

(1) பக்கங்களின் எண்ணிக்கை _____

(2) புதுக்கித் திருப்பிய நாள் _____

(3) ஆதாரங் குறிப்பவர் சுருக்கொப்பம் _____

தமிழ்நாடு ஆவணக் காப்பகம்.

தமிழ்நாடு அரசு

செய்து குறை

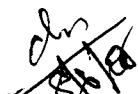
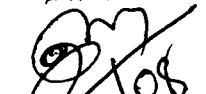
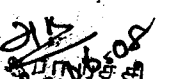
அரசாணை எண். 219 மு. கோப்புத் தாள் எண்.	அச்சகம் பலவகை
நாள் : 4-3-1889	199

கலேசு துண்டியடி கையாளவோ கூடாது.

பாதுகாப்பு பிறி-1

செப்பனிருபவர் பெயர்: சி. சிவா சிவன்

செப்பனிருவதற்காக எடுத்தக் - 12/07 - 4/08
கொள்ளப்பட்ட நாள்

 செப்பனிருக்கும் முதல் நாள் கொள்ளப்பட்ட	 செப்பனிருக்கும் 2ம் நாள் கொள்ளப்பட்ட	 செப்பனிருக்கும் 3ம் நாள் கொள்ளப்பட்ட
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9/3/89
Govt. of {1889} Madras.
PUBLIC.

Issued

Recd.

Encl.

G.O., 4th March 1889, No. 213.

MARCH.

Archæology.

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

Enclaves

28/12

ARCHAEOLOGICAL SURVEY DEPARTMENT.

Camp. Kanak 11th Dec. 1888.

From

S. The Aquin, M. R. L. L.

FIRST ASSISTANT,

To

Director General

Quebec, Canada

India

SIR,

I have the honor to forward
 the progress report on the survey &
 operations conducted in the Province
 of Madras subsequent to the report
 submitted on 1st June, 1888, which is
 dated 11th September 1888.
 It is enclosed in separate
 my covering letter to the Director General
 forwarded to the Secretary to the
 Government of India on the 11th Dec.
 I am, Sir, very respectfully,
 your obedient servant,
 S. The Aquin

66 I. - PUBLICAT.

229
(Tam. 4322, 21. 10. 1938, Palamkottam)

though formerly a ^{considerable} ~~important~~ ^{important} place, and extensive trade, it is now nothing more than a insignificant fishing-village on the banks of the Birmingham canal, distant about 10 miles from Madras.

Franklin still went on to the
 study of the form in the bank, and at
 the time its true back part to most
 of the Medals: but for adverse circumstances
 I might have undisturbed the now

capital town. Almost probably it settlements
has existed from comparatively early times,
it first came into notice
when the Dutch found a fort and factory
on the spot in 1682. Dr. Smith identifies
"P..."

The ~~factory~~ gained a footing here in 1838. A few years later, or in 1839, they secured an independent site for a factory and the fort of Saint George at Chemmampattam ^(15 miles) further south on the coast.

①. South End
Palms.
p. 36 f. n. 2.

Publicat.

Publicat.
were thus able to consolidate their strength
so that they subsequently succeeded in
restoring Publicat from the sway of Holland
during the memorable period when the different
European powers, English, French, and Dutch,
were contending for supremacy in India,
or, in 1781. Again restored to the Dutch,
it finally fell into the hands of the
English in 1825, from which time its
trade, once so flourishing, seems to have
gradually deserted it, the merchants migrat-
ing and settling in Madras.
A great portion

A great proportion of the present inhabitants are Muhammadans who seem to stick out a century and a half from their old blood. Streets with large and pretentious houses still exist to show the splendour of the former merchants of the mountains; some are entirely deserted; while in others a few solitary individuals may have taken up their abode. In some cases the houses are occupied by a number of families. The feeling of degradation is very apparent in everything through the streets. They are full of their lofty houses on either side, and one cannot help wondering what might have been had other means been at work: but it is simply an exaggeration of the misfortune of the people.

(19) [Signature]

(2) Members of the Local (H)

Of the remains of the early Dutch settlers,
but few traces remain. The ^{one} which has

Pulicent

human brick-structure, a few hundred yards square, inclosed by a wide and deep moat and very little but the site remaining. The moat still exists - at present partly filled with water - in almost perfect condition. The buildings themselves have been completely ruined and only some few masonry fragments and foundations are left. Just through the wall in places there is much iron, there can have been no considerable settlement inside the fort itself, and it must have been a place of refuge or citadel to enclose or protect the factory.

(3)

of the site, the fort, is the ancient Out-
crop, and is a perfect
order of government -
giving the Monarque the
gate into the south east corner
(drawing the) each side of this
gateway is a pilaster - abutting
on the wall - supports a semi-
circular arch over which is a pediment
Classical cornice with a ball-finish on
each outer end surmounted by an

circular moulded tympanum, open in the centre to receive a ^{curved} and foliated vase. The pilasters have a moulded base; and capitals with egg-and-dart ornament between two Ionic volutes or scrolls. On the front face of each pilaster is a standing skeleton, almost life-size. Carved on the key-stone, or central keystone at the crown of the arch is a death's head. On the left front face of the architrave is the following Latin quotation from the Apocalypse, in quaint Roman letters of the 17th century.

**ERANT QUI IN DOMINO MORITURI
ERANT QUI IN DOMINO MORITURI**

On the ~~unusually~~ right corner of the arch is an inscription in Dutch with the date 1608.

SACRUM

The gateway is ~~in the~~ ^{of the} ~~springing of the arch~~ ^{springing of the arch} ~~to the apex under side of the arch~~ ^{to the apex under side of the arch} ~~architrave~~ ^{architrave}

The cemetery is a green enclosure, with an area of about an acre. In it are a large number of ~~of~~ beautifully sculptured tomb-stones. The majority are large flat slabs of black granite, carved, generally with a foliated border ornament, a large ~~re-~~ ^{re-} ~~lief~~ ^{lief} in bas-relief

of the coat-of-arms of the deceased, and an inscription - often dated - below. The method of design is in most cases similar, though the carvings ~~are~~ ^{are} ~~very~~ ^{very} ~~various~~ ^{various} the slab, of which ~~an~~ ^{an} ~~illustration~~ ^{illustration} ~~is~~ ^{is} ~~given~~ ^{given} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~drawing~~ ^{drawing} ~~the~~ ^{the} ~~top~~ ^{top} ~~measures~~ ^{measures} ~~8~~ ⁸ ~~feet~~ ^{feet} ~~or~~ ^{or} ~~more~~ ^{more} ~~by~~ ^{by} ~~about~~ ^{about} ~~the~~ ^{the} ~~inches~~ ^{inches}. Around the letters is a broad foliated scroll, with ~~leaves~~ ^{leaves} ~~of~~ ^{of} ~~various~~ ^{various} ~~forms~~ ^{forms} ~~and~~ ^{and} ~~the~~ ^{the} ~~central~~ ^{central} ~~part~~ ^{part} ~~of~~ ^{of} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters} ~~are~~ ^{are} ~~cut~~ ^{cut} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters} ~~are~~ ^{are} ~~cut~~ ^{cut} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters} ~~are~~ ^{are} ~~cut~~ ^{cut} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} 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~~and~~ ^{and} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters} ~~are~~ ^{are} ~~cut~~ ^{cut} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters} ~~are~~ ^{are} ~~cut~~ ^{cut} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters} ~~are~~ ^{are} ~~cut~~ ^{cut} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~scroll~~ ^{scroll} ~~is~~ ^{is} ~~carved~~ ^{carved} ~~in~~ ⁱⁿ ~~the~~ ^{the} ~~stone~~ ^{stone} ~~and~~ ^{and} ~~the~~ ^{the} ~~letters~~ ^{letters}

Publicat.

Second inscription

Hieerrustij, die geen rusten had,
zo lang gesig bevondt in't leven,
doo bettijtlyk moed en zacht,
sijn ziel O du wech heere overen,
om niet verliedde te worden,
tevens de heere te veruuen;
veruuen de heere te veruuen;

are plain, but the designs are
designs from the Dutch
domed canopies and
and moulded and in
of drawings representing the
date with the
moulded and in
itself by
to know
etch or
the design
The detail,
the treatment
is, it would
seem that the designs had been prepared
by the Dutch, according to their ideas of
classical art, and handed over to native
carvers for execution. The design and
working of the floral ornament would be

Publicat

principally left in the hands of the latter,
who would use his own discretion in
carrying it out, thus giving it its
-Indian character.

(4) Villages in the

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

There are often
piled up in considerable numbers on the
site of the ancient settlement, by the
villagers, after rain has fallen and dis-
turbed the surface of the ground. The great
majority are small round Dutch copper

against him on the 1st April 1757. The detachment was a small one, and quite inadequate for the work it was expected to accomplish. It consisted of ② 100 Europeans, over 350 native troops, and some field pieces.

