(1) பக்கங்களின் எண்ணிக்கை 40

(2) புதுக்கித் திருப்பிய நாள் 4-90

(3) ஆதாரங்குறிப்பவர் சுருக்கொப்பம்

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

P. W. D துறை

அரசாணை எண்.
மு. கோப்புத் தாள் எண். 2703

அச்சகம்
பலவகை

நாள் : 26 — 9 — 1889 198 .

மடிக்கவோ கண்டபடி கையாளவோ கூடாது

ஆவண, கா-1—18,000—15-6-87.

2703

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, communicating 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 Agraharm *viâ* 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 Bezváda.

2. Perhaps the district officers might state whether such are avilable, 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 Bezváda 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 archæological 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.)

J. F. PRICE,
Chief Secretary.

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

Ex. W. H. French.

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2

Order thereon No 1102
W & 25th April 1889

Govt. of {1889} Madras.

PUBLIC.

Communicated to the Supdg. Engr. 4th Circle for information and guidance in Continuation of Lr. No. 329 dt/ 16 Oct 188

Issued

Recd. Encl.

1889 W.L.C.B.

D.W.

G.O., 3rd April 1889, No. 308.

No 1102 W & 25 April 1889

APRIL.

Archæology.

Communicating to Mr. A. Rea letter from the Collector of Kistna regarding the marble slabs at Amarávati and considering it best that Mr. Rea should personally superintend the packing and removal of the slabs to Madras.

S.E. II Circle
Ei P.W. Madras

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GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following paper:—

From J. BURGESS, Esq., LL.D., C.I.E., Director-General of the Archæological Survey of India, to the Chief Secretary to the Government of Madras, dated Calcutta, 21st February 1889, No. 189.

I have the honor to forward herewith the progress report of the Madras Archæological Survey under Mr. A. Rea, for the months of December and January last.

2. Mr. Rea's tour during these months has been singularly prolific in discoveries of ancient Buddhist remains at places where they were least suspected to exist. Those of the stupas at Franguladinne and Garikipad, and of a veritable structural Buddhist Chaitya temple at Chezarla, are of great interest and importance.

3. It is exceedingly desirable that the sculptures he has left at the Pedda Ganjam canal bungalow, and those he excavated at Amaravati last year, should be early and safely transmitted to Madras. Mr. Rea has no means nor the time at his disposal for effecting this, and the duty should properly fall on the Public Works officers, who can best arrange for boats and carriage.

4. The stùpa excavated at Garikipad is specially noteworthy, and its sculptures should either be carefully protected *in situ*, or so numbered that their precise arrangement may be preserved, and then transmitted to the Madras Museum.

5. The impressions of the inscriptions at Chezarla have been forwarded to Dr Hultzsch for translation, but the oldest is so mutilated that I fear little can be learnt from it.

P.S.—Mr. Rea's report has been hurriedly written at intervals, and he had better see the proof before it is printed off.

ENCLOSURES.

From A. REA, Esq., M.R.A.S., First Assistant to the Director-General, Archæological Survey of India, dated Garikipad, 3rd February 1889, No. 61.

I have the honor to forward my progress report for the months of December and January 1888-89.

2. I have been fortunate in the places selected for visit; and much interesting information has been obtained. Every facility for the investigation of the archæology of these places has been freely given by the local officers, chiefly through the interest taken by Mr. Arundel in the work.

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, viâ Ongole to Franguladinne, where I arrived on the 20th. I excavated the large Buddhist *stúpa* 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 *stúpa* 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 *stúpa*, 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 *Dipaldinne* 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 *stúpa*, 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. *

	RS.	A.	P.
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 (*juvul*), 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

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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 dibba*, 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 *Palliakatta*. 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, it was to be expected 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 9½"

broad, and 2½″ 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 Kávali. 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 Venkatiswaraswami 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 *Krishnaswami*. 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*; *dvajastamba*; 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 Frangulachinne 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.

† Report, No. 460, of 26th December 1888.

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 laid so as to form part of a circular wall. A trench dug in front of these showed at least eight 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* formed of eight bricks; four radiate at right angles from the centre, while other four lie 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.

On the top of this was a square of four bricks. The large under bricks measure 19″ × 9″ × 3⅜″. 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 1888.

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, would undoubtedly be placed in front of these, but no traces of them now remain. Each slab 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. 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

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

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 $1\frac{3}{4}''$ 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 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, and a production of this curve, gives a square, for the pillar of 12 inches. This half-disc is not 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

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

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

facsimile (No. 1). A portion of the left side of the pier remains, but has no ornament; the pillar must therefore only have had the carving in front. Perhaps it was one of the five stelæ on the face of the dome.

The piece from the top of a slab has a diamond diaper pattern outlined over the letters (No. 2.).

The others are also mere fragments useful only for the forms of the few letters they contain (Nos. 3, 4 and 5).

The last has been from the bottom of a slab.

A small disc of black granite was picked up in the south pavement. It is $2\frac{1}{4}$" in diameter and $1\frac{1}{2}$" 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 $1\frac{1}{16}$" 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.)

