil than was absolutely necessary. The cave is unfinished, and shows great massiveness in its supports, and an almost entire absence of ornament in its design. I am of opinion its age should be fixed at about 500 A.D. The present plan is an extensive portico of two rows of six massive piers, with side-responding pilasters having stop-chamfers on the top of the angle splays. Entering off the back wall are three shrines. The piers are octagonal, $2\frac{3}{4}$ diameters in height with a span between each pier of $1\frac{1}{2}$ diameters. The two piers on the extreme right of the inner row are only partly dressed. None of them have either base, capital or the side roll-bracket often found on such works. The breadth of the portico is 47 feet 6 inches; and the depth, or distance from the front line of the front row of piers to the back wall is 20 feet; the height is 9 feet 6 inches. One peculiarity in the plan may be noted. At 5 feet 6 inches in front of the front pier line, on the right and left walls of the ingoing rock, is a pilaster partly blocked out. As these are similar to the responding pilasters of the first and second rows of piers; and the breadth also corresponds to the transverse breadth between them, it would point to there having been a third row of columns in front of those now standing. As also the level-cut soffit of the roof or ceiling extends forward beyond the line of these two outer pilasters, to the broken off upper dip of the rock, it seemed to favor this view. It would be very unusual to find such a breadth of overhanging projection beyond the front line of supports. No traces of a moulded cornice are visible on the edge of the rock, but a few drilled holes are seen on its face. At the north end is the lowest portion of the overhanging rock, and at that point is a portion of a fillet running for a length of 3 feet, similar to, and parallel with those, joining the beams and ceiling inside. Portions of a beam are also visible, so one had undoubtedly extended along the front. At all other parts of the front, the rock is broken off above this line, so it could be traced no further. The only other explanation would be that the cave being incomplete, this portion had as yet been unhewn, and that the cornice of the façade would—had the work been completed—have been in front of the present front row of piers standing complete. Taking into consideration, however, the points mentioned above, it would seem to point clearly to there having been still a third row; and to clear the point I had holes dug directly in front of each pier, in a line intersecting the two front exterior pilasters, and found the broken-off stumps of the piers I had expected. The rock over, is much disintegrated, and huge masses have shelved off, and fallen down. One of these had, I believe, destroyed the front line either during the work of excavation or afterwards. The roof beams are plain, but it was evidently intended they should be carved, for the beginnings of a line of sculptured animals are visible on the face of the front beam at the right end (A on plan). This piece shows a bull and two elephants, the hinder of which has its trunk entwined with the tail of the front one.

The central shrine measures 8 feet square, and 7 feet 6 inches high. It projects slightly beyond the line of wall into the porch. On the front of the angles of this projection, and also on each side of the cell door, is a plain unmoulded pilaster. A simple plinth is used as a base, and a plainly moulded cornice, with a sur-block above each pilaster, surmounts the projection.

The side shrines each measure 6 feet 6 inches by 5 feet inside. In front of each, is a projection, moulded similar to the central cell. In examining the interior, a rectangular recess was found below the accumulation of soil on the north side between the back wall and inner line of piers. It measures 6 feet 3 inches broad, 2 feet 2 inches deep, and 2 feet 11 inches high. Its sill is 7 inches above the floor level. This feature is rather unusual in the southern cave temples.

(2) *Cave No.* 2 (*Drawing No.* 659).—This excavation stands facing the east, on the east face of the west hill, and about 200 yards north of cave No. 1. It is of much later date than the one just described, and I would, from its character, fix its date approximately at about the beginning of the 7th century A.D. It shows more appearance of sculpture; and though the piers in the portico have been hewn away, the outlines of the square bases can still be seen on the floor, and show them to have been of somewhat slender proportions and comparatively widely spaced.

The plan is a portico 26 feet by 16 feet, with three pilasters on each side wall, and a ceiling height of 8 feet. The roof has once been supported by three rows of piers, four in each row. They have been square, and if—as they almost certainly would—they corresponded to the responding pilasters, their angles would be splayed off. The side brackets which formed the capitals still remain attached to the roof beams which run across the ceiling from pilaster to pilaster. The outlines on the under sides of these, show the piers to have had a considerable taper or batter in their length. Though the piers are away, by these means their exact proportion can be ascertained. These show the heights to have been 7 squares of the base up to the roof bracket. The spans between the lower portions of the shafts are three and a half squares.

In the centre of the back wall is a shrine $7\frac{1}{2}$ feet square by 7 feet 3 inches in height.

In the face of the rock returning at right angles from the right side, is a small excavation, with a porch having two roughly blocked-out piers. Its inner measurement is 11 feet 6 inches by 4 feet 9 inches. In its back wall is a shrine 6 feet square. On the side and back walls are rough sculptures.

On the right side of its façade is a small niche, with the rough outline of a seated image in bas-relief cut on the back wall.

On the left returning wall of the principal excavation are the beginnings of a similar niche; and over the same piece of rock, but parallel with the main façade, is another, with an outlined raised figure on the inner back wall.

Over the front of the façade is a bold cornice partly moulded; with horse-shoe pedimental blocks opposite each bay of the pier spaces inside. The smaller excavation on the north return wall has also its cornice, but simply blocked out. The whole work is unfinished.

(3) *Cave No.* 3 (*Drawing No.* 661).—This is a very small excavation at the north base of the detached east hill. It is unfinished, and is simply a small cell 5 feet square, with a roughly cut façade showing a *dvarapála* partly sculptured out, on each side of the door, and the blocked-out beginnings of a cornice over.

(4) *Cave No.* 4.—On the west side of the west hill, behind the quarry magazine, is a ruined cave. From what remains, it seems to have been very similar to cave No. 1. Its features are almost completely destroyed. It measures about 25 yards broad and the same in depth from the front to the back wall of the cells. It has had three rows of piers whose position can still be traced by the broken stumps remaining. There have been three cells on the back-wall, but they are now completely fractured.

(5) *Cave No.* 5.—Further down the hill, to the south of and between the above excavation and the quarries, is a heap of quarry refuse, which covers a small cave. It is said to have one pier, but has neither sculpture nor inscription. In size it is similar to cave No. 3.

(6) In a gully between the quarry magazine and the Vidiyadurrapuram *Chaitya*, are a few broken pieces of bricks which project from the soil at various places. Copper and lead coins, it is said, are occasionally picked up at the spot after rain. The place is covered with large boulders of rock which have rolled down the hill side, and is so cut up with deep water-channels that it is very unlikely any building can remain in such a condition as to warrant the undertaking of an excavation in search of it.

(7) *Buried Monolithic Temple* (*Drawing No.* 661).—This example stands at the foot of the east side of the west hill, a few yards distant from cave No. 2. When I first saw it, the earth surface was level with its cornice. I cleared the front of earth, and to enable the plan to be completed, partly removed the soil from the interior.

It is a detached boulder of rock, out of which the temple has been cut. On the east front—on each side of the façade—a projecting piece of rock has been left. These are at right angles to the front, and are similar to what we find on cave No. 2. On the right wall so formed, is a sculptured image of Subramanya, and on the left is Ganesa. The façade—between the two projections—faces the east, and has a central door with two-figure sculptured panels on each side. Over is a cornice, with medallion blocks at intervals, all only partially worked out. On the sides and back, are lines of plain pilasters, without carving of any sort. Along the top of each side of the exterior, is a blocked-out moulded cornice. On the roof are the remains of a solid stone tower. The front door enters into a porch 15 feet 6 inches long by 7 feet broad; on the back of this, and directly under the position of the exterior tower, is the shrine, 5 feet 9 inches square. The porch is 6 feet 9 inches high, and the shrine 6 feet.

To completely remove the accumulation of hard earth and mud from around and inside this temple would be a work of considerable expense. I therefore limited the excavations strictly to the clearing of such points as would enable me to make a survey.

The tower is said to have existed to within quite recent times. Many years ago, I am told, it was hewn away to provide stones for the making of the canal anikat. At that time the whole—with the exception of the tower—was completely covered up. The tower therefore in its rough unfinished state may have been taken for a simple boulder of rock.

(8) At a short distance behind the monolith, the foundations of a house are being dug on the side of the hill. The site is in the Pulabaypetta of Bezváda. In the course of the digging, a white slate image was found. It measures 2 feet 6 inches high, and is very delicately cut in bas-relief. The slab is 11 inches broad and $\frac{7}{8}$ths of an inch thick. I have purchased it.

STRUCTURAL TEMPLES.

3. Though probably other remains of equally ancient date lie buried under the surface of the ground, the oldest structure yet brought to light is the lately discovered *Chaitya*. It may be assigned to the 2nd or 3rd centuries A.D. It is not strictly in Bezváda town, but stands on the west side of the west hill near caves Nos. 4 and 5. Of the other temples in the town itself, the oldest cannot belong to an earlier period than the 7th century A.D. and others are much later.

(1) *Chaitya remains at Vidiyadurrapuram** (*Drawings Nos.* 666 *and* 673).—Several years ago, two small Buddhist images were found † on the west side of the hills west from Bezváda.‡ On my recent visit for survey duty, I proceeded to inspect the position of the "find" and learn whether the images had been found *in situ*, or, at some time or other been brought from a different locality and dropped on the spot where they were picked up. I learned that they were discovered in the bed of a hill stream—by the water uncovering them after some rain—near the base of the hill south from the village of Vidiyadurrapuram. The stream bed is about 8 feet below the surface of the ground on either side; and after inspection, I was convinced they must have been found *in situ*. I there learned that two other white marble images had been found on the same spot over a year ago by a man who was digging mud to build his house. I then searched for any traces of brickwork, as I thought that if the sculptures were really found in position I might come on traces of a tope or other Buddhist building. A few broken bricks were projecting from the side of the north bank, and carefully removing the earth I was able to trace the course of a wall extending a short distance along its face: it then turned inwards with a decided curve. Whereas the brickwork I had first been tracing was broken, the outside of the curve was formed of regularly laid bricks in courses. I cleared a portion of the bank and found the curve merge into a straight wall running west, with its inside face also in regular courses. At its western extremity it returned outwards at right angles and stopped in a door jamb. I had thus exposed the longitudinal half of an apsidal-ended temple standing at right angles to the line of hill, with its door to the west. Still tracing out the remainder of the walls, by digging in the bed of the stream I was able to find the other curve of the apse and almost the whole of the remaining side wall. Of the side first uncovered, which had been protected by the bank of earth, over a dozen vertical courses of brickwork remained in position. The portion in the stream bed, had only a few lines of upright courses, the upper bricks had evidently been carried away by the water. I thus found the plan to be almost identical in size and form with the structural *Chaitya* at Sanchi as illustrated by Fergusson.§ In the course of excavation at the chord of the apse, I found two large hands (right and left) in white marble, which must have been part of a colossal Buddhist image some 7 or 8 feet high, small pieces of white marble, a Buddhist copper coin, another with an Arabic inscription, a green stone bead, and some small pieces of ivory. Under the stone flags near the floor was a Roman silver coin in good condition, but coated with a resinous substance. Other articles picked up were numerous pieces of broken pottery showing thirty-three different forms; round flat pebbles—foreign to the locality; round flat pieces of pottery; a grind-stone; a piece of a circular stone disc having a radius of 8 inches; some large teeth; and some bits of a white chalky substance. From a villager I received a small round lead coin which had been picked up on the spot about a fortnight previous. After finding the coins abovementioned, I learned that numbers of others in silver, copper and lead were often, after rain, picked up by the villagers on the same spot.

The peculiarity of plan, and the numbers of Buddhist sculptures and coins found at the place at different times, show conclusively that this had been a *Chaitya* or Buddhist temple of the later period when the image of Buddha had taken the place of the *dagoba* as an object of worship. Though unfortunately so little of it remains, its discovery is of some considerable importance, for Fergusson remarks ‖ that, though there are numbers of rock-cut *Chaityas*, only one structural example, that at Sanchi, is known to exist. He also states that beyond the fact that circular beams were used for their roofs, nothing is known of their external covering. From the fact of the interior of this discovered example being filled with loose broken brickwork,—some of them with one side bevelled, such as would be used

* This discovery has already been separately reported on, but a *resumé* of the exploration and results will be here inserted for record.

† *Sewell's Lists of Antiquities*, p. 47.

‡ One of these is in the library at Bezváda. Of the other mentioned, I could learn nothing. Another small image in white marble is there; it was also found near Bezváda, but at an entirely different place, and it is not a Buddhist but a Hindu image.

§ *Hist. of Ind. and East. Architecture*, p. 105, pl. 41.

‖ *Hist. of Ind. and East. Architecture*, p. 105.

for the horizontal courses of a domical or barrel-shaped roof,—I would suggest that the roofing might have been of this material. This would have given their exterior roofing the outline and appearance which, by the sculptural representations from the Bharhut Tope, and the monolithic copies at Mámallapuram, we know they had. It would also account for the general disappearance of the structural *Chaityas* themselves; for the roof beams decaying, the unarched brick covering being deprived of support would fall in and destroy the building.

(2) *Buried Temple* (*Drawing No.* 655).—This building has already been reported on, so that a description need not be here repeated.*

* See my report, No. 405, dated 29th November 1887.

(3) *Mallikárjuna or Íswara Temple* (*Drawing No.* 662).—This is a large and extensive building, and stands in the main or bazaar street of the town. It is enclosed in a rectangular court measuring 156 feet by 106 feet. The most ancient portion is the shrine, which may be fixed about the 7th century A.D.; the remaining portions belong to the 11th century A.D. Its walls are 7 feet thick, and it is surmounted by a stone tower or *vimána*. In front of the shrine is a small chamber or enclosed *mandapa*. The greater portion of the shrine tower, or up to the circular *śikhara*, is of stone; while the *śikhara* or summit is of brick, having been evidently restored at a date long subsequent to the foundation. In front of the shrine entrance is the basement of a building which has been intended for an open pillared *mahámandapa*. On it are a few sculptured panelled stones, which, if in position, would form part of an enclosing parapet or basement for the *mahámandapa*. On each of the exterior walls of the shrine is a single sculptured panel. Each has groups of figures, boldly carved, and spirited in design (Drawing No. 660).

On each of the inner sides of the court is a pillared veranda. Opposite each pier is a stone cross-beam, which is carried out beyond the line of the pillars, thus forming a bracket to support the exterior cornice.

On each of the north and east sides is an entrance *gopura*. On the inner side of the east *gopura* is a pillared *mandapa*, with *nandi*, attached *pitam* and *dvajastambha*. Two of the piers are shown on drawing No. 664.

The north *gopura* has two tiers of pillared storeys over the entrance (shown on plan and elevation; drawing No. 662). Some piers with lion bases are worthy of note. In the north-east corner of the veranda is a small four-pillared *mandapa* with some bold circular mouldings on the piers, and a carved ceiling over. The latter is of rather original design and finely ornamented (Drawings Nos. 662, 664).

(4) *Nagaresvara Temple* (*Drawing No.* 665).—This building stands on a south spur of the *Arjunakonda hill*, overlooking the road which winds around the west face of the hill between the Library and Vidiyadurrapuram. On the face of the cliff on which it stands, a rock-cut stairway leads to the temple. Near the top is a small rock-cut porch and cell (Drawing 665).

The temple consists of a walled-in square portico, now roofless, with four piers inside. The shrine enters through a small chamber on its west side. The walls of the shrine are massive, and carried up in stone to the under side of the domical *sikara* of the *vimana* tower. The exterior elevation of the tower is divided into four storeys, by rows of cornices and string mouldings. The several tiers have the usual arrangement of small projecting pinnacles with pilasters. The domical *sikara*, round pointed, is of brick. The temple is ancient and seems contemporaneous with the buried temple in the railway grounds, and the shrine of the Mallikárjuna temple.

(5) *Kanaka Dúrga Temple.*—This building stands on a built platform nearly midway up the east face of the west hill, about 100 yards north of cave No. 1. It is a simple square shrine with tower over, and porch in front. It is devoid of sculpture, and its mouldings are extremely plain. It is ancient, and may belong to the 15th century; but it has been so "restored" with whitewash, and otherwise modernized, that its character is almost entirely destroyed. There are a few Telugu inscriptions on some stones near it. It is dedicated to one of the *saktis*, and every Tuesday and Friday, offerings of fowls are made to the deity. It is held in high veneration by certain classes. A tradition states that it existed in the golden age and was then constructed of gold. In the subsequent *yugam* it became iron, the golden temple disappearing down below. In the present age it was transformed into stone. This exemplifies how widespread are these traditions; but in each place differently applied. Last season I heard one similar, applied to the Vellimalai hill in North Arcot.†

† See report to Government, No. 74, of the 19th March 1887, paragraph 14, in G.O., No. 583, of the 20th April 1887.

(6) *Íśvara Temple.*—This shrine is a short distance to the north of the last, on the top of a low cliff of rock. It is a simple cell without tower, plainly and solidly built. It seems contemporaneous with the temple above noted. Some bushes growing on the top have already loosened the joints of the masonry on two sides, and unless these are cut down it is only a question of months for the greater portion of the two walls to fall. The temple is in use for worship; and it shows the apathy of these people, that, rather than expend at most a few annas for a cooly who could cut down the bushes in a few minutes, they prefer the certain ruin of their shrine.

(7) *Four-pillared Black-stone Mandapa* (*Drawing No.* 656).—This stands in the road near the two temples above noted. The piers, and square basement on which they stand, are most evidently

not in their original position, but have been removed from some other place and erected here The pillars are alternately square and octagonal, and are each finely sculptured with scroll and figure work. Over the moulded and sculptured body of the shaft is a moulded capital; and over it a sculptured bracket projects on each of the four sides. On one pier are some inscriptions in Telugu. The piers are placed on a square-built basement, made up of some sculptured blocks whose proper position is not in a basement, but on a frieze of a cornice. Various sculptured beams lie on the ground near by. The carvings are good, and represent dancing musicians, &c. The *mandapa* as it stands, by the incongruous position of the sculptures, is a good example of unskilful restoration.

(8) *Ruined Mandapa.*—On the top of the hill north-east from the town are the ruins of a building said to have been used as a residence by Arjuna when he came to bathe in the Kistna. There is simply a heap of fallen stones from a fallen building. Some are moulded, but the majority are plain. Traces of the foundations are visible.

ANCIENT HILL QUARRIES.

4. These were supposed by Mr. R. Sewell to have been the site of a monastery, but, as before remarked, are most probably the places from which were quarried the stones for the early temples in the town. On the east face of the west hill, immediately behind the Kanaka Durga temple, is an extensive cutting. The roadway up to this temple passes on to it. On the walls are some illegible letters of inscriptions and some defaced Hindu sculptured panels. Two of these carvings are shown on drawing No. 657.

Another similar, but scarcely so extensive, is on the east face of the north hill near the natural cave now occupied by a *yogi*. At each of the quarries is a rock-cut well.

VARIOUS SCULPTURES.

5. In Bezváda library are a number of interesting pieces of sculpture which have been collected and brought thither from different places in the district. I have had drawings made of a selection of them.

Drawing No. 657 shows—

(1) A portion of a minutely-carved door jamb in black-stone.
(2) A Nageśvara image in black-stone.
(3) A carved image in red-stone.
(4) The base of a *linga*, with carved representations of horses supposed to be supporting the superstructure.
(5) A coiled snake-like figure in white marble.

Drawing No. 663 shows—

(6) Two views of a finely carved lion-base of a pillar in black-stone.
(7) A large image of Ganeśa found in the bed of the canal during its construction. Six other large and similar figures were also found about the same place, and now stand at different places along the wharf wall.
(8) An image in red-stone.
(9) A finely carved image of Virabhadra in slate.
(10) An image of Hanumán in slate.
(11) A lofty *linga* pillar, with figures carved in bas-relief on its sides.
(12) A large image of Buddha in black-stone, found on top of Bezváda east hill.
(13) Brass Buddhist image said to have been found in canal.
(14) Piece of white marble sculpture with elephant and portion of another.
(15) Two white marble sculptures from the Ramireddepalle hill.

Drawing No. 673 shows—

(16) A Buddhist image previously found at the place where I subsequently discovered the remains of the *Chaitya*. The same sheet also shows the marbles and pieces of pottery brought to light during the excavation.

Other places of interest in the Bezváda taluk are being at present visited by members of the staff; these will be included in a future report.

ROCK-CUT REMAINS AT MOGALRAZAPURAM.

6. The village stands among some hills 2 miles east of Bezváda. The appellation now given to the place can only be contemporaneous with the Muhammadan period, and cannot be the name of the original site. Traditionally, Bezváda is said to have extended as far as this, so it may possibly have at one time formed part of that town.

All the rock excavations at Bezváda and Mogalrázapuram are without exception distinctly Brahmanical. The only lingering trace of Buddhism is the carved representation of a *dagoba* found in cave No. 5 at the latter place. This feature is one prominent enough in Buddhistical

works, but is here used solely and simply as a decorative feature, or accessory to architectural ornament. Beyond this, it could have no religious meaning to the people who so used it. An excavation (6) near the same village, and of which a legend of a shepherd and treasure is told, is another example of the tradition of the architecture of a former religion leaving its effects on that of one succeeding. This has been called "Buddhist" or "Jaina," * but it is neither; the character of the sculptured *dvárapálas* on the doors shows this clearly. And if its resemblance in general outline to some of the façades of the lesser "*rathas*" at Mamallapuram, which no one now asserts are "Buddhist," is noted, its character is at once understood. It only exemplifies the mistakes that are likely to be made with these transition examples, which, having features in common with the two architectural styles—Buddhist and Brahmanical—are, as often as not, rashly classed as being remains of the former. To classify these in their proper sequence requires some knowledge of style, and, when this is brought into play, there can be little or no difficulty in assigning them their proper places of architectural succession.

* Lists, p. 50.

(1) *Cave No.* 1 (*Drawing No.* 674).—On the north base of the east hill is a small, almost-completely buried cave. It has a porch 20 feet 6 inches long by 5 feet 6 inches broad. In front are two massive piers, each 2 feet 3 inches square, with a span between each of $2\frac{1}{2}$ squares, and a height for each pier of $3\frac{1}{2}$ squares. The respond on each side wall, instead of being the more usual pilaster, is a projecting wall. The back is occupied by three cells extending the full width of the cave. The whole is quite plain and unfinished.

(2) *Cave No.* 2 (*Drawing No.* 670).—Near the south base of the same hill is another small excavation. On each side of the façade is a niche with weatherworn sculptured panels inside. The front line of the piers is 6 feet 6 inches back from the face of the niches. There are two piers, each 1 foot 9 inches square, three squares in height, and a space between each of $2\frac{1}{4}$ squares. The side bays are narrower than the central one.

The porch is plain, and is 14 feet 6 inches wide by 12 feet 9 inches deep.

On the back is a single cell 6 feet square. The cornice over the front façade has three large horse-shoe pedimental blocks.

A short distance from the cave is a rock-carved figure with bow, and a few letters of a Telugu inscription.

(3) *Cave No.* 3 (*Drawing No.* 670).—A short distance to the east of the above is another excavation. It has two piers, each 1 foot 7 inches square, $3\frac{3}{4}$ squares high, and $1\frac{3}{4}$ squares span. The porch is 11 feet by 6 feet, with a projecting cell on the back. The façade is plain.

(4) *Cave No.* 4 (*Drawings Nos.* 669 *and* 672).—South by east from the village is a somewhat large cave, which is the finest at the place. It stands back from the front of the rock; and the ingoing walls, so formed, have been intended for side shrines. On the left side is one, partly formed, with two piers blocked out, and a figure of Ganésa inside. The proportions of the piers are more slender than in the examples above noted. The two in front are 1 foot 9 inches square, 4 squares in height, and 3 squares in span. In place of the responding pilaster, on each side is a projecting wall with sculptured *dvarapala*. The porch is large, and measures 15 feet deep by 31 feet 5 inches broad. It is divided longitudinally by a row of 4 piers, the right central one of which has been broken away. On the back are three shrines, divided each from the other by a thin wall.

The cornice over the front is bold and deep, with 3 fine pedimental blocks sculptured on its face. One is shown enlarged on drawing No. 669. Standing on the cornice top are figures of lions and elephants. The summit of the centre is crowned by a fine, though weatherworn, many-armed Durga treading on the recumbent Mahishásura.

A short distance to the left of this cave, at a place now covered by quarry debris, is said to be a small cavity underground. Some years ago, several gold coins were picked up here. They seem to have been sent to Bezváda and afterwards to Madras.

(5) *Cave No.* 5 (*Drawings Nos.* 669 *and* 671).—South-west from the village, on the west base of the hill, is an excavation. The façade is plain and much broken up. The rock, out of which the temple is hewn, is much disintegrated, and badly crushed and split in all directions. There have been three rows of piers in the cave, but the front and inner rows have been fractured and are away; so that now only the central row of two remains. These are very massive, and are square, with octagonal body of shaft. They are 2 feet 4 inches square, $2\frac{1}{2}$ squares in height, and $1\frac{3}{4}$ squares in span. Inside has been a fine *hamsa*-carved cornice, but it is mostly broken away. The porch is 20 feet 9 inches by 15 feet 3 inches. A single cell enters off the back. Its right half has been fractured, so that the left side of the door only remains. In its panel is a Hindu *dvarapala*, and over is a moulded cornice.

On the right front pilaster is the representation of a *dagoba* with a lotus growing from its top. Its position and character show it to have none of the significance that it would have on a Buddhist building; and it is simply used as an architectural ornament. (See enlarged detail on drawing No. 671).

(6) *Unfinished excavation.*—This cutting is on the face of a rock half way up the hill to the west of the village. After a stiff climb through jungle scrub, up a steep and winding path, the place is reached. It is on a perpendicular cliff or bluff of rock, and is the blocked-out outline of the façade of a monolithic rock temple, showing more the features of a detached temple, for which I believe it has been intended, than a cave. A doorway 3 feet 6 inches broad by about 9 feet high leads into an excavated recess which, if finished, would have been the shrine. A double pilaster and panel with partially sculptured *dvarapala* are on each side. These two sides, which with the door form the upright portion of the front of the temple, each measure 4 feet broad. The front has thus a breadth of about 11 feet 6 inches. Over the top of this is a cornice only partly hewn out, and springing from it is a semi-circular pediment or tympanum, such as is often seen on the ends of the barrel roofs of early *gopuras*. Inside this tympanum is a small *sikara* or similar feature with finial over, and outline of a figure, apparently a *rishi*, seated in front. The whole stands in a square-cut recess 4 feet deep, about 25 feet broad by the same in height. I believe the intention was to cut this square recess further in, and leave the temple standing free. The façade though unfinished and very rough, has an outline not dissimilar to the Ganésa "*ratha*" at Mâmallapuram, and like it, though cut after Buddhist models, is undoubtedly Hindu.

It is supposed to contain treasure, and a curious tradition is current regarding it. In very ancient times a large treasure was stated to be concealed herein; and at that time it had been ordained that whosoever should make blood to flow from the spot and cause it to mingle with the waters of the Kistna, to him should be apportioned three double-handfuls of the wealth. A shepherd, one rainy day, was herding his flocks on the hill side, and accidentally killing a sheep, the blood mixing with the rain flowed down and entered the river, thus fulfilling the required conditions. The treasure house immediately opened, and a dazzling amount of wealth lay spread before the shepherd. The goddess of the Kanaka Durga temple at Bezváda, who guarded the treasure, spoke and told him he might take his due share. His cupidity, however, got the better of him, and he attempted to take more. The goddess who, from her temple on the Bezváda hill, had been watching the transaction, immediately, on the fourth handful being attempted, caused the place to close, entombing the wealth and the shepherd, whose spirit is still supposed to haunt the place. This is stated to have happened in the iron age. It is said that this goddess is so placed, that her eye is directed straight on the place at Mogalrázapuram.

(7) *Remains of an ancient Settlement.*—On the top of the hill, north-west of the village, many bricks and broken pottery are strewn about. This has probably been the position of a portion of the ancient village. A slight excavation did not disclose any walls, and the bricks seem only loosely lying about.

On the north side of the hill east by north from the village and above cave No. 1 is a small plateau on a projecting spur of the hill. Numbers of bricks are strewn about its surface, and it evidently marks the site of an ancient settlement. On the hill above it, four circular wells have been hewn out of the rock. They are seemingly cisterns for collecting rain water. Two are 4 feet in diameter, by the same in depth. Another is 5 feet in diameter, with the inside cut in an inverted parabolic section. Around its top are several small holes evidently caused by grinding grain, curry, or similar stuff. The largest is near, and measures 7 feet in diameter, with upright sides 4 feet deep. A channel cut in the upper surface of the rock is intended to collect the rain water and carry it into the reservoir. The places where the bricks are found, are stated by the people to have been the dwellings, and the rain basins the wells, of the hill spirits whose work they are supposed to be.

On a veranda in front of a house in the village are three slabs of white marble said to have been brought from Môtupalle. There are no signs of inscriptions or sculptures on them.

On the top of a low mound south-east of the village are two images of village deities (drawing No. 669).

On the top of the east hill are the ruined remains of a temple.

UNDAVALLE.

7. This village stands among some hills about two miles to the south-west of Bezváda on the opposite of the Kistna, and in the Guntúr taluk.

In addition to the large storeyed cave, there are several other smaller rock-cut caves and sculptures. In the village are some sculptures and inscriptions. The survey of the whole of these was nearly completed when I left Bezváda, but as I have not the drawings with me here, a description of the antiquities must stand over to my next report. I saw to the cutting down of some bushes which were destroying the front of one of the caves.

ELLUR.

8. Leaving Bezváda on the 21st December 1887 *en route* to Jilligerigudem near Guntupalle, I visited and inspected the antiquities in the town of Ellûr.

The fort is constructed of mud, and is much ruined. It has been built over on almost every side, so that except for the high ground it occupies, it would be difficult to trace it.

I inspected the inscriptions, nearly all of which are recorded in the *Lists* (pp. 34-35).

In the town are a number of temples, six of which show ancient work. They are said to have been built of stones from still older temples at Dendaluru. Some others are quite modern, having been built within the last 15 years. In these it is interesting to observe the attempt at a blending of imitations of ancient Hindu architecture with piers and other details in modern Classic.

Three of the first mentioned class contain some very fine carved work in piers, panels and floral scroll perforated stone windows. Near one is an inscription on a fallen pillar, which seemed not to have been noticed previous to my pointing it out. None of these are mentioned in the *Lists of Antiquities*. On asking the *Karanam* why copies of inscriptions only were forwarded for the published lists, and no mention made of the temples, he stated that blank forms for inscriptions only were sent, and nothing said of temples. I have noticed the same at many places, and it is I believe due to returns of inscriptions only being first asked for. An amended form afterwards sent out, included archæological and other monumental remains.

On the northern outskirts of Ellúr, in the hamlet a quarter of a mile north from the canal bridge, is a small temple of Rámalingasvámi. Inside is a square pillar inscribed on four sides, and with a *naga* sculptured on one of them. The letters are in an old form of Telugu, and though clearly cut, with each letter distinct, the inscription cannot be read. The story told in connection therewith is, that the person who inscribed the stone made a selection of some *mantras*, and writing out all the letters or words separately, mixed them up as numbers in a lottery. They were then inscribed in the order in which they were taken out.

DENDALURU.

9. From Ellúr on the 24th December I proceeded to Dendaluru and inspected the mounds and other antiquities existing there.

(1) In the centre of the Mahálammacheru tank is an extensive circular mound, with a *Nandi* standing at one side. Bricks are seen all over it, and when the villagers require any, they dig there and remove them.

On the bund of the tank is an *Amman*.

(2) The Bhimalinga *dibba* is another extensive but low mound where bricks are also seen. It is supposed to have been the site of a very large temple, considered at the time more sacred than Benares. Many stones of a building or buildings remained to comparatively recent times, but I am told they were all taken away for the construction of the canal. A *linga* still stands on the top, giving the mound its name, and said to be that of the temple referred to.

(3) In a field near, is a *linga*; and close by is an image, under a shed which does duty as a temple.

(4) On the west side of the village is an image in red stone, much weatherworn, but seemingly Mahálakshmi.

(5) On the same side of the village is a hollow in a field where a ruined temple is said to have existed till within a few years ago. The stones were removed by the owner of the field to build his house. A *linga* with base, and a small Ganésa still lie near.

(6) Extensive mud walls still standing, are the remains of a fort.

(7) In another field near, is a weatherworn Vignésvara; and a low mound, now under cultivation, where bricks are also found.

(8) A quarter of a mile west of the village is a small Ganésa in a field.

(9) The Ankálamma temple is a small modern brick structure near a tank where four inscribed stones are said * to have been. None of these inscriptions now remain, and there are none known in the village, though many if not all of those at Ellúr are said to have been taken from here. In the temple a number of sculptured stones are built; though broken and weatherworn, they are interesting. One has a central seated figure, with an attendant deity standing on each side. Two flying figures hold a canopy over the central image. There are eight pieces of sculpture and all are said to have been found in the ground near the temple. A short distance from it is a low irregular mound where bricks had shortly before been dug for. In one of the holes so made, a corner of a rectangular brick wall is visible.