② It. p. 457. under the command of Lieutenant-Colonel Lisle. Various delays in transport, the force did not encamp before Hollow till the 4th of the month. Colonel Lisle was joined by a force of 7000 infantry and 3000 cavalry under the British's brother, Colonel Mahab. On the approach of this army the rebels under Parithia retired with 1500 horse, leaving the town to be defended by an officer with a garrison of 4000 persons. ③

③ It. p. 452. The fort stood about 500 yards from the river bank, and along this the English troops encamped in face of the town, while the Nawab's forces were at a distance higher up the river. The siege are fully given in the British Manual. But need not be further referred to.

Hollow.

~~The Nawab of Dindigul was subsequently sent to the British by the Treaty of 1764.~~

(2). Legendary origin of the town.

The town stands on what traditionally stated to have been the ancient forest of Chandoka Atanyam. A large town is said to have stood on present western suburb of Dargametta; this was known by the name of Sinhapuram. This name is traced to the existence of lions in the adjoining forest, but it is more probable to suppose that it shows it to have had a Pallava origin, the name being taken from the sinha as the original emblem of the dynasty of the Pallavas. The following legend is given, a chief named Muthumudi as having founded the town; and though his name is mentioned along with a temple of the 11th century, the tradition of connection of the Pallava king Muthumudi with the origin of the town may have some foundation in fact. The legend states that a chief named Muthumudi Reddi, owned large herds among which was a cow which obtained the milk of a Brahman woman. This cow had a revelation that Shiva had appeared on earth as a king who stood under a Palli tree (Philanthus) and used to feed his subjects.

(4). It. p. 689 as having founded the town; and though his name is mentioned along with a temple of the 11th century, the tradition of connection of the Pallava king Muthumudi with the origin of the town may have some foundation in fact. The legend states that a chief named Muthumudi Reddi, owned large herds among which was a cow which obtained the milk of a Brahman woman. This cow had a revelation that Shiva had appeared on earth as a king who stood under a Palli tree (Philanthus) and used to feed his subjects.

⑥ Amelb's List
of Antiquities
Vol I. p. 22
Vol II

have been more than a local chief when his name is so widespread. It exists in connection with Tharangikata in the Kistnadistrict, a stronghold of ^{which the} ~~the~~ Pallava origin there can be no doubt. The Pallava king may possibly have had some connection with the founding of the traditional or earlier town at Nellur, or with an earlier temple that may once have existed on the spot, and this shadowy legendary connection be the traces that remains of their former existence. The ^{present} temple of Malasthanisvara can have had no existence in the time of the Pallava king, for the majority of its buildings are comparatively modern, dating subsequent to the beginning of the 16th century. The shrine itself dates from about A.D. 1060, or from the time of the Cholas. Though the inner temple had been in existence since the 11th century, it had ^{been} ~~but~~ a shrine of small dimensions, and but ordinary sanctity. ~~This shrine had~~ ^{some} additions in the 16th century ^{perhaps raised} ~~making it~~ ^{to be} a temple of some ~~importance~~ importance. It would then be rising in popularity as a place of religious note. To give it the ~~appropriate~~ ^{appropriate} sanctity the legend, if not ~~actually invented~~ ^{actually} ~~applied~~ ^{applied} to it in the local parama; and ^{may have} ~~Mukthanti~~ who ^{lived} ~~lived~~ in the 15th century ~~was~~ ^{was} a shrine which he centuries previous.

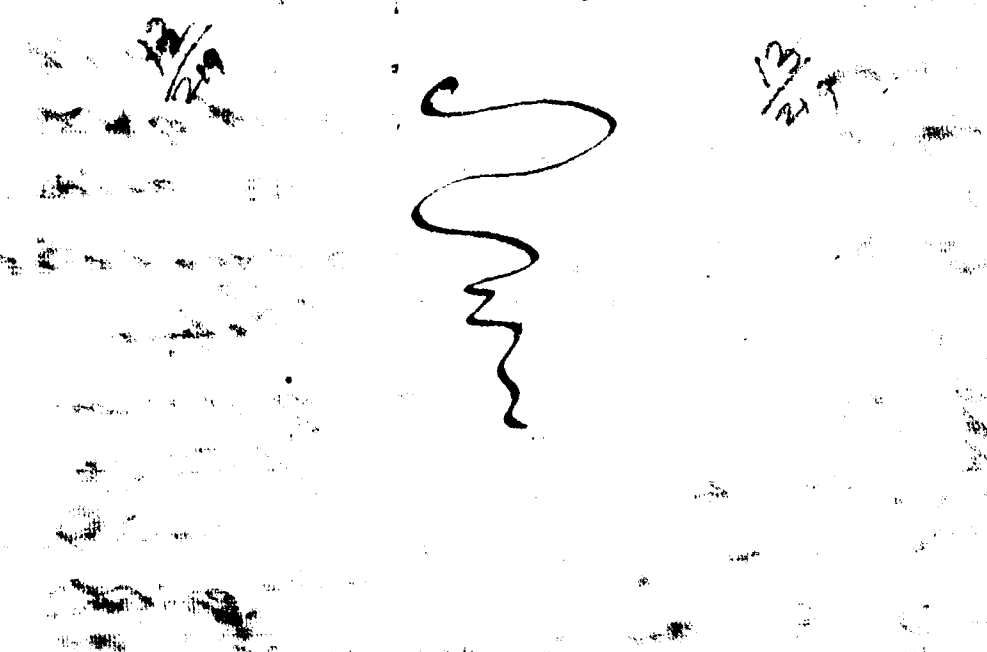
19
Nellore

The Cholas seem from the numbers of their various remains that exist in this and the adjoining districts to the north to have overrun all this part of the country on the defeat of the Pallavas. Numbers of small Chola temples exist at various places in the Krishna district; and in the town of Nellore itself, there are others, the principal of which is the shrine of the now large ~~temple~~ ^{temple}. The walls of this ~~temple~~ ^{temple} are covered with a number of lengthy Chola-Tamil inscriptions of the 11th century A.D.

Another explanation of the name Nellore is given in its derivation from the Tamil equivalent for the name of ~~the~~ ^{the} ~~paradise~~ ^{paradise}. ~~that~~ ^{that} this is the real one, it might have been given by the Tamil conquerors on Cholas when they took the town in the 11th century in consequence of one or other of the old district names applied to the town by its former rulers the Pallavas. After following the various fortunes of that dynasty, the many Chola Tamil inscriptions show that it passed into the hands of ~~the~~ ^{the} ~~Cholas~~ ^{Cholas}. ~~There are no inscriptions in the temple itself to prove it.~~ It would afterwards come under the power of the Vijayanagar kings, who have left records of their presence in the surrounding district. Krishnadeva Raya bore in that direction in 1515, it would not then be in so

20
Nellore

at the time, a place of no other would be considered of no importance.



(3). Mulasthaneswara Temple
(Drawing No 728).

This temple is mentioned in the ~~approximate~~ ^{approximate} legend, ^{as being} that which had a connection with the founding of the town. It is enclosed in a large almost rectangular court measuring ~~about~~ ^{about} its greatest interior dimensions ^{at} 197 feet by 164 feet 6 inches. The enclosure is not quite a rectangle as the back length only measures 190 feet. On the front is a projection of from 7 to 12 feet, with a frontage of 123 feet 6 inches. In the centre of this is the entrance gopura - a comparatively modern structure. In the open square ~~at~~ ^{at} ~~the~~ ^{the} ~~entrance~~ ^{entrance} to the enclosure is a lofty four-~~foot~~ ^{foot} mandapa, and a huge Ganesha ~~brick~~ ^{brick} and plaster; these a temple grounds to directly in gopura

enclosing a linga dedicated to the deity after which the temple is named. It is a small chamber with an entrance porch in front - both with thick walls - constituting what must have been for long after the foundation, the only portion of the temple then in existence. A roofed enclosure was then built around it, forming a pillared mandapa in front, with one ^{prolonged} row of the piers carried along and forming a prākāra around the sides and back of the shrine. On the right side of the mandapa is a small bed-chamber for the god. On the south-west back corner is a small chamber for Shiva's son Subrahmanya; this and the main shrine each have a miniature tower over them. This group of buildings is comparatively old, dating within a century of the founding of the shrine.

Alongside, and north of the main shrine, is the temple of Manikavara - dating from the beginning of the 15th century - similar in plan, but smaller than the principal shrine. In the space outside, and between these two buildings is a small cell with a linga. Back of the two mandapas in front of the Mulaasthanēśvara and Manikavara shrines is a pillared ^{group} with the usual group of ambhalas and pitās in front. In the south-east corner of the court andapa or receptacle ^{for the} sessions of the

gods on festival occasions. It is comparatively modern, but in its construction are some ornamental base and cornice details, which might almost be said to be Pallava in their character as early is the style of the display. They are mere fragments, and may be portions of the supposed core temple: they might belong to the 9th century.

