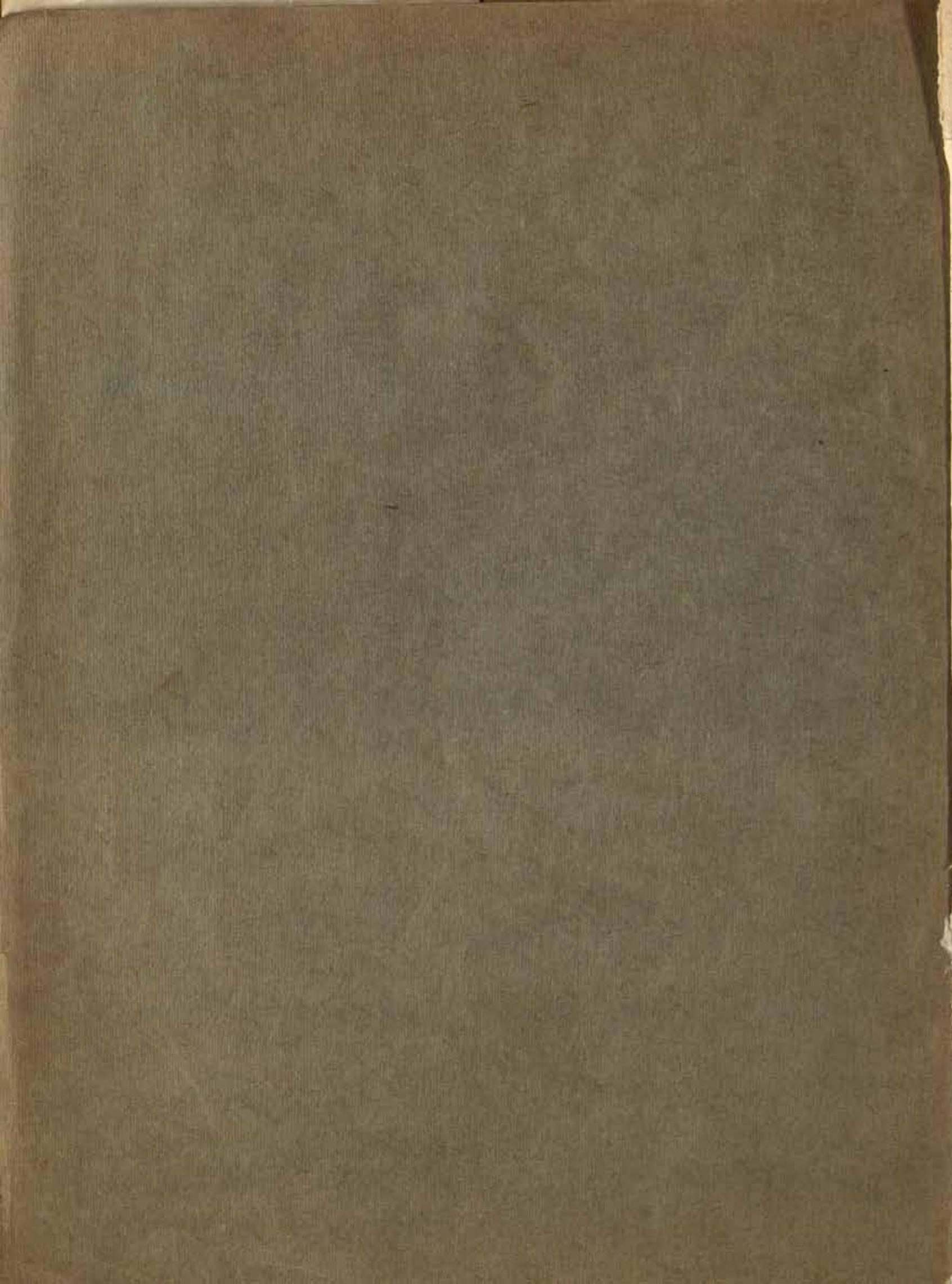


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INTRODUCTION

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, Alvar, 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 foot-hills, 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.

Bengal

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 impassable 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 landowner, 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 anyone 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 solitary 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 voluntary privation, has set a shining example to all.

A deed is valid only if it is a religious one. But Buddha and Ashoka already 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 philosophical 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 Buddhistic 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 Brahmins.

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, Mavalipuram, 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, Bhubaneswar, 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. Rajputana, 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 lavishes 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.

LIST OF ILLUSTRATIONS

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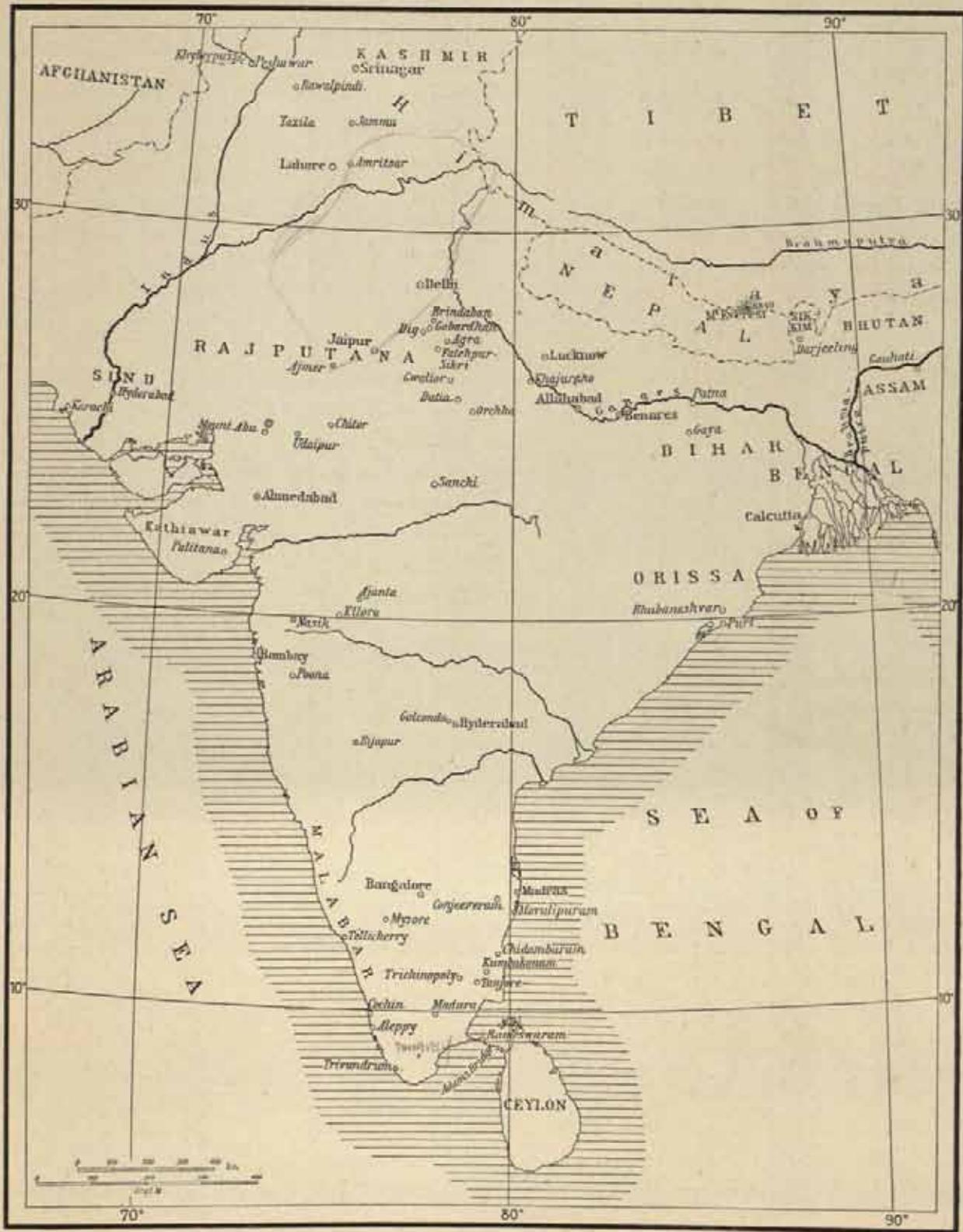
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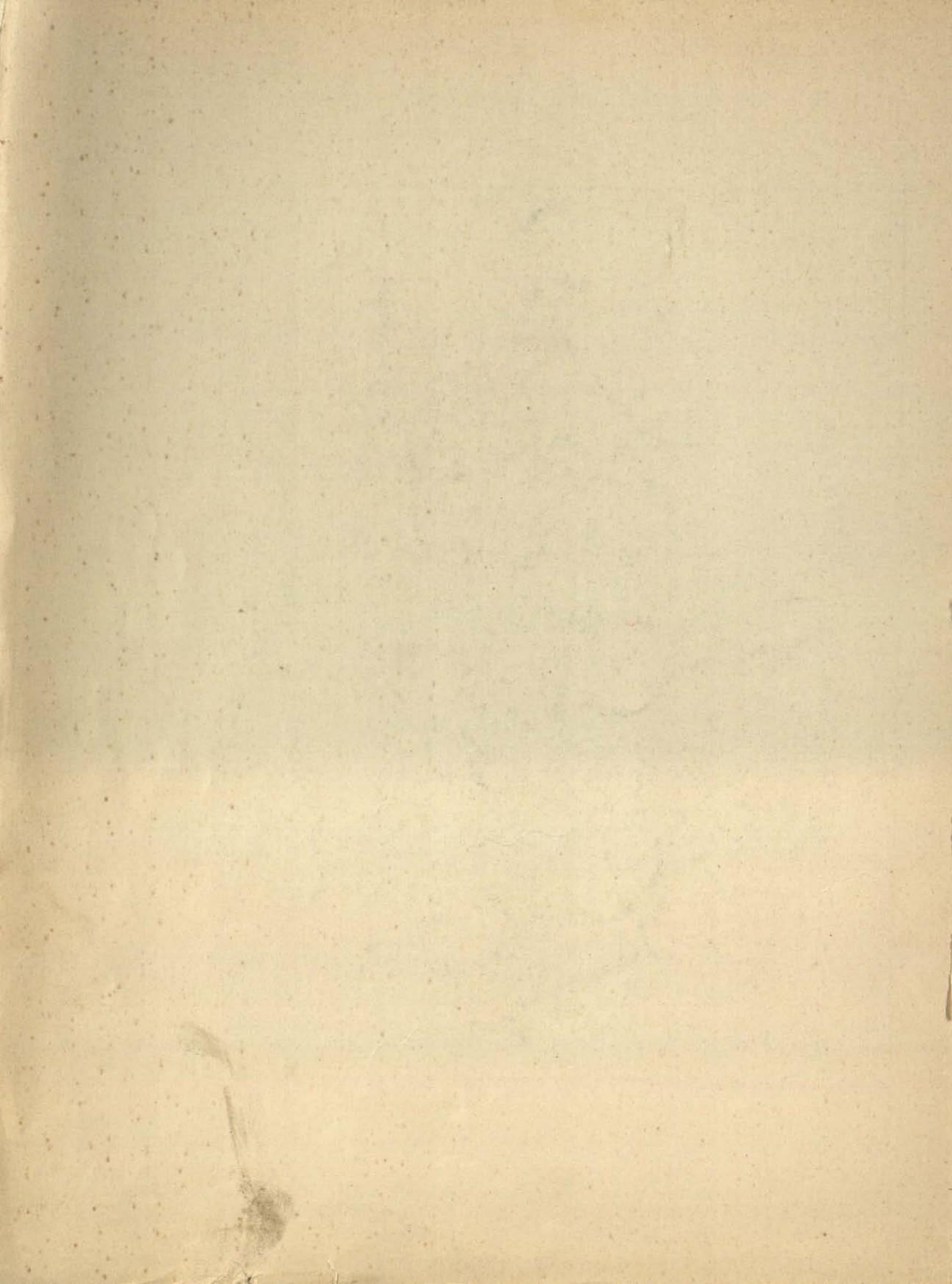
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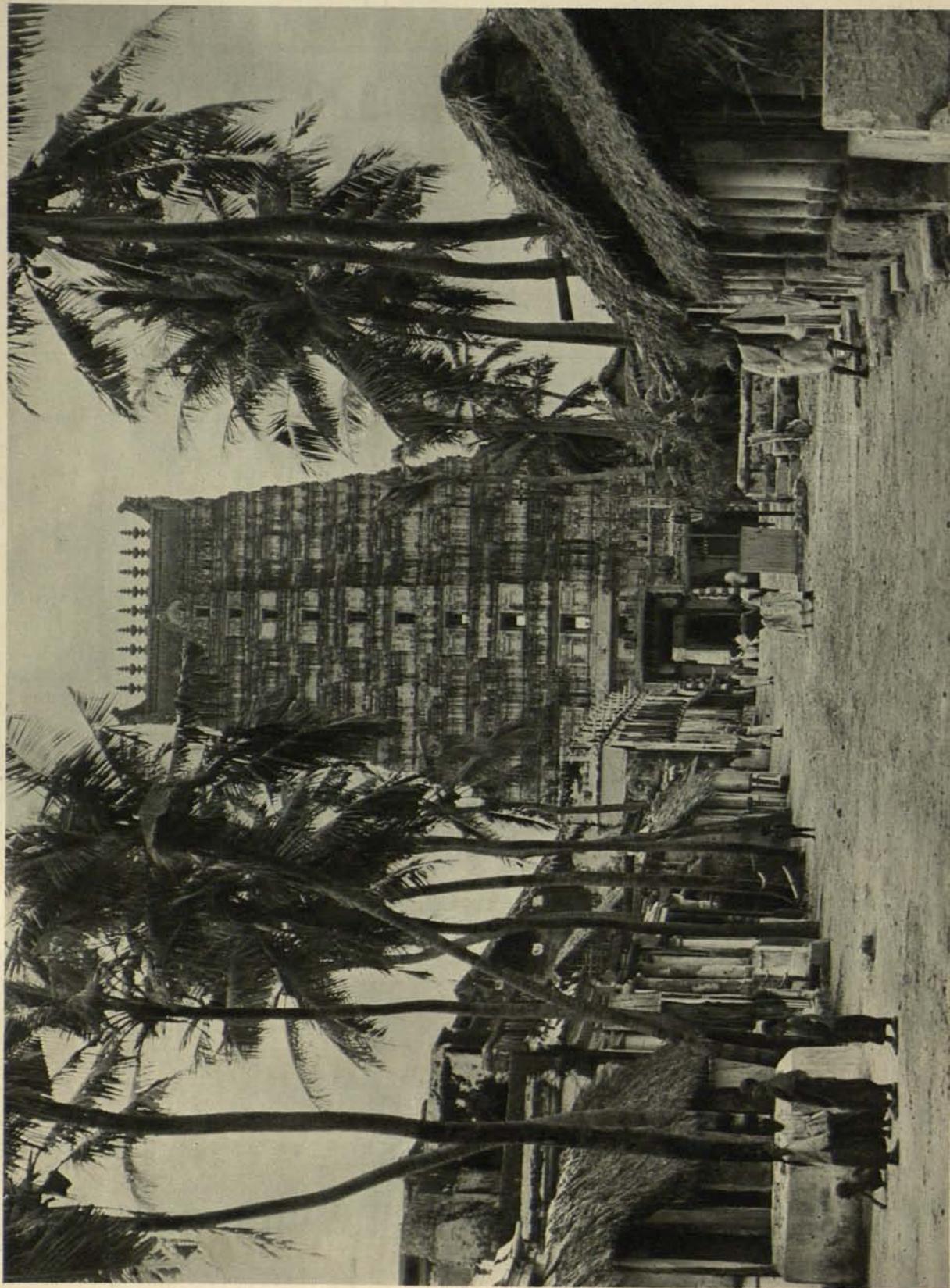


Vishnu, der Erhalter

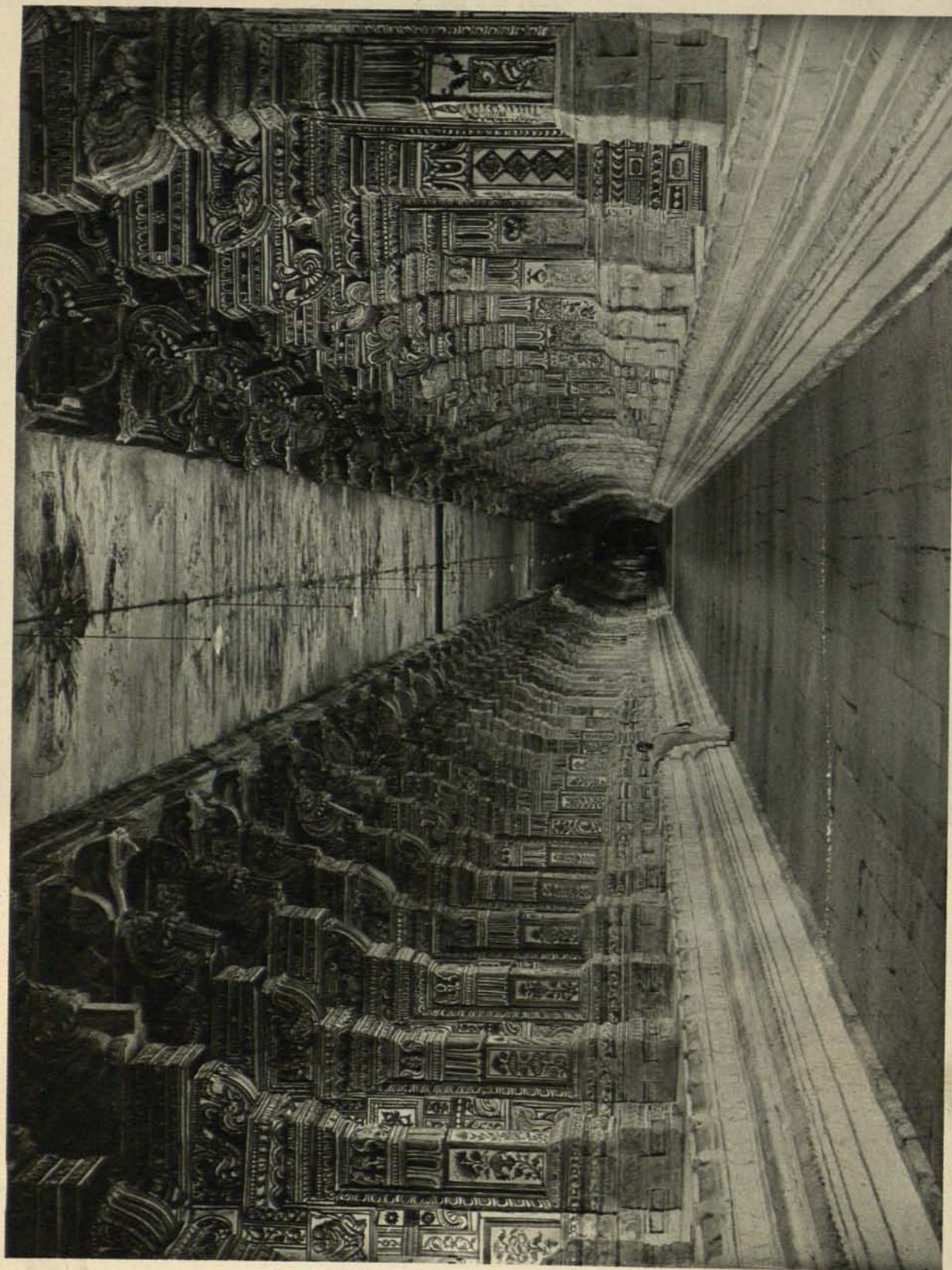
Vichnou, le Conservateur

Vishnu the Preserver

Vishnu, il Conservatore



Rameswaram. Street with Tower Gateway of the Great Temple
Rameswaram. Via e porta turrita del Gran Tempio
Rameswaram. Strasse mit Torturm des Grossen Tempels
Rameswaram. Rue et portail à pyramide du grand temple

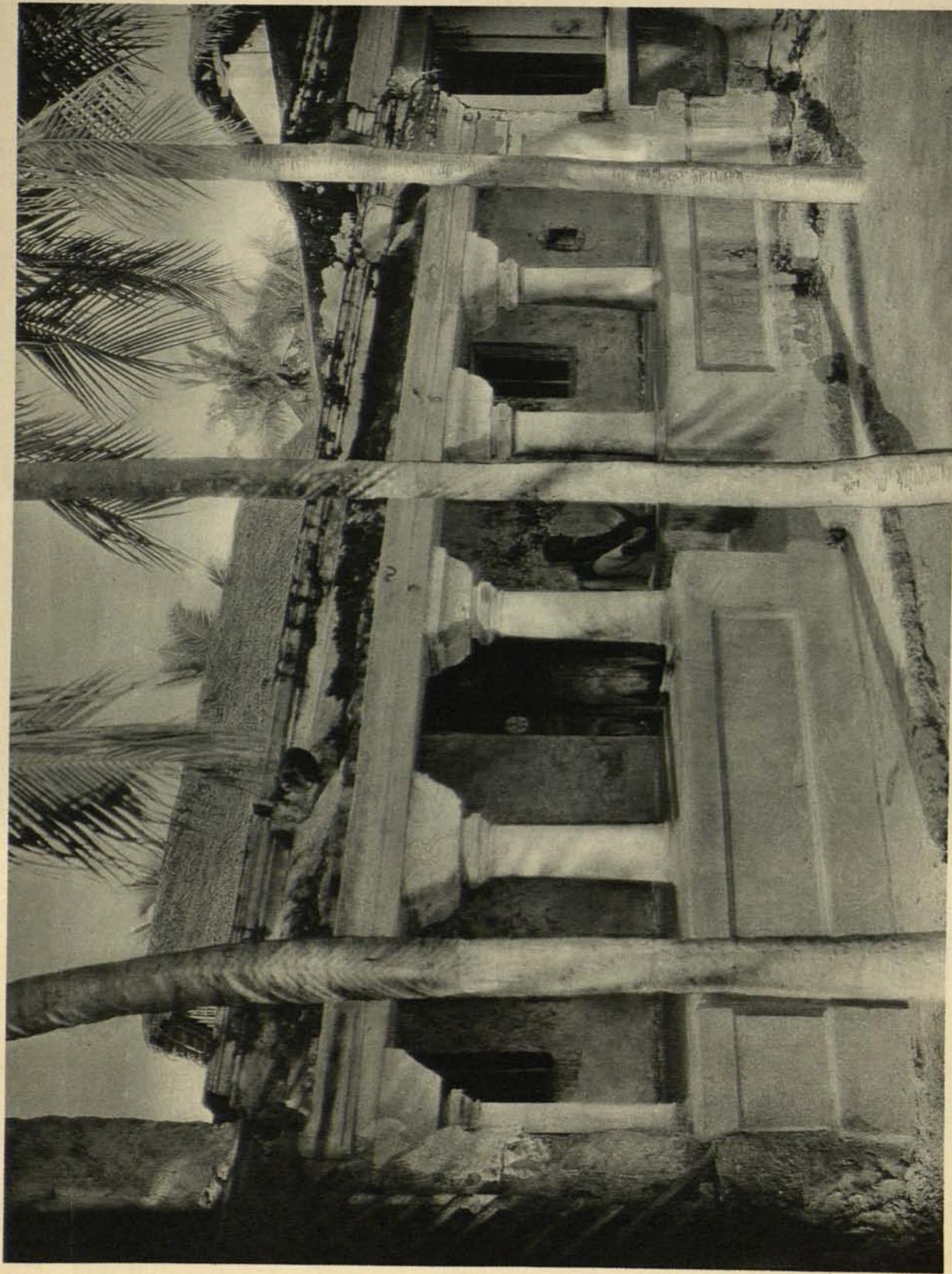


Rameswaram. Pfeilerhalle des Grossen Tempels

Rameswaram. Colonnade du grand temple

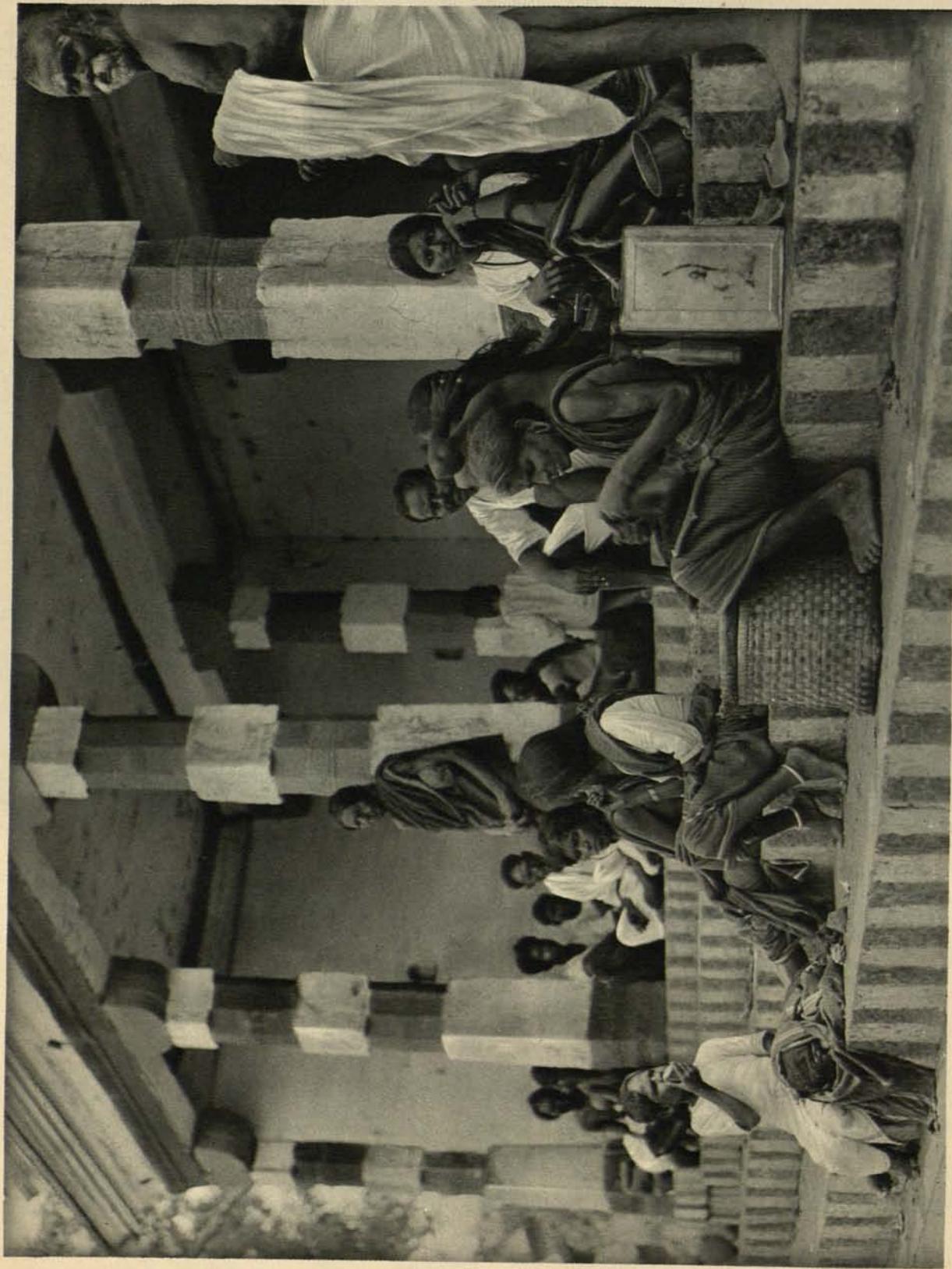
Rameswaram. Hall of Pillars of the Great Temple

Rameswaram. Colonnato del Gran Tempio



Rameswaram. Wohnhaus eines Brahmanen
Ramoswaram. Demeure d'un brahmane

Rameswaram. Dwelling of a Brahmin
Rameswaram. Casa d'abitazione di un bramino

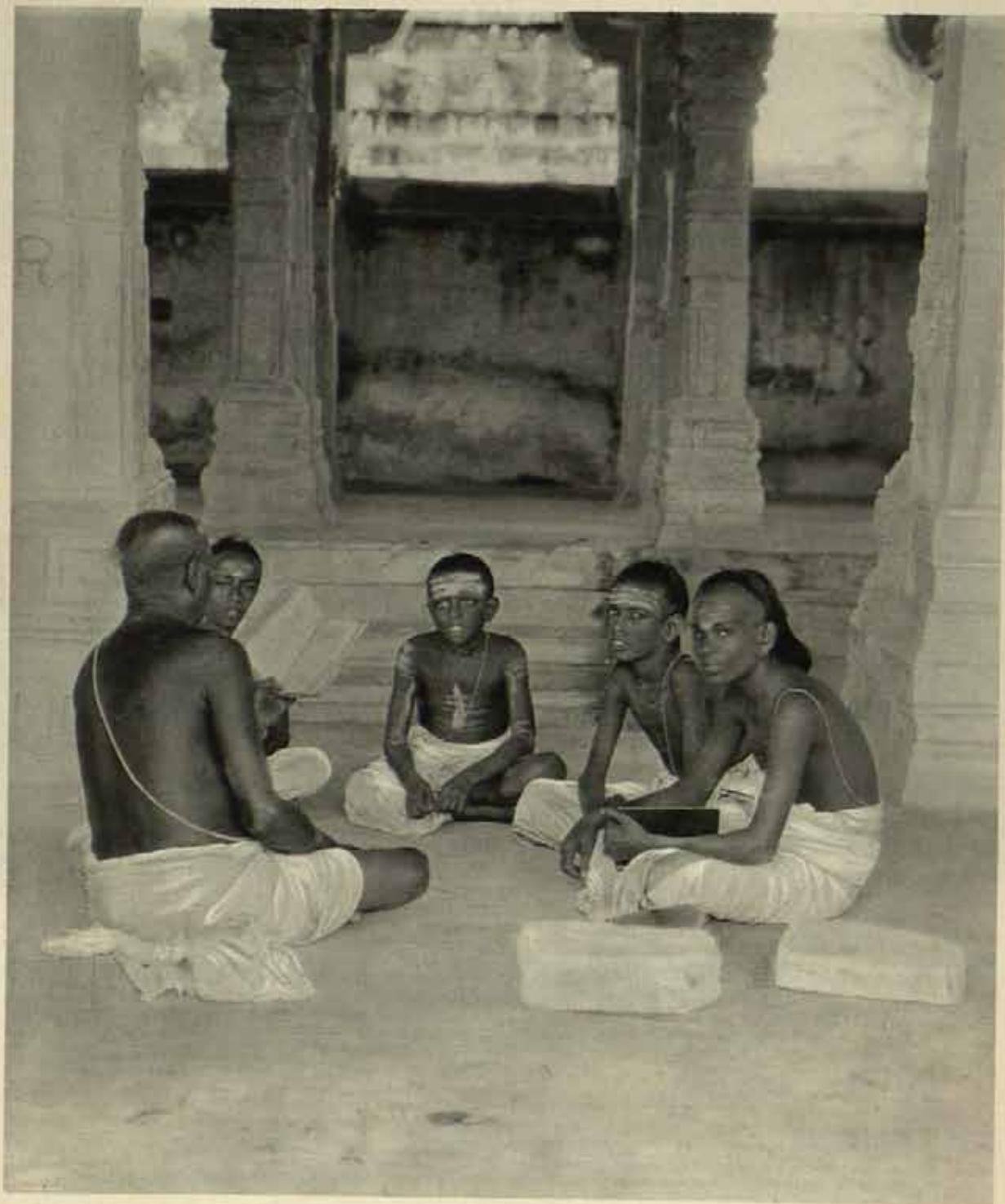


Rasthalle für Pilger in Tiruparkankunram bei Madura

Lieu de repos pour les pèlerins, à Tiruparkankunram près de Madoura

Hall of Rest for Pilgrims in Tiruparkankunram near Madura

Atrio di riposo per i pellegrini a Tiruparkankunram presso Madura

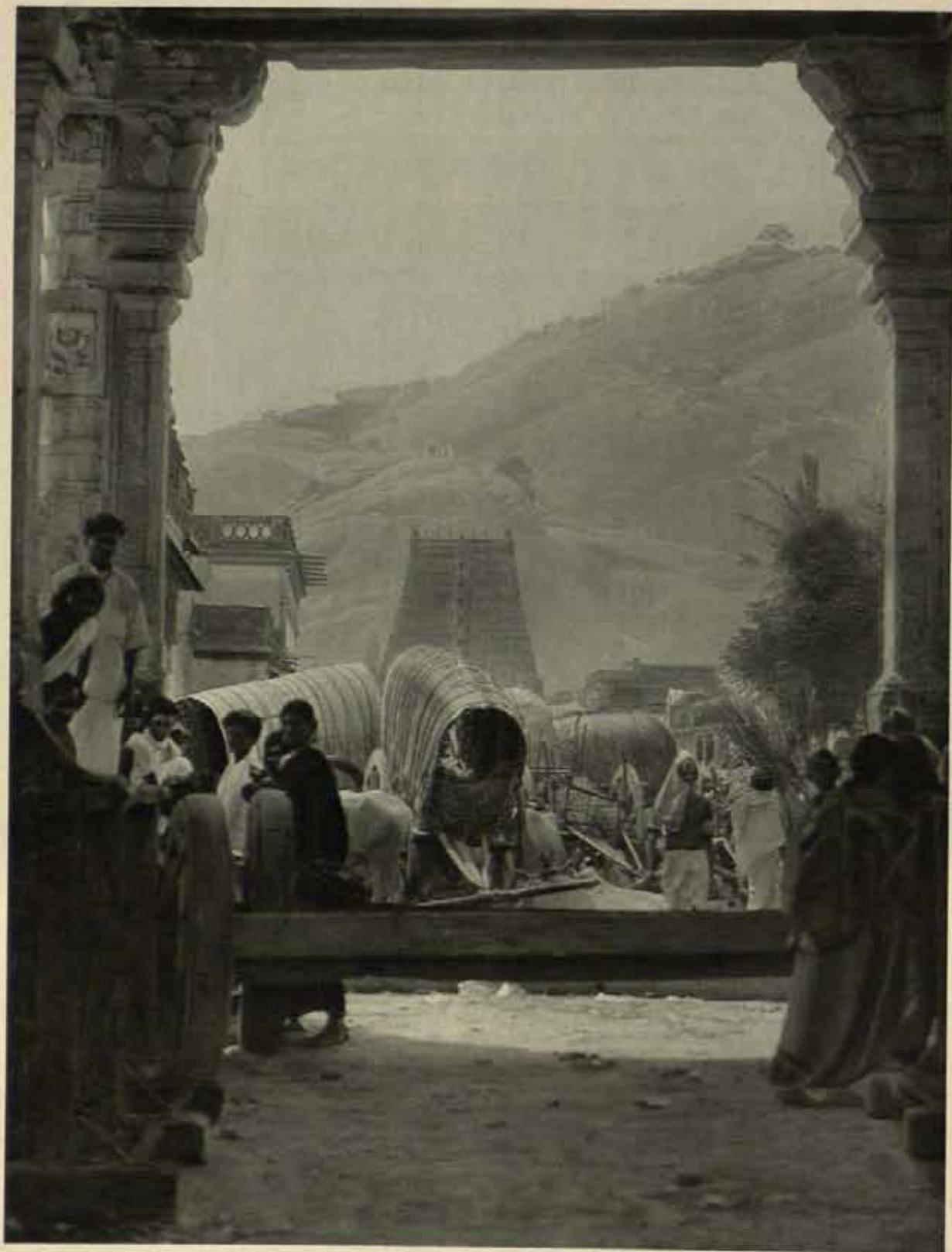


Rameswaram. Tempelschule

Rameswaram. Ecole dans le temple

Rameswaram. Temple School

Rameswaram. Scuola del Tempio



Vor dem Felsentempel Tiruparankunram
bei Madura.

Devant le temple de Tiruparankunram,
près de Madoura

Before the Rock Temple of Tiruparankunram
near Madura.

Davanti al Tempio della rupe di Tiruparankunram
presso Madura

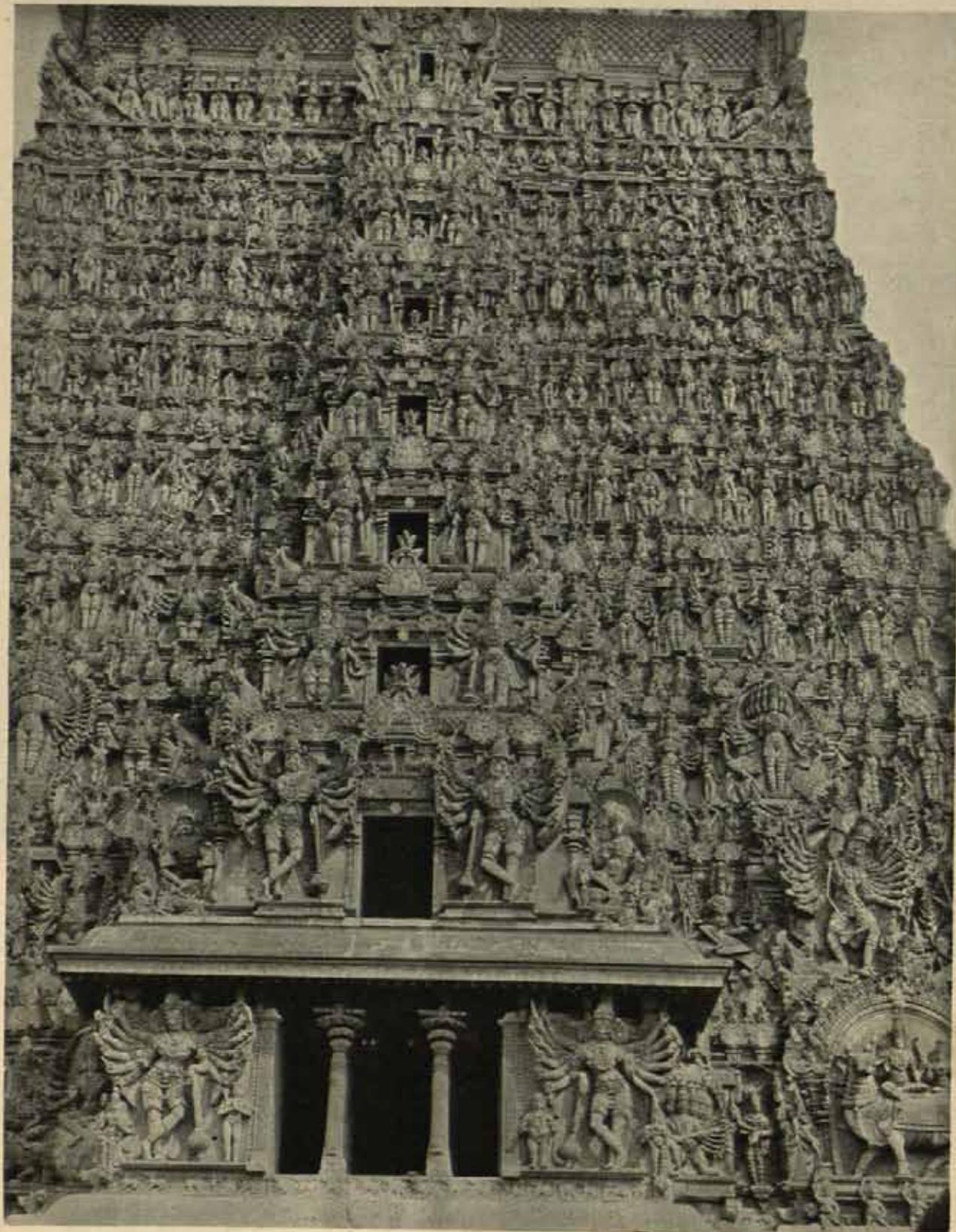


Madura. Südturm des Grossen Tempels

Madura. Pyramide méridionale du grand temple

Madura. South Tower of the Great Temple

Madura. Porta del Sud del Gran Tempio



Madura. Götterfiguren am Südturm
des Grossen Tempels

Madura. Figures de dieux; pyramide méridionale
du grand temple

Madura. Images on the South Tower of the
Great Temple

Madura. Figure sulla Porta del Sud
del Gran Tempio



Madura. Grosser Tempel. Pfeilerhalle am Teich
Madoura. Grand temple. Colonnade vers le bassin

Madura. Great Temple. Hall of Pillars at the Tank
Madura. Gran Tempio. Colonnato verso lo stagno



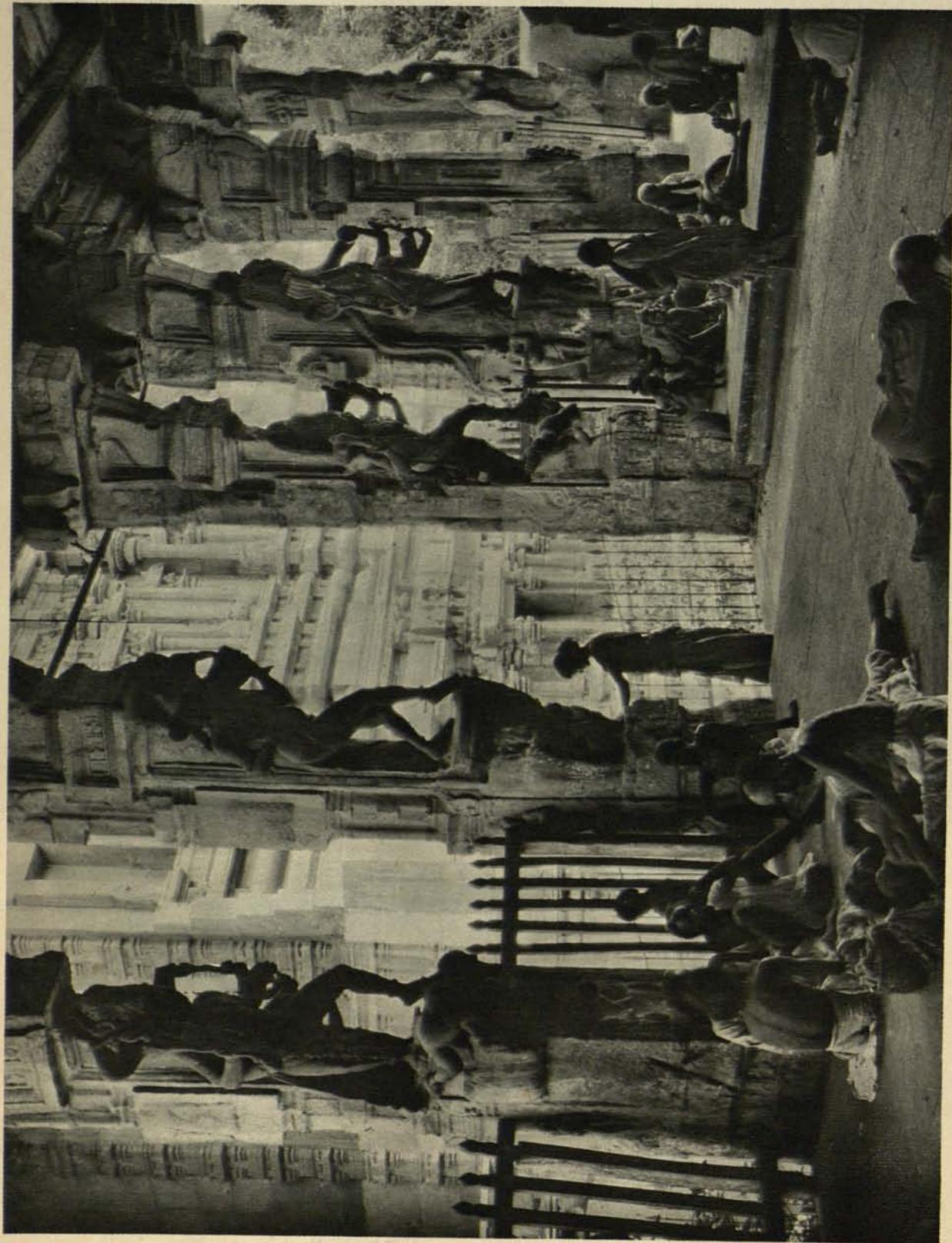
Madura. Grosser Tempel.

Brahmanen in einer Halle

Madura. Great Temple.

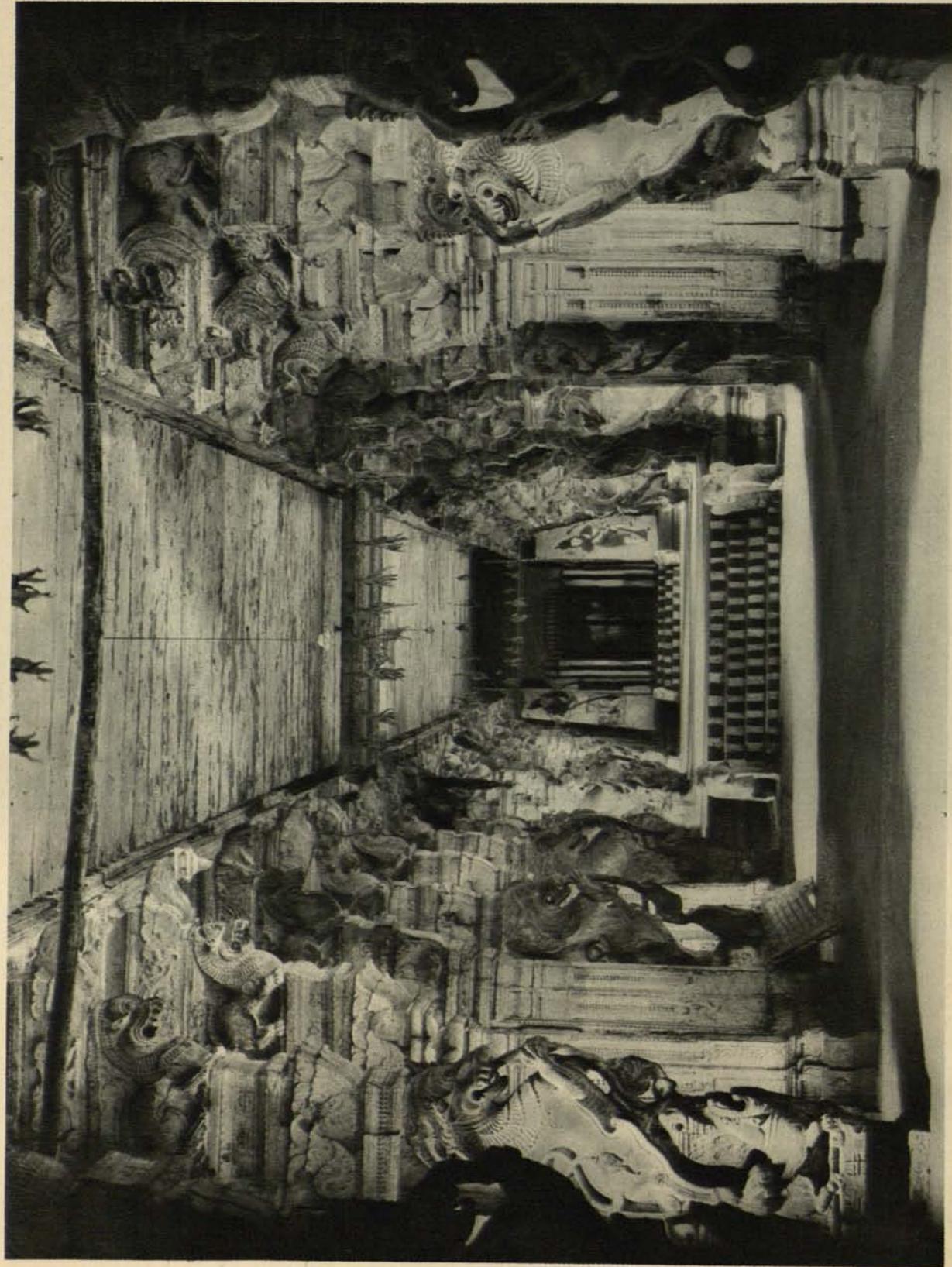
Brahmins in one of the Halls

Madura. Grand temple. Brahmanes dans un temple Madura. Bramini in un atrio del Gran Tempio



Madura. Grosser Tempel. Vorhalle
Madura. Grand temple. Parvis

Madura. Portico of the Great Temple
Madura. Atrio del Gran Tempio



Madura. Grosser Tempel. Tausendpfeilerhalle
Madoura. Grand temple. Salle des mille colonnes
Madura. Great Temple. Hall of the Thousand Pillars
Madura. L'atrio dei mille pilastri



Madura. Pudu Mandapam,
Halle gegenüber dem Grossen Tempel

Madoura. Pudu Mandapam, halle faisant face
au grand temple

Madura. Pudu Mandapam. Hall opposite the
Great Temple

Madura. Pudu Mandapam. Atrio prospiciente
il Gran Tempio



Madura. Grosser Tempel
Subrahmanya-Statue in der Tausendpfeilerhalle

Madura. Grand temple; statue de Subrahmanya
dans la salle des mille colonnes

!!!
Madura. Great Temple. Subrahmanya Statue in the
Hall of the Thousand Pillars

Madura. Gran Tempio. Statua di Subrahmanya
nell'atrio dei mille pilastri

Statue of Rati
Devi Goddess of
beauty, wife of
Cupid (Manmatha)
On her Hamsa
(Swan) vehicle



Madura. Strassendurchgang zum Grossen Tempel
Madoura. Rue conduisant au grand temple