* Lists, p. 34.

(10) The temple of Késavasvámi is a small square building, said to be old, but so plastered over with chunam that any ancient character it may have had is well nigh gone. It has a few sculptured stones in the walls; and lying on the ground is a pillar, and a Vaishnava image nicely carved. Inside the temple are two other images.

(11) The Somésvara temple is built of red stone, and has a tower over the shrine. It is coated with chunam, and only at one or two places is the stonework visible. It has a gracefully-moulded stone basement.

In front of the temple is a *pitam* with a very finely carved image of Virabhadra. Some pillars and *lingas* lie in the courtyard.

In a garden near, the remains of a temple of Kamaleśvara are said to have existed till they were removed during the construction of the canal, when scores of interesting remains were wantonly destroyed.

(12) Half a mile west from the village is the Golicheru tank. In its centre is a mound where bricks are found.

(6) *Unfinished excavation.*—This cutting is on the face of a rock half way up the hill to the west of the village. After a stiff climb through jungle scrub, up a steep and winding path, the place is reached. It is on a perpendicular cliff or bluff of rock, and is the blocked-out outline of the façade of a monolithic rock temple, showing more the features of a detached temple, for which I believe it has been intended, than a cave. A doorway 3 feet 6 inches broad by about 9 feet high leads into an excavated recess which, if finished, would have been the shrine. A double pilaster and panel with partially sculptured *dvarapala* are on each side. These two sides, which with the door form the upright portion of the front of the temple, each measure 4 feet broad. The front has thus a breadth of about 11 feet 6 inches. Over the top of this is a cornice only partly hewn out, and springing from it is a semi-circular pediment or tympanum, such as is often seen on the ends of the barrel roofs of early *gopuras*. Inside this tympanum is a small *sikara* or similar feature with finial over, and outline of a figure, apparently a *rishi*, seated in front. The whole stands in a square-cut recess 4 feet deep, about 25 feet broad by the same in height. I believe the intention was to cut this square recess further in, and leave the temple standing free. The façade though unfinished and very rough, has an outline not dissimilar to the Ganésa "*ratha*" at Mâmallapuram, and like it, though cut after Buddhist models, is undoubtedly Hindu.

It is supposed to contain treasure, and a curious tradition is current regarding it. In very ancient times a large treasure was stated to be concealed herein; and at that time it had been ordained that whosoever should make blood to flow from the spot and cause it to mingle with the waters of the Kistna, to him should be apportioned three double-handfuls of the wealth. A shepherd, one rainy day, was herding his flocks on the hill side, and accidentally killing a sheep, the blood mixing with the rain flowed down and entered the river, thus fulfilling the required conditions. The treasure house immediately opened, and a dazzling amount of wealth lay spread before the shepherd. The goddess of the Kanaka Durga temple at Bezváda, who guarded the treasure, spoke and told him he might take his due share. His cupidity, however, got the better of him, and he attempted to take more. The goddess who, from her temple on the Bezváda hill, had been watching the transaction, immediately, on the fourth handful being attempted, caused the place to close, entombing the wealth and the shepherd, whose spirit is still supposed to haunt the place. This is stated to have happened in the iron age. It is said that this goddess is so placed, that her eye is directed straight on the place at Mogalrázapuram.

(7) *Remains of an ancient Settlement.*—On the top of the hill, north-west of the village, many bricks and broken pottery are strewn about. This has probably been the position of a portion of the ancient village. A slight excavation did not disclose any walls, and the bricks seem only loosely lying about.

On the north side of the hill east by north from the village and above cave No. 1 is a small plateau on a projecting spur of the hill. Numbers of bricks are strewn about its surface, and it evidently marks the site of an ancient settlement. On the hill above it, four circular wells have been hewn out of the rock. They are seemingly cisterns for collecting rain water. Two are 4 feet in diameter, by the same in depth. Another is 5 feet in diameter, with the inside cut in an inverted parabolic section. Around its top are several small holes evidently caused by grinding grain, curry, or similar stuff. The largest is near, and measures 7 feet in diameter, with upright sides 4 feet deep. A channel cut in the upper surface of the rock is intended to collect the rain water and carry it into the reservoir. The places where the bricks are found, are stated by the people to have been the dwellings, and the rain basins the wells, of the hill spirits whose work they are supposed to be.

On a veranda in front of a house in the village are three slabs of white marble said to have been brought from Môtupalle. There are no signs of inscriptions or sculptures on them.

On the top of a low mound south-east of the village are two images of village deities (drawing No. 669).

On the top of the east hill are the ruined remains of a temple.

Undavalle.

7. This village stands among some hills about two miles to the south-west of Bezváda on the opposite of the Kistna, and in the Guntúr taluk.

In addition to the large storeyed cave, there are several other smaller rock-cut caves and sculptures. In the village are some sculptures and inscriptions. The survey of the whole of these was nearly completed when I left Bezváda, but as I have not the drawings with me here, a description of the antiquities must stand over to my next report. I saw to the cutting down of some bushes which were destroying the front of one of the caves.

Ellur.

8. Leaving Bezváda on the 21st December 1887 *en route* to Jilligerigudem near Guntupalle, I visited and inspected the antiquities in the town of Ellûr.

The fort is constructed of mud, and is much ruined. It has been built over on almost every side, so that except for the high ground it occupies, it would be difficult to trace it.

I inspected the inscriptions, nearly all of which are recorded in the *Lists* (pp. 34-35).

In the town are a number of temples, six of which show ancient work. They are said to have been built of stones from still older temples at Dendaluru. Some others are quite modern, having been built within the last 15 years. In these it is interesting to observe the attempt at a blending of imitations of ancient Hindu architecture with piers and other details in modern Classic.

Three of the first mentioned class contain some very fine carved work in piers, panels and floral scroll perforated stone windows. Near one is an inscription on a fallen pillar, which seemed not to have been noticed previous to my pointing it out. None of these are mentioned in the *Lists of Antiquities*. On asking the *Karanam* why copies of inscriptions only were forwarded for the published lists, and no mention made of the temples, he stated that blank forms for inscriptions only were sent, and nothing said of temples. I have noticed the same at many places, and it is I believe due to returns of inscriptions only being first asked for. An amended form afterwards sent out, included archæological and other monumental remains.

On the northern outskirts of Ellúr, in the hamlet a quarter of a mile north from the canal bridge, is a small temple of Rámalingasvámi. Inside is a square pillar inscribed on four sides, and with a *naga* sculptured on one of them. The letters are in an old form of Telugu, and though clearly cut, with each letter distinct, the inscription cannot be read. The story told in connection therewith is, that the person who inscribed the stone made a selection of some *mantras*, and writing out all the letters or words separately, mixed them up as numbers in a lottery. They were then inscribed in the order in which they were taken out.

Dendaluru.

9. From Ellúr on the 24th December I proceeded to Dendaluru and inspected the mounds and other antiquities existing there.

(1) In the centre of the Mahálammacheru tank is an extensive circular mound, with a *Nandi* standing at one side. Bricks are seen all over it, and when the villagers require any, they dig there and remove them.

On the bund of the tank is an *Amman*.

(2) The Bhimalinga *dibba* is another extensive but low mound where bricks are also seen. It is supposed to have been the site of a very large temple, considered at the time more sacred than Benares. Many stones of a building or buildings remained to comparatively recent times, but I am told they were all taken away for the construction of the canal. A *linga* still stands on the top, giving the mound its name, and said to be that of the temple referred to.

(3) In a field near, is a *linga*; and close by is an image, under a shed which does duty as a temple.

(4) On the west side of the village is an image in red stone, much weatherworn, but seemingly Mahálakshmi.

(5) On the same side of the village is a hollow in a field where a ruined temple is said to have existed till within a few years ago. The stones were removed by the owner of the field to build his house. A *linga* with base, and a small Ganésa still lie near.

(6) Extensive mud walls still standing, are the remains of a fort.

(7) In another field near, is a weatherworn Vignésvara; and a low mound, now under cultivation, where bricks are also found.

(8) A quarter of a mile west of the village is a small Ganésa in a field.

(9) The 'Ankálamma temple is a small modern brick structure near a tank where four inscribed stones are said * to have been. None of these inscriptions now remain, and there are none known in the village, though many if not all of those at Ellúr are said to have been taken from here. In the temple a number of sculptured stones are built; though broken and weatherworn, they are interesting. One has a central seated figure, with an attendant deity standing on each side. Two flying figures hold a canopy over the central image. There are eight pieces of sculpture and all are said to have been found in the ground near the temple. A short distance from it is a low irregular mound where bricks had shortly before been dug for. In one of the holes so made, a corner of a rectangular brick wall is visible.

* Lists, p. 34.

(10) The temple of Késavasvámi is a small square building, said to be old, but so plastered over with chunam that any ancient character it may have had is well nigh gone. It has a few sculptured stones in the walls; and lying on the ground is a pillar, and a Vaishnava image nicely carved. Inside the temple are two other images.

(11) The Somésvara temple is built of red stone, and has a tower over the shrine. It is coated with chunam, and only at one or two places is the stonework visible. It has a gracefully-moulded stone basement.

In front of the temple is a *pitam* with a very finely carved image of Virabhadra. Some pillars and *lingas* lie in the courtyard.

In a garden near, the remains of a temple of Kamaleśvara are said to have existed till they were removed during the construction of the canal, when scores of interesting remains were wantonly destroyed.

(12) Half a mile west from the village is the Golicheru tank. In its centre is a mound where bricks are found.

(13) In the same direction, and north-west from the village of Arugúlagúda, is the Tamaracheru tank. It is very extensive, and at present dry, though in the rains, I am told, it irrigates a large area of land. In its centre is a mound similar to several already mentioned, but no bricks are visible on the surface. On the bund is an image of Hanumán in low relief on a stone pillar. The west sluice is built of red stone said to have been taken from the Dendaluru temples, and two sculptures are built in its walls.

Of the 55 temples mentioned * as being here, only two remain (the Keśavasvámi and Someśvara). The others have long been gone, and it is *only traditionally stated* that at one time or other, 55 or more temples were once here. No doubt the ruins of many of these existed to within recent times, but through various causes they are now away. The sculptures and pillars previously mentioned as being at Ellúr all are said to have been taken from here. The Ellúr fort, masjids, &c., were all built of the stones removed from these temples. Some were used for houses, and the sluices of surrounding tanks seem mostly to have been built of stones removed from the ruins. And if local reports are to be trusted, any that did remain were utilized for the construction of the canal.

* Lists, p. 34.

After being generally used as a quarry for about 300 years, it is not surprising that so little should remain. The area within which the mounds are, is wide and extensive, and to explore many of them would be expensive, and with the result, I am afraid, that little but the bare foundations would be found. They may cover the remains of temples or perhaps houses, but the superstructures all have gone. These could be removed without digging, but the foundations underground were in a certain measure protected. A few mounds there are, which can only have their character revealed by digging, and it might be advisable to have some excavation carried out and learn what they really cover: some of the circular mounds especially deserve investigation.

Tádikalapúdi.

10. On the 26th December I proceeded from Dendalúru to Tádikalapúdi (13 miles north by east of Ellúr).

(1) The deserted shrine of Ankálamma stands by the side of the main road from Ellúr just outside the village of Tâdikalapúdi. It is small and ancient, and has a well-carved entrance door. A number of finely carved images stand in front. These should be removed to the Museum at Madras.

(2) The inscribed "white stone" mentioned† as being here, is a *dvajastambha* in a whitish sort of lime-stone; old Telugu inscriptions are on the four sides. It stands in front of a very small shrine dedicated to Anjaneya.

† *Lists*, p. 36.

(3) On the bund of the Dharmakonéru tank is an old and weatherworn red stone Amman.

(4) The Gangeśvarasvámi temple is a moderately small building standing inside a courtyard. An ancient porch enters from the east. The temple has three shrines, having a stone *vimana* tower over the central one, with some well-sculptured panels on its upper walls. One inscription is inside. A short distance outside to the east is a four-pillared *kalyanamandapa* with an inscription on one of the piers.

Adamalle.

11. This village is by the side of the main road, 3½ miles north of Tádikalapúdi. Twelve stone figures are mentioned ‡ as being at this place. I saw over two dozen images, and other pieces of sculpture arranged under a shed near the west tank. They had been found in some ruins near the village. On inquiring for the place, I found it in some jungle to the north-east. There were many traces of brick and stone work; and pieces of moulded stone projected from the ground at different places: a small head of a stone image was picked up. It is traditionally stated, that this was the site of an ancient town with over a 100 temples. Many of the stones are said to have been removed to build a temple or temples at Tirupati (19 miles north-east of Ellúr). I visited this place *en route* to Jilligerigudem where I arrived on the 27th December.

‡ Ib., p. 34.

Buddhist Stupas at Jilligerigudem near Guntupalle.

12. Of the work of partial excavation at the group of *stupas*, as far as I was enabled at the time to carry it out, and the discovery of the white marbles, I have already submitted § a report. I trust that the work may be resumed next season, when not subject to the obstructiveness I before experienced, the promise of important results may be fulfilled.

§ Report No. 5 of the 4th January 1888.

In an interview with the Zamindar, on whose property the remains are, I inquired if there was any tradition current regarding them. He stated that traditionally the hill-caves were excavated during the reign of a king named Kôrukonda Rûpumartanadu, over 1,300 years ago and that copper-plates and records to that effect remained in his family till about 50 years ago,

when the house in which they were, was burned. Asking what tradition attached to the mounds covering the *stupas*, on the hill top, he said, at one time a race of people cultivated the plains on the north side of the hills, and that these mounds were the places they lived at; and over which they erected *mandapas* or pandals for shelter. The small pillar * found in the excavated mound, he said, was a *dipa*, on which was placed a light to drive off the wild beasts which infested—and still inhabit—the forests covering the hill sides. Of such material is tradition made. Continuing, he stated that he wished to build a *mandapa* in front of—or otherwise "restore"—the circular cave temple, which he asserted had always been a Hindu shrine, and never in the possession of the Buddhists! That two attempts had previously been made to carry it out; but the people so engaged had been taken with illness, and the work was stopped †. This was (fortunately) ascribed to a tradition in the family that the deity of the shrine would inflict his displeasure on any one who attempted to meddle with his temple. Pity but such a tradition attached to other ancient works which have suffered at the hands of the restorer.

* Ib., para. 2.

† F.N.—This probably accounts for the portion of a wall, built on one side of the entrance; and also for the stone platform arranged in front. This latter, Mr. Sewell states to be the base of a *dâgoba* but it does not appear to be so, and is simply made up of stones taken from the mounds further up the hill.

The wish to "improve" the cave evidently still exists, and I was asked if I would attempt it! Could the "displeasure" of the deity be appeased or diverted into a different channel, the work would apparently be carried out, to the complete detriment of this unique work, which ought to be conserved.

Buddhist rock-cut Remains at Jilligerigudem.

13. These comprise a small circular cave, with a *dagoba*, now used as a Hindu temple; an extensive *vihara* in good preservation; a large hollow or cavity of equal frontage, in the rock immediately on the left of it, has been another *vihara* though, for some purpose or other the walls are now hewn away; another wide cutting in the rock, south of the cave temple, has also been a *vihara*, but has its walls hewn off, it is similar to the other near the principal *vihara*; and two groups of small *vihara* caves up the hill behind the *stupas*. These latter have not hitherto been noticed; and it is just possible that, but for the inaccessibility of the jungle brushwood which abounds, others might be discovered.

(1) *Chaitya Cave Temple No.* 1 (*Drawing No.* 677.)—This excavation faces the east on the brow of the hill and stands about a hundred yards south of the principal *vihara*. Its interior diameter is 18 feet. The rock-cut *dagoba* stands in the centre, and measures 9 feet 2 inches in diameter and 3 feet 9 inches in height, leaving a *pradakshina* around of 3 feet 2 inches. On the summit of the *dagoba* is a small stone pin which it is supposed may have been used for fixing the sacred umbrella on festival occasions. The cave has an elliptical domed roof, 14 feet 9 inches in height from the floor to its apex. The roof has 16 radiating curved stone ribs, with intersecting circular ribs concentric with the plan of the cave. The façade is a rectangular recess cut in the face of the sloping rock. In this is a horseshoe arched opening with sloping lower side jambs. Over the arch, and nearly concentric with it, is a projecting imitation wooden circular bargeboard in stone, with small supporting blocks at intervals beneath, representing the projecting ends of wooden rafters.

This opening enters into a small front passage which is divided from the circular cave by a thin wall, convex on the side next the passage, but on the inner side curved with the same radius and forming a production of the line of the interior wall of the cave. The direct entrance is by a rectangular opening through this screen wall. In the passage, and over the curved wall, is a portion of the projecting exterior surface of the domed roof.

The elevation of the façade is a simplified form of the Lomas Rishi ‡ cave in Behar. The principal difference, however, is that in that example the jambs slope inwards from the base, whereas here they slope outwards. The Lomas Rishi plan is elliptical, and this being circular, it more resembles in this respect the Nigope cave,‡ without its portico.

‡ Fergusson, Ind. and East. Arch., p. 169, pl. 43.

(2) *Principal Vihara No.* 2 (*Drawing No.* 675).—This excavation has a frontage towards the east of about 60 feet. It is divided into three groups or sets of rooms. In the centre is a barrel-vaulted passage running parallel to the front, with another similarly vaulted passage at right-angles back from it. Off this second corridor three rooms enter, one on each side and one on the back. The front elevation shows a central door with sloping jambs and round arched top. Over the arch are a series of concentric curved ribs with others radiating from the centre. The upper curved bargeboard is supported by the projecting ends of rafters, all in stone. It resembles a bas-relief from Buddha Gaya or another from Bharut, both illustrated‖ by Fergusson. On each side of the doorway is a rectangular

‖ *Ind. and East. Arch.* pl. 47, p. 111, and pl. 68, p. 165.

window into the front passage, with round arched projecting barge-board over. The exterior upper surface of the barrel-vault of the front corridor shows on the front of the façade.

On the left of this central group, and separated by a thin wall is another series of rooms with their floor 2 feet 3 inches higher than that of the central bay. The arrangement of plan is very much the same, though the sizes of the rooms differ. Three rooms enter off the back of the front corridor; and one, off the extreme left, cuts into the rock beyond the line of the elevation as seen on the front. The facade is not altogether parallel with the central group, but is canted at a slight angle, so that its left extremity is a short distance back from the right. In its centre is a doorway with sloping jambs and imitation wooden forms of rafters and curved ribs over. A window on each side, of about equal height, has a similar arrangement of arched imitation wooden forms over. The exterior of the vault of the front corridor also shows on the front, and the three arches of the door and two windows abut against it.

The group of rooms on the right of the *vihara* is also divided from the centre by a thin wall, and the plan shows three rooms entering off a central front chamber. Though the front wall recedes back at an angle towards the right, the in-going walls are nearly parallel to those of the central series of rooms. The facade is similar in design to the group on the extreme left.

At a distance of 22 feet to the right, at a higher level of the rock, is a small set of two rooms entering off an open platform. The doorways—as are all the openings into the rooms in the different excavations—are rectangular. Still to the right of this, and separated by a natural hollow in the rock, is another blocked-out cutting. It is the last of this group, and shows no architectural features.

(3) The rock-cutting on the left of the large *vihara* shows traces of hewn-away walls. It has a frontage of 108 feet, with a breadth from the front of the overhanging rock of 14 feet, and a height of 12 feet 6 inches.

(4) Along the face of the hill, to the left, or south from the *Chaitya* cave temple, is another rock-cutting, showing traces of the walls having been hewn-away. It has a frontage of 110 feet 6 inches, 19 feet 6 inches in depth, and a height of 30 feet 6 inches.

(5) The remaining *viharas* are some considerable distance to the right of, or further up the hill from, the principal one. Nos. 3 and 4 (drawing No. 676) are not far distant from each other, in some bluffs of rock west from the *stupas*. No. 3 is on the left, and has two rooms whose front doors have the before-described arched framework over; and a third room entirely open on its front. The right set of rooms in this group is separated from the left by a natural rock-hollow. This latter is a four-sided room with partly ruined wall in front. The arched framework and a portion of the door jambs remain.

(6) In a rock further up the hill, to the right, is No. 4 *vihara* (drawing No. 676). It is a single rectangular chamber, having a central doorway and blank window on each side; each with the arched framework over.

On January 5th, 1888, I proceeded to, and camped at, Kamirekota.

Kamavarapukota (*Lists p.* 35).

14. [Locally Kamire(ddi)kota].—The village stands 22 miles north-north-east of Ellúr, and 4 miles east of Jilligerigúdem. Near it, is an extensive square mud fort built on the plain, and said to have been founded by Kami Reddi, after whom the village and fort are named, nearly 400 years ago. The tradition current in the village is that he had four younger brothers who occupied it with him. Three of their names are known—Gangi Reddi, Yella Reddi, and Bakki Reddi. Four tanks are named after them. After its completion, the brothers, thinking themselves secure in their fortress, refused tribute or rebelled against their suzerain the "Nawab of Haidarabad" who sent an army, commanded by Krishnadeva Rayalu, against them. They were defeated, and the general, after devastating the fort and country round, left the place, which reverted to the suzerain. The elder brother had also built barracks for his soldiers on a mound or bund of earth, whose site is pointed out about a mile to the west, and these also were destroyed. There are no written records to support this story, but it has simply been handed down from father to son as I have given it.

These Reddis were probably petty chiefs or descendants of the Reddi Kings who reigned at Kondavidu from A.D. 1328 to 1424.* The Karnataka King of Vijayanagar Krishnadeva Raya conquered this portion of the country about A.D. 1512 and penetrated at least as far north as Sri Simhachalam in the Vizagapatam district where an inscription records † a grant made by him to the temple. That he penetrated as far south as and conquered Udayagiri in the Nellore district is shown by an inscription of A.D. 1513 ‡ in the Krishna temple at Vijayanagara which records its erection after his return from the conquest of that fort and other eastern parts. From Udayagiri he proceeded north, and subdued all the forts on his line of route. He afterwards proceeded to Orissa and married the Orissa Gajapati's daughter.§

* Kistna Dt. Manual, p. 10.

† Lists, p. 16.

‡ Lists, pp. 107 and 141.

§ Dynasties of S. India, p. 188.

This part of the country therefore falling within the line of his march, the tradition pertaining to the Kamirekota fort, doubtless had its origin in the taking of the place by the Vijayanagar king.

(1) *Fort.*—The fort is an extensive square enclosure on level ground, surrounded by high earthen or mud walls, and has much the appearance of, though the banks are higer than, one of the ordinary water reservoirs or tanks in the country. A moat at one time completely surrounded it, but this only now exists on the north and west sides.

(2) In the centre of the enclosure is a large well, which, it is stated, is never dry. It is said to contain treasure, and, the story goes, that 60 years ago, the then proprietor drained the water, and searched for it. A large solid gold *chembu* is said to have been found. Unfortunately, however, a relation shortly afterwards died. The event being put down to the displeasure of the demons or spirits who guarded the treasure, the Zemindar began to fear for his own safety, stopped the work, and threw in the *chembu*, which is said to remain there yet. Perhaps the Collector might enquire into this matter; I was asked if I did not intend to search for it. Probably it may have no existence; and they may only want the well—which was rather choked with weeds and stones—cleared, free of expense to themselves.

(3) In the north-east corner of the enclosure, is a small temple, which was restored by a Komati, 20 or 30 years ago. Materials from an older temple, which existed on the spot, are used, and some sculptures are built in the walls. An inscribed stone in front, records the building.

(4) In a field to the north of the fort, is a four-pillared *mandapa* on a high double-tiered moulded basement. It is surmounted by a plastered cupola. The pillars are well carved, and one has an inscription in old Telugu characters. The cornice also shows old characteristics; it is formed of sloping slabs, resting on beams whose ends project as brackets below. Near it, some two or three years ago, several copper coins were found.

(5) In a street is a *mandapa* with an inscription recording its erection about 100 years ago by Vencata Narasimha Apparau. It also states the same Zemindar improved the fort and added some sculptures. Near is a *dvajastambha* with bas-relief of Hanumán.

(6) In a side street near the last is a small temple of Sitaráma, said to be ancient, but restored partly with mud walls. Facing the entrance is a small shrine of Hanumán, who, as the friend of Ráma, occupies this position. A small *dipdán* is interesting from the small four-stone shafted *dipa* on the top.

(7) Some distance in front is the ruined base of the attached *kalyana mandapa*. Some carved stones are built in, and the capitals of the piers lie near.

(8) *Rock-cut remains.*—These are on the hill south of the village. At the north base are two rock-cut bas-reliefs of Vali and Sugriva, each about or over 8 feet high. A flight of steps, partly built and partly rock-cut, leads up to a natural cave, which has been partially hewn out, to convert it into a temple. The doorway is formed of masonry built in the entrance. A hole in the roof has been lintelled over with stone beams. Inside are two finely carved *dvarapalas* on detached stones, but completely covered with bats' ordure. The cave is much infested with large numbers of bats, and, even with a torch or lamp, it is difficult to proceed for any distance inside. On the left side of the chamber, which enters directly from the outside, a passage leads in under the hill for some indefinite depth, but the roof shelves down, leaving a mere hole, so it is impossible to follow it. It is said to be an underground passage coming out on the other side of the hill. I discovered a new rock-cut inscription here. I had heard that an old resident spoke of having seen one a long time previous. I therefore had one portion of the cave wall cleared of bats' dung, revealing the inscription. It is in five lines of well preserved old Telugu characters. Over this cave is another natural hollow in the rock; and the roof lintels of the under one, form a portion of its floor.

On the summit of the rock, over, is a structural tower or temple, the stone roof of which, has almost completely fallen. At one time, it is said, it was used as a place of refuge, and guns were mounted on the roof.

A short distance to the left of the cave a rock-cut flight of steps leads up to a platform and hollow in the rock, on which is a small ancient structural temple. Inside is a well carved image of Lakshmi set on a pedestal.

On the side of the stairway is a large rock-cut bas-relief of Garuda with his right hand raised ready to strike, so says the tradition, any one who might attempt to take the treasure which at one time was supposed to have been buried below the image.

Pedda Vegi.

15. On returning to Ellúr I visited Pedda Vegi for the purpose of examining the mounds, which with those at Dendaluru, are supposed to cover the remains of the ancient capital city of Vengi.

Mounds.

(1) In a mango tope on the west side of the road north from the village is a series of small mounds divided from each other by trenches; they cover an area about 50 feet square.

These are said to have been the remains of a temple in what was once a single mound; the trenches now seen, are the places where the walls were, and were formed by the excavation for, and removal of, the stones which were utilized by the "Engineers of the sirkar for work on the canal over 30 years ago." Many bricks still lie about. An old Telugu inscription was also found and taken away. Some old Brahmans, who recollect it, state that it recorded the names of Kanlankayya, his son Mahárájuváchavarma, and Vijiyanandivarma, grandson of the former.

It recorded the building of the fort by the first, and prophesied its destruction two generations after, which so happened to come to pass.

(2) In the north end of the same tope are some traces of bricks, and a large red stone image, with a pilaster on each side supporting a canopy overhead.

(3) A few yards east from the last, on the opposite side of the road, are two long low mounds running at right angles to each other for over 100 yards in each direction, east and west, north and south. They are said to form the north-east angle of the fort. A slightly higher eminence at the angle formed the bastion. This had not been touched by the engineers.

(4) Between this and the tope, slightly to the north, is a circular mound about 50 feet across, and 6 or 7 feet high. Some bricks show on the surface; and, as far as can be seen, they appear to be built in a circle. This had not been touched, and should be carefully excavated.

(5) South by west from the latter, but still on the north side of the village, midway between it and the mango tope, is a circular mound about 40 feet in diameter, with a trench 6 feet deep, dug around it. This had been formed by digging for stones. These are said to have formed a circular built wall, about 18 inches high; but there were many loose stones in the earth above it, showing that at one time it had been higher. All these had been removed for the canal. On the south-west side of the circular trench was a white marble slab about 5 feet by 3 feet, with a "tiger" sculptured on it; it also was removed. Some bricks and stones lie around.

This mound seems important, and should certainly be excavated. The ring of stones might have been the base of a stone faced *stúpa*, such as those at Jilligerigudem, or the great tope at Sanchi; and the rail of white marble, which would surround it, may still remain underground outside the circular trench. The excavators had simply carried round their trench so as to enable them to remove the circular ring of built masonry, and had not attacked the bank of earth which surrounds it. The white marble slab would, I believe, form a portion of the rail, and they had unfortunately come on it by carrying their trench just a little too far into the outer bank at this point. The centre of this mound had not been dug, and if, as appears, this is a *stupa*, the relic casket may still be there. I should have much liked to carry a trial trench into the outer surrounding bank to prove the existence of a rail. I learned, however, that Pedda Vegi is not Government property, but belongs to a Zemindar of that ilk who resides at Sanivarapett. I therefore thought it better that the matter should stand over till Government could give the necessary orders.

(6) Immediately to the west of the last, is a smaller circular mound, which has also suffered at the hands of the excavator. But as only bricks were found, it has not been completely demolished. A trench has been dug around it, but the centre had not been dug. Numbers of bricks still lie about the surface.

(7) About 600 yards south of the village is a long narrow mound extending for a length of nearly half-a-mile in an east and west direction. It was the south wall of the fort. A hollow or break in the middle of its length is said to have been the entrance. At this point there are a number of bricks.

(8) To the south of it, is a tank, with a four-sided inscribed stone on its east bank, recording a grant made for the cutting of the tank by the Zemindar's Begum Kusthuri Vencat Rathnamma in the year Vikrama (or over 68 years ago).

(9) A mile south of the village is a low extensive mound named Gudi dibba. It has no signs of bricks on the surface, and is at present under cultivation.

(10) On the south-west side of the village, within the boundary of the south wall of the fort, are some extensive traces of bricks. This tract covers an area of about 8 acres and is under cultivation, the plough has brought pieces of bricks to the surface. On two sides of the field, under some trees, brickwork is seen by the sides of an irrigation trench, which has been cut through it. These are all so much smashed up and scattered that I scarcely expect excavation would yield any satisfactory results.

(11) The inner side of the east bund of the tank north from the village, has been lined with stones taken from some ruins; and at two places are traces of brickwork visible. At the north end of the same bund are two fractured images. Near the middle of the silted portion of the tank, is an extensive low and somewhat circular mound, now under cultivation. It is similar to several which I have noted as being in the tanks at Dendaluru.

Temples at Pedda Vegi.

16. (1) North-west of the village is a small ancient Vishnu temple. Its details are characteristic; and though the shrine is deserted, it is in good preservation. The tower is stepped in horizontal moulded courses, as are the Jaina temples at Vijayanagar; it is of red stone throughout, as have been all the structural remains at this place and Dendaluru. The moulded base course is at present silted up with soil. The door faces the east; and inside is a stone image. The temple is in good condition and free of whitewash or plaster. It cannot be later in date than the 13th or 14th centuries.

(2) In the north-east corner of the village, is a small ancient temple, now completely covered with thick plaster. It is dedicated to Parameśvarasvámi. The door faces the west, has a *dvárapála* on each side, and scroll ornament on the jambs and lintel.

In the enclosing courtyard are seven ancient sculptures.

(3) Except the few sculptures I have named, almost every vestige of the surface remains, had been ruthlessly dug up and removed. The depredators had not been even content with those on the surface, but have dug down and removed the very foundations. As all this happened so many years ago, and, as it is unlikely to be again repeated, it may be best simply to refer to it.

It has been supposed that these mounds cover traces of the ancient city of Vengi, which probably extended as far as Dendaluru and Chinna Vegi.* After inquiry of the taluk officials at Ellur, Dendaluru and Pedda Vegi, I have learned that there is no known place of the name of "Chinna Vegi." The almost complete removal of the remains from the places named, has greatly lessened the chances of any research being able to prove the conclusive identification of the site. Any traces now between Dendaluru and Pedda Vegi, do not on the surface at least, seem to prove the theory that a great town once occupied the intervening space. They appear more as having been two different towns; and a separate fort at each would seem to show them to have been so. Possibly, these forts are not contemporaneous with the supposed earlier city, but may have been later on occupied by petty chiefs when the principality itself had been split up into rival factions.

* Lists, p. 36.