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

An interesting building stands in the open ^{area} in the south-west corner. It is a small shrine dedicated to the Sahasra Linga. The superstructure is plain, and of little interest, but the moulded basement is in the Chalukyan style which is usually found in Malabar, and the districts of Madras bordering on the Tungabhadra river. These remains might show an occupation of the town subsequent to the Chōlas, midway between the advent of ~~this~~ this dynasty and that of Vijayanagar. It may have been erected by Prithvī Rashtra who built the temple at Horangal in A.D. 1163 and he the same king whose name is traditionally connected with the Madayagiri fort (see on this subject ^{the following pages on the subject}).
The building must have been

8. See below under Descriptions.

Hollow

early temple that had never been completed, or, had gone to ruin; and as it stood conveniently adjacent to the Mulaathan-
-isvara shrine, walls ^{were} ~~had been~~ afterwards placed on the early base, and a new shrine ^{constructed} ~~formed~~ to be enclosed in the court and form a component part of the one place of worship.

(4). Ranganayaka-svami Temple.

This temple occupies the same position as does the last - ~~temple~~ ^{temple} - described for the Saivite. It is not dissimilar in plan to the other; more elaborate in its details - The other; and, the date of its principal buildings is somewhat the same. But buildings have been added ~~combining~~ ^{combining} up to the present century. It stands on the east bank of the river Periyar, which flows past its west side of its court. On the east side stands a lofty and small gopura, built by some wealthy merchants within the present century. On the south of some waste land, and on the north is a road, in which is a four-pillared mandapa.

The central shrine, with its enclosing buildings, is dedicated to the god for which the temple is named. It has an ambamandapa and antaratna mandapa each with its entrance to it.

Hollow.

Though the main gopuras of the temple enter on the east side. This is explained by the fact of the town being on the ~~east~~ ^{west} side. In the shrine is an image of Ranganayaka-svami, who lies on a bed formed by the five-headed naga; his head is towards the south, and his feet to the north. Around is a prabhara. The walls are ~~surrounded~~ ^{surrounded} with pilasters and niches; and on them are a number of lengthy inscriptions in Chola Tamil. There is a prabhara ~~prabhara~~ ^{prabhara} and chamara.

In the front mandapa are four rows of piers with eight pillars in each row. In describing the buildings in the court, they will be taken in succession from the south-east to south-west, and thence around the court.

In the south-east corner of the court is the Madapalle or cooking room, where no duties, and none but Brahmins are allowed to enter.

In the west of the south-east corner of the court is a shrine with an image of Vudayamurti. In front is an antaratna mandapa, and mahamandapa with six piers.

In the south-west corner is a shrine of Sri Ranganatha of Andala - murat. The shrine has an ambamandapa and in front is a mahamandapa with twelve piers. A prabhara with four piers runs to the shrine.

Chlorine

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

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

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

In the north-west corner is a shrine of Bāyāsammal. It has the usual arrangement of mandapas, and is a vimāna tower temple. To the east is a shrine of the goddess.

The lower complete.
To the east of the shrine described
is a vāhana mandapa.
On the

On the east of the last is a temple
with a man in front. Around the shrine
is a prayer, and in the cell are a number
of images above images.

At the north west corner is a
madapalle, with a well ~~in the middle~~.
The east gate is in
- 7th wall to

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

Outside the last is a four-pillared
monument.
Just further to the east of the east gate,
is the four pillars previous to noted. It is at present
in the temple proper; but is evidently so arranged
that when convenient
either entrance could be
cut walls right up?
The temple out-
ned by ent.

Heckler

15/29

~~16~~
29

(5) *Drukstanma* or *Grāmadēva*
Temple.

(Drawings Nos. 729, 730, 731.)

This shrine stands on the northern bank of the large reservoir or tank south-west of the town on the canal.

The general plan is a shrine with three towers, and mandapas in front, all enclosed by a long and narrow court measuring 132 feet from east to west, with a breadth of 45 feet 2 inches; and an entrance gopura on the east.

The temple is built of the red tataria common in the neighbourhood, is of stone throughout, and dates from the 11th century. On the jambs of the gopura are two inscriptions in ^{my} Telugu, one dated S.S. 1285 (A.D. 1363-4.)

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

The antariata ~~naught~~
has a large red stone window

The mahāmāṇḍapa has four ^{pillars} ~~piers~~ with responding pilasters on the north and south walls. In front of its east entrance door is a portico with two piers.

On the north side of the court is a stone with the figure of a goddess seated with her *sūbhāsa*. The *nyāṭhā*-headed bird *gṛdhakirandapāṭakhi* (Dr. No 709, fig. 1) ^{stands close by} brother image ~~at~~; and, on a slab near the *gopura* is a worshippa (Pl. fig. 2).

This is a small building of sandstone.

The main build of has a shrine
and mat. 22 = In the shrine

The walls of the shrine have pilasters and niches; and the tower over is decorated with mythological figures, all thickly plastered.

In front of the mahā-maṇḍapa stands a four-pillared maṇḍapa or kāṭipīṭham with a small octagonal pointed domed object representing Potaṇḍa. In the north of the court is a well, with an inscribed stone laid across the top. The inscription is almost illegible.

front of the Ganga choultry (modern);
carved stones; ^{the} with an elephant
and a lion of an inscription; and
her with a horse and rider.

At the end of last century some Roman gold coins were found in a pit by a peasant who was ploughing.

Kellora

near Kellora. When the ancient across the river was being made some earthenware coffins were found in the quarries from which the labourer was taken.

⑥ Kellora District Manual p. 688
Smaller trials of antiqu. vol. I. p. 144.

From the description given they seem to have been similar to the earthenware sarcophagi often met with in other districts of the Presidency.

⑦ Manual p. 689

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

- Isanavāda. Temple and inscription.
- Narasimhaswami Konda. Temple.
- Girivādhya. Temple of Abhaya.
- Manjara. Temple and inscription.
- Belupāda. Temple.

III.- NARASIMHASWAMI KONDA.

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

श्री मत् होबलगिरियन्तुगुनल
कोण्णल क्षीणरसिंमस्वामि
काहुति जयम् चैसिणाहु।

Transliteration of the Telugu.
Śrī mat hōbalagiriyanthūnala
kōṇṇalakṣmīnaraśimhaswami
kāhuti jayam chaisiṇāhu.
In the holy temple of the hill of
Abhaya Lakṣmīnaraśimhaswami
has been sat.

V. - Wasaripalle

(Drawing No 732)

It has been noted

It has been noted that on a hill named Garutanagiri, a mile west of the village there exists a cave carved out of the solid rock in the form of a half-moon. ① Hollow Dike
The entrance is in the Mangrove 4.497

admit a man. Within is an image
of Krishna as Krishna-murti under a
canopy. ~~Upon~~ The steps are inscriptions.
The pagoda is in ruins. This has been
quoted elsewhere. (D)

the addition that there are "eigle" inscriptions on the same entrance.

This place has formed on sandstone
to the north-west and south-east in natural
hollow or cañon which has at one time
been used as a temple in the shade of a
Mesa. In the south face of the hill, at a
height of 200 feet from the base are some
groups of large white sandstone rocks.
Under an overhanging mass of rock which
crampled out of the face of one of the large
boulders, by the action of the weather, is
a narrow opening in the form of a natural
arched entrance with rounded tops. The scooped out
portion of the rock in that where referred to
and which having the appearance from the
outside of a half moon. The opening
or passage leading into a natural
cañon (Draw No. 932. fig. 1), roughly
seen in plan, with a chamber

Wasirpalle

of an average of about 25 feet; and sufficiently high in the roof for anyone to stand upright in the inside. Again, the back ~~part~~ ^{part} is a platform or pit ~~about~~ ^{about} 4 feet high, and ~~is~~ ^{is} ~~built~~ ^{built} from one side ~~to~~ ^{to} the other; it is built of dressed blocks laid closely together. The floor of the room, and top of the platform are thickly strewn with smaller blocks of about 2 or 3 inches by 4 or 5 inches, and round stones. On the base of the platform, one very nearly perfect specimen of an *Amphiprion* in *Calappa*, in which the name of the *Amphiprion* is visible.

Kudmunda maharaja (the
-anagar can be deciphered). The other
"inscriptions" on the outside of the
entrance, are more modern records
in paint for charcoal on the white-
washed surface of the wall. On the sides of the
entrance passage are panels of paintings
of the most elaborate work. It is now
quite impossible to make out even
what the subjects have been. There
is some old image of "Kudmunda"
and it is said that it has
been removed long ago. Some were found
during this time (p. 3-45) which
were perhaps might have been of
high; they had their heads smashed
more lying in a heap of
the large blocks of rock
which is the corner

The place is in Japan
 A.D. 15th century
 The class is not however seen
 to be any historical evidence

(4) Probably
 A.D. 15th century
 he never the
 correct date.

