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INDIA

THE LANDSCAPE, THE MONUMENTS AND THE PEOPLE

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INTRODUCTION

India, with her 300 million inhabitants and her area of over 1,850,000 square miles, is to be considered, not as a country, but as a continent. If we eliminate Ceylon, and follow the natural boundary that separates Hindustan from Burma, Tibet and Afghanistan, we are in the presence of scenery of an imposing uniformity. No individual state or special civilisation there has been able permanently to detach itself; everything has always pointed to something in common, to that which we vaguely conceive as Indian. A closer inspection shows the uniformity to be split up into a diversity unknown in any other continent; a diversity that sometimes rises into sharp contrasts.

India is inhabited by three of the principal race-groups of the earth, which have mingled in various grades. We have the dark Dravidian type in the south, with a touch of the negroid in some of the forest tribes; yellow Mongols, and fair Indo-Europeans. The origin of the first inhabitants and of the great migrations that led to present conditions still opens a wide field to scientific research.

Together with the differences of race there is an extraordinary diversity of culture and social life in India. Men bristle with jewels: men starve to death. Half-savages dwell next door to the wisest learned men on earth. An open-handedness which appears to us exaggerated, does not exclude a cruelty of which no European would be capable. Religion is lost in a maze of sects and extraordinary customs and, contrary to its ideals, gives birth to all sorts of chicanery, friction and violent struggles.

It is of course quite possible that this diversity is part and parcel of what might be called the Indian character. For India is immoderate beyond measure. The attitude towards the world, which, at bottom, is common to the
whole continent, transforms the land of Hinduism into a world of its own, whose tragedy and whose happiness are that it is an eternal contradiction, an unity always sought and never found, bristling with problems, full of fabulous dreams and strange things, penetrated with mysticism.

India comprises one of the most ancient continents of the earth. Its configuration has naturally altered since the oldest phases of the earth's history; to-day it resembles a giant triangle bordered on the north by mountain ranges, and projecting towards the south into the Indian Ocean, between the Arabian Sea and the Bay of Bengal.

The Deccan, the oldest part of India, forms in its entirety a broad plateau dominating, above all, the south. Towards the Arabian Sea the country slopes fairly steeply to the so-called Western Ghats. They are covered with luxuriant tropical forests and inhabited by primitive tribes. Wild animals abound. Towards the east, however, the country slowly drops, and conveys the great rivers of Southern India from their sources near the Arabian Sea almost over the whole peninsula right to the Bay of Bengal. On the Malabar Coast in the south-west, no doubt the happiest plot of ground in India, there is never any lack of water. Its inhabitants, in whose lives the century-old European colonies and missions are harmoniously blended, live tranquilly in the shade of the coco-nut palms. On the east coast the supply of water is a question of greater importance, and on the Deccan plateau the problem is hardly capable of solution. In the flat dry regions the remains of the primary rocks often project in the shape of rocky bluffs or boulder districts, e.g. in Trichinopoly (p. 24), Bundelkand, etc. In Mavalipuram (pp. 38–42), south of Madras, several temples and caves have been hewn out of these rocks, containing the oldest remaining monuments of Dravidian art which, at the same time, exhibit the highest degree of inner power. Near Hyderabad-Golconda the old crystalline bedrock forms a maze of boldly projected blocks (p. 77). Further north, in the Aravalli range of
Rajputana, in Mount Abu (p. 252), in Udaipur (p. 241) the folded rock of one of the oldest mountain chains in India has survived in elongated ridges. This region, Jodhpur, Ajmer, Alwar, Jaipur, supplied the celebrated white marble of the Taj Mahal, the Pearl Mosque, and other princely palatial buildings.

Somewhat later than the bedrock of the Deccan, but still dating from hoary antiquity, the horizontal layers of the *Purana strata* were formed which, for instance, have survived in Gwalior (pp. 178–181) and Sanchi as escarpments. Their red and yellow sandstone forms an important building material; the majority of the Moghul monuments are made of it.

In the middle age of the earth, towards the close of the cretaceous periods, the north and north-west of the peninsula were convulsed by stupendous volcanic outbursts which covered the surface with enormous masses of basalt (Deccan Trap). The cliff-like tabular heights which remain are especially characteristic of the region to the east of Bombay (pp. 90, 104). Sometimes a single hill has survived, as in Palitana in the Kathiawar peninsula (pp. 254–255). The caves of Ellora, those gigantic stone hewings, owe their excellent state of preservation to the power of resistance of the basalt.

The highest mountains in the world, the *Himalayas*, arose only in more recent periods of the earth’s history, at the middle and end of the tertiary period, from the sea which bordered the primordial parts of India in the north. The lowest chain of the foothills, the Siwalik Mounts, is one of the youngest mountains known.

On the slopes of the Himalaya, which enclose India like a rampart and put an end to the tropical luxuriance of Indian nature and culture, are to be found numerous mountain health resorts, mostly of later date, the finest of which is Darjeeling. When the summer heat in the lowlands is too strong the Government of the Presidency of Bombay transfers its seat from Calcutta to Darjeeling, whilst the Viceroy, with the Government of British India, removes from the new capital of Delhi to Simla.
Of the Himalayan countries only the naturally beautiful region of Kashmir in the west has always been accessible to foreign influences and invasions. In its early Hindu monuments Greek influence is plainly visible; it was subsequently inundated by Islam, and served the Moghuls as a summer resort. In spite of the fact that the majority of the inhabitants are Muhammedan, Kashmir is ruled by a Hindu Maharajah, a state of things which is more often the reverse in those Indian states tributary to the British Empire, as, for instance, in Hyderabad-Deccan, the largest of the Indian principalities.

In the independent kingdom of Nepal, which lies along the highest ranges between Darjeeling and Simla, Chinese civilisation is mingled with Indian, and Buddhism has been able to maintain itself in a form similar to Lamaism, by the side of the advancing Hinduism. Still more hermetically closed to the outer world than the country of the Gurkas is the mysterious land of Tibet with its hierarchy of Lamas: in Darjeeling the acquaintance of the precursors of this peculiar form of civilisation can be made.

The rim of mountains continues towards the east and separates Hindustan from the Indo-Chinese countries by the almost impassible Assam-Burman frontier hills, covered with tropical forests and inhabited by primitive tribes.

The only gate to India by land is in the north-west, although here too, mountain solitudes prolong natural boundaries. Time and again powerful northern tribes have penetrated here, whose assaults and longing for the fertile lowlands usually broke down Indian resistance. The most formidable enemy in the path of the conqueror was the hot climate of the country; the glowing summer led to enervation and mutiny.

The most celebrated of these invasions was that of Alexander the Great; the cultural effects of this bold enterprise on India have been in recent times the object of particularly careful investigation. A flourishing Hellenic-Indian mixed civilisation spread in the north-west in the centuries about B.C.; in Gandhara art Buddhist sculptures were created in Greek style. The recently excavated town of Taxila (in reality there were three
towns in succession, pp. 271–272) was for centuries the seat of prosperous trade and active mental life, the point where central and eastern Asia met western Asia and Europe. In addition to the somewhat superficial Greek influences, various west Asian influences, which are especially perceptible in artistic forms (e.g. in the celebrated lion capitals of the Ashoka column, p. 161), have always found their way to India. Still more lasting in their cultural, economic and political effects than Alexander's campaign were the Muhammedan invasions of later centuries.

The entrance gate of India still plays an important part to-day, seeing that it was in the last hundred years the scene of fierce struggles. A special frontier province emphasises the military character of the region, and the Khyber Pass (pp. 281–284), the path of the big caravans to and from Afghanistan, is the most strongly guarded point of the Indian Empire.