Madura. Pathway to the Great Temple
Madura. Via al Gran Tempio

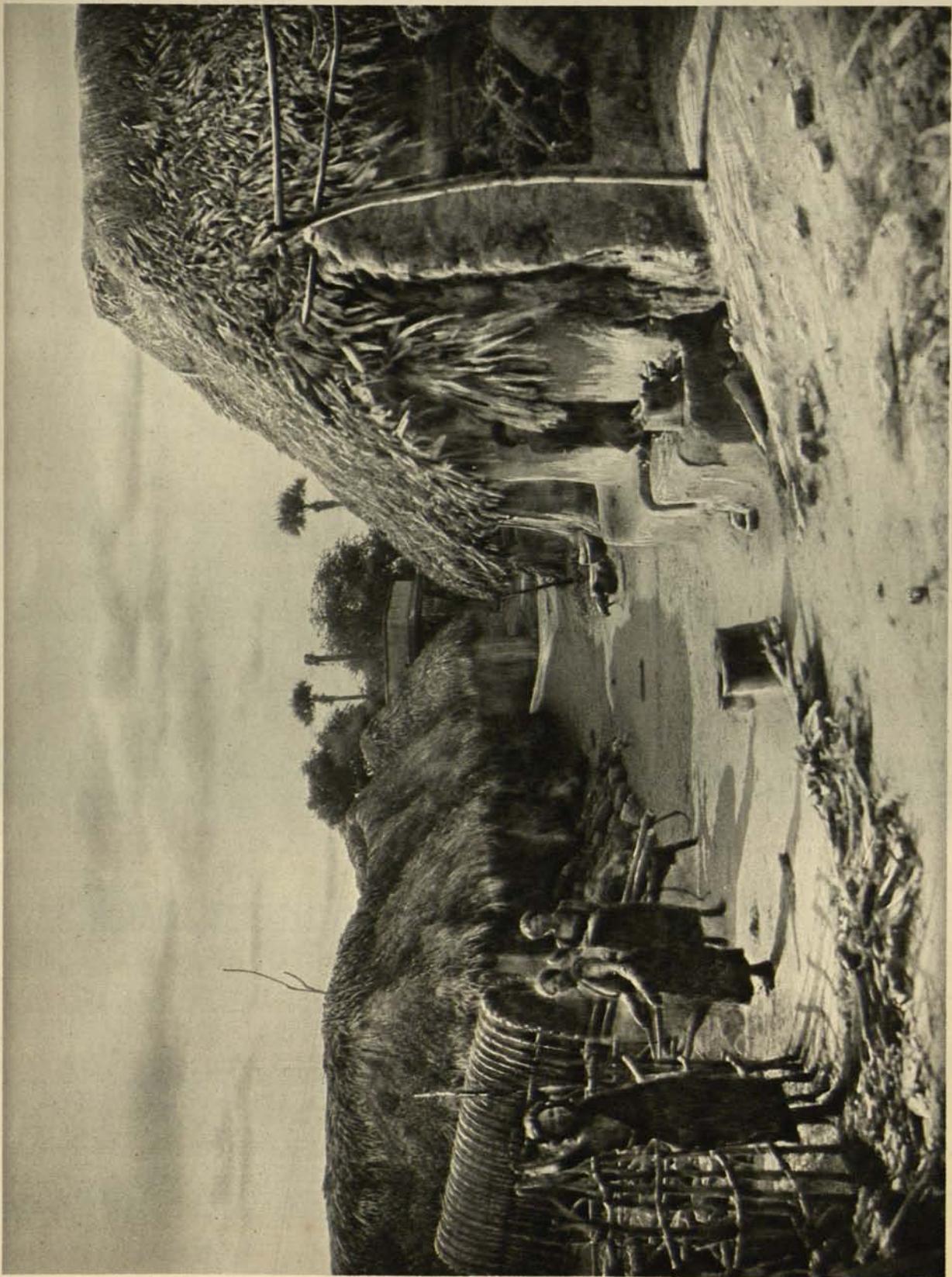


Ein Tempel in Madura

Un temple à Madoura

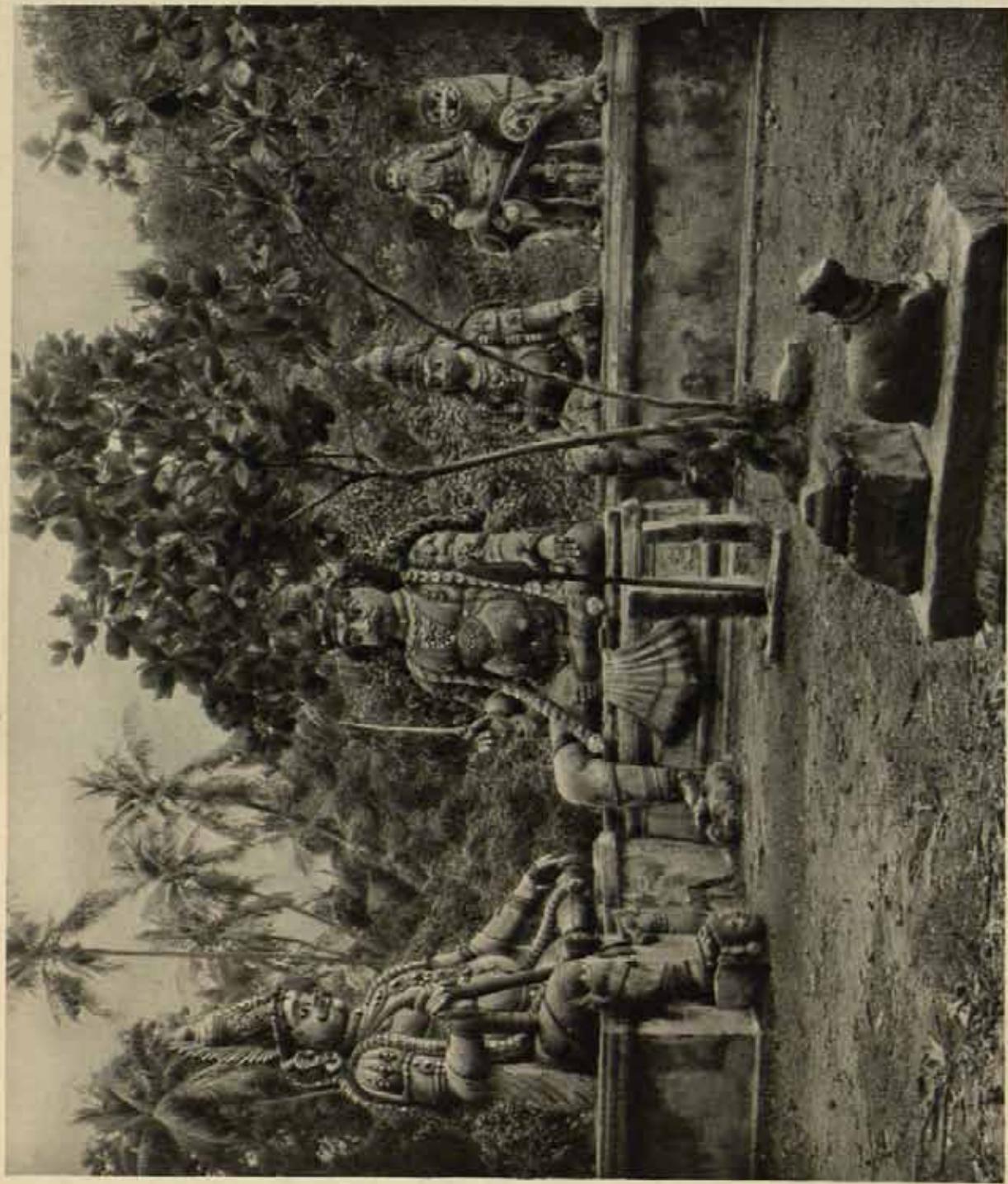
A Temple in Madura

Tempio a Madura

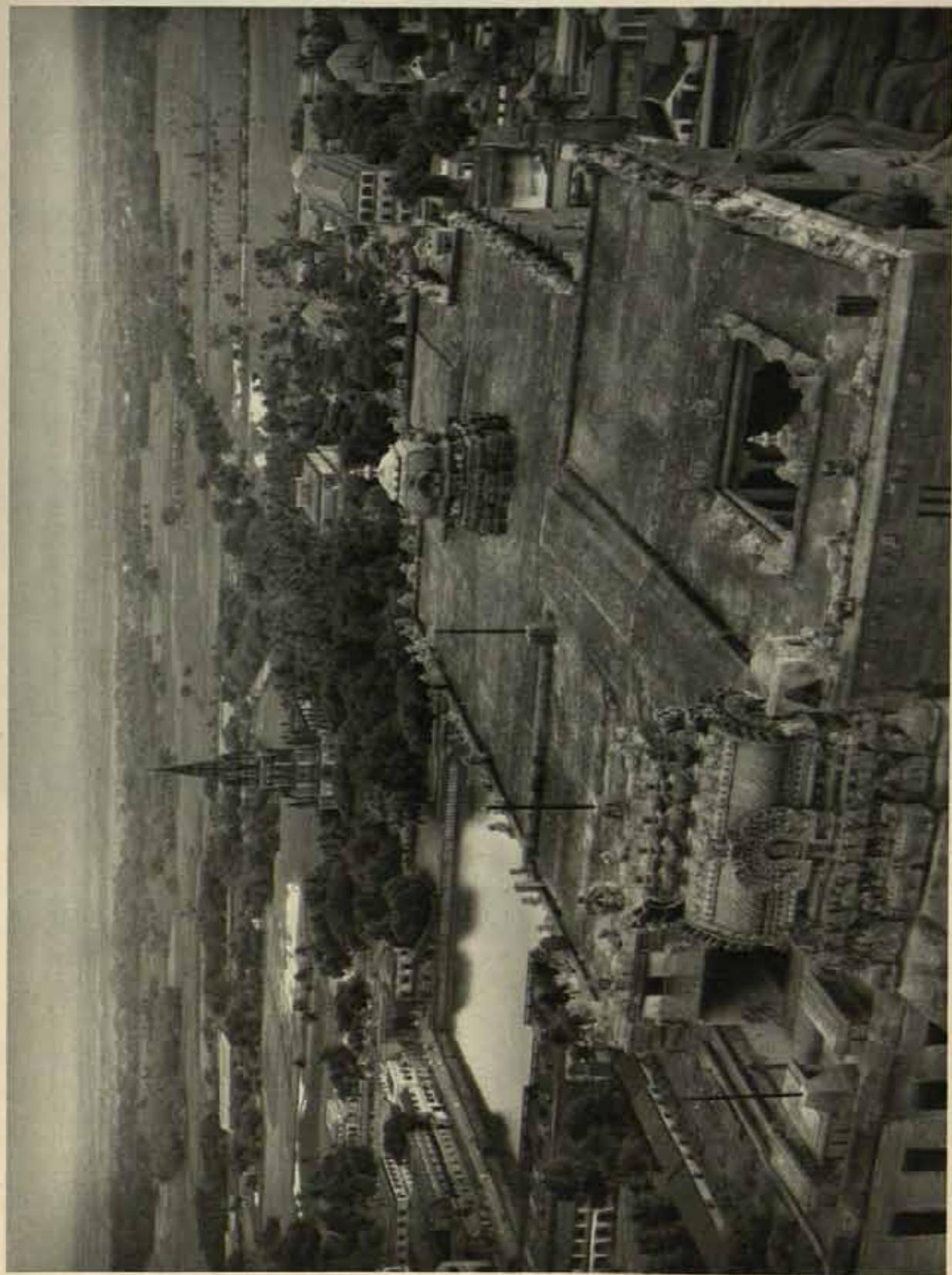


In einem Dorf bei Madura
Dans un village, près de Madoura

In a Village near Madura
Villaggio presso Madura



Village Idols near Trichinopoly
Idoli in un villaggio presso Trichinopol
Dorfigötter bei Trichinopoly
Idoles d'un village, près de Trichinopol

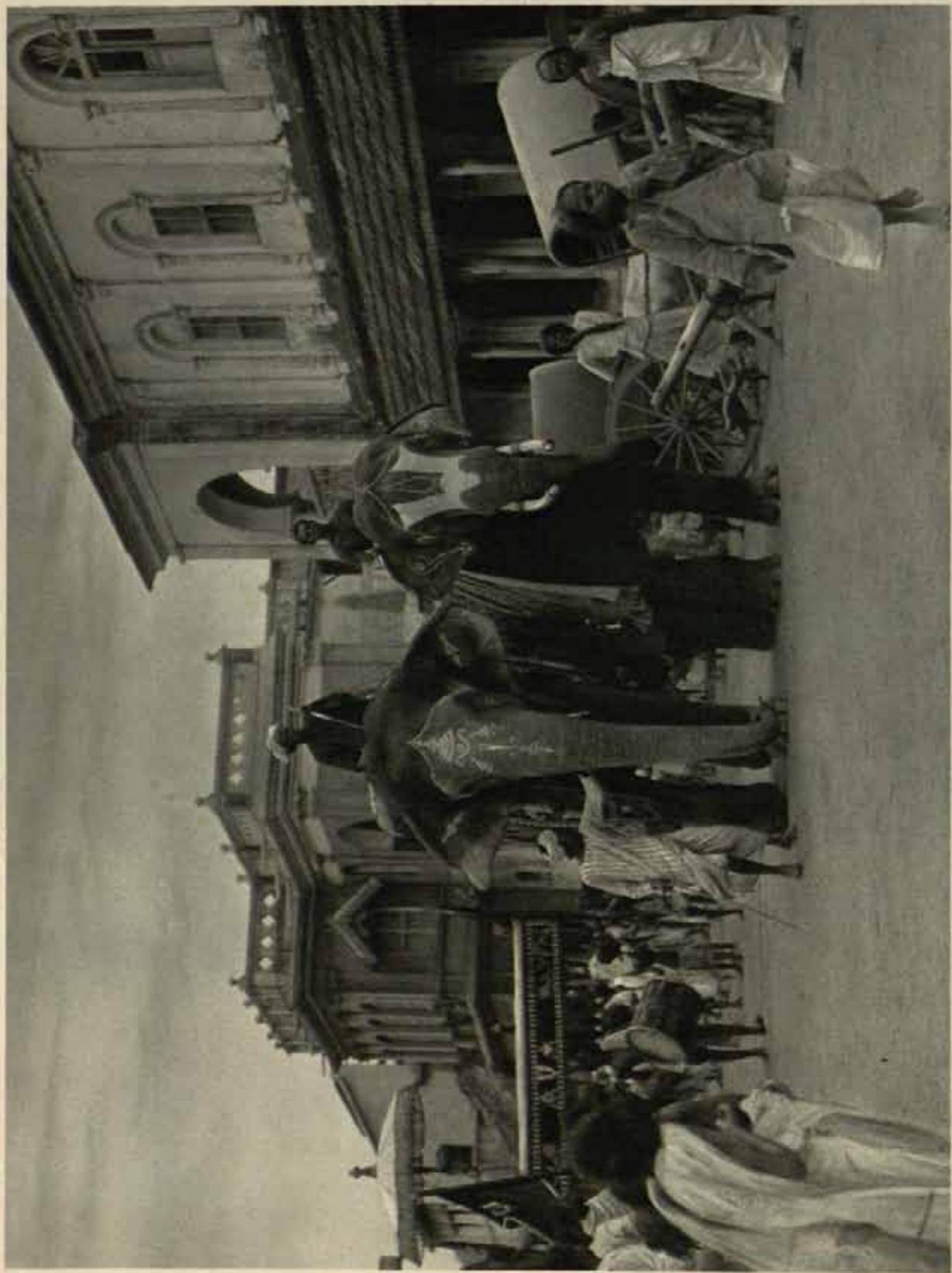


Trichinopoly. View from the Rock Temple

Trichinopolis. Vista dal Tempio della rupe

Trichinopoly. Ausblick vom Felsen tempel

Trichinopolis; vue prise du petit temple sur la hauteur

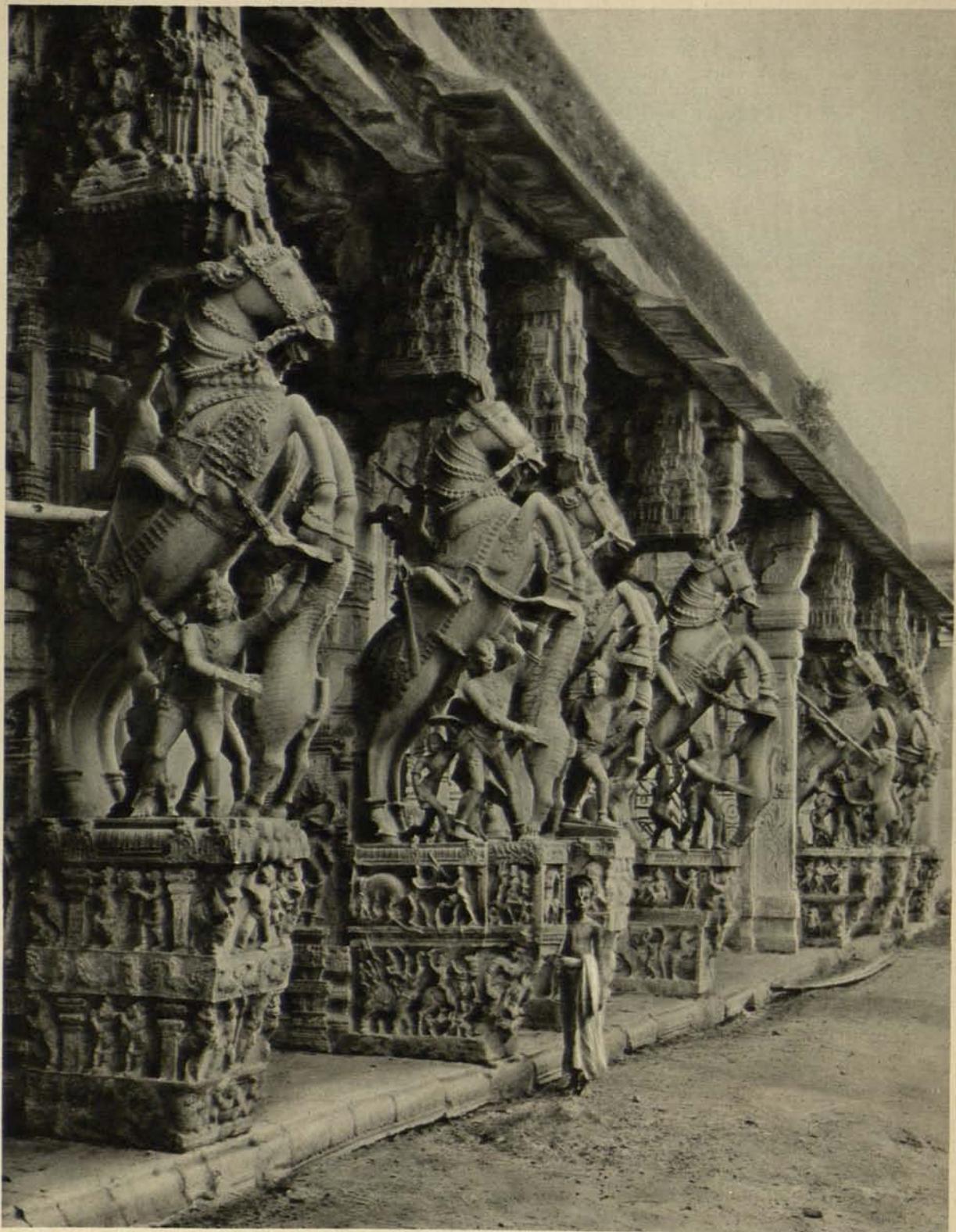


Srirangam. Tempelprozession

Srirangam. Procession

Srirangam. Tempelprozession

Srirangam. Processione nel Tempio



Srirangam, Vishnu-Tempel.
Pfeiler an der Tausendpfeilerhalle

Srirangam. Temple de Vichnou; piliers de la salle
des mille colonnes

Srirangam. Vishnu Temple. Pillars in the Hall
of the Thousands Pillars

Srirangam. Tempio di Vishnu.
Particolare nell'atrio dei mille pilastri



Srirangam. Jambukeshwara-Tempel.

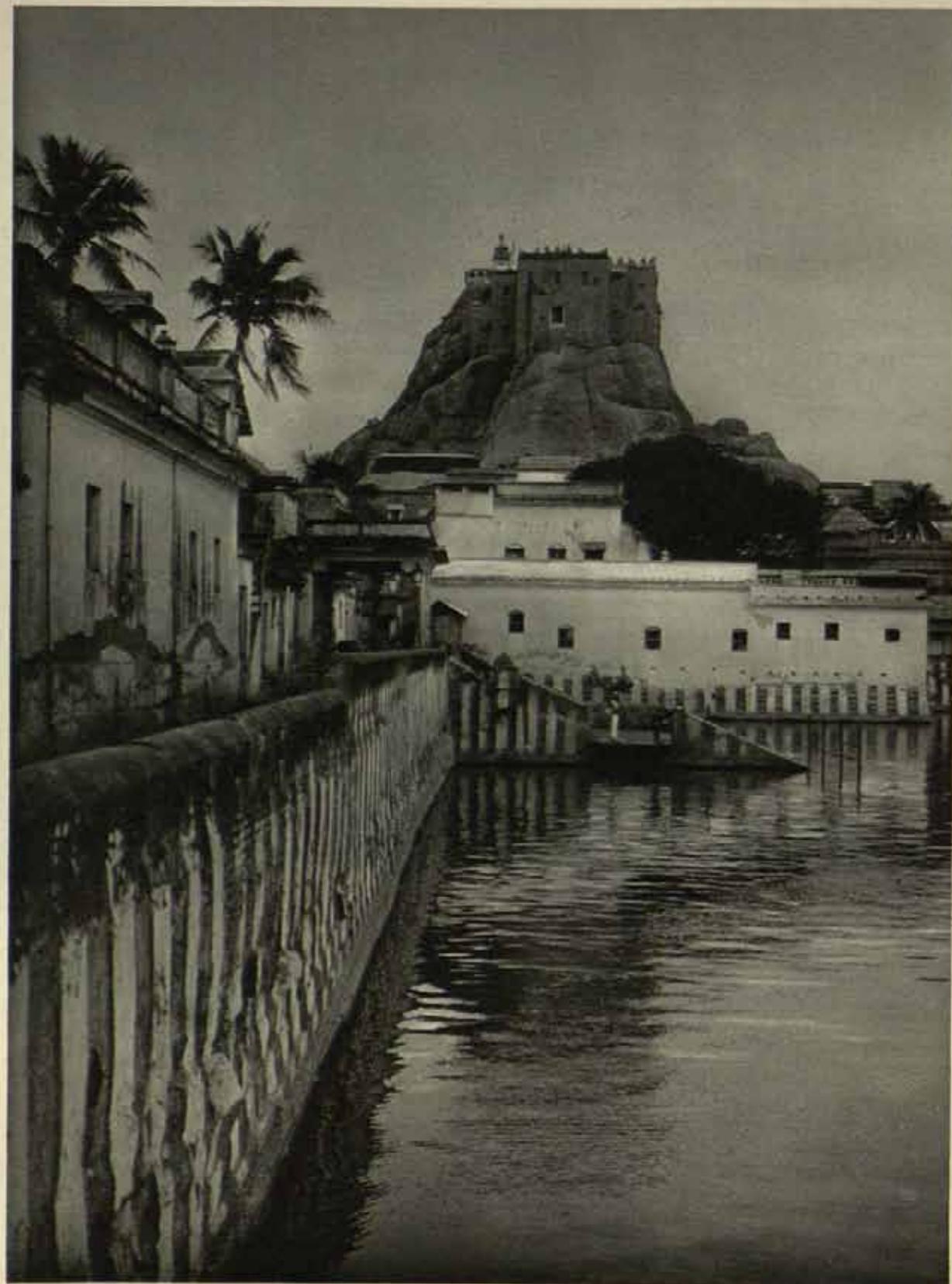
Teich mit Pfeilergängen

Srirangam. Temple de Jambukeshwara;
bassin et colonnades

Srirangam. Jambukeshwara Temple.

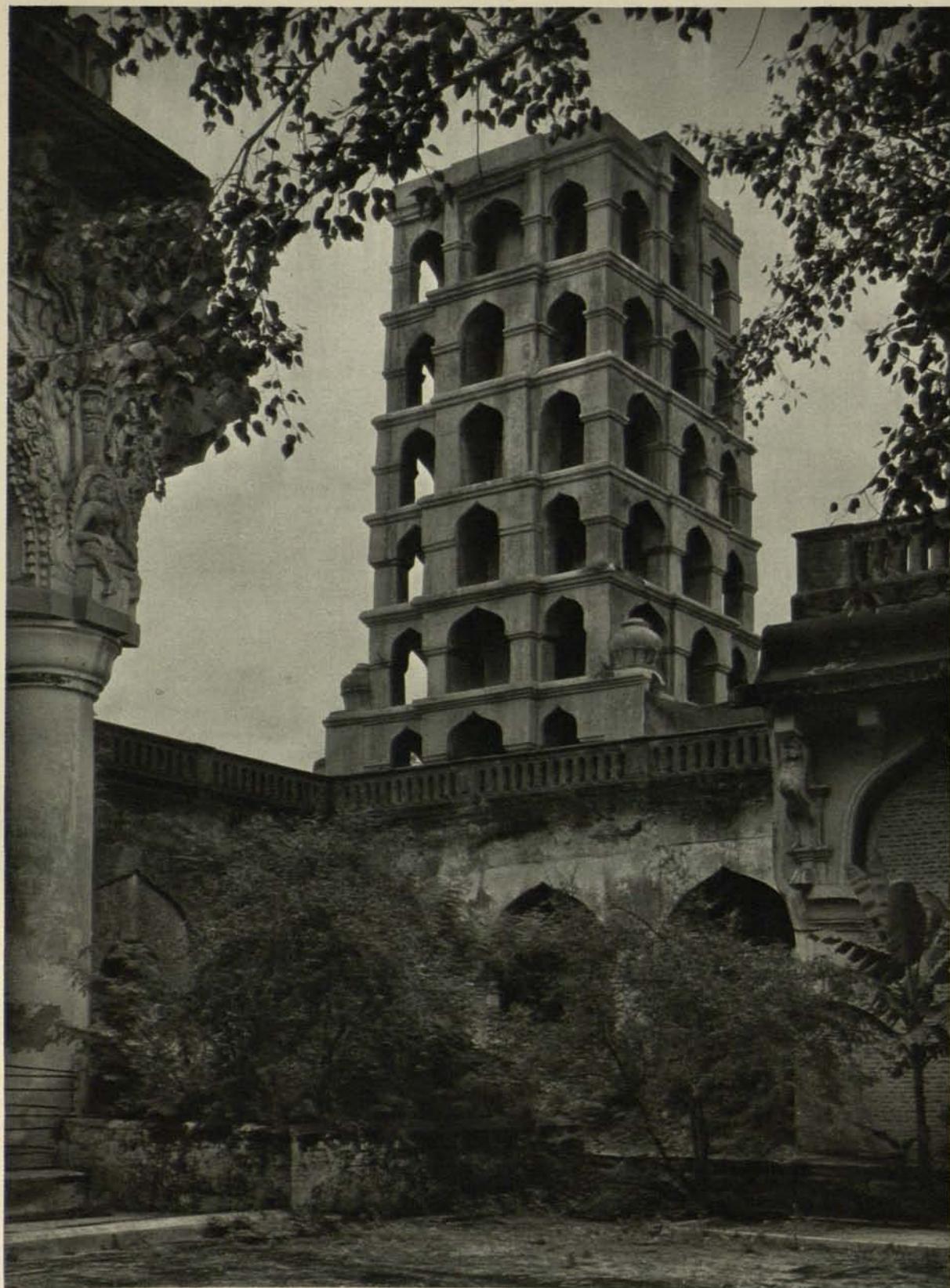
Tank with Colonnades

Srirangam. Tempio di Jambukeshwara
Stagno con porticato



Trichinopoly. Teich und Fels mit Tempel
Trichinopol. Bassin, rocher et temple

Trichinopoly. Tank and Rock with Temple
Trichinopoli. Stagno e rupe con tempio



Tanjore. Turm im Palast

Tandjor. Tour dans le palais

Tanjore. Tower in the Palace

Tanjore. Torre nel palazzo

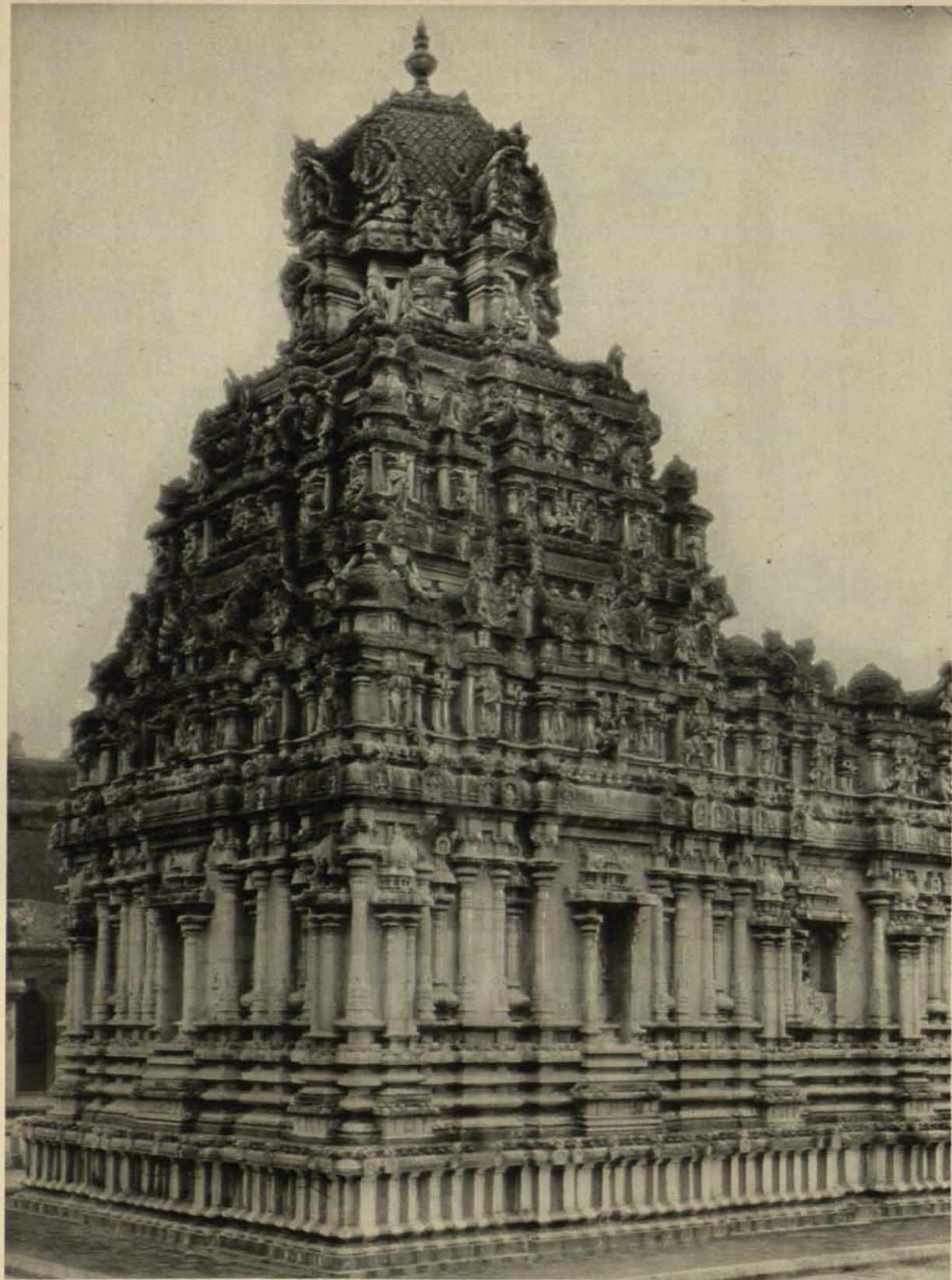


Tanjore. Grosse Pagode

Tandjor. La Grande Pagode

Tanjore. Great Pagoda

Tanjore. La Grande Pagoda

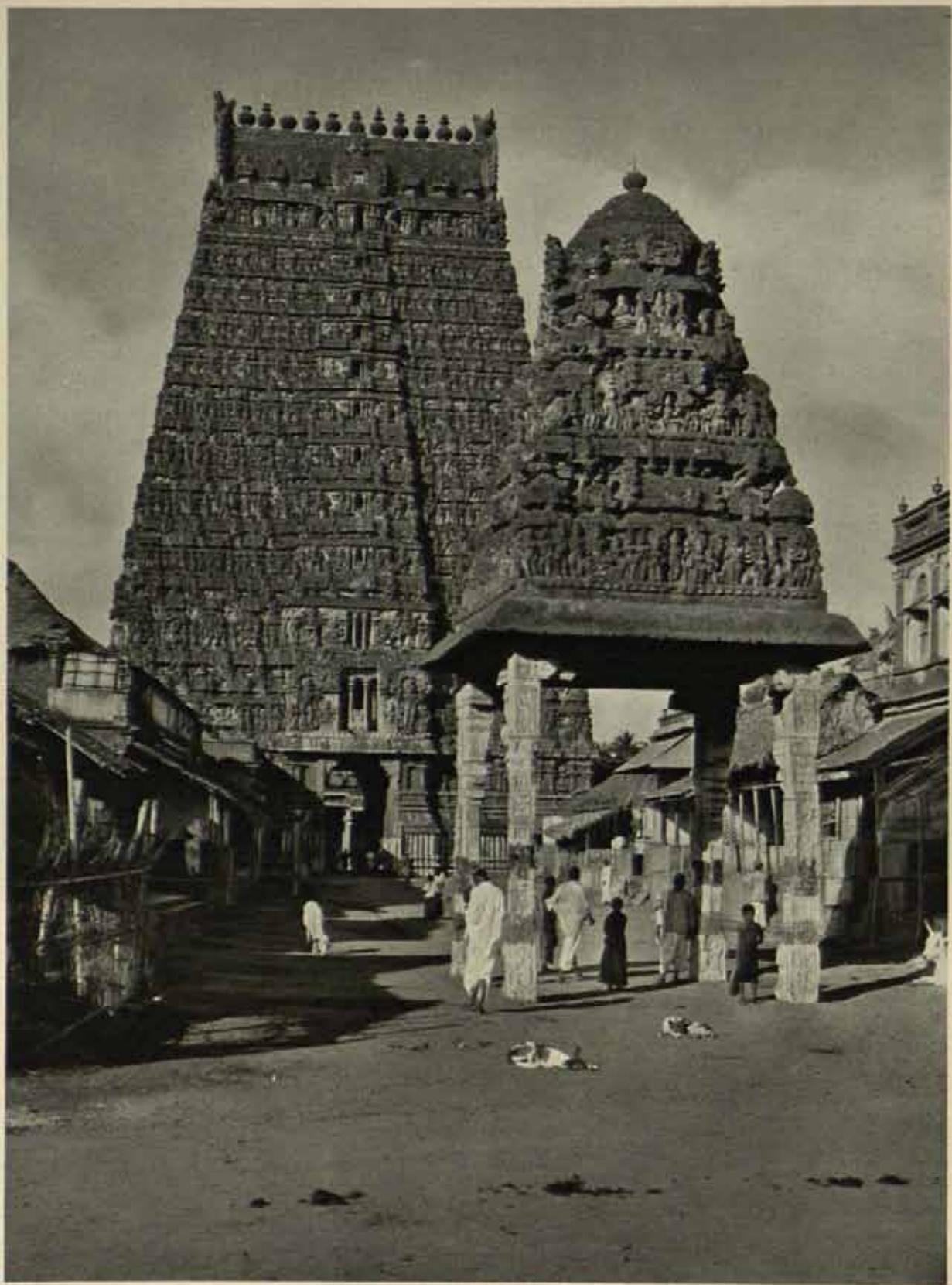


Tanjore. Subrahmanya - Tempel
der Grossen Pagode

Tandjor. Temple de Subrahmanya,
dans la Grande Pagode

Tanjore. Subrahmanya Temple of the
Great Pagoda

Tanjore. Tempio di Subrahmanya
nella Grande Pagoda



Kumbakonam. Strasse mit Pavillon und Turm
des grossen Vishnu - Tempels

Kumbakonam. Rue, pavillon et pyramide du grand
temple de Vichnou

Kumbakonam. Street with Pavilion and Tower
of the Great Vishnu Temple

Kumbakonam. Via con padiglione e torre
del Gran Tempio di Vishnu

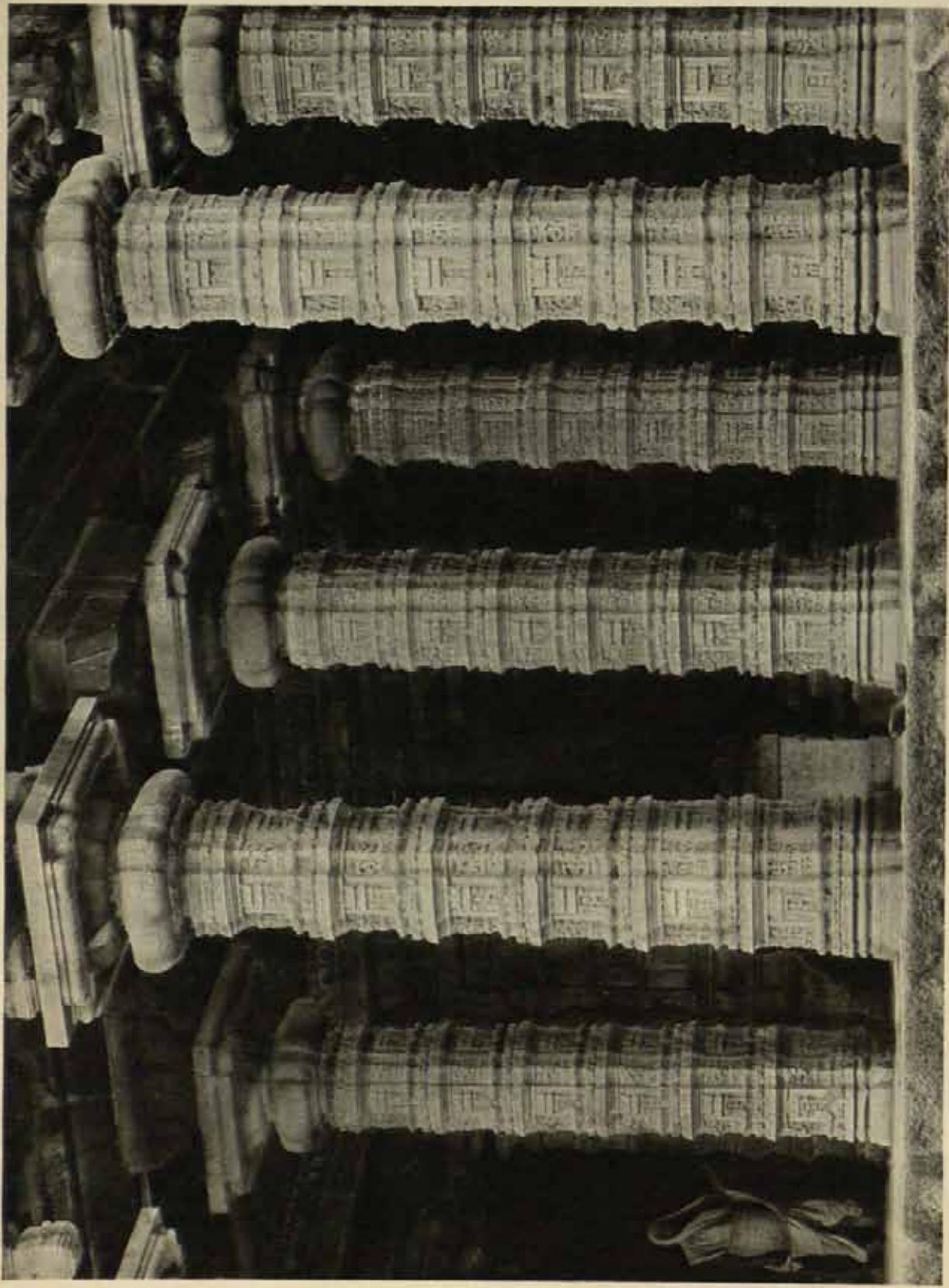


Chidambaram, Shiva-Tempel.
Teich mit Nordturm

Chidambaram. Temple de Siva; bassin et pyramide
septentrionale

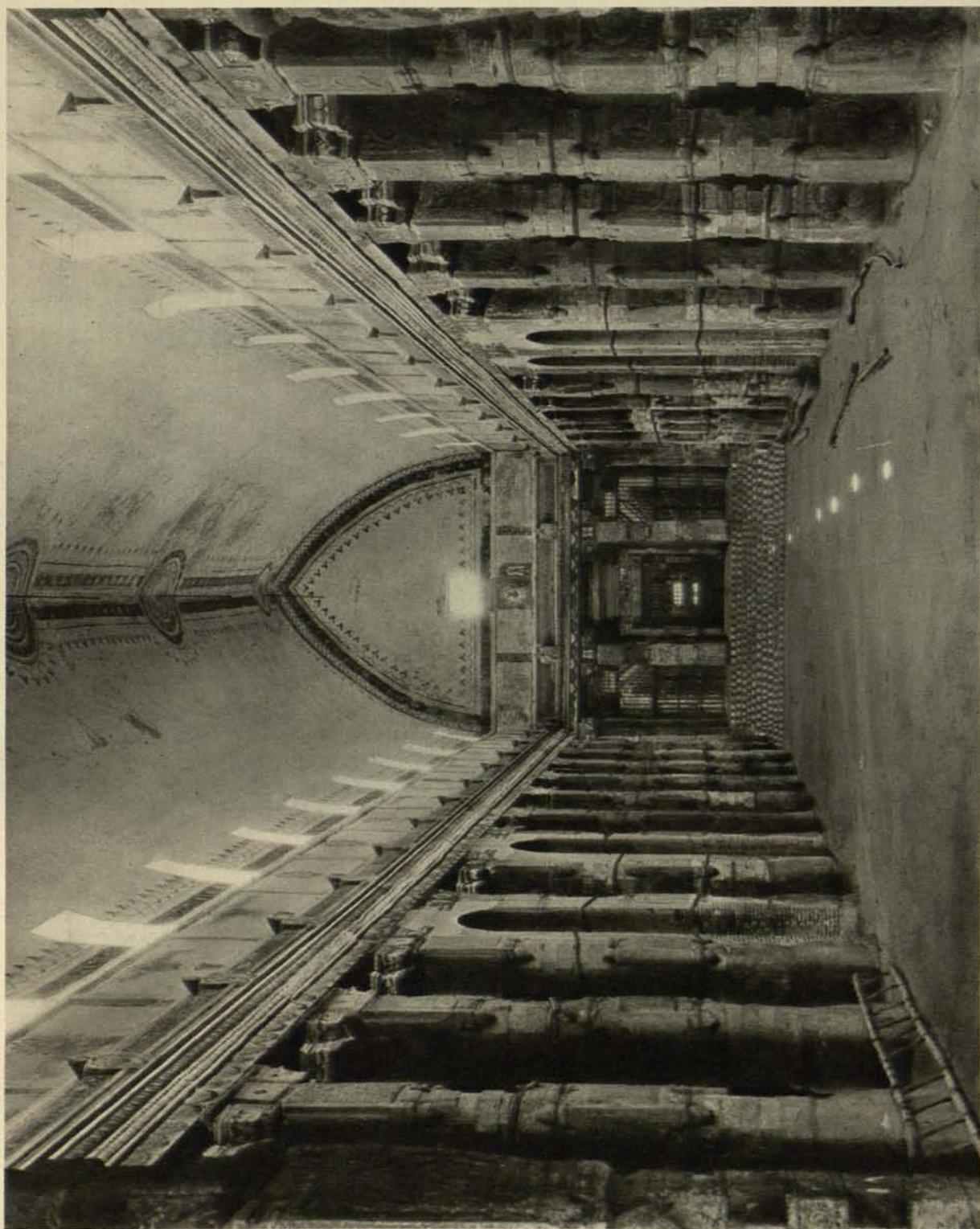
Chidambaram, Shiva Temple. Tank with
North Tower

Chidambaram. Tempio di Siva. Stagno e Torre
del Nord



Chidambaram, Shiva-Tempel, Pfeilerhalle
Chidambaram, Temple de Siva; colonnade

Chidambaram, Shiva-Tempel, Halle et Piliers
Chidambaram, Tempio di Siva. Portico



Chidambaram. Shiva-Tempel. Mittelhalle in der
Tausendpfeilerhalle

Chidambaram. Tempio di Siva. Navata centrale nell'atrio
dei mille pilastri

Chidambaram. Nef centrale de la salle
des mille colonnes

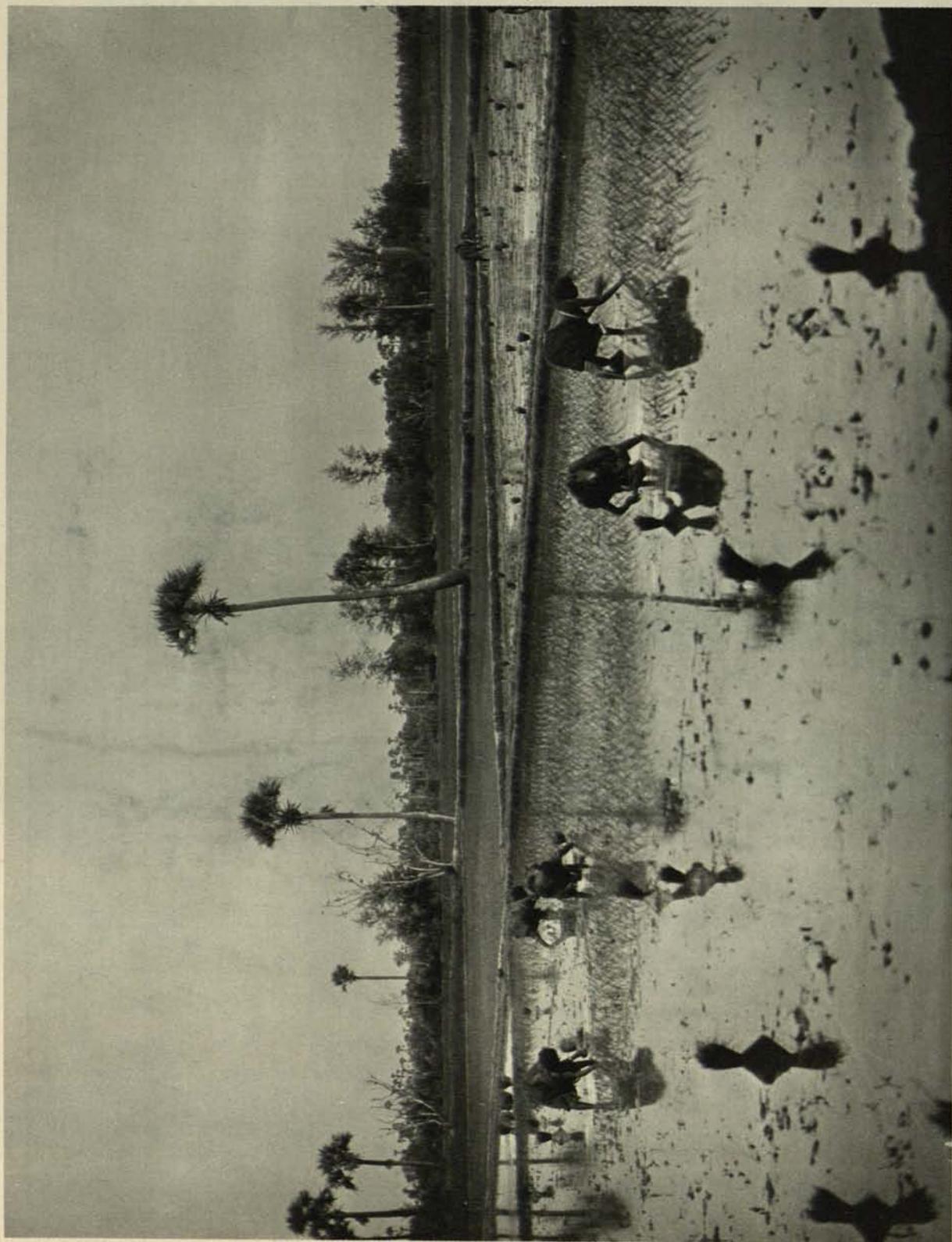


Bewässerungsanlage bei Chingleput

Dispositif pour l'irrigation près de Chingleput

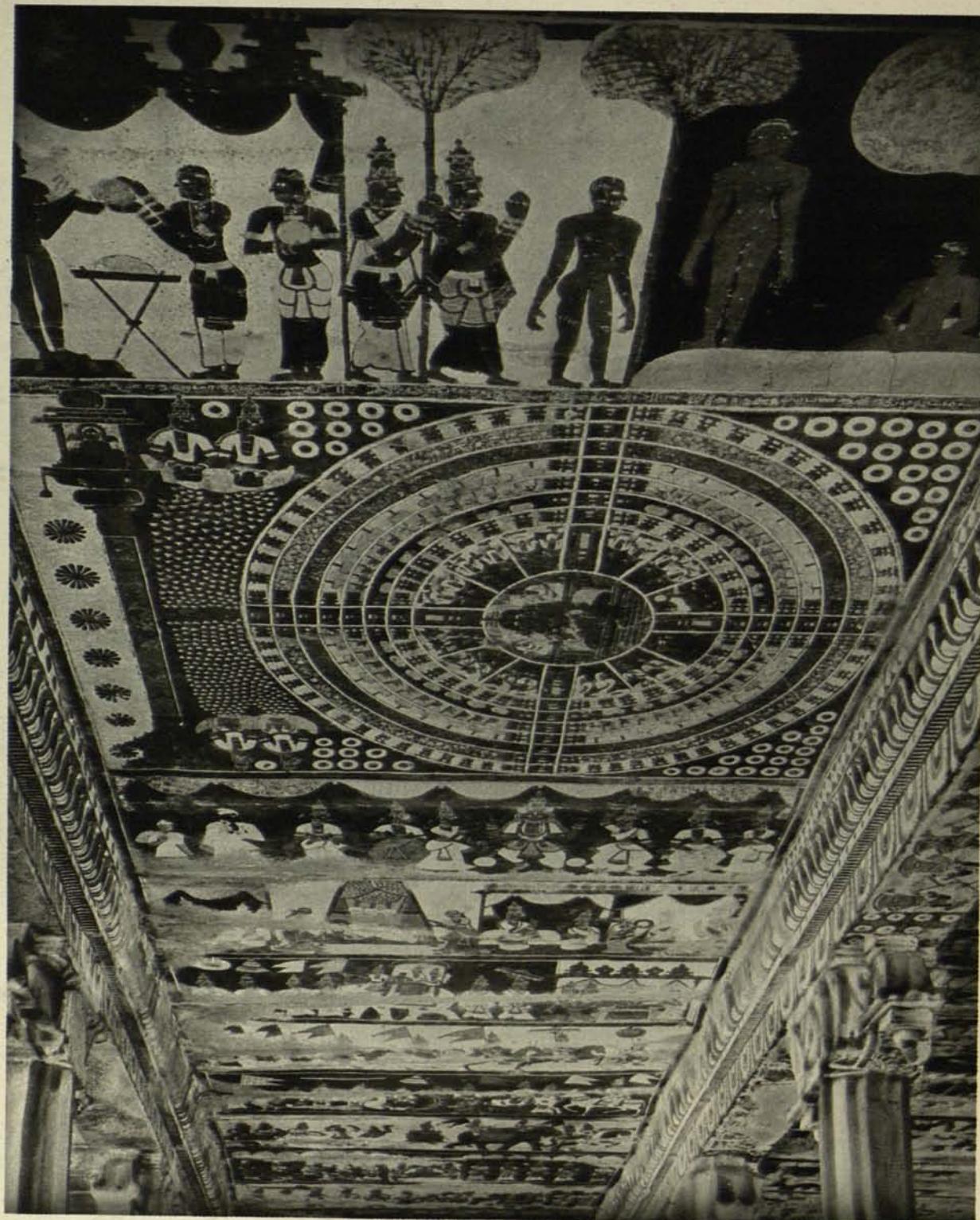
Irrigation Plant near Chingleput

Impianto per l'irrigazione presso Chingleput



Reisfelder bei Chingleput
Rizières près de Chingleput

Paddy fields near Chingleput
Risale presso Chingleput



Deckenmalerei im Jain-Tempel bei Conjiveram

Ceiling Paintings in the Jain Temple near Conjeeveram

Plafond peint d'un temple d'jaïno
près de Conjeeveram

Dipinti nella volta del Tempio di Giaino
presso Conjeeveram



Tirukali Kunram. Berg mit Tempel
Tirukali Kunram; montagne et temple

Tirukali Kunram. Mountain with Temple
Tirukali Kunram. Montagna con tempio



Conjiveram, Sri Devaraja Swami Tempel.
Pavillon und Säulenalle

Conjeveram, Temple de Sri Devaraja Swami;
pavillon et colonnade couverte

Conjeeveram, Sri Devaraja Temple, Pavilion and
Hall of Pillars

Conjiveram, Tempio di Sri Devaraja Swami
Padiglione e atrio

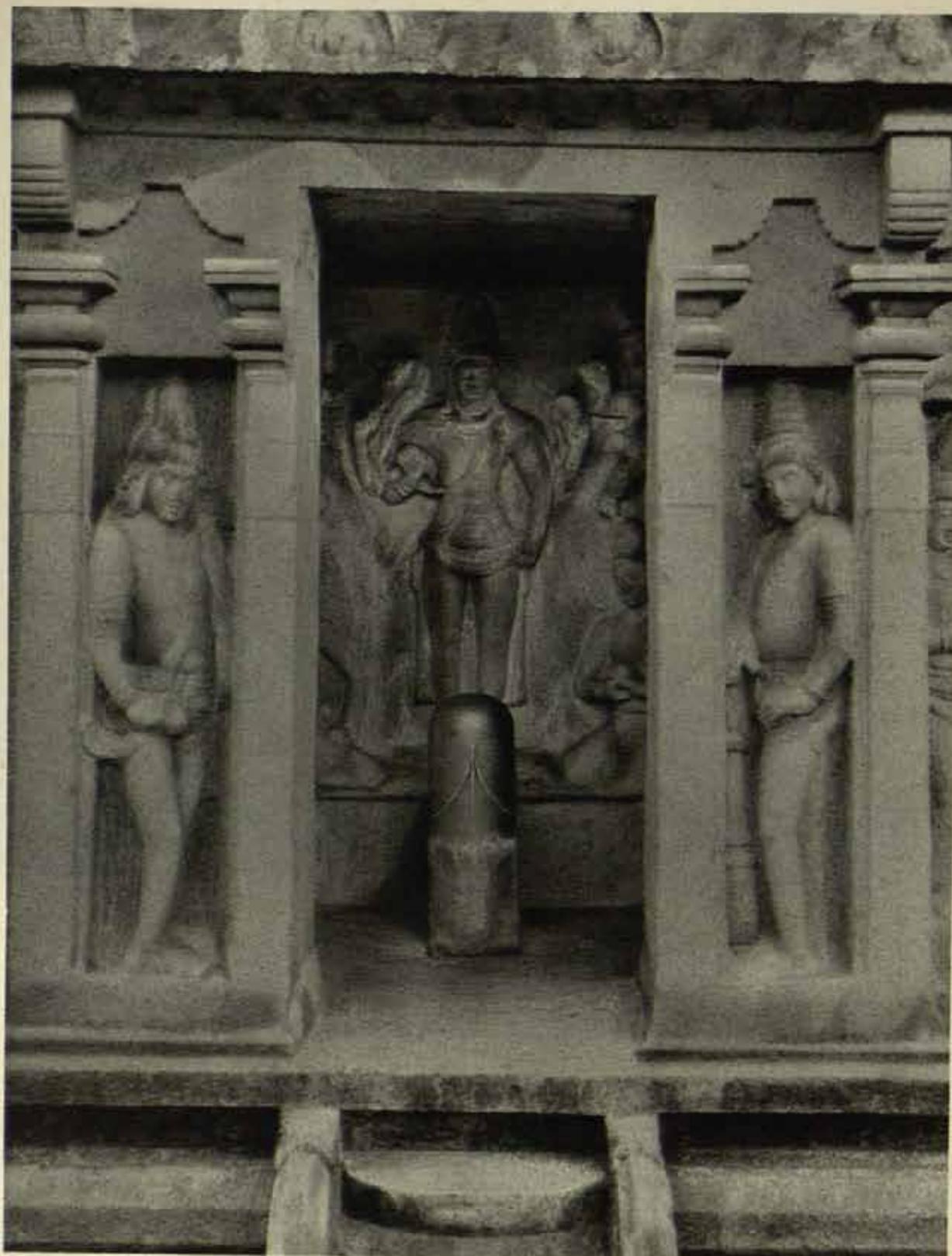


Conjiveram. Torturm (Gopuram)
eines Tempels

Conjeeveram; portail à pyramide (gopoura)
d'un temple

Conjeeveram. Towered Gateway (Gopuram)
of a Temple

Conjiveram. Porta turrita (Gopuram)
di un tempio

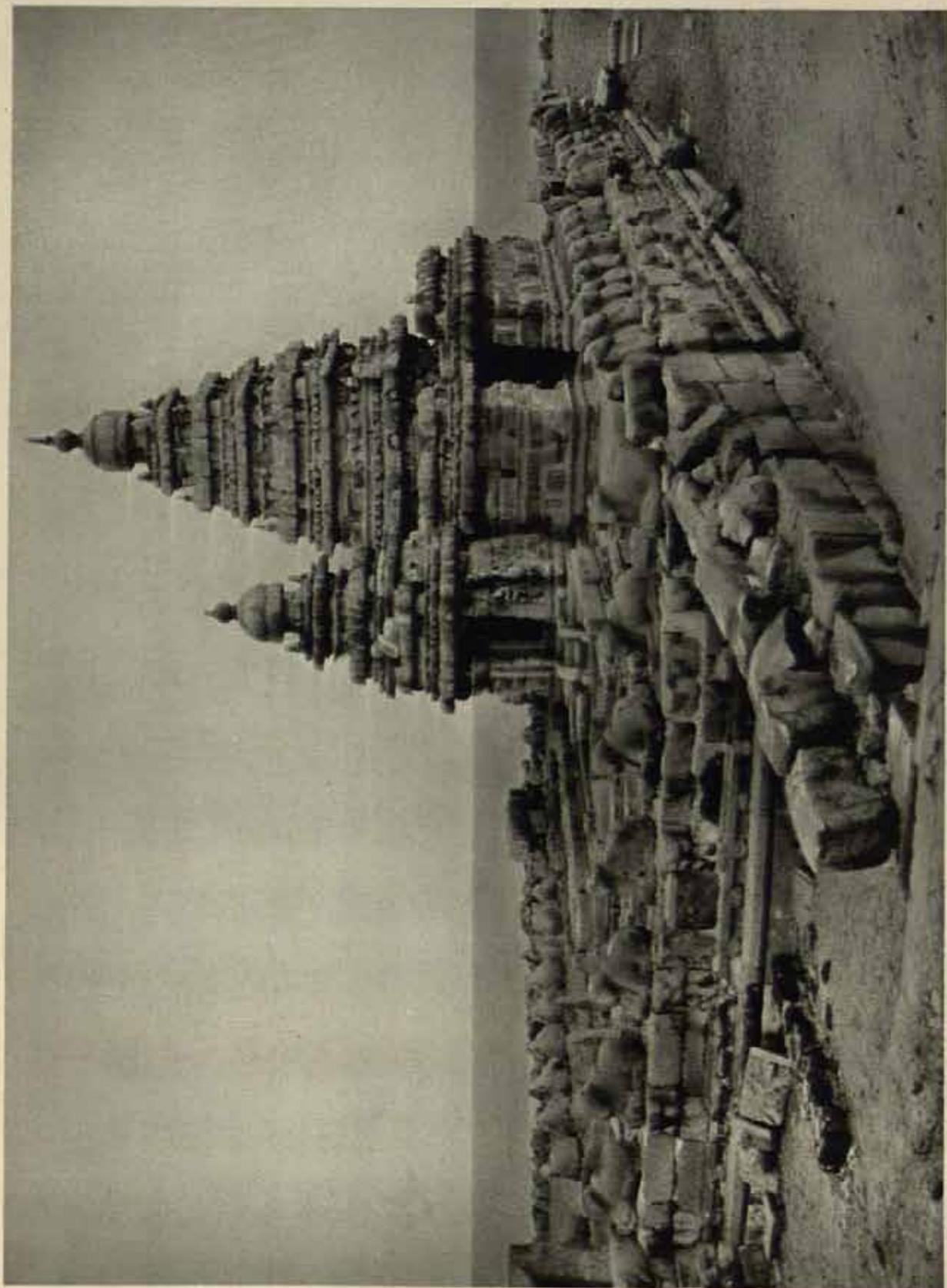


Mavalipuram, Höhle der Trimurti, Schrein mit Lingam und Shiva - Statue.