O. Nelson find
 Mount. 19431

(4). Probably
A.D. 1575 would
be near the
correct date.

O. Keller
Invest. 7-431

[illegible]

sufficient to establish that one tradition mentions the three last recorded names of the Vijayanagara rulers as being *Pratapa Rudra Vijayapathi, Achuta Vijayapathi, and Rudra Vijayapathi*. The last named being the one defeated by Krishna Deva Raya. The other tradition states that the first of the three was *Pratapa Rudra Vijayapathi*, and that on his death he was taken by Krishna Deva Raya's chief minister, *Rudra Vijayapathi*, who had court with him to have him murdered, the two names occurring at the same time when both forts were said to have been under our king's control. The former was a governor appointed by the latter ruler. Krishna Deva Raya, on subduing *Vijayapathi*, defeated the *Vijayapathi* chief *Achuta Rudra*, who had his capital there in A.D. 1510, - and destroyed all the fortresses on his route, one of which was *Kanigiri*. The two traditions both refer to the same period, being that of the victorious march of the Vijayanagara king. The first *Vijayapathi* who succeeded to *Reddi* chiefdom at *Vijayapathi* was in

Dasaripalle

to have ruled there from A.D. 1420 to 1430. There is however no present inscriptional evidence to point to them having them at that time.

Q. 9. S. had p. 100.

Q. 9. S. had p. 100. The 15th century is the earlier period than 1310 (A.D.) and certain places in the Bellary district show that the Gangas had been driven out of the district in the year 1310. We find the Gangas in the district at that time.

The first ruler of the Gangas was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty.

The first ruler of the Gangas was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty.

Q. 9. S. had p. 100. The first ruler of the Gangas was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty.

Dasaripalle

into possession of Hampi or Kuorani Mayanagaru. He after declaring his independence of the Muhammadans was subsequently conquered by the forces sent by the Sultan.

Q. 9. S. had p. 100. The first ruler of the Gangas was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty.

Q. 9. S. had p. 100. The first ruler of the Gangas was the founder of the dynasty. The founder of the dynasty was the founder of the dynasty.

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

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Appendix A. ²⁷/₂₉

Drawings

(~~from 25th November to 14th December~~)

1. - 26th to 22nd Nov 1888. Entrance gateway to ancient Dutch cemetery at Pulicat. Scale $\frac{1}{10}$. Sheet 27" x 20". C. P. Nathamuni Maicker. (Serial No. 726)
2. 23rd to 24th Nov. Carved tomb stone at Pulicat. Scale $\frac{1}{5}$. Sheet 27" x 20". C. P. Nathamuni Maicker. (Serial No. 727)
3. 27th Nov to 3rd Dec. Ground plan of Muthakrishna Temple, Nellore. Scale $\frac{1}{100}$. Sheet 40" x 27". M. Balakrishna Maicker. (Serial No. 728)
4. 4th to 3rd Dec. Mythological figures at Inkat and Dharmaraja Temple Nellore. Scale $\frac{1}{5}$. Sheet 27" x 20". C. P. Nathamuni Maicker. (Serial No. 729)
5. 29th Nov to 30th Nov. Ground plan of Bratalam Temple Nellore. Scale $\frac{1}{100}$. Sheet 27" x 20". C. P. Nathamuni Maicker. (Serial No. 730)
6. 30th Nov to 3rd Dec. Longitudinal section and half plan of Bratalam Temple at Nellore. Scale $\frac{1}{50}$. Sheet 27" x 20". C. P. Nathamuni Maicker. (Serial No. 731)
7. 9th Dec. Plan and 3 broken images from cave at Basaripalle. Scale $\frac{1}{100}$. Sheet 27" x 20".

1. Kallora; On a stone on the tank bund; 4 feet
1 inch x 1 foot 10 ins. 21 lines of 10 letters
in Telugu. (Inscription No 352)
2. ^{right side} ~~On~~ ^{of} Suktalanna temple; 3 feet
11 inches x 12 inches; 25 lines of 6 letters in
Telugu. (No 353).
3. ~~do.~~ On left side of gopuram of Suktalanna temple;
2 feet 8 inches x 12 inches; 13 lines of 5
letters in Telugu. (No 354).
4. ~~do.~~; On west. outer wall of Suktalanna at
the left of the entrance to the ~~Suktalanna~~
temple shrine; 7 feet 2 inches x 1 foot 5 inches;
8 lines of 59 letters in Tamil Family.
(No. 355).
5. ~~do.~~ do. do. do. do.: 4 feet 10 inches
x 2 feet 7 inches; 10 lines of 52 letters in
Tamil Family. (No 356).
6. ~~do.~~ do. do. do. do.; 9 feet 1 inch x
1 foot 7 inches; 8 lines of 45 lines in
Tamil. (No 357).
7. ~~do.~~ do. do. do. do.: 2 feet 1 inch x
1 foot 2 inches; 6 lines of 12 letters in
Telugu. (No 358).
8. ~~do.~~ On north outer wall of do. do.:
4 feet 5 inches x 1 foot 4 inches; 4 lines
of 87 letters in Tamil. (No 359).
9. ~~do.~~ do. do. do. do.: 10 feet 7 inches x 3
lines of 96 letters in Tamil. (No. 36

10. Do. do. do. do. do: 9 feet 10 inches x 12 inches; 6 lines of 66 letters in Tamil. (No 361).
11. Do. do. do. do. do: 17 feet 7 inches x 12 inches; 6 lines of 80 letters in Tamil. (No 362).
12. Do. On the east wall of do. do: 6 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No 363).
13. Do. On base of kalypata at first prakara in above temple; 1 foot 10 inches x 12 inches; 8 lines of 11 letters in Tamil. (No 364).
14. Kāvali, On a stone on the west bank of the west tank; 5 feet 9 inches x 1 foot 5 inches; 40 lines of 14 letters in Telugu. (No 365).
15. Do. do. do. do. do: 4 feet 6 inches x 1 foot 6 inches; 30 lines of 17 letters in Telugu. (No 366).
16. Do. do. do. do. do: 4 feet 5 inches x 3 feet 3 inches; 29 lines of 7 letters in Telugu. (No 367).
17. Dāssipalle. On the base of a platform in cave; 3 feet 3 inches x 7 inches; 2 lines of 32 letters in Telugu. (No 368).

No 112 of 1888

The Director General
Archaeological Survey of India 25/12/88

To The Chief Secretary to Government
Fort St George, Madras.



Lahore 25th Decr 1888

Sir I have the honour to forward herewith the Progress Report of the Archaeological Surveyor with his covering letter No 431, dated Kavalali 11th inst. Owing to Mr Rea's absence on privilege leave, this report covers a longer period than usual, but ~~the~~ most of this time fell within that devoted to office work.

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

I have the honour to be
Sir,
Your most obedient servant

J. Burgess.
D.G. Archaeol. Survey of India.

(Back to Mr. Rea)

240

28
219

DEPARTMENT.

From

The Director General
Archaeological Survey
of India
Lahore



No. 914/88

Dated 25/12/88

Received 29/1/89

Enclosures 2

SUBJECT.

Forwarding
with remarks the progress
report of the Archaeological
Surveyor.

Sh. P. Singh
Dy. Secy to Govt.
Lahore

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

Read—the following paper:—

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

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

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

ENCLOSURES.

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

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

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

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

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

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

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

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

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

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

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

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

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

I.—PULICAT

(Tam. *புலிகாட்டம்* Palaverkadu.)

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

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

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

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

(2) Remains of the Fort.

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

(3) Dutch Cemetery.

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

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

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

SALICH SYNSEDIE IN DEN HERE.
1656-STERVEN-EN RUSTEN VAN
HAREN ABBETT. OPENB : XIV V XIII.

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

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

First inscription.

HIER ONDERLEGD BEGRAVEN
Jan Martens; INSYNLEVEN
COOPMANINDIENSTDERE: COM;
EN OPPERHOOFDDES COMPTES
Palliacatta, ALDAAR GEROOREN
DEN 21st IUNY 1667, EN OVERLEDE:
OPULT: MAART 1717, OUD 49 IAREN.
9 MAANDEN, EN 10 DAGEN:

Second inscription.

Bieerruethy, diegeenrustenhad,
zoolangeigherondint leven,
denalhettyd' lykmed' en' sad,
synziel Godrederheestgegeen,
om theinde Eeuwighyde,
daarhemelingenere-gd herren,
te maakentatighyde, herreyd,
coordie, dieinden Heeresterven;

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

(4) Structures in the modern village.

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

(5) Coins.

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

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

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

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

All these measure on an average $\frac{3}{4}$ ths of an inch in diameter by $\frac{1}{8}$ ths thick.