The great plains of the big Indian rivers, the Indus, Ganges and Brahmaputra are the most important regions for the daily life of India. The waters of these rivers, which have their source in the Himalayas, filled with their detritus the mighty lowlands between the mountains. The Indus flows into the Arabian Sea; its two sister rivers flow together into the Bay of Bengal. It was, above all, the plains of the Ganges, from Agra to Lucknow, Allahabad, Benares, Patna and Calcutta, that witnessed the highest expression of Indian civilisation; here alone about 150 million Indians are crowded together, and it is here that we find the most sacred spots of the country.

Together with some districts in the south (Malabar) and the irrigation basins in the Punjab, the plain of the Ganges is the most densely populated portion of India. But whilst in the humid south a comparatively happy existence is possible, the masses congregate in Northern India in holdings insufficient for keeping house and home together. Underfed and irresolute, with the fear of famine always over their heads, these people merely live from hand to mouth. Between the localities of now partly extinguished princely splendour and the variegated places of pilgrimage, the innumer-
able poor villages of India (90 per cent of the Indians live in villages) are crowded together, an eternal and depressing problem. Apathetic abandonment to fate, to the service of the gods, to the inexorable laws of the caste into which a man happens to be born, prevents his own recognition of the tragic side of such a life. Projected to the modern world, this tragedy becomes a burning question, and forms the starting-point of the noblest reformation measures of India's leaders.

The rhythm of life in India is regulated by the water question. The greater part of the country is dry for more than half of the year. When the heat of spring or summer begins to get intolerable and the supply of water scarcer and scarcer; when the earth splits and threatens to turn into a desert, India patiently awaits the great event of the monsoon with its abundance of cooling rains. In a few days the grey spots are covered with green, the paddy fields are under water, and Man thanks the gods for their gifts. This alternation of dry and rainy periods colours the cultural picture of the surface. Artificial lakes and tanks abound everywhere. It was one of the tasks of the Semindar, or landlord, to ensure a safe existence to his districts, and consequently to his farmers, by keeping his water reservoirs in good condition. A river is sacred water. The great pilgrimages take place on certain days at certain parts of the river. Hundreds of thousands, sometimes even millions, of human beings meet there from all parts of India. The daily ablutions in river or tank, especially early in the morning, are for the Hindu as necessary for the soul as they are for the body. Since the time of the Vedas a Brahmin desires for his village a temple to pray in, a river or tank to bathe in, and only in the third place houses to dwell in. In the south every temple has its own tank. A corpse will be brought as soon as possible after death to a funeral pyre on the river; the next-of-kin sets it alight as a symbol that even the dearest on earth are nought but ashes: the ashes themselves are carried away by the sacred waters.

The chief religion of India is Hinduism, which is professed by about 220
million believers. Religion with them is more than mere faith; it is the
predominating factor of life, stronger than political, economic and other
necessities. No people on earth devotes itself with more fervour and more
ardour to the eternal problems of religion than do the Indians. The Hindu,
it is true, may haggle over farthings, may speculate more insanely with
his fortune, spend his money with less scruple, display more or less pride
of purse, pursue the pleasures of this world with more subtlety than any-
one else. But perhaps he does so because he has no standard or aim for
the volatile world of appearances.
The natural ideal of India is not the hero who bore mankind with him
and made it happy, but the Sadhu (Muhammedan fakir), the man who
gives up his civil life and turns his back on his career as business man,
savant or politician, as well as on all family ties, in order to wander as a
beggar through the country, and to give himself up to meditation in solit-
ary places.
Shiva, the god, is himself the archetype of the Sadhu. Almost in a state
of nudity, he wandered through the land, his body strewn with ashes, his
hair unkempt, castigating himself, and often begging in vain for food.
Sakyamuni became Buddha the Redeemer, as a Sadhu, and Ashoka was
the greatest of Indian emperors because he bowed himself down in the
dust, quitting all his splendour and devoting himself to fervid meditation.
Even in the present times, only that leader can find real acclamation
among the people, who has humbled himself in the dust, and by volun-
tary privation, has set a shining example to all.
A deed is valid only if it is a religious one. But Buddha and Ashoka al-
ready abandoned the fundamentals of Buddhism by announcing a gospel
of community. The true Sadhu does not live and work for others; he
wanders merely as a shadow through the realm of errors.
A genuine Sadhu flees publicity, and confines his advice to a few philo-
sophical commonplaces and prescriptions for meditation. His doctrine
does not matter; the aim of all his endeavour is to find his pure ego.
Foreigners usually see only a religious clown who dresses up as for a fair,
and complacently exhibits his grotesque body to the crowd at popular places of pilgrimage. Earnestness and ridicule, piety and the desire to impose are close and frequently inseparable companions. Often the charlatan cannot be distinguished from the saint; everywhere the great vanity of the Indian mingles with his genuine renunciation of the world. And thus we have, in human matters as in art, the sublime by the side of the vulgar, monuments full of loftiness and greatness next door to blatant gimcrackery.

The Sadhu takes his stand above the diversity of races, languages and customs. He is to be seen at the ghat (river stairway), near the temple, in the crowded lanes, in the solitudes of the forest—everywhere. From Benares to Ramaswaran on Adam's Bridge, from the sacred Godaveri in Nasik to the shrine of Jagannath in Puri, at the religious festivals in Allahabad, Hardwar, Conjeeveram, Chidambaram, and whatever these sacred places may be called, the Sadhu ideal grips the masses who, insatiably driven forwards, looking neither to the right nor left, feverishly aspire towards their salvation.

Common to Hinduism is the doctrine of Karma, the continuity of all action; closely connected with it is the belief in the transmigration of souls. The fatalism of India maintains that the deed and the liberty thereby gained take effect only beyond the dark portals that close in our life, and then only as a link in a long chain. Animals are sacred. The monkey that so often destroys the crops and is a pest to the country, must be spared: above all, the slaughter of a cow would be a sacrilege. The religious imaginings of the Hindu do not grow out of the necessities of life, but are often in direct contrast thereto.

The Hindu, otherwise so open-minded in spiritual things, is most implacable in his attitude towards social life.

The caste system still permeates the life of the majority of Indians with unyielding consistency. Thousands of different castes which, especially the highest caste of the Brahmins, are split up into innumerable septs,
form closed circles that are strictly segregated from one another. The contact of the lowest castes, and particularly of the “untouchables”, the Parias, pollutes most of their higher-born fellow men, and they are therefore avoided like the plague. No wonder that these numerous members of the lowest strata rescue themselves from their legal nullity by flight into the arms of Islam or Christianity.

The predominance of the Brahmins, especially in the almost exclusively Hindu south, is, like the whole caste system, not based on economic differences, but on purely religious superiority, for which birth alone sets the standard. Precisely for this reason, the white Brahmin cord, whose bearer is not only a priest, but also exercises a variety of professions—in recent times frequently as officials—possesses an unshakable authority.

Hinduism is not one single religion; it comprises a tropical luxuriance, in the widest sense of the word, of religious conceptions, from primitive animism and belief in spirits to the most highly developed philosophical system; from zealous theism which is only one step from Christianity, to the most flourishing polytheism and pure atheism.

Although but few animists were revealed by the census, and those mostly the primitive forest tribes, the cult of personified natural phenomena still plays an important part. The adoration of the serpent, for instance, whose poison proves mortal to so many Indians, is widespread and often documented in the plastic arts (p. 68). But whereas in a country like Burma the cult of nature is carried out as a kind of necessity by the side of the predominating Buddhist religion and without any inner connection with it, Hinduism overflows its boundaries; hence the presence of those numerous contradictions which appear so incomprehensible to those standing outside of it. Thus the cruel goddess Kali, or Durga, often represented as a frightful gargoyle, whose caprices can only be appeased by the bloody sacrifice of animals, is actually the representative of a profound mother-worship.
The greatest gods of modern India and the heirs of the old Veda gods are Vishnu and Shiva.

