

- (1) பக்கங்களின் எண்ணிக்கை 40
 (2) புதுக்கித் திருப்பிய நாள் July 89
 (3) ஆதாரங்குறிப்பவர் கருக்கொப்பம் lavo

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

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PWD துறை

அரசாணை எண். 1418 அச்சகம்
 மு. கோப்புத் தாள் எண். பலவகை

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1418

4TH MARCH 1889, No. 219, PUBLIC.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following paper :—

From J. BURGESS, Esq., LL.D. C.I.E., Director-General, Archæological Survey of India, to the Chief Secretary to Government, dated Lahore, 25th December 1888, No. 914.

I have the honor to forward, herewith, the progress report of the Archæological Surveyor, with his covering letter No. 431, dated Kávali, 11th instant. Owing to Mr. Rea's absence on privilege leave, this report covers a longer period than usual, but most of this time fell within that devoted to office work.

2. The report presents a large number of notes collected by Mr. Rea in the short time in the field which is included in the review—notes collected at Pulicat, Nellore, Narasimhaswamikonda, Kávali, and Dasaripalle, and I trust will give satisfaction to Government.

ENCLOSURES.

From A. REA, Esq., M.R.A.S., First Assistant to the Director-General, Archæological Survey of India, dated Kávali, 11th December 1888, No. 431.

I have the honor to forward the progress report on the survey operations conducted in the Presidency of Madras subsequent to the report embodied in G.O., No. 896, Public, dated 11th September 1888.

2. As noted in paragraph 13 of my covering letter to the above report, I proceeded to Scotland on three months' privilege leave, from the 19th June to 18th September. During that period the staff were placed under the charge of Mr. Henry Consens of the Archæological Survey of Western India at Poona, who very kindly superintended their office-work during my absence. On my return from leave, they accompanied me to Madras. During the time at Poona, and up to the date of my proceeding on tour, they were engaged in inking-in drawings, the usual work at head-quarters during the hot season. The whole of last season's drawings were finished and a number from previous seasons also.

3. Government had sanctioned the removal of the office to Bangalore at the beginning of the present year; but you suggested that, as I would be on leave for three months out of the head-quarter's period, a saving would be effected if the office remained for the present in Madras; the transfer has thus been deferred till the end of the present field season. Owing to the inability of the clerk to accompany me because of the sudden death of a near relative, I had at the last moment to defer my departure on tour and endeavor to make arrangements for securing another incumbent which, however, were given up, and the incumbent will rejoin in February. My departure was thus delayed till the 19th November; this has also retarded the submission of this report.

4. I went north by canal, and made a short stay at the remains of the ancient Dutch settlement at Pulicat, examining the interesting old Dutch cemetery, and had a drawing made of a "lich-gate" and of one of the carved tombstones. These latter exist in considerable numbers, in perfect preservation and show some highly interesting carved ornament in much variety of detail. A set of drawings representing the whole of these, with a plan of the cemetery to show the position of each carved slab with their quaint inscriptions, would make an interesting monograph or portfolio by itself. I would suggest that at some future date this should be done by sending a survey party for the purpose.

Instructions had been given to the village munsif to have as many coins collected from the villagers as possible. They brought a number, of which sixteen small copper ones were selected.

5. On arrival at Nellore on the 25th ultimo, I inspected a number of temples which had not been before noted, had a series of drawings made representing them, and copied a number of early inscriptions which exist in the Vishnu temple. I visited some places in the neighbourhood and noted several temples and inscriptions at villages in the taluk not before recorded.

6. From Nellore, on the 5th instant, I went to Kávali. Though there are several temples in this town, none of them are of special interest. From my camp here, on the 7th instant, I made a flying visit west to the cave temple at Dasaripalle. I found it to be simply a natural cavern, which had been adapted for use as a shrine now deserted.

Parties have been sent to places reported to be of interest around Kávali. This work is at present being proceeded with, and will be included in a future report.

7. In May last, I suggested to the Collector of the Kistna district that the Buddhist chaitya remains near Bezváda might be preserved by the erection of a stone and earth wall or bank above the site; and a diversion made of the hill water-course in which the building stood, so that when the rains set in, no damage might be done. I also suggested that during the work, a look-out might be kept for any old coins. The work has just been carried out, and four copper coins found. Government directed that these be sent to the Madras Museum through myself. I have just received them, and find they are — 1 small round Garuda coin and 3 Muhammadan inscribed coins. The finding of such a majority of these latter might show the building to have remained till comparatively recent times, and to have been ultimately destroyed by the Muhammadans.

8. During the period under note, some conservation matters have been dealt with, and some suggestions made as to grants being given for the preservation of certain works, the principal being the caves with paintings at Tirumalai in the North Arcot district.

9. The drawings recently made, and inscriptions copied since the 25th ultimo, are noted in appendices.

10. I may add a note to the effect that, in printing the Latin and Dutch inscriptions from Pulicat, simple thick capital and italic letters might be used, as near to the forms given in the text as possible. I might also request the favor of a proof before final printing.

I.—PULICAT

(Tam. பழுவேர்க்காடு Palavérkáu.)

Though formerly a seaport of considerable importance and extensive trade, it is now nothing more than an insignificant fishing-village on the banks of the Buckingham canal, distant about 35 miles north from Madras.

Traditions still exist as to the opulence of the former inhabitants; and, at one time, its trade bade fair to rival that of Madras; but for adverse circumstances, it might have outstripped the now capital town. Though probably a settlement has existed from comparatively early times, it first came prominently under notice when the Dutch founded a fort and factory on the spot in 1609. Dr Burnell identifies Pulicat as "Palakkada" mentioned in an inscription of the 5th or 6th centuries A. D., and seems to think that the place may have had a Buddhist origin, being probably derived from the Tamil *palu* (a tooth) and *kada* (place), e.g., the place of a tooth relic (of Buddha).^{*} This is, however, very doubtful, and it is improbable that these two Tamil words could have been transformed into the vernacular name as given above. The English name is modern, and cannot be quoted as a correct rendering of the original appellation.

^{*} South Ind. Paleog., p. 36., p. n., 2.

The English gained a footing here in 1621. A few years later, or in 1639, they secured an independent site for a factory and the fort of Saint George at Chennaipatnam, 25 miles further south on the coast, and were thus able to consolidate their strength so that they subsequently succeeded in wresting Pulicat from the sway of Holland, during the memorable period when the different European powers, English, French and Dutch were contending for supremacy in India, or, in 1781. Again restored to the Dutch, it finally fell into the hands of the English in 1826, from which time its trade, once so flourishing, seems to have gradually deserted it, the merchants migrating and settling in Madras.

A great proportion of the present inhabitants are Muhammadans, who seem to eke out a scanty and precarious livelihood. Streets with large and pretentious houses still exist to show the opulence of the former merchants. Of these mansions, some are entirely deserted; while in others a few solitary individuals have taken up their abode in some out-of-the-way corner; or they have in cases been divided and occupied by a number of families. The feeling of desolation is very manifest on walking through the deserted bazaars with their lofty houses on either side; and one cannot but meditate on what might have been, had other causes been at work, but it is simply an example of the survival of the fittest.

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(2) Remains of the Fort.

Of the works of the early Dutch settlers, but few traces remain. The fort, which has been a brick-structure, a few hundred yards square, enclosed by a wide and deep moat, has very little but the site remaining. The moat still exists, at present partly filled with water, in almost perfect condition. The buildings themselves have been completely razed, and only some few masses of dismantled and fallen brickwork project in places through the soil. From its small area, there can have been no considerable settlement inside the fort itself, and it must have been much inferior in strength and accommodation to Fort St. George. The settlers, if numerous, may have lived outside the walls; and it can have been simply a place of refuge or citadel to enclose or protect the factory.

(3) Dutch Cemetery.

Directly on the west outskirts of the site of the fort, is the ancient Dutch necropolis, walled-in, and kept in perfect order and preservation by Government. A quaint and interesting Romanesque "lich-gate" enters at the south-east corner (drawing No. 726). On each side of this gateway, a square pilaster, abutting on the court walls, supports a semi-circular arch, over which is a horizontal classical cornice with a ball-finial on each outer ledge; and surmounted by a circular moulded tympanum, open in the centre to receive a carved and foliated vase. The pilasters have a moulded base, and capitals with egg-and-dart ornament between two Ionic volutes or scrolls. On the front face of each pilaster is a standing skeleton, almost life-size. Carved on the key-stone, or central voussour at the crown of the arch, is a death's-head. On the left front face of the archivolt is the following Latin quotation from the Apocalypse, in quaint Roman letters of the 17th century:—

BEATI QUI IN DOMINO MORIUNTUR.
QUIESCUNT ALABORE SUO. A.
APOCALYP: CAP: XIV V: XIII.

On the corresponding right curve of the arch is an inscription in Dutch with the date 1656.

SALICH SYNSIEDIE IN DEN HERE
1656-STERVEN-SY RUSTEN VAN
HAREN ABBEYT. OPENB: XIV VXIII.

The gateway is 7 feet 3 inches wide; 6 feet 4 inches to the springing of the arch; and 9 feet 3 inches to the apex or under side of the key-stone of the archway.

The cemetery is a square enclosure, with an area of about an acre. In it are a large number of beautifully sculptured tomb-stones. The majority are large flat slabs of black granite, carved, generally with a foliated border ornament, a large representation in bas-relief of the coat-of-arms of the deceased, and an inscription, often dated, below. The method of design is in most cases similar, though the carvings in every example vary. One slab, of which an illustration has been made (drawing No. 727), measures 8 feet 5 inches by 4 feet 2½ inches. Around the edge is a broad foliated scroll, with a patera at each corner, and on the middle of each length of the ornamental band. On the top, or upper end of the slab, is a rectangular panel, with ornaments at the angles, enclosing a foliated octagonal arabesque. Below are two inscriptions. The first in Roman capital letters records particulars of the age, date of birth and death of him who had found a place of sepulture below. The second seems a sort of *memento mori* in old italics, and from the measured cadence of the metre at the end of every second line, appears to be a quotation from some hymn.

First inscription.

HIER ONDERLEGD BEGRAVEN
Jan Martens; INSYNLEVEN
COOPMANINDIENSTDERE: COM;
EN OPPERHOOFDESES COMPTES
Palliacatta, ALDAAR GEBOOREN
DEN 21ST JUNYST: 1667, EN OVERLEDE:
OPULTST: MAARTST: 1717, OUD 49 IAREN.
9 MAANDEN, EN 10 DAGEN:

Second inscription.

Hieerrusthy, diegeenrustenhad,
zoolangesigberondint leven,
desalhettyd' lykmoed'enzaad,
synziel Godwederheeftgegeven,
ommetheminde Eeuwighyde,
daarhemelingenvreugd berren,
tesmaukentzigtigheyl, bereyd,
oordie, dieinden Heerresterven;

2

A few of the tomb-stones are plain, but the majority are ornate in design. Some three or four are covered by domed canopies, decorated with minarets, and moulded work in stucco. A collection of drawings representing the ornamental slabs with their quaint inscriptions would make an interesting portfolio by itself. It would be instructive to know whether the sculptors were Dutch or Indian. In all these examples, the design is in a free classic, while in the detail, where foliage is introduced, the treatment is decidedly Hindu. From this, it would seem that the designs had been prepared by the Dutch, according to their ideas of classical art, and handed over to native carvers for execution. The design and working of the floral ornament would be principally left in the hands of the latter, who would use his own discretion in carrying it out, thus giving it its quasi-Indian character.

(4) Structures in the modern village.

The village itself presents no striking features, and differs in few respects from most Indian villages. The houses are built of mud, and their squalidness contrasts with the ostentation displayed in the deserted houses in the old bazaars. No ancient remains exist, and with the exception of two comparatively large Hindu temples, none of the buildings present any attempt at architectural ornamentation. The temples referred to are built of brick, and ornamented in stucco; they cannot be more than a hundred years old, and have no striking features to merit more than a passing notice.

(5) Coins.

Coins are often picked up in considerable numbers on the site of the ancient settlement, by the villagers, after rain has fallen and disturbed the surface of the ground. The great majority are small round Dutch copper coins; others are Pondicherry cash: English East India, Muhammadan, and various Hindu ones, with inscriptions in Nagari, Telugu or Tamil. Very often among the lots offered for sale, are foreign coins, which may or may not have been found on the spot. None are of any intrinsic value, and it is but seldom that coins of any rarity are found. Sixteen coins procured here are of the following varieties:—

Nine small round copper with the Dutch emblem  on the obverse, and a representation, evidently of the sun, moon, stars, and sea on the reverse.

One with the Dutch emblem, and two lines of a Nagari inscription which, through want of clearness in the letters, I have been unable to definitely decipher; the first line appears as क(र्ण)त(क): the second as (...)(वा)ग.

One has the date 1731 and an emblem which I take to be a figure on a cross, surrounded by a line in the form of a heart.

All these measure on an average $\frac{3}{8}$ ths of an inch in diameter by $\frac{3}{16}$ nds thick.

Two others have, respectively, the figures or dates 78 and 80, with a portion of a circle divided into quadrants and the letter C in one of them. These are thick, round, and measure about $\frac{1}{8}$ ths of an inch in diameter by $\frac{3}{16}$ ths thick.

The remaining three are modern, and represent two from Native States, and one foreign coin.

II.—NELLORE.

(Sans. लिङ्गपुरी Lingapuri,
सिंहपुरी Simhapuri, and
धान्यपुर Dhanyapura.
Greek Μάλαγγα)

History of the Fort.

The chief town of the present revenue district of Nellore: an extensive seat of trade. It is 107 miles north of Madras, and stands in latitude 14° 28' north, and longitude 88° 3' east. It is built on some high ground on the south and east bank of the Pennéru river.

In former times it was strongly defended by a mud fort; the gateway and a few towers were of brick or stone. The parapet was 6 feet high, with port-holes—for small arms—made of earthenware pipes set in the clay walls.* The fort extended about 1,200 yards from east to west, and 600 yards from north to south.

* Nellore District Manual, pages 452 and 689.

With the exception of the Sarvepalle gateway it has now completely disappeared. It was built in the time of the Muhammadans, and was once surprised and taken by the adventurer Muhammad Komal who obliged the Governor Muzibulla to flee to Arcot. This adventurer in

trying to take Tirupati before the annual feast at that temple in September of the following year was captured and beheaded A.D. 1753. In 1757, the Governor of Nellore, Nuzibulla, revolted; and, in support of the Suzerain Nawab, an English force was sent against him on the 1st April 1757. The detachment was a small one, and quite inadequate for the work it was expected to accomplish. It consisted of * 100 Europeans, over 350 Native troops, and some field pieces, under the command of Lieutenant-Colonel

* *Ib.*, page 451.

Forde. Through various delays in transport, the force did not encamp before Nellore till the 27th of the month. Colonel Forde was joined by a force of 7,000 infantry and 3,000 cavalry under the Nawab's brother Abdul Wahab. On the approach of this army the rebel Governor Muzibulla retired with 1,500 horse, leaving the town to be defended by an officer with a garrison of 4,000 peons.† The fort stood about 500 yards from the river bank, and along this the English troops encamped in face of the town;

† *Ib.*, page 452 et seq.

while the Nawab's forces were at a distance higher up. The details and results of the siege are fully gone into in the *District Manual*, but need not at present be further referred to.

(2) Legendary origin of the town.

The town stands on what is traditionally stated to have been the ancient forest of Dhandakā Aranyam. A large town is said to have stood on the present western suburb of Durgametta; this was known by the name of Simhapuram. This name is traced to the existence of lions in the adjoining forest, but it is more probable to suppose that it shows it to have had a Pallava origin, the name being taken from the simha as the emblem of the dynasty of the Pallavas. The following legend ‡ mentions a chief named Mukhunti as having founded the town; and though his name is mentioned along with a

‡ *Ib.*, page 689.

temple of the eleventh century, the traditional connection of the Pallava king Mukhunti with the origin of the town may have some foundation in fact. The legend is common to hundreds of other places, and states that Mukhunti Reddi owned large herds among which was a cow which contained the soul of a Brahman woman. This cow had a revelation that Siva had appeared on earth as linga which stood under a Nelli tree (*Philanthus emblica*) and used to bedew this stone with its milk. Mukhunti observed the cow's loss of milk and charged the herdsman with theft. The latter watched the cow, and seeing what happened, struck the linga with a sword, when blood flowed from it. Mukhunti then had (of course) a vision in which he was directed to build a temple over the spot. He gave this temple the name of Mulasthanēsvara, and the neighbouring village the name of Nelli-ūr, from the tree under which the linga was found. This is the *purana* attached to the large Siva temple of that name at present in use in the town. Like almost all other legends of the class, it is repeated in many other places, and the cow standing over a linga, with its mouth drawing its own milk to sprinkle the linga, is a favourite subject of sculpture in many Dravidian temples. Some good examples exist in the temples at Vijayanagar. I have seen no specimens of a date earlier than the end of the 15th century, and possibly it may have been invented about that date.