Two others have, respectively, the figures or dates 78 and 80, with a portion of a circle divided into quadrants and the letter C in one of them. These are thick, round, and measure about $\frac{1}{4}$ ths of an inch in diameter by $\frac{1}{4}$ ths thick.

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

II.—NELLORE.

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

History of the Fort.

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

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

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

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

* *Ib.*, page 451.

over 350 Native troops, and some field pieces, under the command of Lieutenant-Colonel Forde. Through various delays in transport, the force did not encamp before Nellore till the 27th of the month. Colonel Forde was joined by a force of 7,000 infantry and 3,000 cavalry under the Nawab's brother Abdul Wahab. On the approach of this army the rebel Governor Muzibulla retired with 1,500 horse, leaving the town to be defended by an officer with a garrison of 4,000 peons.† The fort stood about 500 yards from the river bank, and along this the English troops encamped in face of the town;

† *Ib.*, page 452 et seq.

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

(2) Legendary origin of the town.

The town stands on what is traditionally said to have been the ancient forest of Dhandaka Aranyam. A large town is said to have stood on the present western suburb of Durgametta; this was known by the name of Simhapuram. This name is traced to the existence of lions in the adjoining forest, but it is more probable to suppose that it shows it to have had a Pallava origin, the name being taken from the simha as the emblem of the dynasty of the Pallavas.

† *Ib.*, page 459.

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

It has been suggested § that the Mukhunti referred to may have been the sovereign known in the Telegu country as Mukhunti Maharaja, this being possibly a Telegu translation of the name of the Pallava king Trinetra or Muk-

hunti Pallava who is said to have reigned at Kanchi about the 2nd or 3rd century. It seems probable that the individual referred to is the

§ *Sewell's Lists of Antiquities*, Volume I, page 144. *Mukhunti Raja*, of whom an inscription dated A.D. 1408, is stated to exist at Tirupati in the Godavari district. In any case he must

have been more than a local chief when his name is so widespread. It exists in connection with Dharanikota in the Kistna district, a stronghold of which the Pallava origin there can be no doubt.

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

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

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

(3) *Mulasthanesvara Temple.*

(Drawing No. 728).

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

Alongside, and north of the main shrine, is the temple of *Bavanesvara*, which, from the beginning of the 15th century, similar in plan, but smaller than the principal shrine. In the space outside, and between these two buildings, is a small cell which is a pillared portico, two *mandapas* in front of the *Mulasthanesvara* and *Bavanesvara* shrines. In the north-east corner of the court is the *vahana* *mandapa* or receptacle for the vehicles used in the processions of the gods with the usual group of *dvajastambhas* and *pitams* in front. In the processions of the gods on festival occasions. It is comparatively modern, but in its construction are some ornamental base and cornice details, which might almost be said to be *Pallava* in their character, so early is the style they display. They are mere fragments, and not portions of the supposed earlier temple: they might belong to the 12th century.

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

In the south-west corner of the court is a small shrine. It is a small shrine, the structure is plain and of little interest, but the *mandapa* in front of it is a structure which is usually found in *Maisur* and the districts of *Mysore*. These remains might show an occupation of the town subsequent to the time of the advent of this dynasty and that of *Vijayanagar*. It may have been erected by *Pratapa Rudra*, who built the temple at *Worangal* in A.D. 1163; and be the same king, whose name is traditionally connected with the *Udayagiri* fort.

The building is a small shrine that had never been completed, or had gone to ruin, and was afterwards used as a *madapalle*. The walls were afterwards placed in a new shrine constructed to be enclosed in the court and form a *madapalle* or place of worship.

This temple is the shrine of *Subrahmanya* Temple. It is not known whether it was more elaborate in plan than the other; and the date of its principal building is uncertain, but buildings have been added up to the present century. It stands on the bank of the river *Bannara*—which flows past its

Subrahmanya Temple.

This temple is the shrine of *Subrahmanya* Temple. It is not known whether it was more elaborate in plan than the other; and the date of its principal building is uncertain, but buildings have been added up to the present century. It stands on the bank of the river *Bannara*—which flows past its

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(5) *Trukalanma or Gramadeva Temple.*

(Drawings Nos. 729, 730, 731.)

This shrine stands on the northern bank of the large reservoir or tank south-west of the town. The general plan is a shrine with stone tower, and *mandapas* in front, all enclosed by a long and narrow court measuring 132 feet from east to west, with a breadth of 45 feet 2 inches: and an entrance *gopura* on the east. The temple is built of the red laterite common in the neighbourhood, is of stone throughout, and dates from the 11th century. On the jambs of the *gopura* are two inscriptions in Telugu, one dated S.S. 1265 (A.D. 1363-4).

The shrine has an image of *Trukalanma* standing on a square base or pedestal; close to it is a round stone shaft on which to place the *dasa* or lamp. The tower over the shrine is of stone to its summit, and is devoid of ornament—indeed the character of the material would hardly admit of any. The tower and temple have a most quaint character from this enforced simplicity, than one would expect from its actual age.

The *ardhamandapa* has a perforated stone window in the north wall, and round piers in the front portion.

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

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

In the north side of the last is a shrine with a figure of a goddess seated with her *vahana* the *vyali*-headed bird *Gandabiradapaka* (Drawing No. 729, Figure 1). Another image stands close by, and on a slab near the *gopura* is a *vyali* (Drawing No. 730, Figure 2).

(6) Dharmaraja Temple.

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

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

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

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

(7) Miscellaneous Objects.

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

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

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

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

Isomavada—Temple and inscription. Narasimhasvami konda—Temple. Tiravidhipadu—Temple of Ahobalesvara. Vangalu—Temple and inscription. Velupadu—Temple.

III.—NARASIMHASVAMI KONDA.

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

श्रीमन् ह्यबलगिरियन्तु रुनल
कोण्ण रुन्दी नरसिमस्वामि
वारुलि जयम् चेतियारु ।

Transliteration of the Telugu.—Sri mat hobalagiriyaṇṭu rumala konnalakshminarasimhasvami naruli jayam chesinaru.

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

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

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

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

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

IV.—KAVALI.

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

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

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

V.—DASARIPALLE.

(Drawing No. 732.)

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

+ *Nellore District Manual*, p. 427.

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

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

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

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

A cursory glance at some of the historical events in connection with the neighbouring hill fort of Udayagiri may also throw some light on the subject, for it shows that the Vijayanagar king actually did pass that way. This fort latterly came into the possession of the Gajapati dynasty, who had the seat of their Government in Cuttack. The last recorded chief at Udayagiri being Ananta Gajapati, who is said to have been defeated by Krishna Deva Raya after his march from Vijayanagar and Virupakshan about A.D. 1509.† Tradition states that the place was taken about the 10th century A.D. by Kaketa Rudrudu Gajapati.

* Nellore District Manual, p. 424.

There does not, however, seem to be any historical evidence to point to a sovereign of that date and family settled at this place at so early a period; and possibly the chief referred to is the Pratapa Rudra of the Ganapatis of Otungal, of whom an inscription, dated A.D. 1310, exists at Kocherlakota, another of A.D. 1313 at Darsi and at other places in the Nellore district. Other inscriptions by earlier kings of the name of Kakateya Pratapa Rudra of the Ganapati family, dating from 1179 A.D., are said to exist in the Godavari and Kistna districts; but these as yet undiscovered evidences of the Gajapatis having then penetrated as far south as Nellore would seem to favor the belief that the first named is the sovereign who is referred to in the tradition, as his is the only inscription by one of his family which has yet been found in this part of the district. The downfall of the Ganapatis is dated about A.D. 1323; and it seems impossible that a Gajapati could have held the place before that date, though they may have done so after. Without attempting to trace the dynasty, it is sufficient to state that one tradition mentions the three last-recorded names of the Gajapatis at Udayagiri as being Prabhakar Gajapati, Achuta Gajapati, and Ananta Gajapati, the last named being the one defeated by Krishna Deva.

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

* Nellore District Manual, p. 431.

Another tradition states that the same family held Udayagiri and Kanigiri simultaneously, and that, on Kanigiri being taken by Krishna Deva, the chief then defeated was Vira Rudrudu Gajapati, who had previously enticed Krishna Deva to his court with a view to having him murdered. The two names occurring at the same time, when both forts were said to have been under one king, is strange, unless the former was a Governor appointed by the latter ruler. Krishna Deva, on subduing Udayagiri, marched up to Kondavidu, and destroyed all the fortresses on his route. Virabhadra, who had his capital there in A.D. 1315, and destroyed all the fortresses on his route, one of which was Kanigiri. The two traditions both refer to one period, being that of the victorious march of the Vijayanagar king. The first Gajapati who succeeded the Beddi is said to have ruled there from A.D. 1420 to 1431. There is, however, no present inscrip-

§ Dyn. of South Ind., p. 116.

ditional evidence to point to them having been at that town, or yet as far south as the Nellore district, at an earlier period than the 15th century; though the inscriptions of 1310 at certain places in the Nellore district show that the Ganapatis were. The Chalukyas in the great five temple at Nellore are of the 15th or early part of the 14th century, while the Ganapatis in the district at that time, while the Gajapatis are not heard of till the 16th century. The former tradition was most probably the builders. The tradition has been somewhat confused over the similar names of members of two different families, speaking of the Gajapatis as among the first rulers of Udayagiri, when the Ganapatis should perhaps have been referred to.