Mavalipouram. Grotte du Trimourti. Niche avec « lingas » et statue de Siva

Mavalipuram. Caves of the Trimurti. Shrine with Lingam and Shiva Statues

Mawalipuram. Grotta della Trimurti (Trinità) Nicchie con linga e statua di Siva

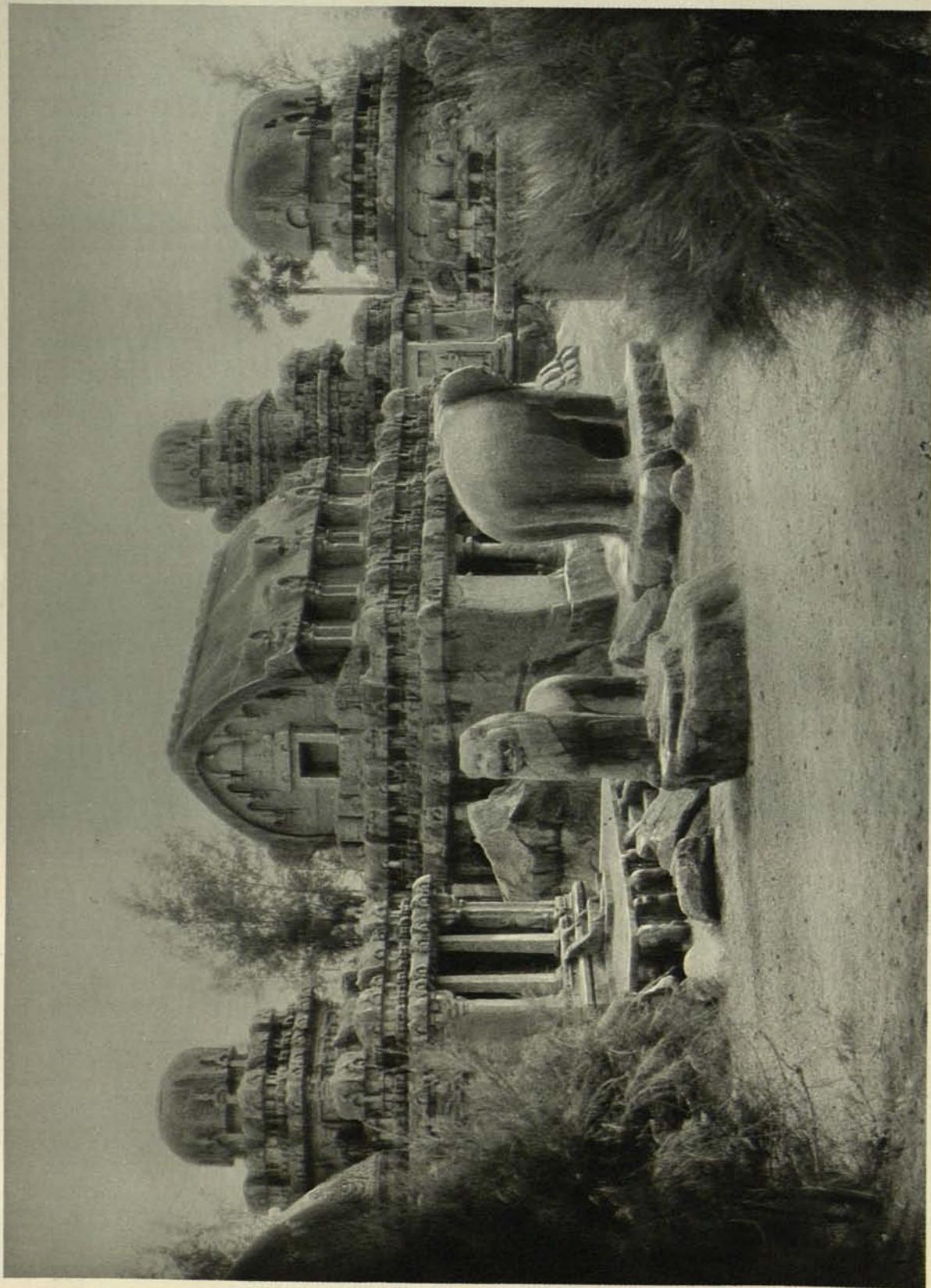


Maivalipuram. Soetempel

Maivalipuram. Temple au bord de la mer

Maivalipuram. Temple on the sea shore

Maivalipuram. Templo del lago

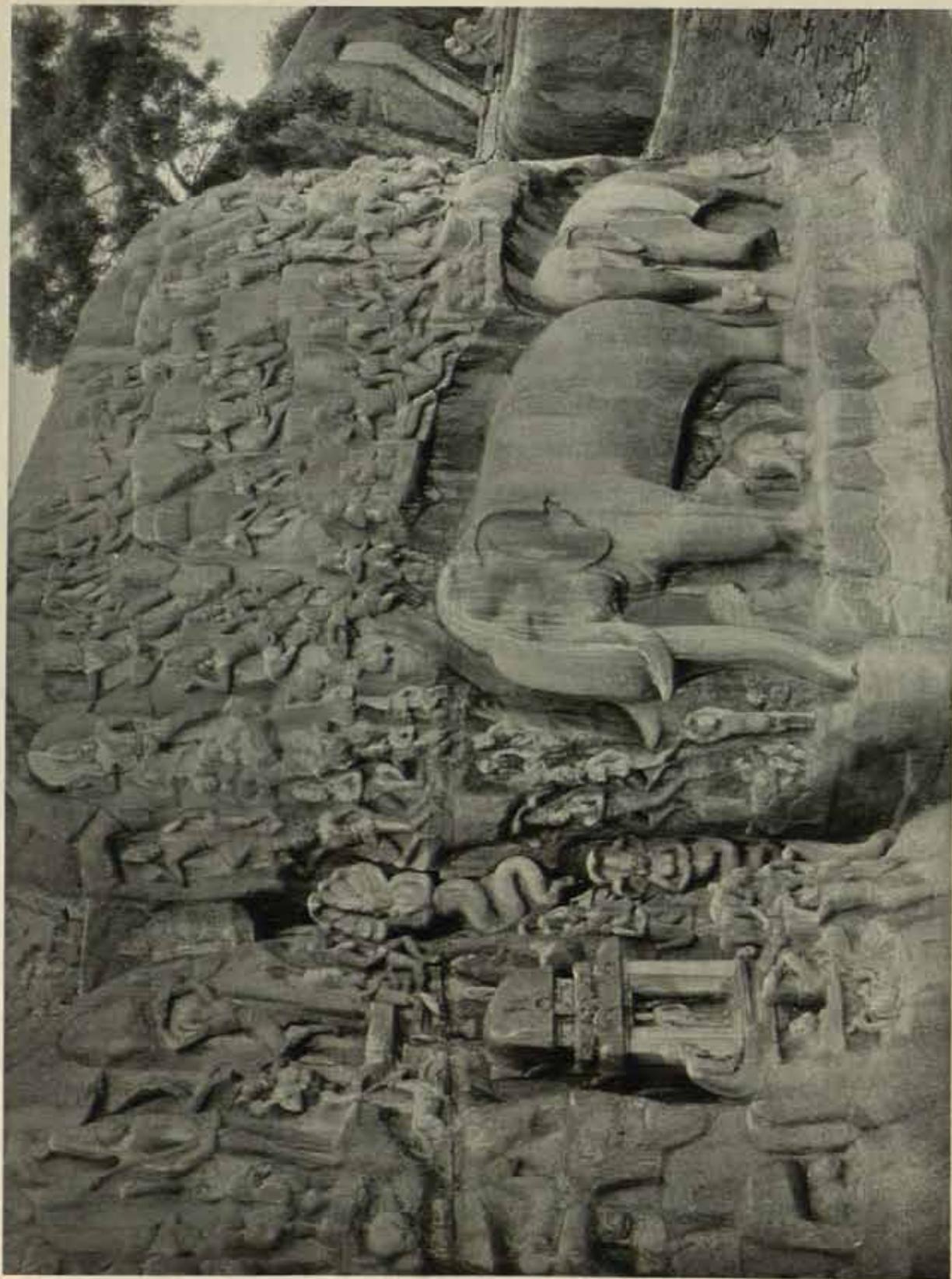


Mavalipuram. Rathas (Felsentempel) und Tierfiguren

Mavalipouram. Rathas (temples monolithes) et figures d'animaux

Mavalipuram. Rathas (Rock Temple) and Animal Figures

Mawalipuram. Rathas e figure di animali



Mahabalipuram. Relief in Rock: "Arjuna's Penance"

Mahabalipuram. Rilievo nella rupe («La penitenza di Arjuna»)

Mahabalipuram. Felsrelief »Arjunas Busse«.
Mahabalipuram. Bas-reliefs sur un rocher; «La pénitence d'Arjuna»



Mavallipuram, Höhle der Durga. Vishnu,
auf der Schlange ruhend
Mavallipuram, Grotte de Dourga: Vielmoù dormant
sur le serpent

Mavallipuram, Cave of the Durga. Vishnu reclining
on the Serpent
Mavallipuram, Grotta della Durga. Vishnu coricato
sul serpente



Shiva und Parvati

Siva e Parvati

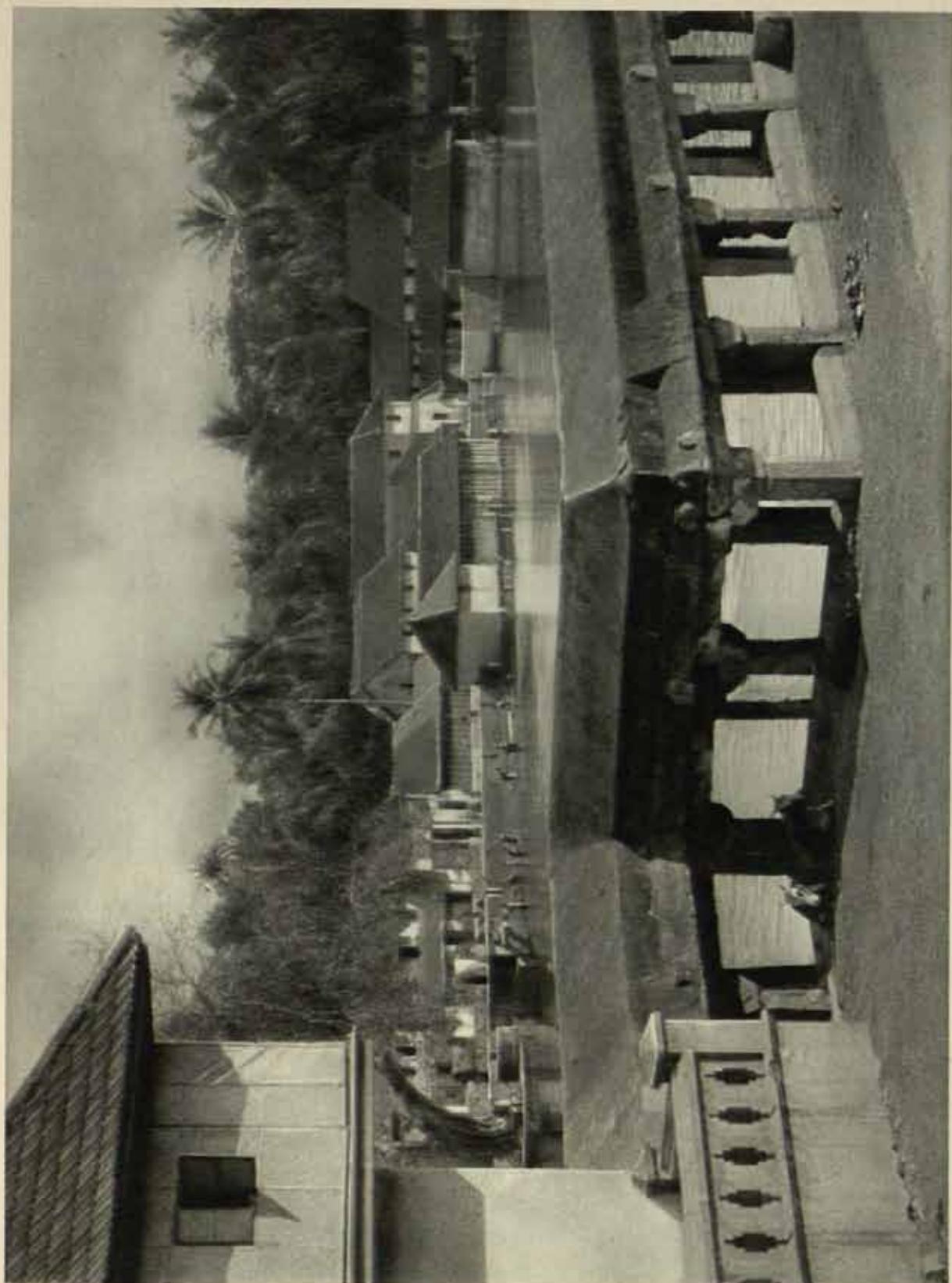
Shiva und Parvati

Siva et Parvati



Trivandrum. Teich und Haupttempel
Trivandram. Bassin et temple principal

Trivandrum. Tank and Chief Temple
Trivandrum. Stagno e tempio principale

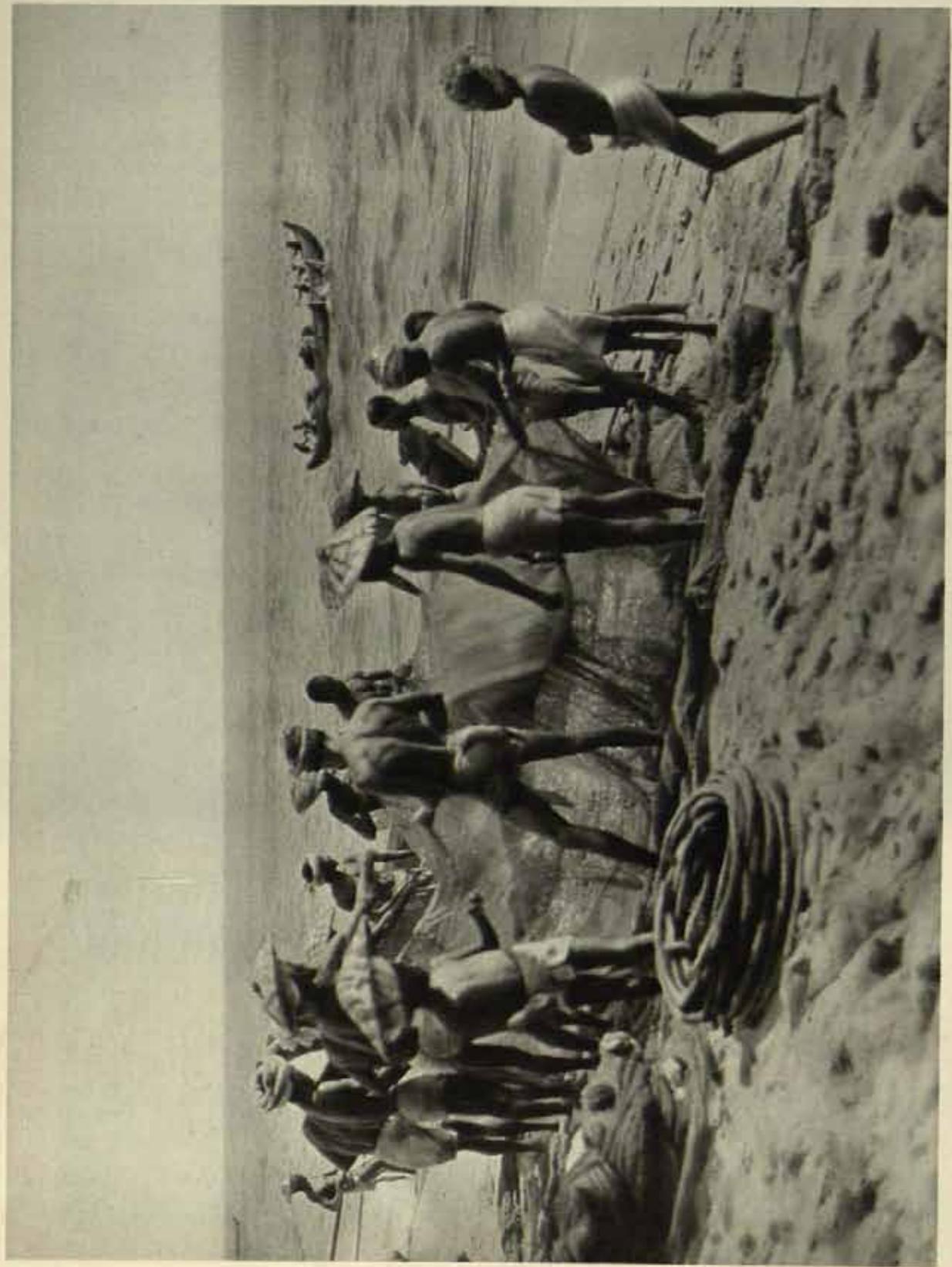


Trivandrum. The Big Tank

Trivandrum. Il grande stagno

Trivandrum. Der grosse Teich

Trivandrum. Le grand bassin



Fishermen on the Shore of Allepy
Pescatori sulla spiaggia di Alleppi

Fischer am Strand von Allepy
Pêcheurs sur la côte à Alleppi



Malabar Küste. Segelboot in den Strandseen
Côte de Malabar. Bateau à voile sur la lagune

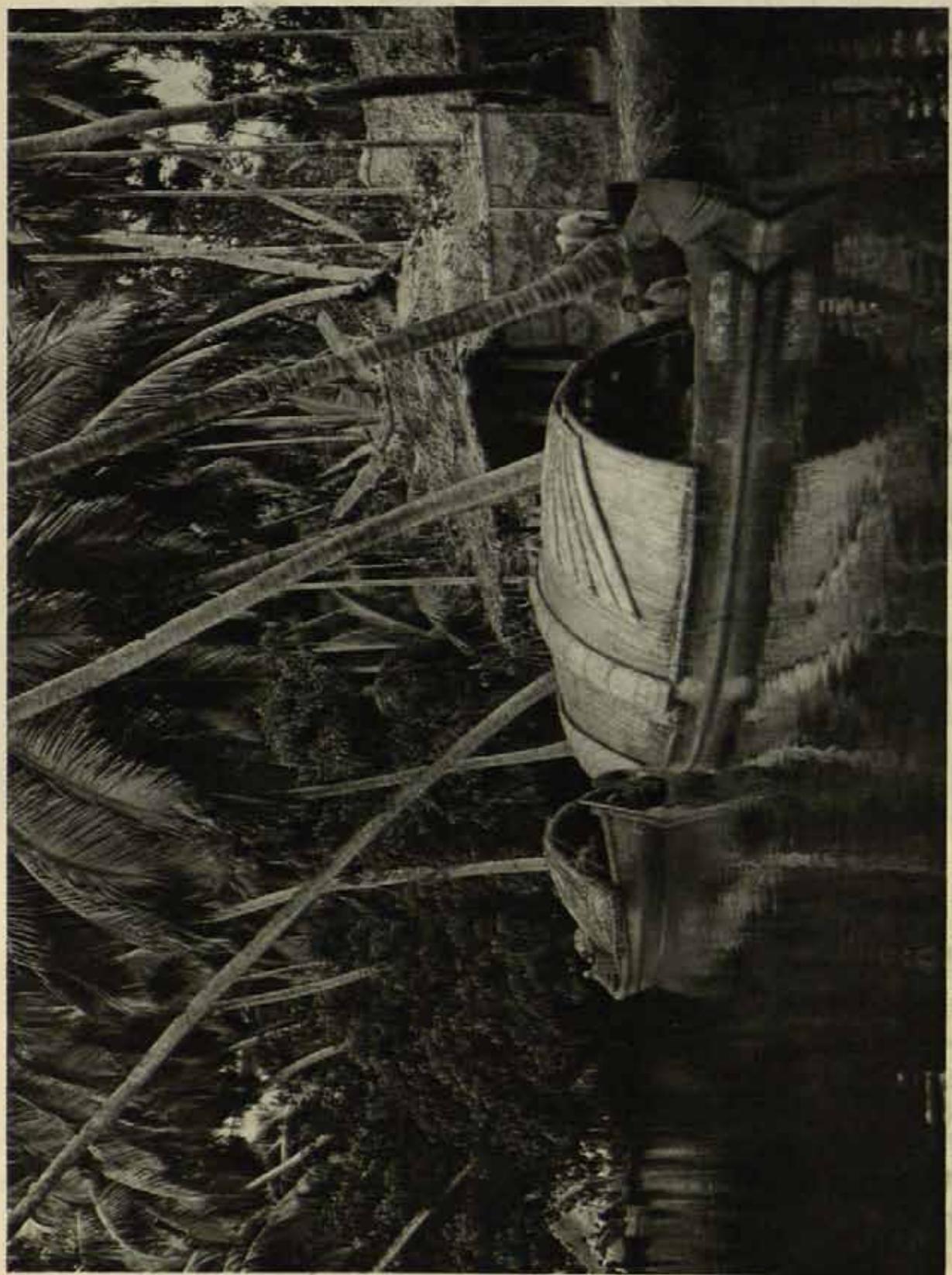


Malabar Coast. Kokoshaine an den Strandkanälen

Costa di Malabar. Boschetto di cocchi su d'un canale delle lagune

Malabarkiste. Kokoshaine an den Strandkanälen

Côte de Malabar. Bois de cocotiers et canal



Malabar Coast. In den Strandkanälen
Costa di Malabar. Nei canali delle lungune
Côte de Malabar. Canal



Malabar Coast. Village Houses under Coconut Palms
Costa di Malabar. Case rustiche sotto palme di cocco
Malaibarküste. Dorfhäuser unter Kokospalmen
Côte de Malabar. Maisons d'un village sous des cocotiers



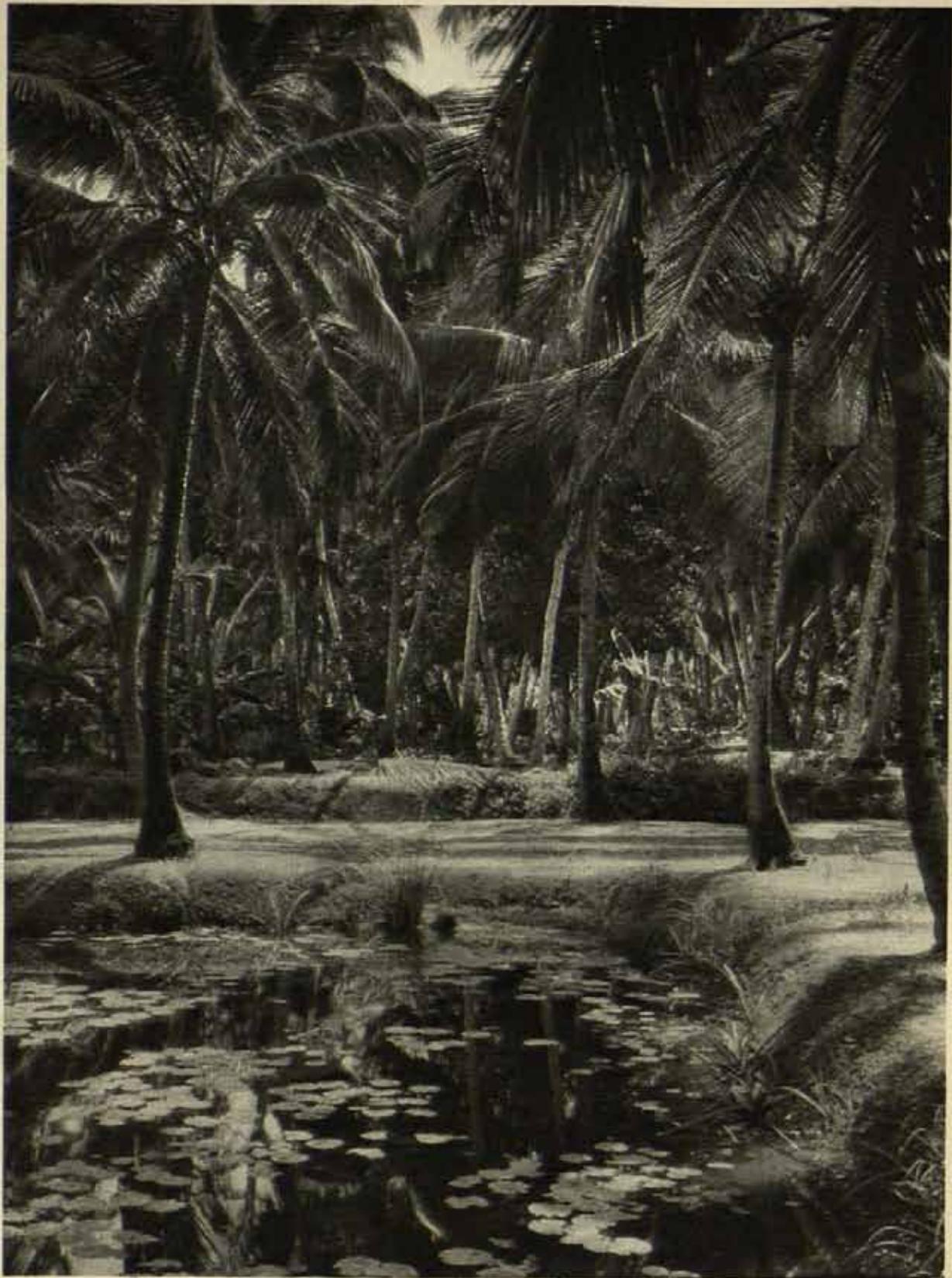
Aleppy. Christian Chapel

Aleppi. Capella cristiana

Aleppy. Christliche Kapelle

Alleppi. Chapelle chrétienne

5468

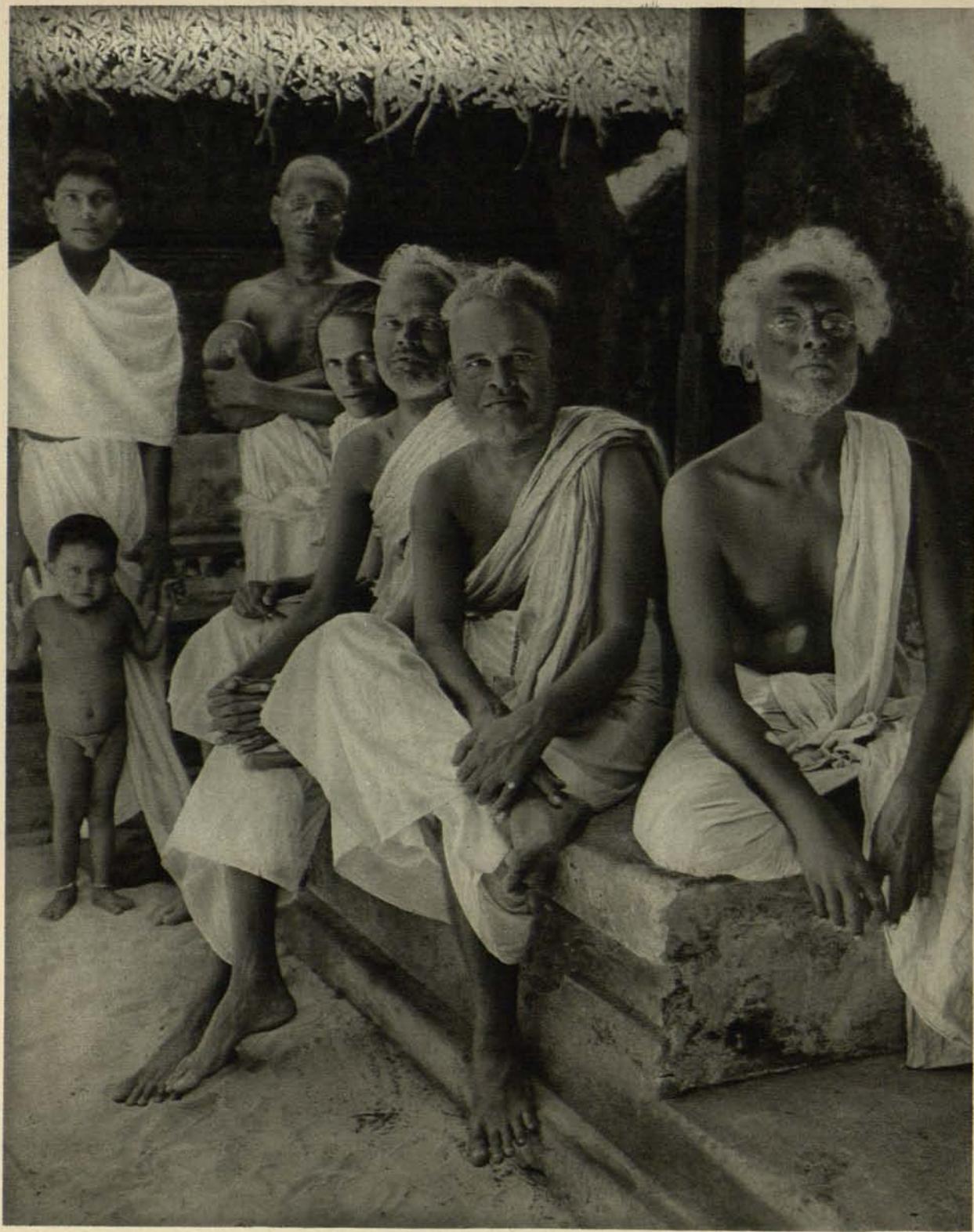


Kokoshain an der Malabarküste

Bois de cocotiers sur la côte de Malabar

Coconut Grove on the Malsbar Coast

Boschetto di palme di cocco sulla costa di Malabar



Malabarküste. Nayar-Familie

Côte de Malabar. Famille Nayar

Malabar Coast. Nayar Family

Costa di Malabar. Famiglia Nayar



Malabar Coast. Frachtschiff in den Strandseen
Côte de Malabar. Bateau sur la lagune

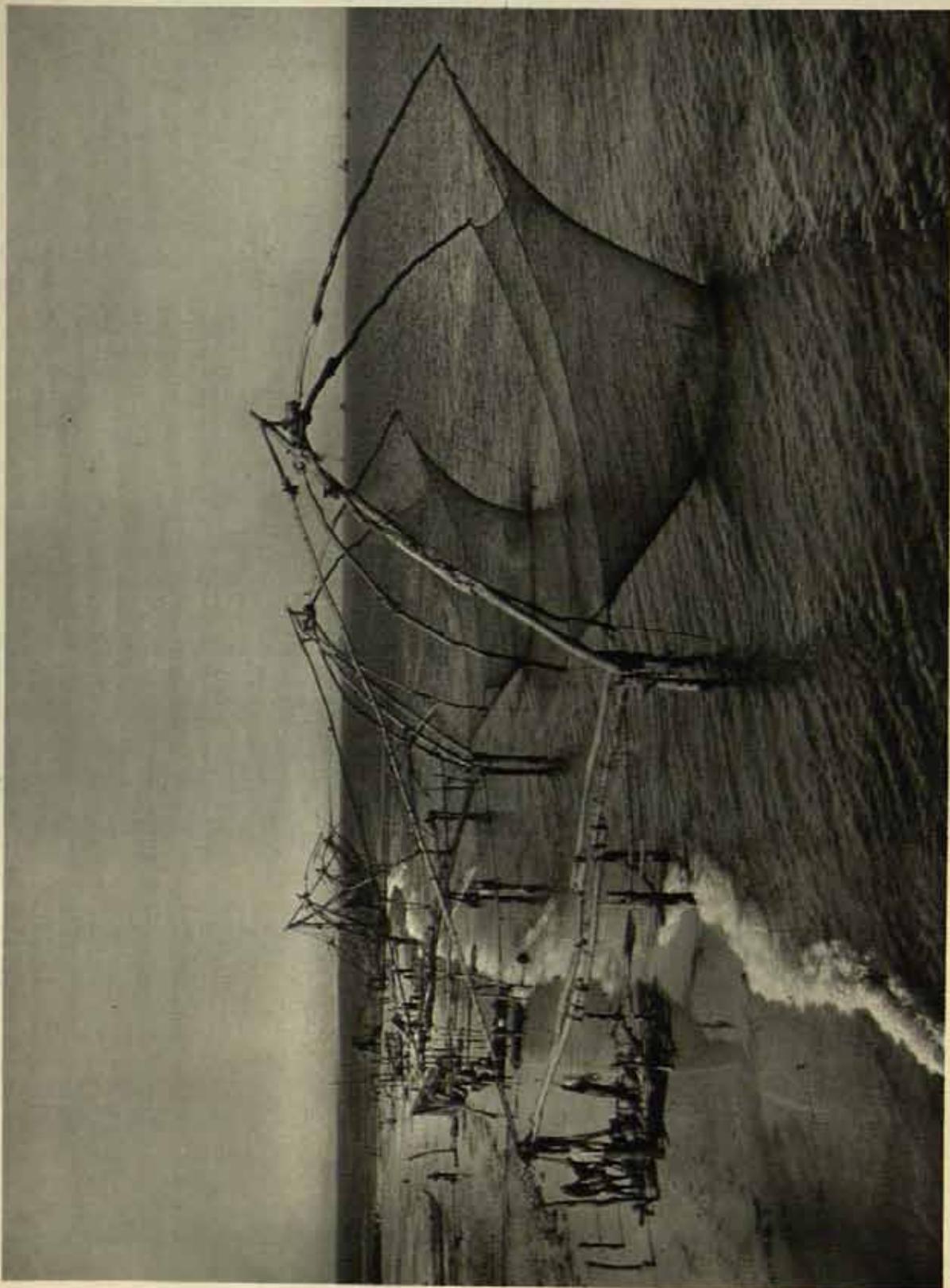


Trichinopoly. Main Gate of the Great Temple

Trichur. Porta principale del Gran Tempio

Trichur. Haupttor des Grossen Tempels

Trichur. Portail principal du grand temple

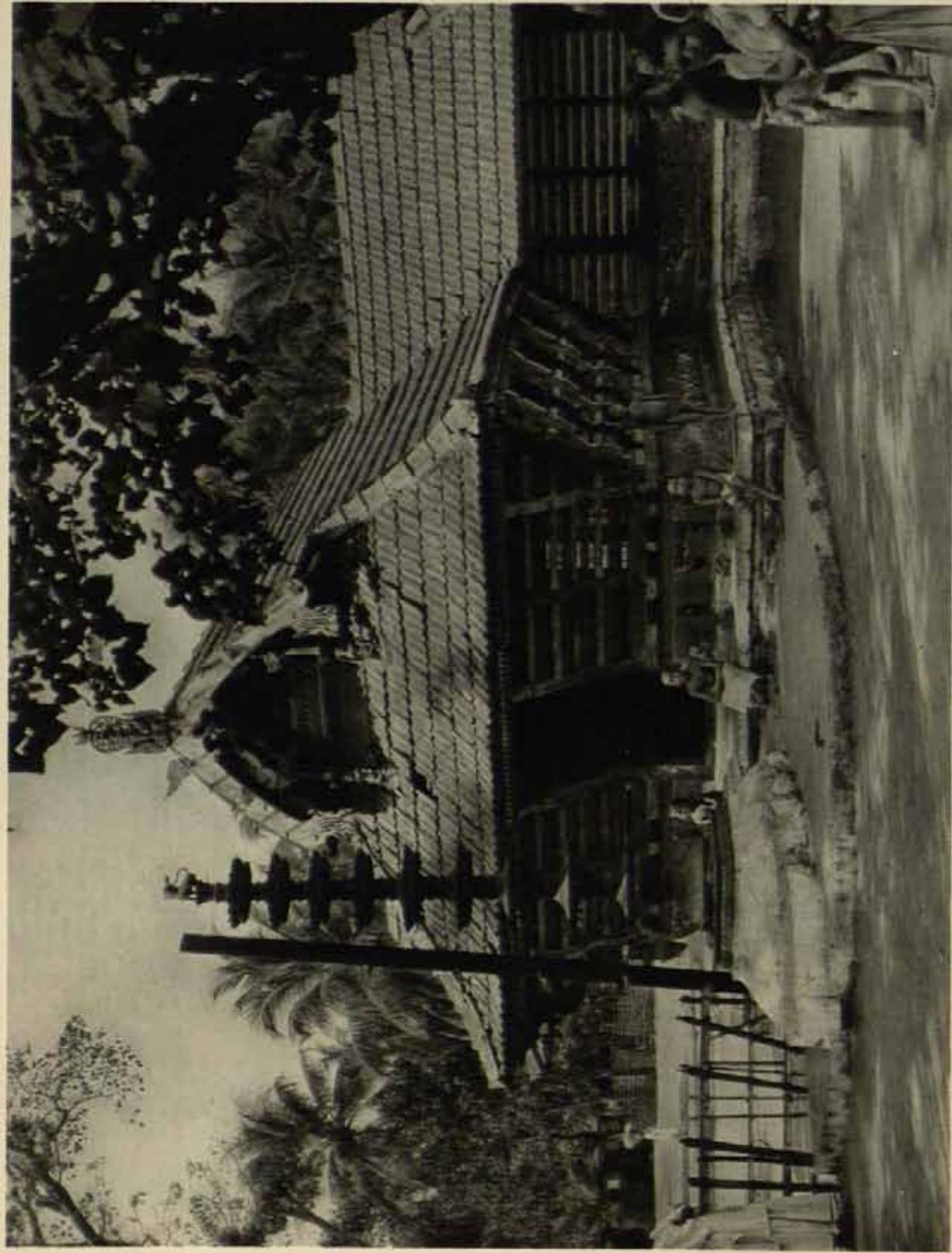


Fishing on the Cochin Coast

Ordigni da pesca sulla costa di Cochin

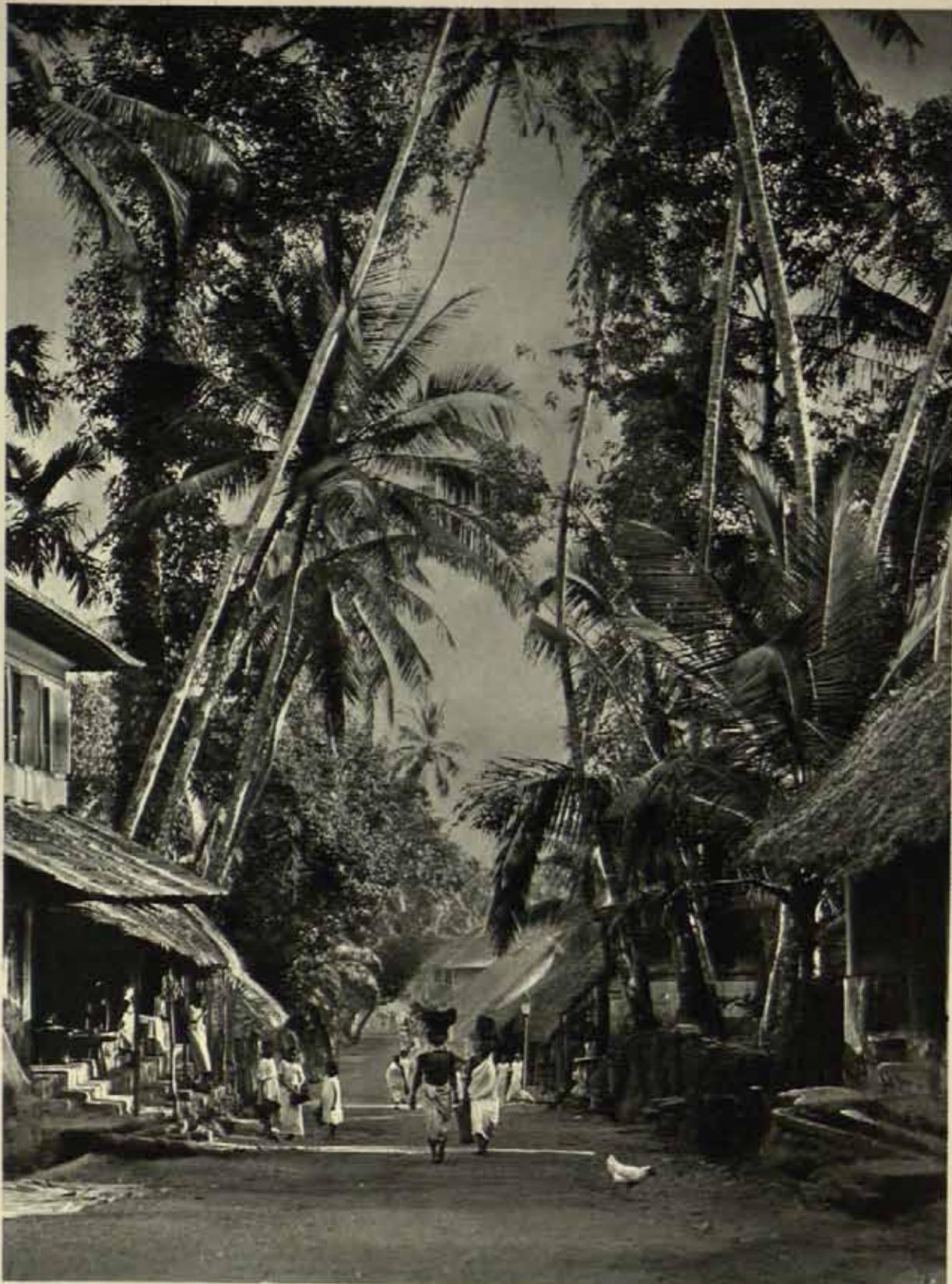
Fischerei am Strand von Cochin

Pêcherie sur la côte à Cochin



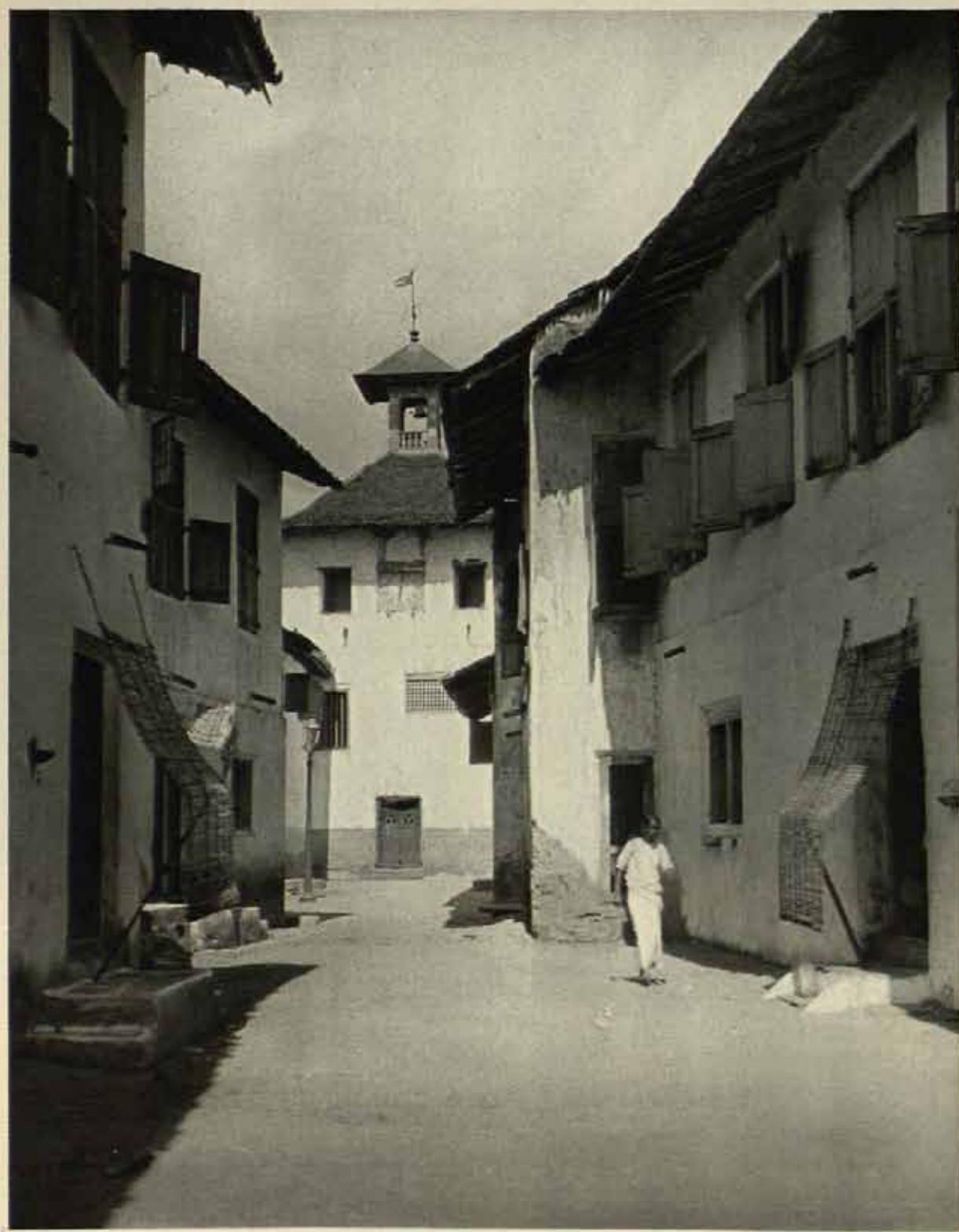
Hindu Temple in Cochin
Templo hindú a Cochin

Hindutempel in Cochin
Templo hindou à Cochin



Cochin. Strasse im indischen Viertel
Cochin, rue du quartier hindou

Cochin. Street in the Indian Quarter
Cochin. Via nel quartiere indù



Cochin. Gasse mit Synagoge in der
alten Judenstadt

Cochin: ruelle et synagogue dans la vieille
ville juive

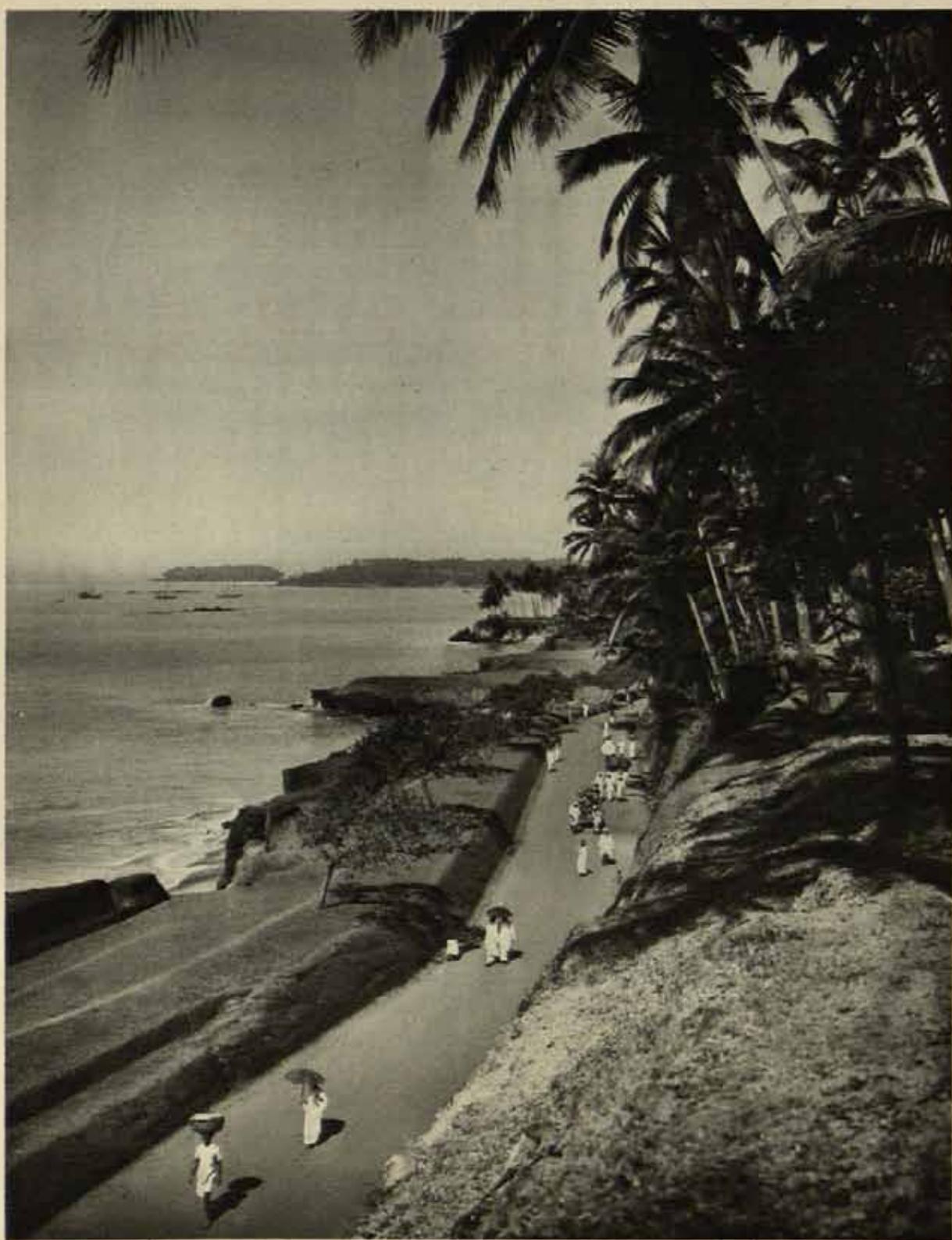
Cochin. Lane with Synagogue in the Old
Jewish City

Cochin. Vicolo con sinagoga nel vecchio quartiere
degli Ebrei



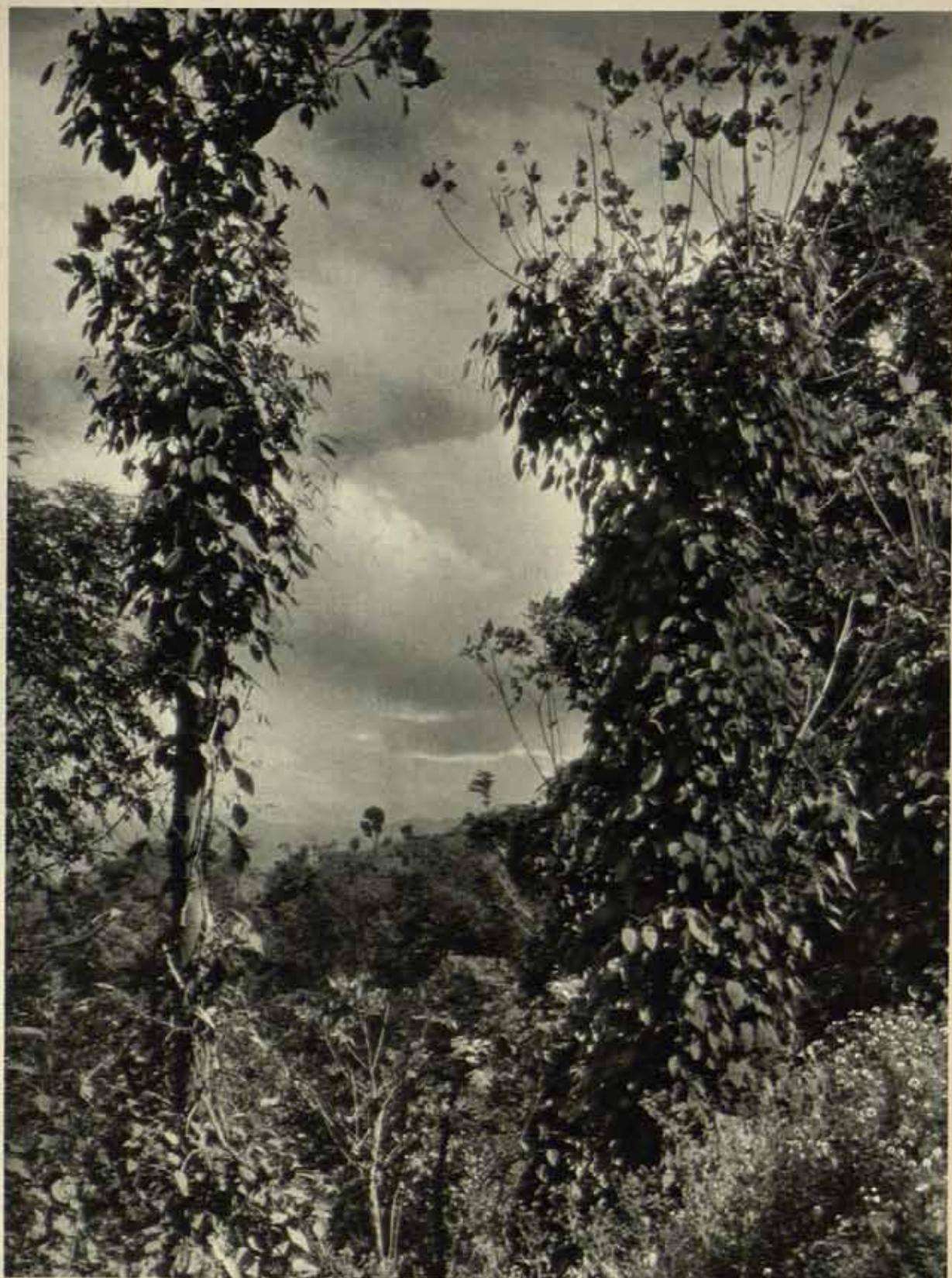
Tellicherry. Fischer mit Fischarmbrust
Tellitcheri. Pêcheur avec son arbalète