It has been suggested § that the Mukhunti referred to may have been the sovereign known in the Telugu country as Mukhunti Mahārāja, this being possibly a Telugu translation of the name of the Pallava king Trinetra or Mukhanti Pallava who is said to have reigned at Kanchi about the 2nd or 3rd century. It seems probable that the individual referred to is the Mukhunti Raja, of whom an inscription dated A.D. 1408, is stated to exist at ‖ Tirupati in the Godāvāri district. In any case he must have been more than a local chief when his name is so widespread. It exists in connection with Dharanikota in the Kistna district, a stronghold of which the Pallava origin there can be no doubt.

§ Sewall's *Lists of Antiquities*, Volume I, page 144.

‖ Sewall's *Lists of Antiquities*, Vol. I, page 23; Vol. II, page 68.

The Pallava king may possibly have had some connection with the founding of the traditional or earlier town at Nellore; or with an earlier temple that may once have existed on the spot; and this shadowy legendary connection be the only trace that remains of their former existence. The present temple of Malasthanēsvara can have had no existence in the time of the Pallava king, for the majority of its buildings are comparatively modern, dating subsequent to the beginning of the 15th century. The shrine itself dates from about A. D. 1060, or from the time of the Cholas. Though the inner temple had been in existence since the 11th century, it was a shrine of small dimensions, and but ordinary sanctity. Some additions in the 15th century perhaps raised it to be a temple of some importance. It would then rise in popularity as a place of religious note. To give it the requisite sanctity, the legend was applied to it in the local *purana*; and a Mukhunti, who may have lived in the 15th century was made the founder of a shrine which had been built some centuries previously. From the numbers of their various remains that exist in this and the adjoining districts to the north, the Cholas seem to have

overrun all this part of the country on the defeat of the Pallavas. Numbers of small Chola temples exist at various places in the Kistna district; and in the town of Nellore itself, there are others, the principal of which is the shrine of the now large Vaishnava temple. The walls of this *garbhagriha* are covered with a number of lengthy Chola-Tamil inscriptions of the 11th century A.D.

Another explanation of the name Nellore is given in its derivation from the Tamil equivalent for the name of paddy grain. Should this be the real one, it might have been given by the Tamil conquerors or Cholas when they took the town in the 11th century in supersession of one or other of the old Sanskrit names applied to the town by its former rulers—the Pallavas. After following the various fortunes of that dynasty, the many Chola-Tamil inscriptions show that it passed into the hands of the Cholas. It would afterwards come under the power of the Vijayanagar kings, who have left records of their presence in the surrounding district. Krishnadeva Raya passed in that direction in 1515, but the later fort would not then be in existence, and, being at the time a place of no strength, would be considered of no importance.

(3) *Mulasthanēvara Temple.*

(Drawing No. 728).

This temple is mentioned in the legend given above, being that connected with the founding of the town. It is enclosed in a large, almost rectangular, court, whose greatest interior dimensions are 197 feet by 164 feet 6 inches. The enclosure is not quite a rectangle, as the back length only measures 190 feet. On the front is a projection of from 7 to 12 feet, with a frontage of 123 feet 6 inches. In the centre of this is the entrance *gopura*, a comparatively modern structure. In the open square outside the temple enclosure is a lofty four-pillared *mandapa*, and a huge *Ganēsa* built of bricks and plaster; these are not in the temple grounds proper. Inside, and directly in a line with the entrance *gopura*, is the principal shrine enclosing a *linga* dedicated to the deity after which the temple is named. It is a small chamber with an entrance porch in front, both with thick walls, constituting what must have been for long after the foundation the only portion of the temple then in existence. A roofed enclosure was then built around it, forming a pillared *mandapa* in front, with one prolonged row of the piers forming a *prakara* round the sides and back of the shrine. On the right side of the *mandapa* is a small bed-chamber for the god. On the south-west back corner is a small chamber for Siva's son, Subrahmanya; this and the main shrine each have a *vimāna* tower over them. This group of buildings is comparatively old, dating within a century of the founding of the shrine.

Alongside, and north of the main shrine, is the temple of *Bavanēvara*, dating from the beginning of the 15th century, similar in plan, but smaller than the principal shrine. In the space outside, and between these two buildings, is a small cell with a *linga*. Each of the two *mandapas* in front of the *Mulasthanēvara* and *Bavanēvara* shrines is a pillared portico, with the usual group of *deajastambhas* and *pitams* in front. In the north-east corner of the court is the *vāhana mandapa* or receptacle for the vehicles used in the processions of the gods on festival occasions. It is comparatively modern, but in its construction are some ornamental base and cornice details, which might almost be said to be Pallava in their character, so early is the style they display. They are mere fragments, and may be portions of the supposed earlier temple: they might belong to the 7th century.

In the south-east corner of the court is a small building used as a *madapalle* or cookroom, with a well in connection with it.

An interesting building stands in the open space in the south-west corner. It is a small shrine dedicated to *sahasra linga*. The superstructure is plain and of little interest, but the moulded basement is in the Chalukyan style which is usually found in Maisur and the districts of Madras bordering on the Tungabhadra river. These remains might show an occupation of the town subsequent to the Cholas, midway between the advent of this dynasty and that of Vijayanagar.

* Fergusson's *History of Ind. and East Arch.*, p. 389.
† See below under *Dasaripalle*.

It may have been erected by Pratapa Rudra, who built the temple at Worangal* in A.D. 1163; and be the same king, whose name is traditionally connected with the Udayagiri fort †.

The building must have been an early temple that had never been completed, or had gone to ruin; and as it stood conveniently adjacent to the *Mulasthanēvara* shrine, walls were afterwards placed on the early base, and a new shrine constructed to be enclosed in the court and form a component part of the one place of worship.

(4) *Ranganāyakaśvāmi Temple.*

This occupies the same position as a place of worship for the Vaishnavas, as does the last described for the Saivas. It is not dissimilar to, though more elaborate in plan than, the other; and the date of its principal buildings is somewhat the same; but buildings have been added up to the present century. It stands on the east bank of the river Pennēru—which flows past its

west side—and has a river-gate on the west side of its court. On the east side stands a lofty and ornate *gopura*, built by some wealthy merchants within the present century. On the south is some waste land, and on the north is a road, on which is a four-pillared *mandapa*.

The central shrine, with its enclosing buildings, is dedicated to the god from which the temple is named. It has an *ardhamandapa* and *antaralamandapa* each with its entrance to the west, though the main *gopuras* of the temples enter on the east side. In the shrine is an image of Ranganayakasvami, who lies on a bed formed by the five-hooded naga; his head is towards the south, and his feet to the north. Around is a pillared *prakara*. The walls are ornamented with pilasters and niches; and on them are a number of lengthy inscriptions in Chola Tamil. Above is a brick and chunam tower. In the front *mandapa* are four rows of piers with eight pillars in each row.

In describing the buildings in the court, they will be taken in succession from the south-east to south-west, and thence round the court.

In the south-east corner of the court is the *madapalle* or cooking-room, where no Sudras—and none but Brahmans—are allowed to enter.

To the west of the south-east corner of the court is a shrine with an image of Vudayanagaru. In front is an *antaralamandapa* and *mahamandapa* with six piers.

In the south-west corner is a shrine of Sri Ranganachar or Aundalammal. The shrine has an *ardhamandapa* and in front is a *mahamandapa* with twelve piers. A *prakara* with four piers surrounds the shrine.

Almost in the centre of the space on the south of the main shrine is a four-pillared *mandapa* with four iron chains hanging from the roof for the use of the car during festivals.

On the west side is a bell-tower, with staircase from floor to roof.

The west gate is surmounted by a tower, and has a raised platform on two sides of the entrance, with a pillar over each. On the west side, a stair for the use of pilgrims leads down to the river.

In the north-west corner is a shrine of Tayasammal. It has the usual arrangement of *mandapas* and pillared *mahamandapa*. Over the shrine is a *vimana* tower complete.

To the east of the shrine described is a *vahana mandapa*.

On the east of the last is a temple with a *mandapa* in front. Around the shrine is a *prakara*, and in the cell are a number of stone images.

At the north-east corner is a *madapalle*, with a well.

The east gate in the court-yard wall has pillars, raised on a platform on each side of the entrance, supporting a roof.

Outside the last is a four-pillared *mandapa*.

Still further to the east of the east gate is the large *gopura* previously noted. It is at present outside the temple proper; but is evidently so arranged, or planned, that when convenient for the temple authorities, an outer entrance court can be formed by extending the present court walls right up to it.

(5) *Irukamma or Gramadeva Temple.*

(Drawings Nos. 729, 730, 731.)

This shrine stands on the northern bank of the large reservoir or tank south-west of the town. The general plan is a shrine with stone tower, and *mandapas* in front, all enclosed by a long and narrow court measuring 132 feet from east to west, with a breadth of 45 feet 2 inches: and an entrance *gopura* on the east. The temple is built of the red laterite common in the neighbourhood, is of stone throughout, and dates from the 11th century. On the jambs of the *gopura* are two inscriptions in Telugu, one dated S.S. 1285 (A.D. 1363-4).

The shrine has an image of Irukamma standing on a square base or pedestal; close to it is a round stone shaft on which to place the *dipa* or lamp. The tower over the shrine is of stone to its summit, and is devoid of ornament—in fact, the coarse nature of the material would hardly admit of any. The tower and temple have thus a more ancient character from this enforced simplicity, than one would expect from its actual age.

The *antarala mandapa* has a perforated stone window in the north wall, and round piers in the front portico.

The *mahamandapa* has four pillars with responding pilasters on the north and south walls. In front of its east entrance door is a portico with two piers.

In front of the last is a detached *mandapa*, walled in on three sides, and open to the back.

In the north side of the court is a slab with a figure of a goddess seated with her *vahana* the vyalī-headed bird Gandabirandapakshi (Drawing No. 729, Figure 1). Another image stands close by, and on a slab near the *gopura* is a worshipper (I b., Fig. 2).

(6) Dharmarāja Temple.

This is a small building standing some distance to the north of the last temple, and north-west from the modern temple of Mallasvāmi. It is plain throughout, and is noted simply from its being a sort of temple comparatively rare. It is enclosed in a court with a *gopura* on its east side. Outside the *gopura* is a four-pillared *mandapa*. The shrine seems to date from the 16th century, while the outer walls are more modern. Everything is, however, so thickly coated with plaster, that it is difficult to accurately fix its date.

The main building has a shrine, *ardha* and *mahamandapa*. In the shrine is a central figure of Dharmarāja, with Krishnamurti on the south side, and Draupadidevi on the north; the two former are seated and the latter standing. The walls of the shrine have pilasters and niches; and the tower over is decorated with mythological figures, all thickly plastered.

The *mahamandapa* has four piers. At the north side of its entrance is an image of Ganēsa, and a sculptured panel in the wall (Drawing No. 729, Figure 3) is said to represent the king who built the temple, and his four wives. At the south side of the door is an image of Vishnu.

In front of the *mahamandapa* stands a four-pillared *mandapa* or *balipitam* with a small octagonal pointed domed object representing Potaraja. In the north of the court is a well, with an inscribed stone laid across the top. The inscription is almost illegible.

(7) Miscellaneous Objects.

In front of the Gausa choultry (modern) are two carved stones—one with an elephant and a few letters of an inscription; and the other with a horse and rider.

On the north-east back of the tank are two inscribed stones.

At the end of last century some Roman gold coins were found in a pot by a peasant who was ploughing a field near Nellore.* When the anicut across the river was being made, some earthenware coffins were found in the quarries from which the laterite was taken. From the description† given, they seem to have been similar to the earthenware sarcophagi met with in other districts of the Presidency.

Information has been received of antiquities existing at the following places around Nellore. They seem to have been hitherto un-noted:—

Jaonavāda—Temple and inscription. Narasimhasvāmi konda—Temple. Tiruvidhipādu—Temple of Ahobalēsvara. Vangalu—Temple and inscription. Velupādu—Temple.

III.—NARASIMHASVAMI KONDA.

This is a portion of a range of hills lying about 8 miles north-west of Nellore. Near the summit is the temple of Narasimhasvami. It is a rambling series of buildings standing on an artificial terrace. The groups of rocks prevent any regularity of plan; and the result is, that each structure has been placed wherever space could be utilized for it. They date from about the beginning of the 16th century. A large *gopura*—comparatively modern—stands in a position apart from the others so as to afterwards form the entrance to an, as yet, unbuilt courtyard. On a beam is a Telugu inscription of which the following is a transliteration in Sanskrit characters:—

श्रीमत् होबलगिरियन्तु रुनल
कोण लक्ष्मी गरसिमस्वामि
वारुले जयम् चेत्यन्तु ।

Transliteration of the Telugu.—Sri mat hobalagiriyananturumala konnalakshminarasimmasvami varuli jayam chesinaru.

Translation.—"In the holy temple of the hill of Ahobala, Lakshminarasimhasvami has for ever sat."

On a fallen pillar, now used as a step to a doorway, is an illegible inscription in Telugu.

On one of the rocks within the temple grounds is a large bas-relief of Trimurti. On another adjacent boulder is a similar carving of Hanuman, or, as he is known in the Telugu country, Anjaneya: each is nearly 8 feet high.

On the east and front sides are long flights of steps leading from the base of the hill to the temple. They are formed of medium-sized blocks of stone, and their construction must have been a work of immense labor, time, and expense. At the base of the east flight is a large square is the principal one, up which flock the crowds of pilgrims who resort thither on the great annual festival. *Mandapas* and shrines are placed at intervals in the ascent, and the rent of the former

must bring a considerable income to the temple funds. At the base is a small temple of Govindaraja. And accommodation is provided for the pilgrims' ablutions in sixteen fairly large reservoirs or tanks.

IV.—KAVALI.

The town of Kāvali is the head-quarters of the taluka of the name; about 34 miles north of Nellore. There are in all about six temples or shrines, none of which are in any way remarkable. They are mostly comparatively modern, and built of brick. The remains of the ancient ruined temple of Virabhadra, elsewhere noted,* consists of a very small, square, roofless cell, without ornament of any sort, and almost buried in rubbish.

* *Topograph. Lists of Antiq.*, Vol. I, p. 142.

On the west side of the tank west from, and about 3 miles distant from the town is a square pillar, inscribed in Telugu characters on three sides. Two sides have the letters nearly all perfect, but the third has been so worn as to be almost illegible; this inscription has been hitherto unnoted.

V.—DASARIPALLE.

(Drawing No. 732.)

It has been noted that on a hill named Govartanagiri, a mile west of the village,† "there exists a cave carved out of the solid rock in the form of a half-moon. The entrance is wide enough to admit a man. Within is an image of Vishnu as Krishnamurti under a canopy. Upon the steps are inscriptions. The pagoda is in ruins." This has been quoted elsewhere‡ with the addition that there are "eight inscriptions" at the cave entrance.

† *Nellore District Manual*, p. 427.

‡ *Topograph. Lists of Antiq.*, Vol. I, p. 140.

This place has proved on examination to be, not a rock-cut cave, but a natural hollow or cavern which has at one time been used as a temple or the abode of a jogi. On the east face of the hill, at a height of 250 feet from the base, are some groups of huge white limestone rocks. Under an overhanging mass of rock which has been scooped out of the face of one of the large boulders, by the action of the weather, is a narrow opening in the form of a natural arched entrance with rounded top. The scooped-out portion of the rock is that referred to as having the appearance from the outside of a "half-moon." The opening in its lower wall forms the entrance or passage leading into a natural cavern (Drawing No. 732, Fig. 1), roughly circular in plan, with an average diameter of about 25 feet; and sufficiently high in the roof for one to stand upright inside. Against the back wall is a platform or *pita* for images. It is about 3 feet high, and stretches from one side to the other; it is built of dressed blocks laid closely together. The floor of the cave, and top of the platform are thickly heaped with small blocks of stones, evidently brought from outside, and thrown there. On the face of the platform are some roughly-cut letters of an inscription in Telugu, in which the name of king "Krishnadēvamahārāyalu" of Vijayanagar can be deciphered. The other "inscriptions" on the outside of the entrance are mere modern scrawls in paint, tar, or charcoal on the white-washed surface of the wall. On the sides of the entrance passage are traces of paintings, but almost obliterated, and it is now quite impossible to make out even what the subjects have been. There is now no image of "Krishnamurti" inside; and it was stated that it had been removed long ago. Outside were found portions of three images (Figs. 3, 4, 5), which, when complete, might have been 2 feet high; they had their heads smashed off, and were lying in a heap of stones. Around the large boulder of rock—inside of which is the cave—ascending the two exterior sides, and returning at a height of about 20 feet along the back, are flights of stairs formed of large blocks of quartz. These go right round the rock, and, it is explained, were used as a sort of primitive *parakrama*, or procession path around the shrine: they are rather novel in this respect. The cave, the villagers say, is the entrance to a passage which goes under this hill to the adjoining one of Udayagiri; but no appearance of any such passage is visible, and the story is, like all others of the sort, a myth. Rough steps lead up from the base of the hill to the cave; and in front of it is built a platform faced with stone blocks. On the north or right side of the entrance is a ruined brick building, forming three sides of a square, with a doorway in its north side. It measures 21 feet along the north face. The side walls are not broken off at the ends, but are returned in regular faced courses of brickwork. This must be the ruined "pagoda" above referred to; and, as it stands almost opposite the north flight of steps, must be the remaining half of an entrance *gopura*, of which the other portion of the plan has disappeared. Its present height is about 8 feet.