§ Nellore District Manual, pp. 424 & 431.

Madhava Deva, on the occasion of his subduing the Udayagiri fort, and being in the immediate neighbourhood, may have then made the grant to the Dasaripalle cave. Referring still further to Udayagiri, we find it was occupied by Krishna Deva's successor, Timma Raya, in A.D. 1545, and it subsequently came into possession of Kampli or Kuvvuni Nayana, who, after declaring his independence of the Muhammadans, was conquered by the force sent by the Nizam under Mir Jumla. This general added some further fortifications and built

§ Dyn. of S. Ind., p. 116.

the image in the shrine of Vaidyanara or Vidyanara, of the Ranganayaka temple in Nellore, be a good representation of this chief? The building is of about the same date.

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

sent by the Nizam under Mir Jumla. This general added some further fortifications and built

§ Nellore District Manual, p. 431.

came in possession of the Muhammadans, was conquered by the force sent by the Nizam under Mir Jumla. This general added some further fortifications and built

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

APPENDIX A.

Drawings.

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

APPENDIX B.

Facsimiles of Inscriptions.

1. Nellore.—On a stone on the tank bund; 4 feet 1 inch x 1 foot 10 inches; 21 lines of 10 letters in Telugu. (Inscription No. 352.)
2. Nellore.—On right side of gopura of Irukalamma temple; 3 feet 11 inches x 12 inches; 25 lines of 6 letters in Telugu. (No. 353.)
3. Nellore.—On left side of gopura of Irukalamma temple; 2 feet 8 inches x 12 inches; 13 lines of 5 letters in Telugu. (No. 354.)
4. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 7 feet 2 inches x 1 foot 5 inches; 8 lines of 51 letters in Chola Tamil. (No. 355.)
5. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 4 feet 10 inches x 2 feet 1 inch; 11 lines of 32 letters in Chola Tamil. (No. 356.)
6. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 9 feet 1 inch x 1 foot 7 inches; 8 lines of 45 letters in Tamil. (No. 357.)
7. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 2 feet 1 inch x 1 foot 2 inches; 6 lines of 12 letters in Telugu. (No. 358.)
8. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 14 feet 5 inches x 1 foot 4 inches; 4 lines of 87 letters in Tamil. (No. 359.)
9. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 16 feet x 7 inches; 3 lines of 96 letters in Tamil. (No. 360.)
10. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 9 feet 3 inches x 12 inches; 6 lines of 66 letters in Tamil. (No. 361.)
11. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 17 feet 7 inches x 12 inches; 6 lines of 80 letters in Tamil. (No. 362.)
12. Nellore.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 363.)
13. Nellore.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 364.)
14. Nellore.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 365.)
15. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 366.)
16. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 367.)
17. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 368.)
18. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 369.)
19. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 370.)
20. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 371.)
21. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 372.)
22. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 373.)
23. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 374.)
24. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 375.)
25. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 376.)
26. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 377.)
27. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 378.)
28. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 379.)
29. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 380.)
30. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 381.)
31. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 382.)
32. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 383.)
33. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 384.)
34. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 385.)
35. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 386.)
36. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 387.)
37. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 388.)
38. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 389.)
39. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 390.)
40. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 391.)
41. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 392.)
42. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 393.)
43. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 394.)
44. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 395.)
45. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 396.)
46. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 397.)
47. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 398.)
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100. Kaval.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 8 feet 2 inches x 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 451.)

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24 Feb

Recorded

Mr. Rice's report contains
a brief history of some
archaeological interest.

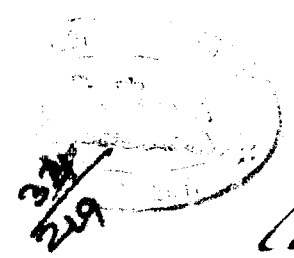
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Camp.
Amaravati.
25th Feb 1889.

No 85.
The Chief Secretary
to Government,

Sir,
I have the honour to return
the corrected proofs of my
report No 431 of the 11th Decr.
1888.

I have the honour to
be,
Your Obedt Servant
A. M.
K. S. Srinivas.

300
1889
4 TH FEBRUARY 1889, No. 1, PUBLIC.
March 219

GOVERNMENT OF MADRAS.

PUBLIC DEPARTMENT.

READ—the following paper:—

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

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

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

ENCLOSURES.

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

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

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

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

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

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

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

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

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

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

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

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

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

1.—PULICAT

(Tam. பழகாவட்டம் Palavarkadu.)

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

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

The English gained a footing here in 1621. A few years later, or in 1639, they secured an independent site for a factory and the fort of Saint George at Chennaipatnam, 25 miles further south on the coast, and were thus able to consolidate their strength so that they subsequently succeeded in wresting Pulicat from the sway of Holland, during the memorable period when the different European powers, English, French and Dutch were contending for supremacy in India, or, in 1781. Again restored to the Dutch, it finally fell into the hands of the English in 1825, from which time its trade, once so flourishing, seems to have gradually deserted it, the merchants migrating and settling in Madras.

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

(2) Remains of the Fort.

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

(3) Dutch Cemetery.

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

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

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

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

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

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

First inscription.

HIER ONDERLEGD BEGRAVEN
Jan Martens; INSYNLEVEN
COORMANINDIENSTDERE: COM;
EN OPPERHOOFDTESES COMPT^{re}
Palliacatta, ALDAAR GEBOOREN
DEN 21 JUNY: 1667, EN OVERLEDE:
OPULTO: MAART: 1717, OUD 49 IAREN.
9 MAANDEN, EN 10 DAGEN:

Second inscription.

Hierrusthy, diegeenrustenhad,
noolangenig grondint leven,
denwelthetlyd lykmaet'ensad,
synniel Goduederheestgegeen,
om heminde Eeuwighyde
daarhemelingenverrefta
tsmaakenkantsatigheyl, ~~verrefta~~
oordie, dieinden Heeresterven;

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

(4) Structures in the modern village.

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

(5) Coins.

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

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

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

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

All these measure on an average $\frac{3}{4}$ ths of an inch in diameter by $\frac{1}{8}$ th thick.

Two others have, respectively, the figures or dates 78 and 80, with a portion of a circle divided into quadrants and the letter C in one of them. These are thick, round, and measure about $\frac{1}{4}$ th of an inch in diameter by $\frac{1}{8}$ th thick.

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

II.—NELLORE.

Simhapuri Lingapur,
Simhapuri Simhapur, and
Dhanyapura.
(Shree Mahayya)

The chief town of the present district of Nellore: an extensive seat of trade. It is 107 miles north of Madras, and stands at latitude $14^{\circ} 38'$ north, and longitude $88^{\circ} 3'$ east. It is built on some high ground at the mouth of the Pennéru river.

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

With the exception of the Sarvepalle gateway, the fort was completely disappeared. It was built in the time of the Muhammadans, and was once surprised and taken by the adventurer Muhammad Koral who obliged the Governor Mahabadi to flee to Arcot. This adventurer is

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

* 16., page 451.

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

† 16., page 452 et seq.

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

(2) Legendary origin of the town.

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

‡ 16., page 689.

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

Favorite

It has been suggested § that the Mukhunti referred to may have been the sovereign known in the Telugu country as Mukhunti Mahārāja, this being possibly a Telugu translation of the name of the Pallava king Trinra or Muk-

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

hunti Pallava who is said to have reigned at Kanchi about the 2nd or 3rd century. It seems probable that the individual referred to is the Mukhunti Raja, of whom an inscription dated A.D. 1408, is stated to exist at Tirupati in the Godavari district. In any case he must have been more than a local chief when his name is so widespread. It exists in connection with

Charanikota in the Kistna district, a stronghold of which the Pallava origin there can be no doubt.

The Pallava king may possibly have had some connection with the founding of the tradition of an earlier town at Nellore; or with an earlier temple that may once have existed on the spot. This shadowy legendary connection be the only trace that remains of their former existence. The present temple of Malasthanesvara can have had no existence in the time of the Pallava king, as the majority of its buildings are comparatively modern, dating subsequent to the beginning of the 15th century. The shrine itself dates from about A.D. 1000, or from the time of the Cholas. Though the inner temple had been in existence since the 11th century, it was a shrine of small dimensions, and of ordinary sanctity. Some additions in the 15th century perhaps raised it to be a temple of some importance. It would then rise in popularity as a place of religious resort. To give it the requisite sanctity, the legend was applied to it in the local *purana*; and Mukhunti, who may have lived in the 15th century was made the founder of a shrine which had been built some centuries previously. From the numbers of their various remains that exist in this and the adjoining districts to the north, the Cholas seem to have

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

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

(3) *Mulasthanesvara Temple.*

(Drawing No. 728).