Tellicherry. Fisher with fishing crossbow
Tellicherry. Pescatore con balestra



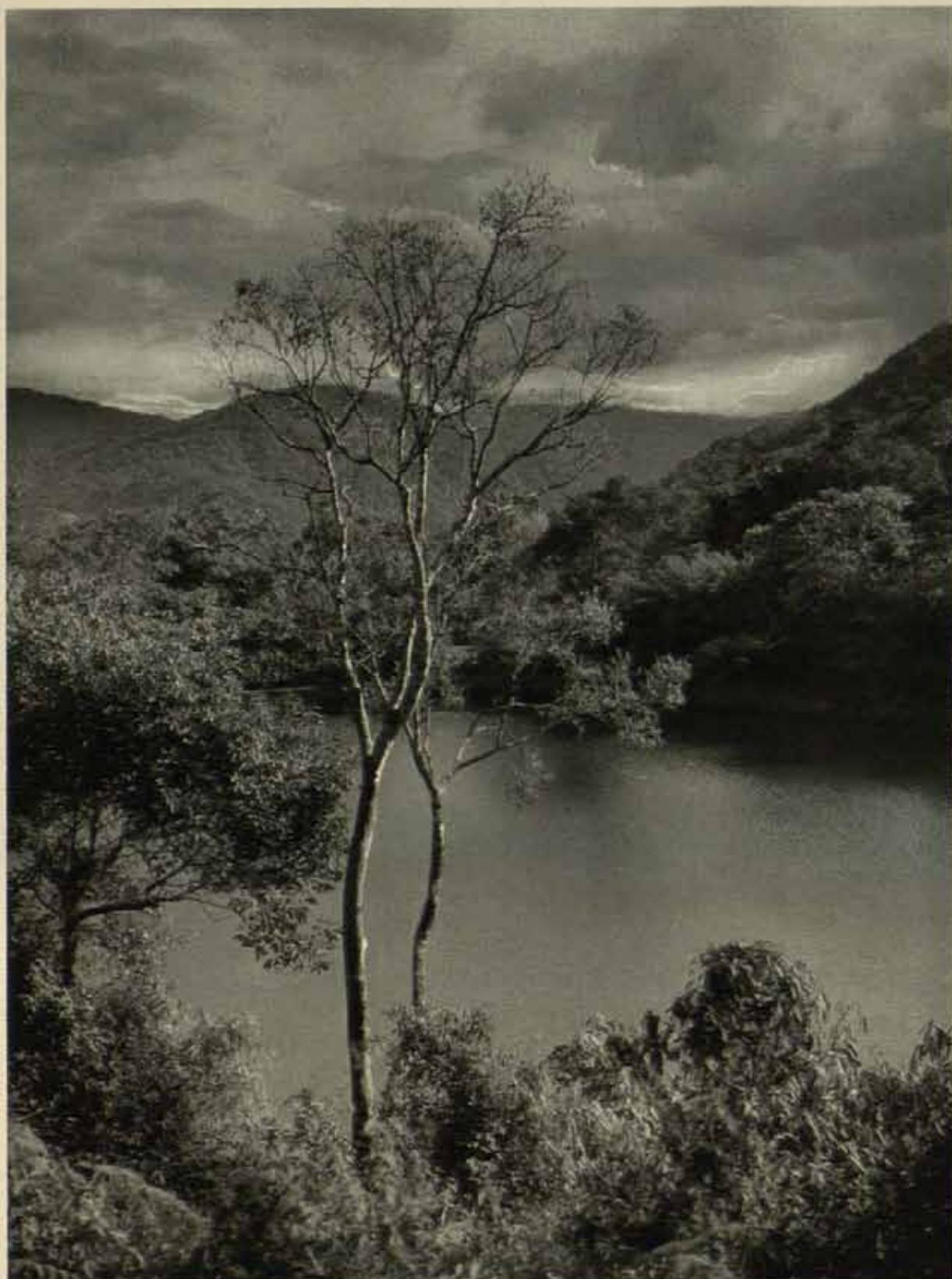
An der Malabarküste bei Tellicherry
Côte de Malabar à Tellitcheri

On the Malabar Coast near Tellicherry
Sulla costa di Malabar presso Tellicherry



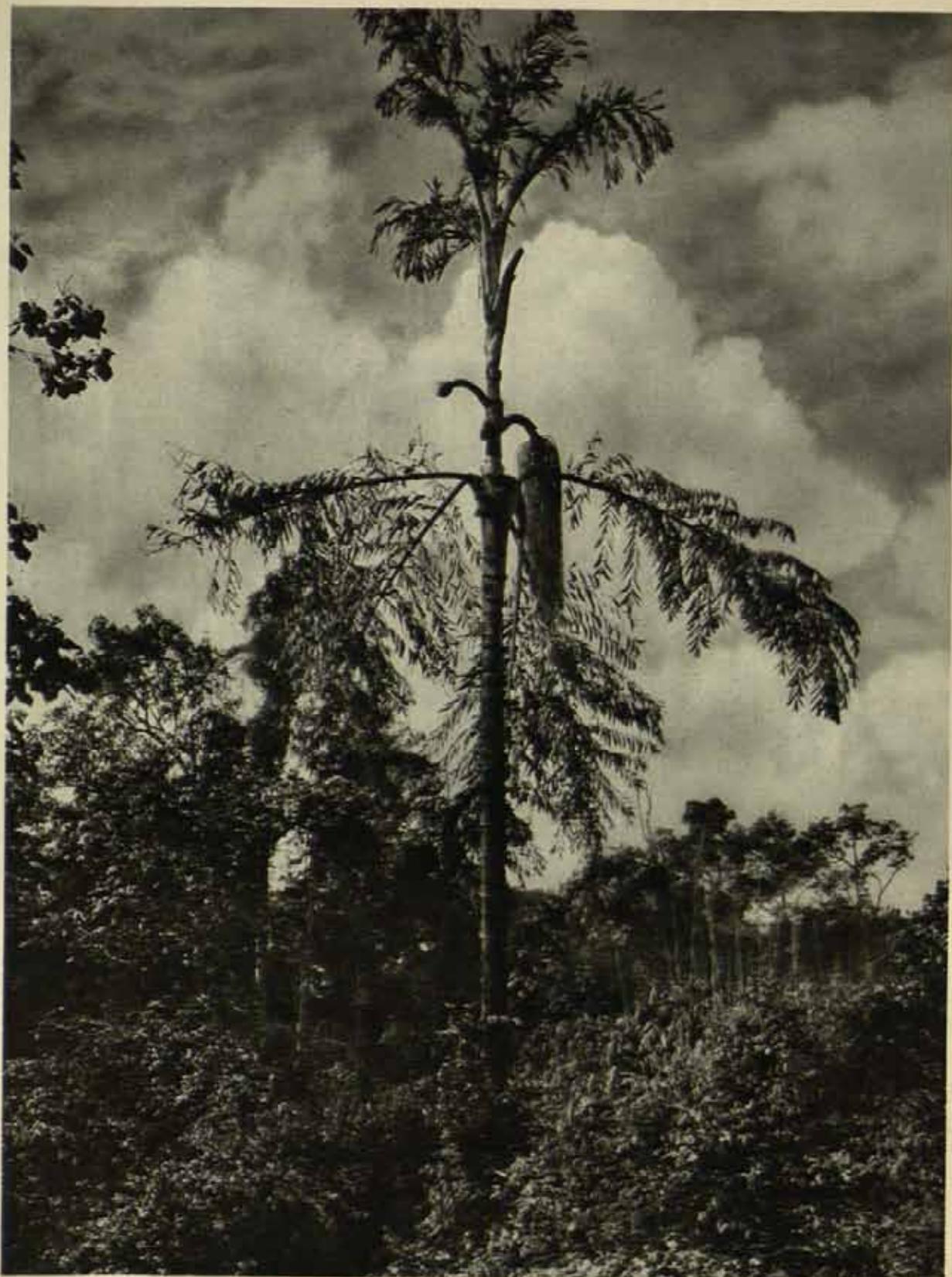
Dschungel mit Pfefferranken in den Westghats
Poivriers dans la jungle des «Westghats»

Jungle with Pepper Tendrils in the Western Ghats
Giungla con piante di pepe nei ghati occidentali



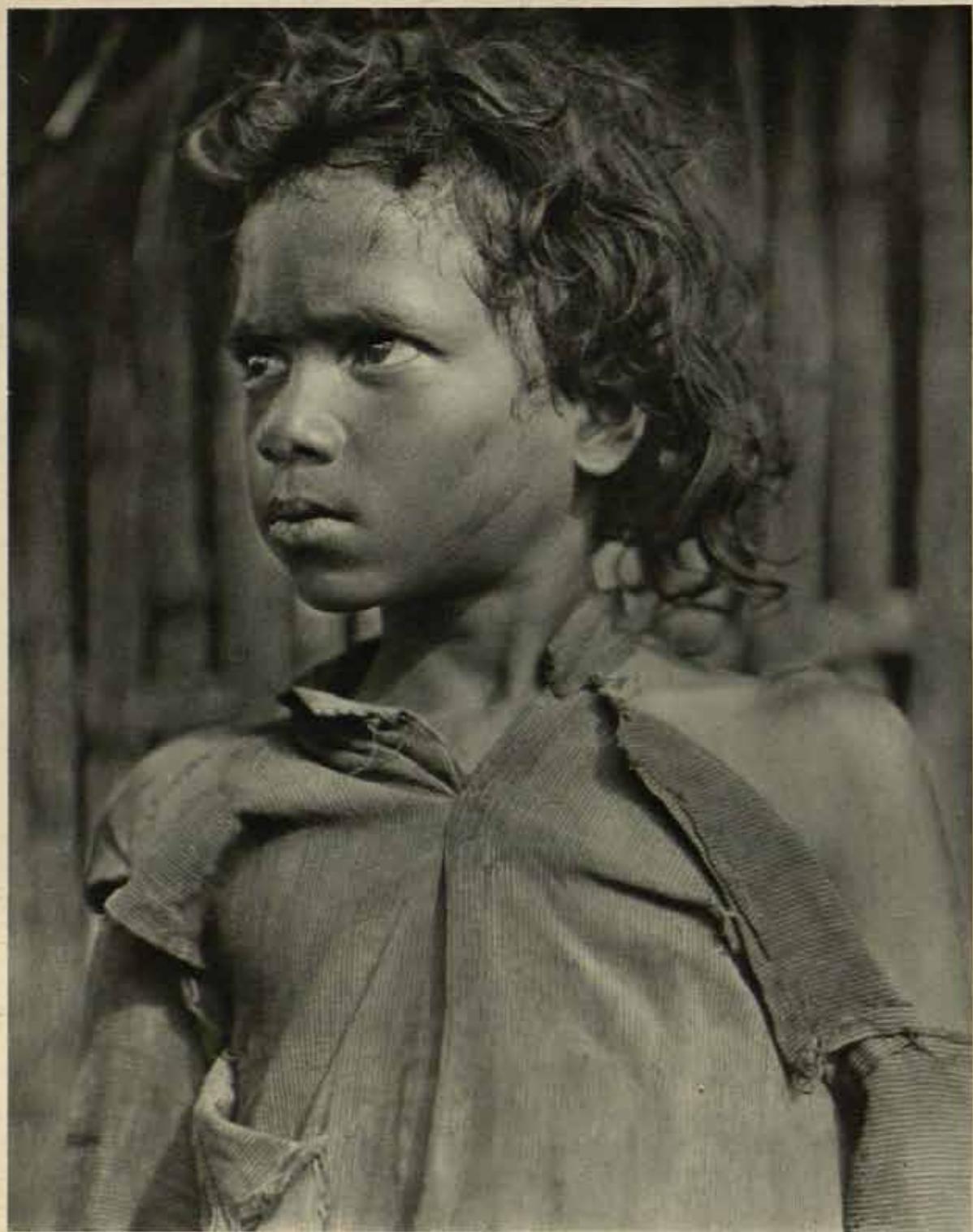
See im Dschungel der Westghats
Lac dans la jungle des «Westghats»

Lake in the Western Ghats Jungle
Lago nella giungla dei ghati occidentali



Dschungel in den Westghats. Karyota-Palme
Jungle dans les «Westghats». Palmier Karyota

Jungle in the Western Ghats. Caryota Palm
Giungla nei ghati occidentali. Palma karyota



Kadu-Knabe im Dschungel bei Mysore

Jeune garçon Kadu, dans la jungle près de Mysore

Kadu Boy in the Jungle near Mysore

Piccolo Kadù nella giungla presso Mysore



Dschungel und Fluss am Fusse der Westghats
Jungle et rivière au pied des «Westghats»

Jungle and River at the Foot of the Western Ghats
Giungla e fiume ai piedi dei Ghati occidentali



A Kadu before his Hut in the Jungle near Mysore
Kadù davanti alla sua capanna nella giungla presso Mysore
Ein Kadu vor seiner Hütte im Dschungel bei Mysore
Un Kadù devant sa hutte (jungle près de Mysore)



Seringapatam. Heiliger Baum mit Schlangensteinen

Seringapatam. Arbre sacré avec pierres consacrées aux serpents

Seringapatam. Albero sacro e pietre dei serpenti



Seringapatam. Ala Masjid (Mosque)

Seringapatam. Ala Masjid (moschea)

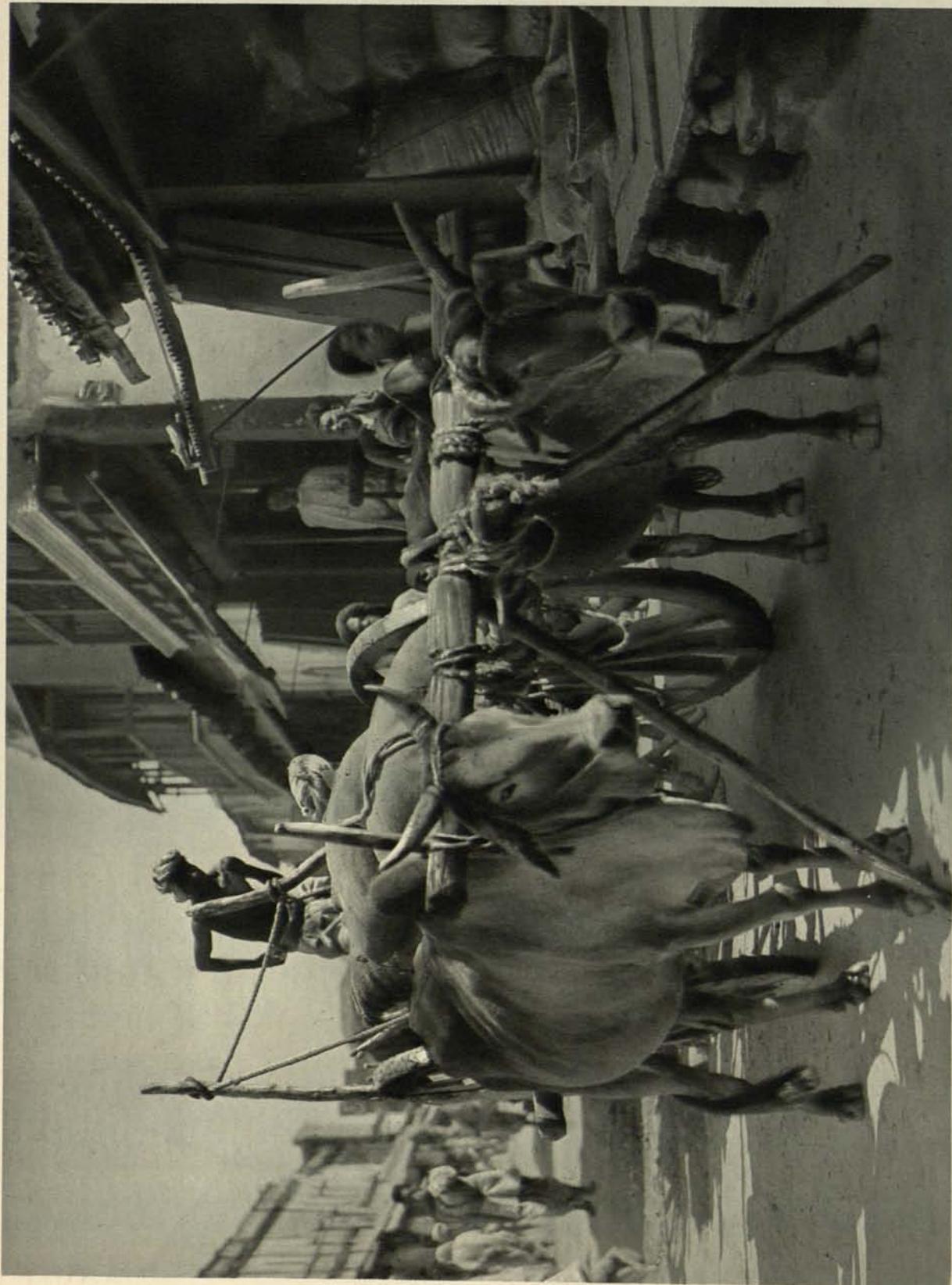
Seringapatam. Ala Masjid (Moschee)

Seringapatam. Ala Masjid (Mosquée)



Mysore (Maisur). Goldschmied bei der Arbeit
Mysore (Maisour). Orfèvre au travail

Mysore. Goldsmith at work
Mysore. Orefice al lavoro



Hyderabad-Decean. Street with Bullock-dray
Haiderabad (du Dekkan). Via e carro tirato da buoi

Haiderabad-Dekhan. Strasse mit Ochsenkarren
Haiderabad (du Dekkan). Rue et char à boeufs



Haiderabad-Dekhan. Früchteverkäuferin
auf der Strasse

Haïdarabad. Marchande de fruits

Hyderabad-Deccan. Female Fruitseller
in the Street

Haiderabad-Deccan. Fruttivendola



Bangalore. Hindu-Bettelmönch als Strassensänger

Bangalore. Moine mendiant hindou

Bangalore. Hindu Mendicant Monk as Street Singer

Bangalore. Monaco indù questuante che canta per le strade

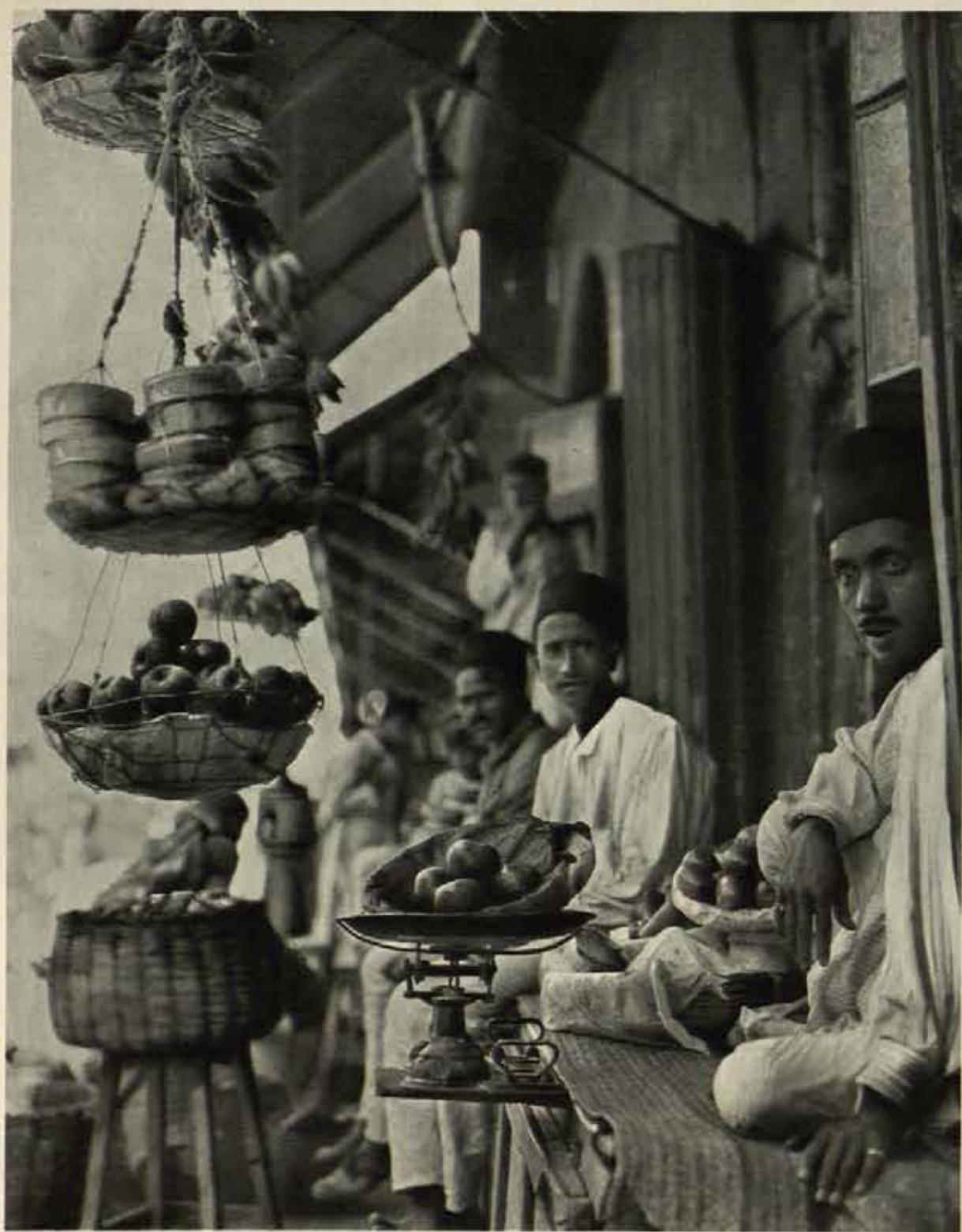


Haiderabad-Dekhan. Blumenhändler beim
Aufreihen einer Blumenkette

Haiderabad. Fleuriste fabriquant
une guirlande

Hyderabad-Deccan. Flower-seller putting together
a garland

Haiderabad-Deccan. Fioraio che intreccia
una ghirlanda



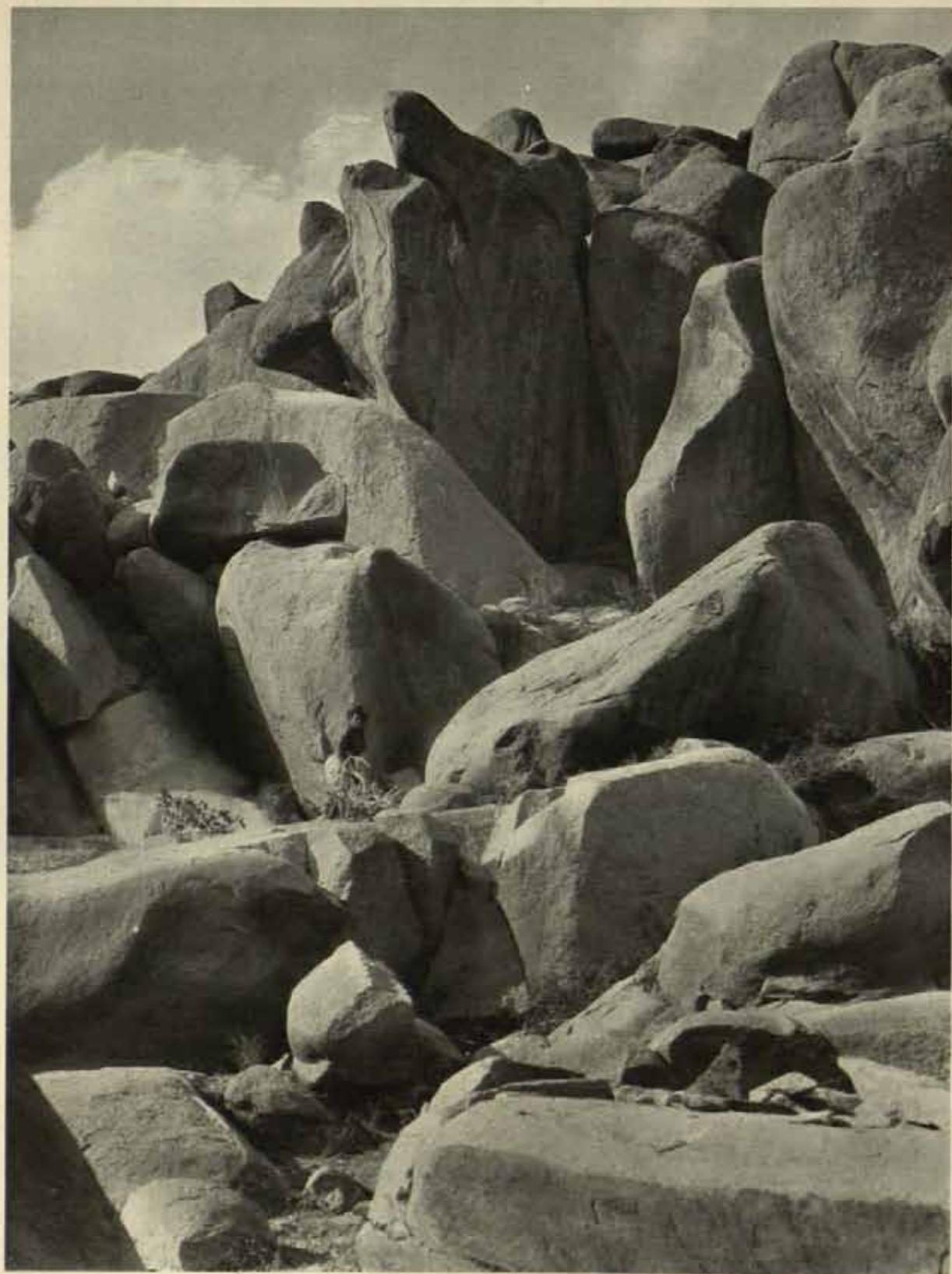
Haiderabad-Dekhan. Im Früchtebasar
Haiderabad. Les fruitiers du bazar

Hyderabad-Deccan. In the Fruit Bazaar
Haiderabad-Deccan. Bazar di frutta



Huiderabab-Dekhan. Strasse mit dem Char Minar
Haiderabad. Rue et Tehar Minar

Hyderabad-Deccan. Street with the Char Minar
Haiderabad-Deccan. Via e Char Minar

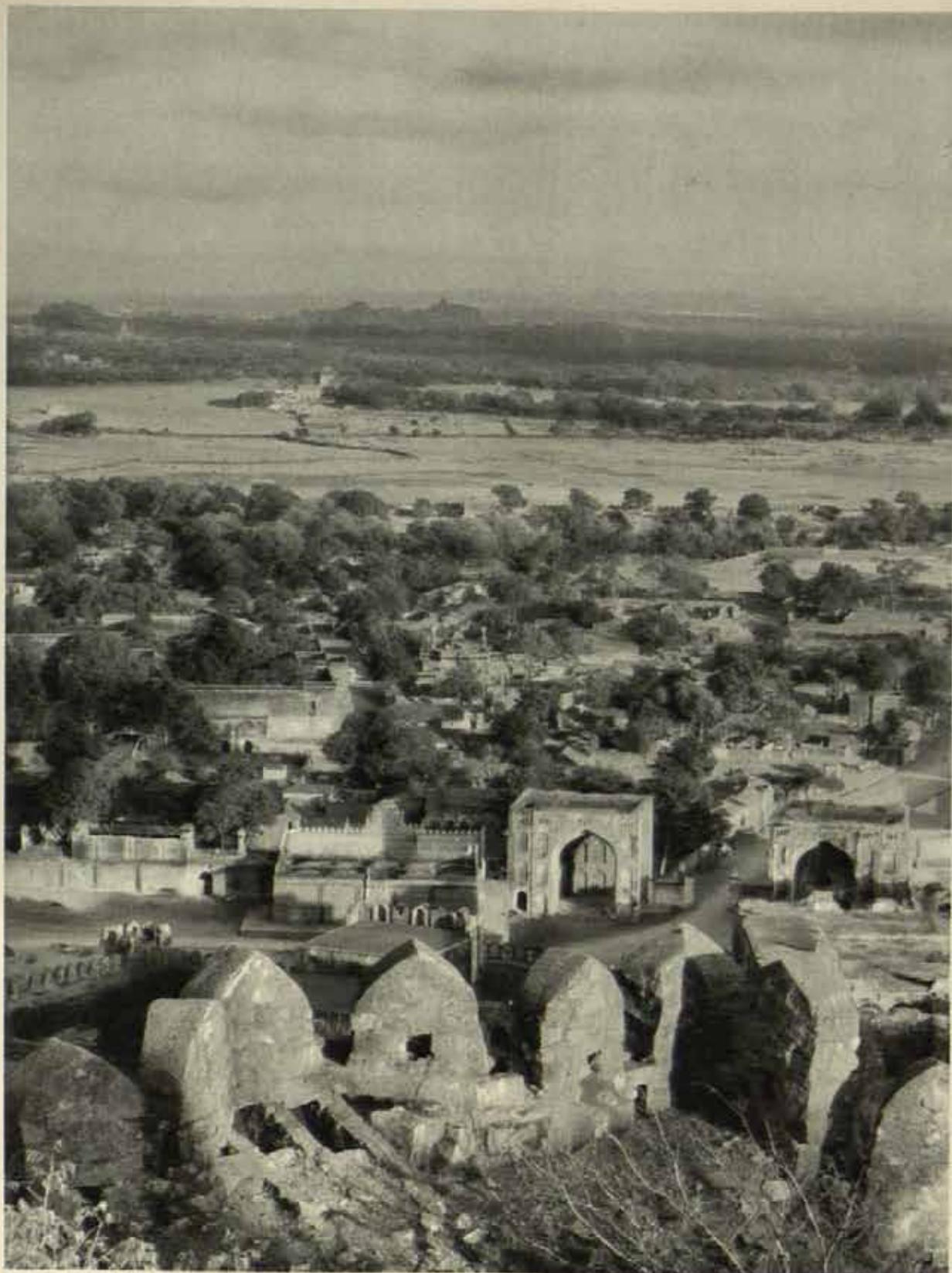


Granit-Blocklandschaft bei Haiderabad

Blocs de granit dans les environs de Haïdarabad

Granite Rocks near Hyderabad

Massi di granito presso Haiderabad

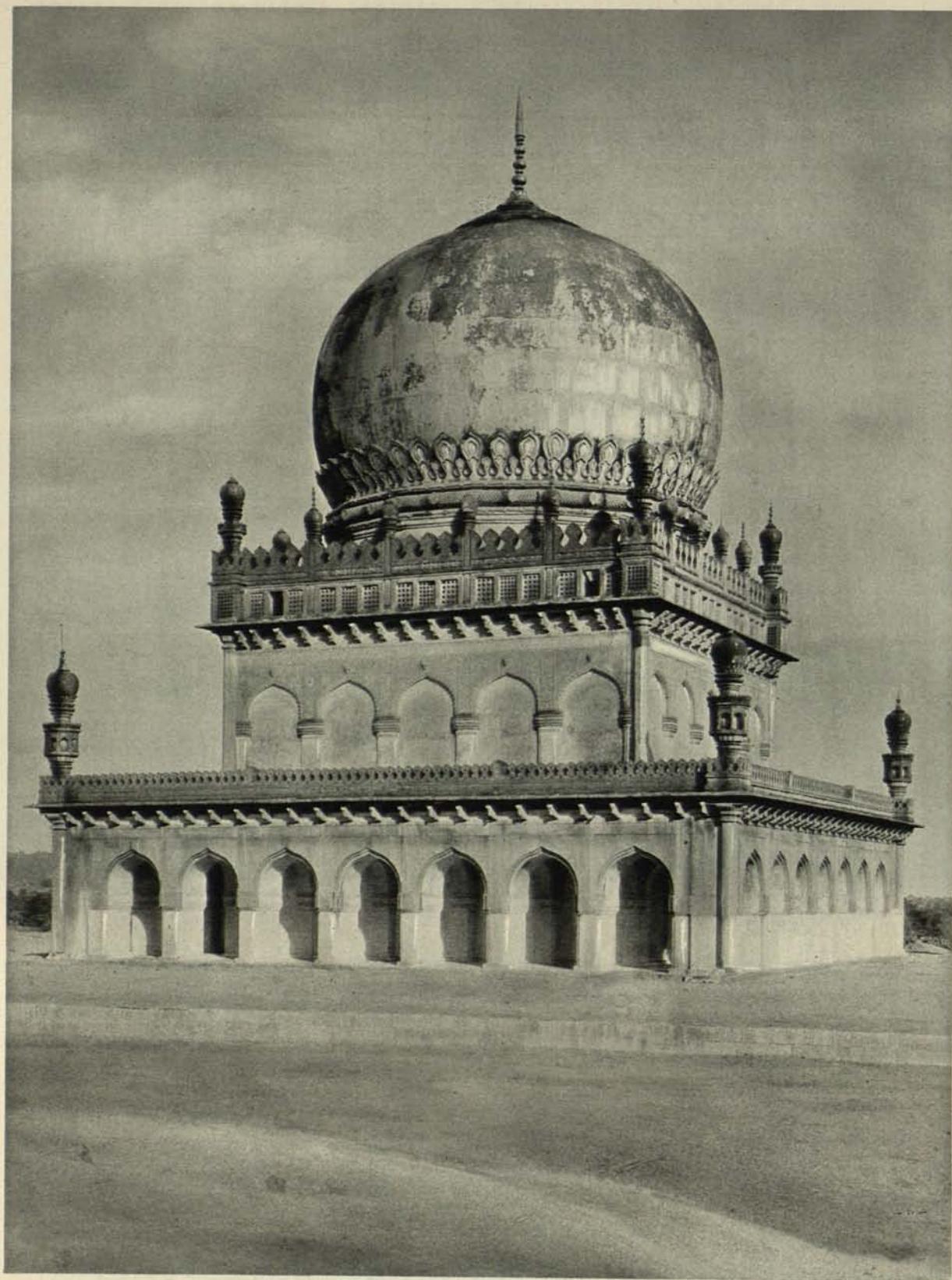


Ausblick vom Golkonda-Fort gegen Haiderabad

Vue prise de la citadelle de Golconde, vers Haiderabad

View from Goleconda Fort towards Hyderabad

Vista dal fortino di Goleonda verso Haiderabad

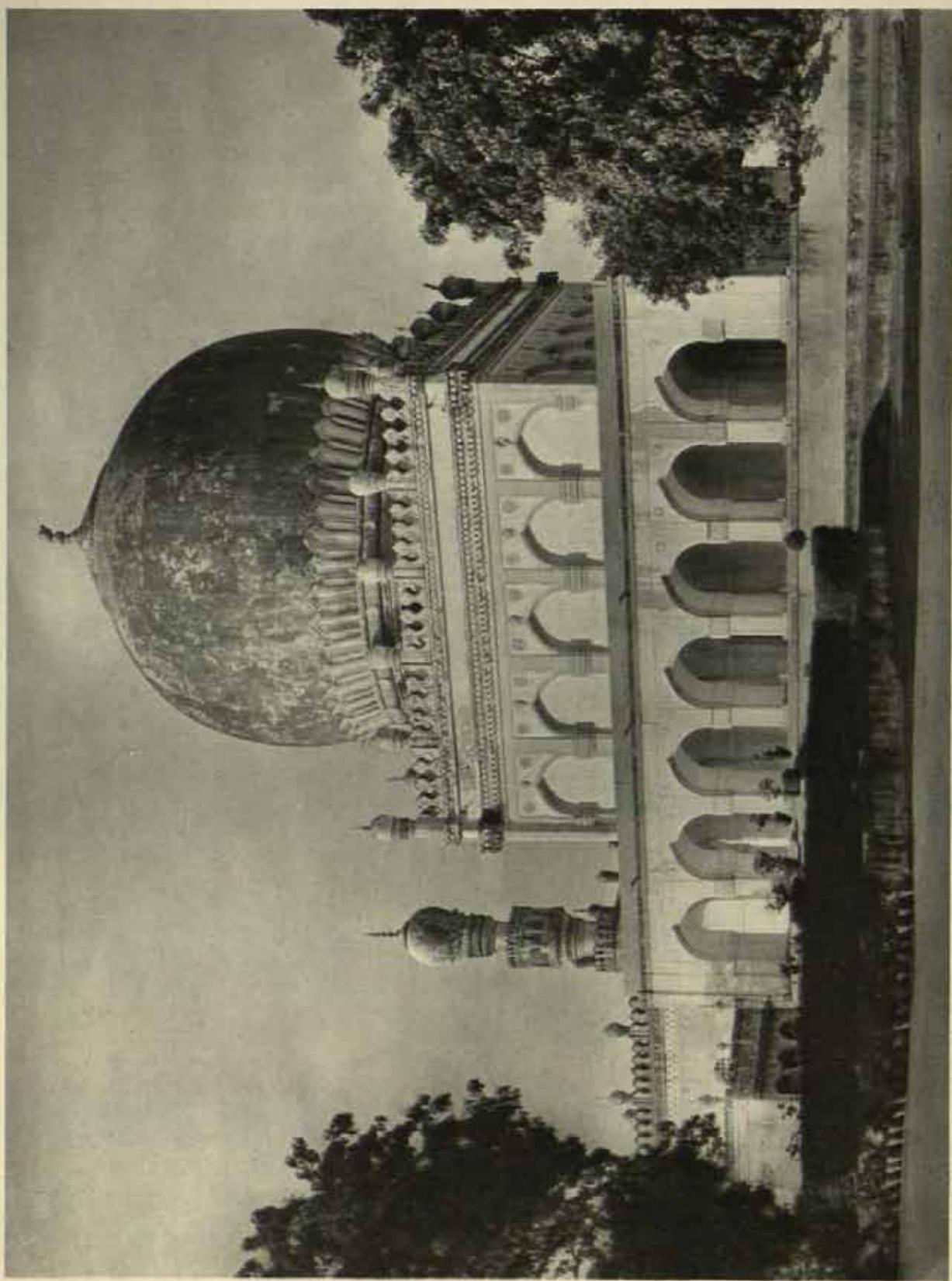


Königsgrab in Golkonda

Mausolée royal à Golconde

Royal Tomb in Goleonda

Mausoleo reale a Goleonda

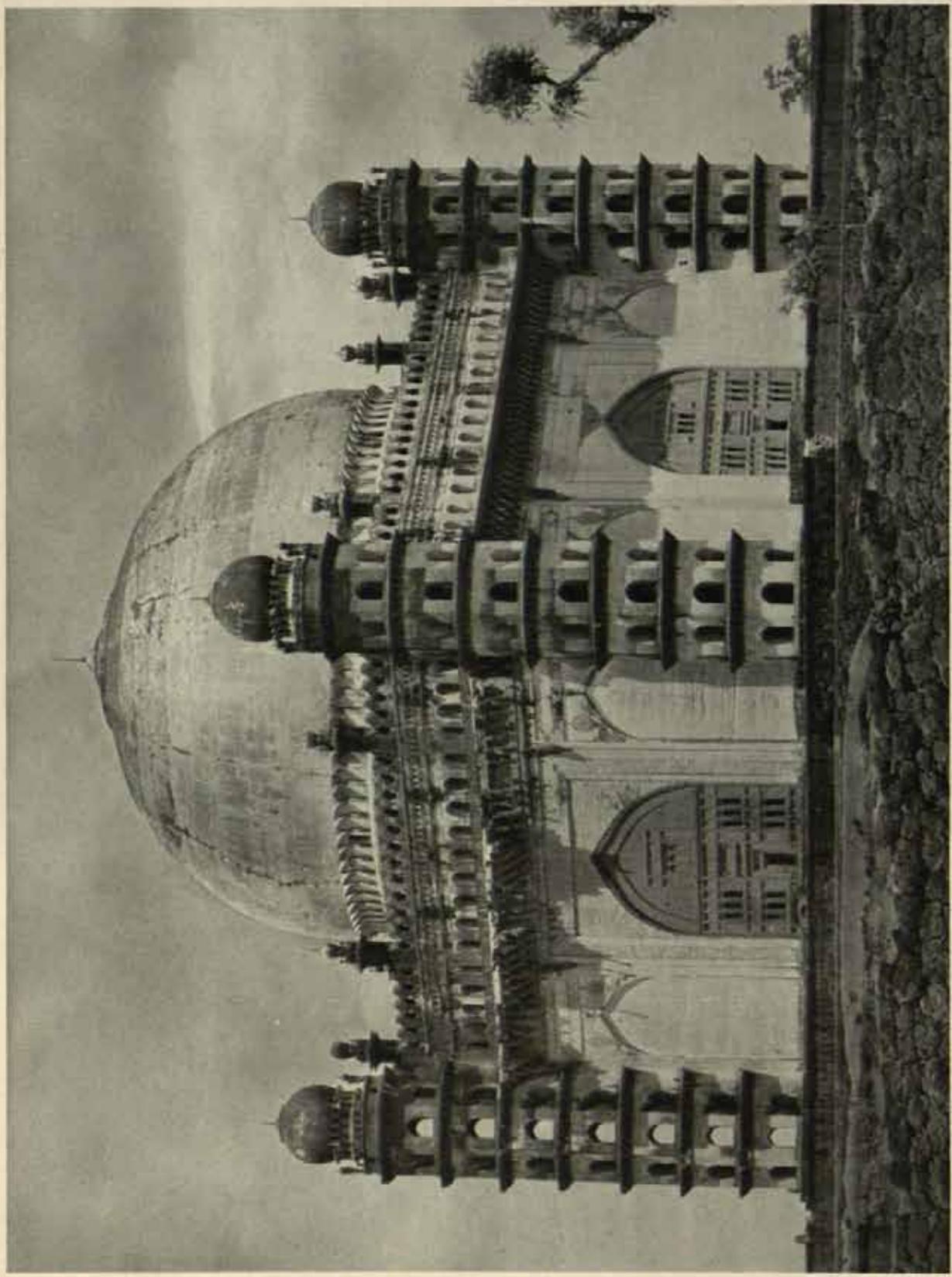


Royal Tomb in Golconda

Mausoleo reale a Golconda

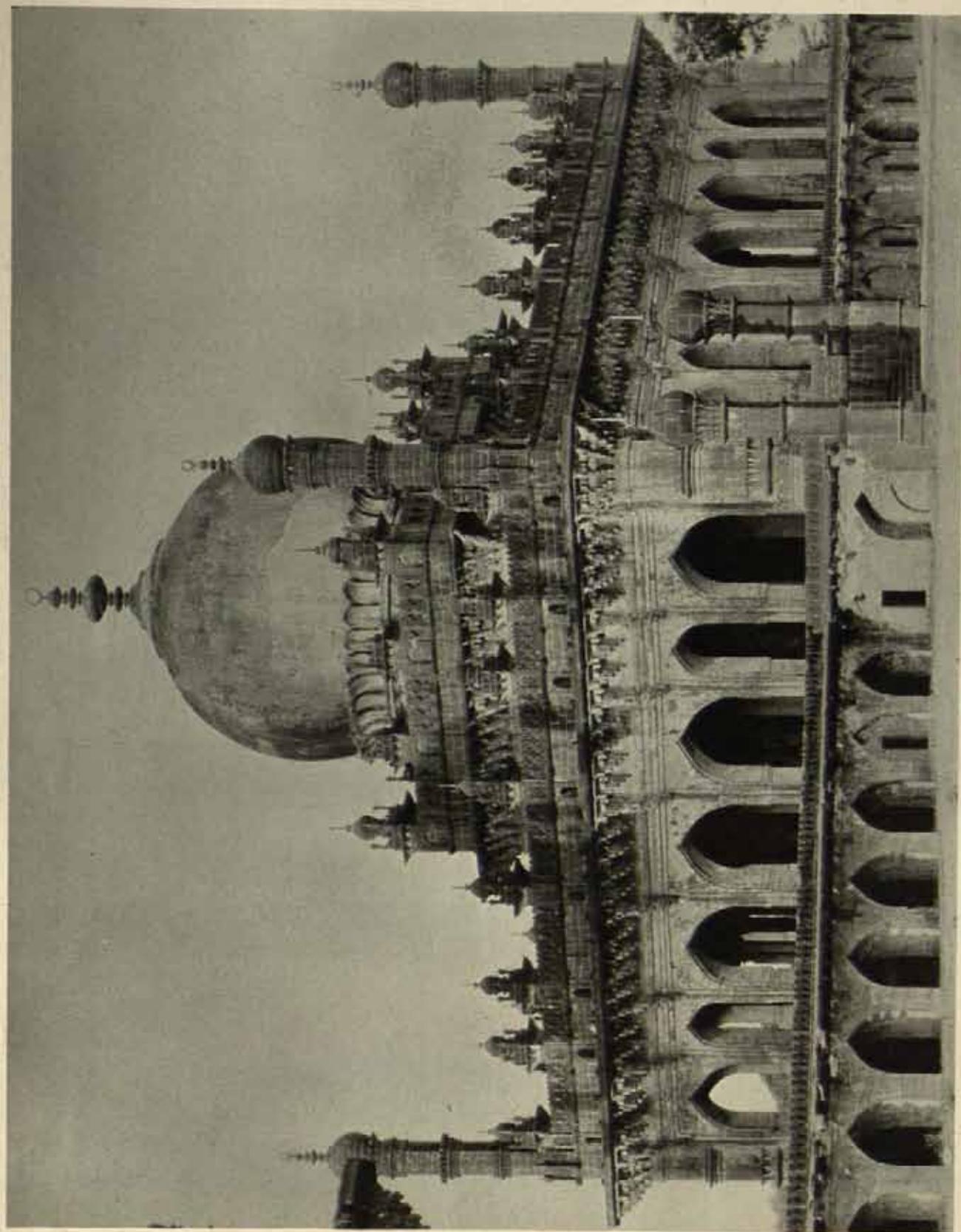
Königgrab in Golkonda

Mausolée royal à Golconde



Bijapur. Gol Gumbaz. Grabmal des Mohammed Adil Shah
Bijapur. Le Gol Gumbaz, tombeau de Mohammed Adil Shah

Bijapur. Tomb of Muhammad Adil Shah
Bijapur. Il Gol Gumbaz, tomba di Maometto Adil Shah



Bijapur. Ibrahim Rauza. Grabmal Ibrahims II.

Bidjapour. Ibrahim Rauza, tombeau d'Ibrahim II

Bijapur. Ibrahim Rauza. Tomb of Ibrahim II.