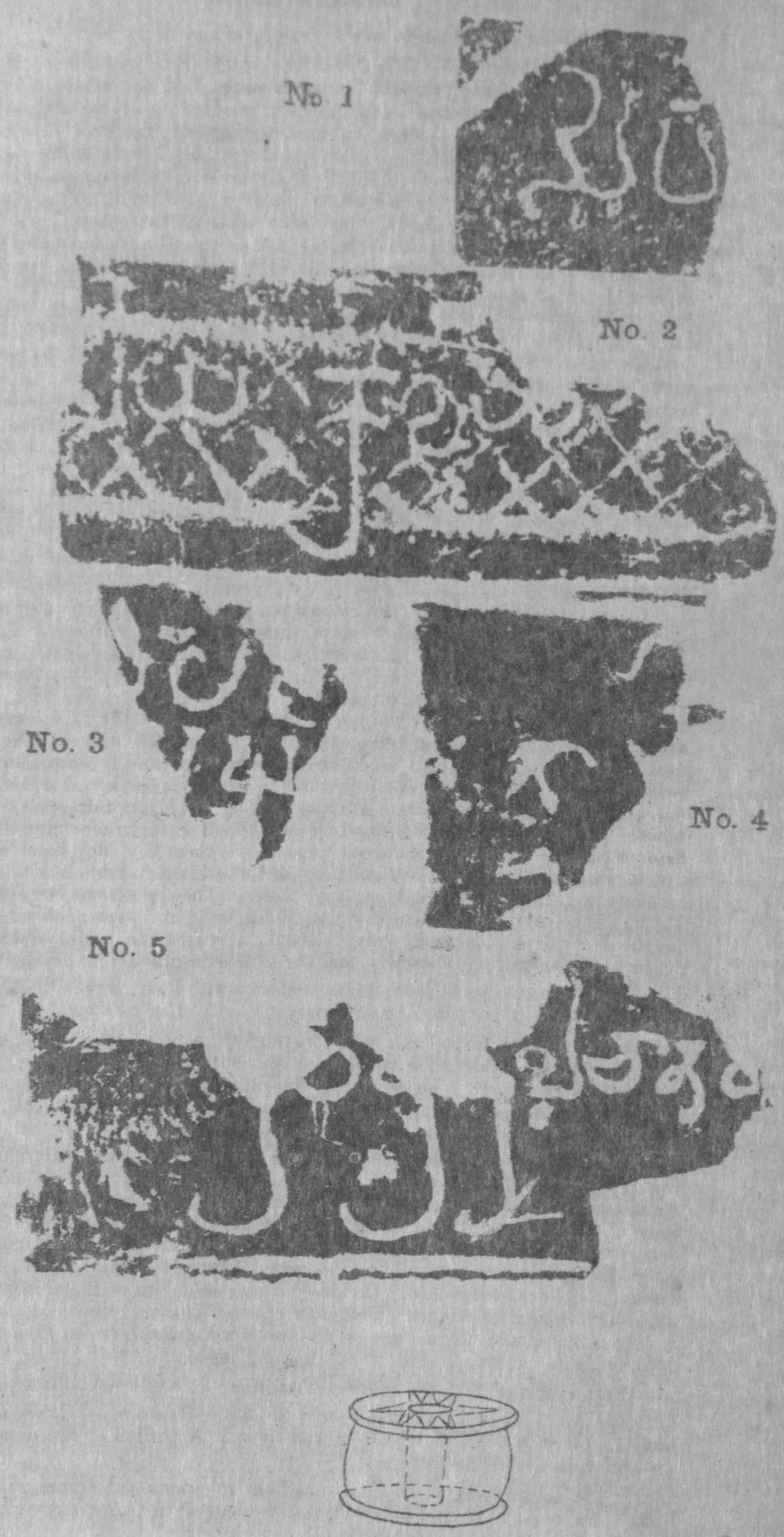


Fig. 1

2703

(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′ $10\frac{1}{2}$″ × 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′ $8\frac{1}{2}$″ × 1′ $8\frac{1}{2}$″ 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 *areola* 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 *trisula*, 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 *trisula*. 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 *trisula* 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—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.

* Report in G.O., No. 896, dated the 11th September 1888 (slabs, Nos. 58 and 59).

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.

† *Ind. and East Arch.*, p. 64.

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 *trisulas* 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″ × 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 with the body of the building, being raised from 4 to 5 inches above the background at each 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′ 5¼″ × 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″ × 3′ 1¼″.

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 stelæ (*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 stelæ, 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 stelæ 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 *trisula* 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′ × 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 identicity 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$\frac{3}{4}$″ high by 3′ 0$\frac{1}{2}$″ broad.

* *Amar. and Jagg. Stupas*, Pl. XXXVI, Fig. 3.

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 *stelæ* 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 Jaggayyapeta these shafts are called *Ayaka khambhe*.* 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 *Somuladinne*, and the inscription is in old Telugu letters, slightly cut on an uneven surface and almost illegible: at the head is an outlined *linga*. A stone with a 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.

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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, sculptures, &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 Godávari 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 *Durgas*, 2 *Virus*, 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 *Duvarapalakas*, 1 Sulam,‡ 4 *stambhas*,§ 4 caves,‖ 4 *chaultris*, 101 wells, 1 aqueduct, 3 tanks and 30 ponds.

* At present in the temple with others more modern.

† Of the *ficus* 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 Kapotesvarasvami. 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 *sthala 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″ × 9″ × 3.″ Some others appearing through cracks in the plaster 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 accoustic 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, but it might be otherwise for one built for the worship of Buddha. These are points for consideration, 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 accoustics from the Greeks who originated the science.

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

* Fergusson's *Ind. and East Arch.* Pls. 54 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.

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 Buddhist carvings in the court (Dr. No. 750); one has two inscriptions in Pali (fig. 1, and 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.

(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 Kapotesavara 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 *panavotham* 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. The caves are mentioned in the local *Sthala purana* as having been the abode of *rishis*. 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 *panavotham* with one line of a nearly illegible Telugu inscription which seems to read శ్రీసనమూపుపుపు (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 of the original people, who used this mode of burial, had taken place; and that they must have come from hilly tracts where stone was plentiful and easily obtained. When they settled in their 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 who dwelt nearer the hills, till it disappeared altogether. The custom which supplanted the use 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 earthen 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 upright 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 (dhobies 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.

* 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, 1888.

(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.‡ It is traditionally stated that the king who built Sri Sailam was also connected with the erection of this temple. This favors Dr. Burgess' theory of the Buddhist origin of the former.‖ Pilgrims who visit that most sacred of temples, must first pass through one or more of eight others which rank second in religious importance. These are metaphorically styled gateways. These shrines stand at various distances 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 *vid* Tripurantakam; others visit Yelesvaram, and so on at the five other places.

† Sewell's *Topog. Lists*, p. 69.

‡ 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.

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 Sivichakravarti, son of Mandata, and grandson of Eyayatimaharaja (see the *Ahrenyaparva* 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 (*kunkal* jumping about).* Then the hunter followed the bird to where Sivi was engaged in his *yaha*. The bird flew rapidly and alighted on Sivi's hand, making signs that it wished protection. Shortly 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, Parvatisameda, 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*.