In remains of towns or capitals of dynasties, known to have been in ancient times of vast extent and considerable importance, the almost complete absence of any traces of private dwellings is very noticeable. Though their religious buildings were erected with a solidity sufficient for their perpetuity to all time, then, as now, the majority of their dwellings seem to have been constructed of mud. Almost innumerable though the remains of their temples are, vastly greater numbers in much better preservation would now have remained, but for the violence and wilful destruction of iconoclasts, such as the Muhammadans and other sectarian bigots. One other factor has contributed to the general destruction. The Hindu mind has always concerned itself not so much with objects interesting for their art or antiquity, as with such as will serve them some practical purpose or other. An ancient temple—which has lost its sanctity—interesting though it otherwise may be, has no value in their eyes. An important historical inscription is by them best used for grinding grain, while ancient coins are best utilized when melted into bulk and made up into jewellery. Who, with the slightest touch of artistic feeling, would have burned the invaluable Amarávati marbles for lime? A race of people, with such instincts, would in this respect seem to be beyond hope.† But as they become imbued with a better understanding of the value of the objects they have hitherto despised, we may hope to see them rise to better things. They may perhaps then come to understand that by judging these works at their artistic and historical value apart from what religious significance they may now have for them—they are thereby paying a tribute of praise to the early greatness and high civilization of their own country; great in that only a country high in the arts and sciences of civilization could have produced such works.

† These remarks are not inapplicable to certain Irrigation Engineers or their subordinates, who, in our own days, have committed acts of vandalism which rival in atrocity those spoken of. People with civilized instincts should surely never have been guilty of pulling down the splendid marbles (*vide* various references in the lists) from Buddhist stupas and building them into sluices, anikats and canal locks.

Many, nay most educated Indians, have a high appreciation of the early greatness of India in the arts and sciences, as evinced by the different *sastras*. But they have yet to learn that a country's civilization is judged, not only by these, but also by the more visible evidences of its architecture. Only by putting the matter before them in this way can their apathy be removed and their interest aroused. They may then be expected to bestow that amount of attention on those hitherto-neglected branches of ancient Indian science, which should be then held in as high estimation as similar studies are by all who make any claims to learning in Europe.

17. Returning *via* Ellúr and Bezváda, I proceeded on the 18th January to Chinna Ganjam and Franguladibba and visited Santarávúr *en route*.

Santarāvur.

There are four ancient temples and a detached *mandapa* all grouped together at the north-west end of the village; several sculptured stones; and fifteen inscriptions.

(1) *Sri Chennakeśavaswámi Temple* (*Drawings Nos.* 688, 689 and 691).—This building stands in a courtyard measuring 98 feet 7 inches by 85 feet. A door enters through it on the south side

and a one-storeyed *gopura* on the east. The wall is built of very large blocks, and is partly ruined. The east *gopura* has the jambs of its doorway carved with a scroll pattern. On a raised outer basement are four piers; these have square bases and bracket capitals, with the body of the shaft alternately square and octagonal. On the inner side of the *gopura* are corresponding smaller shafts, and the right side, walled in, forms a shrine of Anjaneya. The temple stands in the centre line of the court. It has an enclosed *mandapa* measuring 23 feet 8 inches by 23 feet 6 inches. Four square piers stand inside (drawing No. 691) with a panelled ceiling in the centre. Along the interior of the north wall, twelve images, or *Pannirendu Alvar*, are ranged. A door enters the south side of the *mandapa*, and another on the east. This latter has plain moulded jambs, but the blank spaces left, show that it had been intended to carve it. The shrine enters off the west side through a small chamber. On the east side of the *mandapa* is a four-pillared open veranda: the two central piers are inscribed. The cornice is formed of plain sloping slabs as in certain of the structures noted at Tadikalapúdi and Kamirekota. A *dvajastambha*, and square upright stone, stand directly inside the east *gopura*.

The tower over the shrine, is built entirely of stone, and is characteristically early in its details (drawing No. 689). On each angle below the *sikara* is a couchant lion in place of the *nandi* usually seen.

(2) The Ramalingasvámi temple (drawing No. 690), stands almost alongside. It has no courtyard, but the plan of the shrine and its accessories is almost the same. A small Amman shrine enters off the north side of the *mandapa*: the principal shrine enters on the west. The east porch is more elaborate in plan than the other, having twelve piers and four pilasters, forming nine ceiling compartments. The piers facing the three exterior sides stand on a raised parapet wall, moulded on both sides. Over the shrine is a brick tower measuring 30 feet in height from the floor line.

(3) The Nagarêsvara temple (drawing No. 690), is a small square chamber entirely devoid of ornament. A *linga* stands in the entre. Its peculiarity is, that the ceiling is formed of slabs placed above each other, so as to bracket and form diagonal and square compartments alternately: these support an exterior *sikara* over the centre.

(4) Between the Ramalingasvámi and Virabhadrasvámi temples is a small four-pillared *mandapa*. The piers stand on a moulded basement and have moulded caps, similar to those in the adjoining temples. The *mandapa* has a plain lintel and cornice.

(5) Virabhadrasvámi temple is generally the same in plan as No. 3; so requires no detailed description. The three principal temples are very similar in design and detail, and only vary in some minor characteristics. The first described, has its original stone tower complete, the other towers are in brick, and have been subsequently added.

(6) Various sculptured stones lie on the ground near these temples (drawing No. 691). One detached carving (*a*) shows a warrior on the front, while his wives are sculptured on the sides. Close to it is another stone with a figure, much weather worn.

Another sculpture (*b*) 3 feet 8 inches long has a row of deities and their attendants making homage to a seated god (probably Siva): a broken portion of which, remains on the right.

Another (*c*) shows on its front, five jewelled warriors armed with swords; while the top is sculptured with four-feet impressions encircled by a *naga*, with a raised flower ornament on either side.

Kollitippa and Frangula Dibba.

18. Of my visit to these places and subsequent discovery of what appears, a *stupa* at Bogandánidibba near the latter, I have already submitted a preliminary * account. I hope shortly to be able to fully report the results of my further investigations.

* Report No. 44, dated 26th January 1888.

General Remarks.

19. During the survey of Bezváda, Mogalrázapuram and Undavalle, the draftsmen had work enough to keep them fully engaged. On my proceeding for the work of survey and excavation at Jilligerigúdem, and inspection of the places on the route, the photographer and one draftsman accompanied me. The others, left at Bezváda, on finishing their work there, were engaged for a portion of the time in inking-in other pencil drawings. Meanwhile, the head draftsman proceeded to Chinna Ganjam, to ascertain whether other inscribed marbles, in addition to those previously found, might not still exist there.

At present, the draftsmen are surveying certain places in the Bezváda taluk; while the head draftsman and photographer have accompanied me to Chinna Ganjam. In places, such as Dendaluru, Pedda Vegi, Kollitippa, Bogandánidibba, or even Amarávati, where I intend proceeding, the work of excavation for marbles may profitably occupy some period of time; and, to be rightly carried out, requires considerable personal superintendence. But the ordinary survey

work at these places is not such as would be sufficient to keep the whole staff engaged. When this has happened, I have kept them at work on the inking of drawings. Though this lessens the production of new drawings, it is unavoidable, if the very important work of excavation is to be carried out. I cannot, of course, personally look after excavation being conducted at one place and simultaneously superintend the work of the staff at another. In this district, though one of the most interesting in the Presidency, the places where the whole staff can be simultaneously kept working, are the exception rather than the rule. Works of great archæological importance exist, and many others, I believe, await discovery in the numerous mounds at various places. These, of course, take time to examine and excavate and there may be few or no buildings in the vicinity to provide work for the staff. The work here is therefore of a special nature and its value should not be altogether judged by the actual number of drawings made.

20. I purchased a finely-carved image found on the east side of the hill at Bezváda. Marbles and other articles were found at the *Chaitya* remains I discovered at Vidiyadurrapuram; and also several marbles during excavation of the *stupa* at Jilligerigúdem, where I expect are many others. I have noted certain mounds at Pedda Vegi and Dendaluru where, I believe, others may be had on excavation next season. Kollitippa also seems to have been the site of a *stupa*; and I have discovered a new one at Bogandánidibba, where I shall shortly excavate and prove whether marbles still exist.

21. Of coins, the following were found at the newly-discovered *Chaitya* at Vidiyadurrapuram:—

One Roman silver coin.	One Arabic copper coin.
„ Buddhist copper coin.	„ Buddhist lead coin.

Regarding the many others I learned to have been at different times found there, I asked the Tahsildar to ascertain if any could still be recovered. Inquiries were being made, with what result, I cannot at present say.

The following copper coins were purchased for 9 annas:—

Three Muhammadan coins: said to have been from a water course on the west side of the west hill of Bezváda; and one *Garuda* coin.
One Maisur coin.
Five Muhammadan coins; said to have come from Mogalrázapuram.

Drawings—Appendix A.

22. Of those completed, a list is given in appendix. Others of which I have not yet had returns, are being made at several places in the Bezváda taluk. During my tour to and from Jilligerigúdem, I had no drawings made, and simply inspected the places *en route*; remaining no longer at any place, than was necessary to complete my notes. The drawings, therefore, include the rock-cut and structural remains at Bezváda; rock-cut caves at Mogalrázapuram; other examples from various places in the Bezváda taluk; rock-sculptures and caves at Undavalle; Buddhist *viharas*, *chaitya*, and *stupa* at Jilligerigúdem: and temples at Santarávúr. In addition, many places have been noted for subsequent excavation and survey work. One draftsman—Mahammad Idrees—has had leave without allowances on emergent private affairs during the past month.

Inscriptions—Appendix B.

23. Of those copied in fac-simile, a table is added; and the copies themselves as directed in the memorandum will be sent separately.

Photographs—Appendix C.

24. A list of those taken, is also given. Owing to delay in receipt of plates and chemicals from Madras, consequent on their being ordered after the return of the photographer from Calcutta, the number of photos taken during the period under report, is not so great as would otherwise have been. These, however, have now arrived, and I hope to see a greater number included in my next report.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Chief Secretary to Government, dated Kanuparti, 2nd March 1888, No. 109.

I have the honor to forward the enclosed appendices for my progress report, No. 51, dated the 1st February 1888, forwarded to Government through Dr. Burgess.

Enclosures.

No. 51.

APPENDIX A.

Drawings made during the two months ending 31st January 1888 (Madras Circle).

1. 25th November to 29th November.—Plan, sections and elevation of cave No. 1, in a hill, west of Bezváda, $\frac{1}{8}$ and $\frac{1}{16}$ ft. (scale). C. P. Nathamuni Naiker and Mahomed Idrus (Serial No. 655.)

2. 25th November to 5th December. Plan, elevation and details of the 4-pillared mandapa, west of Bezváda, $\frac{1}{30}$ and $\frac{1}{12}$ ft. (scale). M. Balakristna Naidu. (No. 656.)

3. 28th November to 3rd December. Sculptures on rock in a quarry to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{6}$ ft. (scale). C. P. Nathamuni Naiker. (No. 657.)

4. 30th November to 2nd December. Plan, section, elevation and details of the buried temple in the railway compound at Bezváda, $\frac{1}{20}$, $\frac{1}{3}$ and $\frac{1}{6}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 658.)

5. 30th November to 2nd December. Plan and section combining elevation of cave No. 2 on a hill, north-west of Bezváda, (scale) $\frac{1}{30}$ ft. Mahomed Idrus. (No. 659.)

6. 1st December to 3rd December. Sculptures of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{6}$ ft. (scale). M. Balakrishna Naidu. (No. 660.)

7. 3rd December to 13th December. Plan and elevation, &c., of cave on foot of hill north-east of Bezváda, and plan, section, elevation of underground cave to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{40}$ ft. (scale). Mahomed Idrus. (No. 661.)

8. 3rd December to 12th December. Plan and cross section of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{150}$ and $\frac{1}{100}$ ft. (scale). C. Muniswámi Naiker. (No. 662.)

9. 5th December to 13th December. Sculptures at the Museum at Bezváda, $\frac{1}{4}$, $\frac{1}{6}$ and $\frac{1}{16}$ ft. (scale). C. P. Nathamuni Naiker. (No. 663.)

10. 6th December to 12th December. Cross section and front elevation of verandah, (south-east corner) of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{20}$ and $\frac{1}{8}$ ft. (scale). M. Balakrishna Naidu. (No. 664.)

11. 3rd December to 13th December. Plan and side elevation of Nagarésvara temple, south side of the telegraph hill, at Bezváda, $\frac{1}{60}$ ft. (scale). S. N. Apparao Mudaliar. (No. 665.)

12. 10th December to 13th December. Plan, cross and longitudinal sections of the remains of Buddhist Chaitya at Vidiyadurrapuram, $\frac{1}{30}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 666.)

13. 13th December to 13th December. Plan and section of the ceiling of verandah, south-east corner of Mallikárjuna temple, bazaar street, Bezváda. M. Balakrishna Naidu. (No. 667.)

14. 14th December to 21st December. Section and elevation of south-west verandah of Mallikárjuna temple and sculptures in the Museum, Bezváda. M. Balakristna Naidu and C. P. Nathamuni Naiker. (No. 668.)

15. 14th December to 16th December. Details and longitudinal section of cave No. 4 at Mogalrázapuram, $\frac{1}{30}$, $\frac{1}{8}$ and $\frac{5}{24}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 669.)

16. 14th December to 17th December. Plan, elevation and section of cave No. 2 and plan, elevation, and section of cave No. 3 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). Mahomed Idrus and N. Balakrishna Naidu. (No. 670.)

17. 14th December to 16th December. Plan, 2 sections, elevation and details of cave No. 5 at Mogalrázapuram, $\frac{1}{40}$ and $\frac{1}{6}$ ft. (scale). Apparao Mudaliar. (No. 671.)

18. 14th December to 17th December. Plan and elevation of cave No. 4 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). M. Balakrishna Naidu. (No. 672.)

19. 16th December. Pottery and other articles found in the remains of Buddhist Chaitya at Vidiyadurrapuram. C. P. Nathamuni Naiker. (No. 673.)

20. 19th December to 26th December. Plan, section and elevation of cave No. 1 at Mogalrázapuram and plan, &c., of cave No. 6 at Undavalle. M. Balakrishna Naidu. (No. 674.)

21. 28th December to 4th January 1888. Plan, 1 longitudinal section, 5 transverse sections and elevation of cave No. 2 on a hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naiker. (No. 675.)

22. 5th January to 7th January. Plans, sections and elevations of discovered dagoba and caves Nos. 3 and 4 on hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naicker and C. P. Nathamuni Naiker. (No. 676.)

23. 7th January to 8th January.—Plan, section, elevation and ceiling of cave No. 1 at Jilligerigúdem, Godávari district. C. Muniswámi Naiker. (No. 677.)

24. 17th December to 21st December.—Plans, elevations and sculptures of caves Nos. 2 and 3 on north-west hill of Undavalle. S. N. Apparao Mudaliar. (No. 678.)

25. 22nd December to 26th December.—Plan and elevation of cave No. 1 on north-west hill at Undavalle. S. N. Apparao Mudaliar. (No. 679.)

26. 23rd December to 9th January.—Ground plans of 4 storeys of cave No. 5 at Undavalle. B. N. Muthuallagiri Naidu and S. N. Apparao Mudaliar. (No. 680.)

27. 10th January to 21st January.—Two sections and elevation of cave No. 5 at Undavalle. S. N. Apparao Mudaliar. (No. 681.)

28. 17th December to 21st December.—Ground plan, section, elevation and details of cave No. 4 at Undavalle. B. N. Muthuallagiri Naidu. (No. 682.)

29. 6th January to 7th January 1888.—Plans and elevations of caves Nos. 6, 7, 8 and 9 at Undavalle. M. Balakrishna Naidu. (No. 683.)

30. 27th December to 31st December.—Sculptures on walls of second storey of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 684.)

31. 2nd January to 5th January 1888.—Sculptures on walls of cave No. 5, doorway of Hanumán temple, and pillar of Isvara temple at Undavalle. M. Balakrishna Naidu. (No. 685.)

32. 9th January to 11th January. Sculptures on pillars of second and third storeys of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 686.)

33. 11th January to 16th January.—Sketch plan of fallen mandapa and discovered pillar on the hill to the north of Jilligerigúdem, Godávari district. C. P. Nathamuni Naiker. (No. 687.)

34. 24th January to 24th January.—Plan of Srí Chennakesavasvámí temple, west of the village of Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 688.)

35. 25th January to 26th January.—Longitudinal section and south side elevation of Srí Chennakesavasvámí temple at Sántarávúr, $\frac{1}{40}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 689.)

36. 27th January to 27th January.—Plans and section of Ramalingasvámí temple and Nágarésvara emple at Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 690.)

37. 24th January to 27th January 1888.—Two pillars, one in each of Srí Chennakesavasvámí temple and Virabhadrasvámí temple, and sculptures and details near and in Nagarésvara temple at Sántarávúr, $\frac{1}{4}$ and $\frac{1}{20}$ ft. (scale). C. P. Nathamuni Naiker. (No. 691.)

No. 51.

APPENDIX B.

Inscriptions copied in *facsimile* during two months ending 31st January 1888.

1. At Bezváda. In cave No. 1 in a hill to the west, on back wall, 13 in. × 9 in., one line of 6 letters. (Inscription No. 135.)

2. At Bezváda. In a pier in cave No. 1 in a hill to the west, 13 in. × 9 in., 2 lines of 4 letters each. (Inscription No. 136.)

3. At Bezváda. In a quarry to the north-west of the village, on north side rock, 15 in. × 5 in., 2 lines of 5 letters each. (Inscription No. 137.)

4. At Bezváda. In a quarry to the north-west of the village, on north side rock, 12 in. × 10 in., 6 lines of 6 letters each. (Inscription No. 138.)

5. At Bezváda. In a quarry to the north-west of the village, on south side rock, 12 in. × 10 in., 6 lines of 8 letters each, in Telugu characters. (Inscription No. 139.)

6. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 6 in., 3 lines of 9 letters each, in Telugu characters. (Inscription No. 140.)

7. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 7 in., 2 lines. (Inscription No. 141.)

8. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on west side of a stone north of dvajastambha, 35 in. × 11 in., 18 lines of 18 letters each, in Telugu characters. (Inscription No. 142.)

9. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on south side of a stone north of dvajastambha, 4 ft. 10 in. × 15 in., 33 lines of 12 letters each, in Telugu characters. (Inscription No. 143.)

10. At Bezváda. Mallikárjunasvamí temple, in bazaar street, on north side of a stone north of dvajastambha, 20 in. × 14 in., 9 lines of 12 letters each, in Telugu characters. (Inscription No. 144.)

11. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in third row of mandapa, in front of shrine, 15 in. × 10 in., 12 lines of 23 letters each, in Telugu characters. (Inscription No. 145.)

12. At Bezváda. Mallikárjuna temple, bazaar street, over Ganésa niche in south-east corner of verandah, 4 ft. × 13 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 146.)

13. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in the east gate of temple, 4 ft. × 15 in., 33 lines of 14 letters, in Telugu characters. (Inscription No. 147.)

14. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar on north-east corner of the temple (outside), 5 ft. 2 in. × 2 ft., 22 lines of 56 letters each, in Telugu characters. (Inscription No. 148.)

15. At Bezváda. Mallikárjuna temple, bazaar street, on a front pillar of Ganésa niche in the south-east corner of verandah, 19 in. × 12 in., 10 lines of 19 letters each, in Telugu. (Inscription No. 149.)

16. At Bezváda. Mallikárjuna temple, bazaar street, west of Ganésa niche on north face of a pillar, 18 in. × 6 in., 7 lines of 18 letters each, in Telugu characters. (Inscription No. 150.)

17. At Bezváda. Mallikárjuna temple, bazaar street, on top of pillar in north-east corner (outside), 2 ft. 2 in. × 4 in., 3 lines of 18 letters each, in Telugu characters. (Inscription No. 151.)

18. At Bezváda. Mallikárjuna temple, bazaar street, on the west face of pillar in the third row of mandapa, in front of shrine, 3 ft. 6 in. × 6 in., 31 lines of 11 letters each, in Telugu. (Inscription No. 152.)

19. At Bezváda. Mallikárjuna temple, bazaar street, on the north-east corner of verandah on the platform, 4 ft. × 11 in., 30 lines of 9 letters each, in Telugu and Sanskrit characters. (Inscription No. 153.)

20. At Bezváda. Mallikárjuna temple, bazaar street, north side of pillar in north-west corner of shrine, 22 in. × 17 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 154.)

21. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in north side at the east gate, 20 in. × 10 in., 5 lines of 13 letters each, in Telugu characters. (Inscription No. 155.)

22. At Bezváda. Mallikárjuna temple, bazaar street, on pillar in outside, east mandapa, 20 in. × 7 in., 8 lines of 32 letters each, in Telugu characters. (Inscription No. 156.)

23. At Bezváda. Mallikárjuna temple, bazaar street, on west side of pillar in north-east corner, 22 in. × 21 in., 14 lines of 22 letters each, in Telugu characters. (Inscription No. 157.)

24. At Bezváda. Mallikárjuna temple, bazaar street, on south side of pillar in north-east corner, 22 in. × 21 in., 15 lines of 20 letters each, in Telugu characters. (Inscription No. 158).

25. At Bezváda. Mallikárjuna temple, bazaar street, on the floor of south-east corner of verandah, 4 ft. × 8 in., 7 lines of 33 letters each, in Telugu characters. (Inscription No. 159.)

26. At Bezváda. Mallikárjuna temple, bazaar street, on east side of pillar in the north-east corner of shrine, 22 in. × 10 in., 7 lines of 19 letters each, in Telugu. (Inscription No. 160.)

27. At Bezváda. Mallikárjuna temple, bazaar street, on one side of pillar in the north-west corner of temple, 20 in. × 17 in., 9 lines of 12 letters each, in Telugu. (Inscription No. 161.)

28. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar at the east gate of temple, 4 ft. 6 in. × 17 in., 42 lines of 18 letters each, in Telugu characters. (Inscription No. 162.)

29. At the museum at Bezváda. On a stone, 4 ft. × 16 in., 22 lines of 12 letters each, in Telugu characters. (Inscription No. 163.)

30. At Bezváda. At the museum on a black stone, 12 in. × 14 in., 7 lines of 12 letters each, in Tamil characters. (Inscription No. 164.)

31. At Bezváda. At the museum on a white marble stone, 16 in. × 6 in., 2 lines of 17 letters, in Pali characters. (Inscription No. 165.)

32. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on west side of the base, 28 in. × 23 in., 17 lines of 17 letters, in Telugu characters. (Inscription 166.)

33. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on octagonal portion, 3 ft. 8 in. × 17 in., 13 lines of 32 letters, in Telugu characters. (Inscription No. 167.)

34. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on another side of the base, 26 in. × 23 in., 18 lines of 21 letters, in Telugu characters. (Inscription No. 168.)

35. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, east side of the base, 24 in. × 23 in., 16 lines of 22 letters each, in Telugu characters. (Inscription No. 169.)

36. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, south side of the base, 24 in. × 22 in., 15 lines of 15 letters, in Telugu characters. (Inscription No. 170.)

37. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, north side of the octagonal portion, 18 in. × 9 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 171.)

38. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the octagonal portion, 18 in. × 9 in., 19 lines of 11 letters each, in Telugu characters. (Inscription No. 172.)

39. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, west side of the octagonal portion, 18 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 173.)

40. At Bezváda. 4-pillared roofless mandapa,north west corner pillar, south side of the octagonal portion, 18 in. × 9 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 174.)

41. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 175.)

42. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 176.)

43. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of the octagonal portion, 17 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 177.)

44. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the top portion, 8 in., × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 178.)

45. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the top portion, 9 in. × 5 in., 4 lines of 9 letters each, in Telugu characters. (Inscription No. 179.)

46. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the top portion 9 in. × 7 in., 7 lines of 7 letters each, in Telugu characters. (Inscription No. 180.)

47. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south side of the top portion 9 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 181.)

48. At Bezváda. 4-pillared roofless mandapa north-west corner pillar, south-west side of top portion 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 182.)

49. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the base, 24 in. × 23 in., 15 lines of 15 letters each, in Telugu characters. (Inscription No. 183.)

50. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 21 letters each, in Telugu characters. (Inscription No. 184.)

51. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the base, 28 in. × 24 in., 19 lines of 18 letters each, in Telugu characters. (Inscription No. 185.)

52. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of the base, 28 in. × 24 in., 19 lines of 15 letters each, in Telugu characters. (Inscription No. 186.)

53. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the octagonal portion, 12 in. × 9 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 187.)

54. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of octagonal portion, 18 in. × 9 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 188.)

55. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of octagonal portion, 18 in. × 9 in., 11 lines of 8 letters each, in Telugu characters. (Inscription No. 189.)

56. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the octagonal portion, 13 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 190.)

57. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the octagonal portion, 18 in. × 9 in., 15 lines of 8 letters each, in Telugu characters. (Inscription No. 191.)

58. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of octagonal portion, 16 in. × 10 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 192.)

59. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of top portion, 7 in. × 10 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 193.)

60. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of top portion, 10 in. × 8 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 194.)

61. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-west side of the top portion, 9 in. × 3 in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 195.)

62. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the octagonal portion, 10 in. × 3. in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 196.)

63. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of top portion, 9 in. × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 197.)

64. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the top portion, 9 in. × 6 in., 5 lines of 5 letters each, in Telugu characters. (Inscription No. 198.)

65. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of top portion, 10 in. × 7 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 199.)

66. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of top portion, 10 in. × 7 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 200.)

67. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 15 letters each, in Telugu characters. (Inscription No. 201.)

68. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of the base, 26 in. × 24 in., 18 lines of 16 letters each, in Telugu characters. (Inscription No. 202.)

69. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of the base, 29 in. × 24 in., 21 lines of 15 letters each, in Telugu characters. (Inscription No. 203.)

70. At Bezváda. 4-pillared roofless mandapa, south-east corner pillar, east side of octagonal portion, 15 in. × 9½ in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 204.)

71. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of octagonal portion, 15 in. × 10 in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 205).

72. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of octagonal portion, 18 in. × 10 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 206.)

73. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of octagonal portion, 18 in. × 10 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 207.)

74. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of octagonal portion, 18 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 208.)

75. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of the octagonal portion, 18 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 209.)

76. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the octagonal portion, 17 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 210.)

77. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of the octagonal portion, 18 in. × 10 in., 12 lines of 7 letters each, in Telugu characters. (Inscription No. 211.)

78. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of top portion, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 212.)

79. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of top portion, 11 in. × 6 in., 4 lines of 6 letters, in Telugu characters. (Inscription No. 213.)

80. At Bezváda., 4-pillared roofless mandapa, south-west corner pillar, north side of top portion, 10 in. × 5 in., 3 lines of 7 letters each, in Telugu characters. (Inscription No. 214.)

81. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of top portion, 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 215.)

82. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of top portion, 8 in. × 6 in., 3 lines of 5 letters each, in Telugu characters. (Inscription No. 216.)

83. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of top portion, 8 in. × 6 in., 4 lines of 5 letters each, in Telugu characters. (Inscription No. 217.)

84. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of top portion, 9 in. × 5 in., 2 lines of 8 letters each, in Telugu characters. (Inscription No. 218.)

85. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of top portion, 9 in. × 6 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 219.)

86. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of the top portion, 10 in. × 5 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 220.)

87. At Bezváda. Near the 4-pillared roofless mandapa, on a base of pillar, 29 in. × 23 in., 19 lines of 19 letters each, in Telugu characters. (Inscription No. 221.)

88. At Bezváda. Near the 4-pillared roofless mandapa, on a side of the octagonal portion of pillar, 15 in. × 10 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 222.)

89. At Bezváda. Near the 4-pillared roofless mandapa, on another side of the octagonal portion of pillar, 18 in. × 10 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 223.)

90. At Bezváda. Near the 4-pillared roofless mandapa, on a third side of the octagonal portion of pillar, 16 in. × 9 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 224.)

91. At Bezváda. Near the 4-pillared roofless mandapa, on one side of the octagonal portion of another pillar near it, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 225).

92. At Bezváda. Near the 4-pillared roofless mandapa, on a second side of the octagonal portion of the above pillar, 9 in. × 7 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 226.)

93. At Bezváda. Near the 4-pillared roofless mandapa, on third side of the octagonal portion of the above pillar, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 227.)

94. At Bezváda. Near the 4-pillared roofless mandapa, on fourth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 228.)

95. At Bezváda. Near the 4-pillared roofless mandapa, on fifth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 229.)

96. At Bezváda. Kanaka Durgamma temple, on a stone at the side of the entrance, 18 in. × 11 in., 10 lines of 9 letters each, in Telugu characters. (Inscription No. 230.)

97. At Bezváda. Kanaka Durgamma temple, on one side of a pillar lying near entrance, 5 ft. 2 in. × 14 in., 51 lines of 16 letters, each, in Telugu characters. (Inscription No. 231.)

98. At Bezváda. Kanaka Durgamma temple, on second side of the pillar lying near entrance, 6 feet × 11 in., 71 lines of 10 letters each, in Telugu characters. (Inscription No. 232.)

99. At Bezváda. Kanaka Durgamma temple, on third side of the pillar lying near entrance, 6 ft. × 1 foot, 72 lines of 16 letters each, in Telugu characters. (Inscription No. 233.)

100. At Bezváda. Kanaka Durgamma temple, on the fourth side of the pillar lying near entrance, 5 ft. 6 in. × 1 foot 2 in., 50 lines of 19 letters each, in Telugu characters. (Inscription No. 234.)

101. At Undavalle. On wall of cave No. 5, 4 ft. × 4 ft., 18 lines of 23 letters each, in Telugu characters. (Inscription No. 235.)

102. At Undavalle. On the same wall of cave No. 5, 3 ft. 8 in. × 2 ft. 4 in., 16 lines of 13 letters each, in Telugu characters. (Inscription No. 236.)

103. At Undavalle. On the south side of a stone standing in front of Ísvara temple, 5 ft. 4 in. × 20 in., 40 lines of 21 letters each, in Telugu characters. (Inscription No. 237.)

104. At Undavalle. On the east side of a stone standing in front of Ísvara temple, 3 ft. 6 in. × 10 in., 29 lines of 9 letters each, in Telugu characters. (Inscription No. 238.)

105. At Undavalle. On one side of a pillar in Hanumán temple, 1 foot 2 in. × 12 in., 8 lines of 9 letters each, in Telugu characters. (Inscription No. 239.)

106. At Undavalle. On another side of pillar in Hanumán temple, 14 in. × 12 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 240.)

107. At Undavalle. On a third side of pillar in Hanumán temple, 14 in. × 12 in., 7 lines of 6 letters each, in Telugu characters. (Inscription No. 241.)

108. At Undavalle. Cave No. 6, on top of entrance, 2 ft. 5 in. × 18 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 242.)

109. At Undavalle. On west side of a stone standing in front of Ísvara temple, 5 ft. 8 in. × 10 in., 43 lines of 9 letters, in Telugu characters. (Inscription No. 243.)

110. At Undavalle. On north side of a stone standing in front of Ísvara temple, 5 ft. 3 in. × 20 in., 38 lines of 15 letters each, in Telugu characters. (Inscription No. 244.)

111. At Póthavaram. On one side of a stone over the mound, called Fakir Thacka, 2 ft. 6 in. × 12 in., 29 lines of 16 letters each, in Telugu characters. (Inscription No. 245.)

112. At Póthavaram. On another side of the stone over the mound, called Fakir Thacka, 15 in. × 13 in., 12 lines of 15 letters each, in Telugu characters. (Inscription No. 246.)

113. At Póthavaram. On the third side of the same stone over the mound at Fakir Thacka, 2 ft. × 12 in., 22 lines of 15 letters each, in Telugu characters. (Inscription No. 247.)

114. At Kamarakota (Ellúr taluk). In the back wall of the cave on the hill, 16 in. × 12 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 248.)

115. At Jilligerigúdem (Ellúr taluk). On a pillar in front of cave No. 2 on the hill to the north of village, 9 in. × 4 in., 2 lines of 3 letters each. (Inscription No. 249.)

116. At Sántarávúr (Bapatla taluk). Srí Chennakesavasvámí temple, on north face of pillar on left side of entrance to mahamandapa, 17 in. × 11 in., 7 lines of 13 letters each, in Telugu characters. (Inscription No. 250.)

117. Sántarávúr (Bapatla taluk). On inner pillar of Ramalingasvámí temple, 3 ft. 2 in. × 1 foot 6 in., 19 lines of 10 letters each, in Telugu characters. (Inscription No. 251.)

118. At Sántarávúr. On a stone lying in front of Srí Chennakesavasvámí temple, 2 ft. × 18 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 252.)

119. At Sántarávúr. On east side of pillar on right side of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 17 in. × 12 in., 6 lines of 15 letters each, in Telugu characters. (Inscription No. 253.)

120. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 3 ft. 4 in. × 17 in., 5 lines of 25 letters each, in Telugu characters. (Inscription No. 254.)

121. At Sántarávúr. On the dvajastambha of Srí Chennakesavasvámí temple, 2 ft. × 1 foot 8 in., 14 lines of 12 letters each, in Telugu characters. (Inscription No. 255.)

122. At Sántarávúr. On left side of pillar on outside of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 16 in. × 9 in., 5 lines of 14 letters each, in Telugu characters. (Inscription No. 256.)