The place is one of those natural caves which have been adapted as a temple, without any hewing out of the rock; and it dates long subsequent to the latest time when the art of cutting the rock for cave-temples was practised. It must have been in use about the end of the 15th century, and probably destroyed afterwards by the "Muhammadans." The way in which the images are defaced would seem to point to this.

Krishna Deva Raya was a great benefactor to temples wherever he went, and this cave, before his visit, was probably the abode of a devotee; or, it may have had some sanctity attached to it through its having been one of the many mythical resting places of Rama and Sita in their wanderings. It has owed whatever constructive work we find—such as the steps and terrace—to the donations of that monarch. The mention of his name in the inscription, and the fact of the image which previously existed there being that of his patron divinity, Krishna, seem to confirm this.

A cursory glance at some of the historical events in connection with the neighbouring hill fort of Udayagiri may also throw some light on the subject, for it shows that the Vijayanagar king actually did pass that way. This fort

* *Nellore District Manual*, p. 424.

latterly came into the possession of the Gajapati dynasty, who had the seat of their Government in Cuttack. The last recorded chief at Udayagiri being Ananta Gajapati, who is said to have been defeated by Krishna Deva Raya

† Probably A.D. 1515 would be nearer the correct date.

‡ *Nellore District Manual*, p. 431.

after his march from Vijayanagar and Virupakshan about A.D. 1509.† Tradition states that the place was taken about the 10th century A.D. ‡ by Kaketa Rudrudu Gajapati. There does not, however, seem to be any historical evidence to point to a sovereign of that date and family settled at this place at so early a period; and possibly the chief referred to is the Pratapa Rudra of the Ganapatis of Orangal, of whom an inscription, dated A.D. 1310, exists at

§ *Dyn. of South Ind.*, p. 116.

Kocharlakota, another of A.D. 1313 at Darsi and at other places in the Nellore district. Other inscriptions by earlier kings of the name of Kakateya Pratapa Rudra of the Ganapati family, dating from 1179 A.D., are said to exist in the Godavari and Kistna districts; but the as yet undiscovered evidences of the Gajapatis having then penetrated as far south as Nellore would seem to favor the belief that the first named is the sovereign who is referred to in the tradition, as his is the only inscription by one of his family which has yet been found in this part of the district. The downfall of the Ganapatis occurred about A.D. 1323; and it seems impossible that a Gajapati could have held the place before that date, though they may have done so after. Without attempting to trace the dynasty, it may be sufficient to state that one tradition mentions the three last-recorded names of the Gajapatis

|| *Nellore District Manual*, pp. 424 & 431.

at Udayagiri as being Prabhakarudu Gajapati, Achuta Gajapati, and Ananta Gajapati,|| the last named being the one defeated by Krishna Deva.

Another tradition states that the same family held Udayagiri and Kanigiri simultaneously, and that, on Kanigiri being taken by Krishna Deva, the chief then defeated was Vira Rudrudu Gajapati, who had previously enticed Krishna Deva to his court with a view to having him murdered. The two names occurring at one time, when both forts were said to have been under one king, is strange, unless the former was a Governor appointed by the latter ruler. Krishna Deva, on subduing Udayagiri, marched up to Kondavidu, and defeated the Gajapati chief, Virabhadra, who had his capital there in A.D. 1515, and destroyed all the fortresses on his route, one of which was Kanigiri. The two traditions both refer to one period, being that of the victorious march of the Vijayanagar king. The first Gajapati who succeeded the Reddi chiefs at Kondavidu was Langula Gajapati, who is said to have ruled there from A.D. 1420 to 1431.¶ There is, however, no present inscrip-

¶ *Dyn. of S. Ind.*, p. 188.

tional evidence to point to them having been at that town, or yet as far south as the Nellore district, at an earlier period than the 15th century; though the inscriptions of 1310 (*et seq.*) at certain places in the Nellore district show that the Ganapatis were. The Chalukyan remains in the great Siva temple at Nellore are of the 13th or early part of the 14th centuries. We find the Ganapatis in the district at that time, while the Gajapatis are not heard of till the beginning

** See II.—Nellore—(3) *Mulasthanesvara Temple*.

of the 15th century. The former therefore were most probably the builders.** The tradition has been somewhat confused over the similar names of members of two different families, speaking of the Gajapatis as among the first rulers of Udayagiri, when the Ganapatis should perhaps have been referred to.

Krishna Deva, on the occasion of his subduing the Udayagiri fort, and being in the immediate neighbourhood, may have then made the grant to the Dasaripalle cave. Referring still

†† *Nellore District Manual*, p. 424.

further to Udayagiri, we find it was occupied †† by Krishna Deva's successor, Timma Raz, in A.D. 1545, and it subsequently came into possession of Kampli or Kuvvuni Nayanagaru, †† who, after declaring his independence of the Muhammadans, was conquered by the force

sent by the Nizam under Mirjumla. This general added some further fortifications and built some mosques.

From this time it remained in the hands of the Muhammadans; and to this period may also be ascribed the defacement of the images, and probable defilement and desertion of the cave at Dasaripalle.

APPENDIX A.

Drawings.

1. 21st to 22nd November 1888.—Entrance gateway to ancient Dutch cemetery at Pulicat. Scale, 1-10. Size of sheet, 27" x 20". C. Munisami Naicker. (Serial No. 726.)
2. 23rd to 24th.—Carved tomb-stone at Pulicat. Scale, 1-5. Sheet, 27" x 20". C. Munisami Naicker. (Serial No. 727.)
3. 27th November to 3rd December.—Ground plan of Mulasthanesvara temple, Nellore. Scale, 1-100. Sheet, 40" x 27". M. Balakrishna Naidu. (Serial No. 728.)
4. 1st to 3rd December.—Mythological figures at Irukamma and Dharmaraja temple, Nellore. Scale 1-5. Sheet, 27" x 20". C. P. Nathamuni Naicker. (Serial No. 729.)
5. 29th to 30th November.—Ground plan of Irukamma temple, Nellore. Scale, 1-100. Sheet, 27" x 20". C. P. Nathamuni Naicker. (Serial No. 730.)
6. 30th November to 3rd December.—Longitudinal section and back elevation of Irukamma temple at Nellore. Scale, 1-50. Sheet, 27" x 20". C. Munisami Naicker. (Serial No. 731.)
7. 9th December.—Plan and 3 broken images from cave at Dasaripalle. Scales, 1-100 and 1-4. Sheet, 27" x 20". C. Munisami Naicker. (Serial No. 732.)

APPENDIX B.

Facsimiles of Inscriptions.

1. Nellore.—On a stone on the tank bund; 4 feet 1 inch x 1 foot 10 inches; 21 lines of 10 letters in Telugu. (Inscription No. 352.)
2. Nellore.—On right side of gopura of Irukamma temple; 3 feet 11 inches x 12 inches; 25 lines of 6 letters in Telugu. (No. 353.)
3. Nellore.—On left side of gopura of Irukamma temple; 2 feet 6 inches x 12 inches; 13 lines of 5 letters in Telugu. (No. 354.)
4. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 7 feet 2 inches x 1 foot 5 inches; 8 lines of 51 letters in Chola Tamil. (No. 355.)
5. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 4 feet 10 inches x 2 feet 1 inch; 11 lines of 32 letters in Chola Tamil. (No. 356.)
6. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 9 feet 1 inch x 1 foot 7 inches; 8 lines of 45 letters in Tamil. (No. 357.)
7. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 2 feet 1 inch x 1 foot 2 inches; 6 lines of 12 letters in Telugu. (No. 358.)
8. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 14 feet 5 inches x 1 foot 4 inches; 4 lines of 87 letters in Tamil. (No. 359.)
9. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 16 feet x 7 inches; 3 lines of 96 letters in Tamil. (No. 360.)
10. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 9 feet 3 inches x 12 inches; 6 lines of 66 letters in Tamil. (No. 361.)
11. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 17 feet 7 inches x 12 inches; 6 lines of 80 letters in Tamil. (No. 362.)
12. Nellore.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 6 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 363.)
13. Nellore.—On base of balipita at first prakara in above temple; 1 foot 10 inches x 12 inches; 6 lines of 11 letters in Tamil. (No. 364.)
14. Kavali.—On a stone on the west bank of the west tank; 5 feet 9 inches x 1 foot 5 inches; 40 lines of 14 letters in Telugu. (No. 365.)
15. Kavali.—On a stone on the west bank of the west tank; 4 feet 6 inches x 1 foot 6 inches; 30 lines of 17 letters in Telugu. (No. 366.)
16. Kavali.—On a stone on the west bank of the west tank; 4 feet 5 inches x 3 feet 3 inches; 29 lines of 7 letters in Telugu. (No. 367.)

17. Dasaripalle.—On the base of a platform in cave: 3 feet 3 inches $\times$ 7 inches; 2 lines of 32 letters in Telugu. (No. 368.)

ORDER—dated 4th March 1889, No. 219, Public.

Recorded.

2. Mr. Rea's report contains, as usual, matters of much archaeological interest.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the Director-General, Archaeological Survey.

„ all Collectors of districts.

„ the First Assistant, Archaeological Survey.

„ R. Sewell, Esq.

„ the Public Works Department.

„ V. A. Smith, Esq., Ben. C.S.

Copy to Secretary, Royal Asiatic Society.

„ President, Asiatic Society, Bengal.

„ Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

1418

7

Govt. of {1889} Madras.

PUBLIC.

Issued

Recd.

Encl.

G.O., 4th March 1889, No. 219.

MARCH.

Archæology.

Recording, with remarks, the Progress Report of
the Archæological Surveyor, dated 11th December
1888.

1418
3RD APRIL 1889, No. 308, PUBLIC.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following papers:—

From A. REA, Esq., M.R.A.S., First Assistant, Archæological Survey of India,
to the Chief Secretary to Government, dated Camp Tranguladinne, 26th
December 1888, No. 458.

With reference to G.O., No. 1031, Public, dated the 1st November 1888, com-
municating Public Works Department Order, No. 3296 W., dated the 16th October
1888, I have the honor to forward a copy of a letter received from the Executive
Engineer, Kistna Eastern Division, stating that neither a subordinate nor a boat can
be sent to pack and remove the marble slabs from Amarávati to Madras.

2. Under the circumstances, I would request orders as to what arrangements
should be made.

From A. REA, Esq., M.R.A.S., First Assistant, Archæological Survey of India,
to the Chief Secretary to Government, dated Camp Garikipád Agraham *vid*
Krósúr, 24th January 1889, No. 46.

With reference to letter from the Government of Madras, No. 4453 of 1888,
dated 16th January 1889, I have the honor to state that it might be possible to have
the slabs at Amarávati packed by carpenters with materials for the wooden cases
brought from Guntúr, or preferably Bezvada.

2. Perhaps the district officers might state whether such are available, and
what would be their charges for working at Amarávati, and the prices of planks for
the packing cases. I believe there is a carpenter at Amarávati, but I doubt if he
would have sufficient wood, and he would take a very long time to make the number
of cases required. It might be best to have two or three working carpenters, so that
the work would be finished speedily.

3. As to the wood, any strong and cheap thin planking, about an inch thick,
would serve the purpose. As to the quantity, it would be advisable for one of the
men to first visit Amarávati and make an estimate of the quantity required. The
planks should be in breadths of about 6 inches, placed with a clear space of from 3 to
4 inches between each, to economise material. All must be securely fitted with screw-
nails, as any hammering of ordinary nails might crack the marbles. Straw for packing
is also required, but this might be procured locally.

4. The cost will depend on the price of materials in the locality; of this I have
no data to go upon; but it will probably exceed that of the previously proposed
arrangement. A portion of the cost can be recovered by selling the planking in
Madras.

5. For removal, an ordinary baggage-boat can be hired at Bezvada to take them
down to Madras; its cost might be Rs. 60 or more. The Superintendent of the
Madras Museum might then attend to their removal by cart from the wharf to the
Museum.

6. I am just about to proceed to Amarávati to resume excavation. Should these
arrangements not be finished before completion of the work, I can take up other parts
of my tour, and afterwards revisit Amarávati as I return, and then superintend the
packing.

From A. T. ARUNDEL, Esq., Collector of Kistna, to the Chief Secretary to Government, dated Camp Kondavid, 22nd February 1889, No. 124.

In returning the enclosures of No. 4453, dated 11th February 1889, I have the honor to suggest that Mr. Rea should himself supervise the packing of the sculptures and their despatch next season, that is in or after June, by boat to Madras; carpenters can be hired in Guntúr and Bezváda and wood can be brought to Amarávati by cart from Guntúr or by boat from Bezváda.

2. It is not safe to trust the packing and removal of the sculptures to any but skilled supervision. My Assistant, Mr. Michael, supervised the packing and despatch of a single pillar to Madras from Bápatla taluk last year, but it is not likely that his services will be again available this year if he passes his examination.

3. As Government are aware, there is ample field for archaeological research in this district for years to come, so that Mr. Rea need not return to the district merely to remove the sculptures.

ORDER—dated 3rd April 1889, No. 308, Public.

The Collector's letter will be communicated to Mr. Rea.

2. In the circumstances detailed in the foregoing correspondence, it seems best that Mr. Rea should personally superintend the packing and removal of the slabs. The Collector will afford him such assistance as may be required.

(True Extract.)

W. H. French
W. H. French
 W. H. French
 Chief Secretary.

To the Director-General, Archaeological Survey.
 „ First Assistant, Archaeological Survey.
 „ Collector of Kistna.
 „ Public Works Department.

Ex. W. H. French.

1418.

12.5.89

9

3. On the 15th November, I left Kávali, and went to Juvuladinne, where I found some remains of ancient buildings existing in a mound (Section I of report). The place had hitherto been unnoted. I had only time to note the remains, and consequently was unable to make an extended excavation. A temple at Bittragunta was surveyed (Section III). The south of the Nellore

district seems to have comparatively few, if any, examples of works of very ancient date; but, on the coast, and towards the north where it borders on the Kistna, Buddhist remains may be confidently expected.

4. On the 16th I returned to Kávali, and then moved the camp into the Kistna district, via Ongole to Franguladinne, where I arrived on the 20th. I excavated the large Buddhist *stupa* discovered there last season, and found a number of finely-sculptured marbles (Section V). These have been removed to the Pedda Ganjam canal bungalow, and Mr. Vincent, Executive Engineer of the canal, has kindly consented to their remaining there till the orders of Government as to their removal to the Madras Museum can be received. Another small Buddhist *stupa* was discovered on the site, but only the foundations remain, and as the mound is low, probably all the sculptures have been removed. It would have been useless, therefore, to extend the excavation and look for them. The discovery is thus but of partial interest. (Section IV).

5. On finishing the excavation of the large *stupa*, I went to Narsaravupeta and inspected the antiquities there. In the town are several temples, all however unnoteworthy. The Zamindar's palace is a good example of the class which existed during the last century, and is deserving of a survey, which should be carried out at no distant date, as some parts of the buildings are in danger of falling. The woodwork of the floors and cornices is in a tottering condition, and it is a pity but something could be done in the way of preservation. In one of the halls there are a number of curious paintings on the walls, representing people dressed in the costume of the time and the large state coaches used during the past century.

6. From Narsaravupeta I visited the small village of Kamapalle (Section VI); and then on the 8th January went to Chezarla (Section VII), a most interesting village, said to belong to the Zemindar of Narsaravupeta. The village officials and temple authorities were very obliging, and aided me in procuring all the information asked for. The discovery of a complete structural Buddhist Chaitya is of the first importance; and the inscriptions and sculptures are of interest. A large and ancient tree grows there, and I sent a specimen of the leaves, flowers and fruit to Sir Charles Lawson, Honorary Secretary of the Madras Agri-Horticultural Society, who has found that it is the Baobab (*adansonia digitata*). I found remains of an ancient, but now extinct, industry in the manufacture of steel; saw some interesting burial customs, relics of those in use in pre-historic times; and gleaned a number of ancient legends concerning the village.

7. On the 19th idem I left Chezarla, and, proceeding to Panidem, inspected the *Dipalidinne* mounds there. I found them to be, to all appearance, specimens of ancient tumuli (Section IX). I also visited an ancient site at Attaluru (Section X).