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

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 identicity 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 *sthala purana*. There are two temples here, both in a ruinous condition. On the north outskirts is the small temple of Virabhadrasvami. 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 Dipaldinnepaliem, 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. *gatsu*) 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 *Dipaldinne* 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 *Dipaldinne*. 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, Bittragunta (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, Bittragunta, 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 $\frac{1}{50}$. 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 $\frac{1}{4}$. Half sheet. S. N. Apparao Mudaliar, No. 737.

6. 31st December to 1st January 1889.—Slab No. 2 from wall of Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. S. N. Apparao Mudaliar, No. 738.

7. 31st December to 5th January.—Slab No. 3 from wall of Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. M. Balakrishna Naidu, No. 739.

8. 1st to 5th January.—Slab No. 6 from wall of Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. C. P. Nathamuni Naiker, No. 740.

9. 31st December to 5th January.—Slab No. 4 of Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. S. N. Apparao Mudaliar, No. 741.

10. 2nd to 4th January.—Slab No. 5 from wall of Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. B. N. Muthualagiri Naidu, No. 742.

11. 2nd to 5th January.—Slab No. 7 from wall of Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. C. Munisami Naiker, No. 744.

12. 5th January.—Slab No. 8 and pieces of sculpture from Stupa No. 1, at Pedda Ganjam. Scale ½. Half sheet. C. P. Nathamuni Naiker, No. 744.

13. 10th to 20th January 1889.—Ground plan of Sri Kapotesvarasvami temple, at Chezarla, Kistna district. Scale $\frac{1}{16}$. Full sheet. M. Balakrishna Naidu, No. 745.

14. 10th to 20th January.—Doorway of Virabhadra shrine in the Kapotesvarasvami temple, Chezarla. Scale ½. Half sheet. C. P. Nathamuni Naiker and S. M. Apparao Mudaliar, No. 746.

15. 10th to 15th January.—Sculptures on two marble slabs, and a pillar in the Kapotesvarasvami temple, Chezarla. Scale ½. Half sheet. S. N. Apparao Mudaliar, No. 747.

16. 14th to 15th January.—Plan section and elevation of main shrine of Sri Kapotesvarasvami temple, Chezarla. Scale $\frac{1}{8}$. Half sheet. C. Munisami Naiker, No. 748.

17. 16th to 20th January.—Longitudinal section of Sri Kapotesvarasvami temple, Chezarla. Scale $\frac{1}{16}$. Half sheet. C. Munisami Naiker, No. 749.

18. 16th to 17th January.—Two marble pillars in the first entrance of Sri Kapotesvarasvami temple; and a niche near tank at Chezarla. Scale $\frac{1}{16}$, and ⅕. Half sheet. S. N. Apparao Mudaliar, No. 750.

Note.—Full sheet 40″ × 27″; half sheet 27″ × 20″.

APPENDIX B.

INSCRIPTIONS COPIED IN FAC-SIMILE.

1. Bittragunta; in Sri Venkatesvarasvami temple. On the base of dvajastamba, 5 feet 5 inches × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 dvajastambaha, 2 feet 3 inches × 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 × 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 × 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 × 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 × 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 × 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 × 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 × 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 *ficus* tree and *chaitya*, from the south; 12″ × 10″ wet plate. No. 56.

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

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

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 *stúpa* at Garikipad.

(True Extract.)

J. F. PRICE,
Chief Secretary.

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.

Govt. of {1889} Madras.

PUBLIC.

Communicated to the Superintending Engineers I & II circles.

2 G.O. 308 dated 3rd April 1889 was communicated to the Superintending Engineer II circle by G.O. No. 1102 W dt/25-April/89

/Sd W.L.C.B.

Sr

Issued

Recd. 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.

Sent I & II circles

Engr: P. W. Accts

203

30TH APRIL 1889, No. 383, PUBLIC.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following paper:—

From J. BURGESS, Esq., LL.D., C.I.E., Director-General of the Archæological Survey of India, to the Chief Secretary to the Government of Madras, dated Poona, 12th April 1889, No. 343.

I have the honor to forward herewith Mr. Rea's progress report for the months of February and March.

2. A considerable portion of his time has been occupied at Amaravati and its neighbourhood, and he has collected there a very interesting series of sculptures. On 23rd March, I visited his camp at Pedda Maddur, and on 25th I went with him to Amaravati. There I found that three of the finer sculptures selected by me in 1882 to be sent to Madras, had never been packed by the overseer. I saw about 150 packed and left him to pack some 20 or 30, of which he had left these three. There are also a large number of others of great interest, and with Mr. Rea I made a selection which should be sent as early as practicable to Madras Museum to save them from loss or injury. Mr. Rea will supply the numbers and positions of those stones which ought to be removed, and I would respectfully solicit that they be carefully packed in grass rope, and in special cases put into boxes and removed by canal boat as were the much larger series I selected in 1882. This is a work that can only be carried out by the local Engineer.

3. On 26th March, I visited the base of a large stupa excavated by Mr. Rea on the hill above Pedda Maddur. The discovery of so many Buddhist remains in unexpected places by Mr. Rea is interesting, and throws some light on the early history of the Andhra country. But unfortunately they have all been largely despoiled by the mediæval and modern rulers of the country.

4. Mr. Rea accompanied me to Bezváda, and started for Guntapalle on the evening of 28th March. When he has finished the work there, he will return to office to work up the many interesting drawings made during the season.

ENCLOSURE.

From A. REA, Esq., M.R.A.S., First Assistant, Archæological Survey, to the Director-General, Archæological Survey of India, dated Camp, Kamavarapukota *via* Ellore, 1st April 1889, No. 137.

I have the honor to forward my progress report of the investigations conducted during the past two months in the Kistna district of the Madras Circle.

2. When my previous report was submitted, the survey of the newly discovered *stúpa* at Garikipad was being proceeded with. Complete notes were taken for a full report; and drawings and photographs of a number of the most interesting marble slabs have been made.