123. At Sántarávúr. On east face of pillar on left side of entrance to mahamandapa in Srí Chennakesavasvámí temple, 17 in. × 10 in., 6 lines of 14 letters each, in Telugu characters. (Inscription No. 257.)

124. At Sántarávúr. On a stone on inner side of south prakara wall of Srí Chennakesavasvámí temple, 15 in. × 6 in., 3 lines of 10 letters each, in Telugu characters. (Inscription No. 258.)

125. At Sántarávúr. Srí Chennakesavasvámí temple, on a detached stone on right of east entrance to the temple, 3 ft. 2 in. × 16 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 259.)

126. At Sántarávúr. Srí Chennakesavasvámí temple, on east exterior wall, 3 ft. × 1½ ft., 5 lines of 12 letters each, in Telugu characters. (Inscription No. 260.)

127. At Sántarávúr. Srí Chennakesavasvámí temple, on a stone lying in front of temple, 3 ft. 6 in. × 1 foot 8 in., in Telugu characters. (Inscription No. 261.)

128. At Sántarávúr. On inner pillar of Ísvara temple, 19 in. × 17 in., 8 lines, in Telugu characters. (Inscription No. 262.)

129. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 4 ft. × 10 in., 4 lines of 27 letters each, in Telugu characters. (Inscription No. 263.)

130. At Sántarávúr. On a detached stone on left of east entrance to Srí Chennakesavasvámí temple, 4 ft. 3 in. × 14 in., 35 lines of 14 letters each, in Telugu characters. (Inscription No. 264.)

131. At Undavalle. On the floor of second storey of cave No. 5, 2 ft. 6 in. × 22 in., 5 lines of 10 letters each, in Telugu characters. (Inscription No. 265.)

No. 51.

APPENDIX C.

LIST of photos taken during the two months ending 31st January 1888.

1. Photo of pottery found near Madura, taken at Madras, 10 in. × 8 in.
2. Do. of pottery found near Madura, taken at Madras, 10 in. × 8 in.
3. Do. of stone circle at Perianattam, near Chingleput, 10 in. × 8 in.
4. Do. of the buried temple in the railway compound at Bezváda, 10 in. × 8 in.
5. Do. of the newly-discovered Buddhist Chaitya at Vidiyadurrapuram, near Bezváda, 10 in. × 8 in.
6. Do. of cave No. 1 at Jilligerigúdem, Godávari district, 10 in. × 8 in.
7. Do. of cave No. 2 at do. do. 10 in. × 8 in.
8. Do. of cave No. 2 at do. do. 10 in. × 8 in.
9. Do. of cave No. 3 at do. do. 10 in. × 8 in.
10. Do. of cave No. 4 at do. do. 10 in. × 8 in.
11. Do. of the discovered dagoba at Jilligerigúdem, Godávari district, 10 in. × 8 in.
12. Do. of the sculptured naga marble at Chithambarasvámí temple at Chinna Ganjam 12 in. × 10 in.

ORDER—dated 30th April 1888, No. 457, Public.

The Government have read with interest Mr. Rea's progress report for the two months ending 31st January 1888, submitted with the first of the foregoing letters.

2. The Collector of Godávari will be requested to ascertain from the Zamindar referred to in paragraph 15 (5) of the report, whether he has any objection to the proposed trench being dug. He should also arrange for the removal to the Museum of the images referred to in paragraph 10 (1), if enquiry reveals no local objection.

3. The Government have learned with much regret the wholesale destruction of ancient remains and sculptures by canal contractors and engineers in the Kistna and Godávari districts, brought to notice in paragraphs 2 (7), 9 (11), (13), 15 (5), and 16 (3) of Mr. Rea's report. As Dr. Burgess will have seen from G.O., dated 25th January 1888, No. 97,* orders have recently been issued in the Public Works Department which will, it is hoped, have the effect of preventing similar acts in the future.

* Printed as an Appendix to G.O., dated 16th February 1888, No. 181, and communicated to all Collectors.

4. Mr. Rea is requested to state in his next progress report what has been done with the coins and other articles of antiquarian interest referred to in his letter, especially paragraphs 2 (8), 3 (1), and 21.

(True Extract.)

H. E. STOKES,
Chief Secretary.

To the Director-General, Archæological Survey.
" the Collector of Godávari.
" all other Collectors.
" the Public Works Department.
" the Revenue Department.
" A. Rea, Esq., First Assistant, Archæological Survey.
" R. Sewell, Esq., M.C.S.
Copy to the Secretary, Royal Asiatic Society, London.
" " President, Asiatic Society of Bengal.
" " Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

No. 1512 W. d/22nd May 1888

Communicated to the Supdg Engineer I Circle in continuation of G.O. No. 749 W. dated 5th March 1888; to the Supdg: Engineer II Circle in continuation of G.O. No. 1368 W. dated 9th May 1888, and to other Supdg: Engineers with reference to G.O. No. 59 W. d/7th Jany 1888.

pd/ Josh W.

Supdg Engrs.

Govt. of {1888} Madras.

PUBLIC.

Issued

Recd. Encl.

G.O., 30th April 1888, No. 457.

No. 1512 W. d/22nd May 1888

APRIL.

Archæology.

Passing orders on the progress report of Mr. A. Rea, Archæological Survey, for the two months ending 31st January 1888.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

Read—the following papers:—

From Dr. J. BURGESS, ll.d., c.i.e., Director-General, Archæological Survey of India, to the Chief Secretary to Government, dated Mathura, 16th February 1888, No. 224.

I have the honor to forward, in original, the progress report of Mr. A. Rea, Archæological Survey, for the two months of December and January last. Mr. Rea's reports are usually interesting and contain fresh observations; but this one contains an unusual number of important notes of his survey work and much fresh information. It is lamentable to remark the wholesale destruction of ancient remains and sculptures wherever the canal contractors and engineers have found such within reach.

2. The report is accompanied by lists of 34 drawings executed to scale, 12 photographs taken, and 131 inscriptions copied in *facsimile*. These lists I have returned to Mr. Rea to be copied by the clerk in a form more convenient for the printer, and they will be forwarded direct to Government.

3. Before printing off this progress report it would be desirable that Mr. Rea should have the opportunity of revising the proof, so as to avoid misprints and other slips.

Enclosures.

From A. REA, Esq., m.r.a.s., Archæological Surveyor, to the Director-General, Archæological Survey of India, dated Bogandánidibba, 1st February 1888, No. 51.

In continuation of my letter, No. 405, dated 29th November 1887, and in accordance with paragraph 2 of your *memorandum*, No. 706, dated Kálsi, the 4th November 1887, I have the honor to forward the following progress report of operations conducted during the past two months in the Madras Circle of the Survey.

Progress Report for two months ending 31st January 1888.

Paragraph 5 of my letter, No. 405, of 29th November, mentions that the antiquities in Bezváda were being examined and surveyed. The work has now been completed, and a detailed description of each monument is given below. Mention has been made of some examples of the Buddhist period,* and the rock-cuttings on the hill west from the town are there assigned as the site of the "*Púrvasila*" Buddhist monastery. Dr. Burgess, however, subsequently pointed † out that none of these are Buddhist, but all Brahmanical. An examination of the whole group completely confirms the latter theory. In none of the cave temples are there any traces of Buddhist features, and any sculptures there are, are undoubtedly Brahmanical. Even the extensive cuttings on the hill show several defaced sculptured and panelled groups of Hindu deities in bas-relief. These of course may have been added subsequently, but there is nothing to show them to have been so, and the rock-cuttings are most probably the quarries from which were hewn the stones used in building the Hindu temples in the town. Buddhist remains there may have been, and, if they still exist, are buried underground; but none of the rock-cut examples represent them; and they were most probably structural like the remains of the *Chaitya* recently discovered ‡ at Vidiyadurrapuram near Bezváda. The *Púrvaśila* must therefore be sought for elsewhere, and the evidences would seem to show that Dr. Burgess' theory of its being identical with Amarávati is the most probable.§

* *Lists of Antiquities*, p. 47.

† *Ib.*, pp. 47, 319, and *Ind. Antiq.*, vol. XI, 95, &c.

‡ See my Nos. 416, 418, 424 of the 5th, 7th and 10th December 1887.

§ See the *Academy* of 9th October 1886 and *Journal R.A.S.*, vol. XIX, part I, p. 172.

Rock-cut Temples at Bezváda.

2. These, as has been stated, are all Brahmanical, and belong to a style of architecture which has usually been assigned to the 7th century A.D. After an examination and comparison of numbers of such works at Mámallapuram and various other places in the Madras Presidency, I am, however, inclined to place them earlier, or about the beginning of the 6th century. Some may possibly be a little earlier and others as late as the 7th century, but they all present certain graduated architectural features by which their relative age can be distinguished. I have endeavoured elsewhere * to prove this, so I only briefly refer to it here. The theory, however, may be shortly stated to be, that such works as show massiveness in their supports, with a scarcity of sculpture or other architectural detail, are earlier than those with more slender and widely spaced piers, and a greater profusion of decorative features in their design. An investigation of the various arrangements of the different parts in every case places the work itself in its relative order of architectural progression. This rule holds good in every style of architecture in all countries, and it is equally applicable to Indian structural or monolithic art.

* Report on the rock-cut remains of Mámallapuram, &c. (under preparation).

(1) *Cave Temple No.* 1 (*Drawing No.* 655).—This excavation is a short distance up the east face of the *Arjunakonda* hill near its southern extremity. It is cut under an overhanging ledge of rock, much broken up by large fissures. The cave was blocked up with mud to within a few feet of the roof; and holes had to be dug at certain points to ascertain the heights of the piers and the formation of the front base mouldings of the shrines. On account of the expense likely to be incurred I did not clear out any more of the accumulated soil than was absolutely necessary. The cave is unfinished, and shows great massiveness in its supports, and an almost entire absence of ornament in its design. I am of opinion its age should be fixed at about 500 A.D. The present plan is an extensive portico of two rows of six massive piers, with side-responding pilasters having stop-chamfers on the top of the angle splays. Entering off the back wall are three shrines. The piers are octagonal, $2\frac{3}{4}$ diameters in height with a span between each pier of $1\frac{1}{2}$ diameters. The two piers on the extreme right of the inner row are only partly dressed. None of them have either base, capital or the side roll-bracket often found on such works. The breadth of the portico is 47 feet 6 inches; and the depth, or distance from the front line of the front row of piers to the back wall is 20 feet; the height is 9 feet 6 inches. One peculiarity in the plan may be noted. At 5 feet 6 inches in front of the front pier line, on the right and left walls of the ingoing rock, is a pilaster partly blocked out. As these are similar to the responding pilasters of the first and second rows of piers; and the breadth also corresponds to the transverse breadth between them, it would point to there having been a third row of columns in front of those now standing. As also the level-cut soffit of the roof or ceiling extends forward beyond the line of these two outer pilasters, to the broken off upper dip of the rock, it seemed to favor this view. It would be very unusual to find such a breadth of overhanging projection beyond the front line of supports. No traces of a moulded cornice are visible on the edge of the rock, but a few drilled holes are seen on its face. At the north end is the lowest portion of the overhanging rock, and at that point is a portion of a fillet running for a length of 3 feet, similar to, and parallel with those, joining the beams and ceiling inside. Portions of a beam are also visible, so one had undoubtedly extended along the front. At all other parts of the front, the rock is broken off above this line, so it could be traced no further. The only other explanation would be that the cave being incomplete, this portion had as yet been unhewn, and that the cornice of the façade would—had the work been completed—have been in front of the present front row of piers standing complete. Taking into consideration, however, the points mentioned above, it would seem to point clearly to there having been still a third row; and to clear the point I had holes dug directly in front of each pier, in a line intersecting the two front exterior pilasters, and found the broken-off stumps of the piers I had expected. The rock over, is much disintegrated, and huge masses have shelved off, and fallen down. One of these had, I believe, destroyed the front line either during the work of excavation or afterwards. The roof beams are plain, but it was evidently intended they should be carved, for the beginnings of a line of sculptured animals are visible on the face of the front beam at the right end (A on plan). This piece shows a bull and two elephants, the hinder of which has its trunk entwined with the tail of the front one.

The central shrine measures 8 feet square, and 7 feet 6 inches high. It projects slightly beyond the line of wall into the porch. On the front of the angles of this projection, and also on each side of the cell door, is a plain unmoulded pilaster. A simple plinth is used as a base, and a plainly moulded cornice, with a sur-block above each pilaster, surmounts the projection.

The side shrines each measure 6 feet 6 inches by 5 feet inside. In front of each, is a projection, moulded similar to the central cell. In examining the interior, a rectangular recess was found below the accumulation of soil on the north side between the back wall and inner line of piers. It measures 6 feet 3 inches broad, 2 feet 2 inches deep, and 2 feet 11 inches high. Its sill is 7 inches above the floor level. This feature is rather unusual in the southern cave temples.

(2) *Cave No.* 2 (*Drawing No.* 659).—This excavation stands facing the east, on the east face of the west hill, and about 200 yards north of cave No. 1. It is of much later date than the one just described, and I would, from its character, fix its date approximately at about the beginning of the 7th century A.D. It shows more appearance of sculpture; and though the piers in the portico have been hewn away, the outlines of the square bases can still be seen on the floor, and show them to have been of somewhat slender proportions and comparatively widely spaced.

The plan is a portico 26 feet by 16 feet, with three pilasters on each side wall, and a ceiling height of 8 feet. The roof has once been supported by three rows of piers, four in each row. They have been square, and if—as they almost certainly would—they corresponded to the responding pilasters, their angles would be splayed off. The side brackets which formed the capitals still remain attached to the roof beams which run across the ceiling from pilaster to pilaster. The outlines on the under sides of these, show the piers to have had a considerable taper or batter in their length. Though the piers are away, by these means their exact proportion can be ascertained. These show the heights to have been 7 squares of the base up to the roof bracket. The spans between the lower portions of the shafts are three and a half squares.

In the centre of the back wall is a shrine $7\frac{1}{2}$ feet square by 7 feet 3 inches in height.

In the face of the rock returning at right angles from the right side, is a small excavation, with a porch having two roughly blocked-out piers. Its inner measurement is 11 feet 6 inches by 4 feet 9 inches. In its back wall is a shrine 6 feet square. On the side and back walls are rough sculptures.

On the right side of its façade is a small niche, with the rough outline of a seated image in bas-relief cut on the back wall.

On the left returning wall of the principal excavation are the beginnings of a similar niche; and over the same piece of rock, but parallel with the main façade, is another, with an outlined raised figure on the inner back wall.

Over the front of the façade is a bold cornice partly moulded; with horse-shoe pedimental blocks opposite each bay of the pier spaces inside. The smaller excavation on the north return wall has also its cornice, but simply blocked out. The whole work is unfinished.

(3) *Cave No.* 3 (*Drawing No.* 661).—This is a very small excavation at the north base of the detached east hill. It is unfinished, and is simply a small cell 5 feet square, with a roughly cut façade showing a *dvarapála* partly sculptured out, on each side of the door, and the blocked-out beginnings of a cornice over.

(4) *Cave No.* 4.—On the west side of the west hill, behind the quarry magazine, is a ruined cave. From what remains, it seems to have been very similar to cave No. 1. Its features are almost completely destroyed. It measures about 25 yards broad and the same in depth from the front to the back wall of the cells. It has had three rows of piers whose position can still be traced by the broken stumps remaining. There have been three cells on the back wall, but they are now completely fractured.

(5) *Cave No.* 5.—Further down the hill, to the south of and between the above excavation and the quarries, is a heap of quarry refuse, which covers a small cave. It is said to have one pier, but has neither sculpture nor inscription. In size it is similar to cave No. 3.

(6) In a gully between the quarry magazine and the Vidiyadurrapuram *Chaitya*, are a few broken pieces of bricks which project from the soil at various places. Copper and lead coins, it is said, are occasionally picked up at the spot after rain. The place is covered with large boulders of rock which have rolled down the hill side, and is so cut up with deep water-channels that it is very unlikely any building can remain in such a condition as to warrant the undertaking of an excavation in search of it.

(7) *Buried Monolithic Temple* (*Drawing No.* 661).—This example stands at the foot of the east side of the west hill, a few yards distant from cave No. 2. When I first saw it, the earth surface was level with its cornice. I cleared the front of earth, and to enable the plan to be completed, partly removed the soil from the interior.

It is a detached boulder of rock, out of which the temple has been cut. On the east front—on each side of the façade—a projecting piece of rock has been left. These are at right angles to the front, and are similar to what we find on cave No. 2. On the right wall so formed, is a sculptured image of Subramanya, and on the left is Ganesa. The façade—between the two projections—faces the east, and has a central door with two-figure sculptured panels on each side. Over is a cornice, with medallion blocks at intervals, all only partially worked out. On the sides and back, are lines of plain pilasters, without carving of any sort. Along the top of each side of the exterior, is a blocked-out moulded cornice. On the roof are the remains of a solid stone tower. The front door enters into a porch 15 feet 6 inches long by 7 feet broad; on the back of this, and directly under the position of the exterior tower, is the shrine, 5 feet 9 inches square. The porch is 6 feet 9 inches high, and the shrine 6 feet.

To completely remove the accumulation of hard earth and mud from around and inside this temple would be a work of considerable expense. I therefore limited the excavations strictly to the clearing of such points as would enable me to make a survey.

The tower is said to have existed to within quite recent times. Many years ago, I am told, it was hewn away to provide stones for the making of the canal anikat. At that time the whole—with the exception of the tower—was completely covered up. The tower therefore in its rough unfinished state may have been taken for a simple boulder of rock.

(8) At a short distance behind the monolith, the foundations of a house are being dug on the side of the hill. The site is in the Pulabaypetta of Bezváda. In the course of the digging, a white slate image was found. It measures 2 feet 6 inches high, and is very delicately cut in bas-relief. The slab is 11 inches broad and $\frac{7}{8}$ths of an inch thick. I have purchased it.

STRUCTURAL TEMPLES.

3. Though probably other remains of equally ancient date lie buried under the surface of the ground, the oldest structure yet brought to light is the lately discovered *Chaitya*. It may be assigned to the 2nd or 3rd centuries A.D. It is not strictly in Bezváda town, but stands on the west side of the west hill near caves Nos. 4 and 5. Of the other temples in the town itself, the oldest cannot belong to an earlier period than the 7th century A.D. and others are much later.

(1) *Chaitya remains at Vidiyadurrapuram** (*Drawings Nos.* 666 *and* 673).—Several years ago, two small Buddhist images were found † on the west side of the hills west from Bezváda.‡ On my recent visit for survey duty, I proceeded to inspect the position of the "find" and learn whether the images had been found *in situ*, or, at some time or other been brought from a different locality and dropped on the spot where they were picked up. I learned that they were discovered in the bed of a hill stream—by the water uncovering them after some rain—near the base of the hill south from the village of Vidiyadurrapuram. The stream bed is about 8 feet below the surface of the ground on either side; and after inspection, I was convinced they must have been found *in situ*. I there learned that two other white marble images had been found on the same spot over a year ago by a man who was digging mud to build his house. I then searched for any traces of brickwork, as I thought that if the sculptures were really found in position I might come on traces of a tope or other Buddhist building. A few broken bricks were projecting from the side of the north bank, and carefully removing the earth I was able to trace the course of a wall extending a short distance along its face: it then turned inwards with a decided curve. Whereas the brickwork I had first been tracing was broken, the outside of the curve was formed of regularly laid bricks in courses. I cleared a portion of the bank and found the curve merge into a straight wall running west, with its inside face also in regular courses. At its western extremity it returned outwards at right angles and stopped in a door jamb. I had thus exposed the longitudinal half of an apsidal-ended temple standing at right angles to the line of hill, with its door to the west. Still tracing out the remainder of the walls, by digging in the bed of the stream I was able to find the other curve of the apse and almost the whole of the remaining side wall. Of the side first uncovered, which had been protected by the bank of earth, over a dozen vertical courses of brickwork remained in position. The portion in the stream bed, had only a few lines of upright courses, the upper bricks had evidently been carried away by the water. I thus found the plan to be almost identical in size and form with the structural *Chaitya* at Sanchi as illustrated by Fergusson.§ In the course of excavation at the chord of the apse, I found two large hands (right and left) in white marble, which must have been part of a colossal Buddhist image some 7 or 8 feet high, small pieces of white marble, a Buddhist copper coin, another with an Arabic inscription, a green stone bead, and some small pieces of ivory. Under the stone flags near the floor was a Roman silver coin in good condition, but coated with a resinous substance. Other articles picked up were numerous pieces of broken pottery showing thirty-three different forms; round flat pebbles—foreign to the locality; round flat pieces of pottery; a grind-stone; a piece of a circular stone disc having a radius of 8 inches; some large teeth; and some bits of a white chalky substance. From a villager I received a small round lead coin which had been picked up on the spot about a fortnight previous. After finding the coins abovementioned, I learned that numbers of others in silver, copper and lead were often, after rain, picked up by the villagers on the same spot.

The peculiarity of plan, and the numbers of Buddhist sculptures and coins found at the place at different times, show conclusively that this had been a *Chaitya* or Buddhist temple of the later period when the image of Buddha had taken the place of the *dagoba* as an object of worship. Though unfortunately so little of it remains, its discovery is of some considerable importance, for Fergusson remarks ‖ that, though there are numbers of rock-cut *Chaityas*, only one structural example, that at Sanchi, is known to exist. He also states that beyond the fact that circular beams were used for their roofs, nothing is known of their external covering. From the fact of the interior of this discovered example being filled with loose broken brickwork,—some of them with one side bevelled, such as would be used

* This discovery has already been separately reported on, but a *resumé* of the exploration and results will be here inserted for record.

† *Sewell's Lists of Antiquities*, p. 47.

‡ One of these is in the library at Bezváda. Of the other mentioned, I could learn nothing. Another small image in white marble is there; it was also found near Bezváda, but at an entirely different place, and it is not a Buddhist but a Hindu image.

§ *Hist. of Ind. and East. Architecture*, p. 105, pl. 41.

‖ *Hist. of Ind. and East. Architecture*, p. 105.

for the horizontal courses of a domical or barrel-shaped roof,—I would suggest that the roofing might have been of this material. This would have given their exterior roofing the outline and appearance which, by the sculptural representations from the Bharhut Tope, and the monolithic copies at Mámallapuram, we know they had. It would also account for the general disappearance of the structural *Chaityas* themselves; for the roof beams decaying, the unarched brick covering being deprived of support would fall in and destroy the building.

(2) *Buried Temple* (*Drawing No.* 655).—This building has already been reported on, so that a description need not be here repeated.*

* See my report, No. 405, dated 29th November 1887.

(3) *Mallikárjuna or Īsvara Temple* (*Drawing No.* 662).—This is a large and extensive building, and stands in the main or bazaar street of the town. It is enclosed in a rectangular court measuring 156 feet by 106 feet. The most ancient portion is the shrine, which may be fixed about the 7th century A.D.; the remaining portions belong to the 11th century A.D. Its walls are 7 feet thick, and it is surmounted by a stone tower or *vimána*. In front of the shrine is a small chamber or enclosed *mandapa*. The greater portion of the shrine tower, or up to the circular *śikhara*, is of stone; while the *śikhara* or summit is of brick, having been evidently restored at a date long subsequent to the foundation. In front of the shrine entrance is the basement of a building which has been intended for an open pillared *mahámandapa*. On it are a few sculptured panelled stones, which, if in position, would form part of an enclosing parapet or basement for the *mahámandapa*. On each of the exterior walls of the shrine is a single sculptured panel. Each has groups of figures, boldly carved, and spirited in design (Drawing No. 660).

On each of the inner sides of the court is a pillared veranda. Opposite each pier is a stone cross-beam, which is carried out beyond the line of the pillars, thus forming a bracket to support the exterior cornice.

On each of the north and east sides is an entrance *gopura*. On the inner side of the east *gopura* is a pillared *mandapa*, with *nandi*, attached *pitam* and *dvajastambha*. Two of the piers are shown on drawing No. 664.

The north *gopura* has two tiers of pillared storeys over the entrance (shown on plan and elevation; drawing No. 662). Some piers with lion bases are worthy of note. In the north-east corner of the veranda is a small four-pillared *mandapa* with some bold circular mouldings on the piers, and a carved ceiling over. The latter is of rather original design and finely ornamented (Drawings Nos. 662, 664).

(4) *Nagaresvara Temple* (*Drawing No.* 665).—This building stands on a south spur of the *Arjunakonda hill*, overlooking the road which winds around the west face of the hill between the Library and Vidiyadurrapuram. On the face of the cliff on which it stands, a rock-cut stairway leads to the temple. Near the top is a small rock-cut porch and cell (Drawing 665).

The temple consists of a walled-in square portico, now roofless, with four piers inside. The shrine enters through a small chamber on its west side. The walls of the shrine are massive, and carried up in stone to the under side of the domical *sikara* of the *vimana* tower. The exterior elevation of the tower is divided into four storeys, by rows of cornices and string mouldings. The several tiers have the usual arrangement of small projecting pinnacles with pilasters. The domical *sikara*, round pointed, is of brick. The temple is ancient and seems contemporaneous with the buried temple in the railway grounds, and the shrine of the Mallikárjuna temple.

(5) *Kanaka Dúrga Temple.*—This building stands on a built platform nearly midway up the east face of the west hill, about 100 yards north of cave No. 1. It is a simple square shrine with tower over, and porch in front. It is devoid of sculpture, and its mouldings are extremely plain. It is ancient, and may belong to the 15th century; but it has been so "restored" with whitewash, and otherwise modernized, that its character is almost entirely destroyed. There are a few Telugu inscriptions on some stones near it. It is dedicated to one of the *saktis*, and every Tuesday and Friday, offerings of fowls are made to the deity. It is held in high veneration by certain classes. A tradition states that it existed in the golden age and was then constructed of gold. In the subsequent *yugam* it became iron, the golden temple disappearing down below. In the present age it was transformed into stone. This exemplifies how widespread are these traditions; but in each place differently applied. Last season I heard one similar, applied to the Vellimalai hill in North Arcot †

† See report to Government, No. 74, of the 19th March 1887, paragraph 14, in G.O., No. 583, of the 20th April 1887.

(6) *Īśvara Temple.*—This shrine is a short distance to the north of the last, on the top of a low cliff of rock. It is a simple cell without tower, plainly and solidly built. It seems contemporaneous with the temple above noted. Some bushes growing on the top have already loosened the joints of the masonry on two sides, and unless these are cut down it is only a question of months for the greater portion of the two walls to fall. The temple is in use for worship; and it shows the apathy of these people, that, rather than expend at most a few annas for a cooly who could cut down the bushes in a few minutes, they prefer the certain ruin of their shrine.

(7) *Four-pillared Black-stone Mandapa* (*Drawing No.* 656).—This stands in the road near the two temples above noted. The piers, and square basement on which they stand, are most evidently

not in their original position, but have been removed from some other place and erected here The pillars are alternately square and octagonal, and are each finely sculptured with scroll and figure work. Over the moulded and sculptured body of the shaft is a moulded capital; and over it a sculptured bracket projects on each of the four sides. On one pier are some inscriptions in Telugu. The piers are placed on a square-built basement, made up of some sculptured blocks whose proper position is not in a basement, but on a frieze of a cornice. Various sculptured beams lie on the ground near by. The carvings are good, and represent dancing musicians, &c. The *mandapa* as it stands, by the incongruous position of the sculptures, is a good example of unskilful restoration.

(8) *Ruined Mandapa.*—On the top of the hill north-east from the town are the ruins of a building said to have been used as a residence by Arjuna when he came to bathe in the Kistna. There is simply a heap of fallen stones from a fallen building. Some are moulded, but the majority are plain. Traces of the foundations are visible.

ANCIENT HILL QUARRIES.

4. These were supposed by Mr. R. Sewell to have been the site of a monastery, but, as before remarked, are most probably the places from which were quarried the stones for the early temples in the town. On the east face of the west hill, immediately behind the Kanaka Durga temple, is an extensive cutting. The roadway up to this temple passes on to it. On the walls are some illegible letters of inscriptions and some defaced Hindu sculptured panels. Two of these carvings are shown on drawing No. 657.

Another similar, but scarcely so extensive, is on the east face of the north hill near the natural cave now occupied by a *yogi*. At each of the quarries is a rock-cut well.

VARIOUS SCULPTURES.

5. In Bezváda library are a number of interesting pieces of sculpture which have been collected and brought thither from different places in the district. I have had drawings made of a selection of them.

Drawing No. 657 shows—

(1) A portion of a minutely-carved door jamb in black-stone.
(2) A Nageśvara image in black-stone.
(3) A carved image in red-stone.
(4) The base of a *linga*, with carved representations of horses supposed to be supporting the superstructure.
(5) A coiled snake-like figure in white marble.

Drawing No. 663 shows—

(6) Two views of a finely carved lion-base of a pillar in black-stone.
(7) A large image of Ganeśa found in the bed of the canal during its construction. Six other large and similar figures were also found about the same place, and now stand at different places along the wharf wall.
(8) An image in red-stone.
(9) A finely carved image of Virabhadra in slate.
(10) An image of Hanumán in slate.
(11) A lofty *linga* pillar, with figures carved in bas-relief on its sides.
(12) A large image of Buddha in black-stone, found on top of Bezváda east hill.
(13) Brass Buddhist image said to have been found in canal.
(14) Piece of white marble sculpture with elephant and portion of another.
(15) Two white marble sculptures from the Ramireddepalle hill.

Drawing No. 673 shows—

(16) A Buddhist image previously found at the place where I subsequently discovered the remains of the *Chaitya*. The same sheet also shows the marbles and pieces of pottery brought to light during the excavation.

Other places of interest in the Bezváda taluk are being at present visited by members of the staff; these will be included in a future report.

ROCK-CUT REMAINS AT MOGALRAZAPURAM.

6. The village stands among some hills 2 miles east of Bezváda. The appellation now given to the place can only be contemporaneous with the Muhammadan period, and cannot be the name of the original site. Traditionally, Bezváda is said to have extended as far as this, so it may possibly have at one time formed part of that town.

All the rock excavations at Bezváda and Mogalrázapuram are without exception distinctly Brahmanical. The only lingering trace of Buddhism is the carved representation of a *dagoba* found in cave No. 5 at the latter place. This feature is one prominent enough in Buddhistical

works, but is here used solely and simply as a decorative feature, or accessory to architectural ornament. Beyond this, it could have no religious meaning to the people who so used it. An excavation (6) near the same village, and of which a legend of a shepherd and treasure is told, is another example of the tradition of the architecture of a former religion leaving its effects on that of one succeeding. This has been called "Buddhist" or "Jaina," * but it is neither; the character of the sculptured *dvárapálas* on the doors shows this clearly. And if its resemblance in general outline to some of the façades of the lesser "*rathas*" at Mamallapuram, which no one now asserts are "Buddhist," is noted, its character is at once understood. It only exemplifies the mistakes that are likely to be made with these transition examples, which, having features in common with the two architectural styles—Buddhist and Brahmanical—are, as often as not, rashly classed as being remains of the former. To classify these in their proper sequence requires some knowledge of style, and, when this is brought into play, there can be little or no difficulty in assigning them their proper places of architectural succession.

* Lists, p. 50.

(1) *Cave No.* 1 (*Drawing No.* 674).—On the north base of the east hill is a small, almost-completely buried cave. It has a porch 20 feet 6 inches long by 5 feet 6 inches broad. In front are two massive piers, each 2 feet 3 inches square, with a span between each of $2\frac{1}{3}$ squares, and a height for each pier of $3\frac{1}{3}$ squares. The respond on each side wall, instead of being the more usual pilaster, is a projecting wall. The back is occupied by three cells extending the full width of the cave. The whole is quite plain and unfinished.

(2) *Cave No.* 2 (*Drawing No.* 670).—Near the south base of the same hill is another small excavation. On each side of the façade is a niche with weatherworn sculptured panels inside. The front line of the piers is 6 feet 6 inches back from the face of the niches. There are two piers, each 1 foot 9 inches square, three squares in height, and a space between each of $2\frac{1}{4}$ squares. The side bays are narrower than the central one.

The porch is plain, and is 14 feet 6 inches wide by 12 feet 9 inches deep.

On the back is a single cell 6 feet square. The cornice over the front façade has three large horse-shoe pedimental blocks.

A short distance from the cave is a rock-carved figure with bow, and a few letters of a Telugu inscription.

(3) *Cave No.* 3 (*Drawing No.* 670).—A short distance to the east of the above is another excavation. It has two piers, each 1 foot 7 inches square, $3\frac{3}{4}$ squares high, and $1\frac{3}{4}$ squares span. The porch is 11 feet by 6 feet, with a projecting cell on the back. The façade is plain.