Bidjapour. Ibrahim Rauza, tomba di Ibrahim II

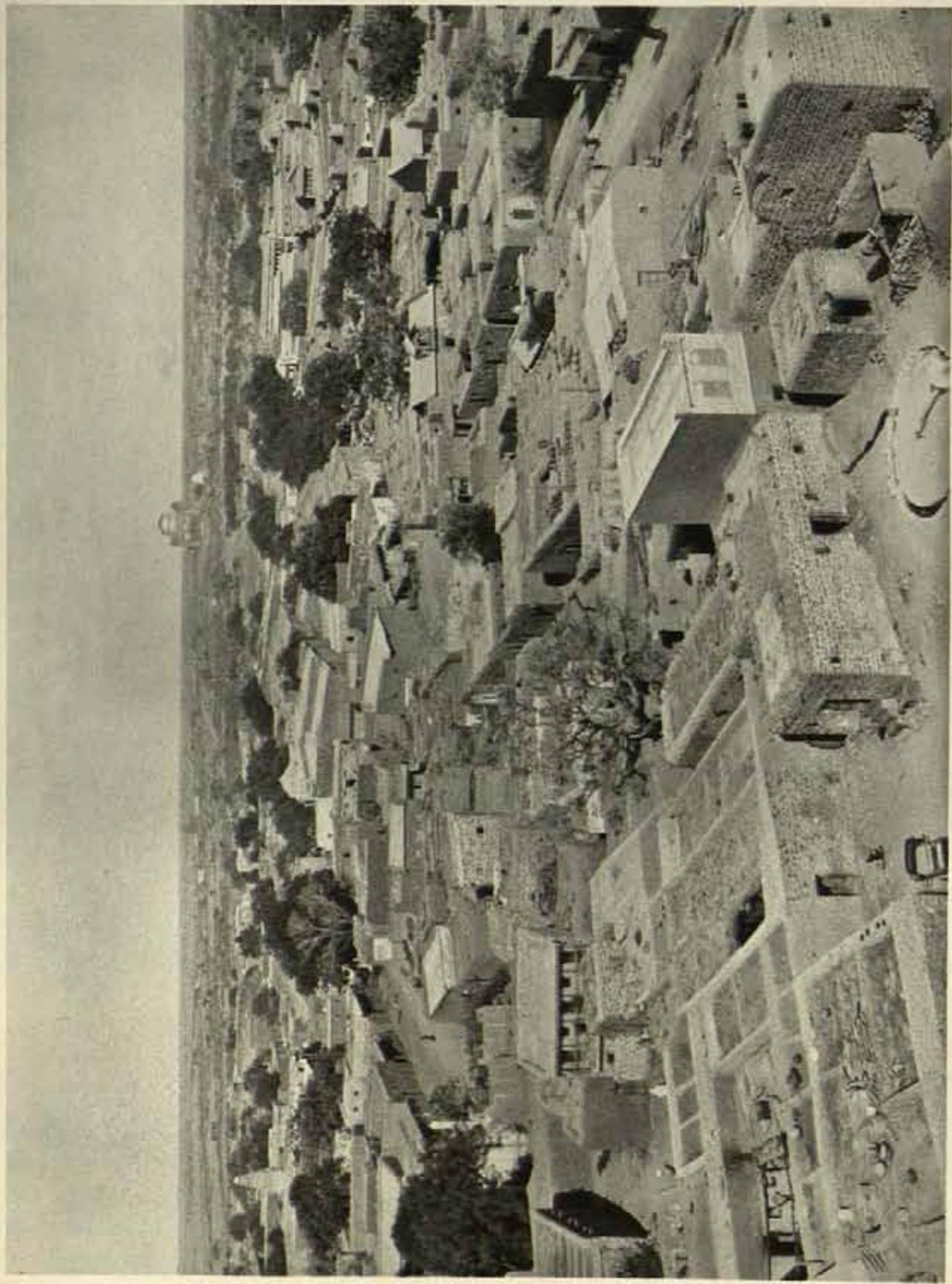


Bijapur. Interior of the Jama Masjid (Great Mosque)

Bijapur. Interno della Jama Masjid (grande moschea)

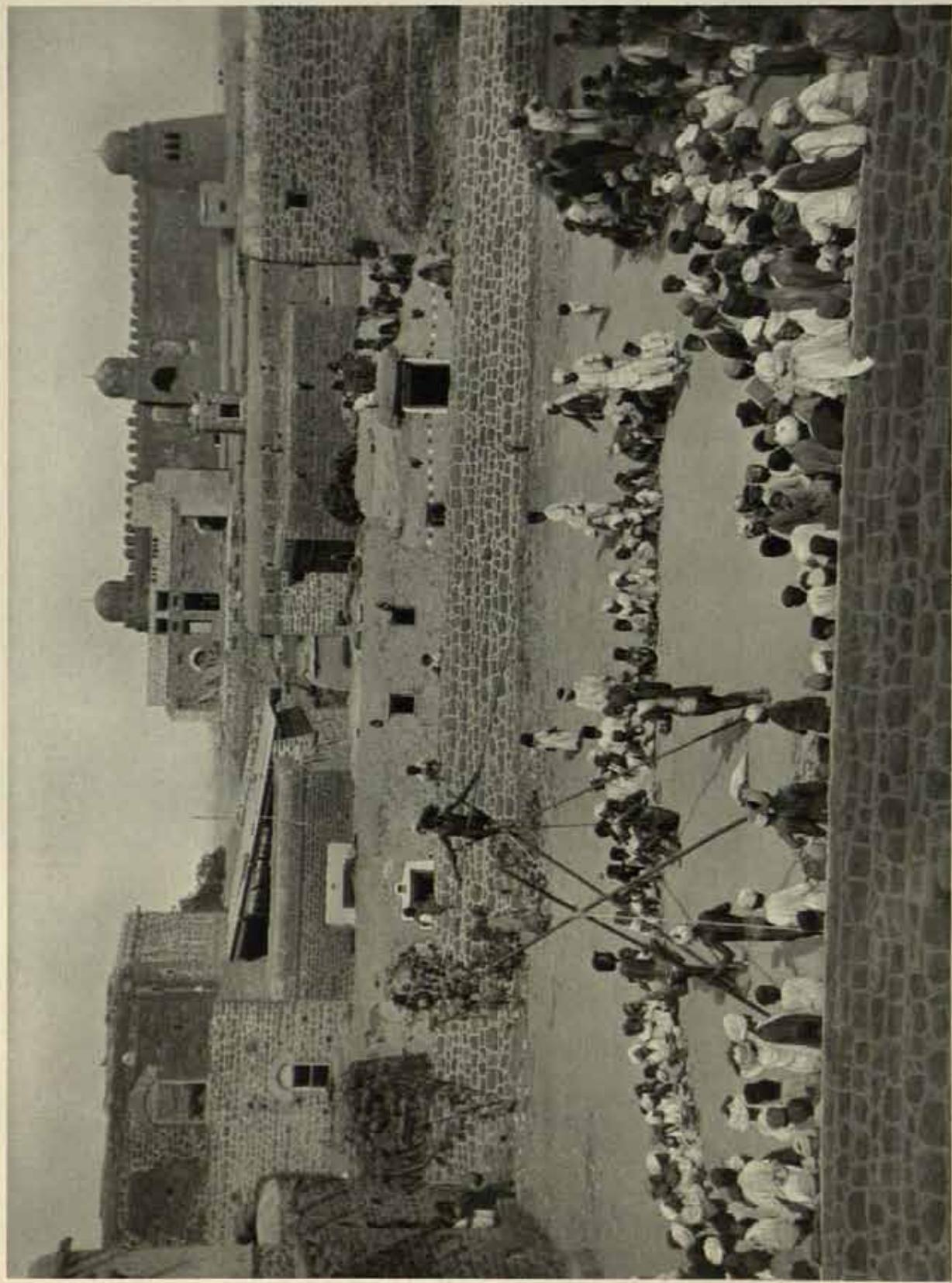
Bijapur. Inneres der Jama Masjid (Grosse Moschee)

Bidjapur. Intérieur de la Djama Masjid (Grande Mosquée)



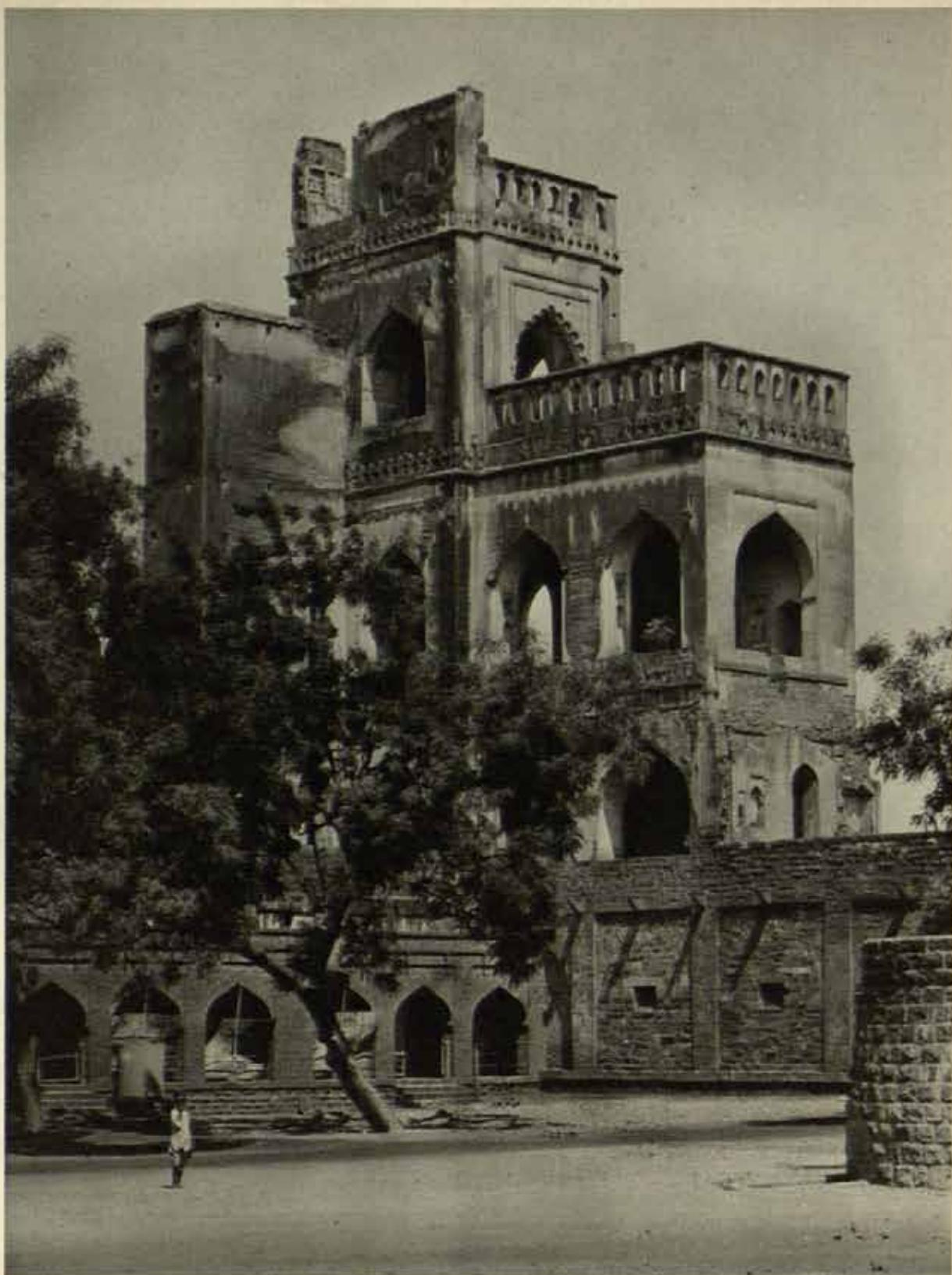
Bijapur. The City with the Gol Gumbaz in the background
Bijapur. Panorama della città col Gol Gumbaz nello sfondo

Bijapur. Die Stadt mit dem Gol Gumbaz im Hintergrund
Bijapur. La ville, avec le Gol Gumbaz à l'arrière-plan



Bijapur, Gauklers
Bijapur, Acrobats

Bijapur, Jugglers
Bijapur, Acrobats

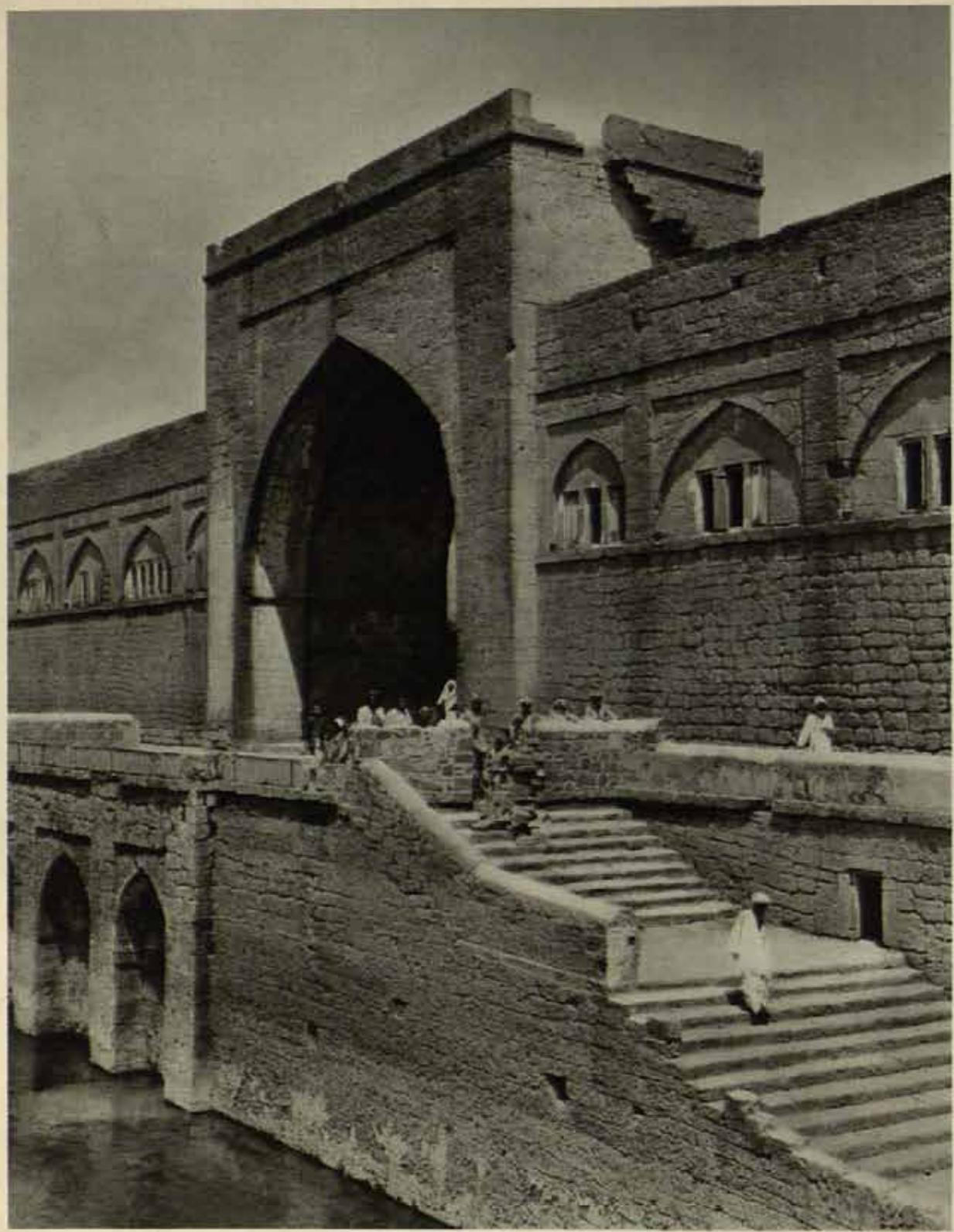


Bijapur. Palastruine

Bidjapour. Ruines d'un palais

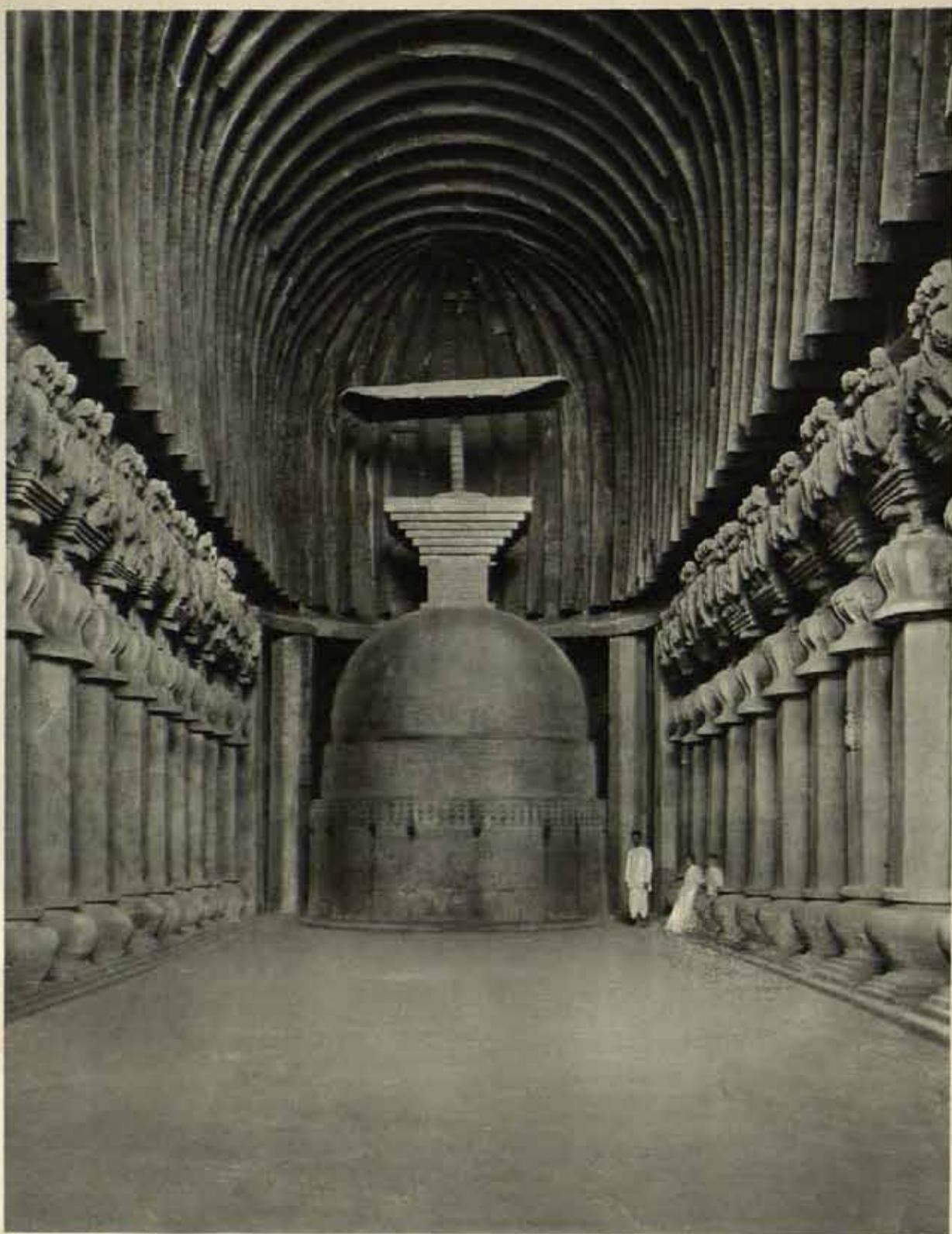
Bijapur. Ruined Palace

Bijapur. Raderi di un palazzo



Bijapur. Die Zisterne Taj Baoli
Bidjapour. Citerne de Tadj Baoli

Bijapur. The Taj Baoli cisterns
Bijapur. La cisterna di Taj Baoli



Im Höhentempel von Karli
Temple souterrain de Karli

In the rock-hewn Temple of Karli
Nel tempio delle grotte a Karli



Trimurti im Höhlentempel von Elephanta
(Bombay)

Trimurti à Eléphanta
(Bombay)

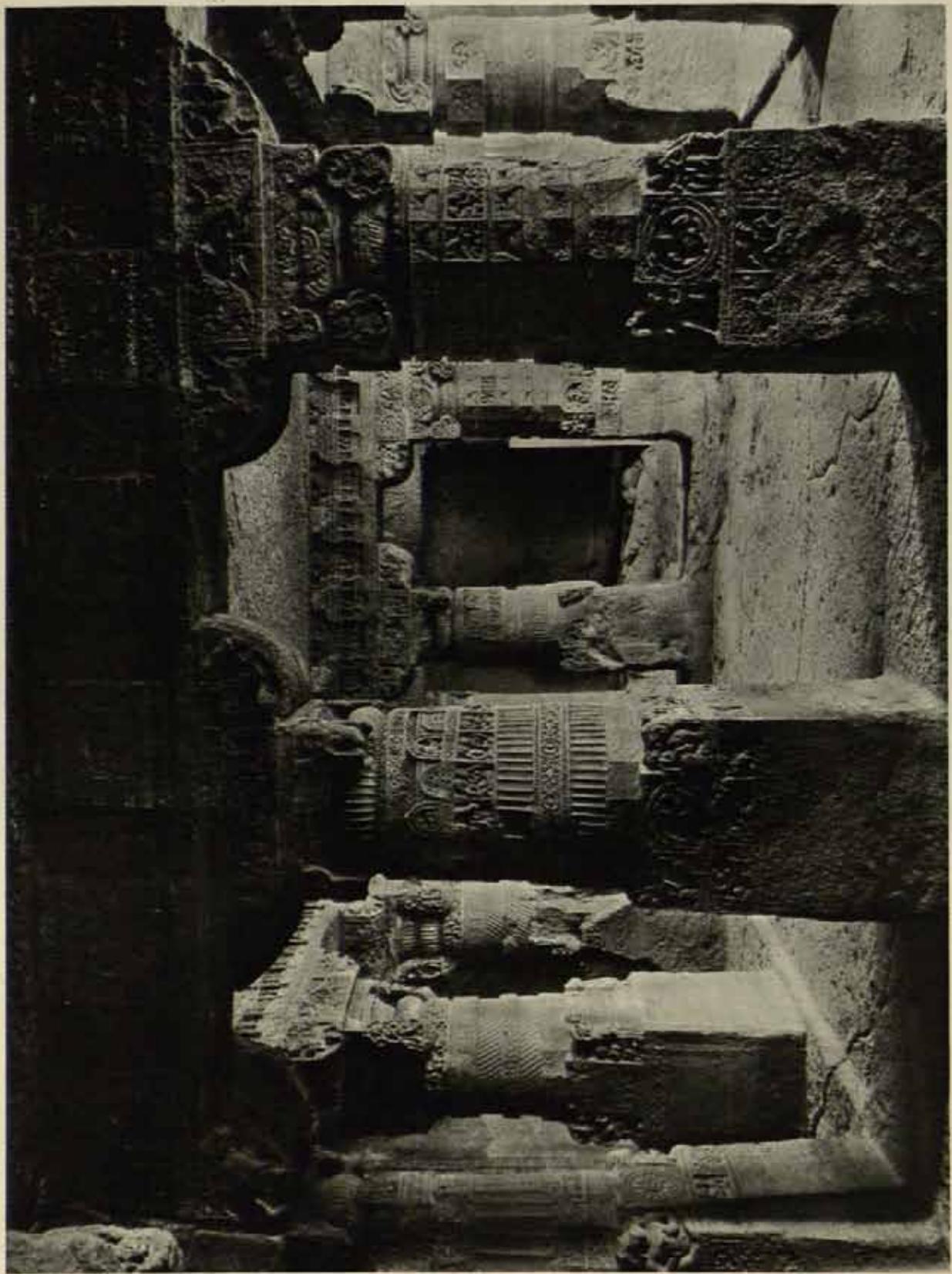
Trimurti in the rock-hewn Temple
of Elephanta (Bombay)

Trimurti (trinità) nel tempio delle grotte
di Elephanta (Bombay)



Basalt-Stufenlandschaft bei Aurangabad
Couches de basalte près d'Aurangabad

Basalt (Deecean Trap) near Aurangabad
Rocce di basalto presso Aurangabad

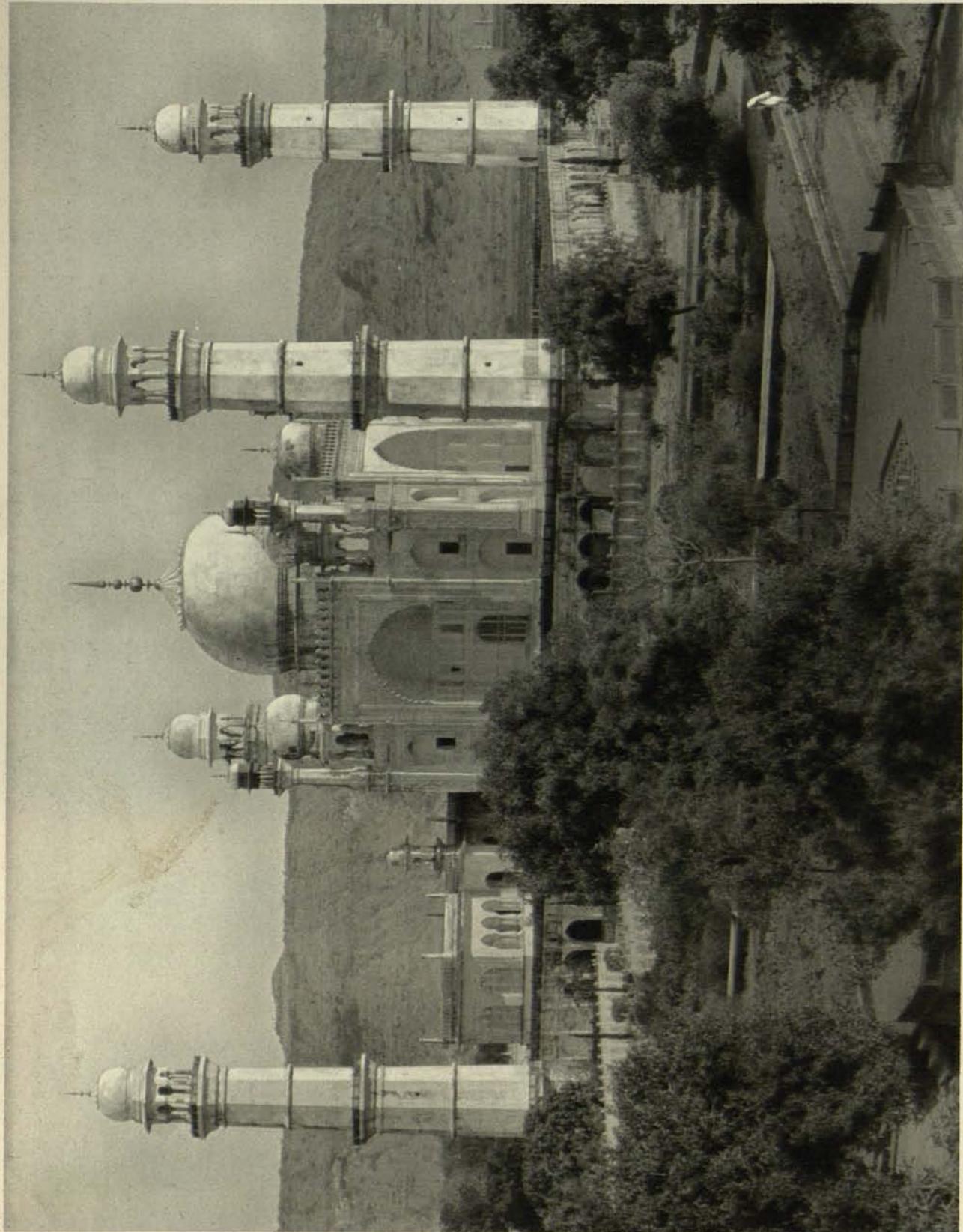


Aurangabad. Halle der Höhle Nr. 3

Aurangabad; la troisième grotte

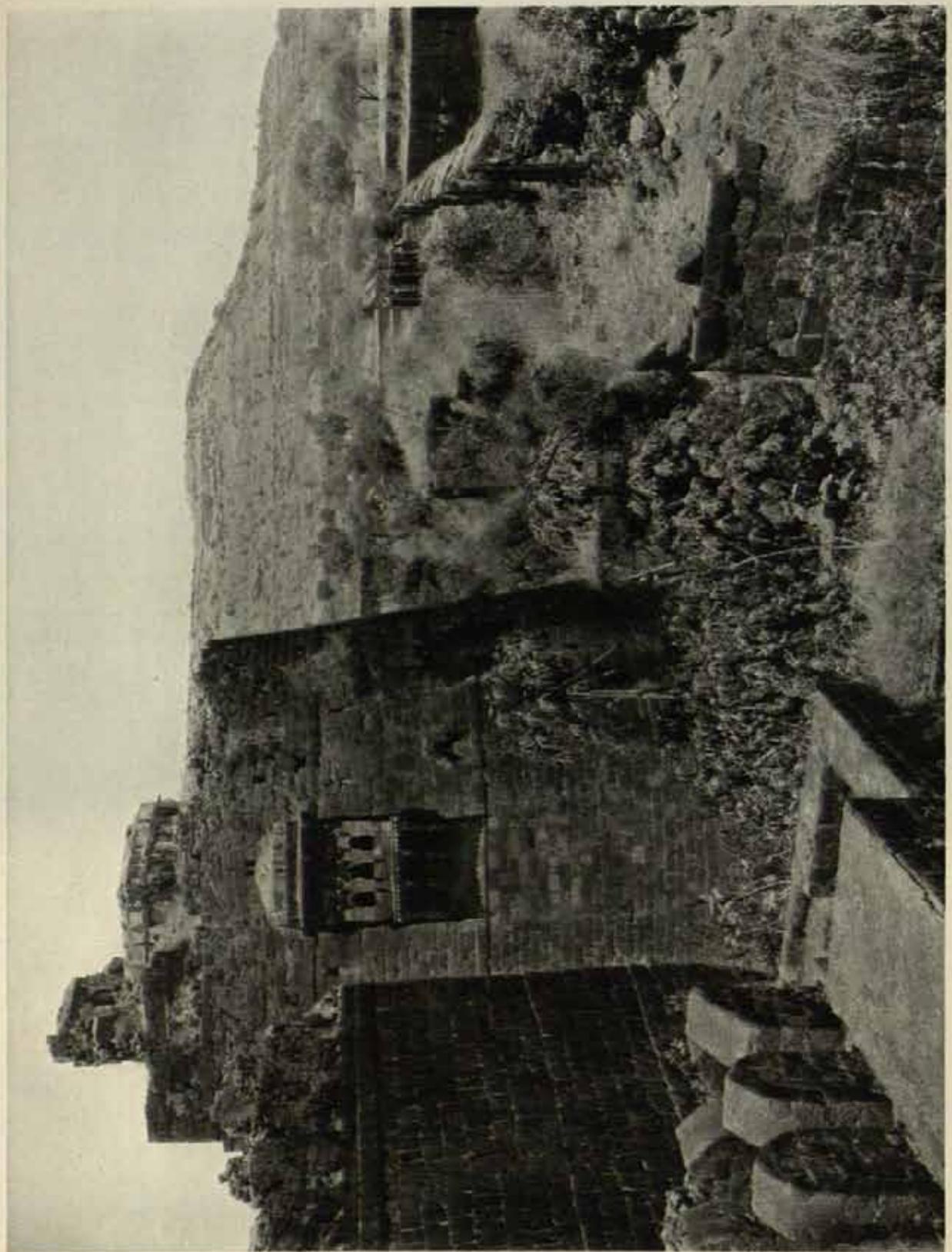
Aurangabad. Hall of cave Nr. 3

Aurangabad. Atrio della grotta N. 3



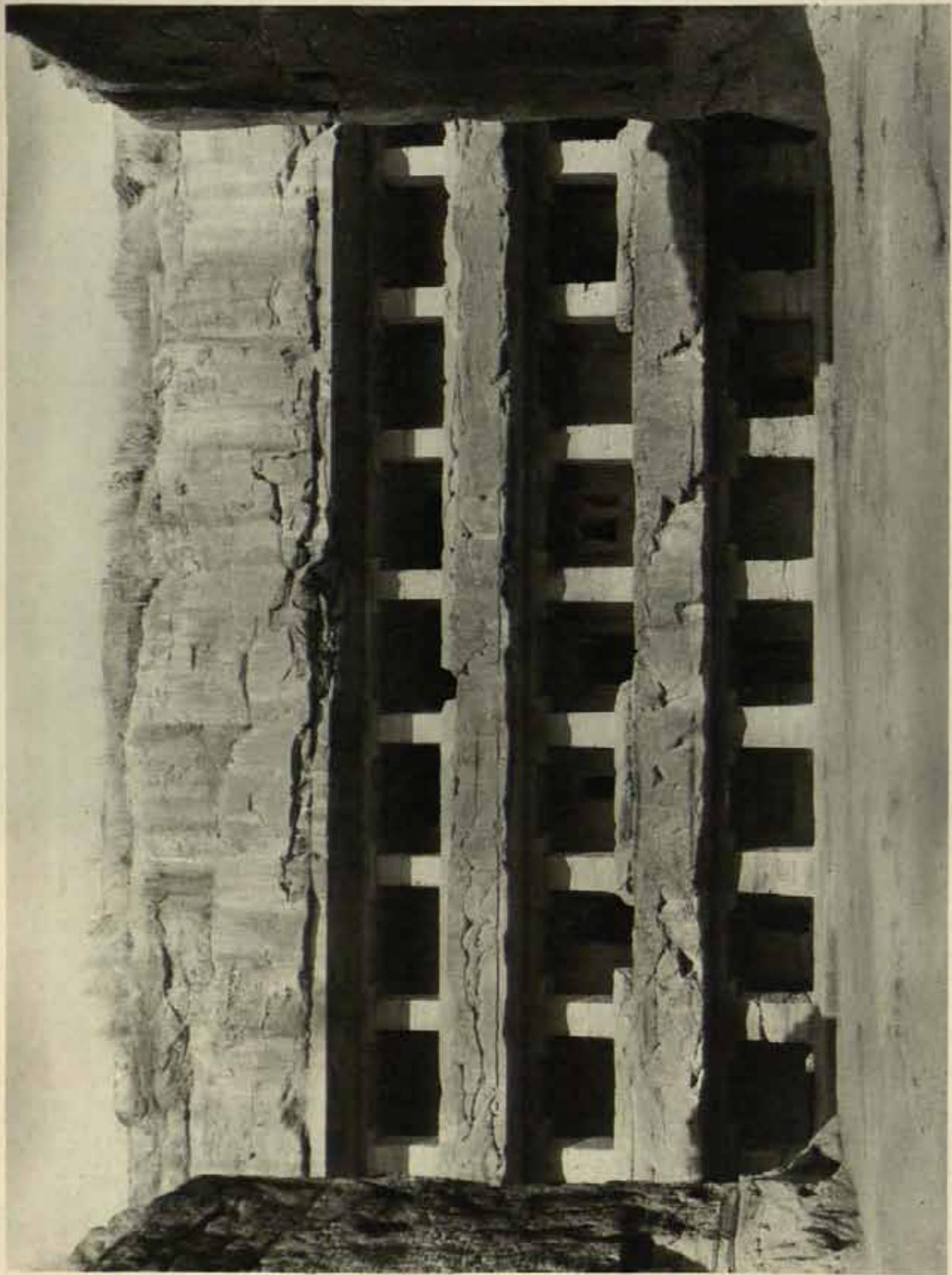
Aurangabad. Grabmal von Rabia Daurani
Aurangabad. Mausolée de Rabia Durani

Aurangabad. Tomb of the Rabia Daurani
Aurangabad. Mausoleo di Rabia Daurani



Daulatabad - Fort
Fort de Daulatabad

Daulatabad Fort
Forte di Daulatabad

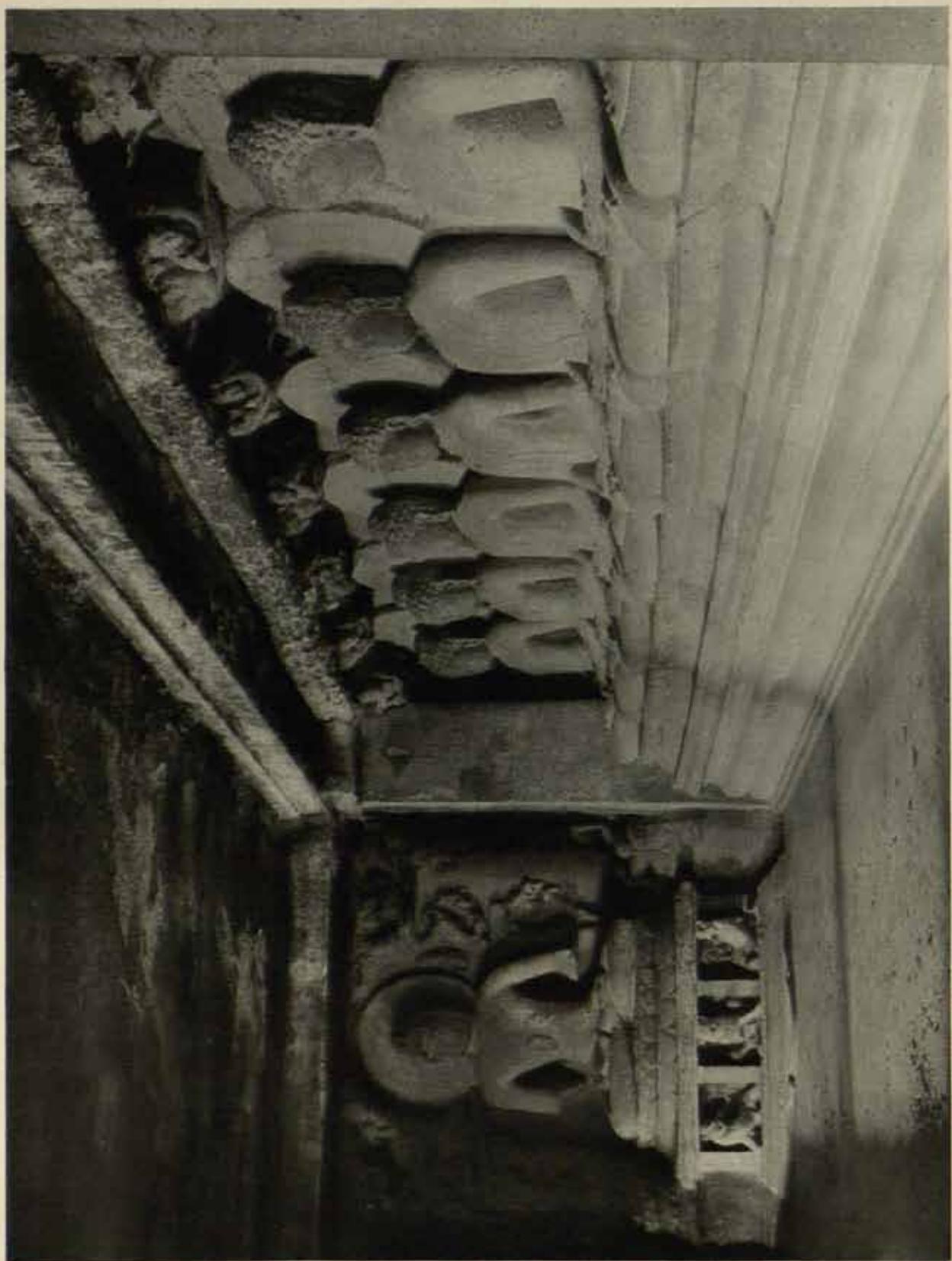


Ellora. Höhle Nr. 11 (buddhistisch)

Ellora. Grotte No. 11 (époque bouddhique)

Ellora. Buddhist Cave Nr. 11

Ellora. Grotta N. 11 (buddista)

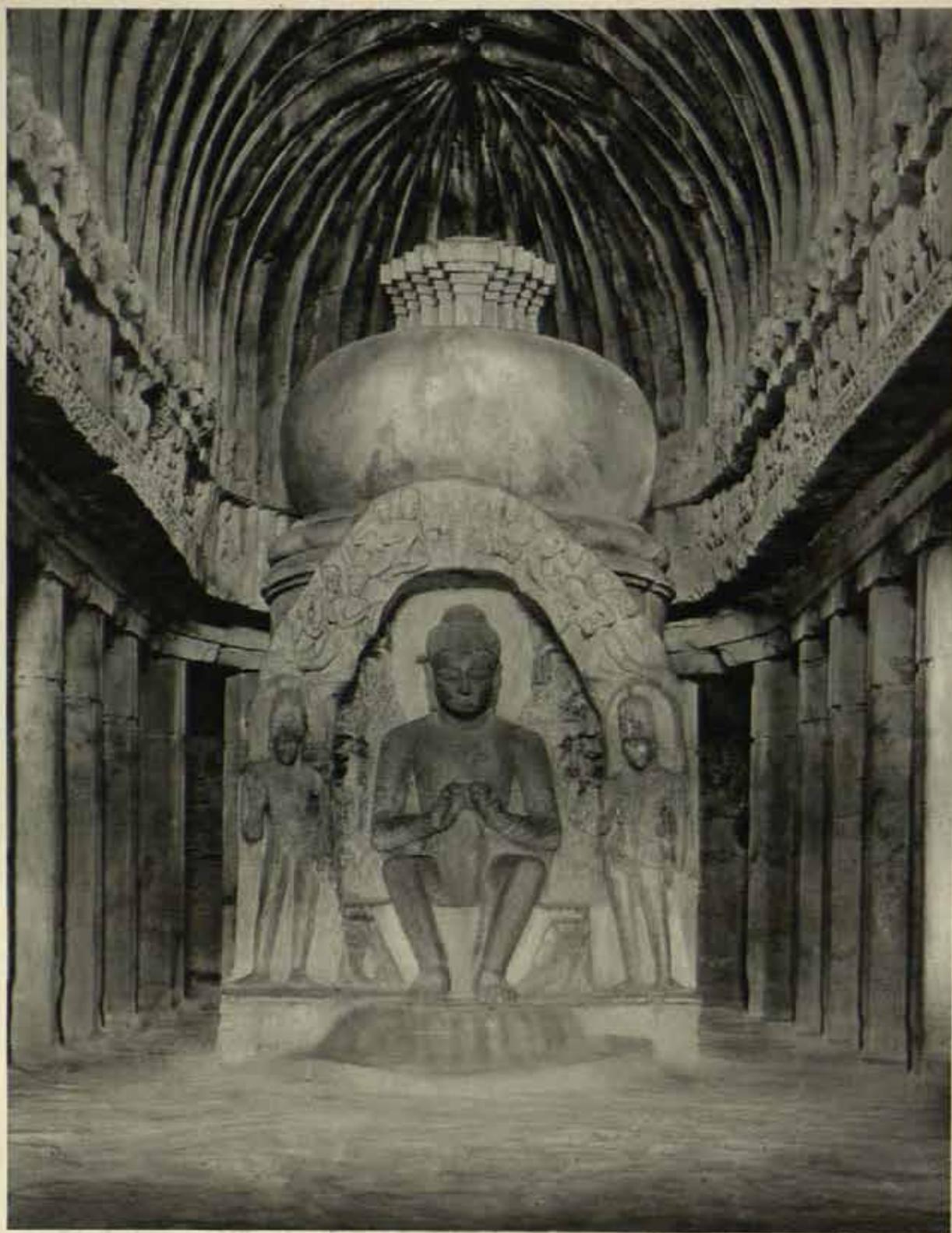


Ellora. Buddha Statues in Cave Nr. 12

Ellora. Statue di Buddha nella grotta N. 12

Ellora. Buddha-Sakyamuni in der Höhle Nr. 12

Ellora. Statues de Bouddha dans la grotte No. 12



Ellora, Höhle Nr. 10, Buddha-Kapelle

Ellora, 10^a grotte, Chapelle de Bouddha

Ellora, Grotto Nr. 10, Buddha Chapel

Ellora, Grotta N. 10, Cappella di Budda

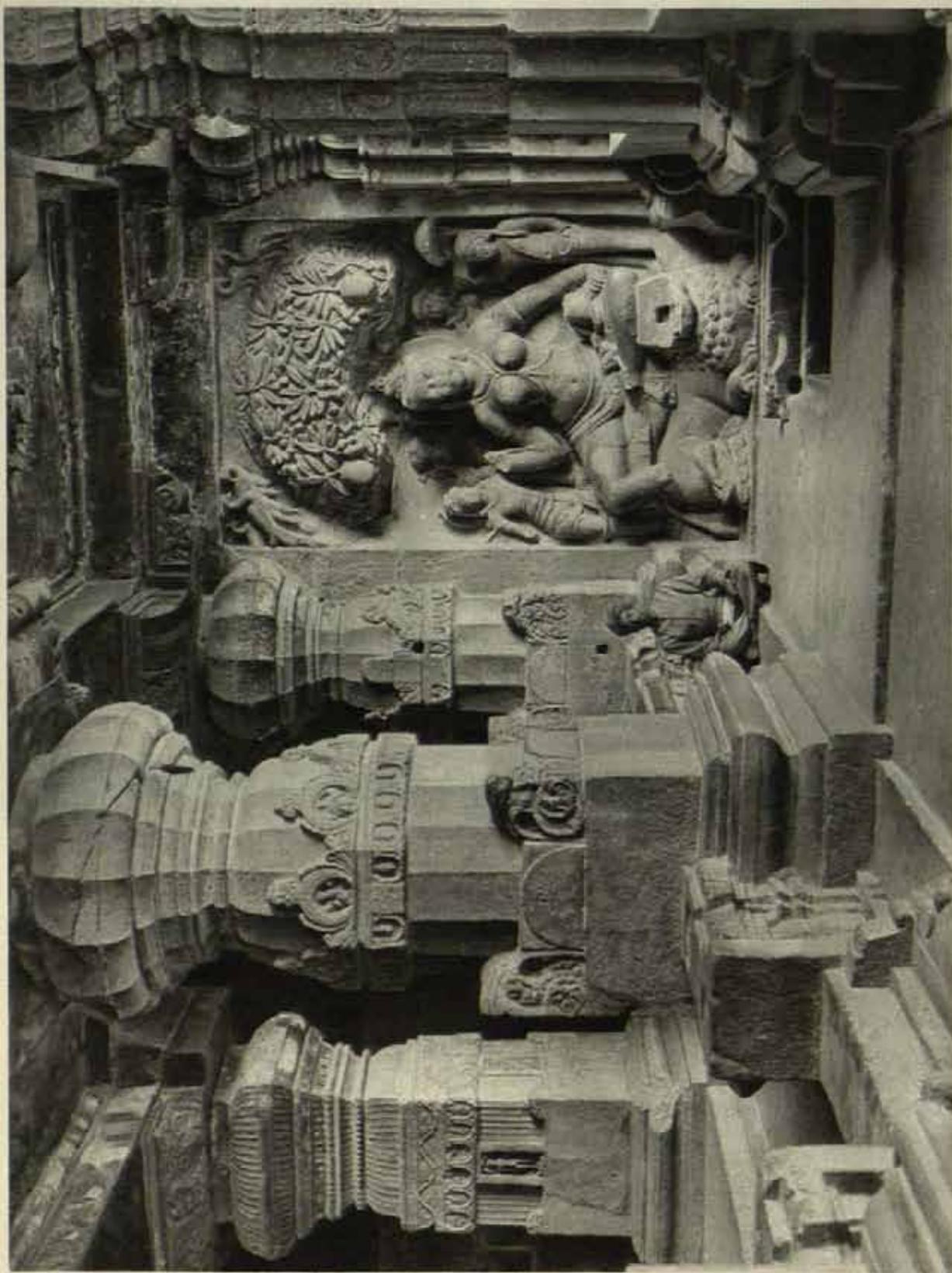


Ellora, Cava Nr. 15 (Hindu). Hall with the Bull Nandi

Ellora, Grotta N. 15 (Indù). Atrio col toro Nandi

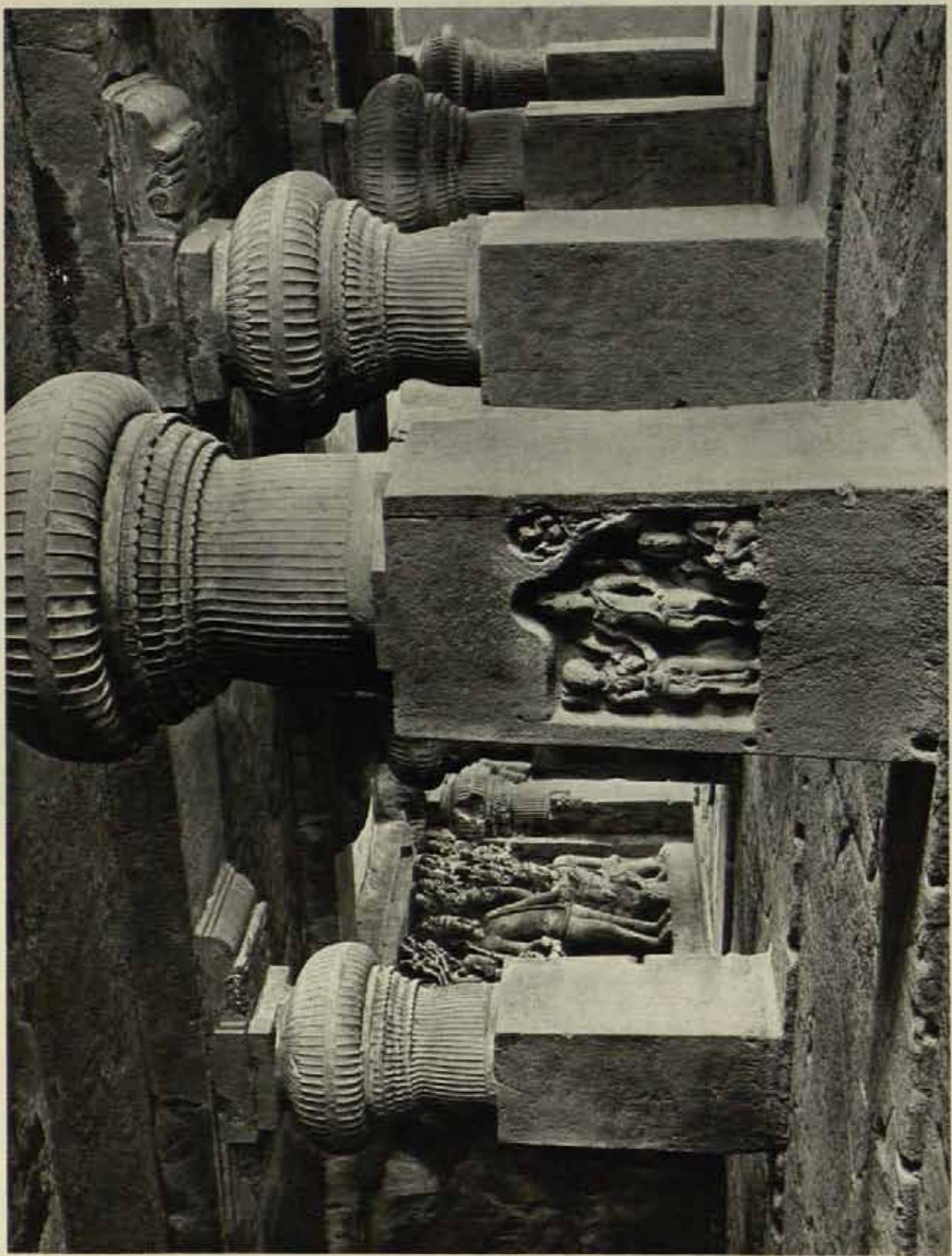
Ellora, Höhle Nr. 15 (hinduistisch). Halle mit dem Stier Nandi

Ellora, 15^a grotte (hindouiste), Salle avec le taureau Nandi



Ellora, Statue der Indrani in der Jain-Höhle Indra Sabha
Ellora, Statue d'Indrani dans la grotte jaïna d'Indra-Sabha
Ellora, Statue d'Indrani nella grotta di Giaino Indra Sabha

Ellora, Statue of the Indrani in the Jain Cave Indra Sabha
Ellora, Statua di Indrani nella grotta di Giaino Indra Sabha

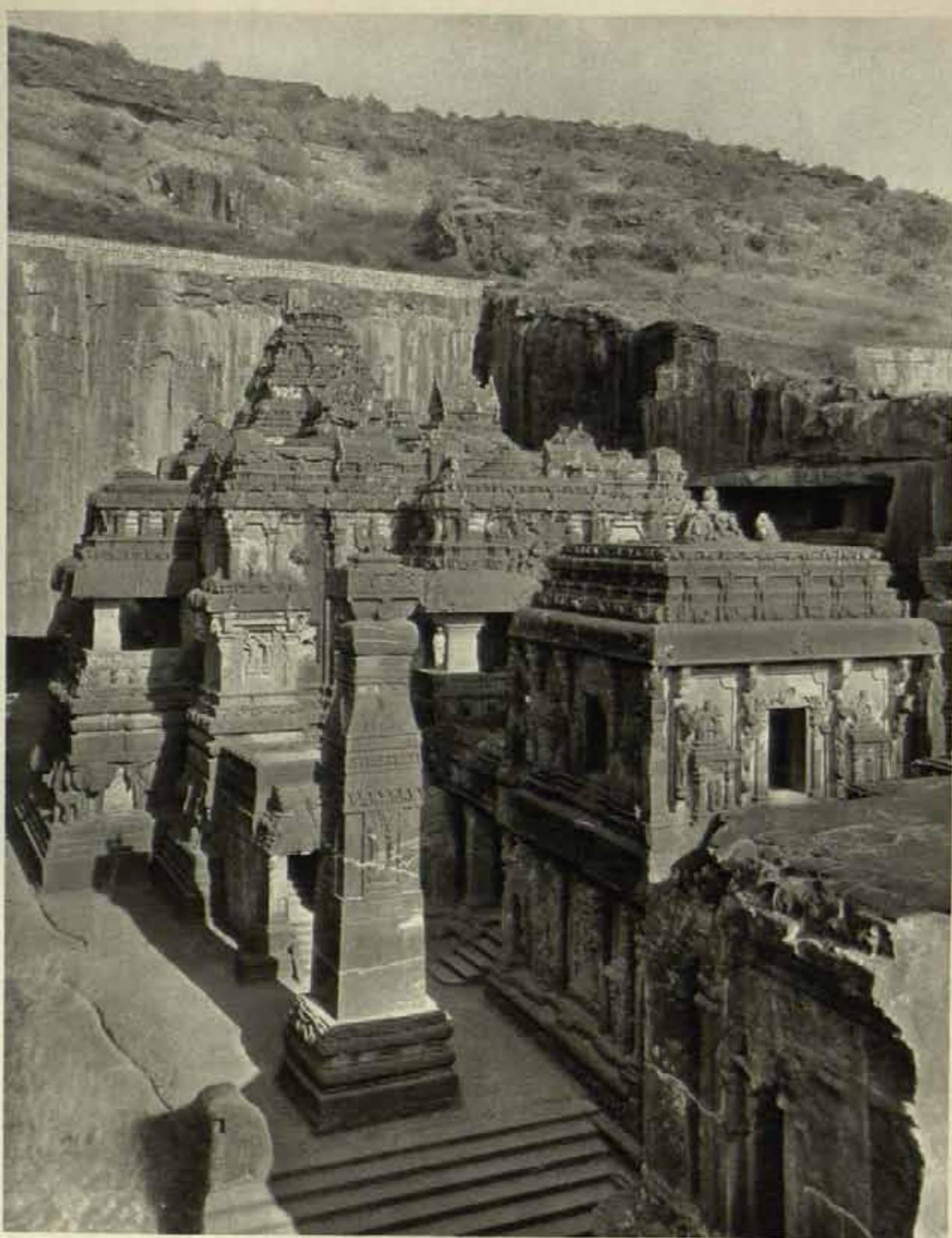


Ellora, Grotto Nr. 29, Sitas Nani

Ellora, Grotta N. 29, Sitas Nani

Ellora, Höhle Nr. 29, Sitas Nani

Ellora, Grotte No. 29, Sitas Nani



Ellora. Kailasa - Tempel
Ellora. Le Kailas

Ellora. Kailasa Temple
Ellora. Tempio di Kailasa

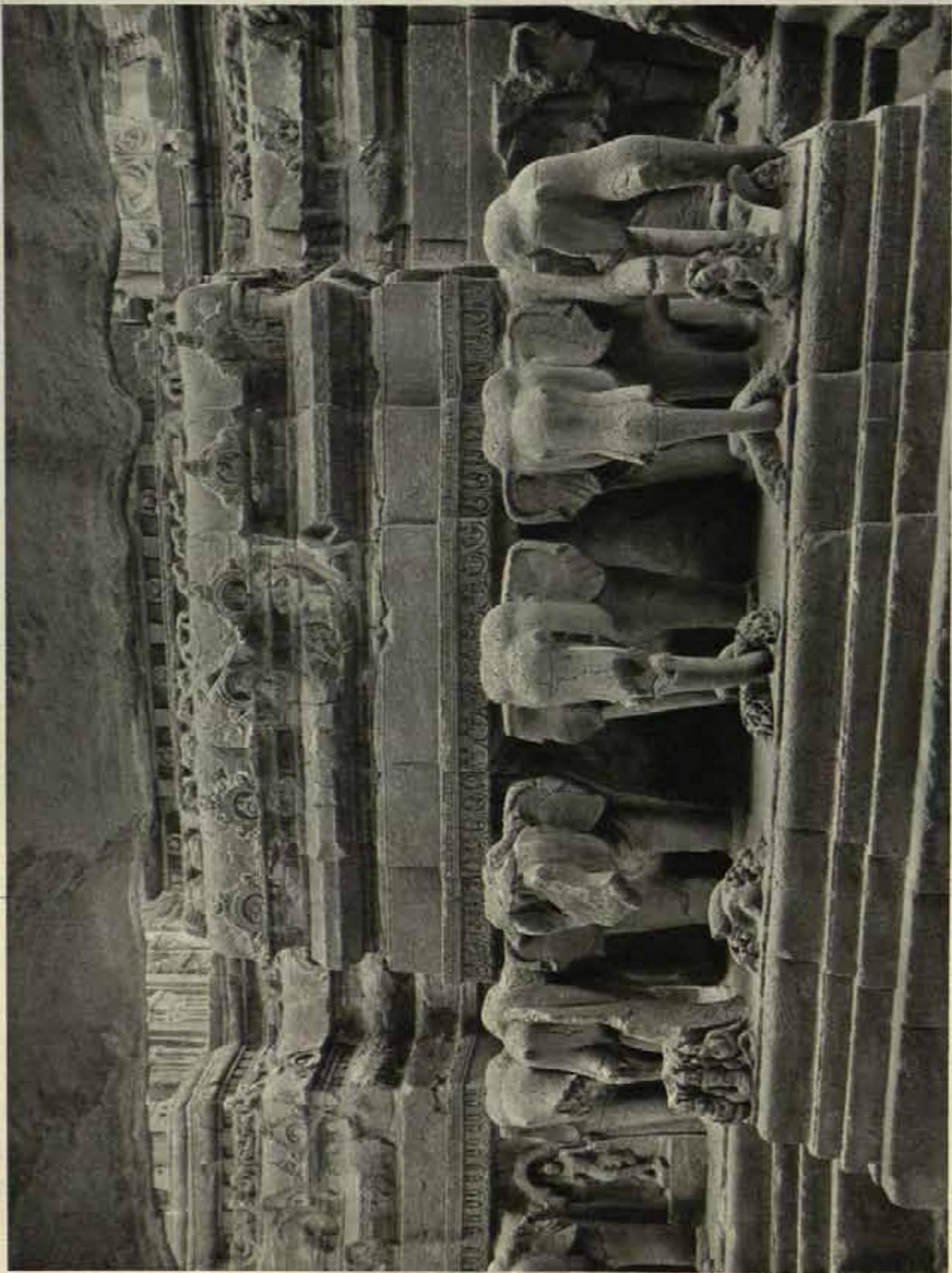


Ellora. Nebenschreine im Kailasa-Tempel

Ellora. Sanctuaires latéraux du Kailas

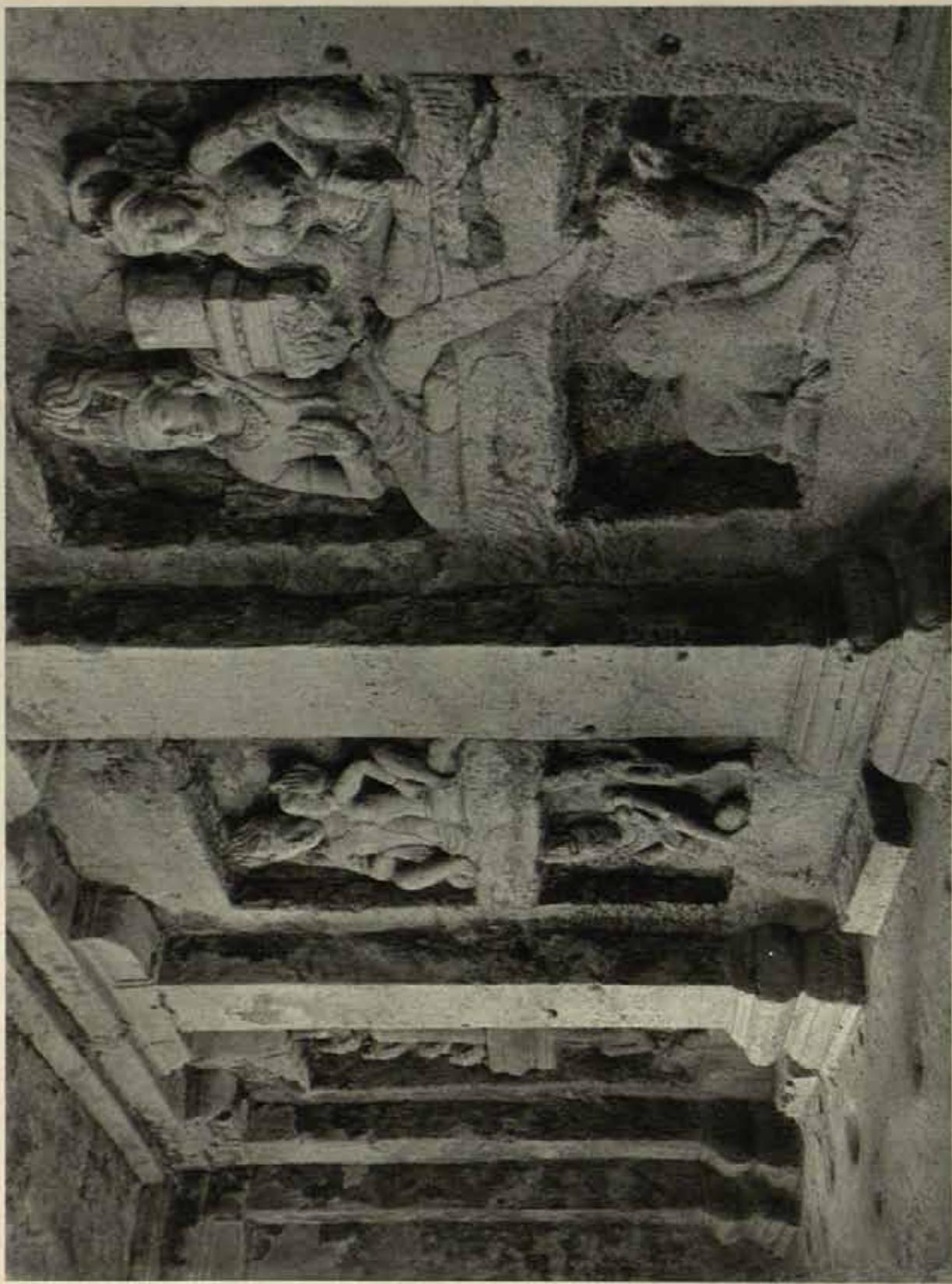
Ellora. Secondary Shrine in the Kailasa Temple