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Around the circumference of the walls there are spaces for 90 slabs, of which only 6 are completely gone. Others have little more than the bases remaining, but some are in very perfect preservation, and all are interesting from their antique style of sculpture. A trench was carried around the building, but this could not be widened so far outwards as I could have wished, through the cultivated fields extending close up to the mound; and it was undesirable that they should be encroached on. The mound itself is of chunam and hard soil, on which little vegetation will grow. I should have liked to widen the trenches around the four gateways to search for inscriptions, but, without the orders of Government, I could not at the time attempt it. In my report No. 51, of the 25th January last, addressed to you, and announcing this discovery, I appended a sketch of one of the marble slabs. It is the only one of its class in the *stúpa*. All the others are of a different style, with carved pilasters on a plain surface; those near the gateways have large sculptured figures in addition. The finest slab is a complete one measuring 4′ 2½″ × 3′ 6,″ carved with a jewelled raja standing by a horse.

3. Some finely-carved Chalukyan doorways in a small temple at Brugabanda near Garikipad were drawn.

4. On finishing work at the Garikipad *stúpa*, I went, on the 6th February, to Krósúr, and thence to Achampeta, where I inspected a mound in the hills, about which a curious legend is told.

5. From Achampeta I returned to Krósúr, and then proceeded to Amaravati, where I arrived on the 11th idem. Excavations at the *stúpa* and on the west side of the *dipaldinne* mound were then conducted. Some digging was done at each of the gates, but principally at the west, where the bases of some *dagobas* and other buildings were unearthed. A white marble lion, some other sculptures and an inscription were found; as also a pot with some bones. At the east gate were three *dagobas*, and an earthenware tomb in which were broken pottery and a miniature earthenware horse. Extensive foundations of buildings were found on the west side of the mound outside the circuit of the *stúpa*. A number of miscellaneous articles and over 170 Andhra lead and some copper coins were collected. Some have half-legible inscriptions in Pali.

6. From Amaravati I visited Tadikonda, and inspected the temples there. The shrine reported to be "Buddhist or Jaina" is only a very plain example of ordinary Hindu construction. The following places surrounding Amaravati were also inspected:—Vaikunthapuram, 4 miles due east of Amaravati, with some mounds containing bricks and marbles (probably Buddhist) on the hill. Odlamanu, 2 miles to the south, with similar remains, a rock-inscription, and two carved marble slabs taken from the mounds on the hill. Vengipad, where some pieces of a large *naga* marble slab * were found lying in a field. And several other villages, which, however, had no remains of note.

* They make almost a complete slab, and have been removed to the *stúpa* at Amaravati.

7. The remains on the hill above Pedda Maddur—nearly 4 miles south-east from Amaravati—were visited, and as they appeared to me to be of Buddhist origin, some excavations were carried out, with the result that a *stúpa* has been discovered on the spot. It, however, has evidently not been the principal building on the site, though it would appear that it is the only one whose plan remains sufficiently complete to show the class of structure to which it belongs. There are three terraced platforms on the hill-side—in an ascending series, each connected by rough stairs—the highest being at an altitude of nearly 400 feet. Numbers of bricks and pieces of marble are scattered about; but the mounds have been so demolished by removal of the bricks that it would be difficult to accurately determine what particular classes of buildings have been there.† Of their Buddhist origin there can, however, be no doubt. The *stúpa* is on a spur of the hill adjoining the west side of the highest terrace, and is on the side of the hill overlooking the plain which lies between this place and Amaravati less than 4 miles distant to the north-west. Its diameter is 44 feet 6 inches built of large bricks 21″ long.

† I was told that a villager in removing bricks had seen a large marble slab, and re-covered it with earth. Though I searched the spot indicated, I could not find it.

On the lowest platform on the hill side is a thick brick wall running east and west, evidently forming the side of a long, narrow building, probably the remains of a *chaitya*. A few lead and copper coins, some earthenware finials, such as seem to have been used on the roofs of *chaityas*, and two pieces of marble sculpture, were found during the excavations. A local account states that a villager, while removing bricks from these remains, ten or more years ago, found a small pot of gold coins. After these extensive Buddhist remains have been found so close to Amaravati, it is interesting to note what Mr. Gordon Mackenzie has said on the subject.‡ After mentioning the local legend of the place having been the residence of a dancing girl, and how curious it is that such a story is always popularly applied to Buddhist remains, he states that, "Perchance upon examination, archæologists may discover here the site of the Eastern Monastery mentioned by the Chinese traveller (Hiouen Tsang) in 640 A.D. . ."

‡ *Kistna District Manual*, p. 189.

8. After your visit to Pedda Maddur, I proceeded with you to Bezváda, and have gone north *via* Ellore to resume excavation at the Buddhist remains of Guntapalle.

APPENDIX A.

Drawings.