Vishnu (p. 1) is the penetrator or preserver, whose powerful arm grasps the whole universe. His worship is spread particularly in the serious and manly-reticent north and makes the nearest approach to the religions of the Occident. The heroes of the two great epics of Mahabharata and Ramayana, Krishna, the divine cowherd, and Rama, the husband of the beautiful Sita, are counted as incarnations of Vishnu. Pictorial representations of Krishna playing the flute are to be met with everywhere. The god's adventures with women are represented by preference; they seem to emerge in a wallow of sexuality. On the other hand, Krishna is the herald of the sublime wisdom of the Bhagavad-Gita.

Shiva is the Indian god most difficult to grasp. His symbol, the lingam, (p. 58) which is found in millions of examples in every size, in temples, by the wayside, or in the shape of an amulet, is to be seen all over India. It symbolises male fecundity. Nandi, the Bull, is Shiva's sacred animal. Plunged for thousands of years in meditation, the god sits on his mountain Kailasa in the Himalayas; he wanders through the land as a Sadhu. As a rule he is represented with his wife Parvati (pp. 45, 103), or in a spirited dancing attitude (p. 304), for the god of the strictest ascetism and of overflowing fecundity, is Natesa, the god of the dance. To men Shiva appears above all as destroyer, as fear-inspiring and powerful as Nature. And yet his mercy is infinite. His omnipotence is most sublimely represented in the Trimurti, for here he is Rudra, the destroyer, Brahma the creator, and Vishnu the preserver, all in one person (p. 89). Innumerable are the appearances of the two chief gods, their wives and retainers. There can be no question of a closed system or separate supporters; Vishnu is commingled with his great rival; once he appears as the latter's wife. In the celebrated temple of Natesa at Chidabaram Vishnu also possesses a shrine. The Brahmins often purposely avoid giving a one-sided direction to the sanctuaries which they guard.
The monkey-like Hanuman, to whom in his capacity as chaste celibate exceptional powers are ascribed, and Ganesha with the elephant’s head, a son of Shiva, are very popular. The latter is the bringer of good luck, and is evoked on every possible occasion.

Numerous local gods, who are mostly considered as incarnations of the principal god, animate the variegated picture and make it still more confusing. Moreover, incarnation explains everything.—Why should not Jesus be an incarnation of Krishna? The gods known to men are only appearances of the One and Incomprehensible. Thus educated Hindus, who perform their devotions at the various sanctuaries before the most remarkable images, speak only of one God whose omnipotence and goodness consist in Hinduism, or stand above or accompany it.

The Jainas can only be reckoned in an extended sense to Hinduism; they are a religious community founded by Mahavira, a contemporary of Gautama, and in many ways mentally related to him. The Tirthankaras play for the Jainas a similar part to that of the figure of the Enlightened One for the Buddhists. Although the number of worshippers is comparatively small, the sect, owing to the wealth and religiosity of its members, possesses several magnificent temples which they have erected, by preference, on sacred mountains.

Similarly loosely attached, like the Jainas, to Hinduism, are the Sikhs who, about 1600, created in the Punjab a powerful fighting organization against caste compulsion on the one hand, and Islam on the other.

Islam and Christianity came from outside; the former with extraordinary success. But the world religion which has emerged from the lap of Hinduism itself is Buddhism, which victoriously penetrated to Ceylon and Tibet, Further India and Korea, China and Japan. In the land of its origin, however, it is dead. Even the great sanctuary of Buddha Gaya, which rises on the spot where Sakyamuni or Gautama became the Enlightened One, or Buddha, is in the hands of the Brahmans.

A great deal of what is represented in the Occident as being typically
Buddhist is Hindu common property. The personal cult of the Buddha is not contained in the original Buddhist system, but was added by later sects. That which made Buddhism a world religion and, at the same time, expatriated it from India, can hardly be explained by dogmatic definitions; for one thing because our conceptions are obscured by too many sects and systems. The incomparable affective values which were the issue have, perhaps, a social foundation. Buddha dissipated the castes; this, however, happens every time with other reforming Hindu sects. But with Buddha there arises at the same time the notion of community. Hinduism, with its immoderate individualism, could not support this. With the conception of community there begins at the same time history; thus there was no Indian history till the spread of Buddhism. The first great historical event in India is the reign of the Emperor Ashoka, 300 B.C. This great ruler and apostle imprinted on the country for all time its great desire for civilisation. His position in Buddhism is compared with that of St. Paul in Christianity. It is difficult to see what would have become of the dogmas of Sakyamuni without Ashoka.

With Ashoka there begins for India a period in which not only the individual takes his relations with God seriously, but also one when the community is felt to be essential and is minted into a unit by missions, edicts graven on stone, monuments and highways. Hand in hand with the religious fraternity, the monastery, arises the idea of the state.

In the ruins of Buddhist India lies a world-historical tragedy: the tragedy of one of the oldest of civilised territories which subjugated in century-old struggles this hitherto unique attempt to impart a form from the soul of a people, and to create a history. In its beginnings Buddhist art avoided statues or pictures of the Enlightened One himself. Monuments in the shape of tombs or reliquary shrines were built, stupas or Dagobas, and these became more and more luxuriant in their ornamental details. On the stone posts which formed an enclosure around important sanctuaries (p. 149) scenes from the Buddha legend were depicted in Ashoka’s time, in which Buddha himself was merely indicated by a symbol. On the later
Sanchi stupa (pp. 112–113) all kinds of Jataka stories are told with virtuosity, treating of events in Gautama’s early life. It was only at the time of the Kushan dynasty (A.D. 1 and 2) that representations of the Enlightened One himself appeared, under Greek influence, in the foreground, and grew to that splendid symbol which soon became the common property of Hinduism. There is a convincingly simple greatness in this figure which Hinduism never attained, and probably never endeavoured to reach.

Hardly had Brahmanism or Hinduism driven out the world religion, or destroyed it from the inside and thus again set up the barriers which separate the country of inexorable castes from the rest of mankind, than a powerful assault was made on India from outside. About 1000 A.D. began the fierce Muhammedan attacks from the north-west which finally led to the establishment of the second great Indian realm after that of Ashoka. Under the great Akbar (1556–1605) Muhammedan supremacy reached its zenith. Like Ashoka, Akbar was a dominating personality in the highest degree, general and statesman and, at the same time, full of a burning zeal for the work of civilisation. Just as he approached Hinduism with a broad-minded tolerance, so did he seek in architecture a synthesis between the Muhammedan-Persian and the Hindu forms. His successors, Jahangir, and particularly Sha Jahan, took the same pleasure in erecting palaces; the mosques and tombs of their time attained an elegance never to be surpassed. The shimmering marble splendour of the Taj Mahal (pp. 184–185) forms as perfect a monument for the beautiful empress of India as the tomb of the great Afghan Sher Shah, who foreshadowed Akbar’s deeds, forms a monument of powerful dominating rule (p. 151). The Moghul buildings, which were supplemented by finely laid-out gardens, are the act of a foreign volition whose social discipline and trend to unity on Indian soil had works of special fairy beauty executed by Indian hands.

With the death of the intolerant Aurangzeb at the beginning of the 18th
century, the realm of Muhammedanism fell to pieces and with it Indo-Muhammedan civilisation.