(4) *Cave No.* 4 (*Drawings Nos.* 669 *and* 672).—South by east from the village is a somewhat large cave, which is the finest at the place. It stands back from the front of the rock; and the ingoing walls, so formed, have been intended for side shrines. On the left side is one, partly formed, with two piers blocked out, and a figure of Ganésa inside. The proportions of the piers are more slender than in the examples above noted. The two in front are 1 foot 9 inches square, 4 squares in height, and 3 squares in span. In place of the responding pilaster, on each side is a projecting wall with sculptured *dvarapala*. The porch is large, and measures 15 feet deep by 31 feet 5 inches broad. It is divided longitudinally by a row of 4 piers, the right central one of which has been broken away. On the back are three shrines, divided each from the other by a thin wall.

The cornice over the front is bold and deep, with 3 fine pedimental blocks sculptured on its face. One is shown enlarged on drawing No. 669. Standing on the cornice top are figures of lions and elephants. The summit of the centre is crowned by a fine, though weatherworn, many-armed Durga treading on the recumbent Mahishásura.

A short distance to the left of this cave, at a place now covered by quarry debris, is said to be a small cavity underground. Some years ago, several gold coins were picked up here. They seem to have been sent to Bezváda and afterwards to Madras.

(5) *Cave No.* 5 (*Drawings Nos.* 669 *and* 671).—South-west from the village, on the west base of the hill, is an excavation. The façade is plain and much broken up. The rock, out of which the temple is hewn, is much disintegrated, and badly crushed and split in all directions. There have been three rows of piers in the cave, but the front and inner rows have been fractured and are away; so that now only the central row of two remains. These are very massive, and are square, with octagonal body of shaft. They are 2 feet 4 inches square, $2\frac{1}{2}$ squares in height, and $1\frac{3}{4}$ squares in span. Inside has been a fine *hamsa*-carved cornice, but it is mostly broken away. The porch is 20 feet 9 inches by 15 feet 3 inches. A single cell enters off the back. Its right half has been fractured, so that the left side of the door only remains. In its panel is a Hindu *dvarapala*, and over is a moulded cornice.

On the right front pilaster is the representation of a *dagoba* with a lotus growing from its top. Its position and character show it to have none of the significance that it would have on a Buddhist building; and it is simply used as an architectural ornament. (See enlarged detail on drawing No. 671).

(6) *Unfinished excavation.*—This cutting is on the face of a rock half way up the hill to the west of the village. After a stiff climb through jungle scrub, up a steep and winding path, the place is reached. It is on a perpendicular cliff or bluff of rock, and is the blocked-out outline of the façade of a monolithic rock temple, showing more the features of a detached temple, for which I believe it has been intended, than a cave. A doorway 3 feet 6 inches broad by about 9 feet high leads into an excavated recess which, if finished, would have been the shrine. A double pilaster and panel with partially sculptured *dvarapala* are on each side. These two sides, which with the door form the upright portion of the front of the temple, each measure 4 feet broad. The front has thus a breadth of about 11 feet 6 inches. Over the top of this is a cornice only partly hewn out, and springing from it is a semi-circular pediment or tympanum, such as is often seen on the ends of the barrel roofs of early *gopuras*. Inside this tympanum is a small *sikara* or similar feature with finial over, and outline of a figure, apparently a *rishi*, seated in front. The whole stands in a square-cut recess 4 feet deep, about 25 feet broad by the same in height. I believe the intention was to cut this square recess further in, and leave the temple standing free. The façade though unfinished and very rough, has an outline not dissimilar to the Ganésa "*ratha*" at Mâmallapuram, and like it, though cut after Buddhist models, is undoubtedly Hindu.

It is supposed to contain treasure, and a curious tradition is current regarding it. In very ancient times a large treasure was stated to be concealed herein; and at that time it had been ordained that whosoever should make blood to flow from the spot and cause it to mingle with the waters of the Kistna, to him should be apportioned three double-handfuls of the wealth. A shepherd, one rainy day, was herding his flocks on the hill side, and accidentally killing a sheep, the blood mixing with the rain flowed down and entered the river, thus fulfilling the required conditions. The treasure house immediately opened, and a dazzling amount of wealth lay spread before the shepherd. The goddess of the Kanaka Durga temple at Bezváda, who guarded the treasure, spoke and told him he might take his due share. His cupidity, however, got the better of him, and he attempted to take more. The goddess who, from her temple on the Bezváda hill, had been watching the transaction, immediately, on the fourth handful being attempted, caused the place to close, entombing the wealth and the shepherd, whose spirit is still supposed to haunt the place. This is stated to have happened in the iron age. It is said that this goddess is so placed, that her eye is directed straight on the place at Mogalrázapuram.

(7) *Remains of an ancient Settlement.*—On the top of the hill, north-west of the village, many bricks and broken pottery are strewn about. This has probably been the position of a portion of the ancient village. A slight excavation did not disclose any walls, and the bricks seem only loosely lying about.

On the north side of the hill east by north from the village and above cave No. 1 is a small plateau on a projecting spur of the hill. Numbers of bricks are strewn about its surface, and it evidently marks the site of an ancient settlement. On the hill above it, four circular wells have been hewn out of the rock. They are seemingly cisterns for collecting rain water. Two are 4 feet in diameter, by the same in depth. Another is 5 feet in diameter, with the inside cut in an inverted parabolic section. Around its top are several small holes evidently caused by grinding grain, curry, or similar stuff. The largest is near, and measures 7 feet in diameter, with upright sides 4 feet deep. A channel cut in the upper surface of the rock is intended to collect the rain water and carry it into the reservoir. The places where the bricks are found, are stated by the people to have been the dwellings, and the rain basins the wells, of the hill spirits whose work they are supposed to be.

On a veranda in front of a house in the village are three slabs of white marble said to have been brought from Môtupalle. There are no signs of inscriptions or sculptures on them.

On the top of a low mound south-east of the village are two images of village deities (drawing No. 669).

On the top of the east hill are the ruined remains of a temple.

Undavalle.

7. This village stands among some hills about two miles to the south-west of Bezváda on the opposite of the Kistna, and in the Guntúr taluk.

In addition to the large storeyed cave, there are several other smaller rock-cut caves and sculptures. In the village are some sculptures and inscriptions. The survey of the whole of these was nearly completed when I left Bezváda, but as I have not the drawings with me here, a description of the antiquities must stand over to my next report. I saw to the cutting down of some bushes which were destroying the front of one of the caves.

Ellur.

8. Leaving Bezváda on the 21st December 1887 *en route* to Jilligerigudem near Guntupalle, I visited and inspected the antiquities in the town of Ellûr.

The fort is constructed of mud, and is much ruined. It has been built over on almost every side, so that except for the high ground it occupies, it would be difficult to trace it.

I inspected the inscriptions, nearly all of which are recorded in the *Lists* (pp. 34-35).

In the town are a number of temples, six of which show ancient work. They are said to have been built of stones from still older temples at Dendaluru. Some others are quite modern, having been built within the last 15 years. In these it is interesting to observe the attempt at a blending of imitations of ancient Hindu architecture with piers and other details in modern Classic.

Three of the first mentioned class contain some very fine carved work in piers, panels and floral scroll perforated stone windows. Near one is an inscription on a fallen pillar, which seemed not to have been noticed previous to my pointing it out. None of these are mentioned in the *Lists of Antiquities*. On asking the *Karanam* why copies of inscriptions only were forwarded for the published lists, and no mention made of the temples, he stated that blank forms for inscriptions only were sent, and nothing said of temples. I have noticed the same at many places, and it is I believe due to returns of inscriptions only being first asked for. An amended form afterwards sent out, included archæological and other monumental remains.

On the northern outskirts of Ellúr, in the hamlet a quarter of a mile north from the canal bridge, is a small temple of Rámalingasvámi. Inside is a square pillar inscribed on four sides, and with a *naga* sculptured on one of them. The letters are in an old form of Telugu, and though clearly cut, with each letter distinct, the inscription cannot be read. The story told in connection therewith is, that the person who inscribed the stone made a selection of some *mantras*, and writing out all the letters or words separately, mixed them up as numbers in a lottery. They were then inscribed in the order in which they were taken out.

Dendaluru.

9. From Ellúr on the 24th December I proceeded to Dendaluru and inspected the mounds and other antiquities existing there.

(1) In the centre of the Mahálammacheru tank is an extensive circular mound, with a *Nandi* standing at one side. Bricks are seen all over it, and when the villagers require any, they dig there and remove them.

On the bund of the tank is an *Amman*.

(2) The Bhimalinga *dibba* is another extensive but low mound where bricks are also seen. It is supposed to have been the site of a very large temple, considered at the time more sacred than Benares. Many stones of a building or buildings remained to comparatively recent times, but I am told they were all taken away for the construction of the canal. A *linga* still stands on the top, giving the mound its name, and said to be that of the temple referred to.

(3) In a field near, is a *linga*; and close by is an image, under a shed which does duty as a temple.

(4) On the west side of the village is an image in red stone, much weatherworn, but seemingly Mahálakshmi.

(5) On the same side of the village is a hollow in a field where a ruined temple is said to have existed till within a few years ago. The stones were removed by the owner of the field to build his house. A *linga* with base, and a small Ganésa still lie near.

(6) Extensive mud walls still standing, are the remains of a fort.

(7) In another field near, is a weatherworn Vignésvara; and a low mound, now under cultivation, where bricks are also found.

(8) A quarter of a mile west of the village is a small Ganésa in a field.

(9) The Ankálamma temple is a small modern brick structure near a tank where four inscribed stones are said * to have been. None of these inscriptions now remain, and there are none known in the village, though many if not all of those at Ellúr are said to have been taken from here. In the temple a number of sculptured stones are built; though broken and weatherworn, they are interesting. One has a central seated figure, with an attendant deity standing on each side. Two flying figures hold a canopy over the central image. There are eight pieces of sculpture and all are said to have been found in the ground near the temple. A short distance from it is a low irregular mound where bricks had shortly before been dug for. In one of the holes so made, a corner of a rectangular brick wall is visible.

* Lists, p. 34.

(10) The temple of Késavasvámi is a small square building, said to be old, but so plastered over with chunam that any ancient character it may have had is well nigh gone. It has a few sculptured stones in the walls; and lying on the ground is a pillar, and a Vaishnava image nicely carved. Inside the temple are two other images.

(11) The Somésvara temple is built of red stone, and has a tower over the shrine. It is coated with chunam, and only at one or two places is the stonework visible. It has a gracefully-moulded stone basement.

In front of the temple is a *pitam* with a very finely carved image of Virabhadra. Some pillars and *lingas* lie in the courtyard.

In a garden near, the remains of a temple of Kamaleśvara are said to have existed till they were removed during the construction of the canal, when scores of interesting remains were wantonly destroyed.

(12) Half a mile west from the village is the Golicheru tank. In its centre is a mound where bricks are found.

(13) In the same direction, and north-west from the village of Arugúlagúda, is the Tamaracheru tank. It is very extensive, and at present dry, though in the rains, I am told, it irrigates a large area of land. In its centre is a mound similar to several already mentioned, but no bricks are visible on the surface. On the bund is an image of Hanumán in low relief on a stone pillar. The west sluice is built of red stone said to have been taken from the Dendaluru temples, and two sculptures are built in its walls.

Of the 55 temples mentioned * as being here, only two remain (the Keśavasvámi and Someśvara). The others have long been gone, and it is *only traditionally stated* that at one time or other, 55 or more temples were once here. No doubt the ruins of many of these existed to within recent times, but through various causes they are now away. The sculptures and pillars previously mentioned as being at Ellúr all are said to have been taken from here. The Ellúr fort, masjids, &c., were all built of the stones removed from these temples. Some were used for houses, and the sluices of surrounding tanks seem mostly to have been built of stones removed from the ruins. And if local reports are to be trusted, any that did remain were utilized for the construction of the canal.

* Lists, p. 34.

After being generally used as a quarry for about 300 years, it is not surprising that so little should remain. The area within which the mounds are, is wide and extensive, and to explore many of them would be expensive, and with the result, I am afraid, that little but the bare foundations would be found. They may cover the remains of temples or perhaps houses, but the superstructures all have gone. These could be removed without digging, but the foundations underground were in a certain measure protected. A few mounds there are, which can only have their character revealed by digging, and it might be advisable to have some excavation carried out and learn what they really cover: some of the circular mounds especially deserve investigation.

TÁDIKALAPŪDI.

10. On the 26th December I proceeded from Dendalúru to Tádikalapúdi (13 miles north by east of Ellúr).

(1) The deserted shrine of Ankálamma stands by the side of the main road from Ellúr just outside the village of Tâdikalapúdi. It is small and ancient, and has a well-carved entrance door. A number of finely carved images stand in front. These should be removed to the Museum at Madras.

(2) The inscribed "white stone" mentioned† as being here, is a *dvajastambha* in a whitish sort of lime-stone; old Telugu inscriptions are on the four sides. It stands in front of a very small shrine dedicated to Anjaneya.

† *Lists*, p. 36.

(3) On the bund of the Dharmakonéru tank is an old and weatherworn red stone Amman.

(4) The Gangeśvarasvámi temple is a moderately small building standing inside a courtyard. An ancient porch enters from the east. The temple has three shrines, having a stone *vimana* tower over the central one, with some well-sculptured panels on its upper walls. One inscription is inside. A short distance outside to the east is a four-pillared *kalyanamandapa* with an inscription on one of the piers.

ADAMALLE.

11. This village is by the side of the main road, 3⅓ miles north of Tádikalapúdi. Twelve stone figures are mentioned ‡ as being at this place. I saw over two dozen images, and other pieces of sculpture arranged under a shed near the west tank. They had been found in some ruins near the village. On inquiring for the place, I found it in some jungle to the north-east. There were many traces of brick and stone work; and pieces of moulded stone projected from the ground at different places: a small head of a stone image was picked up. It is traditionally stated, that this was the site of an ancient town with over a 100 temples. Many of the stones are said to have been removed to build a temple or temples at Tirupati (19 miles north-east of Ellúr). I visited this place *en route* to Jilligerigudem where I arrived on the 27th December.

‡ Ib., p. 34.

BUDDHIST STUPAS AT JILLIGERIGUDEM NEAR GUNTUPALLE.

12. Of the work of partial excavation at the group of *stupas*, as far as I was enabled at the time to carry it out, and the discovery of the white marbles, I have already submitted § a report. I trust that the work may be resumed next season, when not subject to the obstructiveness I before experienced, the promise of important results may be fulfilled.

§ Report No. 5 of the 4th January 1888.

In an interview with the Zamindar, on whose property the remains are, I inquired if there was any tradition current regarding them. He stated that traditionally the hill-caves were excavated during the reign of a king named Kôrukonda Rûpumartanadu, over 1,300 years ago and that copper-plates and records to that effect remained in his family till about 50 years ago,

when the house in which they were, was burned. Asking what tradition attached to the mounds covering the *stupas*, on the hill top, he said, at one time a race of people cultivated the plains on the north side of the hills, and that these mounds were the places they lived at; and over which they erected *mandapas* or pandals for shelter. The small pillar * found in the excavated mound, he said, was a *dipa*, on which was placed a light to drive off the wild beasts which infested—and still inhabit—the forests covering the hill sides. Of such material is tradition made. Continuing, he stated that he wished to build a *mandapa* in front of—or otherwise "restore"—the circular cave temple, which he asserted had always been a Hindu shrine, and never in the possession of the Buddhists! That two attempts had previously been made to carry it out; but the people so engaged had been taken with illness, and the work was stopped †. This was (fortunately) ascribed to a tradition in the family that the deity of the shrine would inflict his displeasure on any one who attempted to meddle with his temple. Pity but such a tradition attached to other ancient works which have suffered at the hands of the restorer.

* Ib., para. 2.

† F.N.—This probably accounts for the portion of a wall, built on one side of the entrance; and also for the stone platform arranged in front. This latter, Mr. Sewell states to be the base of a *dâgoba* but it does not appear to be so, and is simply made up of stones taken from the mounds further up the hill.

The wish to "improve" the cave evidently still exists, and I was asked if I would attempt it! Could the "displeasure" of the deity be appeased or diverted into a different channel, the work would apparently be carried out, to the complete detriment of this unique work, which ought to be conserved.

BUDDHIST ROCK-CUT REMAINS AT JILLIGERIGUDEM.

13. These comprise a small circular cave, with a *dagoba*, now used as a Hindu temple; an extensive *vihara* in good preservation; a large hollow or cavity of equal frontage, in the rock immediately on the left of it, has been another *vihara* though, for some purpose or other the walls are now hewn away; another wide cutting in the rock, south of the cave temple, has also been a *vihara*, but has its walls hewn off, it is similar to the other near the principal *vihara*; and two groups of small *vihara* caves up the hill behind the *stupas*. These latter have not hitherto been noticed; and it is just possible that, but for the inaccessibility of the jungle brushwood which abounds, others might be discovered.

(1) *Chaitya Cave Temple No.* 1 (*Drawing No.* 677.)—This excavation faces the east on the brow of the hill and stands about a hundred yards south of the principal *vihara*. Its interior diameter is 18 feet. The rock-cut *dagoba* stands in the centre, and measures 9 feet 2 inches in its upper diameter. It is placed on a projecting sloping circular base 11 feet 8 inches in diameter and 3 feet 9 inches in height, leaving a *pradakshina* around of 3 feet 2 inches. On the summit of the *dagoba* is a small stone pin which it is supposed may have been used for fixing the sacred umbrella on festival occasions. The cave has an elliptical domed roof, 14 feet 9 inches in height from the floor to its apex. The roof has 16 radiating curved stone ribs, with intersecting circular ribs concentric with the plan of the cave. The façade is a rectangular recess cut in the face of the sloping rock. In this is a horseshoe arched opening with sloping lower side jambs. Over the arch, and nearly concentric with it, is a projecting imitation wooden circular bargeboard in stone, with small supporting blocks at intervals beneath, representing the projecting ends of wooden rafters.

This opening enters into a small front passage which is divided from the circular cave by a thin wall, convex on the side next the passage, but on the inner side curved with the same radius and forming a production of the line of the interior wall of the cave. The direct entrance is by a rectangular opening through this screen wall. In the passage, and over the curved wall, is a portion of the projecting exterior surface of the domed roof.

The elevation of the façade is a simplified form of the Lomas Rishi ‡ cave in Behar. The principal difference, however, is that in that example the jambs slope inwards from the base, whereas here they slope outwards. The Lomas Rishi plan is elliptical, and this being circular, it more resembles in this respect the Nigope cave,‡ without its portico.

‡ Fergusson, Ind. and East. Arch., p. 169, pl. 43.

(2) *Principal Vihara No.* 2 (*Drawing No.* 675).—This excavation has a frontage towards the east of about 60 feet. It is divided into three groups or sets of rooms. In the centre is a barrel-vaulted passage running parallel to the front, with another similarly vaulted passage at right-angles back from it. Off this second corridor three rooms enter, one on each side and one on the back. The front elevation shows a central door with sloping jambs and round arched top. Over the arch are a series of concentric curved ribs with others radiating from the centre. The upper curved bargeboard is supported by the projecting ends of rafters, all in stone. It resembles a bas-relief from Buddha Gaya or another from Bharut, both illustrated ‖ by Fergusson. On each side of the doorway is a rectangular

‖ *Ind. and East. Arch.* pl. 47, p. 111, and pl. 68, p. 165.

window into the front passage, with round arched projecting barge-board over. The exterior upper surface of the barrel-vault of the front corridor shows on the front of the façade.

On the left of this central group, and separated by a thin wall is another series of rooms with their floor 2 feet 3 inches higher than that of the central bay. The arrangement of plan is very much the same, though the sizes of the rooms differ. Three rooms enter off the back of the front corridor; and one, off the extreme left, cuts into the rock beyond the line of the elevation as seen on the front. The facade is not altogether parallel with the central group, but is canted at a slight angle, so that its left extremity is a short distance back from the right. In its centre is a doorway with sloping jambs and imitation wooden forms of rafters and curved ribs over. A window on each side, of about equal height, has a similar arrangement of arched imitation wooden forms over. The exterior of the vault of the front corridor also shows on the front, and the three arches of the door and two windows abut against it.

The group of rooms on the right of the *vihara* is also divided from the centre by a thin wall, and the plan shows three rooms entering off a central front chamber. Though the front wall recedes back at an angle towards the right, the in-going walls are nearly parallel to those of the central series of rooms. The facade is similar in design to the group on the extreme left.

At a distance of 22 feet to the right, at a higher level of the rock, is a small set of two rooms entering off an open platform. The doorways—as are all the openings into the rooms in the different excavations—are rectangular. Still to the right of this, and separated by a natural hollow in the rock, is another blocked-out cutting. It is the last of this group, and shows no architectural features.

(3) The rock-cutting on the left of the large *vihara* shows traces of hewn-away walls. It has a frontage of 108 feet, with a breadth from the front of the overhanging rock of 14 feet, and a height of 12 feet 6 inches.

(4) Along the face of the hill, to the left, or south from the *Chaitya* cave temple, is another rock-cutting, showing traces of the walls having been hewn-away. It has a frontage of 110 feet 6 inches, 19 feet 6 inches in depth, and a height of 30 feet 6 inches.

(5) The remaining *viharas* are some considerable distance to the right of, or further up the hill from, the principal one. Nos. 3 and 4 (drawing No. 676) are not far distant from each other, in some bluffs of rock west from the *stupas*. No. 3 is on the left, and has two rooms whose front doors have the before-described arched framework over; and a third room entirely open on its front. The right set of rooms in this group is separated from the left by a natural rock-hollow. This latter is a four-sided room with partly ruined wall in front. The arched framework and a portion of the door jambs remain.

(6) In a rock further up the hill, to the right, is No. 4 *vihara* (drawing No. 676). It is a single rectangular chamber, having a central doorway and blank window on each side; each with the arched framework over.

On January 5th, 1888, I proceeded to, and camped at, Kamirekota.

KAMAVARAPUKOTA (*Lists p. 35*).

14. [Locally Kamire(ddi)kota].—The village stands 22 miles north-north-east of Ellúr, and 4 miles east of Jilligerigúdem. Near it, is an extensive square mud fort built on the plain, and said to have been founded by Kami Reddi, after whom the village and fort are named, nearly 400 years ago. The tradition current in the village is that he had four younger brothers who occupied it with him. Three of their names are known—Gangi Reddi, Yella Reddi, and Bakki Reddi. Four tanks are named after them. After its completion, the brothers, thinking themselves secure in their fortress, refused tribute or rebelled against their suzerain the "Nawab of Haidarabad" who sent an army, commanded by Krishnadeva Rayalu, against them. They were defeated, and the general, after devastating the fort and country round, left the place, which reverted to the suzerain. The elder brother had also built barracks for his soldiers on a mound or bund of earth, whose site is pointed out about a mile to the west, and these also were destroyed. There are no written records to support this story, but it has simply been handed down from father to son as I have given it.

These Reddis were probably petty chiefs or descendants of the Reddi Kings who reigned at Kondavidu from A.D. 1328 to 1424.* The Karnataka King of Vijayanagar Krishnadeva Raya conquered this portion of the country about A.D. 1512 and penetrated at least as far north as Sri Simhachalam in the Vizagapatam district where an inscription records † a grant made by him to the temple. That he penetrated as far south as and conquered Udayagiri in the Nellore district is shown by an inscription of A.D. 1513 ‡ in the Krishna temple at Vijayanagara which records its erection after his return from the conquest of that fort and other eastern parts. From Udayagiri he proceeded north, and subdued all the forts on his line of route. He afterwards proceeded to Orissa and married the Orissa Gajapati's daughter.§

* Kistna Dt. Manual, p. 10.

† Lists, p. 16.

‡ Lists, pp. 107 and 141.

§ Dynasties of S. India, p. 188.

This part of the country therefore falling within the line of his march, the tradition pertaining to the Kamirekota fort, doubtless had its origin in the taking of the place by the Vijayanagar king.

(1) *Fort.*—The fort is an extensive square enclosure on level ground, surrounded by high earthen or mud walls, and has much the appearance of, though the banks are higer than, one of the ordinary water reservoirs or tanks in the country. A moat at one time completely surrounded it, but this only now exists on the north and west sides.

(2) In the centre of the enclosure is a large well, which, it is stated, is never dry. It is said to contain treasure, and, the story goes, that 60 years ago, the then proprietor drained the water, and searched for it. A large solid gold *chembu* is said to have been found. Unfortunately, however, a relation shortly afterwards died. The event being put down to the displeasure of the demons or spirits who guarded the treasure, the Zemindar began to fear for his own safety, stopped the work, and threw in the *chembu*, which is said to remain there yet. Perhaps the Collector might enquire into this matter; I was asked if I did not intend to search for it. Probably it may have no existence; and they may only want the well—which was rather choked with weeds and stones—cleared, free of expense to themselves.

(3) In the north-east corner of the enclosure, is a small temple, which was restored by a Komati, 20 or 30 years ago. Materials from an older temple, which existed on the spot, are used, and some sculptures are built in the walls. An inscribed stone in front, records the building.

(4) In a field to the north of the fort, is a four-pillared *mandapa* on a high double-tiered moulded basement. It is surmounted by a plastered cupola. The pillars are well carved, and one has an inscription in old Telugu characters. The cornice also shows old characteristics; it is formed of sloping slabs, resting on beams whose ends project as brackets below. Near it, some two or three years ago, several copper coins were found.

(5) In a street is a *mandapa* with an inscription recording its erection about 100 years ago by Vencata Narasimha Apparau. It also states the same Zemindar improved the fort and added some sculptures. Near is a *dvajastambha* with bas-relief of Hanumán.

(6) In a side street near the last is a small temple of Sitaráma, said to be ancient, but restored partly with mud walls. Facing the entrance is a small shrine of Hanumán, who, as the friend of Ráma, occupies this position. A small *dipdán* is interesting from the small four-stone shafted *dipa* on the top.

(7) Some distance in front is the ruined base of the attached *kalyana mandapa*. Some carved stones are built in, and the capitals of the piers lie near.

(8) *Rock-cut remains.*—These are on the hill south of the village. At the north base are two rock-cut bas-reliefs of Vali and Sugriva, each about or over 8 feet high. A flight of steps, partly built and partly rock-cut, leads up to a natural cave, which has been partially hewn out, to convert it into a temple. The doorway is formed of masonry built in the entrance. A hole in the roof has been lintelled over with stone beams. Inside are two finely carved *dvarapalas* on detached stones, but completely covered with bats' ordure. The cave is much infested with large numbers of bats, and, even with a torch or lamp, it is difficult to proceed for any distance inside. On the left side of the chamber, which enters directly from the outside, a passage leads in under the hill for some indefinite depth, but the roof shelves down, leaving a mere hole, so it is impossible to follow it. It is said to be an underground passage coming out on the other side of the hill. I discovered a new rock-cut inscription here. I had heard that an old resident spoke of having seen one a long time previous. I therefore had one portion of the cave wall cleared of bats' dung, revealing the inscription. It is in five lines of well preserved old Telugu characters. Over this cave is another natural hollow in the rock; and the roof lintels of the under one, form a portion of its floor.

On the summit of the rock, over, is a structural tower or temple, the stone roof of which, has almost completely fallen. At one time, it is said, it was used as a place of refuge, and guns were mounted on the roof.

A short distance to the left of the cave a rock-cut flight of steps leads up to a platform and hollow in the rock, on which is a small ancient structural temple. Inside is a well carved image of Lakshmi set on a pedestal.

On the side of the stairway is a large rock-cut bas-relief of Garuda with his right hand raised ready to strike, so says the tradition, any one who might attempt to take the treasure which at one time was supposed to have been buried below the image.

PEDDA VEGI.

15. On returning to Ellúr I visited Pedda Vegi for the purpose of examining the mounds, which with those at Dendaluru, are supposed to cover the remains of the ancient capital city of Vengi.

MOUNDS.

(1) In a mango tope on the west side of the road north from the village is a series of small mounds divided from each other by trenches; they cover an area about 50 feet square.

These are said to have been the remains of a temple in what was once a single mound; the trenches now seen, are the places where the walls were, and were formed by the excavation for, and removal of, the stones which were utilized by the "Engineers of the sirkar for work on the canal over 30 years ago." Many bricks still lie about. An old Telugu inscription was also found and taken away. Some old Brahmans, who recollect it, state that it recorded the names of Kanlankayya, his son Mahárájuváchavarma, and Vijiyanandivarma, grandson of the former.

It recorded the building of the fort by the first, and prophesied its destruction two generations after, which so happened to come to pass.

(2) In the north end of the same tope are some traces of bricks, and a large red stone image, with a pilaster on each side supporting a canopy overhead.

(3) A few yards east from the last, on the opposite side of the road, are two long low mounds running at right angles to each other for over 100 yards in each direction, east and west, north and south. They are said to form the north-east angle of the fort. A slightly higher eminence at the angle formed the bastion. This had not been touched by the engineers.

(4) Between this and the tope, slightly to the north, is a circular mound about 50 feet across, and 6 or 7 feet high. Some bricks show on the surface; and, as far as can be seen, they appear to be built in a circle. This had not been touched, and should be carefully excavated.

(5) South by west from the latter, but still on the north side of the village, midway between it and the mango tope, is a circular mound about 40 feet in diameter, with a trench 6 feet deep, dug around it. This had been formed by digging for stones. These are said to have formed a circular built wall, about 18 inches high; but there were many loose stones in the earth above it, showing that at one time it had been higher. All these had been removed for the canal. On the south-west side of the circular trench was a white marble slab about 5 feet by 3 feet, with a "tiger" sculptured on it; it also was removed. Some bricks and stones lie around.

This mound seems important, and should certainly be excavated. The ring of stones might have been the base of a stone faced *stúpa*, such as those at Jilligerigudem, or the great tope at Sanchi; and the rail of white marble, which would surround it, may still remain underground outside the circular trench. The excavators had simply carried round their trench so as to enable them to remove the circular ring of built masonry, and had not attacked the bank of earth which surrounds it. The white marble slab would, I believe, form a portion of the rail, and they had unfortunately come on it by carrying their trench just a little too far into the outer bank at this point. The centre of this mound had not been dug, and if, as appears, this is a *stupa*, the relic casket may still be there. I should have much liked to carry a trial trench into the outer surrounding bank to prove the existence of a rail. I learned, however, that Pedda Vegi is not Government property, but belongs to a Zemindar of that ilk who resides at Sanivarapett. I therefore thought it better that the matter should stand over till Government could give the necessary orders.

(6) Immediately to the west of the last, is a smaller circular mound, which has also suffered at the hands of the excavator. But as only bricks were found, it has not been completely demolished. A trench has been dug around it, but the centre had not been dug. Numbers of bricks still lie about the surface.

(7) About 600 yards south of the village is a long narrow mound extending for a length of nearly half-a-mile in an east and west direction. It was the south wall of the fort. A hollow or break in the middle of its length is said to have been the entrance. At this point there are a number of bricks.

(8) To the south of it, is a tank, with a four-sided inscribed stone on its east bank, recording a grant made for the cutting of the tank by the Zemindar's Begum Kusthuri Vencat Rathnamma in the year Vikrama (or over 68 years ago).

(9) A mile south of the village is a low extensive mound named Gudi dibba. It has no signs of bricks on the surface, and is at present under cultivation.

(10) On the south-west side of the village, within the boundary of the south wall of the fort, are some extensive traces of bricks. This tract covers an area of about 8 acres and is under cultivation, the plough has brought pieces of bricks to the surface. On two sides of the field, under some trees, brickwork is seen by the sides of an irrigation trench, which has been cut through it. These are all so much smashed up and scattered that I scarcely expect excavation would yield any satisfactory results.

(11) The inner side of the east bund of the tank north from the village, has been lined with stones taken from some ruins; and at two places are traces of brickwork visible. At the north end of the same bund are two fractured images. Near the middle of the silted portion of the tank, is an extensive low and somewhat circular mound, now under cultivation. It is similar to several which I have noted as being in the tanks at Dendaluru.

Temples at Pedda Vegi.

16. (1) North-west of the village is a small ancient Vishnu temple. Its details are characteristic; and though the shrine is deserted, it is in good preservation. The tower is stepped in horizontal moulded courses, as are the Jaina temples at Vijayanagar; it is of red stone throughout, as have been all the structural remains at this place and Dendaluru. The moulded base course is at present silted up with soil. The door faces the east; and inside is a stone image. The temple is in good condition and free of whitewash or plaster. It cannot be later in date than the 13th or 14th centuries.

(2) In the north-east corner of the village, is a small ancient temple, now completely covered with thick plaster. It is dedicated to Parameśvarasvámi. The door faces the west, has a *dvárapála* on each side, and scroll ornament on the jambs and lintel.

In the enclosing courtyard are seven ancient sculptures.

(3) Except the few sculptures I have named, almost every vestige of the surface remains, had been ruthlessly dug up and removed. The depredators had not been even content with those on the surface, but have dug down and removed the very foundations. As all this happened so many years ago, and, as it is unlikely to be again repeated, it may be best simply to refer to it.