Ellora. Cappellette laterali nel tempio di Kailasa



Ellora, Kailasa-Tempel. Sockel des Haupttempels
Ellora, Le Kailas; socle du temple principal

Ellora, Kailasa Temple. Pedestal of the Chief Temple
Ellora, Tempio di Kailasa. Baseamento del Gran Tempio

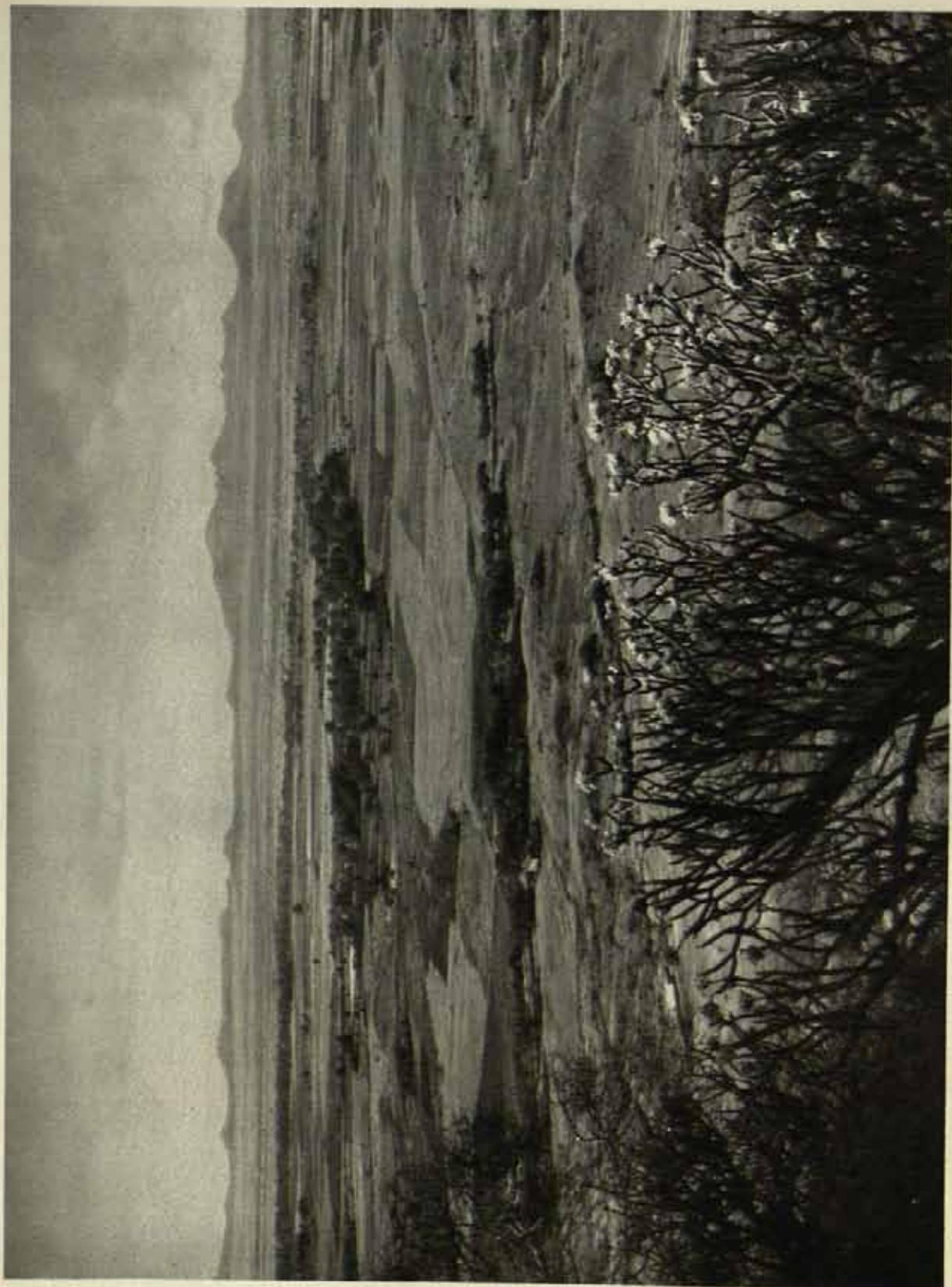


Ellora. Kailasa-Tempel. Reliefs of the Outer Gallery

Ellora. Tempio di Kailasa. Bilièvi nella galleria esterna

Ellora, Kailasa-Tempel. Reliefs der äusseren Gallerie

Ellora. Le Kailas. Bas-reliefs de la galerie externe

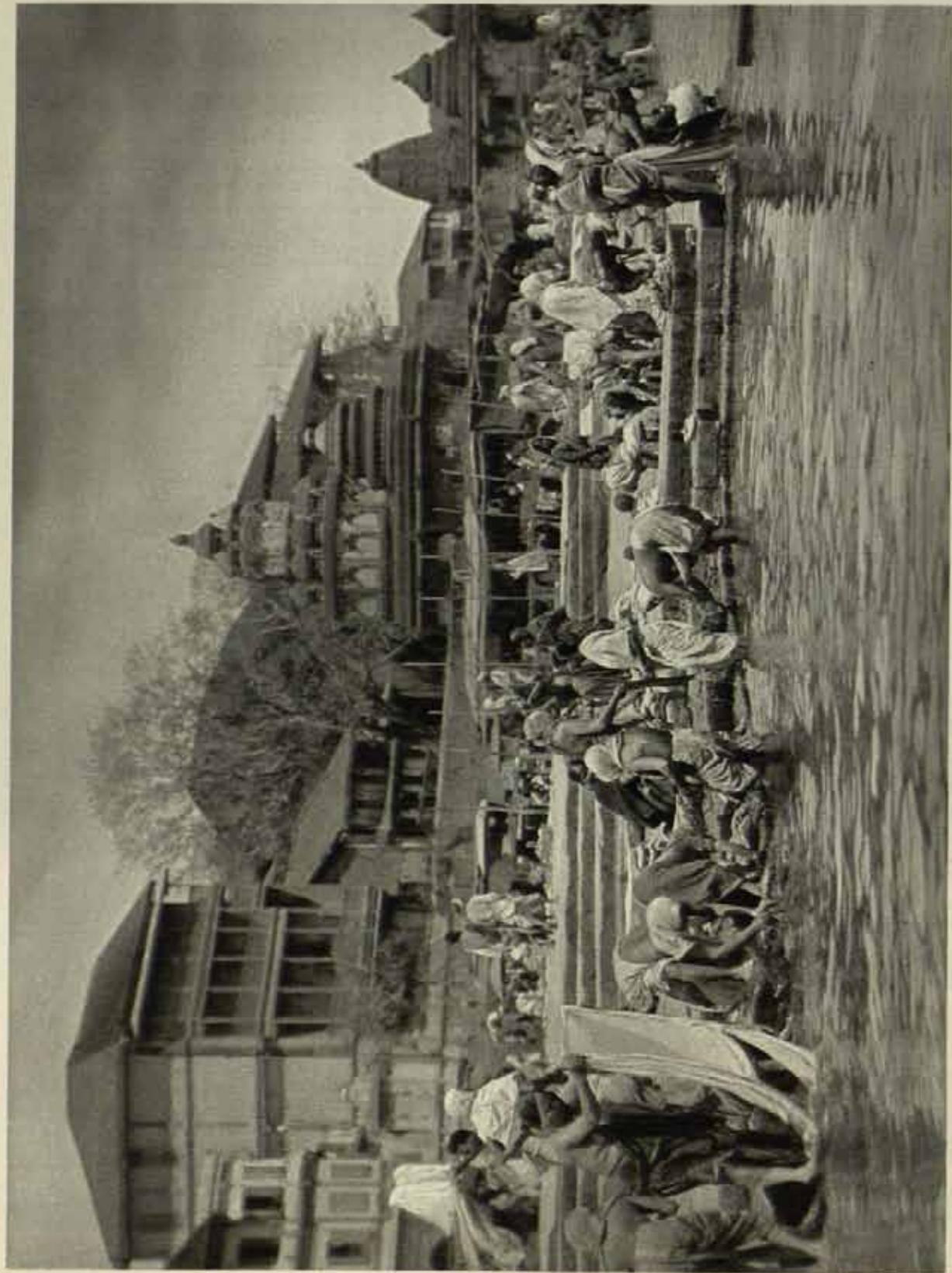


Plateau of Bomhay-Dekcan near Nasik

Altiplano del Dekkan di Bomhay presso Nasik

Hochfläche des Bomhay-Dekkan bei Nasik

Plateau de Dekkan de Bomhay, près de Nasik



Nasik. Badestellen am heiligen Fluss Godaveri
Nasik. Fidèles se baignant dans le fleuve sacré du Godaveri
Nasik. Bathing Places on the Sacred Godavari River
Nasik. Nel fiume sacro di Godaveri

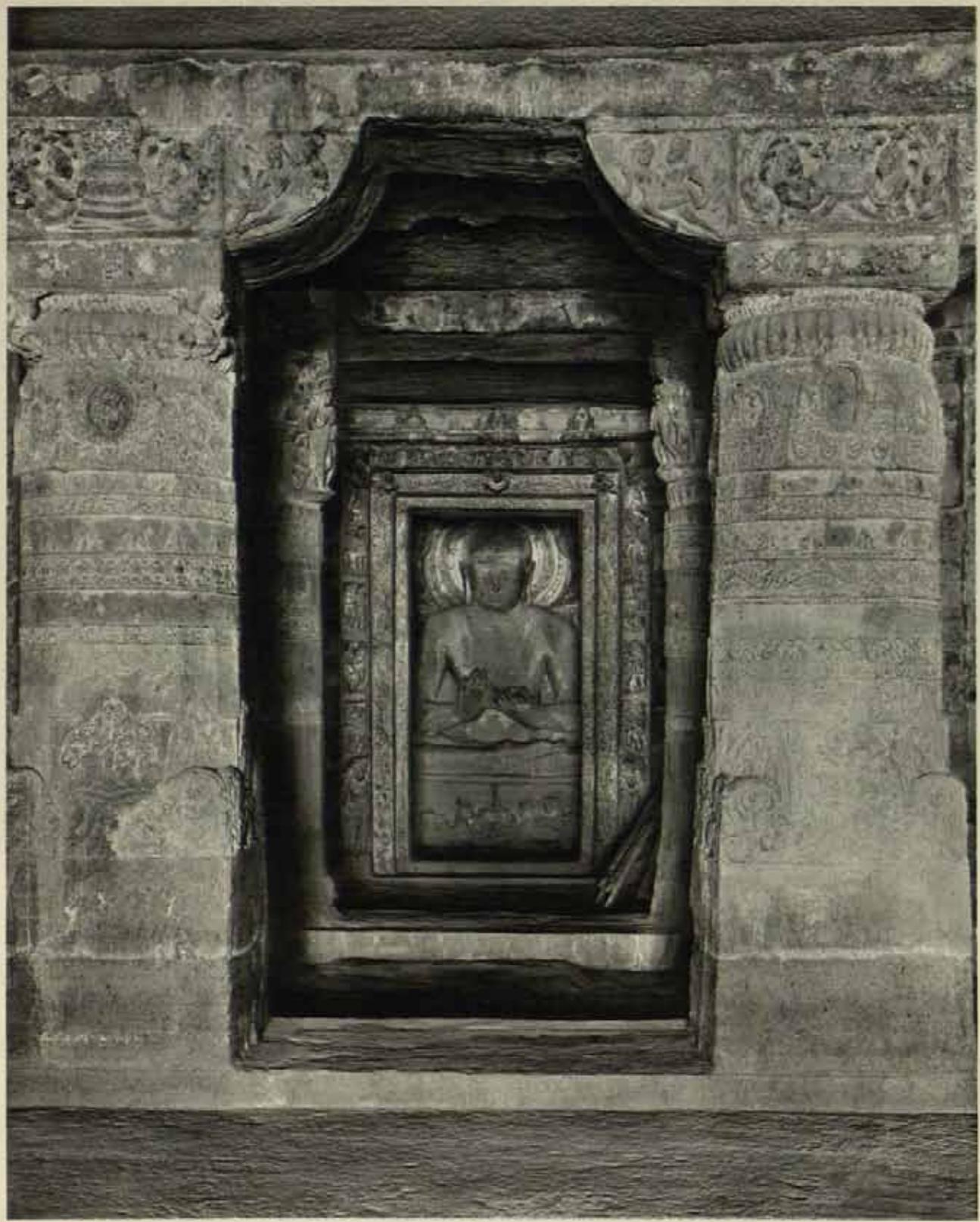


Felshöhle bei Nasik

Grotte dans les environs de Nasik

Cave in Nasik

Grotta nel masso presso Nasik



Ajanta, Höhle Nr. 1. Mittelschrein
mit Buddha-Statue

Adjanta, Grotte No. 1. Niche centrale et statue
de Bouddha

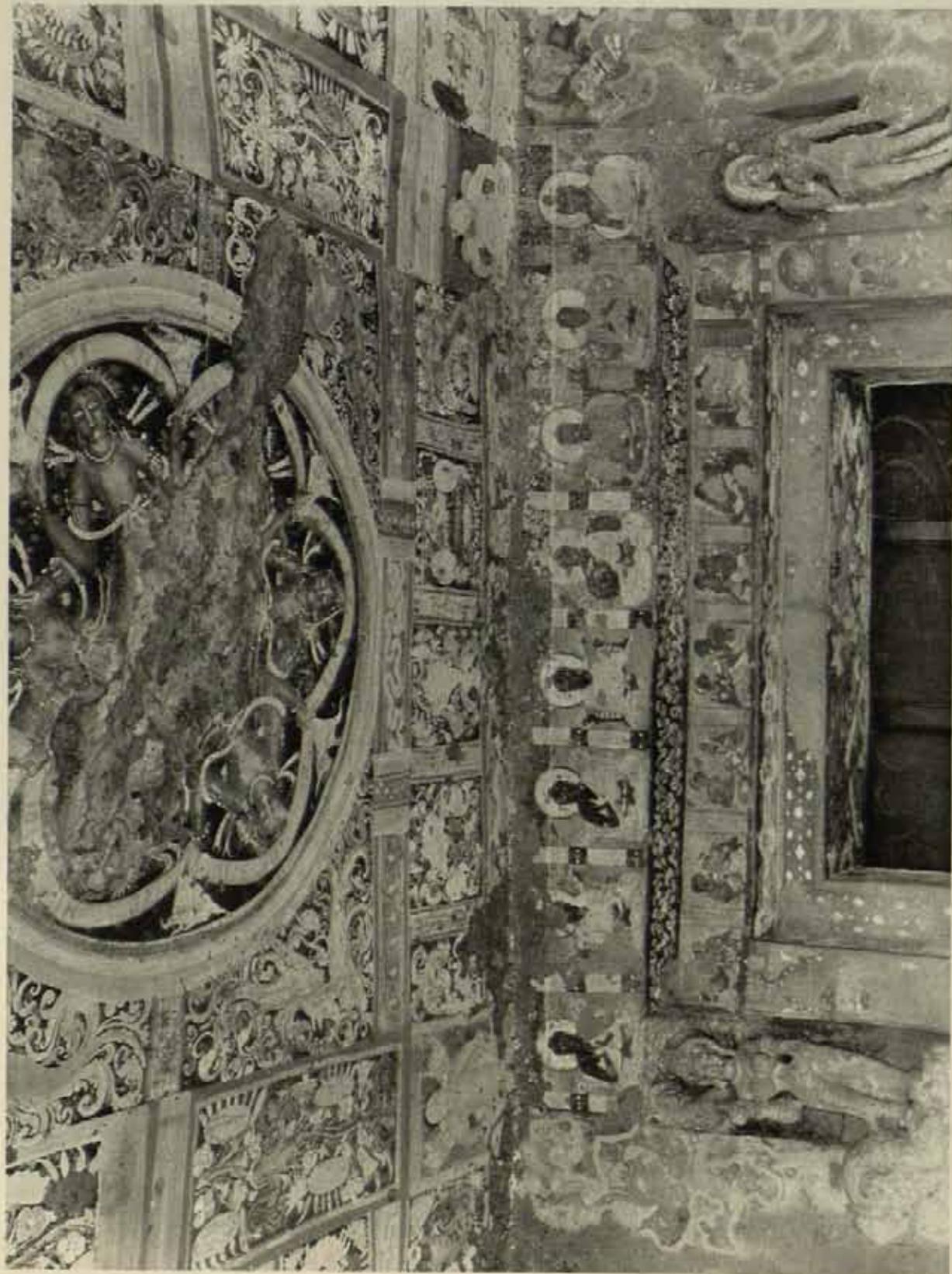
Ajanta, Cave Nr. 1. Central Shrine with
Buddha Statue

Ajanta, Grotta N. 1. Cappella centrale
con la statua di Budda



Ajanta, Höhle Nr. 17. Wandmalereien in der Vorhalle
Ajanta, grotte N. 17. Peintures murales du parvis

Ajanta, Grotte Nr. 17. Frescoes in the Portico
Ajanta, Grotta N. 17. Dipinti murali nell'atrio



Ajanta. Höhle Nr. 17. Malereien über dem Eingang
Ajanta. grotta N. 17. Pitture murales au-dessus de l'entrée

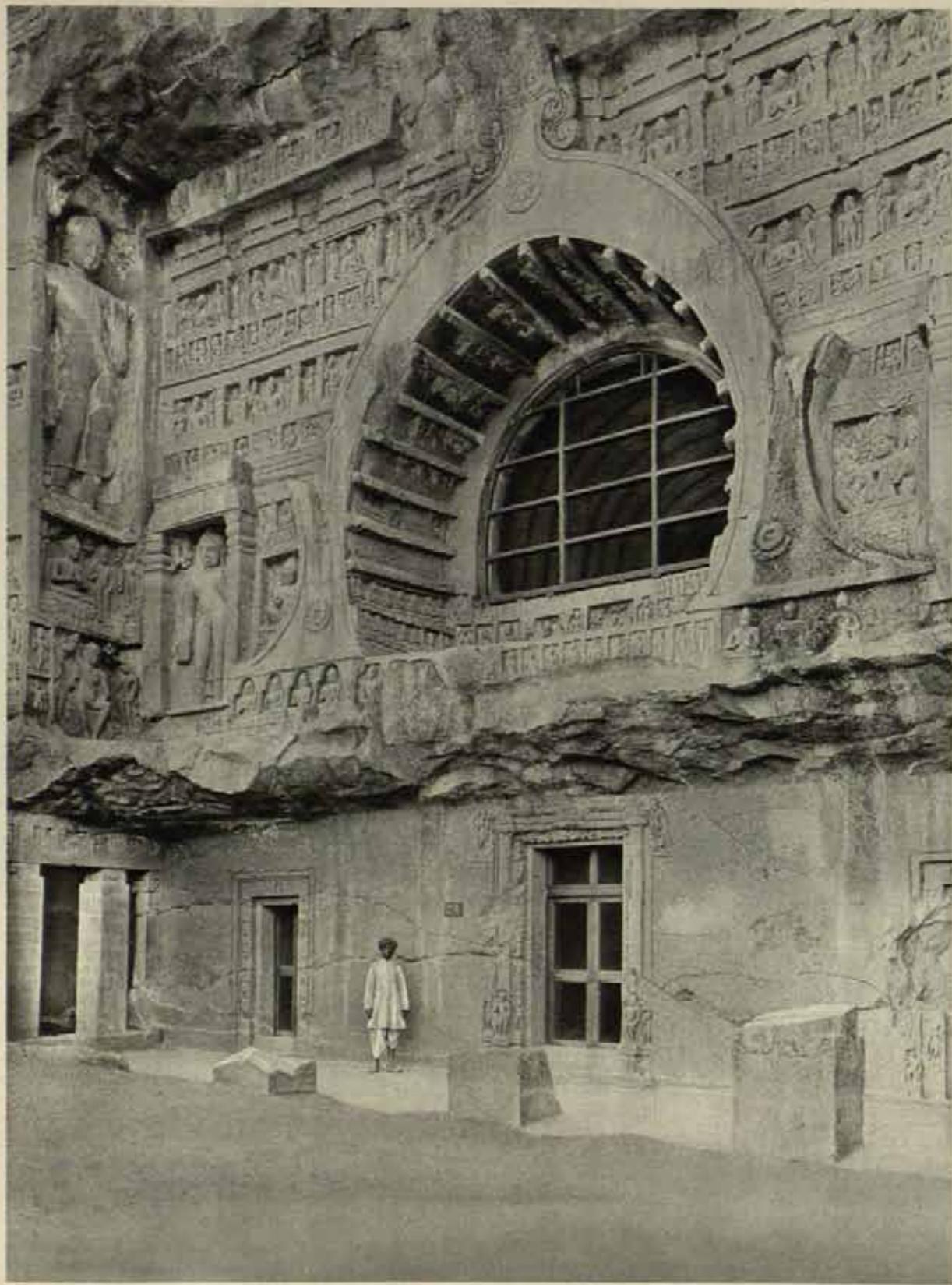


Ajanta, Inneres der Höhle Nr. 19, Dagoba
mit Buddha-Statue

Adjanta, Intérieur de la grotte No. 19
avec statue de Bouddha

Ajanta, Interior of Cave Nr. 19, Dagoba with
Buddha Statue

Ajanta, Interno della grotta N. 19.
Dagoba con la statua di Buddha

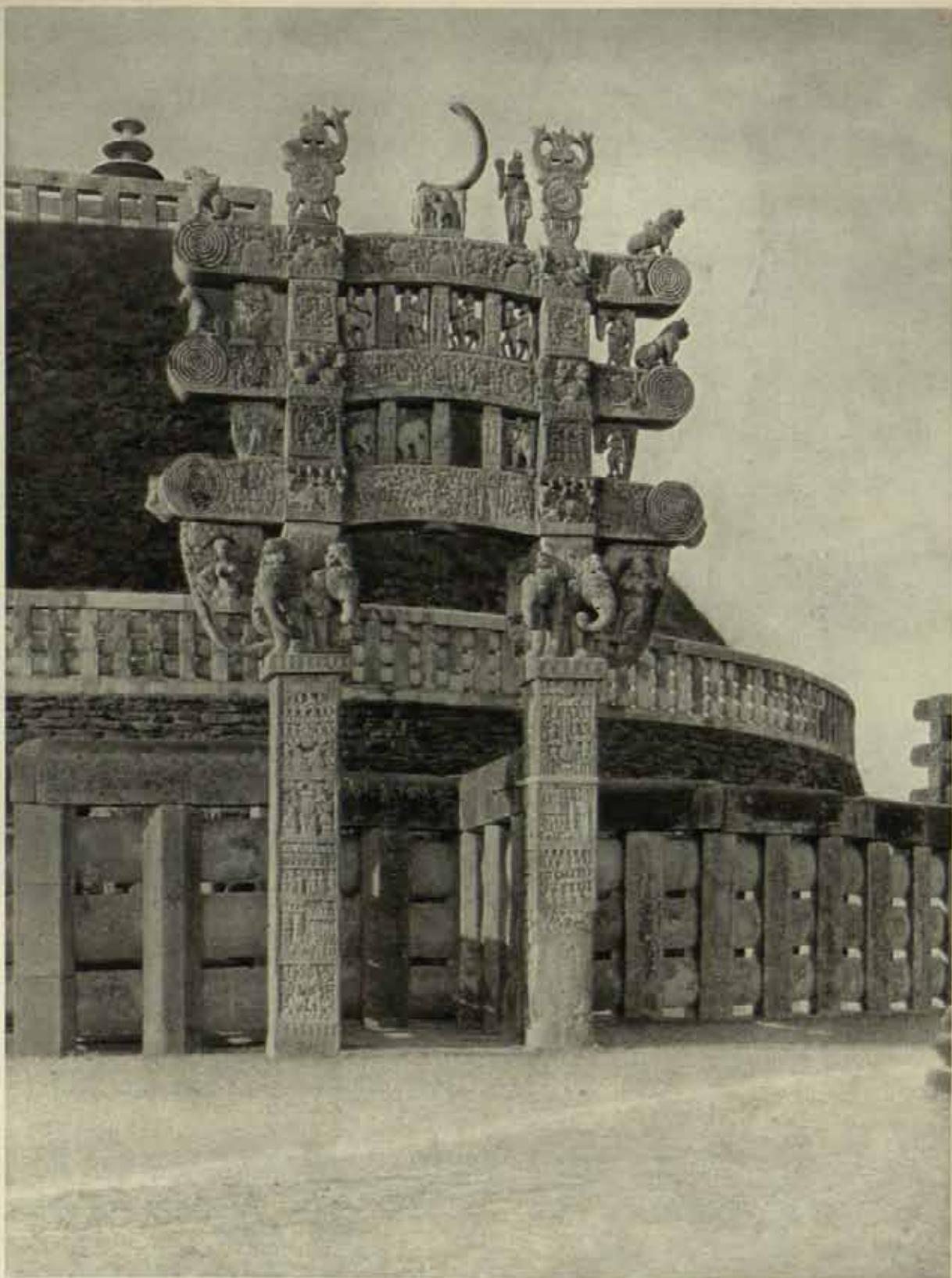


Ajanta, Fassade der Höhle Nr. 26

Adjanta, façade de la grotte No. 26

Ajanta, Façade of Cave Nr. 26

Ajanta, Facciata della grotta N. 26



Sanchi. Nordtor der Grossen Stupa

Santchi. Porche septentrional de la grande stoupa

Sanchi. North Gate of the Great Stupa

Sanchi. Porta settentrionale della grande Stupa



Sanchi. Pfeiler des Osttors am Grossen Stupa

Sanchi. La grande stoupa;
piliers du porche oriental

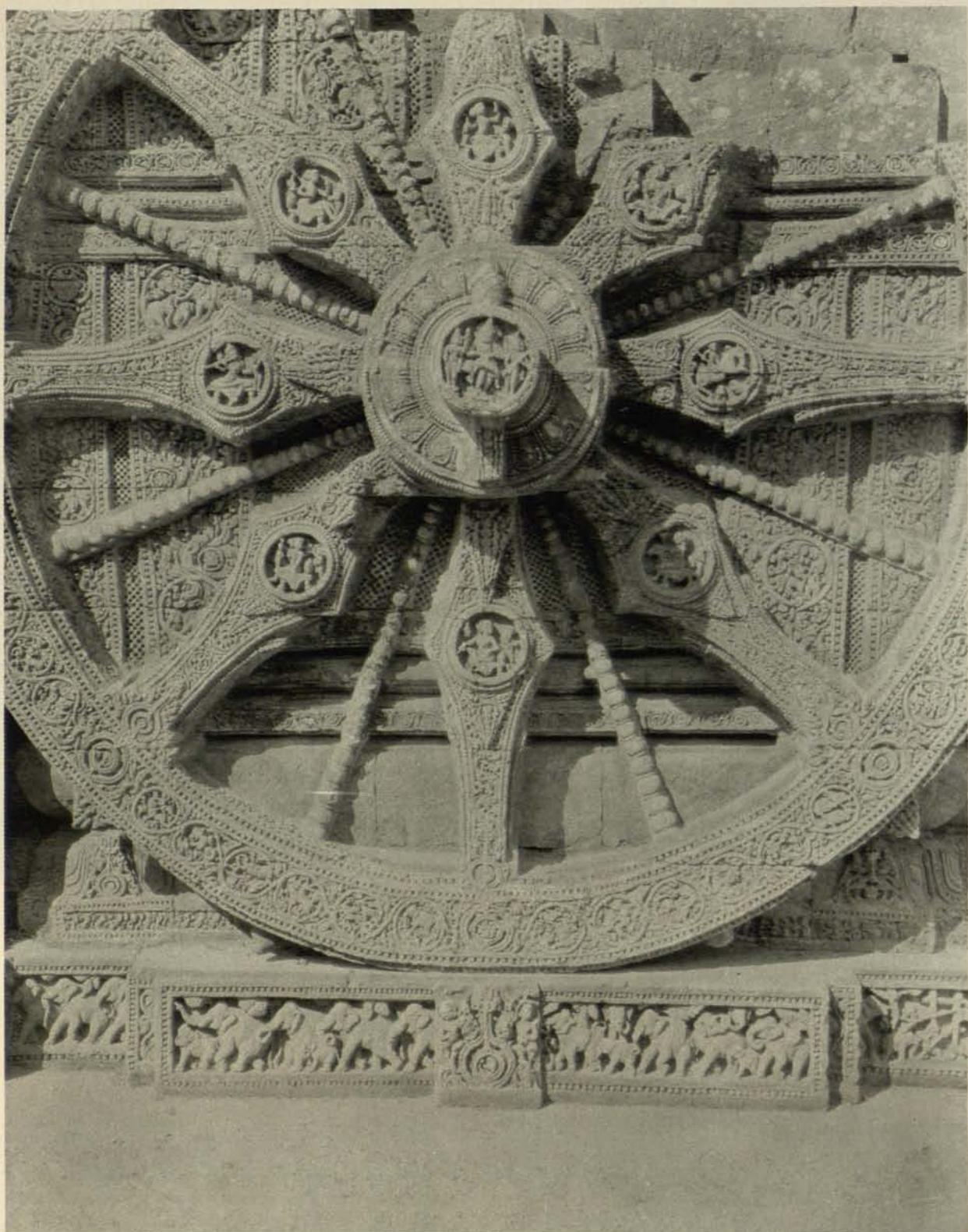
Sanchi. Pillars of the East Gate on the Great Stupa

Sanchi. La grande Stupa.
Pilastri della porta orientale



Konarak. Die Schwarze Pagode, Tempel des Sonnengottes.
Konarak. La Pagode Noire (temple du soleil)

Konarak. The Black Pagoda. Temple of the Sun God
Konarak. La Pagoda nera, tempio del Dio del Sole



Konarak. Skulpturen an der Schwarzen Pagode,
ein Rad des Sonnenwagens darstellend

Konarak. Sculptures de la Pagode Noire:
une des roues du char solaire

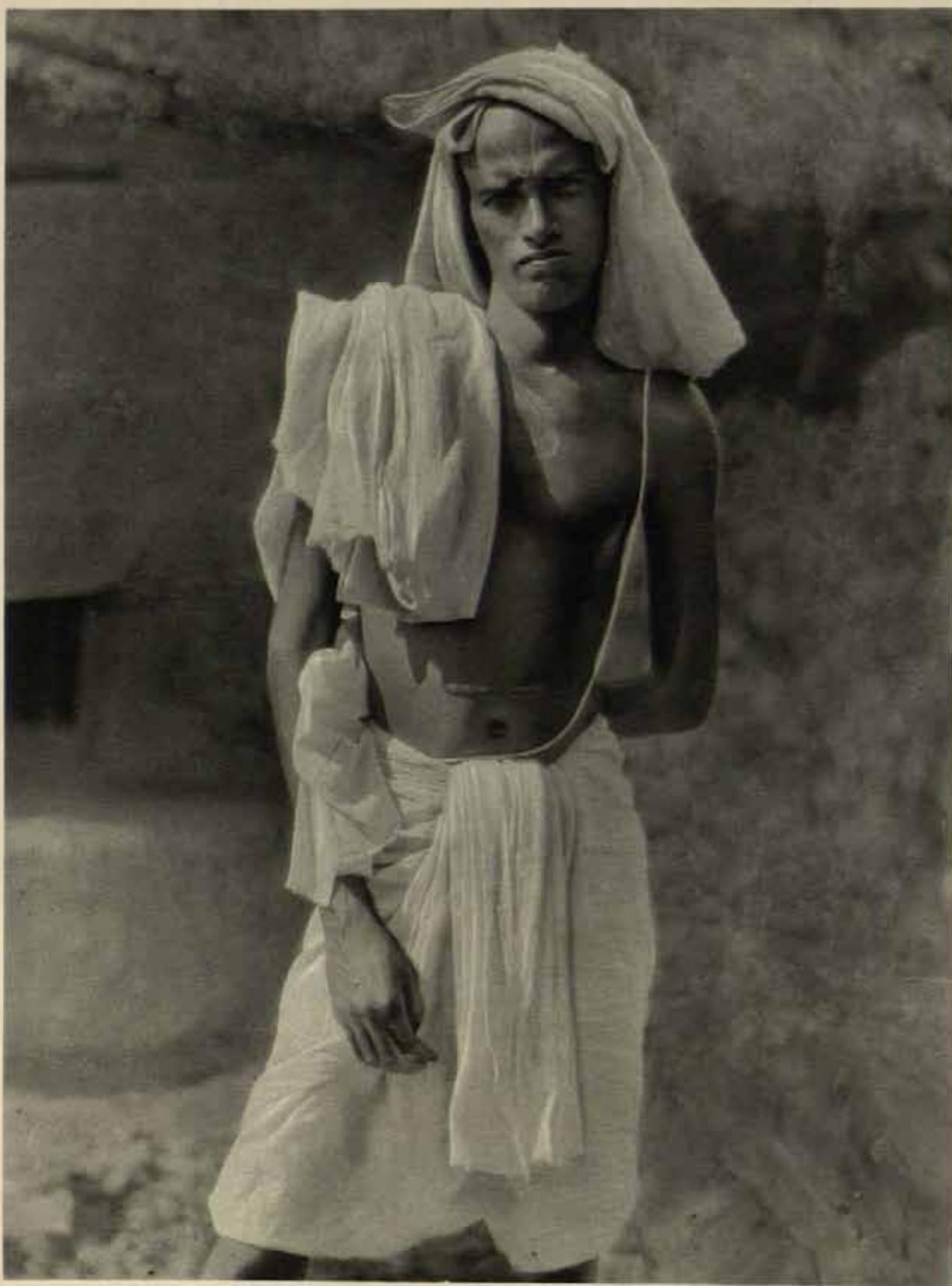
Konarak. Sculptures on the Black Pagoda
representing a Wheel of the Sun Chariot

Konarak. Sculture della grande pagoda.
Ruota del carro del Sole



Puri. Ein Sadhu und zwei Brahmanen
Pouri. Un sadhou et deux brahmanes

Puri. A Sadhu and two Brahmins
Puri. Un Sadhù e due Bramini

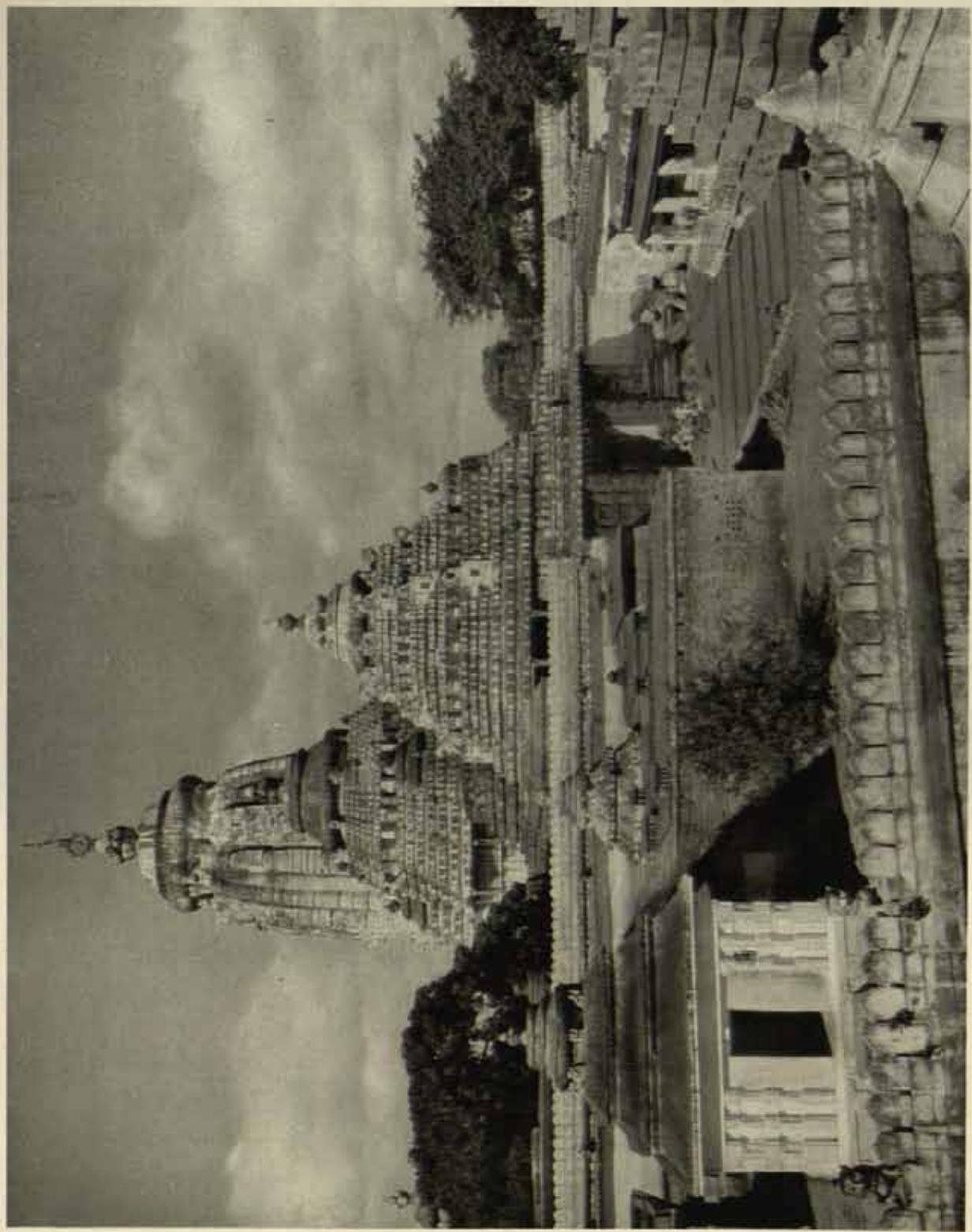


Puri. Ein Brahmane aus Orissa

Pouri. Un brahmane d'Orissa

Puri. A Brahmin from Orissa

Puri. Bramino di Orissa

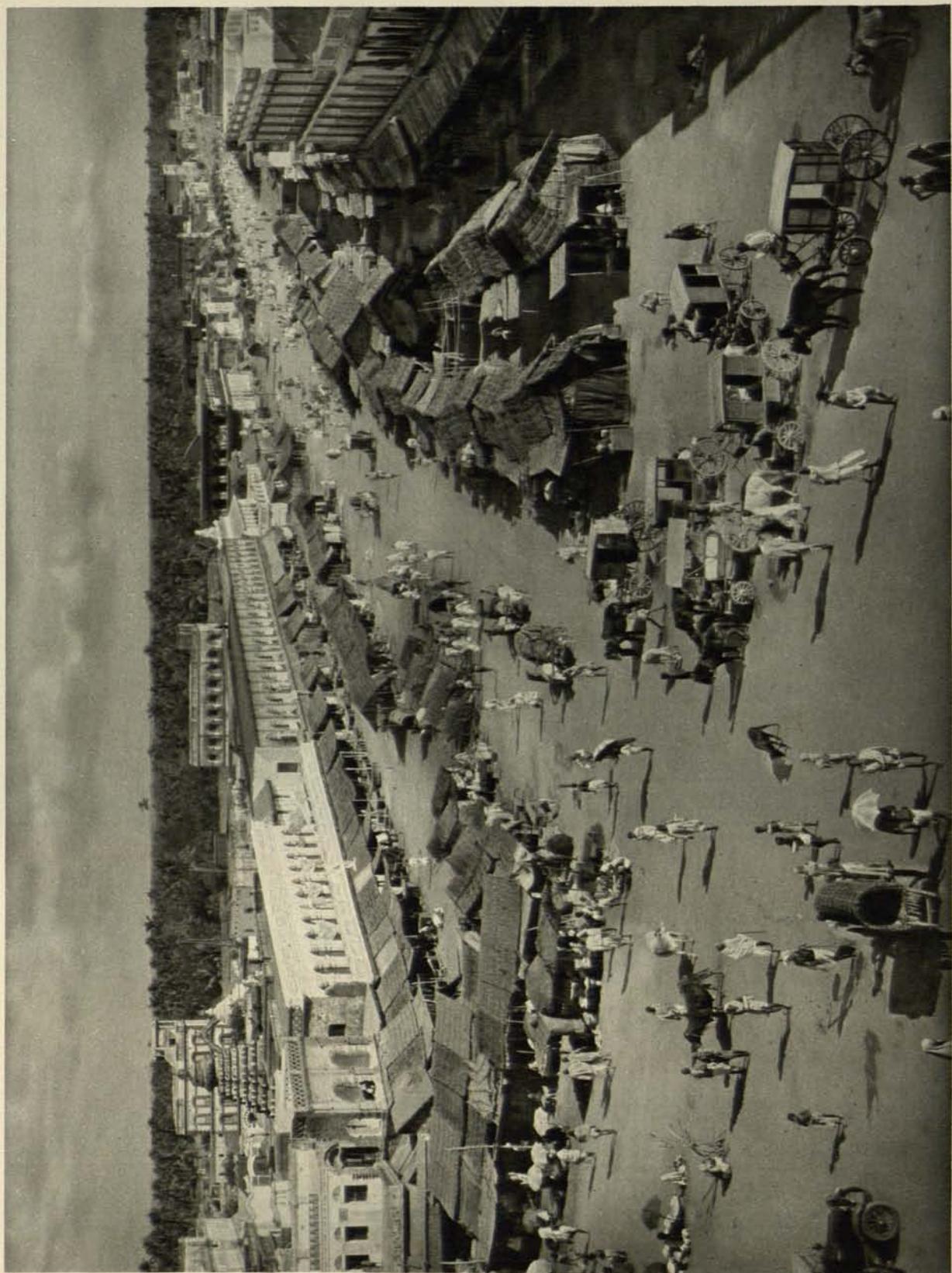


Puri, Jagannath-Tempel

Pouri, Temple de Jagannath

Puri, Juggernaut Temple

Puri, Tempio di Jagannath

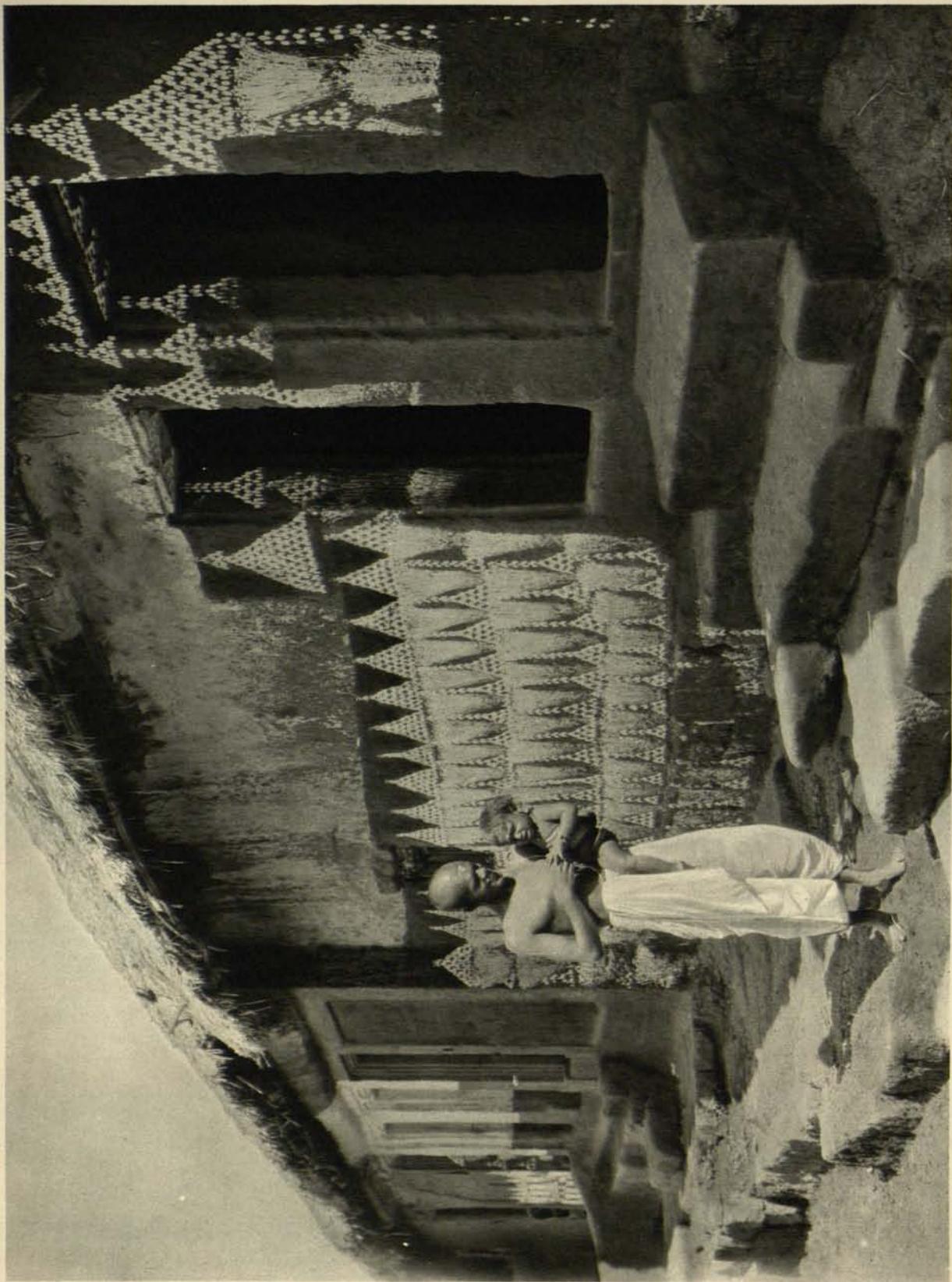


Puri. Street with Shops before the Temple

Puri. Via e banchi davanti al tempio

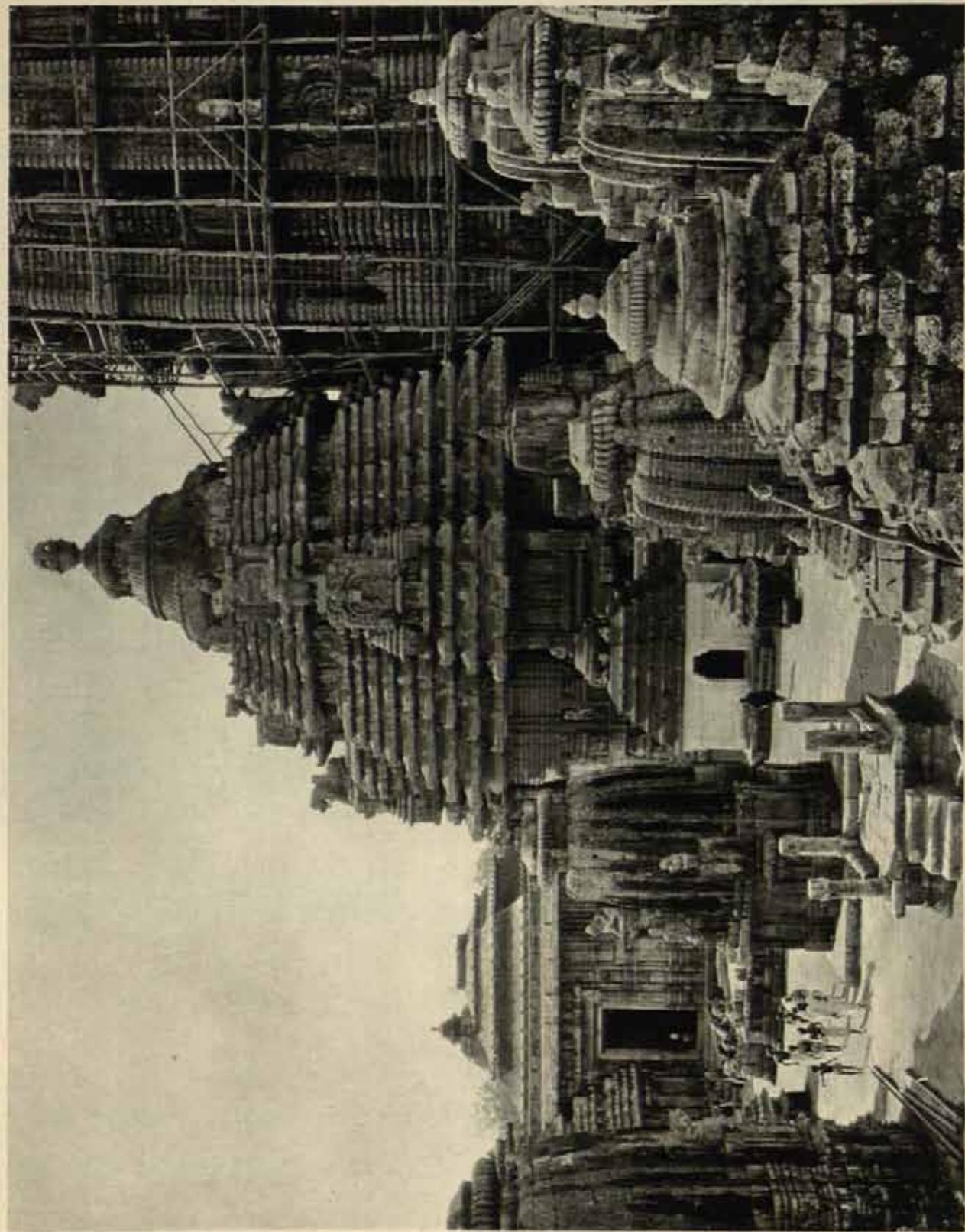
Puri. Strasse mit Verkaufsbuden vor dem Tempel

Pouri. Rue et baraques devant le temple



Bhubanesvar. House of a Brahmin painted for the New Year
Bhubanesvar. Casa di un bramino dipinta per il Capodanno

Bhubanesvar. Haus eines Brahmanen, für die Neujahrszeit bemalt
Bhubanesvar. Maison d'un brahmane peinte pour le jour de l'an