After the fall of the Moghuls various tribes fought for supremacy in Northern India. The most successful of these were the Mahrathas. But the third great union of India was already preparing, and this time it was to comprise the whole peninsula from the Himalayas to Adam’s Bridge, British India. British rule signifies not only the military dominion and political organization of an European power, it means far-reaching influences conveyed by the ideas of the West. The movement thus engendered comprises both friends and foes of British rule in the same way, and finds particular expression in political, economic and social programmes. It is the third of the great attempts to make the land of Hinduism into a country with a living state consciousness, a nation. The outlook would appear to be propitious, for this time it is not a question of a kingdom, but of the self-consciousness of a people. The paths are laid out: the self-evidence of unity is furthered by the press. India is still in a phase of congresses and reforms, unallayed hopes and fears. In this volume we have not taken into consideration the cultural results which may possibly issue therefrom. In the discussion of present day political and economic problems we must not, however, forget the power which Hinduism still possesses as of yore. A great religious activity, which is partly working with new means, pulsates throughout the country. In art, especially in painting, the old ideals are operating with regenerative force and already bearing fine fruit. Without Hinduism no Indian realm is conceivable nowadays. Will the religion of the Sadhus and the castes ever be able to support a nation? The future of India hardly lies in social deeds: possibly her millions will still continue to err, and be compelled by foreign hands to order her fate. India’s future lies in this eternal birth of religious ideas, in this whirl of contrasted forces before whose youthful impetuosity space, time and human forms break again and again to pieces.
Hindu art, as it has formed itself unsullied by foreign influences in the Dravidian south, is, together with the results of philosophical composition, the purest expression of the strength and the fate of India for those standing apart. Man is flung out of the indifference—but also out of the self-evidence of his existence, when he strides through the temples whose halls, corridors and tanks form a world of their own, whose sculptures abrogate all relations of dimension, and transform the human shape into fantastic dream-pictures.

The temple towers of Madura, covered over and over with mythological figures, rise like beacons of unreality to the sky. In Southern India there are hundreds of such slender towers, the Gopurams. Further to the north, in Khajuraho, the forms are quieter, but they are multiplied here, too, and their arbitrariness is an obstacle to all notions of utility, fading away into over-rich ornamentation. The Black Pagoda of Konarak, the stones of which are dissolved in an enormous number of elastically fleeting and, at the same time, finely graded sculptures, and the Kailasa Temple in Ellora, hewn out of the rock, with all its inner rooms, towers, secondary shrines, galleries and reliefs, are phenomena which, similar to the Egyptian pyramids, cannot be valued as works of art alone, seeing that they appear to transcend all human bounds.

Among the overwhelming abundance of Indian phenomena, the solitariness of the ruins, the turmoil of the places of pilgrimage, the symbol of Hinduism seems to detach itself in a form of inexorable greatness—Shiva, the destroyer and procreator. His limbs move in spirited dance movements: his countenance is gracious, but as rigid and impenetrable as Fate. The values and forces of our existence are borne along in one single pean of rhythm. Shiva, the great dancer, dances over birth and death. When the pillars crack and the world comes to an end and the whole heaven of gods sinks to nothingness, Shiva will dance his great dance, and new worlds will arise wherever he sets his merciful foot.
The arrangement of the illustrations corresponds to the following journeys:

1. Beginning at the extreme south, on Adam’s Bridge, some of the most important places of Dravidian civilisation and architecture were visited: Madura, with its peculiar religious life, Trichinopoly, with its romantic citadels and the extensive temple grounds of Srirangam, the somewhat sleepy Tanjore, Kumbakonam, Chidambaram, Conjeeveram, all highly sacred spots for the Indians, with mighty temples, and finally, Madalipuram, the dwelling place of the gods on the sea-shore, long since abandoned by Man.

2. Once again starting from the extreme south, along the south-east coast from Trivandrum through Malabar, in the shade of the coconut palms, to Tellicherry. Up the Ghats, with their dense virgin forests and over the broad, flat plateau of the Deccan of Mysore to Bengalore and Hyderabad where, side by side with Hinduism, strong Muhammadan influences are to be met with. In Golconda and Bijapur the imposing monuments of ancient Muhammadan princely power were visited.

3. Near the modern chief port of India, Bombay, to the temples and monasteries which were hewn out of the rock by the Buddhists, subsequently by the Hindus and Jainas: Karli, the finest of all Buddhist chapels, Elephanta, with its majestic Trimurti; Aurangabad, Nasik, but, above all, Ellora and Ajanta, whose caves are the most magnificent monuments of Indian art and of human culture itself.

4. In the north-east to the temple cities of Orissa: the big place of pilgrimage, Puri with the sanctuary of Jagannath, the solitary Black Pagoda of Konarak, Bhubaneswbar, the city of a thousand temples. Through Bengal, one of the most active of provinces in cultural things, with Calcutta, the biggest town and former capital of the realm. Up the Brahmaputra to Gauhati in Assam: along the powerful mountain frontier to Darjeeling, at the foot of the highest peak in the world, and on the threshold of the mysterious country of Tibet.

5. In the plain of the Ganges, first of all the classical territory of Buddhism: Patna, in ancient times a powerful royal city, Buddha Gaya, the greatest sanctuary of Buddhism, and Benares with its endless pilgrimages. Up the Ganges to Allahabad, Lucknow and into the romantic Bundelkand, whose now fallen, magnificent monuments of religion and princely power lie out of the path of the ordinary tourist.

6. Agra and Delhi, the classical localities of Muhammadan rule. Agra is almost entirely under the influence of Sha Jahan; Fatepur Sikri is the splendid but unfortunate foundation of Akbar the Great; in its ruins Delhi shows the traces of all the great Muhammadan rulers of India.

7. Rajputena, the region that most nearly corresponds to our notion of mediaeval India, full of colour and proud shapes, now, as then, blazing with the splendour of princely courts. On Mount Abu and further to the west, in the peninsula of Kathiawar, some of the sacred places
of the Jainas are to be found. Ahmedabad was once the seat of powerful Muhammadan rulers, like Hyderabad, the former capital of Sind, which, in modern times has been easily overtaken by the rising commercial town of Karachi.

8. The territory of the former Gandhara kingdom, in the extreme north-west, above all the Punjab and its old cities of Lahore and Amritsar, with Hindu-Muhammadan population; the recently excavated ruins of Taxila, the Khyber Pass, with the caravan city of Peshawar.

9. Kashmir, in the western valley of the Himalayas, which, in addition to the beauty of its magnificent mountain scenery and variegated vegetation, possesses interesting architectural monuments and the life and doings of a peculiar mixed people.

Politically India is divided into eight large provinces (Madras, Bengal, Bombay, Bihar and Orissa, United Provinces of Agra and Oudh, Punjab, Central Provinces, Burma) and five smaller administrations (Assam, North and West Frontier Provinces, Baluchistan, Rajputana Agency, Central India Agency) with British-Indian government. The states of the Indian princes, which comprise about 40 per cent of the area and 25 per cent of the total population of the Empire, are variously independent of the central government or the provincial governments and agencies. Some of the most important of the states are Hyderabad, Mysore, Travancore, Gwalior, Jaipur, Udaipur, Baroda, Jammu and Kashmir.

The province of Burma belongs geographically and culturally no longer to India in the narrow sense of the word; hence it will be treated in a special volume together with the other countries of Indo-Chinese civilisation. The Crown Colony of Ceylon, although belonging geographically to Indo-China, will likewise be added to the volume on Further India, so as not to overload the present book. My pictures from Nepal are intended for another publication; the selection for “Orbis Terrarum” will appear together with Tibet. Even then I still have 5000 photographs, for Further India, which is about eight times the area of France or Germany, and lavish an unheard-of wealth of many-coloured impressions on the visitor, wherever he turns his steps.

When taking the photos, and likewise in the selection of the pictures from a very extensive material, I was guided by the same principles as I indicated in the preface to my book on “France” in this series. I have endeavoured to keep the directness of personal impressions, and at the same time to avoid photographic arbitrariness, which only too often claims to be “artistic”, letting the beauty of the country and of its monuments speak for itself. At the same time that I was trying to capture the beauty of India, I wished, likewise, to illustrate her soul. For, in the beauty of a civilisation and in the greatness of its accomplishments there lies a mightier truth than in the thousand-and-one details of a transitory and often ugly workaday world.