It has been supposed that these mounds cover traces of the ancient city of Vengi, which probably extended as far as Dendaluru and Chinna Vegi.* After inquiry of the taluk officials at Ellur, Dendaluru and Pedda Vegi, I have learned that there is no known place of the name of "Chinna Vegi." The almost complete removal of the remains from the places named, has greatly lessened the chances of any research being able to prove the conclusive identification of the site. Any traces now between Dendaluru and Pedda Vegi, do not on the surface at least, seem to prove the theory that a great town once occupied the intervening space. They appear more as having been two different towns; and a separate fort at each would seem to show them to have been so. Possibly, these forts are not contemporaneous with the supposed earlier city, but may have been later on occupied by petty chiefs when the principality itself had been split up into rival factions.

* Lists, p. 36.

In remains of towns or capitals of dynasties, known to have been in ancient times of vast extent and considerable importance, the almost complete absence of any traces of private dwellings is very noticeable. Though their religious buildings were erected with a solidity sufficient for their perpetuity to all time, then, as now, the majority of their dwellings seem to have been constructed of mud. Almost innumerable though the remains of their temples are, vastly greater numbers in much better preservation would now have remained, but for the violence and wilful destruction of iconoclasts, such as the Muhammadans and other sectarian bigots. One other factor has contributed to the general destruction. The Hindu mind has always concerned itself not so much with objects interesting for their art or antiquity, as with such as will serve them some practical purpose or other. An ancient temple—which has lost its sanctity—interesting though it otherwise may be, has no value in their eyes. An important historical inscription is by them best used for grinding grain, while ancient coins are best utilized when melted into bulk and made up into jewellery. Who, with the slightest touch of artistic feeling, would have burned the invaluable Amarávati marbles for lime? A race of people, with such instincts, would in this respect seem to be beyond hope.† But as they become imbued with a better understanding of the value of the objects they have hitherto despised, we may hope to see them rise to better things. They may perhaps then come to understand that by judging these works at their artistic and historical value apart from what religious significance they may now have for them—they are thereby paying a tribute of praise to the early greatness and high civilization of their own country; great in that only a country high in the arts and sciences of civilization could have produced such works.

† These remarks are not inapplicable to certain Irrigation Engineers or their subordinates, who, in our own days, have committed acts of vandalism which rival in atrocity those spoken of. People with civilized instincts should surely never have been guilty of pulling down the splendid marbles (*vide* various references in the lists) from Buddhist stupas and building them into sluices, anikats and canal locks.

Many, nay most educated Indians, have a high appreciation of the early greatness of India in the arts and sciences, as evinced by the different *sastras*. But they have yet to learn that a country's civilization is judged, not only by these, but also by the more visible evidences of its architecture. Only by putting the matter before them in this way can their apathy be removed and their interest aroused. They may then be expected to bestow that amount of attention on those hitherto-neglected branches of ancient Indian science, which should be then held in as high estimation as similar studies are by all who make any claims to learning in Europe.

17. Returning *via* Ellúr and Bezváda, I proceeded on the 18th January to Chinna Ganjam and Franguladibba and visited Santarávúr *en route*.

Santarāvur.

There are four ancient temples and a detached *mandapa* all grouped together at the north-west end of the village; several sculptured stones; and fifteen inscriptions.

(1) *Sri Chennakeśavasvámi Temple* (*Drawings Nos.* 688, 689 and 691).—This building stands in a courtyard measuring 98 feet 7 inches by 85 feet. A door enters through it on the south side

and a one-storeyed *gopura* on the east. The wall is built of very large blocks, and is partly ruined. The east *gopura* has the jambs of its doorway carved with a scroll pattern. On a raised outer basement are four piers; these have square bases and bracket capitals, with the body of the shaft alternately square and octagonal. On the inner side of the *gopura* are corresponding smaller shafts, and the right side, walled in, forms a shrine of Anjaneya. The temple stands in the centre line of the court. It has an enclosed *mandapa* measuring 23 feet 8 inches by 23 feet 6 inches. Four square piers stand inside (drawing No. 691) with a panelled ceiling in the centre. Along the interior of the north wall, twelve images, or *Pannirendu Alvar*, are ranged. A door enters the south side of the *mandapa*, and another on the east. This latter has plain moulded jambs, but the blank spaces left, show that it had been intended to carve it. The shrine enters off the west side through a small chamber. On the east side of the *mandapa* is a four-pillared open veranda: the two central piers are inscribed. The cornice is formed of plain sloping slabs as in certain of the structures noted at Tadikalapúdi and Kamirekota. A *dvajastambha*, and square upright stone, stand directly inside the east *gopura*.

The tower over the shrine, is built entirely of stone, and is characteristically early in its details (drawing No. 689). On each angle below the *sikara* is a couchant lion in place of the *nandi* usually seen.

(2) The Ramalingasvámi temple (drawing No. 690), stands almost alongside. It has no courtyard, but the plan of the shrine and its accessories is almost the same. A small Amman shrine enters off the north side of the *mandapa*: the principal shrine enters on the west. The east porch is more elaborate in plan than the other, having twelve piers and four pilasters, forming nine ceiling compartments. The piers facing the three exterior sides stand on a raised parapet wall, moulded on both sides. Over the shrine is a brick tower measuring 30 feet in height from the floor line.

(3) The Nagarêsvara temple (drawing No. 690), is a small square chamber entirely devoid of ornament. A *linga* stands in the entre. Its peculiarity is, that the ceiling is formed of slabs placed above each other, so as to bracket and form diagonal and square compartments alternately: these support an exterior *sikara* over the centre.

(4) Between the Ramalingasvámi and Virabhadrasvámi temples is a small four-pillared *mandapa*. The piers stand on a moulded basement and have moulded caps, similar to those in the adjoining temples. The *mandapa* has a plain lintel and cornice.

(5) Virabhadrasvámi temple is generally the same in plan as No. 3; so requires no detailed description. The three principal temples are very similar in design and detail, and only vary in some minor characteristics. The first described, has its original stone tower complete, the other towers are in brick, and have been subsequently added.

(6) Various sculptured stones lie on the ground near these temples (drawing No. 691). One detached carving (*a*) shows a warrior on the front, while his wives are sculptured on the sides. Close to it is another stone with a figure, much weather worn.

Another sculpture (*b*) 3 feet 8 inches long has a row of deities and their attendants making homage to a seated god (probably Siva): a broken portion of which, remains on the right.

Another (*c*) shows on its front, five jewelled warriors armed with swords; while the top is sculptured with four-feet impressions encircled by a *naga*, with a raised flower ornament on either side.

Kollitippa and Frangula Dibba.

18. Of my visit to these places and subsequent discovery of what appears, a *stupa* at Bogandánidibba near the latter, I have already submitted a preliminary * account. I hope shortly to be able to fully report the results of my further investigations.

* Report No. 44, dated 26th January 1888.

General Remarks.

19. During the survey of Bezváda, Mogalrázapuram and Undavalle, the draftsmen had work enough to keep them fully engaged. On my proceeding for the work of survey and excavation at Jilligerigúdem, and inspection of the places on the route, the photographer and one draftsman accompanied me. The others, left at Bezváda, on finishing their work there, were engaged for a portion of the time in inking-in other pencil drawings. Meanwhile, the head draftsman proceeded to Chinna Ganjam, to ascertain whether other inscribed marbles, in addition to those previously found, might not still exist there.

At present, the draftsmen are surveying certain places in the Bezváda taluk; while the head draftsman and photographer have accompanied me to Chinna Ganjam. In places, such as Dendaluru, Pedda Vegi, Kollitippa, Bogandánidibba, or even Amarávati, where I intend proceeding, the work of excavation for marbles may profitably occupy some period of time; and, to be rightly carried out, requires considerable personal superintendence. But the ordinary survey

work at these places is not such as would be sufficient to keep the whole staff engaged. When this has happened, I have kept them at work on the inking of drawings. Though this lessens the production of new drawings, it is unavoidable, if the very important work of excavation is to be carried out. I cannot, of course, personally look after excavation being conducted at one place and simultaneously superintend the work of the staff at another. In this district, though one of the most interesting in the Presidency, the places where the whole staff can be simultaneously kept working, are the exception rather than the rule. Works of great archæological importance exist, and many others, I believe, await discovery in the numerous mounds at various places. These, of course, take time to examine and excavate and there may be few or no buildings in the vicinity to provide work for the staff. The work here is therefore of a special nature and its value should not be altogether judged by the actual number of drawings made.

20. I purchased a finely-carved image found on the east side of the hill at Bezváda. Marbles and other articles were found at the *Chaitya* remains I discovered at Vidiyadurrapuram; and also several marbles during excavation of the *stupa* at Jilligerigúdem, where I expect are many others. I have noted certain mounds at Pedda Vegi and Dendaluru where, I believe, others may be had on excavation next season. Kollitippa also seems to have been the site of a *stupa;* and I have discovered a new one at Bogandánidibba, where I shall shortly excavate and prove whether marbles still exist.

21. Of coins, the following were found at the newly-discovered *Chaitya* at Vidiyadurrapuram:—

One Roman silver coin.	One Arabic copper coin.
„ Buddhist copper coin.	„ Buddhist lead coin.

Regarding the many others I learned to have been at different times found there, I asked the Tahsildar to ascertain if any could still be recovered. Inquiries were being made, with what result, I cannot at present say.

The following copper coins were purchased for 9 annas:—

Three Muhammadan coins: said to have been from a water course on the west side of the west hill of Bezváda; and one *Garuda* coin.

One Maisur coin.

Five Muhammadan coins; said to have come from Mogalrázapuram.

Drawings—Appendix A.

22. Of those completed, a list is given in appendix. Others of which I have not yet had returns, are being made at several places in the Bezváda taluk. During my tour to and from Jilligerigúdem, I had no drawings made, and simply inspected the places *en route;* remaining no longer at any place, than was necessary to complete my notes. The drawings, therefore, include the rock-cut and structural remains at Bezváda; rock-cut caves at Mogalrázapuram; other examples from various places in the Bezváda taluk; rock-sculptures and caves at Undavalle; Buddhist *viharas*, *chaitya*, and *stupa* at Jilligerigúdem: and temples at Santarávúr. In addition, many places have been noted for subsequent excavation and survey work. One draftsman—Mahammad Idrees—has had leave without allowances on emergent private affairs during the past month.

Inscriptions—Appendix B.

23. Of those copied in fac-simile, a table is added; and the copies themselves as directed in the memorandum will be sent separately.

Photographs—Appendix C.

24. A list of those taken, is also given. Owing to delay in receipt of plates and chemicals from Madras, consequent on their being ordered after the return of the photographer from Calcutta, the number of photos taken during the period under report, is not so great as would otherwise have been. These, however, have now arrived, and I hope to see a greater number included in my next report.

From A. REA, Esq., M.R.A.S., Archæological Surveyor, to the Chief Secretary to Government, dated Kanuparti, 2nd March 1888, No. 109.

I have the honor to forward the enclosed appendices for my progress report, No. 51, dated the 1st February 1888, forwarded to Government through Dr. Burgess.

ENCLOSURES.

No. 51.

APPENDIX A.

DRAWINGS made during the two months ending 31st January 1888 (Madras Circle).

1. 25th November to 29th November.—Plan, sections and elevation of cave No. 1, in a hill, west of Bezváda, $\frac{1}{80}$ and $\frac{1}{10}$ ft. (scale). C. P. Nathamuni Naiker and Mahomed Idrus (Serial No. 655.)

2. 25th November to 5th December. Plan, elevation and details of the 4-pillared mandapa, west of Bezváda, $\frac{1}{30}$ and $\frac{1}{12}$ ft. (scale). M. Balakristna Naidu. (No. 656.)

3. 28th November to 3rd December. Sculptures on rock in a quarry to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{6}$ ft. (scale). C. P. Nathamuni Naiker. (No. 657.)

4. 30th November to 2nd December. Plan, section, elevation and details of the buried temple in the railway compound at Bezváda, $\frac{1}{20}$, $\frac{1}{3}$ and $\frac{1}{6}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 658.)

5. 30th November to 2nd December. Plan and section combining elevation of cave No. 2 on a hill, north-west of Bezváda, (scale) $\frac{1}{50}$ ft. Mahomed Idrus. (No. 659.)

6. 1st December to 3rd December. Sculptures of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{6}$ ft. (scale). M. Balakrishna Naidu. (No. 660.)

7. 3rd December to 13th December. Plan and elevation, &c., of cave on foot of hill north-east of Bezváda, and plan, section, elevation of underground cave to the west of Bezváda, $\frac{1}{20}$ and $\frac{1}{40}$ ft. (scale). Mahomed Idrus. (No. 661.)

8. 3rd December to 12th December. Plan and cross section of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{150}$ and $\frac{1}{100}$ ft. (scale). C. Muniswámi Naiker. (No. 662.)

9. 5th December to 13th December. Sculptures at the Museum at Bezváda, $\frac{1}{4}$, $\frac{1}{6}$ and $\frac{1}{10}$ ft. (scale). C. P. Nathamuni Naiker. (No. 663.)

10. 6th December to 12th December. Cross section and front elevation of verandah, (south-east corner) of Mallikárjuna temple, bazaar street, Bezváda, $\frac{1}{20}$ and $\frac{1}{8}$ ft. (scale). M. Balakrishna Naidu. (No. 664.)

11. 3rd December to 13th December. Plan and side elevation of Nagarésvara temple, south side of the telegraph hill, at Bezváda, $\frac{1}{60}$ ft. (scale). S. N. Apparao Mudaliar. (No. 665.)

12. 10th December to 13th December. Plan, cross and longitudinal sections of the remains of Buddhist Chaitya at Vidiyadurrapuram, $\frac{1}{30}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 666.)

13. 13th December to 13th December. Plan and section of the ceiling of verandah, south-east corner of Mallikárjuna temple, bazaar street, Bezváda. M. Balakrishna Naidu. (No. 667.)

14. 14th December to 21st December. Section and elevation of south-west verandah of Mallikárjuna temple and sculptures in the Museum, Bezváda. M. Balakristna Naidu and C. P. Nathamuni Naiker. (No. 668.)

15. 14th December to 16th December. Details and longitudinal section of cave No. 4 at Mogalrázapuram, $\frac{1}{30}$, $\frac{1}{8}$ and $\frac{5}{24}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 669.)

16. 14th December to 17th December. Plan, elevation and section of cave No. 2 and plan, elevation, and section of cave No. 3 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). Mahomed Idrus and N. Balakrishna Naidu. (No. 670.)

17. 14th December to 16th December. Plan, 2 sections, elevation and details of cave No. 5 at Mogalrázapuram, $\frac{1}{40}$ and $\frac{1}{6}$ ft. (scale). Apparao Mudaliar. (No. 671.)

18. 14th December to 17th December. Plan and elevation of cave No. 4 at Mogalrázapuram, $\frac{1}{40}$ ft. (scale). M. Balakrishna Naidu. (No. 672.)

19. 16th December. Pottery and other articles found in the remains of Buddhist Chaitya at Vidiyadurrapuram. C. P. Nathamuni Naiker. (No. 673.)

20. 19th December to 26th December. Plan, section and elevation of cave No. 1 at Mogalrázapuram and plan, &c., of cave No. 6 at Undavalle. M. Balakrishna Naidu. (No. 674.)

21. 28th December to 4th January 1888. Plan, 1 longitudinal section, 5 transverse sections and elevation of cave No. 2 on a hill to the north of Jilligerigúdem, Godávari district. C. Muniswmi Naiker. (No. 675.)

22. 5th January to 7th January. Plans, sections and elevations of discovered dagoba and caves Nos. 3 and 4 on hill to the north of Jilligerigúdem, Godávari district. C. Munisawmi Naicker and C. P. Nathamuni Naiker. (No. 676.)

23. 7th January to 8th January.—Plan, section, elevation and ceiling of cave No. 1 at Jilligerigúdem, Godávari district. C. Muniswámi Naiker. (No. 677.)

24. 17th December to 21st December.—Plans, elevations and sculptures of caves Nos. 2 and 3 on north-west hill of Undavalle. S. N. Apparao Mudaliar. (No. 678.)

25. 22nd December to 26th December.—Plan and elevation of cave No. 1 on north-west hill at Undavalle. S. N. Apparao Mudaliar. (No. 679.)

26. 23rd December to 9th January.—Ground plans of 4 storeys of cave No. 5 at Undavalle. B. N. Muthuallagiri Naidu and S. N. Apparao Mudaliar. (No. 680.)

27. 10th January to 21st January.—Two sections and elevation of cave No. 5 at Undavalle. S. N. Apparao Mudaliar. (No. 681.)

28. 17th December to 21st December.—Ground plan, section, elevation and details of cave No. 4 at Undavalle. B. N. Muthuallagiri Naidu. (No. 682.)

29. 6th January to 7th January 1888.—Plans and elevations of caves Nos. 6, 7, 8 and 9 at Undavalle. M. Balakrishna Naidu. (No. 683.)

30. 27th December to 31st December.—Sculptures on walls of second storey of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 684.)

31. 2nd January to 5th January 1888.—Sculptures on walls of cave No. 5, doorway of Hanumán temple, and pillar of Isvara temple at Undavalle. M. Balakrishna Naidu. (No. 685.)

32. 9th January to 11th January. Sculptures on pillars of second and third storeys of cave No. 5 at Undavalle. M. Balakrishna Naidu. (No. 686.)

33. 11th January to 16th January.—Sketch plan of fallen mandapa and discovered pillar on the hill to the north of Jilligerigúdem, Godávari district. C. P. Nathamuni Naiker. (No. 687.)

34. 24th January to 24th January.—Plan of Srí Chennakesavasvámí temple, west of the village of Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 688.)

35. 25th January to 26th January.—Longitudinal section and south side elevation of Srí Chennakesavasvámí temple at Sántarávúr, $\frac{1}{10}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 689.)

36. 27th January to 27th January.—Plans and section of Ramalingasvámí temple and Nágarésvara emple at Sántarávúr, $\frac{1}{80}$ ft. (scale). B. N. Muthuallagiri Naidu. (No. 690.)

37. 24th January to 27th January 1888.—Two pillars, one in each of Srí Chennakesavasvámí temple and Virabhadrasvámí temple, and sculptures and details near and in Nagarésvara temple at Sántarávúr, $\frac{1}{4}$ and $\frac{1}{20}$ ft. (scale). C. P. Nathamuni Naiker. (No. 691.)

No. 51.

APPENDIX B.

INSCRIPTIONS copied in *facsimile* during two months ending 31st January 1888.

1. At Bezváda. In cave No. 1 in a hill to the west, on back wall, 13 in. × 9 in., one line of 6 letters. (Inscription No. 135.)

2. At Bezváda. In a pier in cave No. 1 in a hill to the west, 13 in. × 9 in., 2 lines of 4 letters each. (Inscription No. 136.)

3. At Bezváda. In a quarry to the north-west of the village, on north side rock, 15 in. × 5 in., 2 lines of 5 letters each. (Inscription No. 137.)

4. At Bezváda. In a quarry to the north-west of the village, on north side rock, 12 in. × 10 in., 6 lines of 6 letters each. (Inscription No. 138.)

5. At Bezváda. In a quarry to the north-west of the village, on south side rock, 12 in. × 10 in., 6 lines of 8 letters each, in Telugu characters. (Inscription No. 139.)

6. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 6 in., 3 lines of 9 letters each, in Telugu characters. (Inscription No. 140.)

7. At Bezváda. In a quarry to the north-west of the village, on south side rock, 18 in. × 7 in., 2 lines. (Inscription No. 141.)

8. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on west side of a stone north of dvajastambha, 35 in. × 11 in., 18 lines of 18 letters each, in Telugu characters. (Inscription No. 142.)

9. At Bezváda. Mallikárjunasvámí temple, in bazaar street, on south side of a stone north of dvajastambha, 4 ft. 10 in. × 15 in., 33 lines of 12 letters each, in Telugu characters. (Inscription No. 143.)

10. At Bezváda. Mallikárjunasvamí temple, in bazaar street, on north side of a stone north of dvajastambha, 20 in. × 14 in., 9 lines of 12 letters each, in Telugu characters. (Inscription No. 144.)

11. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in third row of mandapa, in front of shrine, 15 in. × 10 in., 12 lines of 23 letters each, in Telugu characters. (Inscription No. 145.)

12. At Bezváda. Mallikárjuna temple, bazaar street, over Ganésa niche in south-east corner of verandah, 4 ft. × 13 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 146.)

13. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in the east gate of temple, 4 ft. × 15 in., 33 lines of 14 letters, in Telugu characters. (Inscription No. 147.)

14. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar on north-east corner of the temple (outside), 5 ft. 2 in. × 2 ft., 22 lines of 56 letters each, in Telugu characters. (Inscription No. 148.)

15. At Bezváda. Mallikárjuna temple, bazaar street, on a front pillar of Ganésa niche in the south-east corner of verandah, 19 in. × 12 in., 10 lines of 19 letters each, in Telugu. (Inscription No. 149.)

16. At Bezváda. Mallikárjuna temple, bazaar street, west of Ganésa niche on north face of a pillar, 18 in. × 6 in., 7 lines of 18 letters each, in Telugu characters. (Inscription No. 150.)

17. At Bezváda. Mallikárjuna temple, bazaar street, on top of pillar in north-east corner (outside), 2 ft. 2 in. × 4 in., 3 lines of 18 letters each, in Telugu characters. (Inscription No. 151.)

18. At Bezváda. Mallikárjuna temple, bazaar street, on the west face of pillar in the third row of mandapa, in front of shrine, 3 ft. 6 in. × 6 in., 31 lines of 11 letters each, in Telugu. (Inscription No. 152.)

19. At Bezváda. Mallikárjuna temple, bazaar street, on the north-east corner of verandah on the platform, 4 ft. × 11 in., 30 lines of 9 letters each, in Telugu and Sanskrit characters. (Inscription No. 153.)

20. At Bezváda. Mallikárjuna temple, bazaar street, north side of pillar in north-west corner of shrine, 22 in. × 17 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 154.)

21. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar in' north side at the east gate, 20 in. × 10 in., 5 lines of 13 letters each, in Telugu characters. (Inscription No. 155.)

22. At Bezváda. Mallikárjuna temple, bazaar street, on pillar in outside, east mandapa, 20 in. × 7 in., 8 lines of 32 letters each, in Telugu characters. (Inscription No. 156.)

23. At Bezváda. Mallikárjuna temple, bazaar street, on west side of pillar in north-east corner, 22 in. × 21 in., 14 lines of 22 letters each, in Telugu characters. (Inscription No. 157.)

24. At Bezváda. Mallikárjuna temple, bazaar street, on south side of pillar in north-east corner, 22 in. × 21 in., 15 lines of 20 letters each, in Telugu characters. (Inscription No. 158).

25. At Bezváda. Mallikárjuna temple, bazaar street, on the floor of south-east corner of verandah, 4 ft. × 8 in., 7 lines of 33 letters each, in Telugu characters. (Inscription No. 159.)

26. At Bezváda. Mallikárjuna temple, bazaar street, on east side of pillar in the north-east corner of shrine, 22 in. × 10 in., 7 lines of 19 letters each, in Telugu. (Inscription No. 160.)

27. At Bezváda. Mallikárjuna temple, bazaar street, on one side of pillar in the north-west corner of temple, 20 in. × 17 in., 9 lines of 12 letters each, in Telugu. (Inscription No. 161.)

28. At Bezváda. Mallikárjuna temple, bazaar street, on a pillar at the east gate of temple, 4 ft. 6 in. × 17 in., 42 lines of 18 letters each, in Telugu characters. (Inscription No. 162.)

29. At the museum at Bezváda. On a stone, 4 ft. × 16 in., 22 lines of 12 letters each, in Telugu characters. (Inscription No. 163.)

30. At Bezváda. At the museum on a black stone, 12 in. × 14 in., 7 lines of 12 letters each, in Tamil characters. (Inscription No. 164.)

31. At Bezváda. At the museum on a white marble stone, 16 in. × 6 in., 2 lines of 17 letters, in Pali characters. (Inscription No. 165.)

32. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on west side of the base, 28 in. × 23 in., 17 lines of 17 letters, in Telugu characters. (Inscription 166.)

33. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on octagonal portion, 3 ft. 8 in. × 17 in., 13 lines of 32 letters, in Telugu characters. (Inscription No. 167.)

34. At Bezváda. The 4-pillared roofless mandapa, south-east corner pillar, on another side of the base, 26 in. × 23 in., 18 lines of 21 letters, in Telugu characters. (Inscription No. 168.)

35. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, east side of the base, 24 in. × 23 in., 16 lines of 22 letters each, in Telugu characters. (Inscription No. 169.)

36. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, south side of the base, 24 in. × 22 in., 15 lines of 15 letters, in Telugu characters. (Inscription No. 170.)

37. At Bezváda. The 4-pillared roofless mandapa, north-west corner pillar, north side of the octagonal portion, 18 in. × 9 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 171.)

38. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the octagonal portion, 18 in. × 9 in., 19 lines of 11 letters each, in Telugu characters. (Inscription No. 172.)

39. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, west side of the octagonal portion, 18 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 173.)

40. At Bezváda. 4-pillared roofless mandapa,north west corner pillar, south side of the octagonal portion, 18 in. × 9 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 174.)

41. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 175.)

42. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the octagonal portion, 17 in. × 9 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 176.)

43. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of the octagonal portion, 17 in. × 9 in., 13 lines of 9 letters each, in Telugu characters. (Inscription No. 177.)

44. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, east side of the top portion, 8 in., × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 178.)

45. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-west side of the top portion, 9 in. × 5 in., 4 lines of 9 letters each, in Telugu characters. (Inscription No. 179.)

46. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south-east side of the top portion 9 in. × 7 in., 7 lines of 7 letters each, in Telugu characters. (Inscription No. 180.)

47. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, south side of the top portion 9 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 181.)

48. At Bezváda. 4-pillared roofless mandapa north-west corner pillar, south-west side of top portion 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 182.)

49. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the base, 24 in. × 23 in., 15 lines of 15 letters each, in Telugu characters. (Inscription No. 183.)

50. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 21 letters each, in Telugu characters. (Inscription No. 184.)

51. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the base, 28 in. × 24 in., 19 lines of 18 letters each, in Telugu characters. (Inscription No. 185.)

52. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of the base, 28 in. × 24 in , 19 lines of 15 letters each, in Telugu characters. (Inscription No. 186.)

53. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the octagonal portion, 12 in. × 9 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 187.)

54. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of octagonal portion, 18 in. × 9 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 188.)

55. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of octagonal portion, 18 in. × 9 in., 11 lines of 8 letters each, in Telugu characters. (Inscription No. 189.)

56. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of the octagonal portion, 13 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 190.)

57. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, west side of the octagonal portion, 18 in. × 9 in., 15 lines of 8 letters each, in Telugu characters. (Inscription No. 191.)

58. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of octagonal portion, 16 in. × 10 in., 12 lines of 9 letters each, in Telugu characters. (Inscription No. 192.)

59. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-east side of top portion, 7 in. × 10 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 193.)

60. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of top portion, 10 in. × 8 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 194.)

61. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north-west side of the top portion, 9 in. × 3 in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 195.)

62. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, north side of the octagonal portion, 10 in. × 3. in., 2 lines of 7 letters each, in Telugu characters. (Inscription No. 196.)

63. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-west side of top portion, 9 in. × 7 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 197.)

64. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south-east side of the top portion, 9 in. × 6 in., 5 lines of 5 letters each, in Telugu characters. (Inscription No. 198.)

65. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, east side of top portion, 10 in. × 7 in., 5 lines of 8 letters each, in Telugu characters. (Inscription No. 199.)

66. At Bezváda. 4-pillared roofless mandapa, north-east corner pillar, south side of top portion, 10 in. × 7 in., 5 lines of 7 letters each, in Telugu characters. (Inscription No. 200.)

67. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the base, 27 in. × 24 in., 16 lines of 15 letters each, in Telugu characters. (Inscription No. 201.)

68. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of the base, 26 in. × 24 in., 18 lines of 16 letters each, in Telugu characters. (Inscription No. 202.)

69. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of the base, 29 in. × 24 in., 21 lines of 15 letters each, in Telugu characters. (Inscription No. 203.)

70. At Bezváda. 4-pillared roofless mandapa, south-east corner pillar, east side of octagonal portion, 15 in. × 9½ in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 204.)

71 At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of octagonal portion, 15 in. × 10 in., 11 lines of 9 letters each, in Telugu characters. (Inscription No. 205).

72. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north side of octagonal portion, 18 in. × 10 in., 13 lines of 10 letters each, in Telugu characters. (Inscription No. 206.)

73. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of octagonal portion, 18 in. × 10 in., 15 lines of 9 letters each, in Telugu characters. (Inscription No. 207.)

74. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of octagonal portion, 18 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 208.)

75. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of the octagonal portion, 18 in. × 10 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 209.)

76. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of the octagonal portion, 17 in. × 10 in., 12 lines of 8 letters each, in Telugu characters. (Inscription No. 210.)

77. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of the octagonal portion, 18 in. × 10 in., 12 lines of 7 letters each, in Telugu characters. (Inscription No. 211.)

78. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, east side of top portion, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 212.)

79. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, west side of top portion, 11 in. × 6 in., 4 lines of 6 letters, in Telugu characters. (Inscription No. 213.)

80. At Bezváda., 4-pillared roofless mandapa, south-west corner pillar, north side of top portion, 10 in. × 5 in., 3 lines of 7 letters each, in Telugu characters. (Inscription No. 214.)

81. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-west side of top portion, 9 in. × 6 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 215.)

82. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-west side of top portion, 8 in. × 6 in., 3 lines of 5 letters each, in Telugu characters. (Inscription No. 216.)

83. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south side of top portion, 8 in. × 6 in., 4 lines of 5 letters each, in Telugu characters. (Inscription No. 217.)

84. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, south-east side of top portion, 9 in. × 5 in., 2 lines of 8 letters each, in Telugu characters. (Inscription No. 218.)

85. At Bezváda. 4-pillared roofless mandapa, north-west corner pillar, north-east side of top portion, 9 in. × 6 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 219.)

86. At Bezváda. 4-pillared roofless mandapa, south-west corner pillar, north-east side of the top portion, 10 in. × 5 in., 4 lines of 6 letters each, in Telugu characters. (Inscription No. 220.)

87. At Bezváda. Near the 4-pillared roofless mandapa, on a base of pillar, 29 in. × 23 in., 19 lines of 19 letters each, in Telugu characters. (Inscription No. 221.)

88. At Bezváda. Near the 4-pillared roofless mandapa, on a side of the octagonal portion of pillar, 15 in. × 10 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 222.)

89. At Bezváda. Near the 4-pillared roofless mandapa, on another side of the octagonal portion of pillar, 18 in. × 10 in., 9 lines of 7 letters each, in Telugu characters. (Inscription No. 223.)

90. At Bezváda. Near the 4-pillared roofless mandapa, on a third side of the octagonal portion of pillar, 16 in. × 9 in., 8 lines of 7 letters each, in Telugu characters. (Inscription No. 224.)

91. At Bezváda. Near the 4-pillared roofless mandapa, on one side of the octagonal portion of another pillar near it, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 225).

92. At Bezváda. Near the 4-pillared roofless mandapa, on a second side of the octagonal portion of the above pillar, 9 in. × 7 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 226.)

93. At Bezváda. Near the 4-pillared roofless mandapa, on third side of the octagonal portion of the above pillar, 10 in. × 6 in., 4 lines of 7 letters each, in Telugu characters. (Inscription No. 227.)

94. At Bezváda. Near the 4-pillared roofless mandapa, on fourth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 228.)

95. At Bezváda. Near the 4-pillared roofless mandapa, on fifth side of the octagonal portion of the above pillar, 10 in. × 7 in., 4 lines of 8 letters each, in Telugu characters. (Inscription No. 229.)

96. At Bezváda. Kanaka Durgamma temple, on a stone at the side of the entrance, 18 in. × 11 in., 10 lines of 9 letters each, in Telugu characters. (Inscription No. 230.)

97. At Bezváda. Kanaka Durgamma temple, on one side of a pillar lying near entrance, 5 ft. 2 in. × 14 in., 51 lines of 16 letters, each, in Telugu characters. (Inscription No. 231.)

98. At Bezváda. Kanaka Durgamma temple, on second side of the pillar lying near entrance, 6 feet × 11 in., 71 lines of 10 letters each, in Telugu characters. (Inscription No. 232.)

99. At Bezváda. Kanaka Durgamma temple, on third side of the pillar lying near entrance, 6 ft. × 1 foot, 72 lines of 16 letters each, in Telugu characters. (Inscription No. 233.)

100. At Bezváda. Kanaka Durgamma temple, on the fourth side of the pillar lying near entrance, 5 ft. 6 in. × 1 foot 2 in., 50 lines of 19 letters each, in Telugu characters. (Inscription No. 234.)