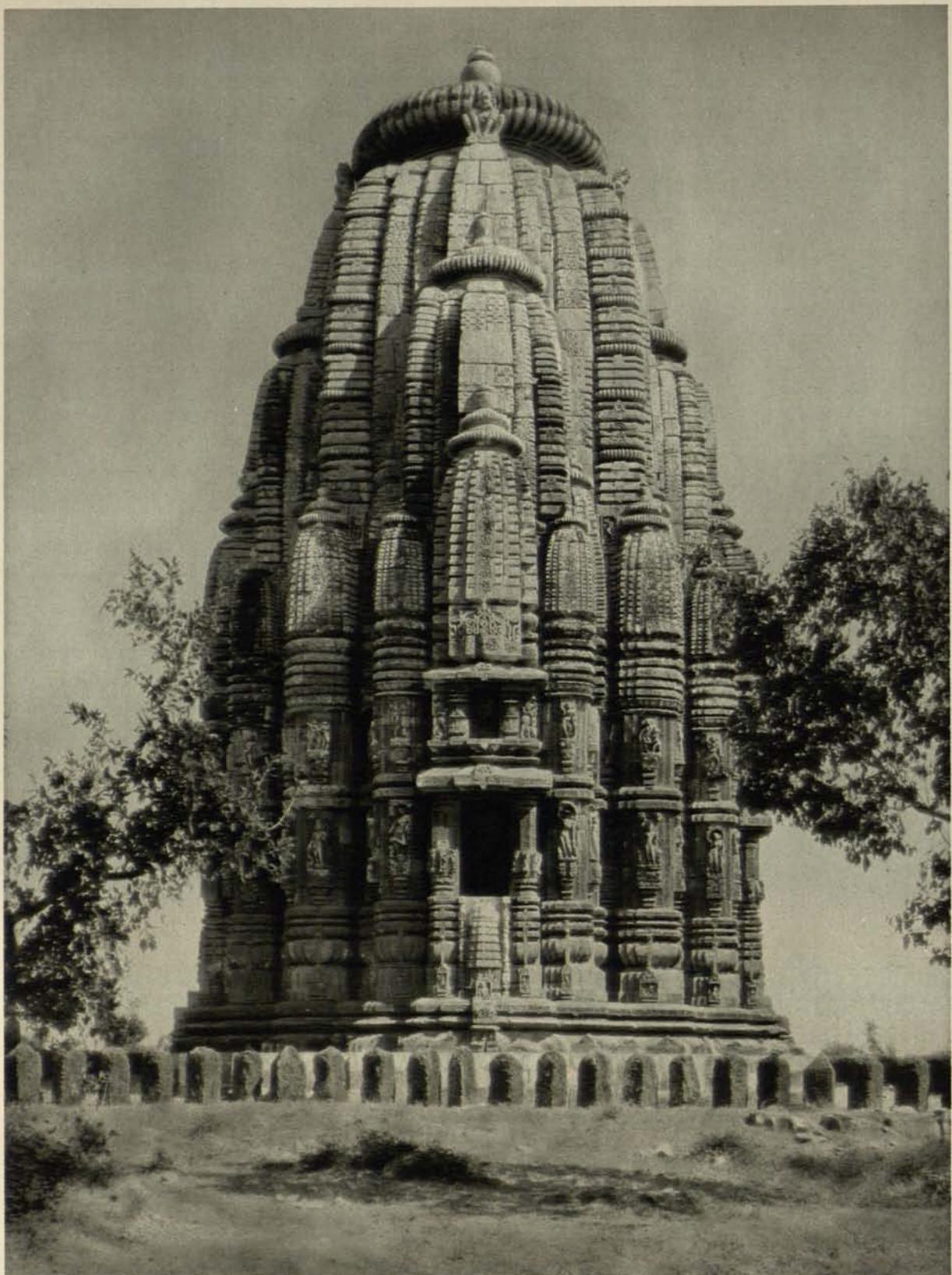
Bhubanesvar, The Great Lingaraja Temple
Bhubanesvar, Il Gran Tempio di Lingaraja

Bhubanesvar, Der Grosse Lingaraja-Tempel
Bhubanesvar, Le grand temple de Lingaraja



Bhubaneshvar. Muktesvara-Tempel
Bhubaneshvar. Temple de Mukteshvara

Bhubaneshvar. Muktesvara Temple
Bhubaneshvar. Tempio di Mukteshvara



Bhubaneshvar. Raja Rani-Tempel

Bhubaneshvar. Temple de Radja Rani

Bhubaneshvar. Raja Rani Temple

Bhubaneshvar. Tempio di Rajà Rani



Bhubaneshvar. Ein Sadhu (Hindu-Eremit)
vor seiner Klause

Bhubaneshvar. Un sadhou (ermite hindou)
devant sa cellule

Bhubaneshvar. A Sadhu (Hindu Hermit) in front
of his Cell

Bhubaneshvar. Sadhù (eremita indù)
davanti alla sua cella



Bhubaneshvar. Mädchen auf dem Weg zur Schule
Bhubaneshvar. Fillettes allant à l'école

• Bhubaneshvar. Girls on the way to School
Bhubaneshvar. Bambine che vanno a scuola

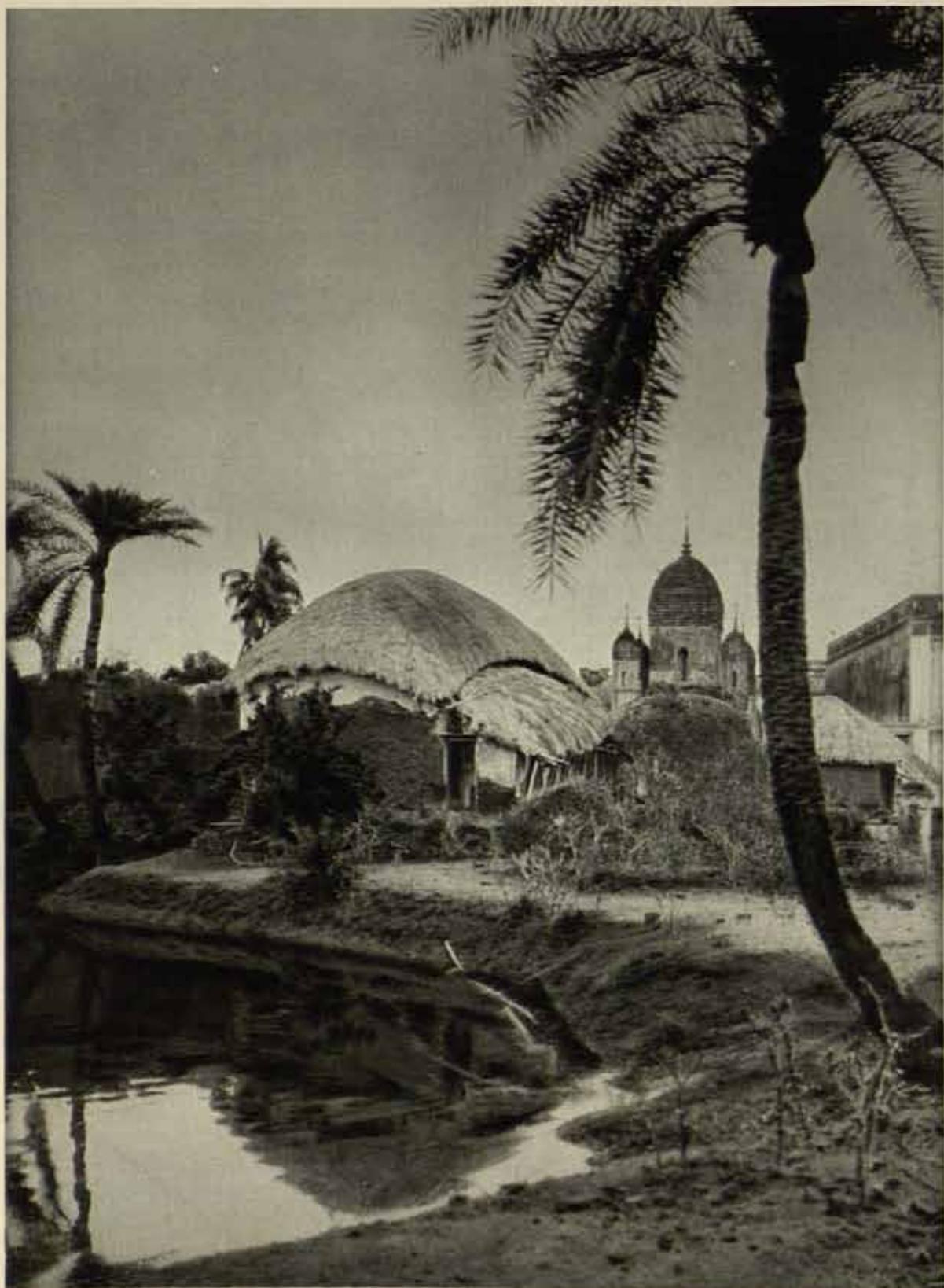


Der Tempel Dakshineshvara bei Kalkutta

Le temple de Dakshineshvara, près de Calcutta

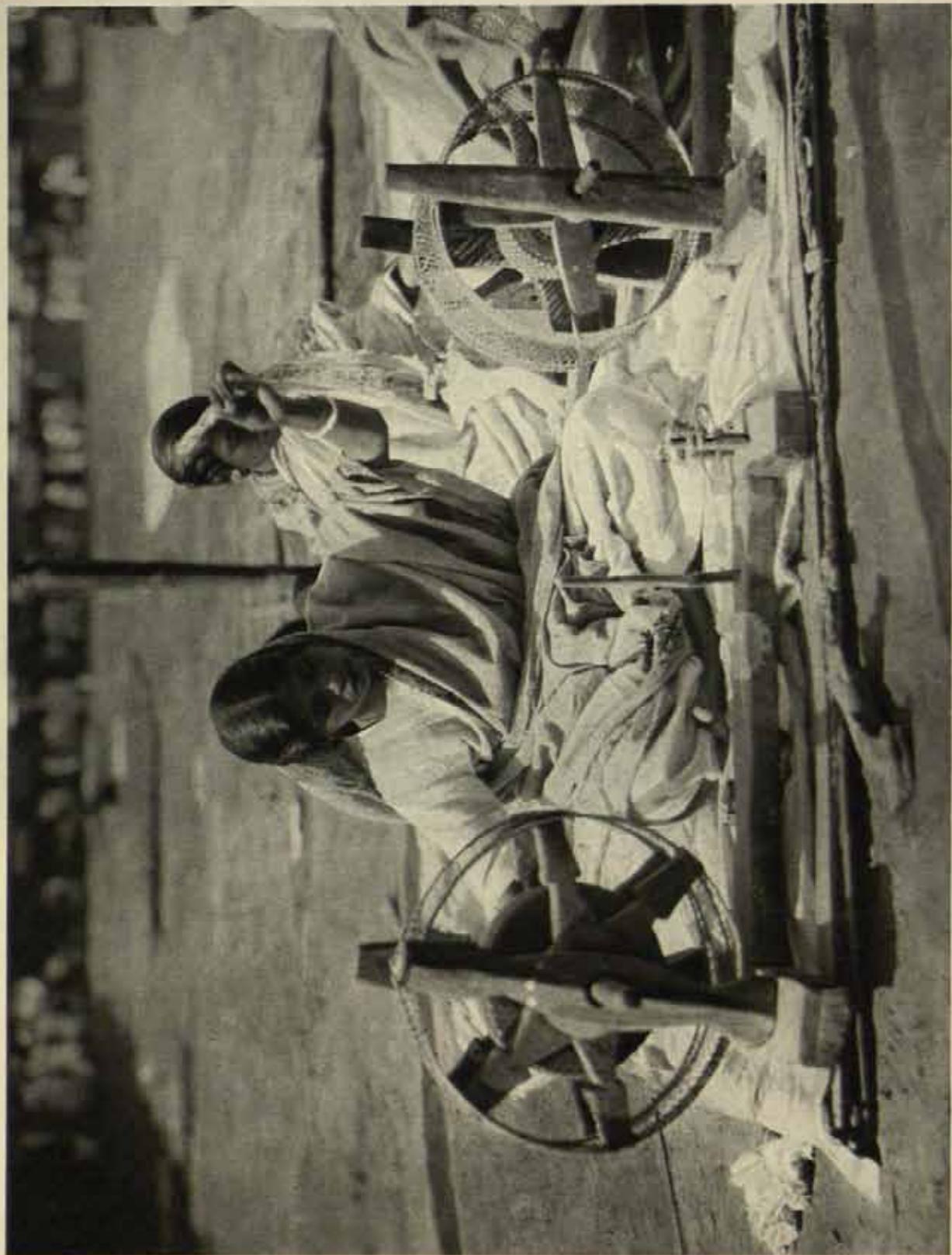
The Dakshineshvara Temple near Calcutta

Tempio di Dakshineshvara presso Calcutta



Bengalidorf. Surul bei Bolpur
Village bengali

Bengalese Village. Surul near Bolpur
Villaggio bengalese. Surul presso Bolpur



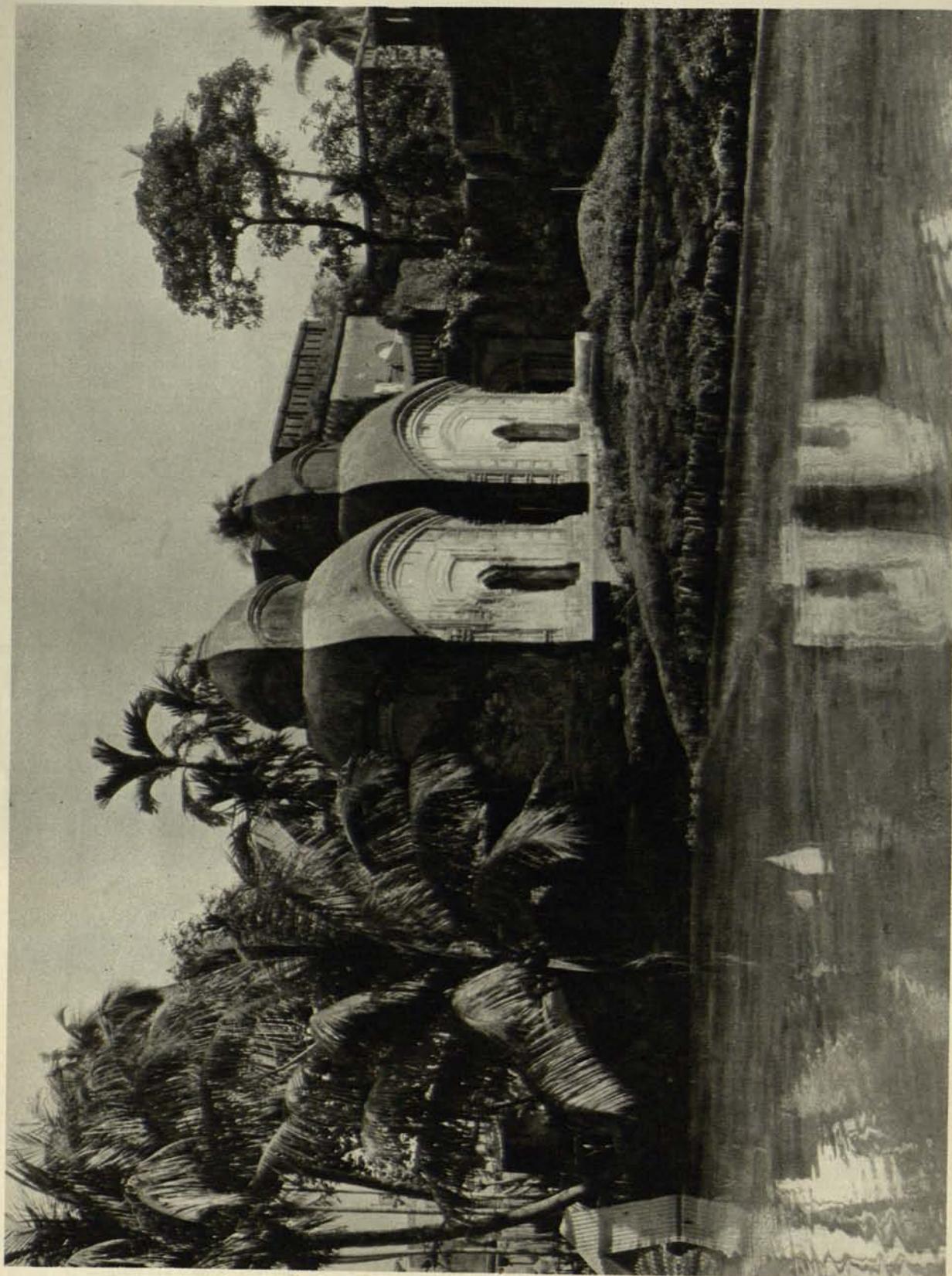
Bengalee Woman at the Spinning-wheel
Donna bengalese che fila

Frau aus Bengal am Spinnrad
Femme du Bengale à son rouet



Lady with Musical Instrument in Bengal
Donna con strumento di musica (Bengala)

Frau mit Musikinstrument in Bengalen
Femme jouant de la musique (Bengale)



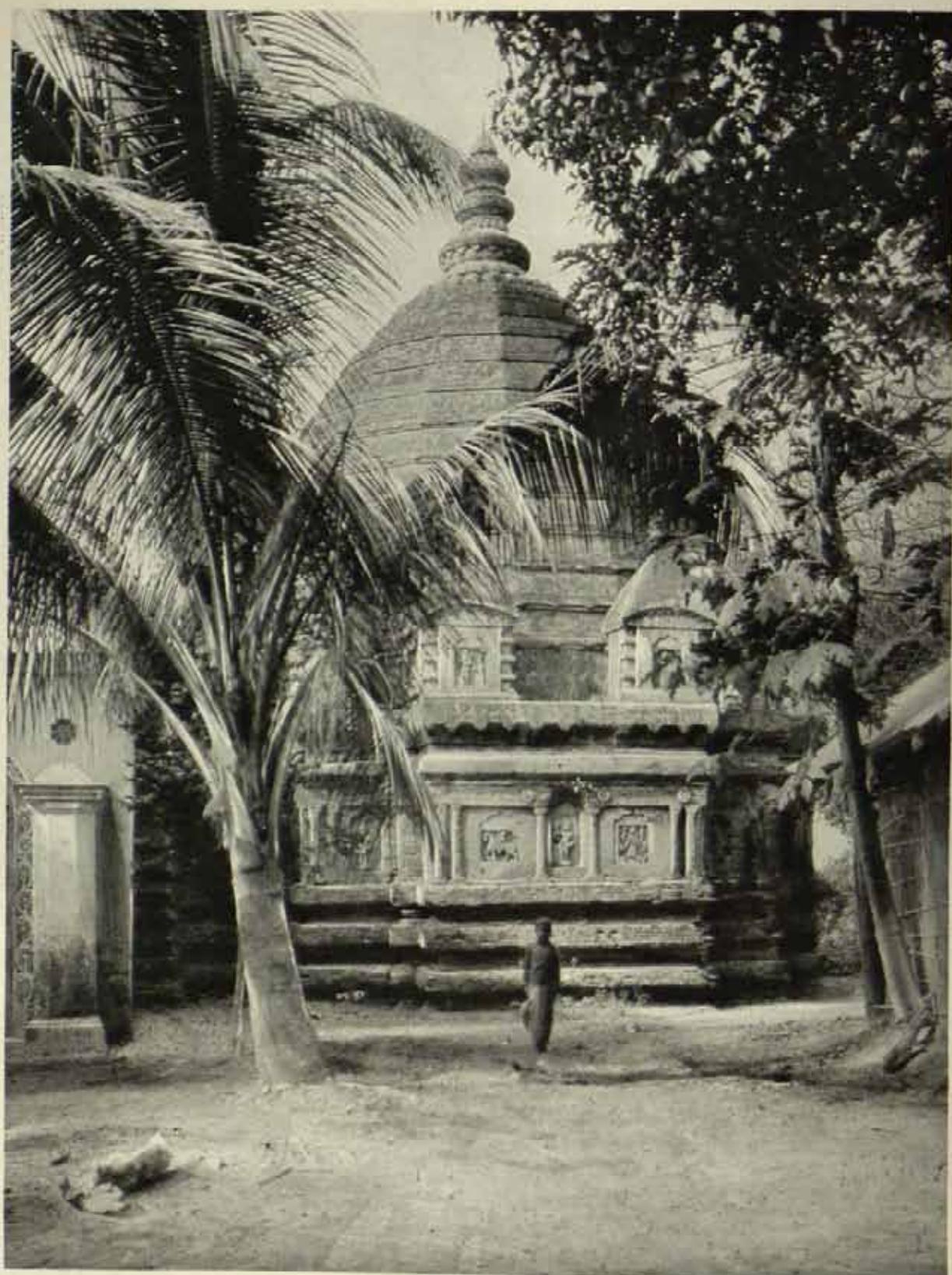
Kalkutta. Teich und Hinduschreine beim Kalighat-Tempel
Calcutta. Bassin et chapelles hindouïstes près du temple de Kalighat

Calcutta. Tank and Hindu Shrines near the Kalighat Temple
Calcutta. Stagno con cappelle indù presso il tempio di Kalighat



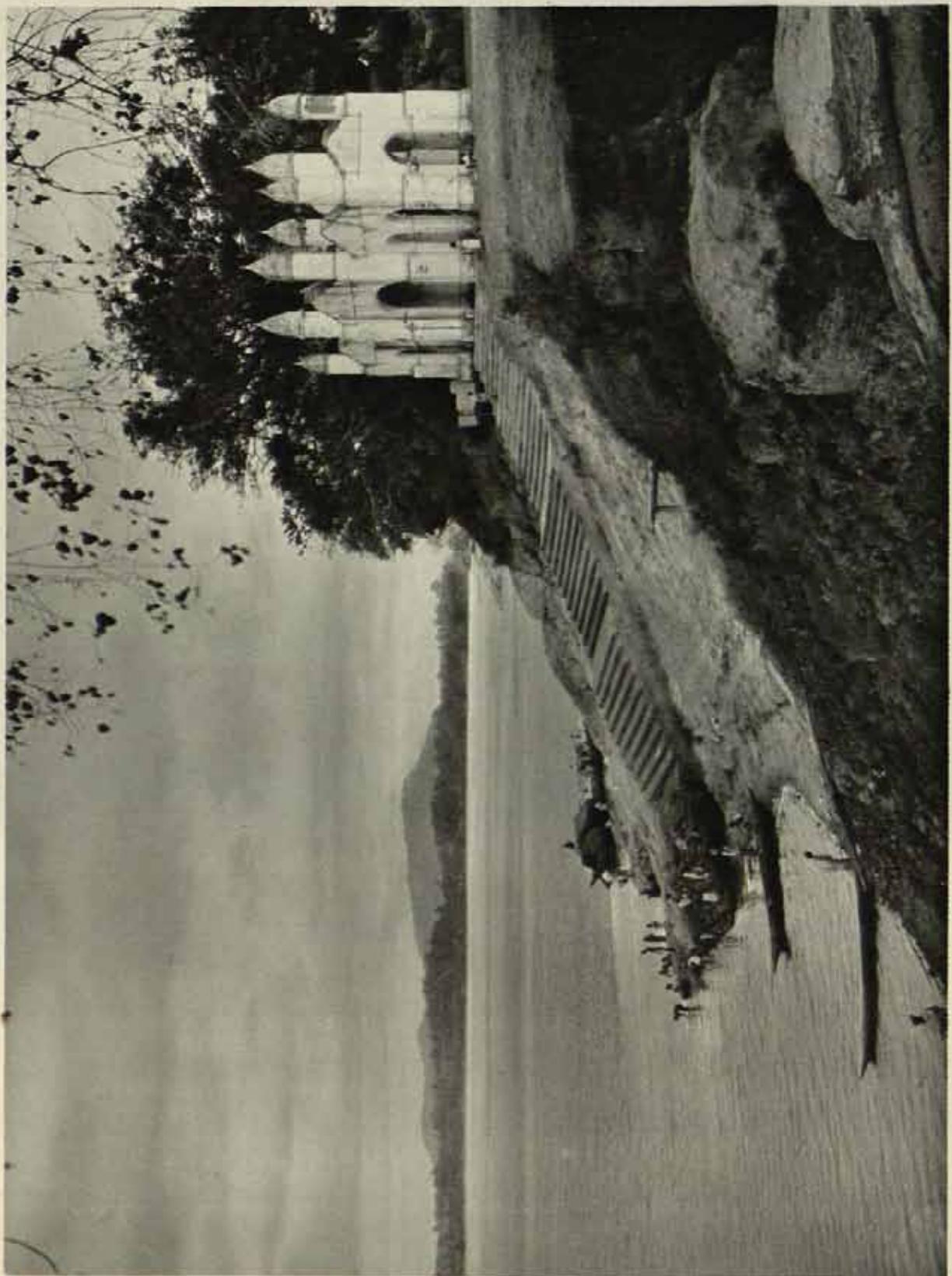
Am Ufer des Brahmaputra
Au bord du Brahmapoutra

On the Banks of the Brahmaputra
Sulle rive del Brahmaputra



Hindutempel in Gauhati
Temple hindou à Gauhati

Hindu Temple in Gauhati
Tempio indù a Gauhati

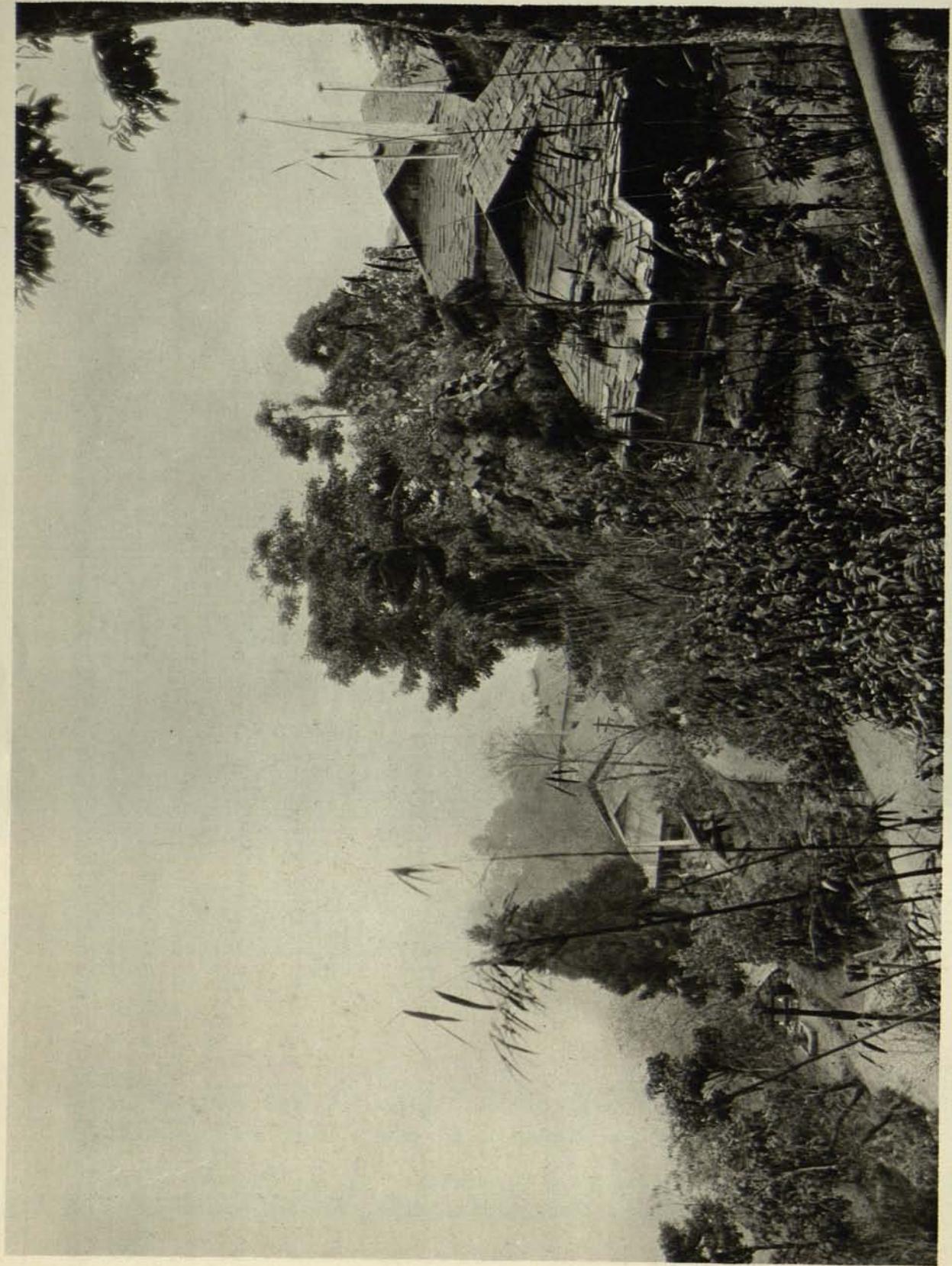


Gauhati, Bathing-place and Temple Porch on the Brahmaputra

Gauhati, Bagno e porta del tempio sul Brahmaputra

Gauhati, Badestelle und Tempelpforte am Brahmaputra

Gauhati, Escalier pour les bains et portail d'un temple au bord du Brahmapoutra



Darjiling. Häuser im Nebel

Darjiling. Maisons dans le brouillard

Darjeeling. Houses in the Fog

Darjiling. Capanne nella nebbia



Darjeeling. Lepcha Girl at the Market

Darjeeling. Fancilla lepcha al mercato

Darjeeling. Lepcha - Mädchen auf dem Markt

Darjeeling. Jeune Lepcha au marché



Markt in Darjiling
Le marché à Darjiling

Market in Darjeeling
Mercato di Darjiling



Teeplantagen bei Darjiling

Plantages de thé près de Darjiling

Tea Plantations near Darjeeling

Piantagioni di tè presso Darjiling

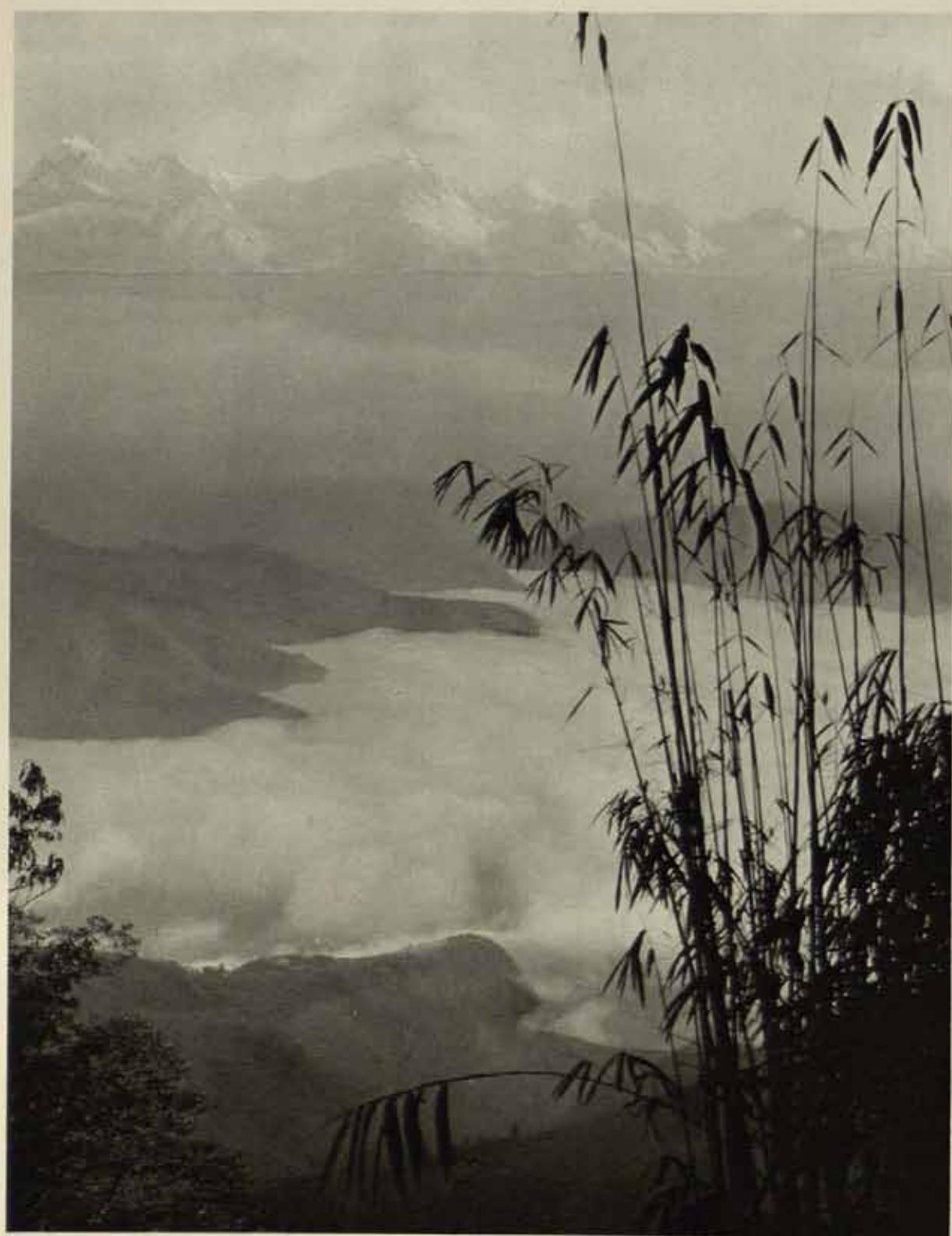


Stupa bei Darjiling

Stoupa près de Darjiling

Stupa near Darjeeling

Stupa presso Darjiling



Berge bei Darjiling

Montagnes près de Darjiling

Mountains near Darjeeling

Montagne presso Darjiling



Lamas am Eingang des Ghum-Klosters
bei Darjiling

Lamas devant l'entrée du cloître Ghum,
près de Darjiling

Lamas at the Entrance of the Ghoom Monastery
near Darjeeling

Lama all' ingresso del chiostro di Ghum
presso Darjiling



Ein Lama im Ghum-Kloster

Un Lama dans le cloître Ghum

A Lama in the Ghoom Monastery

Lama nel chiostro di Ghum



Darjiling. Junger tibetanischer Mönch
mit Gebetmühlen

Darjiling. Jeune moine tibétain et moulins
à prières

Darjeeling. Young Thibetan Monk
with Prayer-Mill

Darjiling. Giovane monaco tibetano con molini
da preghiere

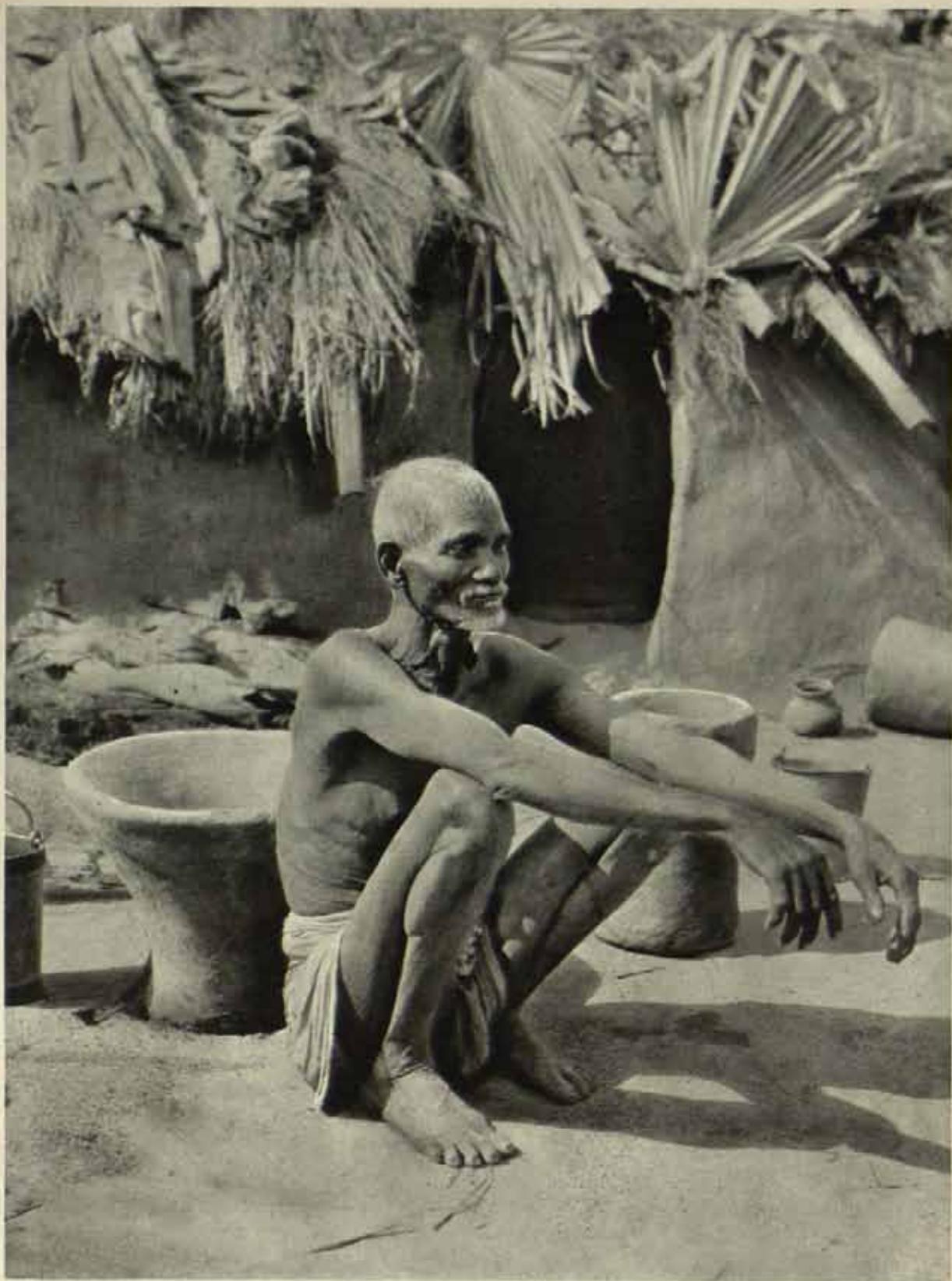


Darjiling. Junge Tibetanerin

Darjiling. Jeune Tibétaine

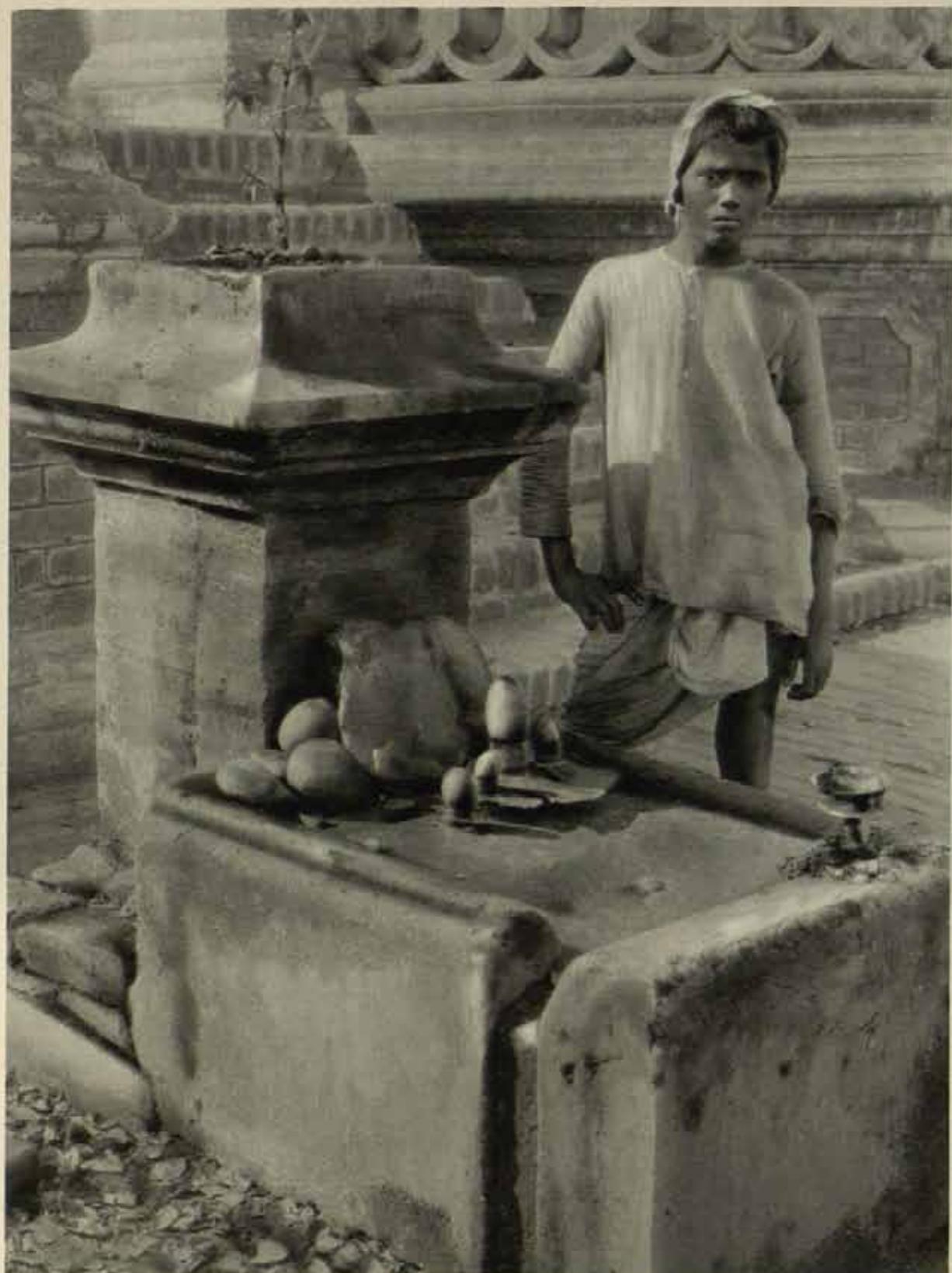
Darjeeling. Young Tibetan Woman

Darjiling. Giovane tibetana



Armer Bauer vor seiner Hütte in Patna
Paysan pauvre devant sa case, à Patna

Poor Farmer before his Hut in Patna
Contadino indigente davanti alla sua capanna a Patna

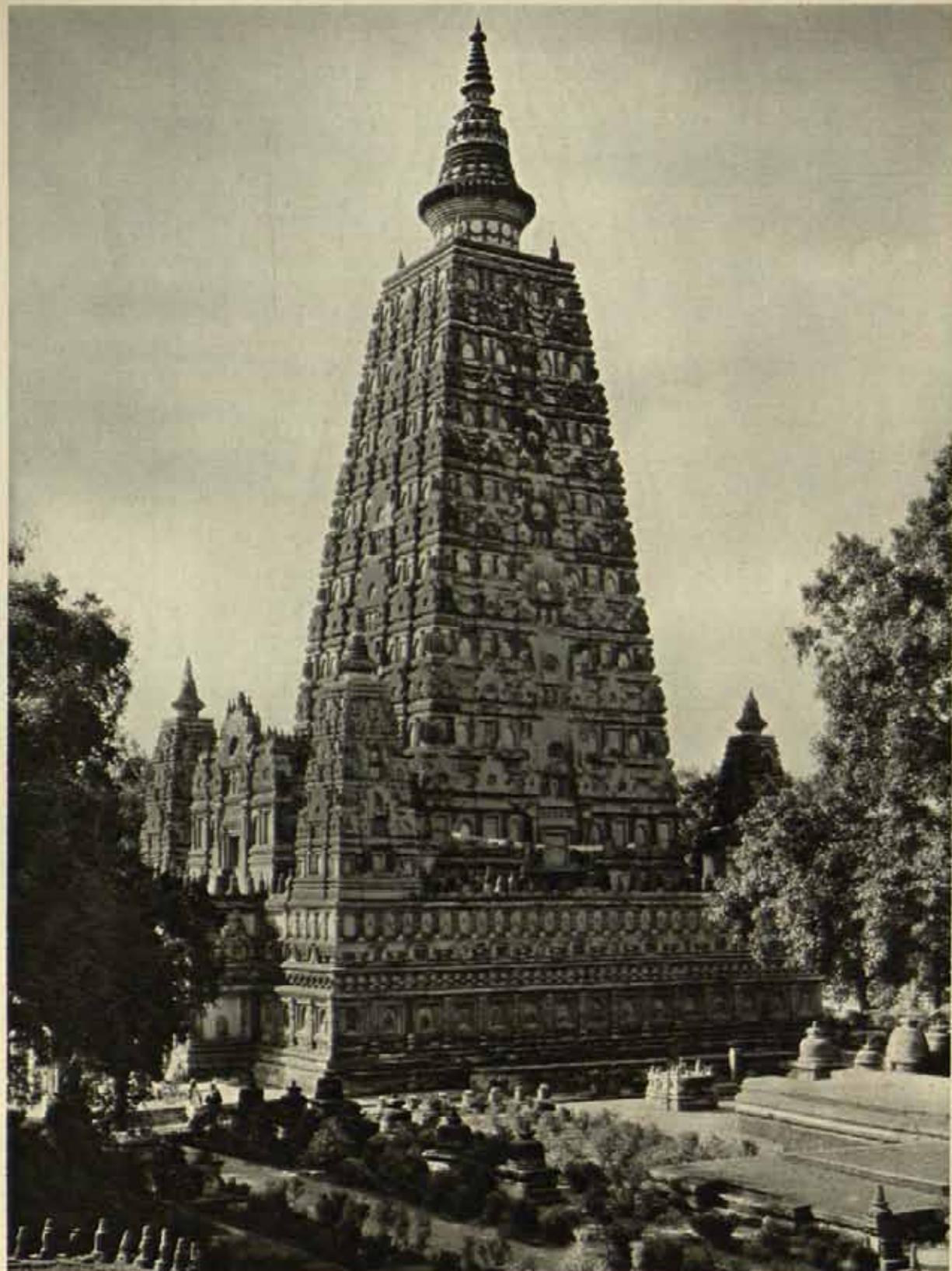


Patna. Knabe bei einem Hindualtar

Patna. Jeune garçon près d'un autel hindouiste

Patna. Boy near a Hindu Altar

Patna. Ragazzo presso un altare indù



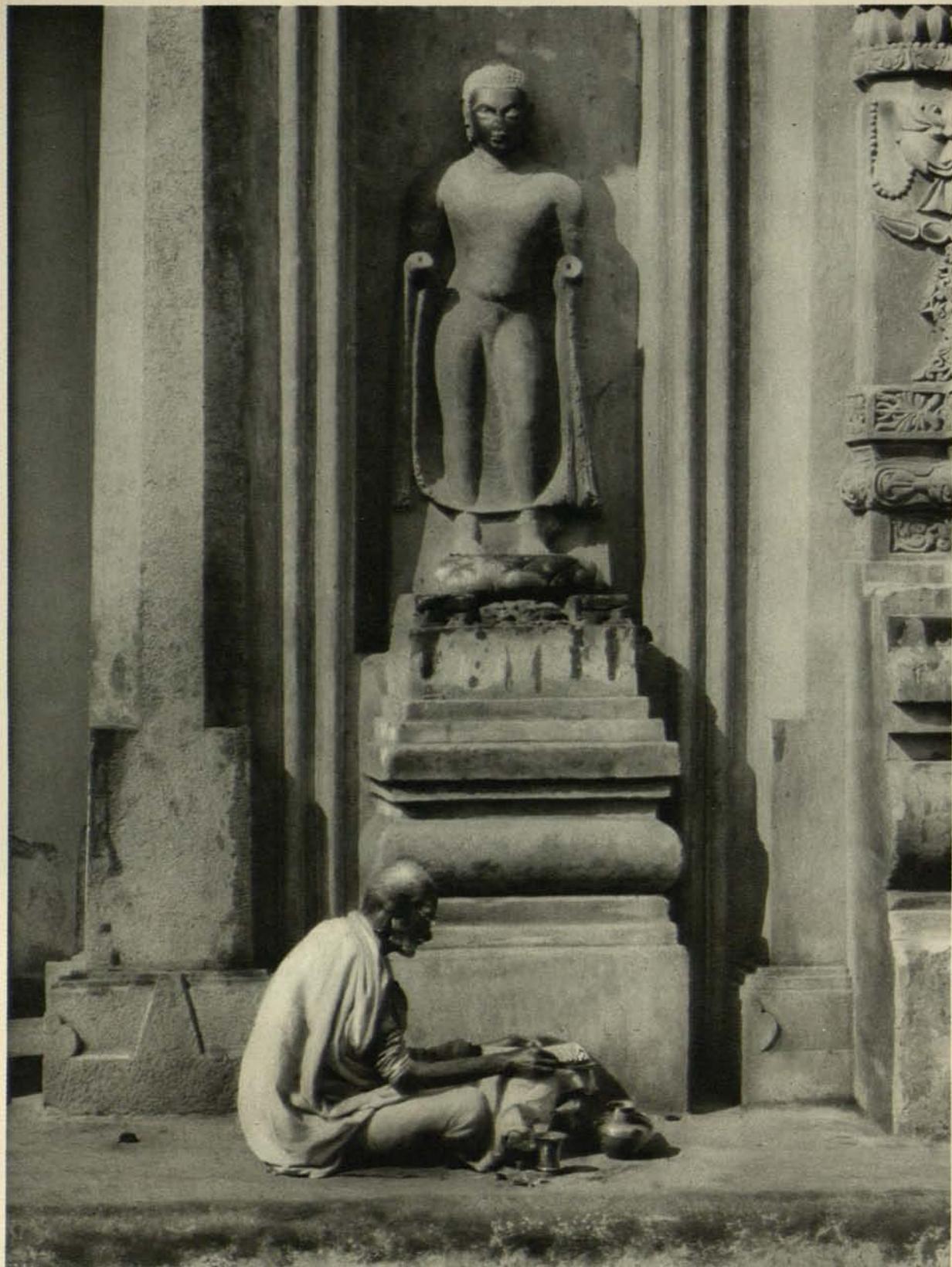
Der grosse Buddha-Tempel in Buddha-Gaya
Le grand temple de Bouddha à Bouddha-Gaya

The great Buddha Temple in Buddha-Gaya
Il gran Tempio di Buddha a Budda-Gaya



Buddha-Gaya. Eingang zum Buddha-Tempel
Bouddha-Gaya. Entrée du temple de Bouddha

Buddha-Gaya. Entrance to the Buddha Temple
Buddha-Gaya. Ingresso al tempio di Buddha



Buddha-Gaya. Pilger vor einer Buddha-Statue,
in den heiligen Schriften lesend

Bouddha-Gaya. Pèlerin lisant des textes sacrés
devant une statue de Bouddha

Buddha-Gaya. Pilgrims before a Buddha Statue
reading the Sacred Writings

Buddha-Gaya. Pellegrino davanti a una statua
di Budda in atto di leggere le sacre scritture