8. Mr. P. Virasami Nayudu, Tahsildar of Krósúr, visited my camp at Panidem, and gave me some interesting information regarding a number of hitherto unknown mounds, and other antiquities in his taluka. One of the former—at Garikipad—was stated to be a mound with "bricks in chunam," and, as I suspected it might be a *stupa*, I decided to visit it, and went there on the 24th ultimo. In the mound I made an important discovery of an ancient Buddhist *stupa* possibly dating prior to the Christian era. The excavation is now finished as far as it can be carried out at present. A trench has been dug round the circle, which has been found to be 80 feet in diameter, with sculptured marble slabs standing in position almost continuously round. A number of these are almost complete, and have sculpture of a very archaic type. The survey is not yet quite complete, so I defer a description till the ensuing report. It will have to be decided whether the slabs are all to remain on the spot, or whether a few of the most complete might not be removed to Madras. The *stupa* will, in any case, have to be conserved, and this might be best done by planting a cactus hedge round. The plants can be got near the neighbouring village of Gudipad, and could be removed in carts and planted at but a small outlay.*

* Say, 2 carts removing the plants for 2 days 2 0 0
12 coolies at 3 annas at cutting and planting,
for, at the most, 3 days .. 6 12 0
1 man tending and watering for a few days. 1 4 0

Total .. 10 0 0

I.—JUVULADINNE.

The remains at this place have been hitherto unnoticed, and I was only induced to visit the village through the significance attached to the ancient form of the name. The modern village itself stands to the west of an extensive mound now covered with sand and under cultivation, after which it is named. The local account of the origin of "Juvuladinne" is, that it is derived from a plant (*jurul*), which once covered the mound, but there is no such similar term in the very complete list of the flora of the district given in the *Nellore Manual* (pages 95—145), and it seems improbable that this is the correct explanation. The adjacent remains shew it to have been an ancient site, one of the many seaports which prior to, or during the period of, the decay and fall

of Buddhism, from the 4th to the 8th centuries, seem to have existed along this coast; though now, through the recession of the coast line seawards, it stands at some distance inland. In each of these there is a tradition of their having been destroyed by an inundation of the sea. This may have been so, more especially as the tradition is so general. The towns being thus either completely or partially destroyed, they would not again to any extent revive, though a few might carry on a lingering existence. India had undoubtedly commercial relations with western and other countries, but it was principally carried on in the ships of other nations. This may be attributed to caste prohibition against long voyages by sea. Not till the appearance of European powers in India do we find any considerable settlements on the coast.

Local tradition asserts a European settlement once existed at a neighbouring mound named *Wallandula dubba*, and Franguladinne further north is "Mound of the Franks," where a Venetian colony existed in the 13th century (A.D. 1224).

A traditional Dutch Colony.

About a mile south by east of the village, a quarter of a mile distant from the coast line, and on the south of a salt marsh once traditionally a natural harbour, or arm of the sea, is an extensive mound. It rises with a somewhat steep slope to a height of about 15 feet direct from the edge of the waterline of the marsh. The top of the mound is nearly level; and forms almost a square, with sides of about 60 yards in length. The angles are rounded off and stand north and south, east and west, with the sides on the intermediate points of the compass. Broken bricks are strewn over the surface of the north-west side, which has less drift sand than the others. Beyond this mound to the south, the ground is broken by a number of smaller ones now covered by sand. The large mound is supposed to be the site of a fort, and is named *Gudikurtikota*; it is also known, after the European settlers whom local tradition states to have built it, as *Uland* or *Wallandula kota*, that is, the "Fort of the Hollanders."

The Dutch had early settlements at various parts of the coast—at Pulicat, for example, where the remains of a fort and numbers of tombs still exist to testify to their presence. There they had a mint where gold was coined. They are also said to have founded the first fort at Masulipatam under the kings of Golconda in the beginning of the 17th century. Numbers of inscribed tombstones of that date still exist there. These seem to resemble those of Pulicat* for they have each a coat-of-arms and inscriptions, all executed with considerable skill. I find, too, that the site in Masulipatam where the Dutch had their villa residences is still known as *Vallandupalem*,†. If a European Dutch colony has really existed near Juvuladinne, which seems probable, it may have been in conjunction with an earlier native one. It would be a convenient site for carrying on an inland trade with the town of Nellore. At Franguladinne, Buddhist *stupas* and other interesting remains of the same period were lately discovered on ground adjacent to the mound on which had been the European colony. The tradition therefore, as to the Dutch fort near Juvuladinne, there is reason to believe, may be trustworthy. It is another discovered example of these numerous and hitherto unknown sites of ancient cities or seaports which in early times flourished all along this part of the coast. They show that a very extensive trade must have been carried on, but through the civil wars which desolated the country, they had fallen to mere fishing villages. The recession of the sea left them further and further inland, leaving their natural harbours but mere marshes; the *raison d'être* of their existence had thus gone. The trade never revived, and all that remains to prove what has been, is only shewn by the ruins now covered by mounds.

* Section I (3) of my previous report. In one of the inscriptions given therein, is the word *Pallikatta*. I find in a letter from the Dutch Governor to the English Governor at Fort St. George quoted in the *Kistna District Manual* (pages 104—106), that Pulicat is written *Palliacat*, also *Paleakat* (page 89). The other is evidently meant for the same place.

† *Ib.*, page 100. See also pages 97—104.

II.—EXCAVATIONS IN THE MOUND OF VALLANDULA KOTA.

As no traces of any walls appeared on the surface, a slight excavation was necessary to determine whether any did exist. Three short trial trenches were driven in, at intervals of about 12 feet apart, on the north-west side, and shewed the ground to be formed of red sandy soil for a depth of 4 feet, below which was a yellow sea sand. The trenches were carried in just below the point where the ground dips down from the upper level portion, as, should walls exist, below the point where they would, from the configuration of the ground, be found there. The west trench came on a wall 3 feet thick running north and south; directly in front of it at a distance of a foot was another of similar breadth; these were traced for a length of 12 feet. The middle trench shewed nothing but a large collection of oyster shells mixed with broken bricks; while the east one came on a wall running east and west. The bricks forming these are large, and such as are only found in very early buildings, they measure 20" long by 9"

broad, and $2\frac{1}{2}$ " thick. These walls were built on blocks of stone laid in the sand, and could not, from their high position, insufficient foundation, and nature of the plan, be those of a fort. The bricks, moreover, are not such as we find used in early European buildings in the south. Nor were they used in later Indian works. The want of mortar also militates against the theory of a European foundation for these at least.

Only a few men were engaged in the digging for a short time, simply to ascertain whether remains really existed. One small piece of white marble and two fine large conch shells were found. It would be interesting to carry on further exploration of the ground, as it would appear, could time and funds have permitted the tracing of them into the level upper ground, these walls may still exist in sufficient preservation to shew at least the plan and nature of the building or buildings.

III.—BITTRAGUNTA.

This village stands 7 miles south by west of Kāvali. The Vishnu temple is stated to have been built by the Rishi Narada, and improved and enlarged by Gauramaniba,* a princess of the Langula Gajapati family. The "cave temple" mentioned as being here, is a natural cavern in the hill.

* Sewell's *Topog. Lists*, page 142.

Sri Vencatisarasvami Temple.

(Drawing Nos. 733 and 734.)

The plan is a rectangular courtyard, measuring 191 feet by 119 feet. The entrance *gopura* stands on the north of the court, and is a plain blackstone structure. Inside to the west of the entrance is a small shrine in stone, dedicated to *Krishnasvami*. The main shrine is a small, square cell with thick walls, ornamented on the exterior with pilasters; and a tower above, decorated in plaster. In front is an antechamber, and square *mandapa* with four piers inside. On the north is the *Amman* temple, the goddess of which is *Alamallamangathammal*. Its plan is of similar form, but smaller than, that which it adjoins. Both these shrines stand on a moulded platform, and constitute the only ancient portions of the temple. In front of the *mahamandapa* of the main shrine is a four-pillared *mandapa*; *dojastamba*; and a small square shrine of Hanuman facing them. In the south-east corner of the court is a *yagasala*, with a round and a square trough on the floor for the preparation of the *homa*. In the north-east of the court is a *kalyanamandapa* for placing the images at the annual festival; and a square walled structure for the reception of twelve small images (*Alvarmithi*).

IV.—DISCOVERY OF STUPA, No. 3, PEDDA GANJAM.

The discovery of these remains was first announced in December 1888.† It forms the third of this class of Buddhist relics found at the Franguladinne mounds. If not extensive, and with but little of it remaining, it shews some interesting features and is important in helping to prove the previous existence of a large Buddhist settlement at the place. The two former *stupas* stand at the south-west extremity of the site, and on the west side of the canal. This is on the extreme north, or about a mile distant, and on the east bank of the canal. It is hardly to be expected that any remains will be found in this locality in a very complete condition: the mounds are all low, and the walls are easily got at. In addition, they seem to have suffered at the hands of some former iconoclasts, or through some great catastrophe, or inundation.

A small mound about 50 feet in diameter by 4 feet high, surrounded by others, to all appearances the same, had bricks, and some chips of white marble strewn over its surface. A close examination showed at one point four or five bricks, lately uncovered by the rain, evidently courses of brickwork standing on a foundation of blocks of stones. This was traced out for over a quarter of the circle with an exterior diameter of 32 feet; it also exposed two projecting facets, each of a length of 9 feet 6 inches, on the north and east faces of the circle.

The most interesting feature was revealed by the shaft sunk in the centre. It showed a rectangular pit, 10 feet 6 inches by 8 feet, with vertical sides, which had originally been dug in the clay and closely packed with stones and earth. On the removal of the stones, and at a depth of 2 feet 6 inches from the surface was a series of large bricks. Below, was a large *svastika* at right angles to their extremities. On the top of the east arm of this figure was a smaller one of four bricks, each pointing to the right, and laid with its end against the side of another. All the bricks fitted together in the centre; it had no arms at the extremities.

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On the top of this was a square of four bricks. The large under bricks measure $19" \times 9" \times 3\frac{1}{2}"$. Curiously, the objects lay facing different points of the compass; the lower one at one point west of north, and the two upper at one point east of north. It will be remembered that in *stupa* No. 1, at Pedda Ganjam (Bogandanidibba), two large *svastikas* were found in the centre, but the one not lying directly on the top of the other, a packing of stones being between the two. In that case they also lay with two points of difference, so the coincidence can scarcely be said to be accidental. In the present case a few bricks lie in a line along the north, east, and south sides of the pit at a level with the lower *svastika*. It would be interesting to know whether this feature is peculiar to this locality only. It is unlikely that it would be so, and it may occur elsewhere; though it probably was only used in certain classes of *stupas*, else we might have heard of it before. No relic casket was found, and none could have existed, and been subsequently removed, for the top stone-packing appeared as if it had never been disturbed. In one of the bricks of the small central square a bone—evidently human—is embedded in the material. It was in a crumbling condition. This bone may have been the *sarira* or relic of the holy man deposited in its proper place, but without an enclosing box.

V.—PEDDA GANJAM.

Bogandanidibba (Buddhist Stupa No. 1).

Excavation during Season 1888-89.*

This Buddhist *stupa* was discovered during last season's tour, as the result of the investigation made to ascertain whether two marbles found at Franguladinne a few years ago were, as had previously been stated, from one of the then known *topes* of the district, or, as I thought more probable, from a *stupa* on the spot. A close examination of the surface of all the mounds was made, but as no solid brickwork appeared above ground, the existence of a *stupa* could only be assumed from the numerous chips of marble and loose broken bricks strewn around. Even when this mound had been fixed on as the probable site of a *stupa*, a more searching investigation had to be made—without wasting expense in unnecessary digging—to ascertain on what part of the large mound the *stupa* stood. For there had at one time been several buildings there. From numbers of small indications which I cannot here particularise, all pointing in the one direction, the south-east corner was fixed on as the spot to begin digging. This selection was fortunate in that the *stupa* wall was found at the end of a short, shallow, first cutting. A few preliminary or trial trenches were then dug at certain points to fix its extent and plan, but nothing further could then be attempted.

With the grant made for this season's work, the excavation has been continued with the results below described. It was hardly to be expected that the sculpture would be found in anything like a complete condition, for the building bore evident traces in the portions first exposed of having been partly demolished, and the bricks and sculptures removed to be used in the construction of other works, as was the case at Amaravati. From the time of its desertion till it was spared further destruction by being buried in the friendly covering of earth, this spoliation had probably gone on, the building—as so many of its class have done—being utilized as a convenient quarry for the surrounding villages. This is shown to have been the case by the absence of the majority of the marble sculptures that would once adorn the building. These cannot wholly be accounted for, even by the great quantity of fragments which were found at all points around the circumference. Among these it is curious the large number of exquisitely carved heads which have been knocked off the images; this might perhaps point to the Muhammadans as having taken their share in the destruction, when this part of the country was over-run by their armies. The vast number of images adorning these buildings would excite their religious zeal into a perfect frenzy. The probable reason for anything at all existing is perhaps due to the fact that the nearest village is over two miles distant; and the removal of the materials could only be accomplished at some inconvenience to the spoilers. Notwithstanding all this, the remains of the *stupa* now existing are sufficiently complete to allow of our easily picturing what the proportions of the perfect building had been.

The marble used in the sculpture is of a kind which seems peculiarly liable to fracture, and certain parts of it readily scale off in thin flakes. In addition, when the material has been exposed to moisture lodging in the hollows of the sculpture, it has lost its cohesion and become more powdery than chalk. This being so, the slabs used in decoration of the higher portions of the building, such as the body of the dome, would inevitably go to pieces on falling from their lofty position. The large quantities of bricks found around would also cause some considerable destruction, and the consequence is that the only sculptures which have remained at all intact are certain of those round the face of the basement. They are fortunately nearly all *stupa* slabs, and are specially interesting in that they probably represent the *stupa* as it stood complete when

* Continued from Section 5 of Report in G.O., No. 703, of the 14th July 1889.

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worship was carried on by the Buddhists. Those slabs were standing erect in their places, firmly secured to the brickwork by an intermediate layer of mortar. Like all those still standing at Amaravati, their tops are broken off. This may have been due to the falling bricks of the dome, for their tops stood higher than the floor of the circular platform, or, as their upper edges were found close to the surface of the ground, the destroyed parts may have projected above it, and been wilfully smashed off, the spoilers fortunately not taking the trouble to dig down and remove the remainder of the slabs. The ground of the mound bears evidence of this, in that nearly all the surface remains of buildings have been removed. The north half of the mound before being brought into cultivation is said to have had a number of walls dug out of it, and the south-west quarter, or that directly west from the *stupa*, though not at present cultivated, shows a large number of old trenches all over it, from whence have been removed the walls of what must have been an extensive series of buildings. One set of these trenches forms three sides of a rectangle about 30 yards broad. A continuation of the digging of one of them was carried out last season, when some foundations with marble fragments on the exterior side were found. Three yards to the inside of the pits and parallel to them, traces of brick walls are still visible. These must have formed the central building, probably a *vihara*, while the basement of a surrounding veranda would extend up to, and be marked by, the foundation walls now removed from the outer trenches. The lower part of a square marble column previously seen here, may have been one of the surrounding colonnade.

(1) *Excavation at the Stupa.*

A trench has been carried round the outer circumference of the basement. The wall of the north-west quadrant was found complete, with the mortar facing still adhering along almost its whole length; and three sculptured marble panels (Nos. 1, 2 and 3), standing at intervals along the wall (see drawing No. 736, figs. 1 and 2), each separated by a space of 8 inches. This upright division between the panels is filled in with mortar and raised from the face of the wall till flush with a channel cut on each side of the slabs. Pilasters in marble, or *chakra* pillars, stood on a foundation formed of a smooth block of blackstone placed on edge at a level with the bottom of the brick flooring. The flooring of this portion of the procession path is formed of an under layer of bricks, with slabs of pavement laid over them. The bricks mostly remain intact and a portion of the pavement flooring also. The procession path at this section of the ground is 6 feet below the surface. The wall of the projection on the west face was found by a return of the dressed plaster surface at its north point, while some of the lower brick courses of the projection itself still stand in position. On the face of these, standing in their places, separated by the usual 8-inch spacing, were two slabs (Nos. 4 and 5). The plaster backing at this point was thickly mixed with chips of marble, either intended to make it into a sort of concrete, or perhaps they might have been pieces left over from the burning, had the mortar been made with calcined marble. At the south-west quadrant, the most of the bricks of the face of the wall are away, but there are some at the position of the south projection. Nearly midway between the west and south projections is a small brick platform which may have been for a small cell standing out from the circular wall. The lower brick flooring and some of the pavement slabs are found extending around to this point. No. 6 slab was found lying on its side at the position of the south projection, while close to it, a portion of the plastered surface of the main wall was again met with. The flooring at this quarter averages from 2 to 3 feet below the surface. Along the position of the face of the south-east quadrant, only loose bricks were turned up. The inner courses of brickwork may still remain, but little would have been gained by digging to ascertain, so the trench was carried but little inside the line of the exterior surface. Some bricks of the east projection were found, and near them stood a marble slab (No. 7). Behind it, a large slab of black granite rounded on top, and similar in size to the marble panels, stood erect; and another lay on the floor.

* Burgess, *Amaravati and Jaggayyapeta Stupas*, p. 22.