1. 26th to 30th January 1889. Marble slab from the stupa at Garikipad. Scale, 1-4. Size of sheet, 27″ × 20″. C. Munisami Naicker. (No. 751).
2. 31st January to 2nd February 1889. Marble slab from the stupa at Garikipad. Scale, 1-4. Size of sheet, 27″ × 20″. C. Munisami Naicker. (No. 752).
3. 4th to 6th February. Plan of stupa at Garikipad. Scale, 1-100. Size of sheet, 27″ × 20″. C. Munisami Naicker. (No. 753).
4. 5th to 7th February. Marble slabs from the stupa at Garikipad. Scale, 1-4. Size of sheet, 27″ × 20″. C. P. Nadamuni Naicker. (No. 754).
5. 7th to 8th February. Marble slab from the stupa at Garikipad. Scale, 1-4. Size of sheet, 27″ × 20″. S. N. Apparow Mudaliyar. (No. 755).
6. 6th to 7th February. Marble slab from the stupa at Garikipad. Scale, 1-4. Size of sheet, 27″ × 20″. S. N. Apparow Mudaliyar. (No. 756).
7. 5th to 7th February. Marble slab from the stupa at Garikipad. Scale, 1-4. Size of sheet, 27″ × 20″. M. Balakristna Nayudu. (No. 757).
8. 29th January to 5th February. Two well-sculptured doorways from Chennakisavasvami temple at Brugabanda. Scale, 1-10. Size of sheet, 27″ × 20″. S. N. Apparow Mudaliyar. (No. 758).
9. 12th to 19th February. Marble sculptures found during excavation in Dipaldinna at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. C. P. Nadamuni Naicker. (No. 759).
10. 13th to 27th February. Marble slabs from stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. S. N. Apparow Mudaliyar. (No. 760).
11. 20th to 23rd February. Marble slabs from the stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. C. P. Nadamuni Naicker. (No. 761).
12. 25th February to 8th March. Marble slab from the stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. C. P. Nadamuni Naicker. (No. 762).
13. 9th to 15th March. Marble slab from the stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. C P. Nadamuni Naicker. (No. 763).
14. 16th to 23rd March. Marble slab from the stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. C. P. Nadamuni Naicker. (No. 764).
15. 11th to 18th March. Marble slab from stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. M. Balakristna Naidu. (No. 765).
16. 19th to 23rd March. Marble slab from stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. M. Balakristna Naidu. (No. 766).
17. 1st to 11th March. Marble slab from stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. S. N. Apparow Mudaliyar. (No. 767).
18. 12th to 22nd March. Marble slab from the stupa at Amarávati. Scale, 1-4. Size of sheet, 27″ × 20″. S. N. Apparow Mudaliyar. (No. 768).
19. 13th to 21st February. Plan of recent excavations at the stupa of Amarávati. Scale, 1-250. Size of sheet, 40″ × 27″. C. Munisami Naicker. (No. 769).
20. 23rd to 29th March. Marble slab from stupa at Amarávati. Scale, 1-4. Size of sheet. S. N. Apparow Mudaliyar. (No. 770).
21. 27th March. Plan of stupa on the hill at Pedda Maddur. Scale, 1-50. Size of sheet, 27″ × 20″. M. Balakristna Naidu. (No. 771).

APPENDIX B.

Facsimiles of Inscriptions.

1. Brugabanda.—On a stone standing at the right side of the Venugopalasvami temple; 3 feet 2 inches × 2 feet 3 inches; 19 lines of 22 letters in Telugu. (Inscription No. 390).
2. Brugabanda.—On a stone standing in a field (east side); 3 feet 5 inches × 1 foot 3 inches; 19 lines of 9 letters in Telugu. (No. 391).
3. Brugabanda.—On a stone standing in a field (south side); 3 feet 3 inches × 7 inches; 17 lines of 3 letters in Telugu. (No. 392).
4. Brugabanda.—On a stone standing in a field (west side); 3 feet 3 inches × 1 foot 3 inches; 19 lines of 8 letters in Telugu. (No. 393).
5. Brugabanda.—On a stone standing in a field (north side); 3 feet 6 inches × 7 inches; 24 lines of 4 letters in Telugu. (No. 394).
6. Krosúr.—On a stone standing in front of Gopalasvami temple; 5 feet × 1 foot 5 inches; 31 lines of 16 letters in Telugu. (No. 395).
7. Amarávati.—On a marble slab found during the excavation at the stupa; 1 foot 9 inches × 2 feet; 14 lines of 18 letters in Pali. (No. 396).
8. Amarávati.—On a marble slab found during the excavation at the stupa; 3 feet 2 inches × 8½ inches; 7 lines of 5 letters in Pali. (No. 397).

9. Amarávati.—On a marble slab found during the excavation at the stupa; 2 feet × 6 inches; 1 line of 12 letters in Pali. (No. 398).

APPENDIX C.

Photographs.

1. Garikipad.—View of north-east corner of east projection of stupa, showing slabs Nos. 3, 4, 5 and 6. Size of plate, 12″ × 10″. (Serial No. 57).
2. Garikipad.—View of north-east corner of north projection of stupa, showing slabs Nos. 16, 17 and 18. Size of plate, 12″ × 10″. (No. 58).
3. Garikipad.—View of north-west corner of west projection of stupa, showing slabs Nos. 35, 36, 37, 38, 39 and 40. Size of plate, 12″ × 10″. (No. 59).
4. Garikipad.—Slab No. 38, from stupa. Size of plate, 12″ × 10″. (No. 60).

ORDER—dated 30th April 1889, No. 383, Public.

Recorded.

2. As regards the packing of the sculptures, attention is drawn to G.O., No. 308, dated 3rd April 1889.

(True Extract.)

J. F. PRICE,
Chief Secretary.

To the Director-General, Archæological Survey.
„ the First Assistant, do. do.
„ the Public Works Department.
„ all Collectors of Districts.
„ R. Sewell, Esq.
„ V. A. Smith, Esq., B.C.S.
„ Dr. Rost, Librarian, India Office.

Copy to Secretary, Royal Asiatic Society.
„ President, Asiatic Society, Bengal.
„ Secretary, Madras Literary Society.

Exd. A. Raitt.

2703

16

Govt. of {1889} Madras.

PUBLIC.

Issued

Recd. Encl.

G.O., 30th April 1889, No. 383.

Order thereon No. 1499 W dy 6th June 1889.

Comd to the S.E. II Circle in contn of G.O. no. 1418 W dy 28th May 1889

Sd/ R.R.E.D.B. W.

APRIL.

Archæology.

Recording, with remarks, letter from the Director-General, Archæological Survey of India, forwarding Mr. Rea's progress report for February and March 1889.

S.E. II Circle

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2ND AUGUST 1889, No. 646, PUBLIC.

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following paper :—

From A. REA, Esq., M.R.A.S., First Assistant, Archæological Survey, to the Chief Secretary to Government, dated Bangalore, 3rd July 1889, No. 272.

In continuation of my letter embodied in G.O., No. 383, of the 30th April 1889, I have the honor to forward an account of the work since accomplished.

2. Field-survey work occupies but a small proportion of the time under note, the field season having finished at the end of April. The period since then has been employed in the writing of my reports, and the completion of drawings by the staff.

3. The month of April was occupied almost entirely in the excavation of some of the mounds at Guntupalle, and the results have proved extremely interesting. Through the excellent arrangements made by the Collector, I experienced no difficulty in the prosecution of the work.

4. Mr. Duggirala Ramadasu,—the Superintendent Muktar, or superior of the Neduthavalu estate and land on which the remains at Guntupalle are situated,—called at my camp, and offered his assistance should it be necessary. He said that he should like to see my report. I would request therefore, that he might be favored with a copy.