Martin Hürlimann, Dr. phil.

XXI
1. VISHNU, the Preserver or Attainer. In a South Indian local shape as "Vardaraja". Bronze in Madras Museum.

2—4. 6. RAMESWARAM, on an island of "Adam's Bridge" between India and Ceylon, one of the most sacred spots of the Hindus. The Great Temple is said to have been erected by the god Rama himself when, in search of his wife Sita, he removed to Ceylon (Lanka), Ramayana Epic.

2. Street with tower gateway of the great temple.
3. Hall of Pillars of the great temple. The halls have a length of 3840 feet around the interior of the temple. The colouring is in red-gold and white.
4. Dwelling-house of a Brahmin (member of the highest or priestly caste).

5. Hall of Repose for pilgrims in Tiruparankunram near Madura.

6. Temple-school for young Brahmins in Rameswaram. The white cord is the badge of the Brahmin caste.

7. In front of the rock temple of Tiruparankunram near Madura at the time of a religious festival.

8—16. The GREAT TEMPLE of MADURA, dedicated to Shiva, here called Sundareshvara, and the "fish-eyed" goddess Minakshi. The present buildings, which are full of fantastic life, date chiefly from the time of King Tirumala (17th cent.).

8. Street with the southern Gopuram (gate tower), about 150 feet high, of the outer city wall. The towers were once brightly painted but the colours have now faded to a yellowish shade; the outer walls are striped white and reddish.

9. Mythological figures on the south tower.
10. Hall of Pillars on the tank.
12. Portico.
13. Central corridor of the Hall of the Thousand Pillars, built in the middle of the 16th century.
14. Pudu Mandapam, or TirumalasChoultry, a hall built by Tirumala opposite the great temple in 1625—1645.
15. Hall of the Thousand Pillars. Pillars with the god Subrahmanya riding a peacock.
16. Unfinished gate from the street to the great temple.

17. A temple in Madura. The tower above the Holy of Holies.

18. In a village near Madura.


20. TRICHINOPOLY. View from the small temple which crowns the rocks of Trichinopoly of the big Shiva temple, the big tank, the Cathedral and the country.
21. SRIRANGAM near Trichinopoly Temple procession with elephants inside the great Vishnu temple.
22. Srirangam, Vishnu temple. Pillar with horses in the Hall of the Thousand Pillars (16th ct.).
24. Trichinopoly. The big tank with the temple rocks.
25. TANJORE. Tower in Mahometan style in the former princely palace.
26. Tanjore. The Brihadiswararwmi temple, called the Great Pagoda, dedicated to Shiva. Built about 1000 by Rajarajadeva Chola in the so-called Chola style. Displays south Indian architecture at its highest point. In contrast with later temples the whole is concentrated on the mighty tower over the Holy of Holies.
27. Tanjore. The Subrahmanya temple stands within the grounds of the Great Pagoda, but dates from the 18th century.
28. KUMBAKONAM. Street with pavilion and tower of the great Vishnu temple.
29—31. CHIDAMBARAM. The big temple dedicated to the dancing Shiva or Natesa.
29. Tank with north tower.
30. Small hall of pillars near the Holy of Holies.
31. Central hall in the Hall of the Thousand Pillars.
32. Primitive irrigation plant near Chingleput, to the south of Madras. The water-engine is worked by the man running to and fro on the beams.
33. Paddy-fields near Chingleput. Women setting the seedlings.
34. Ceiling paintings in the Jain temple near Conjeevaram.
35. Tirukali Kunram. Village to the south of Madras, with the Mount of the Holy Kites with Shiva temple.
36. CONJEEVERAM, "the golden city", an important place of pilgrimage, the "Benares of Southern India". Pavilion and hall of pillars in the Sri Devanaja Swami temple.
37. Tower gateway (Gopuram) of a temple in Conjeevaram.
38—42. MAVALIPURAM (also Mahavelli-pur, or Mamallapuram, &c.) on a rocky strip of land to the south of Madras. The buildings and sculptures are the oldest monuments of South Indian art and are in the so-called Pallava style (600—850).
38. Caves of the Trimurti (7th cent.). Central cell with Lingam, the extremely widespread symbol of Shiva in India, and picture of Shiva.
39. The lake temple (8th cent.).
40. Rathas (temple) and animal figures all hewn out of the rock (7th cent.). As there are seven in all the whole of Mavalipuram is also called "the seven pagodas".
41. Relief in the rock representing "Arjuna's Penance" (7th cent.), 28 feet high.
42. Janapuri Mandapam, the grotto of the Durga (7th cent.). South side with relief, Vishnu resting on the snake.
43. Shiva and Parvati. South Indian bronze in Madras museum (cf. pict. 1 and 304).
44. TRIVANDRUM, the chief town of the state of Travancore. Tank with pavilions and chief temple. The tower of the latter is in
Dravidian style; otherwise the big roofs are of the characteristic architecture of the Malabar Coast.

45. Trivandrum. The big tank with bathing places, seen from the temple.

46. Fishermen on the shore of Allepy.

47 et seq. BACKWATERS and canals, natural waterways separated from the sea by dunes and containing fresh water during part of the year. On the MALABAR COAST between Quilon and Cochin, the typical land of the coconut.

47. A sailing boat in the backwaters.
48. Coconut grove on the backwater canals.
49. Boats and huts under the coconut palms.
50. Village houses under the coconut palms.
51. ALEPPY. Christian chapel. The Christian missions on the Malabar Coast are the oldest and most important of the kind in India.
52. Coconut grove on the Malabar Coast.
53. Family in a village of the Nayar tribe, a Dravidian caste on the Malabar Coast.
54. Vessel in the backwaters.
55. TRICHUR. Main gate of the big temple, one of the most important buildings in the Malabar style.

56. COCHIN, an old colonial town. Fishing on the shore.
58. Cochin. Street in the Indian quarter.
59. Cochin. Lane with synagogue in the old Jewish town.

60. TELLYCCHERRY. Fisherman with fish crossbow.
61. On the Malabar Coast near Tellycherry.

62—67. In the mountains (WEST GHATS) between the Malabar Coast (Tellicherry) and the southern Deccan (Mysore).
62. Jungle (virgin forest) with pepper tendrils.
63. Lake in the jungle.
64. Caryota palms in the jungle.
65. Boy of the Kadu or wild Kurumbu tribe, a hunting and collecting forest people in Mysore and the Nilgiri mounts.
66. Jungle and river at the foot of the West Ghats.
67. A Kadu before his hut in the jungle near Mysore.

68. SERINGAPATAM, the former capital of Mysore. Sacred tree with sacrificial stones dedicated to the snakes, to ward off the fatal consequences of snake-bite.
69. Seringapatam. Ala Masjid (mosque).

70. MYSORE, chief town of the state of Mysore. Goldsmith at work.

71—76. HYDERABAD in the Deccan, chief town of the Nizam's Dominion, with 500,000 inhabitants, the fourth largest town in India.
71. Street with bullock-dray.
72. Female fruit-seller in the street.
73. Hindu mendicant monk as street singer in Bangalore (Mysore).
74. In the bazaars. Flower-seller making a wreath. Flowers play a great part in Hindu cults.
75. Muhammadan in the fruit bazaar.
76. Street with the Char Minar (four towers), the Muhammadan symbol of the town, built in 1591 by Muhammad Kuli Kuth Shah.