It will be remembered that rail slabs of a similar material exist at Amaravati,* also near the east gateway there. The recurrence here of the same stone at the same side of the *stupa* is remarkable, and may possibly have had some architectural or other meaning attached to its use in this position. Around the whole of this, and along towards the north projection, the paving was almost intact. At the north-east quadrant the bricks were away from the exterior surface of the wall, though the trench which was previously dug along its inner surface shows them to be quite complete in the inside. While digging at the north projection last season, a complete marble slab, 16 inches high, carved with a coiled *naga* in bas-relief was found in position against its east wall. Along the north-west quadrant, a trench, concentric to the inner one, was dug on the edge of the paving for a length of 40 feet, to ascertain if portions of the outer rail might exist, but only some fragments of pillars with a few letters were found. The ground is highest on the east, and round by the north towards the west, where it averages from 5 to 6 feet above the floor. The other half is from 2 to 3 feet above it. To save expense, the bank between the two trenches was not removed: nor was this outer trench carried round any other part of the encircling pavement. Only from one quarter (the north-west), therefore, has the earth been almost wholly removed. It is, of course, quite

possible that traces of the rail may exist at other parts of the circumference, and had expense been of no consideration, the earth would have been completely removed from the whole circle of pavement and for some distance outside of it. At no point, however, has the trench been carried beyond the outer edge of the paving, as, though every facility for digging was freely offered by the proprietor, it was considered undesirable to encroach on the neighbouring ground, which may at some subsequent time be brought under cultivation. The mound is not sufficiently high to admit of any of the large panels of the rail being still in position, but considering what their weight and size must have been, probably over $6' \times 2' \times 1'$; and that the spoilers had not removed the smaller ones now found, it is probable that at least some of them may still lie underground where they had fallen at a distance less than 20 feet outside the pavement, as did some at Amaravati. Had the ground on which the *stupa* stands, and this space outside of it, or a circular plot measuring only 142 feet in diameter, been Government property, it would have been interesting to have had it excavated, as the results would most likely have repaid the small sum required to dig it. This excavation would have been for a breadth of less than 34 feet outside the north and west walls of the *stupa*.

No earth was removed from the centre, or from over the walls of the *stupa*, except along the north-west quadrant, where the upper plaster flooring was found extending unbroken along its whole length. This upper floor probably remains intact along the greater part of the north half of the *stupa*. It was thickly covered with broken bricks fallen from the dome. A projection of brick work 1 foot deep stood against the dome wall at the north-west. This has probably been an architectural feature repeated at the other three corresponding points of the circumference.

The digging has therefore been strictly confined to such parts as gave most promise of results with the least possible outlay.

With the exception of slab No. 1, all the others are *chaitya* or *stupa* slabs. Their discovery is thus of some value, for though numbers were seen by Colonel Mackenzie at Amaravati, they mostly all afterwards disappeared; only a very few having been since recovered. They can be judged of, from the drawings he made. Standing in position, as those now found did, around and forming the casing of the *stupa* itself, is a feature of some significance. In the present instance, these slabs have been found standing in position round and against the main wall of the building, with the spaces for the intermediate *chakra* pilasters remaining intact. The inner rail at Amaravati seems to have stood at the same level as the outer rail on the pavement, and was formed of slabs placed against each other, and so differed considerably from the upright posts and crossbars of the outer rail. As Amaravati is so well known, it will give some idea of the present example if the main features of the two *stupas* are compared. There is nothing anomalous in this, though their proportions are so very different, for their sculptures show them to be of about the same date.

Large statues of Buddha, similar to those found at Amaravati and Jaggayyapeta, have existed here, for portions of two faces with curled locks of hair, and some pieces of the flowing robes of a figure, were found near the position of the west gateway. One would be about life size, and the other, whose eyes measure $1\frac{1}{4}$ " broad, would be somewhat over it, if standing erect, nearly 8 feet 5 inches high.

There are two kinds of limestone used in the sculptures, one white, and the other with a tinge of yellowish brown, probably acquired through longer exposure. The carving of the discovered fragments of the rail is in the former, and is somewhat inferior in style to the others; leaves and other minute portions being represented in cases by little more than a mere outline chiselled in the marble. In the others, scrupulous attention has been paid to the working of the most minute parts; they equal in beauty of execution, and in no way differ in style, from the finer of the slabs at Amaravati. The design in each of these *stupa* slabs is the same; but they widely differ in detail in every example. Their style and arrangements will be found closely to resemble those described and illustrated by Dr. Burgess in his *Amaravati* volume, and those referred to by Boswell in his report to Government on the antiquities of the Kistna District.* Five pieces of marble have letters of inscriptions dating about the 3rd century A.D. Their letters are similar to some of those from Jaggayyapeta.† With the exception of one from the bottom, and

* G.O., No. 1725, of the 17th November 1870, p. 5.

† Burgess, *Amaravati and Jaggayyapeta Stupas*, Pl. LXII.

another from the top of a slab, all are fragments of pillars. They have only a palæographical interest, as the form of the letters may help to fix the date. One has nearly the half of the curve on the semi-disc usually seen on these pillars, dividing the square from the octagon, the curve on the semi-disc gives a square, for the pillar of 12 inches. This half-disc is not a production of this curve, as was the inscribed pier discovered at Kollitippa, but has a ornamented with a lotus leaf pattern as was the inscribed pier discovered at Kollitippa, but has a flat surface, ornamented on the lower side with a medallion in outline, surmounted by a small finial. The letters are inscribed under the top of the curved line. They are as given in the

A small disc of black granite was picked up in the south pavement. It is $2\frac{1}{2}$ " in diameter and $1\frac{1}{8}$ " thick. The sides are rounded off; one side flatter than the other. Through the centre is a cylindrical hole $\frac{3}{8}$ " diameter. On both sides, around this perforation, are a number of triangular lines grouped in the form of a star. Its use may have been similar to a small soft, black-stone cylinder found last season at Amaravati. It is shaped somewhat like an ordinary thread bobbin, the side being convex, and a small head running round each end. It is $1\frac{7}{16}$ " long and $1\frac{1}{8}$ " diameter; with a cylindrical hole through the centre of its length of $\frac{3}{8}$ " diameter. It also has the triangles marked around the two ends of the perforation (fig. 1.)

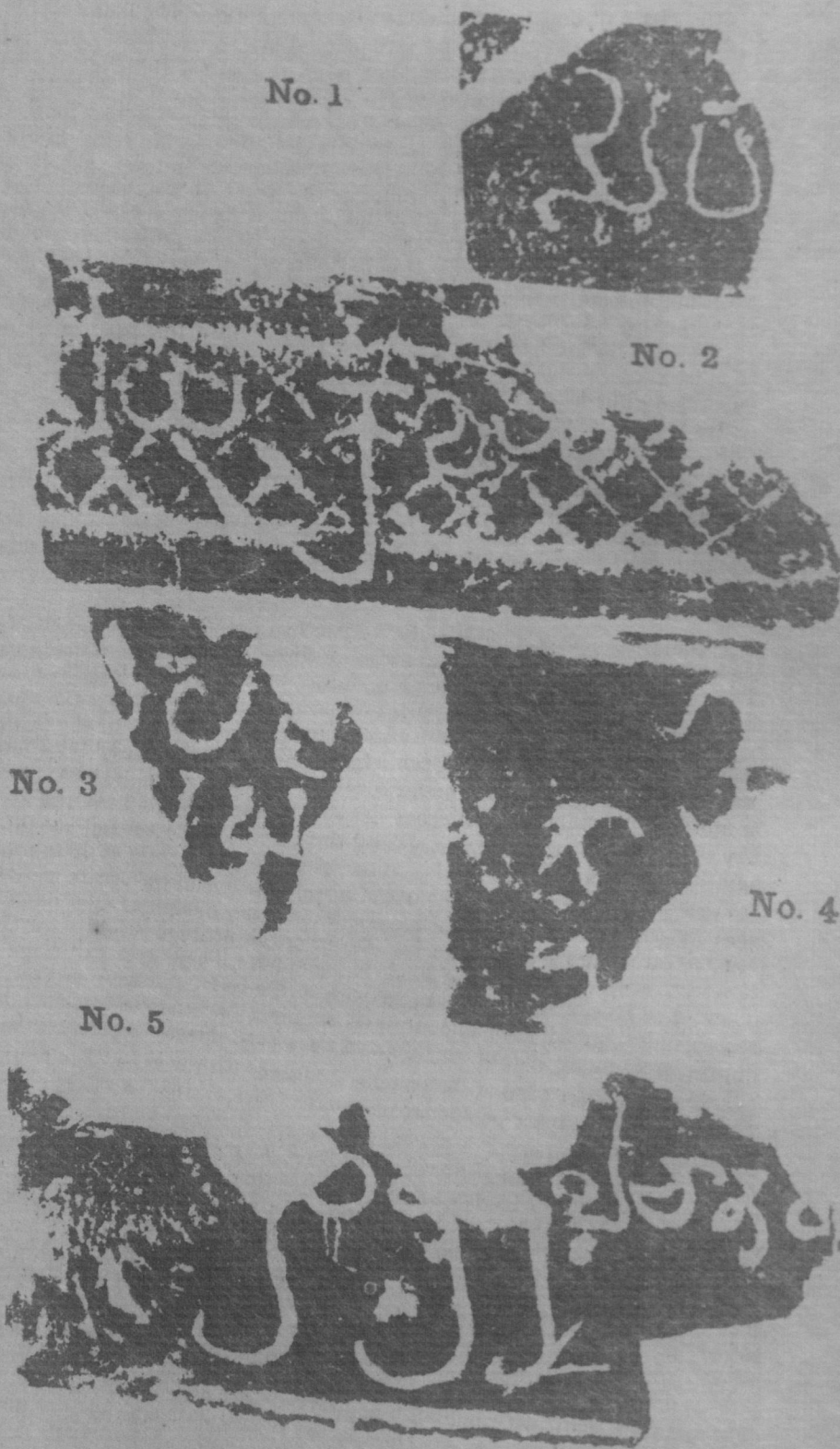
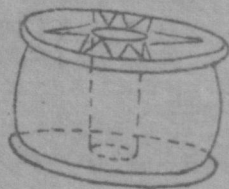


Fig. 1

(2) *Notes on the Sculptured Slabs.*

The following are the white marble sculptures now found :—

*Slab No. 1 (Drawing No. 737, Photo. No. 52).—*This panel is in two pieces, with the top broken off and lost. The principal figure is a seated Buddha; the head has been broken, but the rest of the figure is complete. His right hand is raised in benediction, and he sits with the left folded across the body, the folds of his robe hanging over his elbow. He is seated on a cushioned throne, with two attendant fanbearers standing on his left. Similar figures would be on the right, but this is broken away. Directly under his seat are four grotesque *bhutas* or dwarfs; two below support other two who climb up the front of the throne. The left under one has, what appears to be, a torch in his hand, and holds it up to the two others above. His breasts are made so as to form two eyes, and a nose is represented as a projection extending from the middle of his chest down to his navel. The whole front of the body thus has the appearance of a large face supported on two short legs, giving it a most grotesque appearance. The right dwarf looks up shading his eyes with his left hand, while his right holds a bell. The right upper dwarf has a club in his hands, and attempts to climb up the front of Buddha's throne. The other dwarf, again, crawls up on the other's back, and supports himself by grasping his neck-band with the right hand, and seizing the back lock of hair in his teeth. It would be interesting to learn to what race these pigmies belonged; they cannot have been Buddhists, from the hostile attitude they are always shown as bearing towards the author of the religion. They may possibly be fanciful representations of the demons of darkness. But the offering-bearing attendants are also usually dwarfs of a somewhat negro type; they may be a race who, without adopting the religion, were brought into subjection by the Buddhists. Or is it possible that the idea may have been taken from the Greeks, who represented similar large-headed, short-legged, fighting dwarfs on their vases? This may have been so, as the Buddhists undoubtedly owe the origin of some of their finest art, if not to Greek sculptors themselves, at least to their direct influence.

On each outer side of these dwarfs are two jewelled women, standing with their arms around each other's necks. The peculiarities of dress worn by the different figures merit attention. The two on each side of Buddha are males; one carrying a long-bow. They wear a waist-cloth with robes flowing down, and partly covering the lower limbs; they have bangles on the wrists and over the elbows. The two women standing on each side of the throne are in each case differently dressed. On both sides, the female standing on the right has a long robe, girt at the waist with a belt, and flowing down and covering the limbs to the ankles. They wear a peculiar high head-dress. A number of thin bangles encircle the wrists and the arm above the elbow; a double bracelet is round the neck; and a long thread passes over the left shoulder, behind the waist-belt and down round the right ankle. The two wearing this form of dress probably represent married ladies. The other two females standing on the left of the others may represent the unmarried class, or perhaps maids in attendance on the others, though as they stand with their arms wound around each other's necks, the familiarity of the attitude might show them to be equals. The jewellery worn is of the same kind, but simpler. They wear two large bangles on the ankles. They have no covering on the upper part of the body, and wear no flowing robe, nor have they the shoulder thread, their sole dress is simply a waist-cloth encircled by a belt. None of the figures are in an attitude of worship, and the scene evidently represents the temptation of Buddha.

Up each outer edge of the panel is a pilaster with base and band; there may also have been a capital, but the upper part is broken away. Size, $3' 10\frac{1}{2}'' \times 3' 2\frac{1}{2}''$.

On the right of the slab is a raised space on the wall, 8 inches broad, against which has been a marble pilaster dividing the panel from that adjoining it. On the right of the pilaster is a space in the wall for a slab, similar in breadth to the above; but it is now away. Under it, however, is a black stone support on which it had rested. On the right is the raised space for another pilaster, and adjoining it stood the panel noted below.

Slab No. 2 (Drawing No. 738).—This is a portion of a *stupa* slab, which wants the greater part of the top. In the centre—represented as inside the gate—is Buddha seated on a throne raised over two seated worshippers, who have each a thick cloth over the shoulders, evidently to allow of their bearing some burden easily. On each side is a broad pier with a vase at its base and four circular raised pateras or discs along the height of the pier over. Attached to each pier on its outer side is a shaft, with moulded and carved base and capital. Above is a small entablature surmounted by a seated lion. Outside is a representation of the upright piers and rails of the *stupa*, with circular discs in the intermediate spaces; these are raised and rounded convex as knobs. A *Chouri* bearer and female are on the outer sides, and between them and the gateway is a dwarf bringing offerings. 'Size, 2' 8½" × 1' 8½" high.

On the right of the preceding is a raised space for a pilaster, then a panel.

Slab No. 3 (*Drawing No. 739, Photo. No. 53*).—This is a *stupa* slab, more complete than the last, though its top has also been broken away. A portion of the dome, however, remains to shew what its decoration had been.

Inside the gateway is Buddha, seated on an ornamental throne with cushions and carved back. An *arceola* is around his head, and the sacred tree *Bodhidruma* behind. The throne is

supported by two seated lions, with a casket between them, while on the ground below are two kneeling worshippers, who bring a large circular dish with offerings of (?) fruit.

Over Buddha, and forming the top or lintel of the gate, is a panel with a number of small images, around a figure of unusual form in the centre. A throne is shewn with two cushions on the seat, and side arms. On this is placed a figure with three upright lines, probably meant for a *trisola*, with side lines radiating upwards as flames. On each side of the panel are three kneeling worshippers. The scene may represent the worship of the fiery *trisola*. A similar image is sculptured on a slab from Amaravati.*

* Burgess, *Amar. and Jagg. Stupas*, Pl. XVII, Fig. 4. The pier and shaft on the gateway are similar to those previously described; the surmounting lions sit facing outwards from the gate. Over these, and on each side of the central *trisola* panel, are two other lions, sitting facing the centre. On the ground on each side of the gate is a man standing in a graceful attitude, with his left hand resting on his thigh, and the right holding a bunch of lotus flowers. On the exterior side of each is a female—probably the wife of the other—seated on three cushions and holding a large lotus bud. Next the gate-pillars is an attendant dwarf bearing a dish of offerings on his head. These figures present a striking difference from similar groups on all the other slabs, in that they are shewn of much higher stature. On the others, the male barely reaches midway up the height of the posts of the rail. In this panel they stand with their heads level with the under side of the upper carved rail panel. Behind them are the rail posts and cross-bars, the upper panel sculptured with the usual wavy scroll, supported by figures in the hollows between. Over the exterior top of the rail coping is a seated lion; others sit inwards nearer the centre. Between the lions, and surmounting the rail, is a *stambha*, with a three-stepped slab on its top; the widest of the steps is uppermost. It is similar to that surmounting the *tee* of the dome of a *stupa*. This representation explains the use of some slabs—each cut in three steps—

* Report in G.O., No. 396, dated the 11th September 1888 (slabs, Nos. 56 and 55).

found last season at the east and south gateways of the Amaravati *stupa*.* Their use was not then quite apparent; they had holes cut in their sides and I thought them to have been bases. It is quite evident now, that they have been the slabs topping these *stambhas* over the rail, and the holes would be for fixing them on to the top of the shaft, and for the securing of the finials which surmounted them, also represented on this slab.