101. At Undavalle. On wall of cave No. 5, 4 ft. × 4 ft., 18 lines of 23 letters each, in Telugu characters. (Inscription No. 235.)

102. At Undavalle. On the same wall of cave No. 5, 3 ft. 8 in. × 2 ft. 4 in., 16 lines of 13 letters each, in Telugu characters. (Inscription No. 236.)

103. At Undavalle. On the south side of a stone standing in front of Ísvara temple, 5 ft. 4 in. × 20 in., 40 lines of 21 letters each, in Telugu characters. (Inscription No. 237.)

104. At Undavalle. On the east side of a stone standing in front of Ísvara temple, 3 ft. 6 in. × 10 in., 29 lines of 9 letters each, in Telugu characters. (Inscription No. 238.)

105. At Undavalle. On one side of a pillar in Hanumán temple, 1 foot 2 in. × 12 in., 8 lines of 9 letters each, in Telugu characters. (Inscription No. 239.)

106. At Undavalle. On another side of pillar in Hanumán temple, 14 in. × 12 in., 9 lines of 9 letters each, in Telugu characters. (Inscription No. 240.)

107. At Undavalle. On a third side of pillar in Hanumán temple, 14 in. × 12 in., 7 lines of 6 letters each, in Telugu characters. (Inscription No. 241.)

108. At Undavalle. Cave No. 6, on top of entrance, 2 ft. 5 in. × 18 in., 9 lines of 14 letters each, in Telugu characters. (Inscription No. 242.)

109. At Undavalle. On west side of a stone standing in front of Ísvara temple, 5 ft. 8 in. × 10 in., 43 lines of 9 letters, in Telugu characters. (Inscription No. 243.)

110. At Undavalle. On north side of a stone standing in front of Ísvara temple, 5 ft. 3 in. × 20 in., 38 lines of 15 letters each, in Telugu characters. (Inscription No. 244.)

111. At Póthavaram. On one side of a stone over the mound, called Fakir Thacka, 2 ft. 6 in. × 12 in., 29 lines of 16 letters each, in Telugu characters. (Inscription No. 245.)

112. At Póthavaram. On another side of the stone over the mound, called Fakir Thacka, 15 in. × 13 in., 12 lines of 15 letters each, in Telugu characters. (Inscription No. 246.)

113. At Póthavaram. On the third side of the same stone over the mound at Fakir Thacka, 2 ft. × 12 in., 22 lines of 15 letters each, in Telugu characters. (Inscription No. 247.)

114. At Kamarakota (Ellúr taluk). In the back wall of the cave on the hill, 16 in. × 12 in., 5 lines of 9 letters each, in Telugu characters. (Inscription No. 248.)

115. At Jilligerigúdem (Ellúr taluk). On a pillar in front of cave No. 2 on the hill to the north of village, 9 in. × 4 in., 2 lines of 3 letters each. (Inscription No. 249.)

116. At Sántarávúr (Bapatla taluk). Srí Chennakesavasvámí temple, on north face of pillar on left side of entrance to mahamandapa, 17 in. × 11 in., 7 lines of 13 letters each, in Telugu characters. (Inscription No. 250.)

117. Sántarávúr (Bapatla taluk). On inner pillar of Ramalingasvámí temple, 3 ft. 2 in. × 1 foot 6 in., 19 lines of 10 letters each, in Telugu characters. (Inscription No. 251.)

118. At Sántarávúr. On a stone lying in front of Srí Chennakesavasvámí temple, 2 ft. × 18 in., 9 lines of 8 letters each, in Telugu characters. (Inscription No. 252.)

119. At Sántarávúr. On east side of pillar on right side of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 17 in. × 12 in., 6 lines of 15 letters each, in Telugu characters. (Inscription No. 253.)

120. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 3 ft. 4 in. × 17 in., 5 lines of 25 letters each, in Telugu characters. (Inscription No. 254.)

121. At Sántarávúr. On the dvajastambha of Srí Chennakesavasvámí temple, 2 ft. × 1 foot 8 in., 14 lines of 12 letters each, in Telugu characters. (Inscription No. 255.)

122. At Sántarávúr. On left side of pillar on outside of east entrance to mahamandapa of Srí Chennakesavasvámí temple, 16 in. × 9 in., 5 lines of 14 letters each, in Telugu characters. (Inscription No. 256.)

123. At Sántarávúr. On east face of pillar on left side of entrance to mahamandapa in Srí Chennakesavasvámí temple, 17 in. × 10 in., 6 lines of 14 letters each, in Telugu characters. (Inscription No. 257.)

124. At Sántarávúr. On a stone on inner side of south prakara wall of Srí Chennakesavasvámí temple, 15 in. × 6 in., 3 lines of 10 letters each, in Telugu characters. (Inscription No. 258.)

125. At Sántarávúr. Srí Chennakesavasvámí temple, on a detached stone on right of east entrance to the temple, 3 ft. 2 in. × 16 in., 27 lines of 14 letters each, in Telugu characters. (Inscription No. 259.)

126. At Sántarávúr. Srí Chennakesavasvámí temple, on east exterior wall, 3 ft. × 1½ ft., 5 lines of 12 letters each, in Telugu characters. (Inscription No. 260.)

127. At Sántarávúr. Srí Chennakesavasvámí temple, on a stone lying in front of temple, 3 ft. 6 in. × 1 foot 8 in., in Telugu characters. (Inscription No. 261.)

128. At Sántarávúr. On inner pillar of Ísvara temple, 19 in. × 17 in., 8 lines, in Telugu characters. (Inscription No. 262.)

129. At Sántarávúr. On east exterior wall of Srí Chennakesavasvámí temple, 4 ft. × 10 in., 4 lines of 27 letters each, in Telugu characters. (Inscription No. 263.)

130. At Sántarávúr. On a detached stone on left of east entrance to Srí Chennakesavasvámí temple, 4 ft. 3 in. × 14 in., 35 lines of 14 letters each, in Telugu characters. (Inscription No. 264.)

131. At Undavalle. On the floor of second storey of cave No. 5, 2 ft. 6 in. × 22 in., 5 lines of 10 letters each, in Telugu characters. (Inscription No. 265.)

No. 51.

APPENDIX C.

List of photos taken during the two months ending 31st January 1888.

1. Photo of pottery found near Madura, taken at Madras, 10 in. × 8 in.
2. Do. of pottery found near Madura, taken at Madras, 10 in. × 8 in.
3. Do. of stone circle at Perianattam, near Chingleput, 10 in. × 8 in.
4. Do. of the buried temple in the railway compound at Bezváda, 10 in. × 8 in.
5. Do. of the newly-discovered Buddhist Chaitya at Vidiyadurrapuram, near Bezváda, 10 in. × 8 in.
6. Do. of cave No. 1 at Jilligerigúdem, Godávari district, 10 in. × 8 in.
7. Do. of cave No. 2 at do. do. 10 in. × 8 in.
8. Do. of cave No. 2 at do. do. 10 in. × 8 in.
9. Do. of cave No. 3 at do. do. 10 in. × 8 in.
10. Do. of cave No. 4 at do. do. 10 in. × 8 in.
11. Do. of the discovered dagoba at Jilligerigúdem, Godávari district, 10 in. × 8 in.
12. Do. of the sculptured naga marble at Chithambarasvámí temple at Chinna Ganjam 12 in. × 10 in.

Order—dated 30th April 1888, No. 457, Public.

The Government have read with interest Mr. Rea's progress report for the two months ending 31st January 1888, submitted with the first of the foregoing letters.

2. The Collector of Godávari will be requested to ascertain from the Zamindar referred to in paragraph 15 (5) of the report, whether he has any objection to the proposed trench being dug. He should also arrange for the removal to the Museum of the images referred to in paragraph 10 (1), if enquiry reveals no local objection.

3. The Government have learned with much regret the wholesale destruction of ancient remains and sculptures by canal contractors and engineers in the Kistna and Godávari districts, brought to notice in paragraphs 2 (7), 9 (11), (13), 15 (5), and 16 (3) of Mr. Rea's report. As Dr. Burgess will have seen from G.O., dated 25th January 1888, No. 97,* orders have recently been issued in the Public Works Department which will, it is hoped, have the effect of preventing similar acts in the future.

4. Mr. Rea is requested to state in his next progress report what has been done with the coins and other articles of antiquarian interest referred to in his letter, especially paragraphs 2 (8), 3 (1), and 21.

(True Extract.)

W. Bellenden
for Under Secy. to Govt.
for Chief Secretary.

* Printed as an Appendix to G.O., dated 16th February 1888, No. 181, and communicated to all Collectors.

To the Director-General, Archæological Survey.
„ the Collector of Godávari.
„ all other Collectors.
„ the Public Works Department.
„ the Revenue Department.
„ A. Rea, Esq., First Assistant, Archæological Survey.
„ R. Sewell, Esq., M.C.S.
Copy to the Secretary, Royal Asiatic Society, London.
„ „ President, Asiatic Society of Bengal.
„ „ Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

Govt. of {1888} Madras.

PUBLIC.

Issued

Recd. 14.5.88 Encl.

G.O., 30th April 1888, No. 457.

APRIL.

Archæology.

Passing orders on the progress report of Mr. A. Rea, Archæological Survey, for the two months ending 31st January 1888.

GOVERNMENT OF MADRAS.

MILITARY DEPARTMENT.

Appointments.

Read the following paper :—

No. 218. *From Major A. D. ANDERSON, Officiating Deputy Secretary to the Government of India, Military Department, to Brigadier-General A. KENNEY-HERBERT, Secretary to the Government of Madras, Military Department; dated Simla, the 2nd May* 1888, *No.* 996-*A.*

Promotions.

I am directed to forward, for the information of the Governor in Council, the accompanying copy of a Despatch from the Secretary of State approving of certain appointments which shall in future carry the rank of Colonel under the Royal Warrant of the 15th November 1887, and to request that the officers named in the margin, who were appointed Assistant Adjutant-Generals on the Madras establishment since the issue of the Royal Warrant of the 31st December 1886, and whose rank did not render them eligible to hold such appointments under the terms of the warrant, may be informed that their appointments are "provisional" only, pending the settlement of the general question of the distribution of commands and staff in India.

No. 67 of the 22nd March 1888.
Major T. Harris, Middlesex Regiment.
Major and Brevet Lieut.-Colonel G. Simpson, Madras Staff Corps.

2. Should it be considered desirable to notify this point in the Gazette, a further communication will be made hereafter.

Military Despatch from the Right Honorable the Secretary of State for India, to His Excellency the Right Honorable the Governor-General of India in Council; dated India Office, London, 22nd March 1888, No. 67.

I have received and considered in Council your Military Despatch No. 165 of the 20th September 1887, and your telegram of the 4th October, on the subject of the appointments in India which should carry the rank of Colonel under the terms of the Royal Warrant of the 31st December 1886, now incorporated in the later Warrant of the 15th November 1887.

Appointments in India to carry the rank of Colonel.
M 1942.

2. I forward herewith a copy of correspondence * with the War Office on the subject, together with correspondence with the Horse Guards on certain appointments already made in continuation of the correspondence forwarded with my Military Despatch No. 191 of the 4th August 1887.

* From Horse Guards, 16th August 1887.
" " " 21st October 1887.
To " " " 28th October 1887, M 10370.
From " " 19th November 1887.
To War Office, 30th November 1887, M 10049.
From War Office, 16th February 1888.
To " " 21st March 1888, M 1942.
From Horse Guards, 13th March 1888.

3. With the concurrence of the Secretary of State for War and of His Royal Highness the Commander-in-Chief, I approve of the following appointments carrying the rank of Colonel :—

Administrative Staff.

Secretary to Government of India, Military Department.
Deputy do. (Accountant-General).
Do. (1st Deputy Secretary).
Secretary to Government of Madras, Military Department.
Do. Bombay.
Military Secretary to the Viceroy.
Commissary-General-in-Chief.
Commissary-General.

Army Staff.

Deputy Adjutant-General.
Assistant do. at Army Head-quarters.
Do. Musketry, Bengal.
Deputy Quarter Master General.
Assistant Quarter Master General at Army Head-quarters.
Deputy do. Intelligence Branch.
Assistant do.
Judge Advocate-General.
Director of Military Education.
Colonels on Staff Commanding Stations.
Military Secretary to Commander-in-Chief in India.

Royal Artillery.

Director-General of Ordnance.
Deputy do.
Inspector-General of Ordnance.
Deputy do.
Inspector-General of Royal Artillery in India.
Assistant Adjutant-General, Royal Artillery.
Colonel on the Staff, Royal Artillery.

Royal Engineers.

Secretary to Government of India, Public Works Department.
Chief Engineer,
Superintending Engineer,
Appointment ranking as such, } 14 of these in all.
Surveyor-General of India.
Deputy do.

4. With the concurrence of Mr. Secretary Stanhope and of His Royal Highness, I also approve of your suggestion that, for appointments in India to be held for officers of the British Army, all officers, wherever serving, shall be considered eligible, provided they are duly qualified for Indian staff service.

5. With regard to "supplementary selection," it does not appear to be necessary to lay down any definite rule at present, as all Lieutenant-Colonels who attained that rank before the 1st January 1887 will be promoted under the rules in force prior to that date. I do not understand why your Government propose that not less than four years' service should be required as a qualification for promotion instead of the three years required under the existing regulations. You suggest that you should be permitted under this head to recommend any distinguished officer in civil or political employ, but I would remind your Government that, under existing rules, officers in civil employ (except officers of rank taken for high political or civil employment), after ten years' absence from military duty, are removed from the effective list and placed on a supernumerary list, rising thereon to the rank of Lieutenant-Colonel, but to no higher rank. If, under the old system, when mere existence generally qualify an officer for the rank of Colonel, it was thought necessary to debar officers in civil employ from attaining that rank, still more ought they now to be debarred when more exceptional qualification is required for attaining it.

6. You observe that the new system will allow but a contracted field of advancement for the purely Regimental Officers of the Army. The supplementary selection will, however, provide for such advancement when it may be deemed advisable.

7. You observe also "that it appears to increase the value of the brevet rank of Lieutenant-Colonel in a disproportionate manner, considering that brevets may be obtained in the field under conditions which may not always point to the officer being of particular merit, distinction or ability." It seems to me, however, that the opposite is actually the case. Under the old system a brevet Lieutenant-Colonel was promoted to Colonel after four years' service, with the former rank, in almost any appointment, whereas now he cannot be promoted unless specially selected, which he hardly could be if deficient in merit and ability.

8. Your greatest objection of all to the new system is that it will prevent the selection of young and active officers for staff appointments in India, more especially for the appointments of Assistant Adjutant-General and Assistant Quarter Master General. This difficulty will, however, be almost entirely met by the change in designation of these appointments, in connection with the scheme for the commands and staff in India, which I now have under my consideration.

HORSE GUARDS, WAR OFFICE,
16*th August* 1887.

SIR,

With reference to previous correspondence noted in the margin on the subject of the selection of certain officers to the positions of Assistant Adjutant-General and of Assistant Quarter Master General in India, whose rank did not, under the terms of the Royal Warrant of 31st December 1886, render them eligible to hold such appointments, I am now directed by the Field Marshal Commanding-in-Chief to inform you that a further return has been received from the Commander-in-Chief in India stating that the undermentioned officers have also been selected for such positions, and to request that you will be good enough to convey to the Secretary of State for India in Council the expression of His Royal Highness' hope that no effect be given to these nominations until the question has been definitely settled, as they are entirely outside the scope and intention of the Royal Warrant above referred to—

Letters to India Office of—
29th April 1887.
12th May 1887.
19th May 1887.
30th June 1887.
18th July 1887.

Major H. M. E. Brunker, Scottish Rifles.
Captain E. E. Money, Bengal Staff Corps.
Major T. Harris, Middlesex Regiment.

I have, &c.,
(Signed) G. B. HARMAN.

The Under Secretary of State for India.

HORSE GUARDS, WAR OFFICE,
21*st October* 1887.

SIR,

With reference to previous correspondence noted in the margin on the subject of the selection of certain officers to the position of Assistant Adjutant-General and Assistant Quarter Master General in India, whose rank did not, under the terms of the Royal Warrant of 31st December 1886, render them eligible to hold such appointments, I am now directed by the Field Marshal Commanding-in-Chief to inform you that a further return has been received from the Commander-in-Chief in India stating that Major and Brevet Lieutenant-Colonel G. Simpson, Madras Staff Corps, has been selected for the position of Assistant Adjutant-General, Madras, and to request that you will be good enough to convey to the Secretary of State for India in Council the expression of His Royal Highness' hope that no effect be given to this nomination until the question has been definitely settled, as it is entirely outside the scope and intention of the Royal Warrant above referred to.

Letters to India Office—
29th April 1887.
12th May 1887.
19th May 1887.
30th June 1887.
18th July 1887.
16th August 1887.

I have, &c.,
(Signed) G. B. HARMAN.

The Under Secretary of State for India.

M 10370/87.

INDIA OFFICE,
28*th October* 1887.

SIR,

I am directed, by the Secretary of State for India in Council, to acknowledge the receipt of your letter of the 21st October, and to acquaint you that a communication has been received from the Government of India on the subject of the appointments to carry the rank of Colonel which is now under consideration.

2. Meanwhile the appointment of Lieutenant-Colonel Simpson, referred to in your present letter and those of Majors Brunker and Harris and Captain Money, referred to in your previous letter of the 16th August, have not been notified in the *London Gazette*.

3. In their Despatch the Government of India suggest that, until the list of Indian appointments has been formally approved, appointments to the staff in that country should continue to be made under former regulations. Any other arrangement they think would be embarrassing and inconvenient.

4. Viscount Cross would be glad to be furnished with the opinions of His Royal Highness the Field Marshal Commanding-in-Chief and of Mr. Stanhope on this point. The list of appointments carrying the rank of Colonel is not actually incorporated in the Royal Warrant, but is contained in a subsidiary regulation which can be more easily modified. In His Lordship's opinion it might be possible to delay the operation of this regulation to some extent as regards India.

I have, &c.,

(Signed) ALLEN JOHNSON, Lt.-Genl.,
Military Secretary.

The Military Secretary, Horse Guards, War Office.

No. 57514/1836.

HORSE GUARDS, WAR OFFICE,
19*th November* 1887.

SIR,

In reply to your letter of the 28th ultimo, on the subject of appointments to the staff in India which are to carry the rank of Colonel, I am directed by the Field Marshal Commanding-in-Chief to request you will be good enough to inform the Secretary of State for India in Council that His Royal Highness, having fully considered the subject in question, is of opinion that all appointments to the staff in India, which it is proposed should carry the rank of substantive Colonel in the Army, made since the issue of the Royal Warrant of 31st December last, and any that may be made pending the settlement of this question, should be announced as "provisional" only, and should be subject to any modification it may be necessary to make hereafter.

The appointments involved at present are—

Major P. D. Jeffreys, Connaught Rangers, to be Assistant Adjutant-General, Bengal.
Major H. A. Sawyer, B.S.C., to be Assistant Quarter Master General (Intelligence Branch), Bengal.
Lieutenant-Colonel R. M. Clerk, H. M. I. M. F., to be Assistant Adjutant-General, Madras.
Major H. M. E. Brunker, Scottish Rifles, to be Assistant Adjutant-General, Bengal.
Captain E. E. Money, B.S.C., to be Assistant Quarter Master General, Bengal.
Major T. Harris, Middlesex Regiment, to be Assistant Adjutant-General, Madras.
Major and Brevet Lieutenant-Colonel G. Simpson, M.S.C., to be Assistant Adjutant-General, Madras.

I am to add that Mr. Secretary Stanhope fully concurs in the above view.

I have, &c.,

(Signed) G. B. HARMAN.

The Under Secretary of State for India.

M 10049/87.

INDIA OFFICE,
30*th November* 1887.

SIR,

I am directed, by the Secretary of State for India in Council, with reference to my letter to the Horse Guards of the 28th October last, M 10370, to forward herewith, for such remarks as Mr. Secretary Stanhope and His Royal Highness the Commander-in-Chief may desire to offer, copy of a Despatch from the Government of India, with its enclosures, on the subject of the application to India of the Royal Warrant of the 31st December 1886, as far as regards promotion to the rank of Colonel in the Army.

2. The Government of India arrange the appointments, which, in their opinion, should carry the rank of Colonel under four heads. The first of these is "Administrative Staff." Viscount Cross proposes that appointments included under this head should carry the rank.

3. His Lordship would also approve of the appointments placed under the head of "Army Staff," except as regards the command of the Central India Horse. This force consists of two regiments, and is commanded by an officer who combines political employment with his military duties.

4. By a telegram received since the date of their Despatch, the Government of India have requested that the appointment of Military Secretary to the Commander-in-Chief in India may be added to this list. With this His Lordship would propose to comply.

5. The Government of India have included the appointments of Assistant Adjutant-General and Assistant Quarter Master General in the list, acting thus in accordance with instructions

They point out, however, the inconvenience and embarrassment that will be caused by the limitation which the warrant places on the selection of officers for these appointments in India. I am to state that Viscount Cross concurs in the opinion of the Government of India on this point and in that of His Excellency the Commander-in-Chief as given in the Adjutant-General's letter of the 27th July 1887, No. 5449-A. It appears to His Lordship, however, that the difficulty is not an insuperable one.

6. In a Despatch recently received from the Government of India, which is now under His Lordship's consideration, a scheme is submitted for the revision of the commands and staff in that country. It proposes that the use of the terms "Division" and "Brigade" shall be abandoned, the Armies of the three Presidencies being for the future divided into "Districts," and it is also proposed that the Adjutant-General's and Quarter Master General's Departments in these districts shall be amalgamated. In making these proposals the Government of India call attention to the inconvenience in use of the terms "Assistant Adjutant and Quarter Master General" and "Deputy Assistant Adjutant and Quarter Master General," and suggest a simpler nomenclature.

7. Viscount Cross, adopting this suggestion, proposes to designate these officers "District Staff Officer, 1st Class," and "District Staff Officer, 2nd Class," respectively. The appointment of District Staff Officer, 1st Class, need not be included in the list of appointments carrying the rank of Colonel, the difficulty would be got rid of, and the local Government would be able as heretofore, to appoint young and active officers to perform the duties required. The appointments of Assistant Adjutant-General and Assistant Quarter Master General at Army Head-quarters would remain, and these appointments would carry the rank of Colonel.

8. The third head is that of "Royal Artillery." Viscount Cross would approve of the appointments therein enumerated, except those of "Superintendent of Factories" and "Ordnance Officer, 1st Class." The Royal Artillery not being divided into two distinct bodies, one serving in India and the other out of India, it does not appear to His Lordship to be necessary to arrange the matter, as proposed by the Government of India, so that the number of qualifying appointments in and out of India shall be in proportion to the number of officers serving in and out of India respectively. Moreover, the inclusion of the two appointments named would give an excessive number of Colonels to the Indian Ordnance Department.

9. The case of the Royal Engineers who come under the last head of arrangement is different. This corps is divided into two, more or less distinct, bodies. In this instance it does then become necessary to consider the proportion borne by the Indian establishment to the number of officers to be employed out of India. This is almost exactly four to five, and therefore, assuming the number of Colonels for service out of India to be 15, the number for India should be 12. It will be some years yet before the old system of promotion will be entirely superseded by the new, and it is difficult to say at present whether it will be necessary or not to grant the rank of Colonel to any officer holding the appointment of "Superintending Engineer." Meanwhile it does not appear to Viscount Cross to be necessary to include this appointment in the list of those to carry the rank of Colonel. His Lordship would approve of the other appointments named by the Government of India.

10. With regard to the mode of "supplementary selection" which will have to be devised for the purpose of giving to the Indian Staff Corps its due proportion of Colonels, I am to state that Viscount Cross does not propose at present to lay down any rule beyond requiring that an officer shall have completed three years' satisfactory service in the rank of Lieutenant-Colonel in the terms of the Warrant. Clause (*c*) of Article 12 of the Warrant is a distinct clause under which the three years' service is not required, and in Viscount Cross' opinion its operation should not be mixed up with that of Clause (*a*) of the same Article. His Lordship does not concur in the proposal of the Government of India that they should be permitted under this head to recommend any distinguished officer in civil or political employ, except in instances where senior officers are specially selected for temporary employment in such capacities.

11. His Lordship concurs in the suggestion that, for appointments in India to be held by officers of the British Army, all officers, wherever serving, shall be considered eligible, provided they are duly qualified for Indian staff service.

12. The last paragraph but one of the Despatch from India seems to be based on a misunderstanding of a letter from the Horse Guards of the 30th June last. Viscount Cross understands that the words "rank of Colonel," in the letter refer to the substantive and not to the local and temporary rank.

I have, &c.,

(Signed) ALLEN JOHNSON, Lt.-Genl.,
Military Secretary.

The Under Secretary of State for War.

SIR, No. 57514/1846. WAR OFFICE, *16th February* 1888.

I am directed by the Secretary of State for War to acknowledge the receipt of your letter of the 30th November last, M 10049, giving cover to copy of a Despatch from the Government of India, with its enclosures, on the subject of the application to India of the Royal Warrant of 31st December 1886 (reproduced in that of the 15th November 1887) as far as regards promotion to the rank of Colonel in the Army.

2. Since the receipt of the correspondence in question, the subject has been under the consideration of His Royal Highness the Commander-in-Chief and the Military authorities in this department, and I have now to communicate to you, for the information of the Secretary of State for India in Council, the conclusions arrived at on the various points therein discussed.

3. For more easy reference I propose to remark on the different points, paragraph by paragraph, as enumerated in your letter under acknowledgment.

4. Para 2, Administrative Staff—

Appointments.

Secretary to Government, India *	1
Do. do. Madras *	1
Do. do. Bombay *	1
Deputy Secretary (Accountant-General)	1
First Deputy Secretary in India	1
Military Secretary to Viceroy	1
Commissary-General-in-Chief	1
Commissary-General	1
	4
Total ...	11

* With local rank of Major-General or Brigadier-General.

These appointments are recommended by the Government of India to carry the rank of Colonel, and they meet the approval of the Secretary of State for India in Council.

5. The Secretary of State for War and the Commander-in-Chief have no objection to offer, and consider that they are appointments which should carry the rank.

6. Paras. 3, 4, 5, 6, 7, 11. Army Staff—

Appointments.

Adjutant-General	3
Deputy Adjutant-General	3
Assistant Adjutant-General at Army Head-quarters	4
Assistant Adjutant-General, Musketry, Bengal	1
Quarter Master General	3
Deputy Quarter Master General	3
Assistant Quarter Master General at Army Head-quarters ...	1
Deputy Quarter Master General, Intelligence Branch	1
Assistant Quarter Master General	1
Military Secretary to Commander-in-Chief, East Indies	1
Judge Advocate-General	1
Director of Military Education	1
Brigadier-Generals	20
Colonels on Staff, Commanding Stations	10
Total ...	53

The appointments of Adjutant-General and Quarter Master General in India, Madras, and Bombay, have been included in this list; but looking to the fact that, as in future, the scheme of making appointments carry rank in the Army, and so do away with fixed establishments, is likely to be extended to the General Officer's list, it is probable that these appointments will be considered as appointments to carry the rank of Major-General, or of Brigadier-General, to be held by a Major-General.

7. The question of the Assistant Adjutant-Generals and of the Assistant Quarter Master Generals and the objections raised by the Government of India have been fully considered. The force of the arguments adduced in reference to the exigencies of Indian service are duly appreciated, and it is therefore proposed to concur in the recommendations made, viz., that only those appointments at Army Head-quarters of the different presidencies should carry the substantive rank of Colonel, selections for the posts being made with His Royal Highness' approval from the general list of Colonels or Lieutenant-Colonels of requisite standing, and

having the necessary qualifications for Indian staff service, other appointments to the Adjutant-General's and Quarter Master General's Departments being made as heretofore, but under their new titles of "District Staff Officers, 1st and 2nd Class."

8. This will solve the difficulty that has arisen in regard to the appointments made since the issue of the new Royal Warrant, and which has been the subject of recent correspondence.

9. In order, however, to obviate any difficulty arising as regards the seniority in length of service of officers of the British and Indian Armies, consequent on the regulations which affect their attaining the rank of Lieutenant-Colonel, it is considered very advisable that the number of appointments throughout the service which carry rank to be allotted to each service should be clearly defined, and their proportional distribution between the two Armies be made a rule, as is now the case in Division and Brigade Commands.

10. In the opinion of the Secretary of State for War and of the Commander-in-Chief, this point is of considerable importance, and Mr. Stanhope trusts it will meet the approval of the Secretary of State for India in Council.

11. Brigade Commands are, it appears from para. 6, likely to undergo certain revisions, and although they are included, as they now exist, in the above list of Colonels' appointments, it is probable that, under the circumstances stated above regarding the establishment of General Officers, new arrangements will have to be made in regard to their tenure, and on this point a separate communication will be submitted for the consideration of the Secretary of State for India in Council. Meanwhile it is not considered desirable that any decision should be arrived at in regard to the suggestion by the Government of India that the temporary command of brigades should carry the rank of Colonel.

12. The point also raised by the Adjutant-General in India in his letter of the 27th July 1887, in regard to the officiating appointments held by officers during the period of absence, on leave or other causes, of the permanent holders, and the possibility of a permanent vacancy arising, has been considered, but the difficulty appears to be met, so far as the Adjutant-General's and Quarter Master General's Departments are concerned, by the arrangement now come to, and officiating appointments would not carry rank.

13. The new appointments of Colonels on the Staff Commanding Stations, referred to by the Government of India in their list, have not yet been officially referred to this department, but a communication was addressed to you on the subject on the 17th October last, No. 57514, 1883, and it is trusted that these appointments, if eventually carried out, should also be distributed between the British and Indian services.

14. The other appointments enumerated under this heading, "Army Staff," are concurred in.

15. Para. 8, Royal Artillery—

Appointments.

Director-General, Ordnance, India	1
Deputy Director-General, Ordnance, India	1
Inspector-General, Ordnance, India	3
Deputy Inspector-General, Ordnance, India	1
Inspector-General, Royal Artillery, India	1
Assistant Adjutant-General, Royal Artillery, India	3
Colonels on Staff, Royal Artillery, India	6
Total ...	16

These appointments are concurred in.

16. Para. 9, Royal Engineers.

Appointments.

Secretary to Government, India, Public Works	1
14 Chief Engineers, or Superintending Engineers, or appointments ranking as such	14
Surveyor-General of India	1
Deputy Surveyor-General of India	1
* Assistant Adjutant-General for Royal Engineers, Army Head-quarters	1
Total ...	18

* Not mentioned, but should be included as an Assistant Adjutant-General at Head-quarters.

The above shows the proposal (except the Assistant Adjutant-General for Royal Engineers) made by the Government of India, but left open for future consideration by the Secretary of State for India in Council.

17. The case of the Royal Engineers differs from that of the Royal Artillery. Officers of Royal Engineers elect for continuous employment in India at an early period of their service, and it is to India alone that they can look for their professional advancement. If there is to be nothing certain for them to look forward to, it is feared that there will be a difficulty in obtaining officers willing to risk their future by accepting continuous service.

18. It seems, therefore, absolutely necessary that a certain number of appointments should be open to them, which would ensure their obtaining the rank of Colonel, and so on to General Officer.

19. The proposal made by the Government of India seems a very reasonable one, and it is hoped that the Secretary of State for India in Council will be able to reconsider his decision in the matter and accept their recommendations.

20. Para. 10, supplementary selection—

The application of Article 12c (now Article 12 of Royal Warrant of 15th November 1887) as a means of providing for any deficiency in the number of Colonels of the Indian Staff Corps as compared with that of Colonels of the British service, is hardly within its scope. The rank granted by it is brevet only, and intended as a reward for service of an exceptional nature, and not on account of a satisfactory performance of duty generally.

21. It is noticed that the Secretary of State for India in Council takes this view also, and only proposes to recommend promotion under this head when senior officers are specially selected for temporary employment in civil or political employ.

22. Probably such circumstances would be rare, but in any case where it might be considered desirable to promote an officer under this Article, it would be necessary that the recommendation should be referred to this country for consideration on its merits in this department.

23. With reference to the last para. (12) of your letter, I am to state that there has been no departure from the original intention of Article 13 (now Article 16), and the extract quoted from Horse Guards letter of 30th June 1887 was not intended to indicate any change, but rather to emphasize the conditions of Articles 12A (now 15A) under which the substantive rank of Colonel is carried by the appointment.

I have, &c.,

(Signed) RALPH THOMSON.

P.S.—I have also to acknowledge the receipt of your letter of the 11th instant, and enclose herewith a copy of the reply * which was made to your communication of the 28th October last.

* See No. 4 ante.

The Under Secretary of State for India.

R. T.

No. 57514-82.

SIR,

HORSE GUARDS, WAR OFFICE,
13*th March* 1888.