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

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

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

An interesting building stands in the open space in the south-west corner. It is a small shrine dedicated to *sahasra linga*. The superstructure is plain and of little interest, but the moulded basement is in the Chalukyan style which is usually found in Maisur and the districts of Madras bordering on the Tungabhadra river. These remains might show an occupation of the town subsequent to the Cholas, midway between the advent of this dynasty and that of Vijayanagar. It may have been erected by Pratapa Rudra, who built the temple at Worangal in A.D. 1163; and be the same king, whose name is traditionally connected with the Udayagiri fort †.

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

(4) *Ranganayakasvami Temple.*

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

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

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

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

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

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

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

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

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

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

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

At the north-east corner is a *madapalle*, with a well. The east gate in the court-yard wall has pillars, raised on a platform on each side of the entrance, supporting a roof.

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

(5) *Irukamma or Gramadeva Temple.*

(Drawings Nos. 729, 730, 731.)

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

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

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

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

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

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

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

A cursory glance at some of the historical events in connection with the neighbouring hill fort of Udayagiri may also throw some light on the subject, for it shows that the Vijayanagar king actually did pass that way. This fort latterly came into the possession of the Gajapati dynasty, who had the seat of their Government in Cuttack. The last recorded chief at Udayagiri being Ananta Gajapati, who is said to have been defeated by Krishna Deva Raya after his march from Vijayanagar and Virupakshan about A.D. 1509.† Tradition states that the place was taken about the 10th century A.D. by Kakata Rudradu Gajapati.

† Probably A.D. 1515 would be nearer the correct date.
‡ Nellore District Manual, p. 431.

There does not, however, seem to be any historical evidence to point to a sovereign of that date and family settled at this place at so early a period; and possibly the chief referred to is the Pratapa Rudra of the Ganapatis of Ongal, of whom an inscription, dated A.D. 1310, exists at Kocherlakota, another of A.D. 1313 at Darsi and at other places in the Nellore district. Other inscriptions by earlier kings of the name, the Godavari and Kistna districts; but the as yet undiscovered evidences of the Gajapatis having then penetrated as far south as Nellore would seem to favor the belief that the first named is the sovereign who is referred to in the tradition, as his is the only inscription by one of his family which has yet been found in this part of the district. The downfall of the Ganapatis occurred about A.D. 1323; and it seems impossible that a Gajapati could have held the place before that date, though they may have done so after. Without attempting to trace the dynasty, it may be sufficient to state that one tradition mentions the three last-recorded names of the Gajapatis at Udayagiri as being Prataparadu Gajapati, Achuta Gajapati, and Ananta Gajapati, the last named being the one defeated by Krishna Deva.

Another tradition states that the same family held Udayagiri and Kanigiri simultaneously, and that, on Kanigiri being taken by Krishna Deva, the chief then defeated was Vira Rudradu Gajapati, who had previously enticed Krishna Deva to his court with a view to having him murdered. The two names occurring at one time, when both forts were said to have been under one king, is strange, unless the former was a Governor appointed by the latter ruler. Krishna Deva, on subduing Udayagiri, marched up to Kondavidu, and defeated the Gajapati chief, Virabhadra, who had his capital there in A.D. 1515, and destroyed all the fortresses on his route, one of which was Kanigiri. The two traditions both refer to one period, being that of the victorious march of the Vijayanagar king. The first Gajapati who succeeded the Reddi chiefs at Kondavidu was Langula Gajapati, who is said to have ruled there from A.D. 1420 to 1431.¶ There is, however, no present inscription at that town, or yet as far south as the Nellore district, at an earlier period than the 15th century; though the inscriptions of 1310 (et seq.) at certain places in the Nellore district show that the Ganapatis were. The Chalukyan remains in the great Siva temple at Nellore are of the 13th or early part of the 14th centuries. We find the Ganapatis in the district at that time, while the Gajapatis are not heard of till the beginning of the 15th century. The former therefore were most probably the builders. The tradition has been somewhat confused over the similar names of members of two different families, speaking of the Gajapatis as among the first rulers of Udayagiri, when the Ganapatis should perhaps have been referred to.

¶ See II.—Nellore—(3) *Mulasthanasvara Temple*.
names of members of two different families, speaking of the Gajapatis as among the first rulers of Udayagiri, when the Ganapatis should perhaps have been referred to.

Krishna Deva, on the occasion of his subduing the Udayagiri fort, and being in the immediate neighbourhood, may have then made the grant to the Dasaripalle cave. Referring still further to Udayagiri, we find it was occupied by Krishna Deva's successor, Timma Raz, in A.D. 1545, and it subsequently came into possession of Kampli or Kuvvani Nayanaguru, who, after declaring his independence of the Muhammadans, was conquered by the force of the Muhammadans. This general added some further fortifications and built

†† Nellore District Manual, p. 424.
‡‡ May the image in the shrine of Vudayanaru or Vidayanaguru, of the Ranganayaka temple in Nellore, be a defaced representation of this chief? The building is of about the same date.
§ sent by the Nizam under Mirjumla. Some mosques.

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

APPENDIX A.

Drawings.

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

APPENDIX B.

Facsimiles of Inscriptions.

1. Nellore.—On a stone on the tank bund; 4 feet 1 inch × 1 foot 10 inches; 21 lines of 10 letters in Telugu. (Inscription No. 35.)
2. Nellore.—On right side of gopura of Irukalamma temple; 3 feet 11 inches × 12 inches; 25 lines of 6 letters in Telugu. (No. 353.)
3. Nellore.—On left side of gopura of Irukalamma temple; 2 feet 6 inches × 12 inches; 13 lines of 5 letters in Telugu. (No. 354.)
4. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 7 feet 2 inches × 1 foot 5 inches; 8 lines of 51 letters in Chola Tamil. (No. 355.)
5. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 4 feet 10 inches × 2 feet 1 inch; 11 lines of 32 letters in Chola Tamil. (No. 356.)
6. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 9 feet 1 inch × 1 foot 7 inches; 8 lines of 45 letters in Tamil. (No. 357.)
7. Nellore.—On west outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 2 feet 1 inch × 1 foot 2 inches; 6 lines of 12 letters in Telugu. (No. 358.)
8. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 14 feet 5 inches × 1 foot 4 inches; 4 lines of 87 letters in Tamil. (No. 359.)
9. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 16 feet × 7 inches; 3 lines of 96 letters in Tamil. (No. 360.)
10. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 9 feet 3 inches × 12 inches; 6 lines of 66 letters in Tamil. (No. 361.)
11. Nellore.—On north outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 17 feet 7 inches × 12 inches; 6 lines of 80 letters in Tamil. (No. 362.)
12. Nellore.—On the east outer wall of 2nd prakara at the left of the entrance to Ranganayaka temple shrine; 6 feet 2 inches × 1 foot 9 inches; 11 lines of 42 letters in Tamil. (No. 363.)
13. Nellore.—On base of balipita at first prakara in above temple; 1 foot 10 inches × 12 inches; 6 lines of 11 letters in Tamil. (No. 364.)
14. Nellore.—On a stone on the west bank of the west tank; 5 feet 9 inches × 1 foot 5 inches; 40 lines of 14 letters in Telugu. (No. 365.)
15. Kavali.—On a stone on the west bank of the west tank; 4 feet 6 inches × 1 foot 6 inches; 30 lines of 17 letters in Telugu. (No. 366.)
16. Kavali.—On a stone on the west bank of the west tank; 4 feet 6 inches × 3 feet 4 inches; 29 lines of 7 letters in Telugu. (No. 367.)
17. Dasaripalle.—On the base of a platform in cave; 3 feet 3 inches × 7 inches; 2 lines of 32 letters in Telugu. (No. 368.)

Exd. A. Raitha

(6) Dharmaraja Temple.

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

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

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

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

(7) Miscellaneous Objects.

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

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

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

* Nellore District Manual, p. 688.
Sewall's List of Antiquities, vol. I, p. 144.

† Manual, p. 689.

Information has been received of antiquities existing at the following places around Nellore:—
Aonavala—Temple and inscription. Narasimhaswami konda—Temple. Tiruvithal—Temple of Ahobalesvara. Vangala—Temple and inscription. Velupadu—Temple.

III.—NARASIMHASWAMI KONDA.