ENCLOSURES.

I.—Buddhist remains in the mounds at Guntupalle.

The excavations begun during last season were resumed this year (1889) and completed as far as the funds at my disposal would permit. A complete excavation of this large site would be a work of some magnitude. A reference to the plan of the remains (Dr. No. 779) will show how extensive they are. The structural remains in the mounds, exclusive of the other rock-cut examples, cover an area measuring 600 feet by 150 feet; and the mounds themselves number 35, covering at least that number of buildings. They probably exceed it, for during the digging of the trench around the stûpa (No. 7), the foundation of another stûpa was brought to light on the north side, and a small square building on the west. The upper walls of these had been previously removed, so that there was no mound, or anything on the surface to show their existence. There may thus be many others over and above the mounds actually appearing. No. 1 is a large structural chaitya, which has been partially excavated, and which will afterwards be fully described. No. 2 is the remains of a large structural mandapa now demolished. It has evidently been wilfully destroyed, for the stumps of many of the columns still stand erect in places, while the broken shafts lie alongside. These are sufficient to show what the plan has been, and also to indicate its extent. It would seem to have been composed of 24 stone columns standing in six rows of four each, covering an area measuring 56 feet by 34 feet. It may possibly have had other rows of columns, but none now remain to show whether this has been the case or not. On the east and west sides however, in the centre, there are some fragments, which would make it appear there had been other two piers on each of these sides, very likely forming an entrance porch. The mandapa stands beside the chaitya, and has evidently been a hall of assembly in direct connection with it, and in a secondary degree with the whole group of stûpas and rock-cut cave temples and vihâras, in a word, for the use of the whole religious community of the group forming the monastery. Dr. Burgess found similar remains at Jaggayapêta,* and I found traces of something similar near the large stupa at Pedda Ganjâm.

* *Amarâvati and Jaggayapêta stûpas*, p. 107.

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Mounds No. 3, 4 and 5 are unexplored. No. 6 is the site of a stûpa, a portion of whose wall was uncovered, as referred to above. No. 7 is the stûpa which has just been excavated and an account of which will follow in due course. No. 8 is an unexplored mound. No. 9 was partly dug on the west side. It showed a ruinous brick wall running in a straight line. The work here was stopped to allow of other, more promising of results, being carried on. Nos. 10, 11 and 12 are unexplored; No. 13 also has not been dug out, but some persons have rifled the interior for treasure. It shows as a circular stone well and is the interior wall of a stûpa. Nos. 14 to 18 are unexplored. No. 19 shows on the surface the circular foundation wall of a stûpa. Being so near the surface, I dug the centre to search for a relic casket. I found some small and curious objects. These are, a miniature stone dâgoba (Dr. Nos 774, fig. 12), very similar in shape to the object often placed in front of certain village temples in these districts, and worshipped as Pota Râja; and a round object in stone with a cylindrical projection on one side and a round knob on the other (Dr. No. 774, fig. 10). Nos. 20 to 30 are unexplored, but several of them show by the circular walls appearing on the surface that they are the remains of stûpas. These will be recognized by a reference to the plan. Probably all are stûpas, but those which show it clearly are Nos. 20, 21, 23 and 30. No. 31 is the foundation of a stûpa and curiously the rain had washed away the earth and left the bottom of a small stone relic casket standing exposed above ground in the centre of the circle (Dr. No. 773, fig. 6). The portion of the casket that remains, though smaller, is exactly similar to another complete one with relics inside, which I found in mound No. 7 outside the walls of the stûpa. It had been removed from the interior when it was dug out for treasure and being covered with earth had been forgotten. Finding it in this position, I was at first uncertain as to its being a real relic casket, but its similarity to that found in mound No. 31, and the objects inside, showed it to be one. No. 32 has the circular walls of a stûpa visible on the surface. No. 33 is undug. No. 34 is a large and high brick mound. I thought it might be a stûpa and dug a short trench along one side. The wall, however, was straight and I left off, and concentrated my attention on the chaitya which had at that time been discovered. In mound No. 34 I found a small three-stepped stone object (Dr. No. 774, fig. 11). Mound No. 35 is undug.

It will be evident that to fully explore such an extensive site would require a very large sum of money indeed. The funds available were barely sufficient to fully excavate one or at the most two mounds. It will be seen that several mounds have been tapped in these excavations. I selected what I thought the most promising, such as Nos. 1, 9 and 34, and drove in short trenches to prove their nature. The two last were hardly as I expected, but No. 1 proving to be a structural chaitya and as my funds were insufficient to explore all of them, I withdrew the laborers from the others and engaged all the available strength on No. 1.

II.--A structural chaitya, Mound No. 1.

(Dr. Nos. 776, 777).