I am directed by the Commander-in-Chief to acquaint you, for the information of the Secretary of State for India in Council, that a communication has been received from the Commander-in-Chief in the East Indies enclosing an extract from General Orders by the Government of India appointing Colonel T. A. Cooke, 17th Lancers, to be an Assistant Adjutant-General on the Bengal establishment with effect from the 15th January 1888.

As this officer does not appear to have been appointed to the Head-quarters Staff in India, he will not be holding, under the proposal contained in my letter of the 16th ultimo, an appointment which is, in future, to carry the substantive rank of Colonel, and His Royal Highness would therefore suggest, for the favorable consideration of Viscount Cross, that, pending the settlement of the general question of staff in India, the above-named officer, as well as those named in my letter of the 19th November 1887, should all be announced as "*provisional*" only, in accordance with the terms laid down in that communication.

I have, &c.,

The Under Secretary of State for India.

(Signed) G. B. HARMAN.

M 1942.

SIR,

INDIA OFFICE,
21*st March* 1888.

I am directed, by the Secretary of State for India in Council, to acknowledge the receipt of your letter of 16th February, No. 57514/1846, and to acquaint you in reply that Viscount

Cross concurs in the list of appointments to carry the rank of Colonel as modified in your letter. The Government of India will be duly informed.

2. In the 7th para. of your letter it is proposed that selection for appointments on the staff of the army carrying the substantive rank of Colonel should be made, with the approval of His Royal Highness the Commander-in-Chief from the general list of Colonels or Lieutenant-Colonels of requisite standing and having the necessary qualification for Indian staff service. As all promotions of Staff Corps officers to the rank of Colonel in the Army are submitted to His Royal Highness, all appointments to posts carrying that rank should be so submitted, and would, it is presumed, be gazetted by the War Office; but Viscount Cross does not understand that His Royal Highness wishes to interfere with the discretion of the local authorities in India in selecting such officers of the Indian service as may, in their opinion, be most fitted for appointment to the posts in question.

3. The 8th para. contains a suggestion that the number of appointments, throughout the service, which carry rank, to be allotted to each service, should be clearly defined, and their proportional distribution between the two armies be made a rule, as is now the case in Divisions and Brigade Commands. With reference to this I am to state that Viscount Cross concurs in the opinion that, as a general rule, the appointments should be, as far as possible, equally divided, as in fact all the appointments to the staff of the army in India now are at present; but it does not appear to His Lordship desirable, if practicable, to lay down a hard and fast regulation on the subject, and His Lordship hopes that Mr. Secretary Stanhope and His Royal Highness will not insist upon an arrangement which must at any rate have the effect of seriously fettering the Governments and Commanders-in-Chief in India in the exercise of their necessary discretion on this point.

4. The proposals of the Government of India with regard to the commands and staff in India, referred to in the 13th para. of your letter, were forwarded to you with my letter of the

5. From the 21st and 22nd paras. of your letter it would appear that the final clause of para. 10 of my letter of the 30th November last has not been quite understood. It was intended to suggest that senior officers specially selected for temporary employment in civil or political capacities might be included in the "supplementary selection," not that they should be made eligible for promotion under Article 12 of the Royal Warrant of the 15th November 1887, which it is presumed they already are.

I have, &c.,

(Signed) ALLEN JOHNSON, Lt.-Genl.,
Military Secretary.

The Under Secretary of State for War.

No. 219. ORDER THEREON, 17th May 1888, No. 3315.

Communicated to the Commander-in-Chief for such action as His Excellency may deem advisable.

(True Extract.)

(Signed) A. KENNEY-HERBERT, Brigdr.-Genl.,
Secretary to Government.

To the Adjutant-General.
" Quarter Master General.
" Inspector-General of Ordnance,
" Commissary-General,
" Controller of Military Accounts,
" Public Works Department,
} for information.

Exd. E. C. Shrpker.

No. 1511 Rec'd 22nd May 1888

Recorded

(Sd) J. H.

Govt. of {1888} Madras.

MILITARY.

To

THE ADJUTANT-GENERAL,
&c., &c., &c.

Dated May, 17th.

Issued.

Recd. *Encl.*

G.O., 17th May 1888, No. 3315.

MAY.
Nos. 218-219.

Appointments.

Royal Warrant of 15th November 1887.—Despatch from the Secretary of State approving of certain appointments which shall in future carry the rank of Colonel under the —, communicated with certain instructions by the Government of India.

GOVERNMENT OF MADRAS.

MILITARY DEPARTMENT.

Appointments.

Read the following paper :—

No. . *From Major A. D. ANDERSON, Officiating Deputy Secretary to the Government of India, Military Department, to Brigadier-General A. KENNEY-HERBERT, Secretary to the Government of Madras, Military Department; dated Simla, the 2nd May* 1888, *No.* 996-*A.*

Promotions.

I am directed to forward, for the information of the Governor in Council, the accompanying copy of a Despatch from the Secretary of State approving of certain appointments which shall in future carry the rank of Colonel under the Royal Warrant of the 15th November 1887, and to request that the officers named in the margin, who were appointed Assistant Adjutant-Generals on the Madras establishment since the issue of the Royal Warrant of the 31st December 1886, and whose rank did not render them eligible to hold such appointments under the terms of the warrant, may be informed that their appointments are "provisional" only, pending the settlement of the general question of the distribution of commands and staff in India.

No. 67 of the 22nd March 1888.
Major T. Harris, Middlesex Regiment.
Major and Brevet Lieut.-Colonel G. Simpson, Madras Staff Corps.

2. Should it be considered desirable to notify this point in the Gazette, a further communication will be made hereafter.

Military Despatch from the Right Honorable the Secretary of State for India, to His Excellency the Right Honorable the Governor-General of India in Council; dated India Office, London, 22nd March 1888, No. 67.

Appointments in India to carry the rank of Colonel.
M 1942.

I have received and considered in Council your Military Despatch No. 165 of the 20th September 1887, and your telegram of the 4th October, on the subject of the appointments in India which should carry the rank of Colonel under the terms of the Royal Warrant of the 31st December 1886, now incorporated in the later Warrant of the 15th November 1887.

2. I forward herewith a copy of correspondence * with the War Office on the subject, together with correspondence with the Horse Guards on certain appointments already made in continuation of the correspondence forwarded with my Military Despatch No. 191 of the 4th August 1887.

* From Horse Guards, 16th August 1887.
" " " 21st October 1887.
To " " 28th October 1887, M 10370.
From " " 19th November 1887.
To War Office, 30th November 1887, M 10049.
From War Office, 16th February 1888.
To " " 21st March 1888, M 1942.
From Horse Guards, 13th March 1888.

3. With the concurrence of the Secretary of State for War and of His Royal Highness the Commander-in-Chief, I approve of the following appointments carrying the rank of Colonel :—

Administrative Staff.

Secretary to Government of India, Military Department.
Deputy do. (Accountant-General).
Do. (1st Deputy Secretary).
Secretary to Government of Madras, Military Department.
Do. Bombay.
Military Secretary to the Viceroy.
Commissary-General-in-Chief.
Commissary-General.

Army Staff.

Deputy Adjutant-General.
Assistant do. at Army Head-quarters.
Do. Musketry, Bengal.
Deputy Quarter Master General.
Assistant Quarter Master General at Army Head-quarters.
Deputy do. Intelligence Branch.
Assistant do.
Judge Advocate-General.
Director of Military Education.
Colonels on Staff Commanding Stations.
Military Secretary to Commander-in-Chief in India.

Royal Artillery.

Director-General of Ordnance.
Deputy do.
Inspector-General of Ordnance.
Deputy do.
Inspector-General of Royal Artillery in India.
Assistant Adjutant-General, Royal Artillery.
Colonel on the Staff, Royal Artillery.

Royal Engineers.

Secretary to Government of India, Public Works Department.
Chief Engineer,
Superintending Engineer,
Appointment ranking as such, } 14 of these in all.
Surveyor-General of India.
Deputy do.

4. With the concurrence of Mr. Secretary Stanhope and of His Royal Highness, I also approve of your suggestion that, for appointments in India to be held for officers of the British Army, all officers, wherever serving, shall be considered eligible, provided they are duly qualified for Indian staff service.

5. With regard to "supplementary selection," it does not appear to be necessary to lay down any definite rule at present, as all Lieutenant-Colonels who attained that rank before the 1st January 1887 will be promoted under the rules in force prior to that date. I do not understand why your Government propose that not less than four years' service should be required as a qualification for promotion instead of the three years required under the existing regulations. You suggest that you should be permitted under this head to recommend any distinguished officer in civil or political employ, but I would remind your Government that, under existing rules, officers in civil employ (except officers of rank taken for high political or civil employment), after ten years' absence from military duty, are removed from the effective list and placed on a supernumerary list, rising thereon to the rank of Lieutenant-Colonel, but to no higher rank. If, under the old system, when mere existence generally qualify an officer for the rank of Colonel, it was thought necessary to debar officers in civil employ from attaining that rank, still more ought they now to be debarred when more exceptional qualification is required for attaining it.

6. You observe that the new system will allow but a contracted field of advancement for the purely Regimental Officers of the Army. The supplementary selection will, however, provide for such advancement when it may be deemed advisable.

7. You observe also "that it appears to increase the value of the brevet rank of Lieutenant-Colonel in a disproportionate manner, considering that brevets may be obtained in the field under conditions which may not always point to the officer being of particular merit, distinction or ability." It seems to me, however, that the opposite is actually the case. Under the old system a brevet Lieutenant-Colonel was promoted to Colonel after four years' service, with the former rank, in almost any appointment, whereas now he cannot be promoted unless specially selected, which he hardly could be if deficient in merit and ability.

8. Your greatest objection of all to the new system is that it will prevent the selection of young and active officers for staff appointments in India, more especially for the appointments of Assistant Adjutant-General and Assistant Quarter Master General. This difficulty will, however, be almost entirely met by the change in designation of these appointments, in connection with the scheme for the commands and staff in India, which I now have under my consideration.

HORSE GUARDS, WAR OFFICE,
16*th August* 1887.

SIR,

With reference to previous correspondence noted in the margin on the subject of the selection of certain officers to the positions of Assistant Adjutant-General and of Assistant Quarter Master General in India, whose rank did not, under the terms of the Royal Warrant of 31st December 1886, render them eligible to hold such appointments, I am now directed by the Field Marshal Commanding-in-Chief to inform you that a further return has been received from the Commander-in-Chief in India stating that the undermentioned officers have also been selected for such positions, and to request that you will be good enough to convey to the Secretary of State for India in Council the expression of His Royal Highness' hope that no effect be given to these nominations until the question has been definitely settled, as they are entirely outside the scope and intention of the Royal Warrant above referred to—

Letters to India Office of—
29th April 1887.
12th May 1887.
19th May 1887.
30th June 1887.
18th July 1887.

Major H. M. E. Brunker, Scottish Rifles.
Captain E. E. Money, Bengal Staff Corps.
Major T. Harris, Middlesex Regiment.

I have, &c.,
(Signed) G. B. HARMAN.

The Under Secretary of State for India.

HORSE GUARDS, WAR OFFICE,
21*st October* 1887.

SIR,

With reference to previous correspondence noted in the margin on the subject of the selection of certain officers to the position of Assistant Adjutant-General and Assistant Quarter Master General in India, whose rank did not, under the terms of the Royal Warrant of 31st December 1886, render them eligible to hold such appointments, I am now directed by the Field Marshal Commanding-in-Chief to inform you that a further return has been received from the Commander-in-Chief in India stating that Major and Brevet Lieutenant-Colonel G. Simpson, Madras Staff Corps, has been selected for the position of Assistant Adjutant-General, Madras, and to request that you will be good enough to convey to the Secretary of State for India in Council the expression of His Royal Highness' hope that no effect be given to this nomination until the question has been definitely settled, as it is entirely outside the scope and intention of the Royal Warrant above referred to.

Letters to India Office—
29th April 1887.
12th May 1887.
19th May 1887.
30th June 1887.
18th July 1887
16th August 1887.

I have, &c.,
(Signed) G. B. HARMAN.

The Under Secretary of State for India.

M 10370/87.

INDIA OFFICE,
28*th October* 1887.

SIR,

I am directed, by the Secretary of State for India in Council, to acknowledge the receipt of your letter of the 21st October, and to acquaint you that a communication has been received from the Government of India on the subject of the appointments to carry the rank of Colonel which is now under consideration.

2. Meanwhile the appointment of Lieutenant-Colonel Simpson, referred to in your present letter and those of Majors Brunker and Harris and Captain Money, referred to in your previous letter of the 16th August, have not been notified in the *London Gazette*.

3. In their Despatch the Government of India suggest that, until the list of Indian appointments has been formally approved, appointments to the staff in that country should continue to be made under former regulations. Any other arrangement they think would be embarrassing and inconvenient.

4. Viscount Cross would be glad to be furnished with the opinions of His Royal Highness the Field Marshal Commanding-in-Chief and of Mr. Stanhope on this point. The list of appointments carrying the rank of Colonel is not actually incorporated in the Royal Warrant, but is contained in a subsidiary regulation which can be more easily modified. In His Lordship's opinion it might be possible to delay the operation of this regulation to some extent as regards India.

I have, &c.,

(Signed) ALLEN JOHNSON, Lt.-Genl.,
Military Secretary.

The Military Secretary, Horse Guards, War Office.

No. 57514/1836.

SIR,

HORSE GUARDS, WAR OFFICE,
19th November 1887.

In reply to your letter of the 28th ultimo, on the subject of appointments to the staff in India which are to carry the rank of Colonel, I am directed by the Field Marshal Commanding-in-Chief to request you will be good enough to inform the Secretary of State for India in Council that His Royal Highness, having fully considered the subject in question, is of opinion that all appointments to the staff in India, which it is proposed should carry the rank of substantive Colonel in the Army, made since the issue of the Royal Warrant of 31st December last, and any that may be made pending the settlement of this question, should be announced as "provisional" only, and should be subject to any modification it may be necessary to make hereafter.

The appointments involved at present are—

Major P. D. Jeffreys, Connaught Rangers, to be Assistant Adjutant-General, Bengal.
Major H. A. Sawyer, B.S.C., to be Assistant Quarter Master General (Intelligence Branch), Bengal.
Lieutenant-Colonel R. M. Clerk, H. M. I. M. F., to be Assistant Adjutant-General, Madras.
Major H. M. E. Brunker, Scottish Rifles, to be Assistant Adjutant-General, Bengal.
Captain E. E. Money, B.S.C., to be Assistant Quarter Master General, Bengal.
Major T. Harris, Middlesex Regiment, to be Assistant Adjutant-General, Madras.
Major and Brevet Lieutenant-Colonel G. Simpson, M.S.C., to be Assistant Adjutant-General, Madras.

I am to add that Mr. Secretary Stanhope fully concurs in the above view.

I have, &c.,

(Signed) G. B. HARMAN.

The Under Secretary of State for India.

SIR,

M 10049/87.

INDIA OFFICE,
30th November 1887.

I am directed, by the Secretary of State for India in Council, with reference to my letter to the Horse Guards of the 28th October last, M 10370, to forward herewith, for such remarks as Mr. Secretary Stanhope and His Royal Highness the Commander-in-Chief may desire to offer, copy of a Despatch from the Government of India, with its enclosures, on the subject of the application to India of the Royal Warrant of the 31st December 1886, as far as regards promotion to the rank of Colonel in the Army.

2. The Government of India arrange the appointments, which, in their opinion, should carry the rank of Colonel under four heads. The first of these is "Administrative Staff." Viscount Cross proposes that appointments included under this head should carry the rank.

3. His Lordship would also approve of the appointments placed under the head of "Army Staff," except as regards the command of the Central India Horse. This force consists of two regiments, and is commanded by an officer who combines political employment with his military duties.

4. By a telegram received since the date of their Despatch, the Government of India have requested that the appointment of Military Secretary to the Commander-in-Chief in India may be added to this list. With this His Lordship would propose to comply.

5. The Government of India have included the appointments of Assistant Adjutant-General and Assistant Quarter Master General in the list, acting thus in accordance with instruction s

They point out, however, the inconvenience and embarrassment that will be caused by the limitation which the warrant places on the selection of officers for these appointments in India. I am to state that Viscount Cross concurs in the opinion of the Government of India on this point and in that of His Excellency the Commander-in-Chief as given in the Adjutant-General's letter of the 27th July 1887, No. 5449-A. It appears to His Lordship, however, that the difficulty is not an insuperable one.

6. In a Despatch recently received from the Government of India, which is now under His Lordship's consideration, a scheme is submitted for the revision of the commands and staff in that country. It proposes that the use of the terms "Division" and "Brigade" shall be abandoned, the Armies of the three Presidencies being for the future divided into "Districts," and it is also proposed that the Adjutant-General's and Quarter Master General's Departments in these districts shall be amalgamated. In making these proposals the Government of India call attention to the inconvenience in use of the terms "Assistant Adjutant and Quarter Master General" and "Deputy Assistant Adjutant and Quarter Master General," and suggest a simpler nomenclature.

7. Viscount Cross, adopting this suggestion, proposes to designate these officers "District Staff Officer, 1st Class," and "District Staff Officer, 2nd Class," respectively. The appointment of District Staff Officer, 1st Class, need not be included in the list of appointments carrying the rank of Colonel, the difficulty would be got rid of, and the local Government would be able as heretofore, to appoint young and active officers to perform the duties required. The appointments of Assistant Adjutant-General and Assistant Quarter Master General at Army Head-quarters would remain, and these appointments would carry the rank of Colonel.

8. The third head is that of "Royal Artillery." Viscount Cross would approve of the appointments therein enumerated, except those of "Superintendent of Factories" and "Ordnance Officer, 1st Class." The Royal Artillery not being divided into two distinct bodies, one serving in India and the other out of India, it does not appear to His Lordship to be necessary to arrange the matter, as proposed by the Government of India, so that the number of qualifying appointments in and out of India shall be in proportion to the number of officers serving in and out of India respectively. Moreover, the inclusion of the two appointments named would give an excessive number of Colonels to the Indian Ordnance Department.

9. The case of the Royal Engineers who come under the last head of arrangement is different. This corps is divided into two, more or less distinct, bodies. In this instance it does then become necessary to consider the proportion borne by the Indian establishment to the number of officers to be employed out of India. This is almost exactly four to five, and therefore, assuming the number of Colonels for service out of India to be 15, the number for India should be 12. It will be some years yet before the old system of promotion will be entirely superseded by the new, and it is difficult to say at present whether it will be necessary or not to grant the rank of Colonel to any officer holding the appointment of "Superintending Engineer." Meanwhile it does not appear to Viscount Cross to be necessary to include this appointment in the list of those to carry the rank of Colonel. His Lordship would approve of the other appointments named by the Government of India.

10. With regard to the mode of "supplementary selection" which will have to be devised for the purpose of giving to the Indian Staff Corps its due proportion of Colonels, I am to state that Viscount Cross does not propose at present to lay down any rule beyond requiring that an officer shall have completed three years' satisfactory service in the rank of Lieutenant-Colonel in the terms of the Warrant. Clause (*c*) of Article 12 of the Warrant is a distinct clause under which the three years' service is not required, and in Viscount Cross' opinion its operation should not be mixed up with that of Clause (*a*) of the same Article. His Lordship does not concur in the proposal of the Government of India that they should be permitted under this head to recommend any distinguished officer in civil or political employ, except in instances where senior officers are specially selected for temporary employment in such capacities.

11. His Lordship concurs in the suggestion that, for appointments in India to be held by officers of the British Army, all officers, wherever serving, shall be considered eligible, provided they are duly qualified for Indian staff service.

12. The last paragraph but one of the Despatch from India seems to be based on a misunderstanding of a letter from the Horse Guards of the 30th June last. Viscount Cross understands that the words "rank of Colonel," in the letter refer to the substantive and not to the local and temporary rank.

I have, &c.,

(Signed) ALLEN JOHNSON, Lt.-Genl.,
Military Secretary.

The Under Secretary of State for War.

No. 57514/1846.

WAR OFFICE,
16*th February* 1888.

SIR,

I am directed by the Secretary of State for War to acknowledge the receipt of your letter of the 30th November last, M 10049, giving cover to copy of a Despatch from the Government of India, with its enclosures, on the subject of the application to India of the Royal Warrant of 31st December 1886 (reproduced in that of the 15th November 1887) as far as regards promotion to the rank of Colonel in the Army.

2. Since the receipt of the correspondence in question, the subject has been under the consideration of His Royal Highness the Commander-in-Chief and the Military authorities in this department, and I have now to communicate to you, for the information of the Secretary of State for India in Council, the conclusions arrived at on the various points therein discussed.

3. For more easy reference I propose to remark on the different points, paragraph by paragraph, as enumerated in your letter under acknowledgment.

4. Para 2, Administrative Staff—

Appointments.

Secretary to Government, India *	1
Do. do. Madras *	1
Do. do. Bombay *	1
Deputy Secretary (Accountant-General)	1
First Deputy Secretary in India	1
Military Secretary to Viceroy	1
Commissary-General-in-Chief	1
Commissary-General	1
	4
Total	11

* With local rank of Major-General or Brigadier-General.

These appointments are recommended by the Government of India to carry the rank of Colonel, and they meet the approval of the Secretary of State for India in Council.

5. The Secretary of State for War and the Commander-in-Chief have no objection to offer, and consider that they are appointments which should carry the rank.

6. Paras. 3, 4, 5, 6, 7, 11. Army Staff—

Appointments.

Adjutant-General	1
Deputy Adjutant-General	3
Assistant Adjutant-General at Army Head-quarters	3
Assistant Adjutant-General, Musketry, Bengal	1
Quarter Master General	1
Deputy Quarter Master General	3
Assistant Quarter Master General at Army Head-quarters	3
Deputy Quarter Master General, Intelligence Branch	1
Assistant Quarter Master General	1
Military Secretary to Commander-in-Chief, East Indies	1
Judge Advocate-General	1
Director of Military Education	1
Brigadier-Generals	1
Colonels on Staff, Commanding Stations	20
	10
Total	53

The appointments of Adjutant-General and Quarter Master General in India, Madras, and Bombay, have been included in this list; but looking to the fact that, as in future, the scheme of making appointments carry rank in the Army, and so do away with fixed establishments, is likely to be extended to the General Officer's list, it is probable that these appointments will be considered as appointments to carry the rank of Major-General, or of Brigadier-General, to be held by a Major-General.

7. The question of the Assistant Adjutant-Generals and of the Assistant Quarter Master Generals and the objections raised by the Government of India have been fully considered. The force of the arguments adduced in reference to the exigencies of Indian service are duly appreciated, and it is therefore proposed to concur in the recommendations made, viz., that only those appointments at Army Head-quarters of the different presidencies should carry the substantive rank of Colonel, selections for the posts being made with His Royal Highness' approval from the general list of Colonels or Lieutenant-Colonels of requisite standing, and

having the necessary qualifications for Indian staff service, other appointments to the Adjutant-General's and Quarter Master General's Departments being made as heretofore, but under their new titles of "District Staff Officers, 1st and 2nd Class."

8. This will solve the difficulty that has arisen in regard to the appointments made since the issue of the new Royal Warrant, and which has been the subject of recent correspondence.

9. In order, however, to obviate any difficulty arising as regards the seniority in length of service of officers of the British and Indian Armies, consequent on the regulations which affect their attaining the rank of Lieutenant-Colonel, it is considered very advisable that the number of appointments throughout the service which carry rank to be allotted to each service should be clearly defined, and their proportional distribution between the two Armies be made a rule, as is now the case in Division and Brigade Commands.

10. In the opinion of the Secretary of State for War and of the Commander-in-Chief, this point is of considerable importance, and Mr. Stanhope trusts it will meet the approval of the Secretary of State for India in Council.

11. Brigade Commands are, it appears from para. 6, likely to undergo certain revisions, and although they are included, as they now exist, in the above list of Colonels' appointments, it is probable that, under the circumstances stated above regarding the establishment of General Officers, new arrangements will have to be made in regard to their tenure, and on this point a separate communication will be submitted for the consideration of the Secretary of State for India in Council. Meanwhile it is not considered desirable that any decision should be arrived at in regard to the suggestion by the Government of India that the temporary command of brigades should carry the rank of Colonel.

12. The point also raised by the Adjutant-General in India in his letter of the 27th July 1887, in regard to the officiating appointments held by officers during the period of absence, on leave or other causes, of the permanent holders, and the possibility of a permanent vacancy arising, has been considered, but the difficulty appears to be met, so far as the Adjutant-General's and Quarter Master General's Departments are concerned, by the arrangement now come to, and officiating appointments would not carry rank.

13. The new appointments of Colonels on the Staff Commanding Stations, referred to by the Government of India in their list, have not yet been officially referred to this department, but a communication was addressed to you on the subject on the 17th October last, No. 57514, 1883, and it is trusted that these appointments, if eventually carried out, should also be distributed between the British and Indian services.

14. The other appointments enumerated under this heading, "Army Staff," are concurred in.

15. Para. 8, Royal Artillery—

Appointments.

Director-General, Ordnance, India	1
Deputy Director-General, Ordnance, India	1
Inspector-General, Ordnance, India	3
Deputy Inspector-General, Ordnance, India	1
Inspector-General, Royal Artillery, India	1
Assistant Adjutant-General, Royal Artillery, India	3
Colonels on Staff, Royal Artillery, India	6
Total	16

These appointments are concurred in.

16. Para. 9, Royal Engineers.

Appointments.

Secretary to Government, India, Public Works	1
14 Chief Engineers, or Superintending Engineers, or appointments ranking as such	14
Surveyor-General of India	1
Deputy Surveyor-General of India	1
* Assistant Adjutant-General for Royal Engineers, Army Head-quarters	1
Total	18

* Not mentioned, but should be included as an Assistant Adjutant-General at Head-quarters.

The above shows the proposal (except the Assistant Adjutant-General for Royal Engineers) made by the Government of India, but left open for future consideration by the Secretary of State for India in Council.

17. The case of the Royal Engineers differs from that of the Royal Artillery. Officers of Royal Engineers elect for continuous employment in India at an early period of their service, and it is to India alone that they can look for their professional advancement. If there is to be nothing certain for them to look forward to, it is feared that there will be a difficulty in obtaining officers willing to risk their future by accepting continuous service.

18. It seems, therefore, absolutely necessary that a certain number of appointments should be open to them, which would ensure their obtaining the rank of Colonel, and so on to General Officer.

19. The proposal made by the Government of India seems a very reasonable one, and it is hoped that the Secretary of State for India in Council will be able to reconsider his decision in the matter and accept their recommendations.

20. Para. 10, supplementary selection—

The application of Article 12c (now Article 12 of Royal Warrant of 15th November 1887) as a means of providing for any deficiency in the number of Colonels of the Indian Staff Corps as compared with that of Colonels of the British service, is hardly within its scope. The rank granted by it is brevet only, and intended as a reward for service of an exceptional nature, and not on account of a satisfactory performance of duty generally.

21. It is noticed that the Secretary of State for India in Council takes this view also, and only proposes to recommend promotion under this head when senior officers are specially selected for temporary employment in civil or political employ.

22. Probably such circumstances would be rare, but in any case where it might be considered desirable to promote an officer under this Article, it would be necessary that the recommendation should be referred to this country for consideration on its merits in this department.

23. With reference to the last para. (12) of your letter, I am to state that there has been no departure from the original intention of Article 13 (now Article 16), and the extract quoted from Horse Guards letter of 30th June 1887 was not intended to indicate any change, but rather to emphasize the conditions of Articles 12A (now 15A) under which the substantive rank of Colonel is carried by the appointment.

I have, &c.,

(Signed) RALPH THOMSON.

P.S.—I have also to acknowledge the receipt of your letter of the 11th instant, and enclose herewith a copy of the reply * which was made to your communication of the 28th October last.

R. T.

* See No. 4 ante.

The Under Secretary of State for India.

No. 57514-82.

HORSE GUARDS, WAR OFFICE,
13*th March* 1888.

SIR,

I am directed by the Commander-in-Chief to acquaint you, for the information of the Secretary of State for India in Council, that a communication has been received from the Commander-in-Chief in the East Indies enclosing an extract from General Orders by the Government of India appointing Colonel T. A. Cooke, 17th Lancers, to be an Assistant Adjutant-General on the Bengal establishment with effect from the 15th January 1888.

As this officer does not appear to have been appointed to the Head-quarters Staff in India, he will not be holding, under the proposal contained in my letter of the 16th ultimo, an appointment which is, in future, to carry the substantive rank of Colonel, and His Royal Highness would therefore suggest, for the favorable consideration of Viscount Cross, that, pending the settlement of the general question of staff in India, the above-named officer, as well as those named in my letter of the 19th November 1887, should all be announced as "*provisional*" only, in accordance with the terms laid down in that communication.

I have, &c.,

(Signed) G. B. HARMAN.

The Under Secretary of State for India.

M 1942.

INDIA OFFICE,
21*st March* 1888.

SIR,

I am directed, by the Secretary of State for India in Council, to acknowledge the receipt of your letter of 16th February, No. 57514/1846, and to acquaint you in reply that Viscount

Cross concurs in the list of appointments to carry the rank of Colonel as modified in your letter. The Government of India will be duly informed.

2. In the 7th para. of your letter it is proposed that selection for appointments on the staff of the army carrying the substantive rank of Colonel should be made, with the approval of His Royal Highness the Commander-in-Chief from the general list of Colonels or Lieutenant-Colonels of requisite standing and having the necessary qualification for Indian staff service. As all promotions of Staff Corps officers to the rank of Colonel in the Army are submitted to His Royal Highness, all appointments to posts carrying that rank should be so submitted, and would, it is presumed, be gazetted by the War Office; but Viscount Cross does not understand that His Royal Highness wishes to interfere with the discretion of the local authorities in India in selecting such officers of the Indian service as may, in their opinion, be most fitted for appointment to the posts in question.

3. The 8th para. contains a suggestion that the number of appointments, throughout the service, which carry rank, to be allotted to each service, should be clearly defined, and their proportional distribution between the two armies be made a rule, as is now the case in Divisions and Brigade Commands. With reference to this I am to state that Viscount Cross concurs in the opinion that, as a general rule, the appointments should be, as far as possible, equally divided, as in fact all the appointments to the staff of the army in India now are at present; but it does not appear to His Lordship desirable, if practicable, to lay down a hard and fast regulation on the subject, and His Lordship hopes that Mr. Secretary Stanhope and His Royal Highness will not insist upon an arrangement which must at any rate have the effect of seriously fettering the Governments and Commanders-in-Chief in India in the exercise of their necessary discretion on this point.

4. The proposals of the Government of India with regard to the commands and staff in India, referred to in the 13th para. of your letter, were forwarded to you with my letter of the

5. From the 21st and 22nd paras. of your letter it would appear that the final clause of para. 10 of my letter of the 30th November last has not been quite understood. It was intended to suggest that senior officers specially selected for temporary employment in civil or political capacities might be included in the "supplementary selection," not that they should be made eligible for promotion under Article 12 of the Royal Warrant of the 15th November 1887, which it is presumed they already are.

I have, &c.,

(Signed) ALLEN JOHNSON, Lt.-Genl.,
Military Secretary.

The Under Secretary of State for War.

No. . ORDER THEREON, 17 May 1888, No. 3315

Communicated to the Commander-in-Chief for such action as His Excellency may deem advisable.

(True Extract.)

A Kinney Herbert

Brigdr.-Genl.,
Secretary to Government.

To the Adjutant-General.
" Quarter Master General.
" Inspector-General of Ordnance,
" Commissary-General,
" Controller of Military Accounts,
" Public Works Department,
} for information.

C/S sent to Chairman Vice

Exd. E. C. Shunker.

PWC № 4783

B. № 15 11 W. d/ 22nd May 1888

Recorded.

June 18/5/88

Note
The rules, &c for. do not seem to have been made applicable to the Madras P.W. Dept. In para 3 of the Secty of State's dispatch No 67 d/ 22 March 88 there are 14 appointments recognised, but the Govt of India's also contains more than this number of Chief & Supdy. Engineers. The Military office here are unable to throw any light on the matter.

R.S.

E

Sir M. W. Brandreth

Govt. of {1888} Madras.

MILITARY.

To

THE ADJUTANT-GENERAL,
&c., &c., &c.

Dated May,

Issued.

Recd. 21.5.88 Encl.

SECRETARY TO GOVERNMENT, 17 MAY 88, P.W. DEPARTMENT, MADRAS.

G.O., 17 May 1888, No. 3315

№ 15 11 W. d/ 22nd May 1888

MAY.
Nos. 218-219

Appointments.

Royal Warrant of 15*th November* 1887.—Despatch from the Secretary of State approving of certain appointments which shall in future carry the rank of Colonel under the —, communicated with certain instructions by the Government of India.

2 Copies to Govt

Sir

This seems likely. There are 15 Appointments, but only 14 filled up. This corresponds with the number shown in the Secy of State's despatch

Sir M. W. Brandreth

Sir