The dome on the slab has a lower tier of square floral panels shewn as an inner rail with coping, all projecting out from the surface of the dome as if it stood on the ledge of the encircling platform. Fergusson supposes that such a rail or balustrade must have existed at Sanchi,† and that such has been the case here, the indications on the ledge of the platform itself, and the further representations on each of these panels, distinctly shew. It appears as a minor copy of the great outer rail itself.

Over is a series of panels with groups of figures. These have either one, or in others two, figures, seated on a throne with attendant worshippers on each side. One panel has a screen, behind which, female faces look out towards those seated on the throne. These panels are sculptured on the surface of the dome, and from their appearance, it is clearly seen that they were meant to shew the slabs placed against it. A wavy, running decoration over these replaces a band of *trisolus* occupying a similar position on another and older slab (No. 6).

This panel has a newer appearance than the others. Its panels have the carving less undercut; and have not the same artistic finish. It is undoubtedly more modern, and may have replaced an older one which had been damaged or destroyed. Size, 3' 5" x 3'.

Slab No. 4 (Drawing No. 741).—A representation of a *stupa*, in two pieces, found standing at the west projection of the main circular wall. In the centre is a pedestal supporting a *Dharmachakra* placed over a casket, with worshippers on each side, and two animals below. Under these are two worshippers, who kneel on a pedestal placed over the semi-circular step at the entrance of the gateway. The offering-bearers approaching the gate from the right and left are the usual group of three, but they seem a different class of people. It was probably the intention of the sculptors to represent on the various slabs the different races who were devoted to the worship of Buddha. The front of the rail, and carved coping panel with the sculptured scroll, all shew flat towards the centre, and are returned back with a curve on each side to shew the circular sweep of the railing. It may be here noted, that all the panels shew this, the front side. A piece of the dome is on the right upper end, with panels similar to those last noted. The top of the slab is defaced. Size, 3' 5½" x 3' 0½".

Slab No. 5 (Drawing No. 742).—This stood, separated by the breadth of a pilaster, from the preceding. It is a *stupa* slab with a five-hooded coiled *naga* as the central object. Below it are two figures, who kneel on a pedestal above a semi-circular, lotus-ornamented step at the gate. The *naga* has no worshipping attendants on each side. This peculiarity has been already remarked on by Dr. Burgess.† The panel over the gate has a seated Buddha, with a worshipper at his side. The piers and shafts of the gateway support a seated lion, with the head of an

† *Amar. and Jagg. Stupas*, p. 78.

elephant appearing in the space behind. The return or in-going of the top of the gate at this point has a standing fan-bearer. Over him are the upper lions surmounting the façade.

The usual groups—male, female and dwarf—bring offerings to the *stupa*. The rails have four tiers of raised knobs; while over is the flowing scroll panel. On the bottom of the dome are the inner balustrade, and slabs in floral and figure design.

The top of the slab is away. When found, it lay back at an angle of 45°; and has in consequence suffered from moisture lodging in the hollows of the sculpture. The marble is, on the surface of the parts most exposed, as soft and friable as chalk. Size, 3' 4½" x 3' 1½".

Slab No. 6 (Drawing No. 740).—This is a *stupa* slab with its dome almost complete to the crown, and with sufficient of the ornament remaining to enable us to judge of the mode of decoration employed in the missing parts of the other slabs; and probably on the great dome of the building itself. The stone stood at the east side of what had been the south projection of the main circular wall—on its left side with its face towards the building: it inclined outwards at an angle of about 60°. The sculpture has therefore suffered from the moisture which would lodge on its surface, and a proportion of the carving is obliterated, some parts being quite soft and spongy. This is unfortunate, as it is the largest and most complete of any, but part of the top ornament remains, and supplies some portions missing in others. That it stood on its side, and not with its length upright, we may conclude is the reason for its top not being smashed off.

The central gate has the outlines of two kneeling images on a semi-circular step. Over them is a pedestal having the *Dharmachakra* with worshippers on each side. Over the gate lintel can be traced the outlines of a seated Buddha. Surmounting it are the five *stela* (*ayaka khambo*) which stood near the dome opposite each gateway. Their position, if not actually against the dome, might have been on the edge of the projection, of the encircling platform or inner *pradakshina*, at the four cardinal points. From the front representation of these *stela*, it might perhaps be thought that they stood over the gateway. The side elevation of the corresponding pillars at the sides shows, however, that this cannot have been the case. The recessed vertical side panels of the slabs are really the sides of the right and left gateways, and the *stela* there are not shown over the entrances, but inside and close to the dome.

The front of the rail only remains in part, but on the return sides it is perfectly distinct.

The upper inner balustrade is showing with its coping clearly raised from the surface of the dome. Over it, on the dome, are figure panels separated by pilasters. Each panel has a seated figure, with others grouped around. Over them is a sculptured band of *trisola* ornament, which has been carried right around the curve. Above it is a blank surface and then a horizontal band of wavy ornament. At the top of the slab, on the right side, is a large circular patera with tassels on the under side: a similar ornament has been in the centre, and another at the left. Running parallel between each is a series of ornamental rolls, with a hanging tassel on the surface between each patera.

On the right and left of the slab is a recessed upright panel, showing a continuation of the great outer rail. Opposite the coping panel of the rail is a *makara*, and above it two lions, the one placed over the other, each in a separate panel. These are intended to show the side elevations of the corresponding right and left gateways, at the other two sides of the *stupa*. Size, 4' x 2' 11".

Slab No. 7 (Drawing No. 743, Photo. No. 53).—This panel was standing erect behind a large blackstone slab at the east projection of the main wall. It is carved with a *stupa*, complete up to the figure panels over the inner upper balustrade. In the centre are two worshippers kneeling behind a semi-circular step, and Buddha seated on a throne with a sacred *bodhi* tree at each side. In front of the throne are three kneeling worshippers. The people with offerings who stand on each side of the gateway, are similar in their grouping to those before described. In front of the right side recess is another offering-bearing dwarf. An important feature is shown on the sculptured panel along the top of the rail. In place of the usual scroll ornament is a procession of figures grouped together. Some are mounted on lions, and others recline on the backs of the animals with their feet on the ground behind. Some seem to wrestle with the rearing lions, while others lead them along; a few are borne down in the struggle and recline on the ground. This piece of the sculpture is interesting in that it differs from the more usual scroll found on these rails.

In the panel over the gate is a seated Buddha, with attendant worshippers. The inner rail has figure panels divided by posts with circular discs. Above this the marble is broken off.

The upper central panel, the inner rail panels, and the four central lions, have their raised surfaces slightly worn or flattened, not through decay of the stone as in slab No. 6, but, from their appearance, it would seem that it must at some previous time or other have lain so that it may have been trodden on by people passing over it. As it stood erect, however, it is unlikely that it could have fallen, and been again raised into position. It may therefore have been caused by being rubbed against, while the *stupa* was in use for worship. Similar cases are often seen in the sculpture of the more frequented parts of the South Indian temples.

This panel is almost a duplicate of one of the *chaitya* slabs from Amaravati illustrated by Dr. Burgess.* On both is the procession of animals shown on the upper panel of the rail.

A slight variation of detail is seen in the centre, where, over the two kneeling images, there are, in this example, three, while in that from Amaravati there are seven. The date of each cannot be widely different, for a comparison of the details of each shows a wonderfully close similarity. The other slabs now found might also be compared in most parts with those illustrated in the work above referred to, and would tend to show the identity of style in each. But where this is so generally marked, only the most strikingly characteristic can thus be specially referred to. Size, 2' 10" high by 3' 0" broad.

No. 8 (Drawing No. 744).—This example is a fragment of the right upper centre of a stupa slab. A part of the *areola* of a Buddha is the only piece of what has been the centre panel. Over it is a panel with a *chakra* on a pedestal, and a seated and standing worshipper on each side. Over this are four of the five *stela* or *arya stambhas* of the dome. They are square below, octagonal in the middle of the shaft, with a square foliated capital. In an inscription at Jagayyapeta these shafts are called *Ayaka khambe*. On the right of the fragment is a lion seated facing the centre. Over it is a panel with a small figure of Buddha seated on a throne, and two worshippers on his right. An ornamental band of processional lions, and another of sculptured *trisulas* are over; this has formed a part of the lower curve of the dome.

* Burgess' *Amar. and Jagg. stupas*, p. 71.

The sculpture has a much newer appearance than any of the slabs, as if it had been less exposed to the weather; and the execution of the more minute floral ornament has not the high finish of workmanship displayed by the others. It is similar in style to No. 3. Though a comparatively small piece of sculpture, it supplies a portion of the upper central ornament over the gate, which is less complete in the other examples. Size 2' 1" high by 10" broad.

Though this is the largest of the three *stupas* here discovered, the fact of their standing so widely apart perhaps shows that a considerable Buddhist town must have existed on the spot; it is very probable therefore that, though a large building, it may not have been the principal place of worship on the site. The large mound, with the trigonometrical station and bungalow on the top, is circular, and about the same size as the *Dipaldinne* at Amaravati; it is quite possible, judging from the remains on the surface, that a large building may lie buried under it. In connection with this, it is curious that, till these were discovered, there was even no shadow of a tradition regarding this having been a Buddhist site. Their name was completely blotted out, and the only traces that survived lay buried in the mounds, even these being attributed as the relics of a small and obscure European settlement which existed in a corner of the town the Buddhists had founded. There would thus seem to be some truth in the legend of a sudden destruction having overwhelmed the town, and almost completely effaced it at one sweep, though it would be wrong to ascribe this—as has been done—to the much later time when a European colony appreciated the advantages of the site as a place of settlement.

VI.—KAMAPALLE.

Is a small village, 12 miles south-west of Narsaravupeta. It has been mentioned* that there is a deserted temple, and an inscribed stone on a mound. The former is almost completely ruined, only the four corner upright stones of the shrine and the roof remaining. Foundations of brick are visible, and in front is a rough pier with an image carved on the side facing the shrine. An image of Krishna stands near.

* Sewell's *Topog. Lists*, Vol. I, p. 69.

The mound is named *Samuladinne*, and the inscription is in old Telugu letters, slightly cut and nandi carved on the top and a number of boulders lie near. The mound is probably a tumulus, and the boulders still remaining may be part of the enclosing stone circle. Under a tree to the north is a dolmen, and close on the north outskirts of the village are three others. One with its top slab gone, has a Ganesa inside. Two others remain complete, and one has been adapted as a shrine to Ganga, of whom a small image stands inside. In this instance, the round hole usually found in a side slab of certain *kistvaens*, exists on the west upright slab; the side facing the east is open. This is one instance at least of a shrine for the dead being adapted as a place of worship for the living.

In the village is a bas-relief of Hanuman, and a thin slab with a defaced *viran* carved on its surface in low relief.

VII.—CHEZARLA.

The village stands 14 miles west-north-west of Narsaravupeta (not "east-north-east," as in Mr. Sewell's *Lists*, p. 68). The north, west and south-west sides of the village are enclosed by a low range of rocky hills covered with jungle scrub, and in parts infested by wild animals.

The previously published information of the extent and nature of the antiquities is rather misleading. From it, the village would seem to be filled with temples, statues, &c., 78 temples being mentioned. With the exception of a roofless enclosure recently built to enclose a bas-relief of Hanuman, there is only one temple, and no statues in the village. There are a few ruined shrines on the surrounding hills. The list may have referred to the unusually large number of small shrines in the court of the large temple itself; or, the case may be similar to Dendaluru in the Godavari district, where I found that 55 temples, reported to be there, had only a traditional existence. This latter would seem to be the case here, for the remains quoted in the *Lists* (*ib.*) correspond with those given in one of the inscriptions dating from the end of the last century. If the inscription can be trusted, it is interesting as showing what remains then existed; the majority have now disappeared.

(1) Abstract of the Inscription.

It is dated Monday the 10th *magha* of the year *Kalayukti*, or of the year A.D. 1799.

The invocation is Sri Cherum Cherala, the Southern Kasi (Benares). Sri Mat Kapotesvara Sibirajavaradu (the temple of the god of that name). Sri Mat Kapotesvara, Sriman Maha Deva Deva (the abode of the true god). Sriman Mukha, Sri Karna, Sri Namasvaya, Gauri (secondary deities). In the boundaries of the village of Sri Cherum Cherala are 78 temples, 28 *Nandis*, 11 *Vinayakas*, 10 *Bhairavas*, 1 *Kumaraswami*, 1 *Mathava*, 1 *Giruda*, 1,000,001 *Lingas*, 62 *Purgas*, 2 *Viras*, 20 *Nagakals*, 9 *Suriyas*, 11 *Chandras*, 1 *Viran*, 24 *Akkadevas*, (goddesses), 2 *Krishnas*, 4 *Ramalakshmanas*, 3 *Hanumans*, 2 *Venkateswaras*, 6 *Sasanams*,* 1 great tree,† 8 *Ducarapalakas*, 1 *Sulam*,‡ 4 *stambhas*,§ 4 *chaultris*, 101 wells, 1 aqueduct, 3 tanks and 30 ponds.

* At present in the temple with others more modern.

† Of the *Jicus* species growing in the south court.

‡ A Buddhist *Trisula* over a long inscription on white marble (Ins. No. 374).

§ Buddhist; in white marble.

|| Three are natural, in the Devarakonda hill, and one from which the large tree is supposed to grow.

Tangaturti Butchayya (the donor) daily performs 1,000 acts of worship. He who repeats that all these are in the village will have practised the same charity as if he had placed 1,000 *Lingas* in Benares. But he who denies it will have committed the like sin of having killed a Brahman at Kasi. This inscription was engraved by Rangoji Ramudu.

(2) Kapotesvara Temple.

The principal temple in the village is of great antiquity and sanctity, and dedicated to Kapotesvaraswami. It is a curious medley of 35 small shrines scattered about, without apparent arrangement, inside a double courtyard, (Dr. No. 745); most of them seem quite modern. In one is a finely carved Chalukyan doorway, (Dr. No. 746). The outer court measures 298 feet from north to south, and 291 feet from east to west. Its walls are 6 feet 3 inches thick, built of small coarse stone slabs. They are now somewhat ruined in places, but must in early times have been of the nature of a fort. The inner court is 167 feet 3 inches from north to south and 174 feet from east to west. Its walls are 5 feet 6 inches thick, built of large polygonal blocks of masonry.

The main shrine is a remarkable structure of curious and unusual design, and is very ancient. The peculiarities of plan and construction merit special attention. It is apsidal-ended on the west, and square on the east or entrance side. The roof is barrel vaulted; the vault being returned round the apsidal end. The east facade is upright to the crown of the vault, the tympanum being ornamented with niches, accessory pilasters and cornices. Its total height is lofty in relation to its breadth; the proportions being similar to various sculptured representations of *Chaitya* halls. A study of its features should be sufficient to prove that it has had a Buddhist origin.

(3) A Buddhist Chaitya Hall.

(Accompanying Plate I.)

A few of the most typical proofs of the character of this structure may be first briefly noted as follows:—

1. A shrine built of large bricks, with thick walls indicating great age.
2. Its floor is not only under court level, but below the level of its entrance *mandapas*, showing that it is older than they.
3. Its apsidal-ended plan and design are those of a Buddhist *chaitya*.
4. Though now used by Hindus, its proportions are widely different from any shrine originally built for their worship.
5. It bears undoubted and admitted evidences of having been altered to adapt it to Hindu worship.
6. The presence of the following white marbles. Two Pali inscriptions on a pier; and another lengthy one with a *trisula* over it. Several Buddhist columns; a sculptured slab and a large number of *Lingas* also in marble, which may very possibly have been hewn out of Buddhist piers as was the case at Amaravati.
7. An adapted Buddhist *Jataka* for the *sthal* *purana*.