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

श्रीमन् होबलगिरियन्तु निल

कोण लक्ष्मी परसिमस्वामि

वालि जयम् चेतिया

Transliteration of the Telugu.—Sri mat hobalagiriyantrumala konna-lakshminarasimhaswami
aruli jayam chesinaru.

Translation.—“In the holy temple of the hill of Ahobala/Lakshminarasimhaswami has for ever sat.”

On a fallen pillar, now used as a step to a doorway, is an illegible inscription in Telugu. On one of the rocks within the temple grounds is a large bas-relief of Trimurti. On another adjacent boulder is a similar carving of Hanuman, or, as he is known in the Telugu country, Anjaneya: each is nearly 8 feet high.

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

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

IV.—KAVALI.

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

* Nellore District Manual, Vol. I, p. 142.

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

V. P. DASARIPALLE.

(Drawing No. 732.)

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

* Nellore District Manual, p. 427.

† Topograph. Lists of Antiq., Vol. I, p. 140.

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

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

Order-
40. ...

Recorded.
2. In the report
contains a record
of much archaology

The Director of Archaeology
All collections of MS
First Arch. Archaeology
The General ...
P. to ...
Copy to ...
Secretary ...
V. A. ...

Oct 21/89
8/4/89-

The Collectors of
The District Magistrates of

Dec 21/89.

- Anantapur. 8
- North Arcot, Chittoor. 8 4/219
- South Arcot, Cuddalore. 8
- Bellary. 8
- South Canara, Mangalore. 8
- Chingleput, Saldapet. 8
- Coimbatore. 8
- Cuddapah. 8
- Ganjam, Chatrapur. 8
- Godavari, Cocanada. 8
- Kistna, Masulipatam. 8
- Kurnool. 8
- ~~Madras (when necessary)~~
- Madura. 8
- Malabar, Calicut. 10
- Nilgiris, Ootacamund. 8
- Nellore. 8
- Salem. 8
- Tanjore. 8
- Tinnevely. 8
- Trichinopoly. 8
- Vizagapatam. 8

4TH MARCH 1889, No. 219, PUBLIC.

GOVERNMENT OF MADRAS.
PUBLIC DEPARTMENT.

READ—the following paper :—

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

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

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

ENCLOSURES.

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

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

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

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

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

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

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

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

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

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

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

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

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

I.—PULICAT

(Tam. புலிகாடு Palavarkādu.)

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

Traditions still exist as to the opulence of the former inhabitants; and, at one time, its trade bade fair to rival that of Madras; but for adverse circumstances, it might have outstripped the now capital town. Though probably a settlement has existed from comparatively early times, it first came prominently under notice when the Dutch founded a fort and factory on the spot in 1609. Dr Burnell identifies Pulicat as "Palakkada" mentioned in an inscription of the 5th or 6th centuries A. D., and seems to think that the place may have had a Buddhist origin, being probably derived from the Tamil *pallu* (a tooth) and *kada* (place), e.g., the place of a tooth-relo (of Buddha).^{*} This is, however, very doubtful, and it is improbable that these two Tamil words could have been transformed into the

^{*} South Ind. Paleog., p. 86., p. 2.

vernacular name as given above. The English name is modern, and cannot be quoted as a correct rendering of the original appellation.

The English gained a footing here in 1621. A few years later, or in 1639, they secured an independent site for a factory and the fort of Saint George at Chennaipatnam, 25 miles further south on the coast, and were thus able to consolidate their strength so that they subsequently succeeded in wresting Pulicat from the sway of Holland, during the memorable period when the different European powers, English, French and Dutch were contending for supremacy in India, or, in 1781. Again restored to the Dutch, it finally fell into the hands of the English in 1825, from which time its trade, once so flourishing, seems to have gradually deserted it, the merchants migrating and settling in Madras.

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

(2) Remains of the Fort.

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

(3) Dutch Cemetery.

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

BEATI QUI IN DOMINO MORIUNTUR.
QUIESCENT ALABORE SVO. A.
APOCALYPS : CAP : XIV V : XIII.

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

SALICH SYNSIEDIE IN DEN HERE
1656-STERVEN-SY RUSTEN VAN
HAREN ABBEYT. OPENE : XIV V XIII.

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

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

First inscription.

HIER ONDERLEGD BEGRAVEN
Jan Martens; INSYNLEVEN
COOPMAN INDIENSTDERE : COM ;
EN OPPERHOOFDSES COMPT^{rs}
Palliacatta, ALDAAR GEBOOREN
DEN 21 JUNY 1667, EN OVERLEDE :
OPULT : MAART 1717, OUD 49 IAREN.
9 MAANDEN, EN 10 DAGEN :

Second inscription.

Hieerrusthy, diegeenrustenhad,
zoolangesigbecondint leven,
desalhettyd' lykmaed'enzad,
synziel Godwederheeftgegeven,
ommetheminde Eeuwigheid,
daarhemelingeveerd bereyn,
teaukensatigheyl, bereyd,
voordie, dieinden Heersterren ;

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

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

(3) *Mulasthanēsvara Temple.*

(Drawing No. 728).

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

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

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

An interesting building stands in the open space in the south-west corner. It is a small shrine dedicated to *sahasra linga*. The superstructure is plain and of little interest, but the moulded basement is in the Chalukyan style which is usually found in Maisur and the districts of Madras bordering on the Tungabhadra river. These remains might show an occupation of the town subsequent to the Cholas, midway between the advent of this dynasty and that of Vijayanagar. It may have been erected by Pratapa Rudra, who built the temple at Worangal* in A.D. 1163; and be the same king, whose

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

name is traditionally connected with the Udayagiri fort.

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

(4) *Ranganāyakaśvami Temple.*

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

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

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

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

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

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

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

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

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

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

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

At the north-east corner is a *madapalle*, with a well. The east gate in the court-yard wall has pillars, raised on a platform on each side of the entrance, supporting a roof.

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

(5) *Irukamma or Gramadeva Temple.*

(Drawings Nos. 729, 730, 731.)

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

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

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

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

In front of the last is a detached *mandapa*, walled in on three sides, and open to the back. In the north side of the court is a slab with a figure of a goddess seated with her *chakra* the vyal-headed bird *Gandabirandapakshi* (Drawing No. 729, Figure 1). Another image stands close by, and on a slab near the *gopura* is a worshipper (Fig. 2).

(6) Dharmarāja Temple.

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

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

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

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

(7) Miscellaneous Objects.

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

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

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

* Nellore District Manual, p. 688.

Sewall's Lists of Antiquities, vol. I, p. 144.

† Manual, p. 689.

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

Jacnavāṇa—Temple and inscription. Narsimhaswami Konda—
Temple of Ahobalesvara. Vangala—Temple and inscription. Velupati—

III. NARASIMHASWAMI KONDA.

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

श्रीमत् होबलगिरियन्तु रुनल
कोण लक्ष्मी गरसिमस्वामि
वारुले जयम् चेतिसारु ।

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

Translation.—“In the holy temple of the hill of Ahobala, Lakshminarasimhaswami has for ever sat.”

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

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

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

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

IV.—KAVALI.

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

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

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

V.—DASARIPALLE.

(Drawing No. 732.)

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

† Nellore District Manual, p. 427.

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

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

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

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

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

* *Nellore District Manual*, p. 424.

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

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

‡ *Nellore District Manual*, p. 421.

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

§ *Dyn. of South Ind.*, p. 116.

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

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

last named being the one defeated by Krishna Deva.

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

¶ *Dyn. of S. Ind.*, p. 186.

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

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

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

Krishna Deva, on the occasion of his subduing the Udayagiri fort, and being in the immediate neighbourhood, may have then made the grant to the Dasaripalle cave. Referring still further to Udayagiri, we find it was occupied ††

†† *Nellore District Manual*, p. 424.

‡‡ May the image in the shrine of Vudayanaru or Vidayanaru, of the Ranganayaka temple in Nellore, be a defaced representation of this chief? The building is of about the same date.

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

by Krishna Deva's successor, Timma Raz, in A.D. 1545, and it subsequently came into possession of Kampli or Kuvvani Nayanagaru, ‡‡ who, after declaring his independence of the Muhammadans, was conquered by the force

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

APPENDIX A.

Drawings.

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

APPENDIX B.

Facsimiles of Inscriptions.

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

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

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

Recorded.

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

(True Extract.)

Chief Secretary.

To the Director-General, Archaeological Survey.

„ all Collectors of districts.

„ the First Assistant, Archaeological Survey.

„ R. Sewell, Esq.

„ the Public Works Department.

„ V. A. Smith, Esq., Ben. C.S.

Copy to Secretary, Royal Asiatic Society.

„ President, Asiatic Society, Bengal.

„ Secretary, Madras Literary and Scientific Society.

Exd. A. Raitt.

AGART Order of Government, dated
1889, No.

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Mr. No.

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the Progress Report of
the Archaeological Survey
com. to the 11th Dec 88.