77. Granite blocks near Hyderabad.
78—80. GOLCONDA near Hyderabad, the chief town of the kingdom of Kuth Shahi in the 16th and 17th centuries.
78. View from the fort towards Hyderabad.
79. Royal tombs.

81—87. BIJAPUR, the “city of victory,” from 1489 to 1687 the chief town of the Muhammadan dynasty of the Adil Shah.
81. Gol Gumbaz, the tomb of Muhammad Adil Shah (middle of the 17th cent.). Capola 172 ft., high; inner diameter 121 ft.
82. Ibrahim Rauza, tomb of Ibrahim II. Adil Shah (1580—1626).
83. Interior of the Jama Masjid (great mosque), 2nd half of the 17th cent.
84. View of the town with the Gol Gumbaz in the background.
85. Juggler in a public square.
86. Palace ruins in the citadel.
87. The Taj Baoli cisterns, built about 1620.
88. In the cave-temple of KARLI (2nd or 1st cent. B.C.), Buddhist chapel with Dagoba as Holy of Holies. The most important Chaitya hall of Indian cave-temples.

89. Cave-temple of ELEPHANTA near Bombay (prob. 7th cent.). Trimurti (12 ft. high). Shiva as Rudra, the Destroyer (left), Brahma, the Creator (centre) and Vishnu, the Preserver (right).

90. Basalt region near Aurangabad.

91. AURANGABAD. Cave-temple No. 5.) Vihara hall (about 7th cent.).

93. Daulatabad, Ruins of the fortification, dating back to the 15th cent.

94—105. The CAVE-TEMPLES OF ELLORA, 4th to 10th cent., the oldest is Buddhist, the middle a Brahmin (Hindu), the youngest a Jaina group of the grottos hewn out of the same mountain slope.
94. Cave No. 11, Do Thal, Buddhist.
95. Cave No. 12, Tin Thal. Seated Buddha statues in the Great Hall.
96. Cave No. 10, Vishwakarma. Chaitya hall with Dagoba and Buddha statue (about 600 A.D.).
97. Cave No. 15. Dāt Avatara. Hindu. Hall with the river Nandi, the sacred animal of Shiva.
98. Statue of the Indrani in the Jain grotto Indra Sabha.
99. Cave No. 29. Sita’s Nani or Dumar Lena. Hall.

100. KAILASA TEMPLE (8th cent.), named after Shiva’s seat, the mountain of Kailasa in the Himalayas. The whole, with all its details, is hewn out of the solid rock.
102. Kailasa temple. Pedestal with elephants at the rear side of the main temple.
103. Kailasa temple, Reliefs in the outer gallery. Shiva and Parvati with the Lingam.

104. View from the caves near Nasik of the plateau of Bombay Deccan.
105. NASIK, celebrated place of pilgrimage for the Hindus. Bathing and ablution places on the sacred Godaveri river.
107—111. The CAVE-TEMPLE OF AJANTA, Buddhist, from the 2nd cent. B.C. to the 6th cent. A.D.
107. Cave No. 1. Middle shrine of the Vihara hall with statue of Buddha.
108. Cave No. 17. Frescoes in the portico. The frescoes of Ajanta form the oldest documents and at the same time a never-surpassed zenith of Indian painting.
109. Cave No. 17. Paintings over the entrance.
110. Interior of Cave No. 19. Chaitya hall with Dagoba and Buddha statue.
111. Cave No. 26. Façade (veranda) of the Chaitya hall.
112. Large stupas of SANCHI (2nd to 1st cent. B.C.), celebrated for its gateways on which scenes from the Jatakas (Buddha legends) are depicted. The north gate.
113. Large stupas of Sanchi. The pillars of the east gate.
114. The temple of KONARAK, called the Black Pagoda, built in the middle of the 13th cent. by King Narasimha. The temple, of the Vishnu type, represents the chariot of the sun-god Surya. The centre part with Mandapam (assembly hall).
115. Konarak. Sculptures on the Black Pagoda representing a wheel of the sun chariot; below, the frieze which extends around the whole temple as socle.

116—119. PURI, in Orissa, one of the most important pilgrimage shrines in India.
116. A Sadhu and two Brahmans with fawn near the temple tank.
117. A Brahmin from Orissa.
118. The big temple, dedicated to Jagannath (Juggernaut), i.e. "Lord of the Universe", an incorporation of Vishnu.
119. Street with stalls before the temple.

120—125. BHUBANESHWARA, former chief town of the kingdom of Orissa, an important place of pilgrimage with numerous old temples which were the models for temple building in North India.
120. A Brahmin's house painted for the New Year.
121. The big Lingamja temple of the 7th to 10th cent. View into the courtyard with the Mandapam.
122. Mukteshvara temple, 6th to 7th cent.
123. Rajah Rani temple.
124. A Sadhu (Hindu hermit) before his cell.
125. Girls on the way to school.
126. Dakshineshvara near CALCUTTA. Modern Bengali temple.
127. In a Bengal village, Surul near Balpur.
128. Bengal woman at the spinning-wheel.
129. Lady with musical instrument in Bengal.
130. Calcutta. Tank and Hindu shrines near the Kalighat temple.
131. Women drawing water; and ships on the banks of the Brahmaputra.
132. GAUHATI in Assam. Hindu temple.
133. Gaulati. Bathing place and temple door on the Brahmaputra.

134—143. DARJEELING, a mountain summer resort established by the English in 1836. Summer seat of the Bengal Government, at the foot of the Himalayas and near the frontiers of Sikkim, Bhutan, Nepal and Tibet.
134. Houses in the fog.
135. Lepcha girl at the market.
136. The big Sunday market.
137. Tea plantations near Darjeelg.
138. Stupa (Buddhist sanctuary).
139. View of the Himalayas.
140. Lamas (Tibetan priests) at the entrance to the Ghoom monastery.
141. A lama in the Ghoom monastery.
142. Young Tibetan monk with prayer-mill.
143. Young Tibetan woman.

144. Near PATNA, the chief town of Bihor and Orissa. Poor farmer before his hut.

145. Patna. Boy near a Hindu altar with Shalagrama stones, a kind of lingam, which is to be found in orthodox houses as a bringer of good luck.

146—150. BUDDHA GAYA near the modern town of Gaya, the spot on which Sekyamuni or Gautama, sitting under a fig-tree, received enlightenment (bodhi) by which he was transformed into Buddha, i.e. the enlightened one.

146. The big Buddha temple.
147. Entrance to the Buddha temple.
148. Pilgrims before a Buddha statue, reading the holy writings.
149. Pillars of the old pre-Christian stone enclosure which surrounds the temple. Behind is the garden with donated stupas.
150. On the road between Gaya and Buddha Gaya.

151. SASARAM. Tomb of the Afghanistan ruler Sher Shah (ob. 1545), one of the greatest conquerors of India.

152—159. BENARES, on the banks of the Ganges, the most important place of pilgrimage of the Hindus. About one million pilgrims come here yearly to bathe in the sacred Ganges.

152. Bank of the Ganges with the mosque which Emperor Aurangzeeb had built in place of a Hindu temple.

153. Ghats (gates, bathing-places) and palaces on the Ganges.
154. Sadhus taking a rest.
155. Pilgrims at the Ghat.
156. Burning a corpse on the PariJalsai Ghat.
157. Ghats.
158. Praying pilgrims.
159. A Sadhu.

160. SARNATH near Benares, the spot where Buddha preached his first great sermon "in the zoological garden". In the foreground the ruins of the monastery; behind them the Dhamekh stupa.


162. ALLAHABAD at the confluence of the Ganges and the Jumna, one of the most sacred spots in India, to which a big yearly pilgrimage, Magh Mela, is made. Mendicant monk at the edge of the road, giving his blessing.