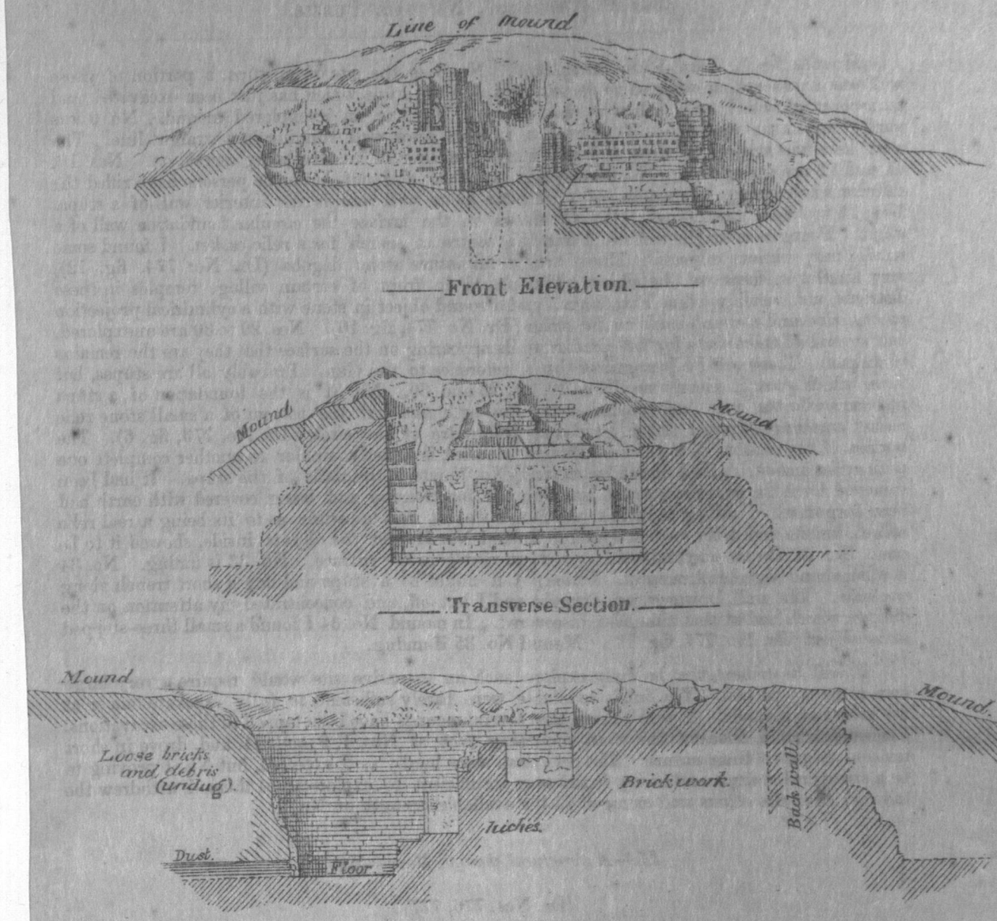
The mound in which this building stands is of somewhat oval plan with a hollow in the centre caused by people removing bricks. It was impossible at first to know whether it might not cover two adjoining stûpas or one long rectilinear building. A mass of rocks abut on the west side, and on the east is the ruined mandapa above referred to. Two trenches were dug into the south end of the mound, and these exposed what proved to be the front of a building. From the plan, so far exposed, it seemed to be a structural chaitya, and knowing the other end would be apsidal I drove in two trenches there also. The outer face of the wall there, however, is slightly ruined and some difficulty was experienced in accurately fixing it. To present destruction, therefore, I excavated a portion of the front interior and then staking off points in a line back from the walls thus exposed, sunk shafts and found the interior walls of the apse quite complete. I saw that my funds would not be sufficient for clearing the body of the building, endeavours were therefore made to have at least the two ends uncovered, so as to fix the extent of the plan. It has proved to be the fourth of its kind, and the largest structural chaitya as yet discovered in India. Of the others, one is at Sanchi;* one at Vidiyadurrapuram near Bezváda; and another complete one now used as a Hindu temple at Chezarla. Both these latter were discovered in the course of my recent tours. The present example measures 53 feet 7 inches in internal length, and 14 feet 5 inches in breadth. The side walls are 4 feet 3 inches in thickness. The internal arrangements near the apse are peculiar, and differ from any such building yet found; a sketch is therefore appended (Pl. 1). A stair leads down each inner side of the curve, starting from the back centre. The right stair is partly ruined, but the other is complete. A wall is stretched as a chord across the building, shutting off the apse from the body of the chaitya. The stair passes under this wall at the side. Another wall joins this cross wall and the back curved wall. In front of the cross wall is a raised platform with its front hollowed as in a throne. In front of, and at a lower level than, the platform, are three niches raised above the floor (see figs. 2-3, Dr. No. 777). The niches are divided by solid brick piers. Between these three niches—which have evidently been for images or presiding priests—and the side walls, are the

* Fergusson's *Ind. and East. architecture*, pl. 41.

Structural Buddhist chaitya excavated at Guntupalle.

Plate I

2703



C. Munisami Nayagar. Del.

Photo-Zincographed in Central Survey Office, Madras. 1889.

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passages leading from the stairs. The side walls at this point are from 8 feet 6 inches to 10 feet in height above the floor line. One curious circumstance was noted in the digging. The floor was covered with a deposit of over twelve inches of dust, which had evidently accumulated after the desertion of the building, and before the roof had fallen. The *débris* above was a simple mass of broken bricks fallen from the walls and roof. Some earthenware ridge roof-finials (figs. 2 and 3, Dr. No. 778) and a large number of small earthenware saucer-shaped lamps were found. The use of these in such numbers must have given rise to the name *dipaldinne* (mound of lamps) usually applied to Buddhist mounds as mentioned by Dr. Burgess.* On the back stair was found an iron implement for mixing lime (Dr. No. 778, fig. 6) and an angle iron with spikes (*Ib.*, fig. 7). The depth at which these were lying, shows them to be genuine relics.

* *Amarávati and Jaggayapêta stûpas, p.* 21.

At the front, almost the whole of the vertical portion of the doorway remains on the left side. On the top is seen a slight stepping out of the bricks, showing it to be the springing of the arch. The right side is a few feet shorter. The doorway is recessed back from a massive projection on each side, and has a jamb of moulded bricks forming a semi-octagonal pilaster up each ingoing. On each side of these was a statue; a fine one of Buddha (Dr. No. 772, figs. 1 and 2) on the left and another stiffly carved figure in stone on the right (Dr. No. 778, fig. 1). These stood in niches above the basement. The basement of the building has an elaborate series of moulded courses in brickwork (See Dr. No. 777, fig. 1). Great care has been taken in having a broad and secure foundation. Above it are sub-base, base, and sur-base, each with its projecting string or cornice courses. The upper base has remains of a series of T moulded bricks placed on their sides, leaving two rows of small openings. These, it is presumed, were for the reception of some of the small lamps so profusely found in the building. These lighted at night would give the chaitya a very effective appearance. The date of the building may be about 50 A.D.

III.—Further Excavationat the Stone Stûpa.

(Dr. No. 775).