The dimensions of the building are as follows (Dr. No. 748, fig. 1). The plan is apsidal on the west end, the exterior being semi-circular, while the interior is a flatter segmental curve. The curved wall is 4 feet 7 inches thick. The interior breadth across the apse is 8 feet 3 inches, with side walls 3 feet 10½ inches thick. The breadth at the entrance is 8 feet 9 inches, but as the exterior lines of the side walls are parallel, this increased breadth makes them 3 inches thinner than they are at the back. The exterior length is 30 feet 3 inches; the inner length is 22 feet 11 inches; but to this is added a wall 2 feet 9 inches thick, built across the east end to form an entrance. This may be the extent of the original building, though as the porch directly in front is also built of large bricks, whose courses would seem to run parallel to the others, it may also have been original, though its walls are slightly thinner than the others. This feature of an entrance porch exists in some of the rock-cut examples, as at Karli* and Dhamnar. If this had been the case here, its front would be occupied by two piers with side pilasters; while standing detached in front would be the usual two lion-stambhas. The porch adds another 25 feet, making the total inside length 50 feet 8 inches. With regard to this, it must be noted that this porch floor is 9 inches above the shrine floor. Now unless the floor has been raised, it would go to disprove the theory of the porch being of an equal age. The mahamandapa is without doubt a later erection, built to conform the shrine to the usages of Hindu worship. The shrine floor is a foot below the courtyard level. Along the two interior sides are ten stone piers, propped at intervals against the walls, supporting stone beams and a ceiling of flags, 7 feet 6 inches high. This was an innovation introduced to reduce the height, and bring it down to the proportions of a Hindu shrine. A reference to the section will explain this. Nothing could be learned of the construction of the interior above the ceiling, except that there is a tradition as to its being a hollow space with a vault over. There can be little doubt but that the walls proceed upright to the wallhead at the springing of the vault, and above that, there would be, or perhaps at present are, curved wooden rafters acting as supports to the vaulting, as was usual in chaityas such as those illustrated by Fergusson.† The vaulting is of brick, in horizontal courses, and of a low parabolic section. The side elevations are of unique construction. The brick courses are horizontal, but the vault and lines of the wall-head cornices dip backwards for 2 feet 3 inches in the length. On the north exterior side of the shrine are 12 small detached monolithic shrines of ancient design, such as are seen on niches or cells of early cave works. The stone is a white limestone resembling marble. Each has a small linga carved out of the solid in bas-relief on the back of a small opening. Whether these are contemporaneous with the shrine it is difficult to say. There are four others in the courtyard, and another lies by the south side of the large tank west from the village. They may date from the first Hindu occupation (Drs. Nos. 749 and 750). The exterior of the shrine vault is plain brick and plaster, and the side walls are devoid of ornament, there being simply the main cornice, with three tiers of stepped mouldings above it. The east elevation is upright, and the lower portion of the facade is abutted against by a porch or mandapa. Above the porch roof, the wall is vertical up to the line of the springing of the vault. Over this, the wall inclines backwards at right angles to the line of the ridge. The ornament on this facade is in plaster, and Hindu in character. It probably replaces a tympanum of wooden construction such as chaitya halls seem to have had.‡ The bricks used are 1' 5" x 9" x 3". Some others are 1' 4" and 1' 3" long. It has been above noticed that the floor is below the courtyard level. To any one acquainted with the subject it will be at once apparent that this could not have been the case when the structure was erected. It would be placed higher than the surrounding ground, at a surface now below the floor of the court. It is thus a link in the evidence proving the ancient character of the shrine. With reference to the dipping of the roof, and the increased width of the entrance, it will be remarked that whether intentional or otherwise, the construction is one calculated to give the building acoustic properties such as would aid in concentrating and throwing forward the voice of a speaker stationed inside. Its length too would impart a resonance which would give to his words an impressiveness otherwise wanting. For a Hindu shrine these would be no desiderata, and when it is acknowledged that the Buddhists were masters in artistic architectural and constructional art, and when, according to Fergusson, they had studied the art of lighting their shrines, we may be permitted to suggest that in addition to borrowing a knowledge of art they may also have learned something of acoustics from the Greeks who originated the science.

* Fergusson's *Ind. and East Arch.* Pls. 64 and 65.
Fergusson and Burgess' *Cave temples of India*, Pls. LIII, LXII, &c.

† *Ind. and East. Arch.* Pls. 46, 53, 56 and 58.

‡ *Ib.* compare Pls. 47 and 111.

The structure is brick throughout, and without any tower. In connection with this, two important facts must be mentioned. The only races in the south, that we yet know of, who erected apsidal-ended shrines were, first the Buddhists with their chaityas constructed of bricks—in the early centuries of our era; and the later Cholas who, in the eleventh century, formed circular-ended structures in stone. These latter have left no examples of this class in brickwork. In addition to the Cholas the Pallavas may be mentioned, as they have left a monolithic example at Mamallapuram. A feature peculiar to the first of these, is that they had no tower; the latter

invariably had, always rising direct over the circular end of the shrine. It will be seen that this building resembles the first of these classes and has no features in common with the others, nor with any Chola building yet known. The building is thickly coated with plaster so little can be learned from the form of the detail. The wall head-cornice nevertheless bears its ancient character, and, in spite of the plaster, the remarkable proportions of the shrine are at once apparent. Though it is unfortunate that the early detail should be thus obliterated, we must not forget that it is to the fact of the Hindus having adopted it as a place of worship—as they have done with certain Buddhist caves and dagobas—* that we owe its preservation to the present time. There thus seems a certainty that here we have a Buddhist chaitya standing in its entirety, though sadly defaced by the white-washing tendencies of the Hindus. It should be noted in connection, that there are in this and other shrines 29 lingas of white marble. There are several white marble columns with inscriptions, Nos. 376 and 377; the other is carved with the usual Buddhist semi-circular pateras of lotus leaves. Another marble pier has latterly been inscribed in modern Telugu (Dr. No. 747, fig. 3, and Ins. No. 384). There is also a figure sculptured white marble slab in the south side of the courtyard (Dr. No. 747, fig. 1); and another slab of the same material standing in front of the shrine with a long inscription of 49 lines, with a trisula over it (Dr. No. 747, fig. 2, Ins. No. 374). The presence of these supports the theory, as they may have been removed from their position in the chaitya portico, when the building was being adapted to Hindu worship by the erection of the adjoining mandapas. This would necessitate the removal of the colonnade of marble piers.

* One is worshipped as a linga at Guntupalle.

dagobas—* that we owe its preservation to the present time.

(4) An Ancient Sacred Tree. (*Adansonia digitata*).

Standing in a line with, and south from the chaitya, inside the outer court, is a large tree which, having a hollow core, is popularly stated to grow from out of a subterranean cave. It is known as *Peruleni pedda manu* (the nameless great tree). Around the base is a platform 25 feet by 22 feet 6 inches and 3 feet high. The circumference of the trunk at that height is 58 feet 6 inches. The first branches are 9 feet 6 inches from the ground, and there the girth is 56 feet. The spread of the foliage is 78 feet across, and the height of the tree is about 87 feet. It has large 5—7 lobed leaves: large flowers; and seed in a hard woolly pod. It must be of great age (Photo. No. 56).

(5) Various Ruins, and Traces of the ancient Manufacture of Steel.

The other ancient buildings around the village are few and insignificant. On the tops of the hill to the north-west is a ruined shrine of Kumarasvami. At the west base of the same hill are a few small brick shrines all more or less ruined; none of them can be older than the 16th century. The Hanuman temple in the village is simply a three-walled roofless enclosure. On the east outskirts is a large clay pit from which the ruins of a temple have been removed to provide building materials. It is said that a brass image and two others in black stone were found there and they now serve as deities in the large temple. It is probable that the large bricks, of which some of the modern shrines in the Kapotesvara temple are built, were found here. Further to the east is a low irregular mound named *linga dibba*, after five lingas which still stand erect on the foundations of some demolished Hindu shrines. There are no other mounds in or near the place which might mark an ancient site. Between the Kapotesvara temple and the west tank are some large and ancient heaps of debris from the smelting of iron ore. No such industry is carried on in the village now-a-days, nor even has been in recent times; but a local tradition states that in ancient days an extensive manufacture of steel was carried on here, the ore being brought from the hill of Guttikonda in the Dachepalle taluk. India was anciently famous for its steel, blades of high temper and quality being in great repute. The manufacture reached a high state of perfection before the Christian era. Though this industry has undoubtedly been carried on here, it would be hazardous to assert that it might have flourished at so early a date as that: there are no visible proofs present to fix even its approximate date.

(6) Remains on the Devarakonda Hill (Hill of the gods).

The hill stands over a mile west of Chezarla and reaches an elevation of some 200 feet. It is covered with large granitic rocks and jungle scrub. At the south base is a small ruined and deserted stone temple of Durgibhairava. It has a shrine, enclosed mandapa, and small pillared gopura. It may date from the 16th century.

Close to the west of it, is a natural cave in the rock. The roof is rounded and the entrance has been artificially widened by hewing the rock. To give regularity to the interior, walls are built under some of the overhanging portions of the rock inside. In front is a rough enclosure formed of stone blocks. In this space, 7 or 8 images about 2½ feet high are said to be buried in the ground; the face of one was picked up on the spot. The cave had been in use as a temple about the same time as the adjoining structural shrine.

About 50 feet above, and slightly to the west, is another similar cave, with mud and stone walls built inside and in front. Standing near, is a thin slate slab, 2 feet high, carved with an

image in low relief. Another small square stone with the corner off, has two *sripadas* on a circular lotus patera. Another small slab has standing figures of Krishna and two *gopis*. In the inner recess is a buried *linga*. An inner and an outer stair lead up to the upper part of the cave which has been formed into a separate compartment or shrine by the erection of walls. In it is a small brick enclosure built against the wall, its sides being stepped back and upwards to a point against it. It has been a shrine for a *linga*, the *panavatham* of which lies upon it. All the constructional work is of the roughest possible description. These caves, along with the temple of Durgibhairava, seem to have been deserted after being desecrated by the Muhammadans. There seems no reason to doubt its being true. Around the base of the hill, towards the west, is a small brick shrine, with some upright enclosing pavement slabs standing around. Three others similar stand at intervals on the west and the north sides of the hill. These are said to mark the road by which the processional *ratha*, attached to the, above temple, proceeded round the hill when it was dragged out at the annual festival.

On the summit of the hill is a ruined temple of Mehallamallesvarasvami. It is a brick structure: the shrine and tower being in a dilapidated condition. In the front *mandapa* are two Bhairavas and a Durgi to whom *puja* is occasionally made. In front is another Durgi on a slab. There are also a Ganesa and a *nandi*, both with their heads smashed off. The *nandi* stands on a *panavatham* with one line of a nearly illegible Telugu inscription which seems to read శ్రీసామనాథస్వామి (Sri sanamupadupu).

At the south side is a black slab with seven seated female figures or *sathamahas*. In a panel below each are their several *vahanas*, in the following order from the left, *hamsa*, *nandi*, parrot, *giruda*, buffalo, elephant, and an ass. All the heads and breasts of the goddesses are chipped off. At the back of the temple are two other slabs with their heads destroyed. The condition of these betokens a previous visit from the Muhammadans. Up the east side of the hill is a rough causeway leading to the shrine on the summit. It is now little used and blocked with bushes. Two small shrines stand by the way.

(7) Burial Customs.

In the burial grounds on the east side of the village are some modern kistvaens, which have been erected by certain of the castes to cover the remains of the dead. Though these differ considerably from the megaliths—of the pre-historic tribes—which exist all over the country, they are nevertheless interesting in showing that the custom is not yet extinct, but is still practised by some, and probably always has been from pre-historic times. The custom had at one time been a general one in use by all the tribes scattered over the country, and though it had fallen into disuse by other sections of the people, it has survived here, probably through the facility with which the people can procure suitable slabs of pavement from the adjoining quarries. This would seem to have been the case, for even here, members of the castes—which use these kistvaens—when they cannot afford them, dispense with their use altogether. It does not, therefore, seem to be a matter of caste necessity, though they have a preference for its use when possible, and were stone unavailable, it would probably fall into disuse completely, even the tradition of its having been so used would disappear, as it has done elsewhere. A consideration of this circumstance might go to prove that at different periods in early times, a considerable migration come from hilly tracts where stone was plentiful and easily obtained. And that they must have new habitation on the plains, they would take their customs with them, and this special one, they would, for a time, continue to practise even in spite of the difficulties attendant on procuring stone slabs of suitable size. These difficulties would in time gradually force themselves upon the people, till the custom fell into disuse; and this neglect would in time permeate even the tribes of megaliths, was probably that of placing the remains in earthenware sarcophagi. The intermediate or transition stage would be shown when these two occur simultaneously, or when the earthenware sarcophagus was placed inside a kistvaen. The latter stage would be reached when the earthenware grave stood apart and free of any such enclosure. Even this latterly fell into desuetude, probably through some sufficient cause, though we cannot at present say what it may have been. The remains were then simply placed in the earth without any enclosure whatever, as is that in general modern use.

In the custom which prevails here, the body is laid horizontally in a shallow grave, the earth is heaped over it in a long narrow mound, and these kistvaens are then placed over it. They do not approach a square, as in the ancient examples, but bear a proportion to the size of the body. At the head and feet are small upright slabs about two feet broad. Long slabs are placed up-right at the sides, and another of sufficient length and breadth to cover these four upright stones is laid on the top. In some instances a separate stone is placed upright at the head of the grave. Their use thus seems primarily to be to protect the mound, and prevent its being washed down by the weather. Another important purpose these kistvaens would serve, and probably one of the first considerations which influenced their adoption would be—in a time when they were more numerous than they even are now—to protect the remains from the ravages of wild beasts.

Those who still practise this mode of burial are Vaishnavas of the following castes: the Gentus or Balingallu, here known as Telakallu (cultivators); Sakalavallu (dobbies or washermen); by the Sathani (or Sudra priest for the Vaishnavas); Salavallu (weavers or workers in cloth); and the Pariahs. Saivites of the same castes burn their dead. This is curiously the reverse of the custom peculiar to the sects further south, where the Saivites bury and the Vaishnavas burn. With the Saivites here, a shallow grave is also dug, and after the remains are placed therein, bushes are cut on the spot, and heaped over the body. Large stones are then thrown over these, and the pile is lighted in the evening. When everything is consumed, the earth is heaped over. The absence of Kistvaens in these cases seems to be simply that no purpose would be served by their use. With the others, of course, the case is different. In the casting of stones over the layer of bushes, we probably have a simple explanation of the presence of such in some of the pre-historic graves at Pallavaram, and other places lately examined. In these particular cases, cremation may have been practised, and the small holes which were seen in some of the pyriform tombs may have been to facilitate the burning.* In the village, all Brahmans, both Vaishnava and Saivite, practise cremation. Some years ago, a carpenter fell over the rocks on the west side of the Devarakonda hill, and was killed. He was buried where he fell, and a cairn of stones heaped over the grave. An upright stone post, with a *nandi* on the top, and an inscription recording his name and the year of his death, was placed to mark the spot. The fact of his remains not being removed to the ordinary burial place in the village seems to have been through a superstition held regarding the nature of the fatality, and the sacredness of the hill, the scene of the sacrifice, as related in the *Sthala purana*, of two devotees of Siva.

(8) Legends of the Sthala Purana. (An adapted Buddhist Jataka).

The *Puranas* of Chezarla, and the sacred shrine of Sri Sailam in the Karnul district—distant about 70 miles—are intimately associated. The two are written in Sanskrit verse, bound in one palm-leaf manuscript, in the possession of the *Dharmakarta* of the Chizarla temple. Another *Purana* of the latter place is in the possession of a Brahman† at Timmapuram, but it is stated to be quite new. The one with the *Dharmakarta* is said to be over 100 years old.†

* See remarks on the subject in *Some pre-historic remains in Southern India*. Journal, Asiatic Society, Bengal. Vol. LVII, par. 1, No. 2, p. 10, 1885.

† The Chizarla MSS. had been detached and sent to a Brahman—one Kolatshala Yegga Narayana of Ramachendrapura Agraharam—at Guntur, for translation into Telugu prose. I was therefore at the time unable to see it. I was shown the Sri Sailam *Purana*. It is in 74 pages written in Sanskrit verse with Telugu characters. I had a translation made, but it has little or no historical information, and is chiefly of a mythical nature, relating a conversation between Siva and Parvati extolling the extreme sacredness of the site. It need not therefore be given here at present.

‡ See the interesting paper in G.O., No. 742 A, of the 8th April 1886.

tances around the chief one, at the eight points of the compass. Those pilgrims who come from the north-east pass through Chezarla; those from the east are said to go *via* Tripurantakam; others visit Yelesvaram, and so on at the five other places.