163. Allahabad. At the walls of the fort at the time of the big pilgrimage.

164. LUCKNOW, in the 18th and 19th cent. the capital of Oudh. During the Indian Mutiny of 1857 the scene of violent fighting. Ruins in the fort.

165. Lucknow. Big Imambara mosque (end of the 18th cent.).

166. In the townlet of Barwa Sagar (Bundelkand). Men at play.

167. Dwelling-houses in a village in Bundelkand.

168—170. KHAJURAHO in the state of Chatarpur, former residence of the Chandela kings, with three important groups of Shiva,
Vishnu and Jaina temples of the 10th to the 11th cent.
168. Kandarya (Shiva) temple.
169. Shrine of the temple of the Sun-god Surya.
170. Pavilions in a temple.

171. Dwelling-house in the townlet of Mau Ranipur (Bundelkand).

172-176. URNAH, former chief locality of the foremost principality in Bundelkand, with important buildings and ruins from the 17th cent.
172. Chaturbhuy temple.
173. Courtyard of a palace.
174. Northern part of the princely palace.
175. Southern part of the princely palace.
176. Wandering people camping.

177. DATIA. The prince’s palace, to-day abandoned.

178-183. GWALIOR, residential town of the Maharajah of Gwalior.
179. Ascent to the citadel with the Man Singh palace.
180. The Telika Mandir temple (10th to 11th cent.).
181. Ascent to the citadel.
182. Hall in the Man Singh palace.
183. Stone lattice-work in the tomb of Muhammad Ghau (16th cent.).

184. The TAJ MAHAL in AGRA, the tomb which Emperor Shah Jahan had built for his favourite wife; Mumtaz-i-Mahal. Built in 1650—1648 in white marble.

185. Interior of the Taj Mahal. Marble trellis around the cenotaph of Mumtaz Mahal (centre) and Shah Jahah (left, hidden).

186—190. The FORT OF AGRA, residence of the Moghal emperors Akbar, Jahangir and Shah Jahan in the 16th and 17th centuries.
186. Pavilion in Shah Jahan’s palace with view of the Taj Mahal.
187. The Anguri Bagh garden with the Khas Mahal palace.
188. Interior of the Moti Masjid or Pearl Mosque, built in white marble by Shah Jahan in 1646—1653.
189. Moti Masjid. View of the courtyard from the interior.
190. Pavilion Sam-mam Burj.


192. SIKANDRA near Agra. Pavilions on the sepulchre of Akbar (completed in 1613). The Hindu-Muhammadan mixed form is characteristic of the buildings of this emperor.

195-196. FATEHPUR SIKRI near Agra, the residence of Akbar the Great, established in 1569 but abandoned in 1602 already, before its completion. Built almost wholly of red sandstone.
194. Centre pillars in the Diwan-i-Khas, the hall where the tolerant ruler conducted religious discussions.
195. Interior of the Jama Masjid (Great Mosque).
196. In the modern village of Fatehpur Sikri. On the heights the triumphal arch. Baland Darwaza.
197—207. DELHI, for centuries the residence of the Muhammadan rulers of North India, since 1911 capital of the British Indian Empire. The modern town, the various localities of old Delhi and the rising new Delhi cover an area of about 12 miles long and 8 miles broad.

197—200. The FORT OF DELHI, built from 1628 to 1658 in red sandstone and white marble by Shah Jahan, who removed his residence from Agra to here.

197. Delhi gate.

198. Throne in the public audience hall of the Diwan-i-Am.

199. Marble windows in the residential palace of Khas Mahal.

200. Diwan-i-Khas, private audience hall.

201. Delhi, Jamia Masjid (Great Mosque), built from 1644—1658, at the hour of prayer.

202. OLD DELHI. At the walls of the Tughlakabad fortification, built in the 14th cent. by Ghiyas-ud-din Tughlak.

203. Old Delhi. Tomb of Isa Khan (1545)

204. Old Delhi. Tomb of Humayun, erected by his son Akbar.


206. Old Delhi, Lalkot. The tower of victory Kuth Minar, begun at the commencement of the 15th cent. by Kuth-ud-Din, 232 ft. high.

207. Old Delhi, Lalkot. The Iron Pillar in the Kuwwat-ul-Islam mosque (4th cent.?). Behind is the Kuth Minar.

208. BRINDABAN, a place of pilgrimage connected with the Krishna legend. The so-called red temple, dedicated to Gobind Deo, i.e. the divine cowherd (Krishna-Vishnu), built in 1590.

209. GOBARDHAN, a place of pilgrimage connected with the Krishna cult. At the tank.


211. DEEG. Entrance to the fort.

212. Deeg. Small horse-cart (tongas).

213. Deeg. The palace of Suraj Mall, prince of Bharatpur. 18th cent.

214—221. JAIPUR, chief town of the state of the same name, the most important town in Rajputana, with 120,000 inhabitants. Laid out in the 1st half of the 18th cent. by Maharadjah Jai Sing II. after the classical rules of Indian town-building.

214. Town with temple portico. In the rear on the heights a fortified castle.


216. Hauah Mahal, the palace of the winds.

217. Building in the portico of the Maharajah's palace.

218, 219. Astronomical instruments in the Observatory laid out by Jai Sing II., the prominent ruler and astronomer (1718 to 1754).

220. An old Rajput.

221. Boy with receptacle.

222—225. AMBER, the former residence of the princes of Jaipur.

222. Street. In the background the city wall.

223. A garden pavilion. On the heights the princely castle.

224. Pavilion of the Thakurji (Vishnu) temple.

225. Gateway of the Thakurji temple.
226—251. AIMER, seat of the British agents for Rajputana.
227. Fakir (Muhammadan hermit) before the mosque.
228. Lane.
229. Gate of the Muhammadan sanctuary of Dargah KwaJa Salih, tomb of the saint Moin-ud-din-Chishti (ob. 1235).
230. View of the town.
231. Marble pavilions of Shah Jahan on the artificial Ana Sagar lake.

252—255. PUSHKAR, Hindu place of pilgrimage near Ajmer.
252. Pilgrim' houses.
253. holy lake with temple and bathing places.
254. The only big temple in India dedicated to Brahma.
255. A Sadhu with the tripod of Shiva.

256—259. CHITORGARH, or Chitor.
Fortification with numerous ruins, former residence of the princes of Udaipur (15th to 16th cent.).
256. The Kirtil or Jaya Stambha tower of victory, built by Kumbha Rana (1442 to 1449) of yellowish marble.
257. The tower of fame, Kirtil Stambha, probably of the 12th cent., dedicated to Tirthankara Adinath. Lower part with Jain sculptures.
258. City walls and palace.
259. In the village of Chitor at the foot of the rocky citadel. Men transacting business.

240—244. UDAIPUR, residence of the Maharana of Mewar or Udaipur, of the oldest princely line of Rajputana.
240. The Maharana's palace.
241. View from the palace on the artificial Pichola lake.
242. View from the palace of its porticoes and the town.
243. Rajputs with their weapons.
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245. Street with horsemen.
246. Street banker.
247. A Rajput.

255. The townlet of Sihor on the peninsula.
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256. Jain monk in meditation.

258—259. AHMEDABAD
Town with 274,000 inhabitants, in the Presidency of Bombay, had its most flourishing times under Mohammedan rulers in the 17th century.
258. House with wood-carvings.
259. Jama Masjid (Great Mosque), built in 1424 by Sultan Ahmad.
260—263. HYDERABAD-SIND. The modern town (82,000 inhabitants) was laid out in 1678 by Ghulam Shah Kalhora as capital of the united kingdom of Sind.
260. Royal tomb with variegated porcelain inlays.
261. Houses with wind-catchers.
262. View from the fort of the town with its wind-catchers.
263. Jeweller in his shop.