The stone stûpa in mound No. 7 which was partly excavated during the previous season has now been wholly uncovered. The mound, as before remarked, is composed largely of packed stones and earth, so that the digging of the trench, which has now been carried round the building, was of a rather laborious nature. The floor line is, at one point, 13 feet below the surface of the mound. The top portion of the dome is ruined, evidently the work of treasure-seekers who had dug a hole down through the centre, and leaving it thus, numbers of the stones forming the masonry of the dome had fallen in and again filled it up. This was proved by the first season's fruitless search for a relic casket; and again by the casket itself having during the present year's operations been found standing on another portion of the top of the mound covered by a quantity of earth. The searchers had found it, but it evidently was not the object they were digging for. They had expected treasure below, and, removing the casket to the surface, the result of the subsequent digging was, that it was covered with the removed earth, and luckily forgotten.

The stûpa stands on a carved platform. My funds were insufficient to widen the trench far enough to show the full plan of its platform, but on the east side where it was fully exposed, it curves with a much greater radius and from a different centre to that of the walls of the stûpa itself (See Drawing No. 775, fig. 2). It would thus seem that more than one building had stood on this curved basement. The trench on the east side laid bare a portion of the foundation wall of an adjoining stone stûpa of about the same diameter. Adjoining it is another small square stone building. Near the surface of the mound, above the spot now occupied by the north trench, was a stone relic casket (Dr. No. 778, fig. 4). It is cylindrical in shape with moulded top and bottom, and slightly convex. The cavity was filled with earth, and at the bottom were the following relics—several pieces of a corroded copper vessel, which has evidently been cylindrical to judge from the largest portion (fig. 5-*e*), and about 2⅛ inches in diameter; a large white crystal hexagonal double-pointed bead (fig. 5-*a*); a miniature gold bowl (fig. 5-*b*); and two small gold ornaments (fig. 5*c*-*d*) inside the gold bowl. The stone cylinder found the previous year may have been the cover of this casket. On the floor of the stûpa, the following objects were found,—a portion of the crowning stone umbrella with lotus ornament in centre (Dr. No. 773, fig. 2)—the pillar found the previous season (*Ib.* fig. 1) is seemingly the shaft which supported it—; a hemispherical stone with aperture on the apex, perhaps the dome of a miniature dâgoba (*Ib.* fig. 4); a stone dâgoba (*Ib.* fig. 3); a long stone with three carved heads (*Ib.* fig. 5); a piece of a circular pedestal on a square base (*Ib.* fig. 7-*a* and *b*); a portion of a stone rail-post with slots for the cross-bars (*Ib.* fig. 8); a marble slab with a figure of Buddha (Dr. No. 772, fig. 3-*b*); and the arched upper part of slab which seems to fit the above (*Ib. a*). The simplicity of construction in this stûpa and the archaic style of the marble sculptures mark it as of very early date, probably during the first century of the Christian era.

APPENDIX A.

IV.—*Drawings.*

1. *12th April* 1889.—Two marble figures found during excavation of the stûpa at Guntupalle. Scale ½. Size of sheet 27″ × 20.″ C. P. Nadamuni Nayagar (No. 772).

2. *16th April.*—Objects found during excavation of the stûpa at Guntupalle. Scale ½. Size of sheet 27″ × 20.″ C. P. Nadamuni Nayagar (No. 773).

3. *17th to 20th April.*—Chaitya roof finials in terracotta found at Peddamaddur; and 3 relic caskets found during excavation at Amarávati. Scale ½. Size of sheet 27″ × 20.″ C. P. Nadamuni Nayagar and C. Muniswami Nayagar (No. 774).

4. *15th to 16th April.*—Plan and elevation of stûpa at Guntupalle. Scale $\frac{1}{10}$. Size of shee 27″ × 20″. S. M. Apparow Mudaliyar (No. 775).

5. *15th April.*—Plan of chaitya at Guntupalle. Scale $\frac{1}{10}$. Size of sheet 27″ × 20″. C. Muniswami Nayagar (No. 776).

6. *10th April.*—Section and elevation of chaitya at Guntupalle. Scale $\frac{1}{15}$. Size of sheet 27″ × 20″. C. Muniswami Nayagar (No. 777).

7. *15th to 17th May.*—Pottery and other objects found during excavations at Guntupalle and Amarávati. Scale ½. Size of sheet 27″ × 20″. C. P. Nadamuni Nayagar and M. Balakristna Naidu (No. 778).

8. *5th to 15th April.*—Plan of mounds and stûpas at Guntupalle. Scale $\frac{1}{100}$. Size of sheet 40″ × 27″. S. M. Apparow Mudaliar (No. 779).

APPENDIX B.

Fac-similes of Inscriptions.

1. *Kamavarapukóta.*—On the interior wall of the cave on the hill; 1 foot 7 inches × 1 foot 2 inches; 5 lines of 8 letters in Telugu; (Inscription No. 399).

2. *Guntupalle.*—On a wall at the Vihâra cave on the hill; 2 feet 1 inch × 8 inches; 2 lines of 8 letters in Pali; (Inscription No. 400).

APPENDIX C.

Photographs.

1. *Guntupalle.*—View of north-east corner of structural chaitya recently excavated. Size of plate 12″ × 10″ (No. 61).

ORDER—dated 2nd August 1889, No. 646, Public.

Recorded.

(True Extract.)

Chief Secretary.

To the Director-General, Archæological Survey.
„ the First Assistant do.
„ the Public Works Department.
„ all Collectors of Districts.
„ R. Sewell, Esq.
„ V. A. Smith, Esq., Bengal C.S.
„ Dr. Rost, Librarian, India Office.
„ A. A. MacDonald, Esq., Deputy Keeper of the Indian Institute, Oxford.
Copy to the Secretary, Royal Asiatic Society, Madras.
„ „ „ „ Ceylon branch.
„ Madras Literary Society.
„ President, Asiatic Society, Bengal.
„ M.R.Ry. Duggirala Ramadasu Garu.

Exd. W. H. French.

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Govt. of {1889} Madras.

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SECRETARY TO GOVERNMENT
20 SEP 89
P.W. DEPARTMENT, MADRAS.

Issued.

Recd. 20-9-89. Encl.

G.O., 2nd August 1889, No. 646.

AUGUST.

Archæology.

Recording progress report of the First Assistant, Archæological Survey, for the months of April, May and June 1889.