The legend of the origin of the temples at Chezarla, as narrated by a Brahman of the village, is as follows. The story is a version of one of the Buddhist *Jatakas*—

In Kashmir, one of the largest and richest of the 56 kingdoms of India, a king named Sivi-chakravarti, son of Mandata, and grandson of Eyayatimaharaja (see the *Ahreyapara* of the *Mahabharata*) reigned peacefully and justly during his long period of years. He had two brothers—named Mehadambara and Jimutavahana. One day Mehadambara asked his brother Sivi to permit his going on a pilgrimage to all the sacred shrines and rivers in Southern India. The king was much pleased with the request, and ordered his prime minister to make all the necessary arrangements for his brother's journey, and at the same time directed 1,500 people to accompany him. The prime minister did accordingly and Mehadambara started immediately with the escort given by his brother the king. He visited a number of holy shrines and rivers, and at last came to a place named Cherum Cherla where many *Yogis* were doing penance in the caves of Devarakonda (a hill now also named Mehalamallayakonda). He went and conversed with the *Yogis* for some days. By so doing, he suddenly lost all interest in worldly affairs, joined the *rishis* and began penance along with the others. Some days after, he died, and his body was buried on the summit of the hill. Through the power of his penance, it assumed the form of a *Linga*. The people who saw this, built a temple over the *Linga*, and named it Mehadambaresvara. The followers of the prince, who had been ordered to return to Kashmir, went their way and told everything to king Sivi, who, up to this, had been expecting his brother's return. After hearing these things the king grieved for his brother Mehadambara, and after consulting with his younger brother Jimutavahana, that prince promised to bring the missing brother, and started with an escort of the same number of followers. After spending many days on the way, he reached Cherum Cherla, where he made inquiry for his brother. When he came

to understand that Mehadambara had lost his life, and been transformed into a *Linga*, he determined to do the same; he dismissed his escort, and sat as a *Yogi* on the same hill. His penance exceeded in severity that of his brother, for which his body soon attained Kailasa. On the return of the followers to Kashmir, they informed king Sivi what Jimutavahana had done, and that they had not seen the other brother Mehadambara there. The king who had grieved about the first brother, now fell into deep sorrow over the fate of the other, and calling his prime minister, handed him his ring. The prime minister received it, and was instructed that he should carefully govern the kingdom for some months, as the king wished to visit the place where his two brothers had gone. So the king immediately started with 1,000,001 people, and making some haltings by the way, at last reached Cherum Cherla. On learning of the deification of his two brothers, and seeing the *Linga* of the former, Sivi determined to perform 100 *yahas* because of the holiness of the place. He made all ready, and selected a place for *yahasala* by the side of a water-channel, near to the great tree. He completed 99 *yahas*, and began the performance of the last. On completing 100 *yahas*, the merit would be the attaining of the realm of Brahma. But this deity and other *devas* conferred with Siva and Vishnu to interrupt the last *yaha* of Sivi so that it might be rendered ineffectual, if he did not stand the test they proposed to impose. These three therefore—Brahma, Rudra and Vishnu,—descended to Buloka, at a spot now named Rupanaguntla (*rupu*, sight). The place was thus named through the *Trimurti* here making themselves visible to the sight of mortals. They then stepped over to Kandlagunta from whence they looked for Sivi (*Kandlu* looking). After leaving this place they halted at Vipparlanagari, and there transformed themselves,—Siva as a hunter, Brahma as an arrow, and Vishnu as a bird (*kapotabakshi*). The hunter with his arrow then ran and jumped about, affecting a desire to shoot the bird, at a place now named Kunkulagunta (*kunkul* jumping about).*

*Rupanaguntla, about 10 miles to the south-east; Kandlagunta, 16 miles east; Vipparlanagari, 7 miles south-east; and Kunkulagunta, 2 miles east of Chezarla.

after, the hunter appeared before Sivi, who had the bird in his bosom, and spoke thus: "My Lord I am a hunter who live on the flesh of birds and animals; this bird that you now hold in your bosom I have pursued from early morning, but it escaped me. I am hungry and thirsty, so in justice give it to me so that I may kill and eat it." Sivi replied that it was not justice to deliver over the bird when it had fled to him for protection, but promised instead to give whatever the hunter wished, land, gold or wealth, anything but the bird. The hunter would have none of these, but only demanded the bird's flesh to appease his hunger. Then Sivi said he would give of his own flesh, a weight equal to that of the bird's. To this the hunter agreed, and Sivi placed the bird on one scale. With his own hands he tore off portions of his body, and placed them in the other scale; but, by the power of the *Trimurti*, they did not balance the weight of the bird. On seeing this, king Sivi procured a *Gandakattari* (long shears) and cut his body in two pieces, and had one-half placed on the scales. Immediately the *Trimurti*—Brahma, Rudra, and Vishnu—assumed their real shapes and appeared before Sivi; and Siva addressed him thus: "My dear believer, I am much pleased with your *yahas*, and sacrifice for the sake of the bird, ask whatever you wish, I will make your body more beautiful than before, and you may be a king of kings." King Sivi overjoyed, replied thus: "O Paramesvara, Parvatisamedha, Annadaratshaka, O Patbunta, Sri Mahadeva, I want nothing but this which you might vouchsafe me, I want no kingdom such as I enjoyed in my worldliness. I desire only the bliss of Kailasa for myself and the 1,000,001 people who followed me here; and that all our bodies should be transformed into *Lingas* to remain for ever in the boundaries of Cherum Cherla. Siva immediately granted these requests, Sivi and his followers attained Kailasa, and their bodies were transformed into *Lingas*. The Brahmans at once erected a temple over, and named Sivi's *linga* Kapotesvara, as he gave up his life for a *Kapotabakshi*.

In support of the legend, the Brahmans point to the white marble *linga* which has two large holes on the top, and small marks round the sides. One of the holes is said to hold but one pot of water; while the other which represents Sivi's throat can receive numberless pots. The small marks on the sides are the scratches made by Sivi's nails when he tore the flesh from his body.

The story not only occurs in the Mahabharata, but also in the Buddhist *Jatakas* where the king's sacrifice was made to save the life of a hunted pigeon. The connection of the legend with the place may be very ancient, and probably originated during the Buddhist occupation. The Hindus having a similar story, adopted it, using their own version, with their own deities as the principal actors, to the exclusion of the Buddhist characters who had figured in the tale. It is doubly interesting when we consider that it was also a Buddhist legend, and taken in conjunction with the discovery of Buddhist remains, may be looked on as additional proof of the identity of the shrine. The legend, as related, has therefore been given in full.

VIII.—KUNKULAGUNTA.

This is one of the places mentioned in the Chezarla *sthal* *purana*. There are two temples here, both in a ruinous condition. On the north outskirts is the small temple of Virabhadra-svami. The shrine is a plain structure, with a small walled *antarala mandapa* and a pillared

mahamandapa. The former is quite plain; the latter has 16 piers in four rows, the four central ones being older than the others. The first are square below and above, with an octagonal portion in the middle of the length. The others have square shafts. The temple is built of stone throughout, and some portions are in a ruinous condition. Near the *mahamandapa*, some stones lie in two lines on the ground: they have been intended for the construction of a platform around it. An inscribed stone stands near.

About 200 yards north-east of the village are the remains of a temple of Bogesvara. There are a few rough piers, some of which still stand erect, and others lie about in different places. A *linga* stands in a heap of mud, and adjacent are two inscribed stones.

The temples date from the 12th century.

IX.—MOUNDS AT PANIDEM.

The village stands about 6 miles south-south-east of Krosuru. About a mile to the west is the hamlet of Dipalদিনnepalim, named after three large adjacent mounds. The largest is about 173 feet in diameter, and 28 feet high. Two others are near and measure, the one on the north, some 173 feet in diameter by 9 feet high and that on the south, 126 feet in diameter by 7 feet high. A trench had been previously cut through each of them, and the sections thus exposed, showed them to be artificial, with thick layers of black earth, and thin deposits of gravel. In these excavations nothing whatever was found, and there was no trace of even a brick or other building material. Around the base of the largest is a circle of large stone-boulders. As the previous trenches were cut right through at the level of the present ground surface, the non-existence of a building might scarcely be considered as conclusively proved. A few cuttings were therefore made at the entrance to the trenches, and at some other points varying in depth from 3 feet 6 inches to 6 feet. In every instance, at the former depth, a natural strata of lime nodules or kankar (*Tel. gamsi*) was found, and as it continued down to the greater depth, it was unlikely that anything would be found by carrying the digging deeper. The black artificial earth of the mounds has been placed immediately over this strata; the sections showed this clearly. Should that have been the ancient surface, the date of the mounds would be about the 13th century.

Local tradition states that they were made through the heaping up of the soil taken out while digging a tank now silted up; and the boulders were placed in a circle round to prevent the earth being washed down into the tank. The explanation is more ingenious than probable, as it would be a very unusual proceeding in works of the kind. Others relate the usual myth of a buried treasure. A story states that a dancing-girl lived on one of them, and buried a large treasure there; she lighted a lamp on the top, each night that she saw another on the *Dipalদিনne* at Amaravati.

The mounds seem to be large tumuli.

X.—ANCIENT SITE AT ATTALURU.

This is a small village about 6 miles to the north-east of Panidem. On the north are some extensive irregular clay mounds, from which the villagers procure material for building purposes. They are known under the name of Peddapadu, and are evidently the site of an ancient settlement, from the name, probably Buddhist. There are no walls visible; the houses would thus seem to have been built of mud, hence the large deposit of this material. Broken pottery abounds, but no signs of bricks or stones; it is said that coins are sometimes found. On the north side of the site is a circular mound about 60 feet in diameter by 8 feet high, known as *Dipalদিনne*. Its surface is formed of gravel, and some rough blocks of black stone appear at intervals around it. The people say it formed part of the bund of an old tank now silted up, which was attached to the ancient village. This, however, is very unlikely as it has no appearance of being such. It is either the site of a building, or a tumulus like the mounds at Panidem. As there are no bricks or other remains on the surface, it is most probably the latter. There is a stone standing near the mounds, inscribed on two sides in old Telugu characters.

APPENDIX A.

DRAWINGS.

1. 10th to 12th December 1888.—Ground plan of Sri Venkatesvarasvami temple, Bitragunta (on hill), Nellore district. Scale $\frac{1}{100}$. Half sheet. M. Balakrishna Naidu, No. 733.
2. 10th to 12th December.—Side elevation of Sri Venkatesvarasvami temple, Bitragunta, Nellore district. Scale $\frac{1}{100}$. Half sheet. S. N. Apparao Mudaliar, No. 734.
3. 24th to 26th December.—Plan of Stupa at the north-east of Franguladinne, near Pedda Ganjam. Scale $\frac{1}{100}$. Half sheet. S. N. Apparao Mudaliar, No. 735.
4. 29th to 31st December.—Plan of (Bogandani dinne) Stupa No. 1, at Pedda Ganjam. Scale $\frac{1}{100}$. Half sheet. B. N. Muthu Alagiri Naidu, No. 736.
5. 27th to 30th December.—Slab No. 1 from wall of Stupa No. 1 at Pedda Ganjam. Scale $\frac{1}{100}$. Half sheet. S. N. Apparao Mudaliar, No. 737.

- APPENDIX B

INSCRIPTIONS COPIED IN FAC-SIMILE.

1. Bittagunta; in Sri Venkatesvarasvami temple. On the base of dvajastamba, 5 feet 5 inches $\times$ 1 foot 2 inches; 5 lines of 33 letters in Telugu. No. 369.
2. Musunuru; in the middle of village. On an upright stone, 2 feet 10 inches $\times$ 1 foot 1 inch; 17 lines of 9 letters in Telugu. No. 360.
3. Paliem; near Musunuru, in front of Venugopalasvami temple. On a stone, 3 feet 2 inches $\times$ 1 foot 1 inch; 19 lines of 8 letters in Telugu. No. 371.
4. Ongole; on a stone standing in a field close to the road, 2 feet 4 inches $\times$ 2 feet; 13 lines of 23 letters in Telugu. No. 372.
5. Ongole; on a stone standing in a field close to the road (on back), 2 feet $\times$ 4 inches; 2 lines of 11 letters in Telugu. No. 373.
6. Chezarla; in Kapotesvarasvami temple. On a white marble slab, with *trisula* on top, standing in front of the shrine, 5 feet 6 inches $\times$ 1 foot 4 inches; 49 lines of 20 letters in an old form of Telugu. No. 334.
7. Chezarla; in Kapotesvarasvami temple. On a slab standing at the south of the shrine, 4 feet $\times$ 1 foot 1 inch; 35 lines of 20 letters in Telugu. No. 375.
8. Chezarla; in Kapotesvarasvami temple. On a white marble pillar at the entrance to the Gopura, 2 feet 1 inch $\times$ 1 foot 1 inch; 12 lines of 19 letters in Pali. No. 376.
9. Chezarla; in Kapotesvarasvami temple. On a white marble pillar at the entrance to the Gopura (on back), 2 feet 5 inches $\times$ 1 foot 1 inch; 13 lines of 10 letters in Pali. No. 377.
10. Chezarla; in Kapotesvarasvami temple. On a slab standing in front of the shrine, 2 feet 1 inch $\times$ 1 foot 5 inches; 18 lines of 20 letters in Telugu. No. 378.
11. Chezarla; in Kapotesvarasvami temple. On a slab standing in front of the shrine, 2 feet $\times$ 10 inches; 18 lines of 9 letters in Telugu. No. 379.
12. Chezarla; in Kapotesvarasvami temple. On a slab standing in front of dvajastambha (on north side), 3 feet 2 inches $\times$ 8 inches; 35 lines of 10 letters in Telugu. No. 380.
13. Chezarla; in Kapotesvarasvami temple. On a slab standing in front of dvajastambha (on south side), 3 feet 5 inches $\times$ 7 inches; 36 lines of 7 letters in Telugu. No. 381.
14. Chezarla; in Kapotesvarasvami temple. On a pillar lying on the ground at the south of dvajastambha, 2 feet 3 inches $\times$ 1 foot 5 inches; 12 lines of 12 letters in Telugu. No. 382.
15. Chezarla; in Kapotesvarasvami temple. On a stone in front of Vishnu shrine, 3 feet $\times$ 1 foot 2 inches; 20 lines of 12 letters in old Telugu. No. 383.
16. Chezarla; in Kapotesvarasvami temple. On a white marble pillar (on back), 4 feet 7 inches $\times$ 1 foot 2 inches; 34 lines of 10 letters in Telugu. No. 384.

17. Kunkalagunta; in front of Virabhadra temple. On an upright stone, 2 feet 10 inches $\times$ 1 foot 6 inches; 15 lines of 11 letters in Telugu. No. 385.
18. Kunkalagunta; on a stone slab lying near the Bogesvara temple, 3 feet 3 inches $\times$ 3 feet 2 inches; 21 lines of 32 letters in Telugu. No. 386.
19. Kunkalagunta; on a slab standing near the Bogesvara temple, 3 feet $\times$ 1 foot 6 inches; 17 lines of 9 letters in Telugu. No. 387.
20. Panidem; in Venugopalasvami temple. On a stone standing in front, 1 foot 3 inches $\times$ 1 foot 3 inches; 13 lines of 15 letters in Telugu. No. 388.
21. Panidem; at the side of the temple of the Gramadeva. On an upright stone, 3 feet 10 inches $\times$ 1 foot 6 inches; 36 lines of 11 letters in Telugu. No. 389.

APPENDIX C.

PHOTOGRAPHS.

1. Pedda Ganjam.—Stupa No. 3; view of walls, 12" × 10" wet plate. No. 50.
2. Pedda Ganjam.—Stupa No. 2; view of walls, 12" × 10" wet plate. No. 51.
3. Pedda Ganjam.—Stupa No. 1; marble slab No. 1, 12" × 10" wet plate. No. 52.
4. Pedda Ganjam.—Stupa, No. 1; slab Nos. 3 and 7, 12" × 10" wet plate. No. 53.
5. Chezarla.—North-east view of *chaitya* at Kapotesvara temple; 12" × 10" wet plate.
No. 54.
6. Chezarla.—North-west view of *chaitya* at Kapotesvara temple; 12" × 10" wet plate.
No. 55.
7. Chezarla.—View of the ancient *figus* tree and *chaitya*, from the south; 12" × 10" wet plate.
No. 56.

ORDER—dated 30th April 1889, No. 382, Public.

ORDER—dated 30th April 1889, No. 382, Public.

The Government has read Mr. Rea's report with much interest. The discoveries reported seem important.

1. 2. of the Director-General's letter has

2. The matter referred to in paragraph 3 of the Director-General's letter has already been dealt with in G.O., dated 3rd April 1889, No. 308.
3. The Collector of Kistna will take steps for the protection of the *stupa* at Garikipad.

(True Extract.)

To the Director-General, Archæological Survey.
 „ the First Assistant, Archæological Survey.
 „ the Collector of Kistna.
 „ all Collectors of districts.
 „ R. Sewell, Esq.
 „ the Public Works Department.
 „ V. A. Smith, Esq., Bengal Civil Service.
 „ Dr. R. Rost, Librarian, India Office.

Copy to Secretary, Royal Asiatic Society.
 " to President, Asiatic Society, Bengal.
 " to Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

877C No 4611

Govt. of {1889} Madras.

PUBLIC.

(4)

Issued

Recd. 20-5-89

Encl.

G.O., 30th April 1889, No. 382.

APRIL.

Archæology.

Passing orders on letter from the Director-General, Archæological Survey of India, forwarding the progress report of the Madras Archæological Survey under Mr. Rea for December 1888 and January 1889.

with order
22/5

(20)

2 copies to Mr. Rea

10. B. 1102 W. 25-4-89
" " 330 W. 19-3-89
" " 3296 W. 16-10-88
" " 3097 W. 3-10-88
" " 588 W. 1-3-82

10. 1418 W. 25-4-89

B

Bound to the
Comm. to the
Supp. Eng. as I
Supp. Eng. as I
4 II Circles.
2 II Circles.

2. G.O. 308 dated
3rd April 1889 was
Comm. to the S.E.
II Circle by G.O.
10. 1102 W. 25-4-89
10. 1102 W. 25-4-89

1102 W. 25-4-89

22-5-89

10. 1102 W. 25-4-89

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