264—266. AMRITSAR, town with 160,000 inhabitants in the Punjab, known as capital of the religious community of the Sikhs (related to Hinduism) founded about 1500.
264. The golden temple, the chief sanctuary of the Sikhs.
265. Houses on the tank of the golden temple.
266. School near the golden temple.

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275—280. PESHAWAR, 100,000 inhabitants, chief town of the North-West Frontier Pro-
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Pushkar. Der heilige See mit Tempeln und Badestellen

Pushkar. Le lac sacré avec temples et emplacements pour les bains

Pushkar. The Holy Lake with Temples and Bathing Places

Pushkar. Il lago sacro con templi e posti per le abuzioni
Chitorgarh. Der Siegesturm
Tchitorgarh. Tour de la victoire

Chitorgarh. The Tower of Victory
Chitorgarh. Terre della Vittoria
Der Palast des Maharana von Udaipur
Palais du Maharana d'Oudaipour
The Palace of the Maharana of Udaipur
Il palazzo del Maharaja di Udaipur
Udaipur. Steps to the Juggernaut Temple

Udaipur. Scala al tempio di Jagannath

Udaipur. Treppe zum Jagannath-Tempel

Oudalpour. Escalier conduisant au temple de D jagannath
Udaipur. Street with horsemen
Oudaipour. Rue avec cavaliers
Udaipur. Cavalieri nella strada
Udaipur. Ein Rajpoute
Oudaipour. Un rajput
Udaipur. A Rajput
Udaipur. Un rajput
Mount Abu, Dilwara. Side chapel in the Nemnath Temple

Mount Abu, Dilwara. Cappella laterale nel tempio di Nemnath
Das Städtchen Sihor in Kathiawar
La petite ville de Sihor dans le Kathyawar

The town of Sihor in Kathiawar
La cittadina di Sihor nel Kathyawar
Palitana. Jaina Tempel auf dem heiligen Berg Satrunjaya

Palitana. Jaina Temple on the Sacred Mountain of Satrunjaya

Palitana. Temple d'âme sur la montagne sacrée de Satrunjaya

Palitana. Temple spirituale sul sacro monte di Satrunjaya
Pallitana. Jaina-Tempel auf dem heiligen Berg Satrunjaya

Pallitana. Jaina Temple on the Sacred Mountain of Satrunjaya

Pallitana, Temple d’îâna sur la montagne sacrée de Sâtrâunjaya

Pallitana, Tempio Jainista sul sacro monte di Satrunjaya
Jain Monk in meditation
Monaco gianista in meditazione
Ahmedabad. House with wood-carvings

Ahmedabad. Maison avec sculptures sur bois

Ahmedabad. Casa con intagli in legno
Ahmedabad, Jama Masjid (Grosse Moschee)
Ahmedabad, Djama masjid (Grande mosquée)

Ahmedabad, Jama Masjid (Great Mosque)
Ahmedabad, Jama Masjid (grande moschea)
Haiderabad-Sind. Princely Tomb with many-coloured porcelain inlays

Haiderabad-Sind. Tomb di un principe con intarsi di maioliche colorate

Haiderabad-Sind. Prinzengrab mit bunten Falsche-Einlagen

Haiderabad-Sind. Tombeau princeer avec revêtements de faïence multicolores
Haiderabad-Sind. Houses with windcatchers
Haiderabad-Sind. Maisons avec prise d'air
Haiderabad-Sind. Case con bocche d'aria
Ausblick auf die Dächer von Lahore
Vue sur les toits de Lahore
View of the roofs of Lahore
Vista sui tetti di Lahore
Jahangir's Tomb near Lahore
Mausoleo di Djahanghir presso Lahore
Lotus Tank in the Shalamar Garden near Lahore

Lotus sur un étang dans le jardin de Shalamar, près de Lahore

Stagno dei fiori di loto nel giardino di Shalamar presso Lahore
Taxila. Buddha-Statue
Taxila. Statue de Bouddha
Taxila. Buddha Statue
Taxila. Statua di Buddha
Peshawar. Mohammedanishcher Betelmönch (Fakir)
Peshawar. Moine mendiant mahometan (Fakir)
Peshawar. Mohomadan Mendicant Monk (Fakir)
Peshawar. Monaco questuante maometano (fachiro)
Im Basar von Peshawar. Kupfer- und Messingwaren
Au bazar de Peshawar. Cuivres

In the Peshawar Bazaar. Copper and Brass Articles
Nel bazar di Peshawar. Articoli di rame e di ottone
In the Peshawar Bazaar. Pottery

Im Bazar von Peshawar. Bei den Töpfereien

Au bazar de Peshawar. Poteries

Nei bazar di Peshawar, Stoviglie
Im Bazar von Peshawar. Tuchhändler
Au bazar de Peshawar. Drapier

In the Peshawar Bazaar. Cloth dealer
Nel bazar di Peshawar. Pannaiolo
Im Basar von Peshawar. Ein alter Händler

Au bazar de Peshawar. Vieux marchand

In the Peshawar Bazaar. Old merchant

Nel bazar di Peshawar. Vecchio mercante
Peshawar, auf dem Marktplatz. Gaukler, ein Schlangenmittel anreisend

A Peshawar sur la place du marché, Prestidigitateur faisant l'article pour un remède contre les morsures de serpent

Peshawar. Juggler praising a remedy for snake-bite in the market place

Peshawar. Sulla piazza del mercato, Venditore di specifici contro i morsi dei serpenti
Peshawar. In a caravansary

Peshawar. An caravansérail
Am Banihal-Pass
Au col de Banihal
On the Banihal Pass
Al colle di Banihal
Kashmir. Blossoming Lilies and Alley

Kashmir. Blühende Lilien und Allee

Cachemire. Iris en fleurs et allée

Kascemir. Gigli in fiore e viale alberato
In the Liddar Valley (Kashmir). Village with Monastery on the heights

Dans la vallée du Liddar. Village et cloître sur la hauteur

Nella valle del Liddar (Kassemir)
Sull'altura villaggio con convento
Temple of Pandrenthan near Srinagar

Temple de Pandrenthan, près de Srinagar

Tempio di Pandrenthan presso Srinagar
Srinagar. Boote, Häuser und Moschee
am Jhelum-Fluss

Srinagar. Boats, Houses and Mosque
on the Jhelum River

Srinagar. Bateaux, maisons et mosquée au bord
du Dijeloum

Srinagar. Barche, case e moschea sulla riva
del Jhelum
Boote auf einem Kanal bei Srinagar
Bateau sur un canal près de Srinagar
Boats on a Canal near Srinagar
Barche su di un canale presso Srinagar
Hindu aus Kashmir
Hindou du Cachemire

Hindu from Kashmir
Indù del Kascemir
Mohammedan aus Kashmir
Mahoméan du Cachemire

Mohomadan from Kashmir
Maomettano del Kasemir
In the Moghul Garden of Nasim Bagh near Srinagar

Dans le jardín mogol de Nasim Bagh près de Srinagar

Im Moghul-Garten Nasim Bagh bei Srinagar

Nel giardino del Mogol a Nasim Bagh presso Srinagar
Der Moghul-Garten Shalimar Bagh bei Srinagar

Dans le jardin mogol de Shalimar Bagh près de Srinagar

The Moghul Garden of Shalimar Bagh near Srinagar

Nei giardino del Mogol a Shalimar Bagh presso Srinagar
On the Bunthi Pass. In the distance the Himalayas.

Am Bunthi-Pass. In der Ferne die Himalayager.

Au col de Bunthi, dans le lointain, l'Himalaya.

Al colle di Bunthi, in lontananza, l'Himalaya.
Nātesa, der tanzende Shiva
Nātesa, ou Siva dansant

Nātesa, the Dancing Shiva
Nātesa, Siva dansante