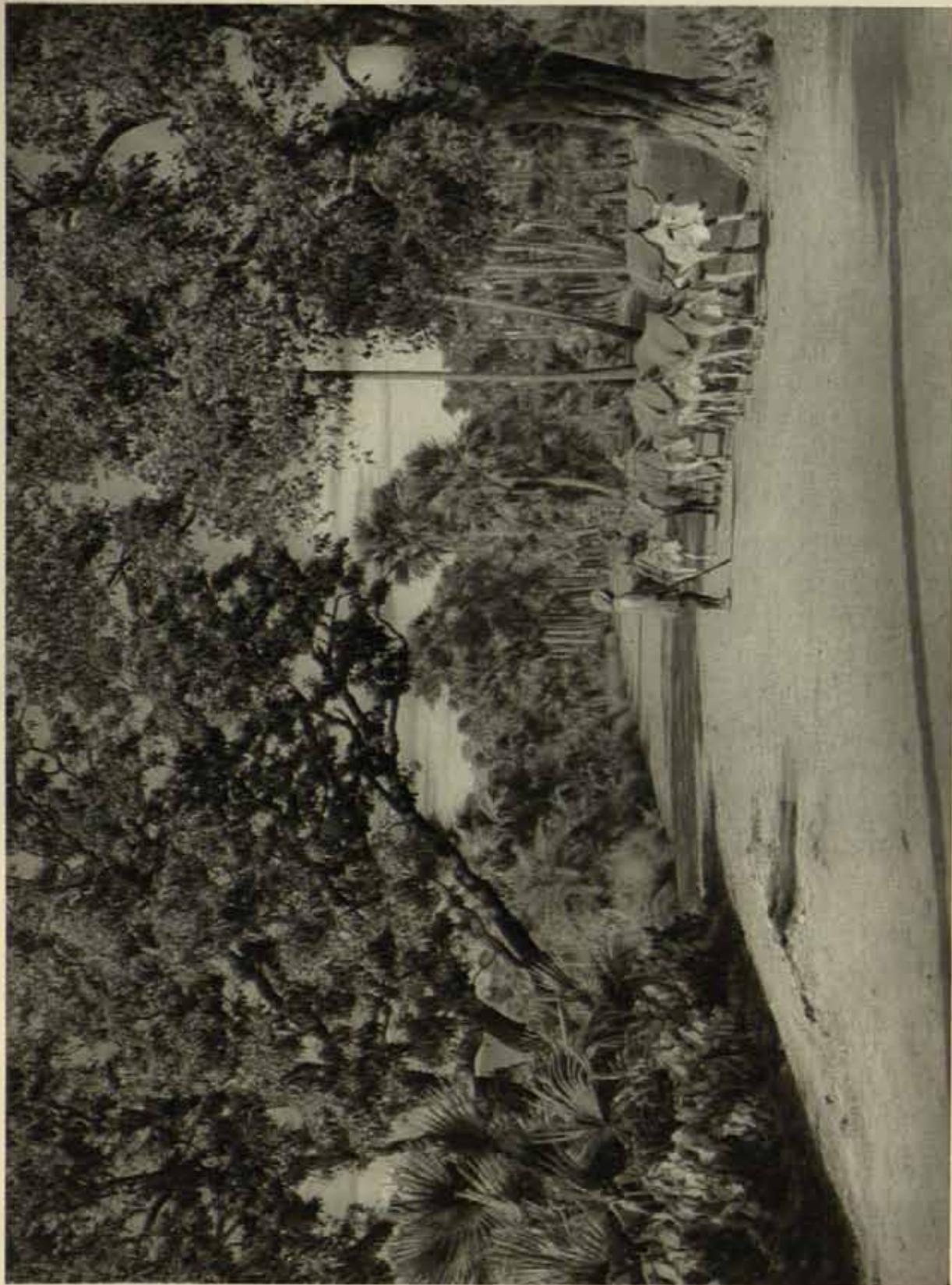


Buddha-Gaya. Pfeiler des alten Zauns
und Garten beim Buddha-Tempel

Bouddha-Gaya. Piliers de l'ancienne enceinte et
jardin près du temple de Bouddha

Buddha-Gaya. Pillars of the old Enclosure and
Garden near the Buddha Temple

Buddha-Gaya. Pilastri dell' antico recinto e giardino
presso il tempio di Budda



On the Road between Gaya and Buddha-Gaya
In cammino fra Gaya e Buddha-Gaya

Auf der Strasse zwischen Gaya und Buddha-Gaya
Route entre Gaya et Bouddha-Gaya

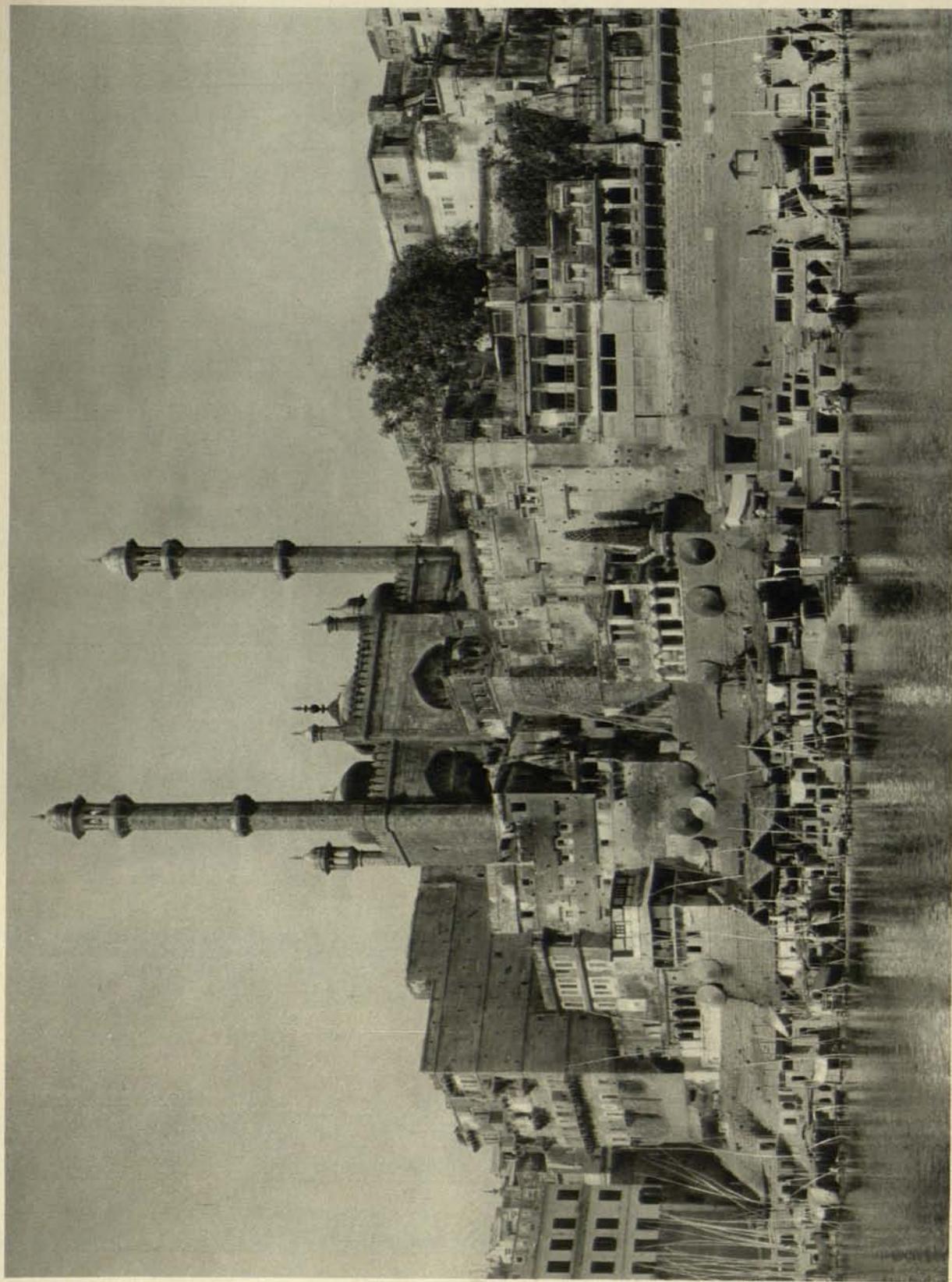


Sauram. Shah Shahl's Tomb

Sauram. Mausoleo di Sher Shah

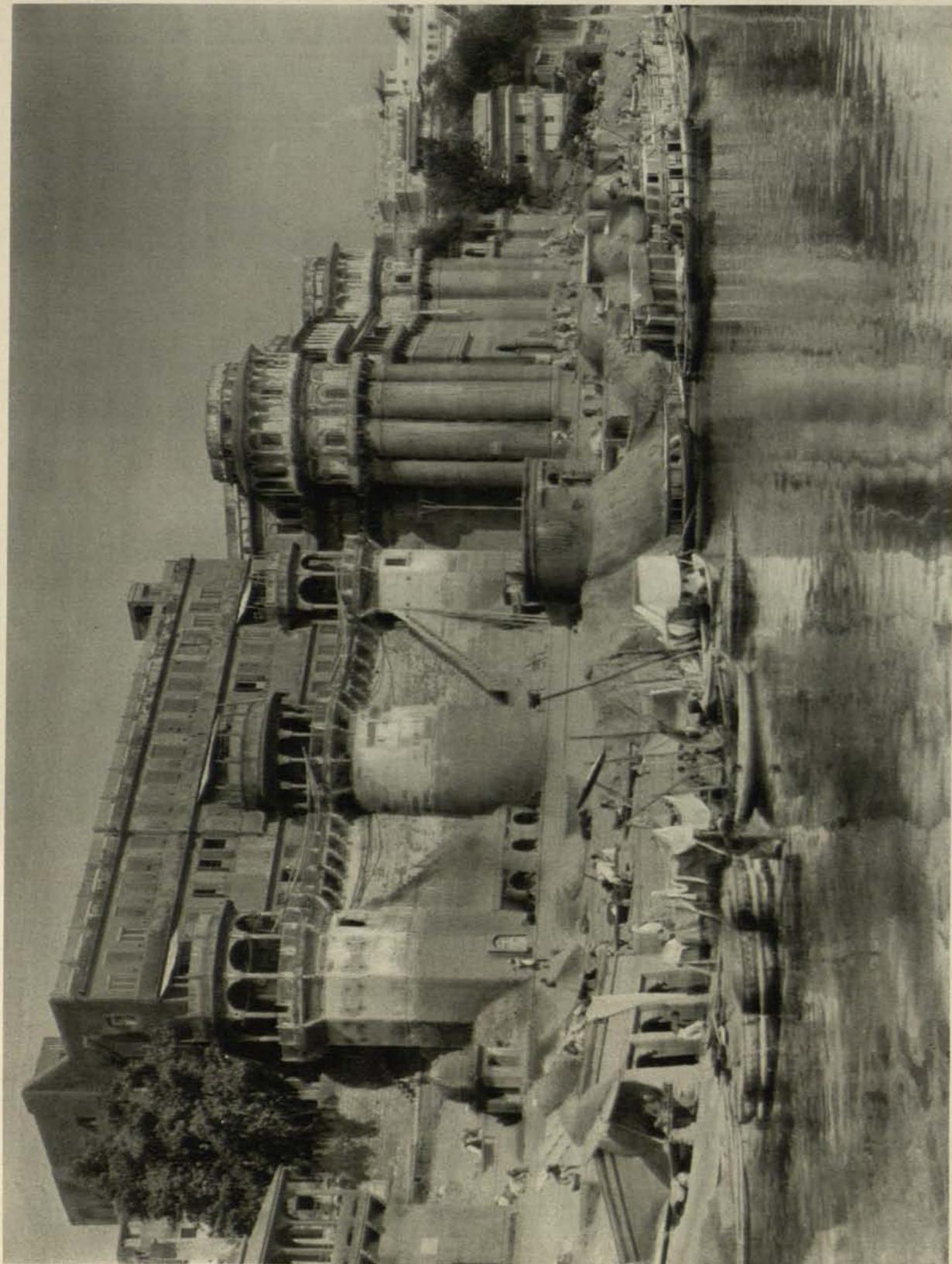
Sauram. Shah Shahl's Grab

Sauram. Mausoleo de Sher Shah



Benares. Bank of the Ganges with Aurangzeb Mosque
Benares. Riva del Gange con la moschea di Aurangzeb

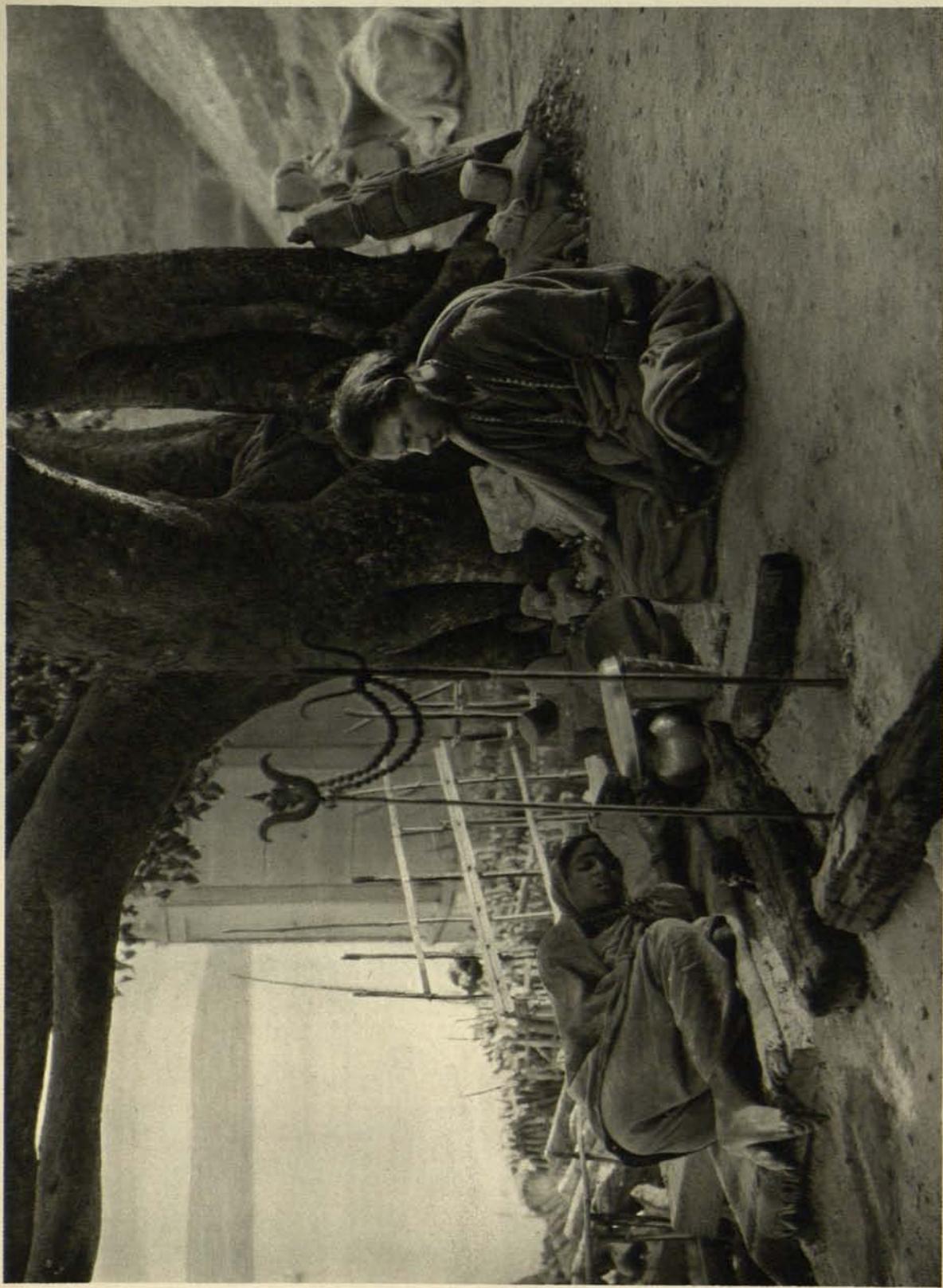
Benares. Ufer des Ganges mit der Moschee Aurangzeb's
Bénarès. Le Gange et la mosquée d'Aurangzeb



Benares. Ghats (Bathing-places) and Palaces on the Ganges

Bénarès. Ghats (porches pour les ablutions)
et palais au bord du Gange

Benares. Ghats (gradini per le abluzioni e palazzi
sulla riva del Gange)

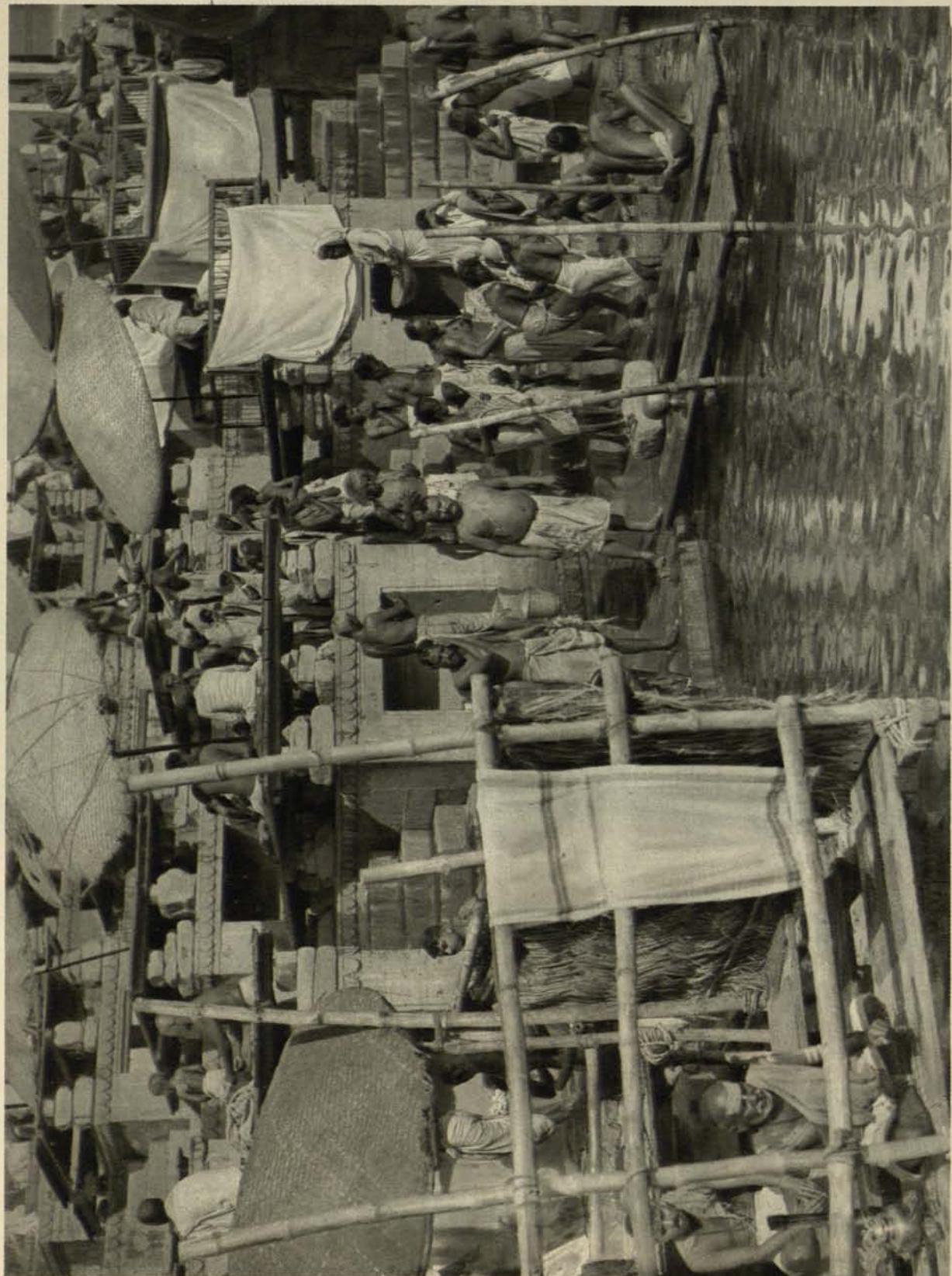


Benares. Ruhende Sadhus

Bénarès. Sadhous au repos

Benares. Sadhus taking a rest

Bénarès. Sadhù in riposo

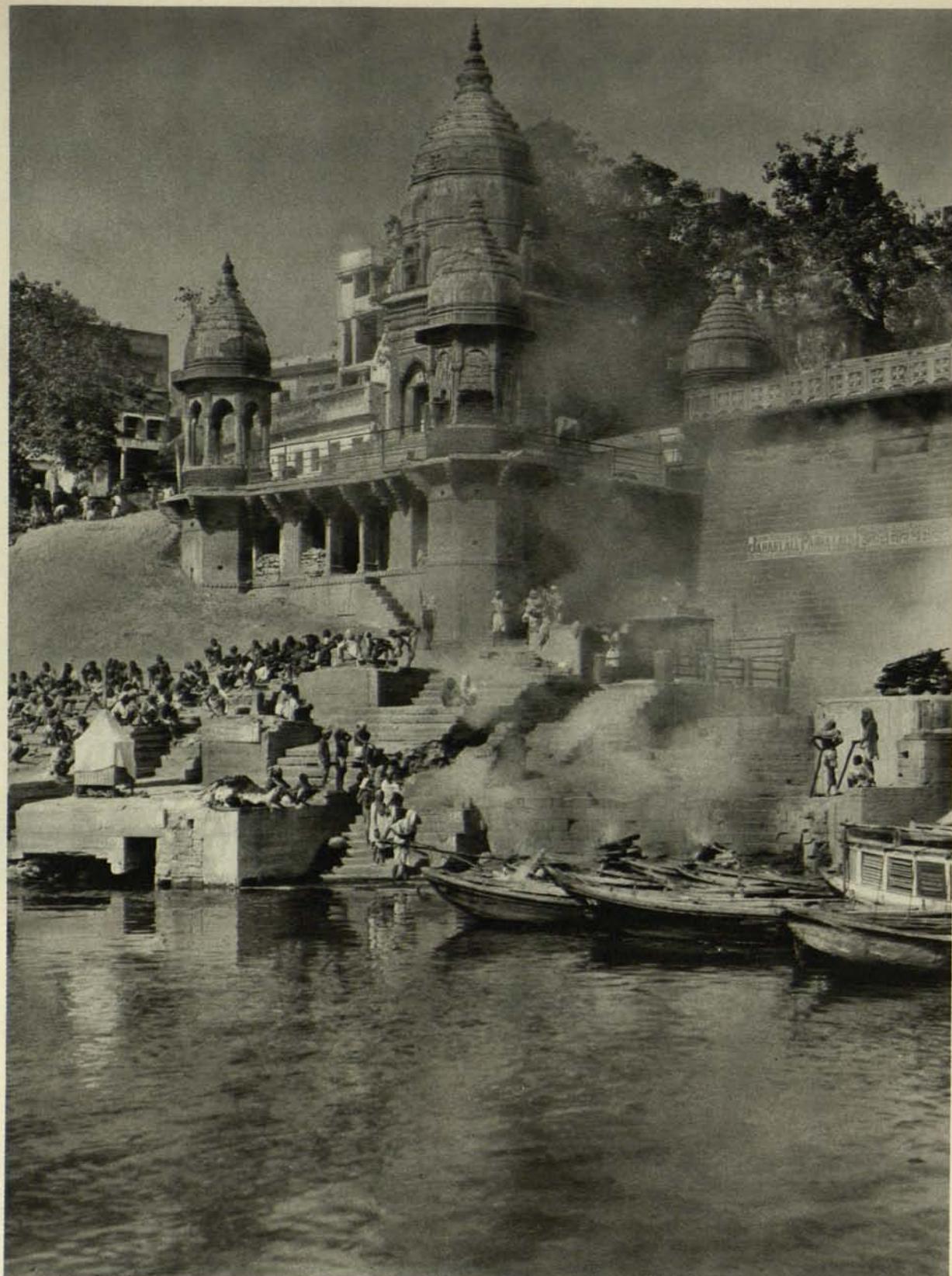


Benares. Pilger am Ghat

Bénarès. Pèlerins sur les «ghats»

Benares. Pilgrims at the Ghat

Bénarès. Pellegrini sul Ghat



Benares. Leichenverbrennungen am Pari Jalsai Ghat
Bénarès. Incinérations sur le «ghat» de Pari Djalsai

Benares. Cremations at the Pari Salsai Ghat
Benares. Cremazione sul Ghat di Pari Djalsai



Benares. Ghats am Ganges

Bénarès. Ghats au bord du Gange

Benares. Ghats on the Ganges

Benares. Ghati sulla riva del Gange



Benares. Betende Pilger am Ganges

Bénarès. Pèlerins en prière au bord du Gange

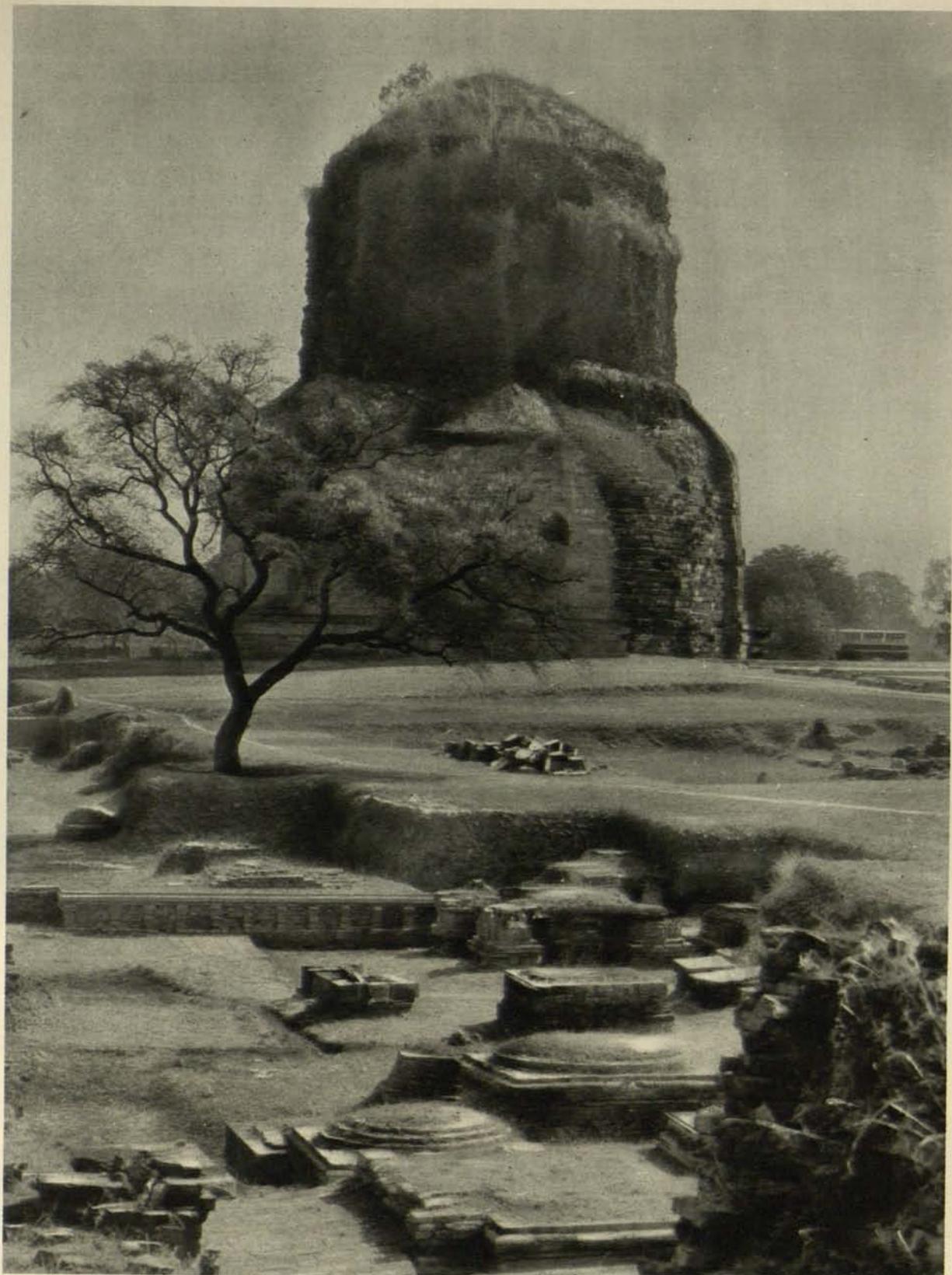
Benares. Praying Pilgrims on the Ganges

Benares. Pellegrini oranti sulla riva del Gange



Ein Sadhu
Un sadhou

A Sadhu
Un Sadhū



Sarnath. Ruinen des Klosters und Dhamekh Stupa
Sarnath. Ruines du cloître et stoupa de Dhamekh

Sarnath. Ruins of the Monastery and Dhamekh Stupa
Sarnath. Rovine del chiostro e Stupa di Dhamekh

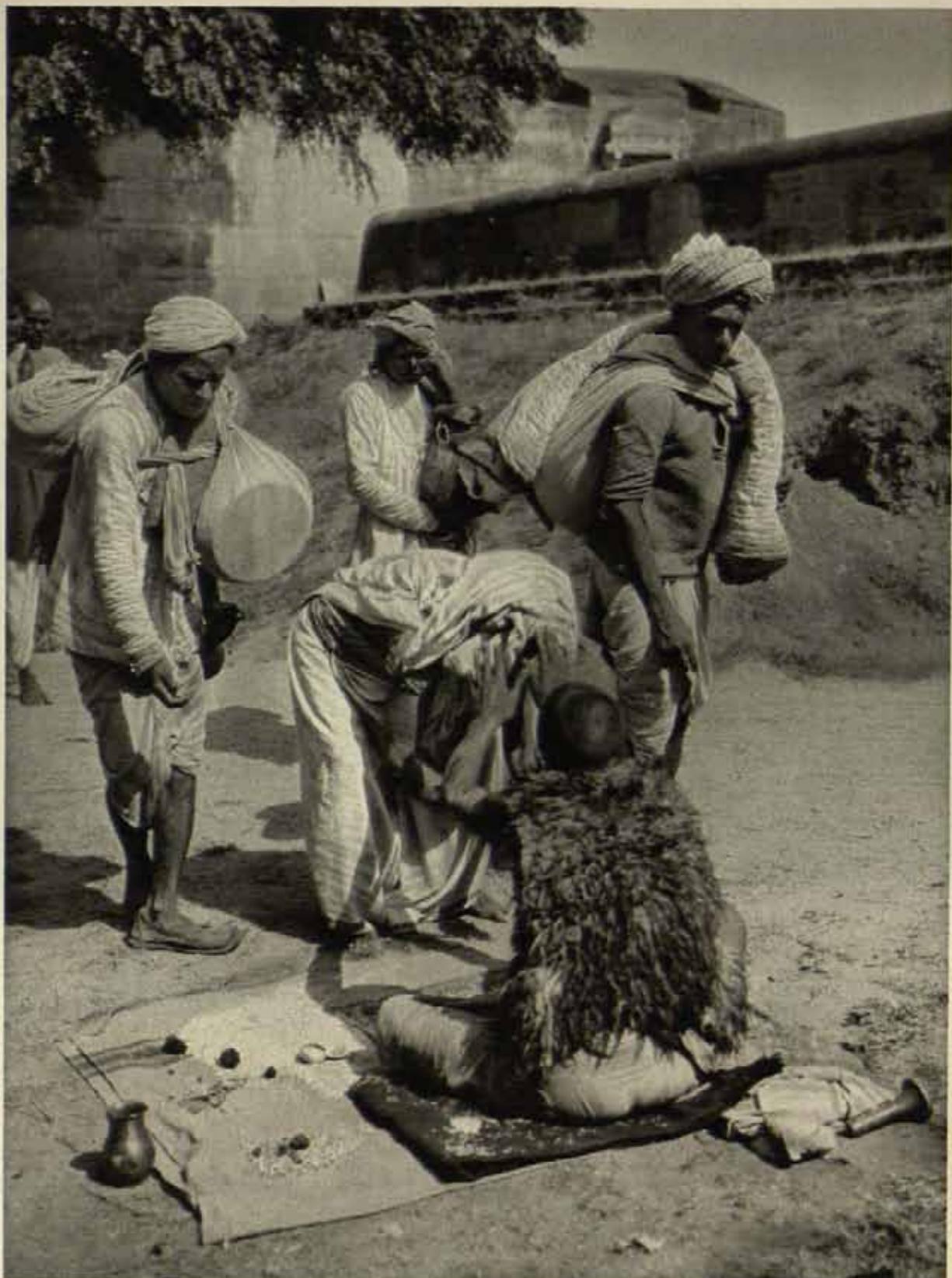


Sarnath. Löwenkapitäl einer vom Kaiser Ashoka errichteten Säule

Sarnath. Lion Capitals on a Pillar erected by the Emperor Ashoka

Sarnath. Chapiteau d'une colonne érigée par l'empereur Ashoka

Sarnath. Capitello di una colonna eretta dall'imperatore Ashoka

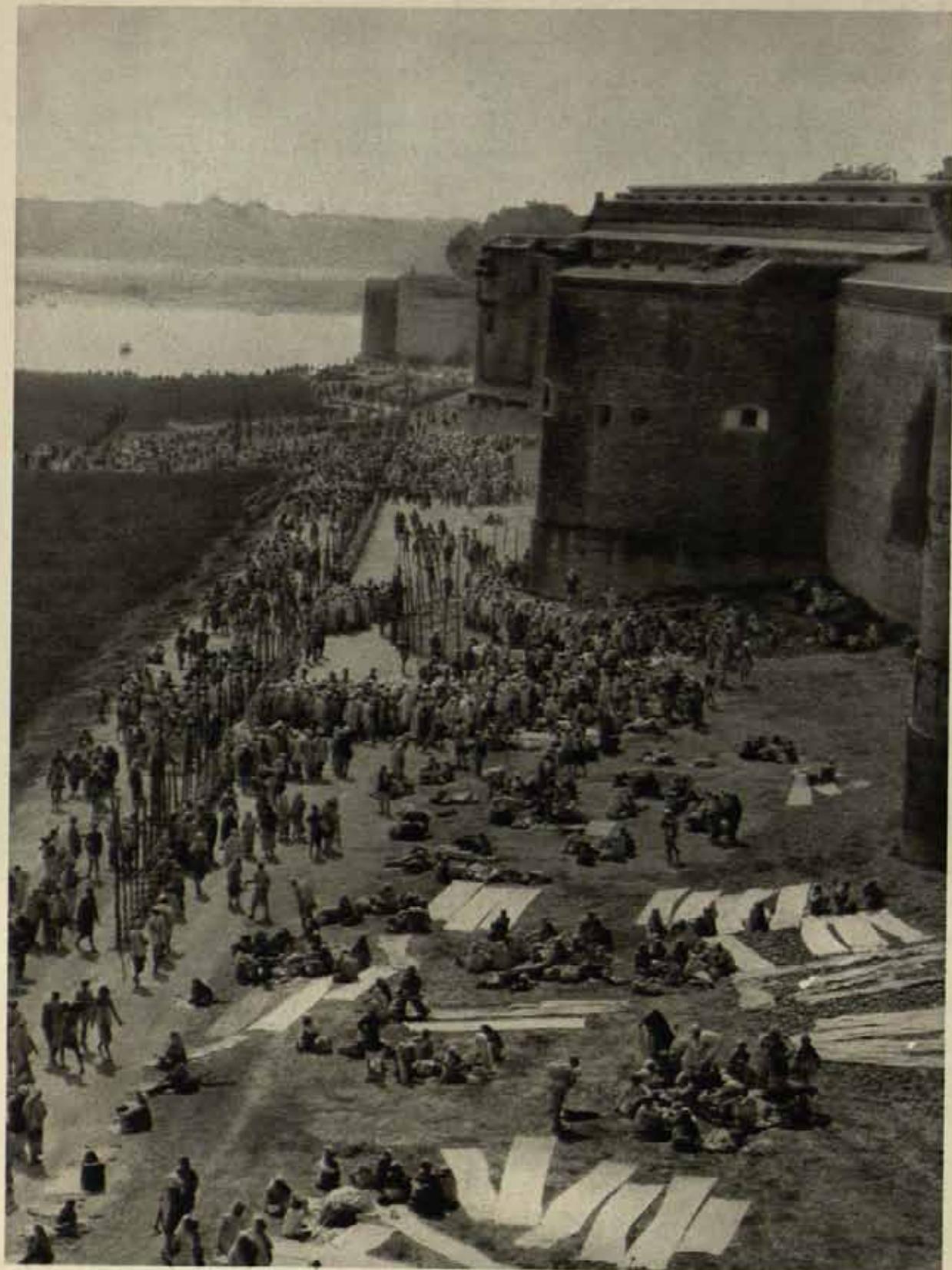


Allahabad. Segnender Bettelmönch an einer Wallfahrt

Allahabad. Moine mendiant bénissant
des pèlerins

Allahabad. Mendicant Monk blessing a Pilgrimage

Allahabad. Monaco questuante nell'atto di benedire
un pellegrino



Allahabad. An den Mauern des Forts
zur Zeit einer Wallfahrt

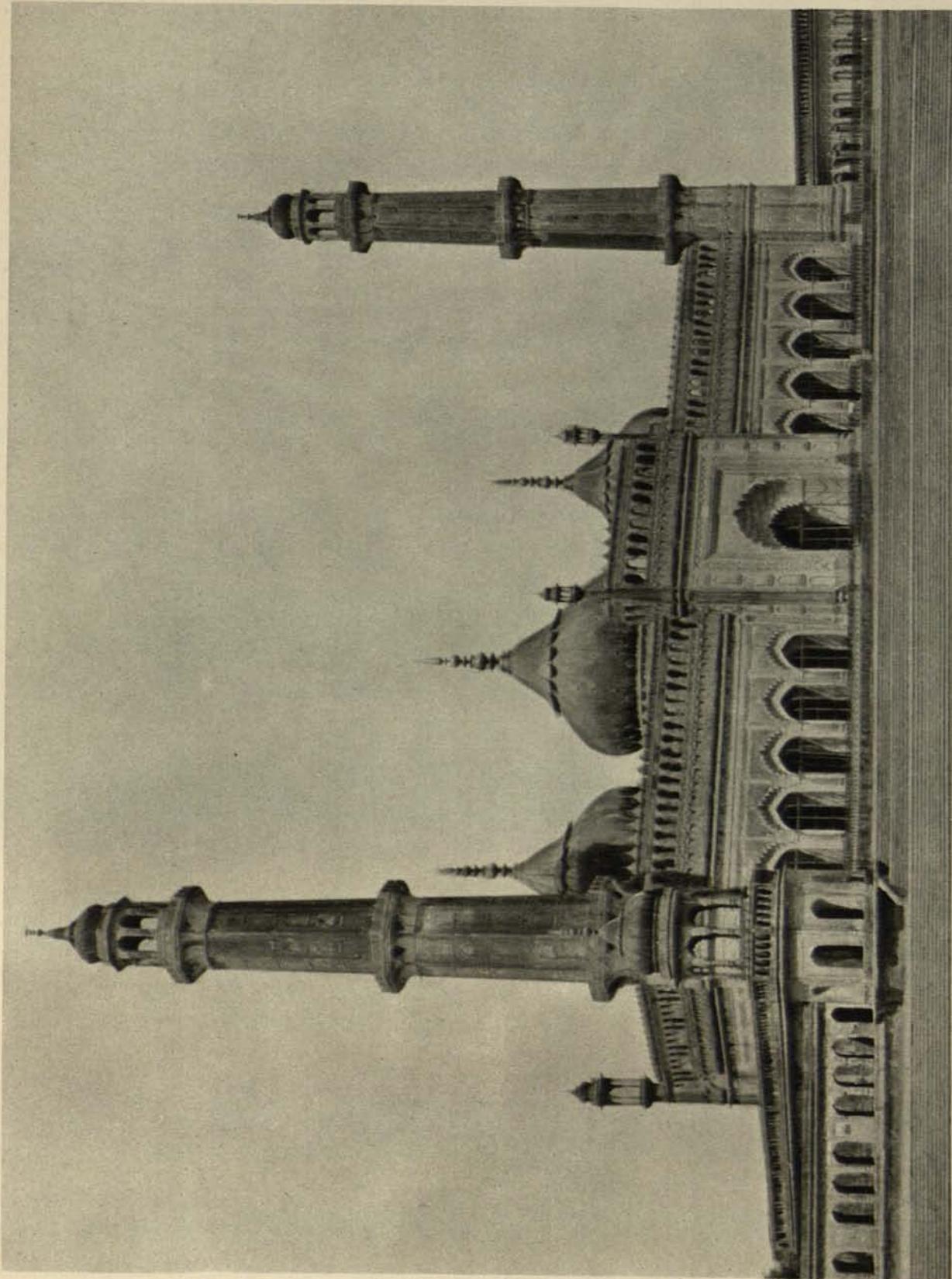
Allahabad. On the Walls of the Fortress at the time
of a Pilgrimage

Allahabad. Les murs de la forteresse à l'époque
d'un pèlerinage

Allahabad. Davanti alle mura di un forte durante
un pellegrinaggio



Lucknow. Ruins in the Fort
Lucknow. Ruderi nell'interno del forte
Lucknow. Ruine im Fort
Lucknow. Ruine dans la citadelle

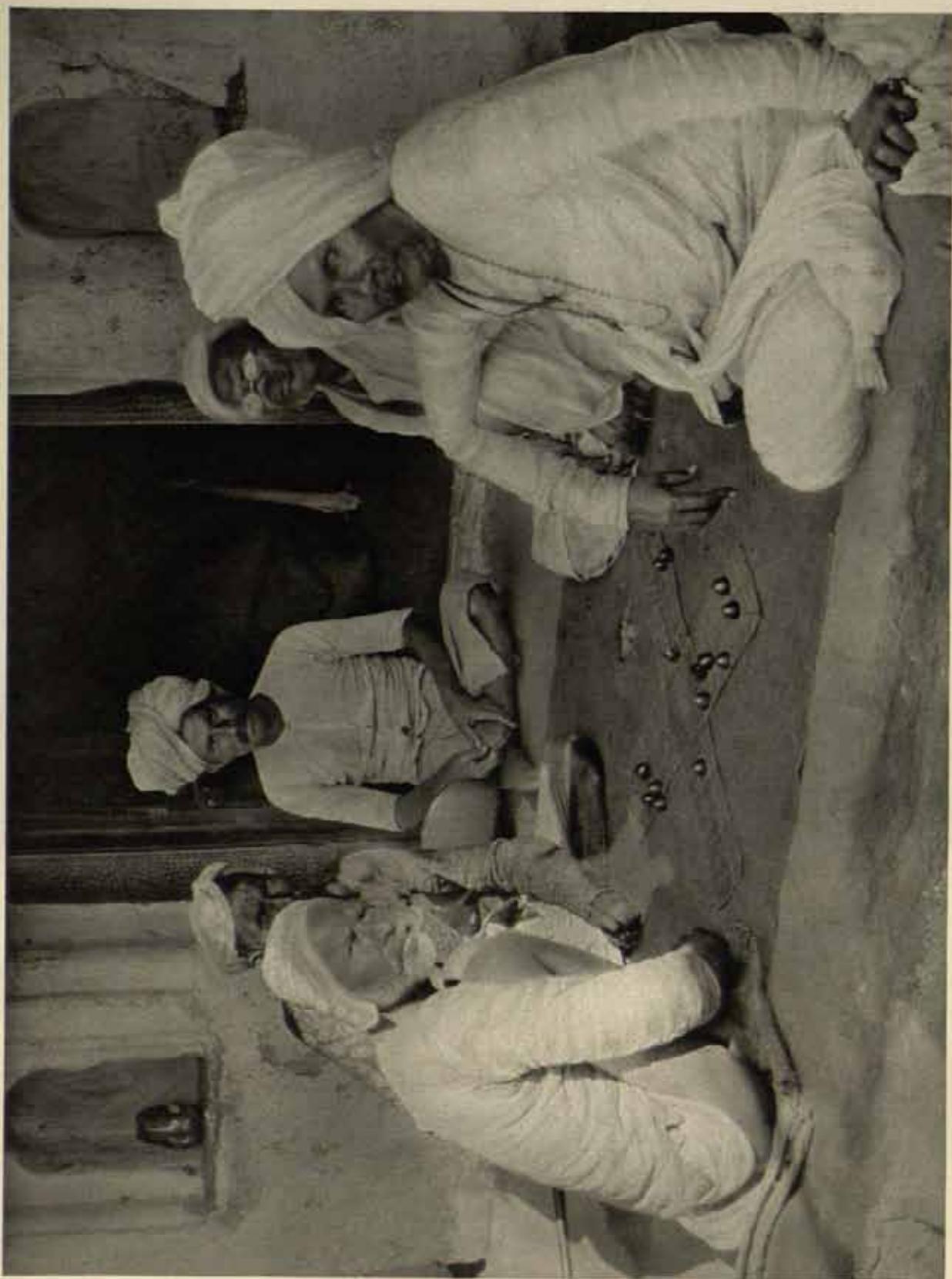


Lucknow. Grosse Imambara-Moschee

Luknow. La grande mosquée Imambara

Lucknow. The Great Imambara Mosque

Lucknow. La grande moschea dell'Imambara

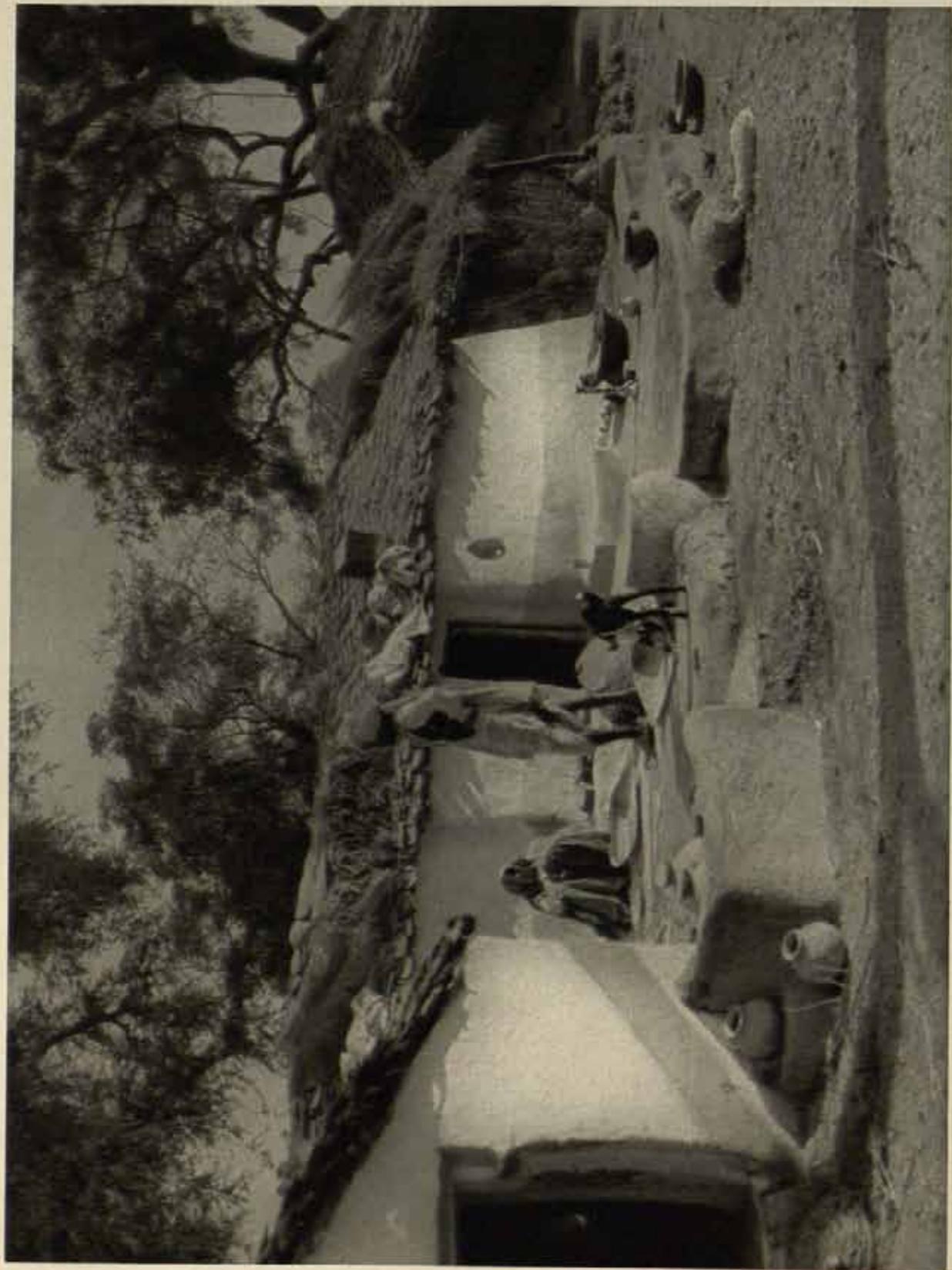


Barwa Sugor (Bundelkhand). Männer beim Spiel

Barwa Sugor (Bundelkhand). Männer beim Spiel

Barwa Sugor (Bundelkhand). Uomini al gioco

Barwa Sugor (Bundelkhand). Hommes en train de jouer

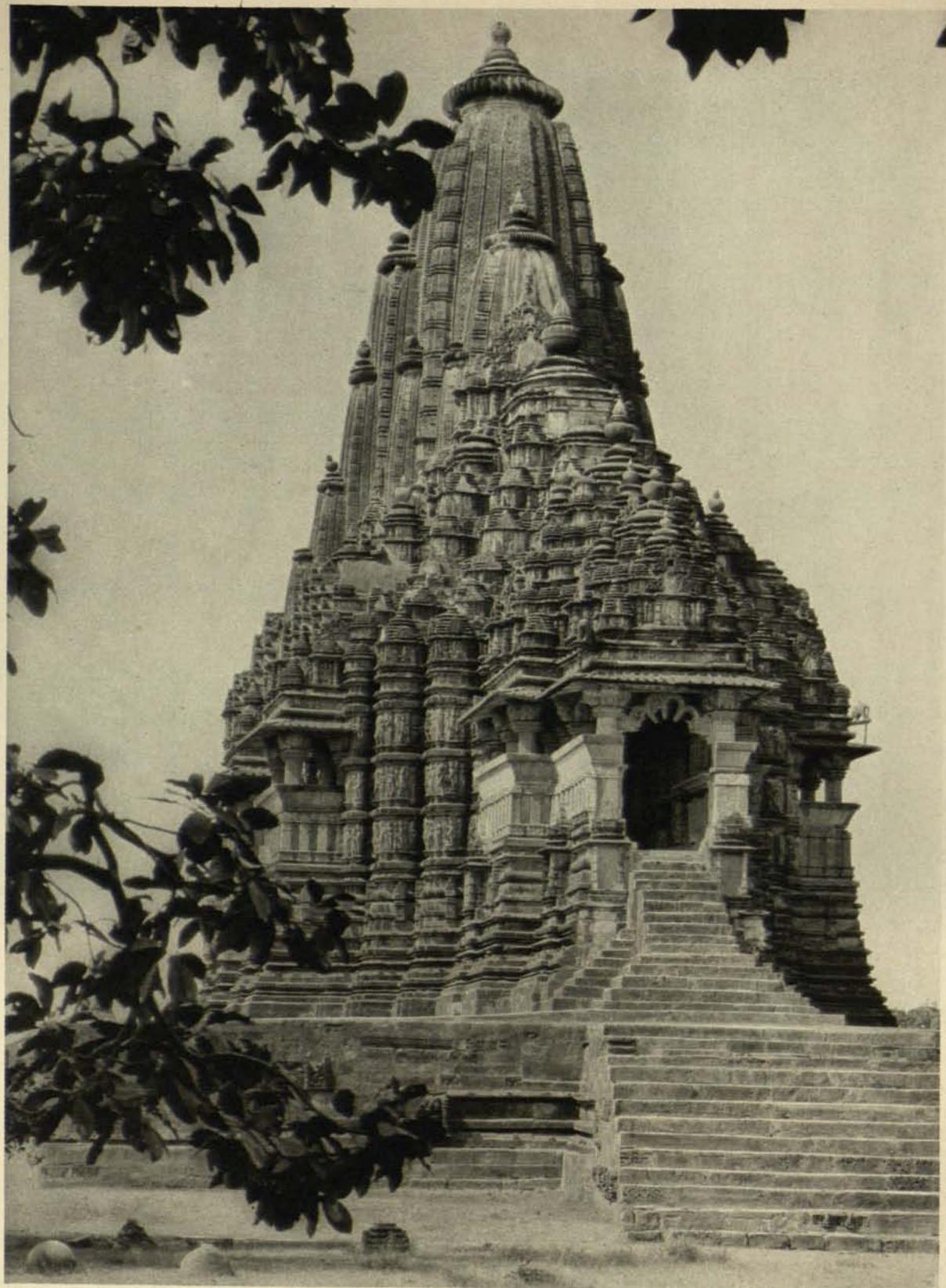


In a Village in Bundelkhand

In un villaggio del Bundelkhand

In einem Dorf in Bundelkhand

Dans un village du Bundelkhand



Khajuraho. Kandarya-(Shiva-)Tempel
Khadjouruho. Temple de Kandarya (Siva)

Khajuraho. Kandarya (Shiva) Temple
Khajuralo. Tempio di Kandarya (Siva)

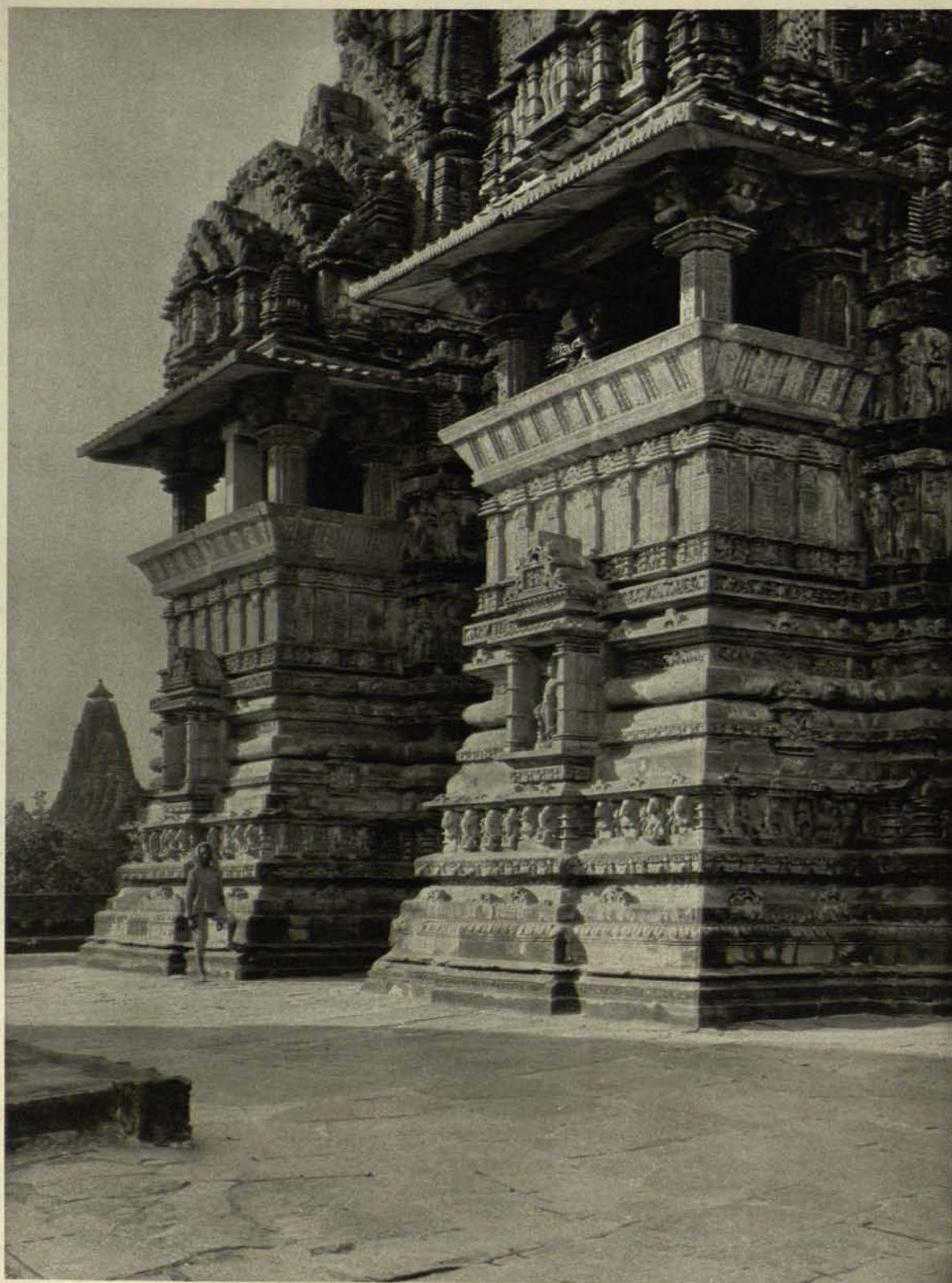


Khajuraho. Schrein des Tempels von Surya.

Khadjouruho. Sanctuaire du temple de Sourya

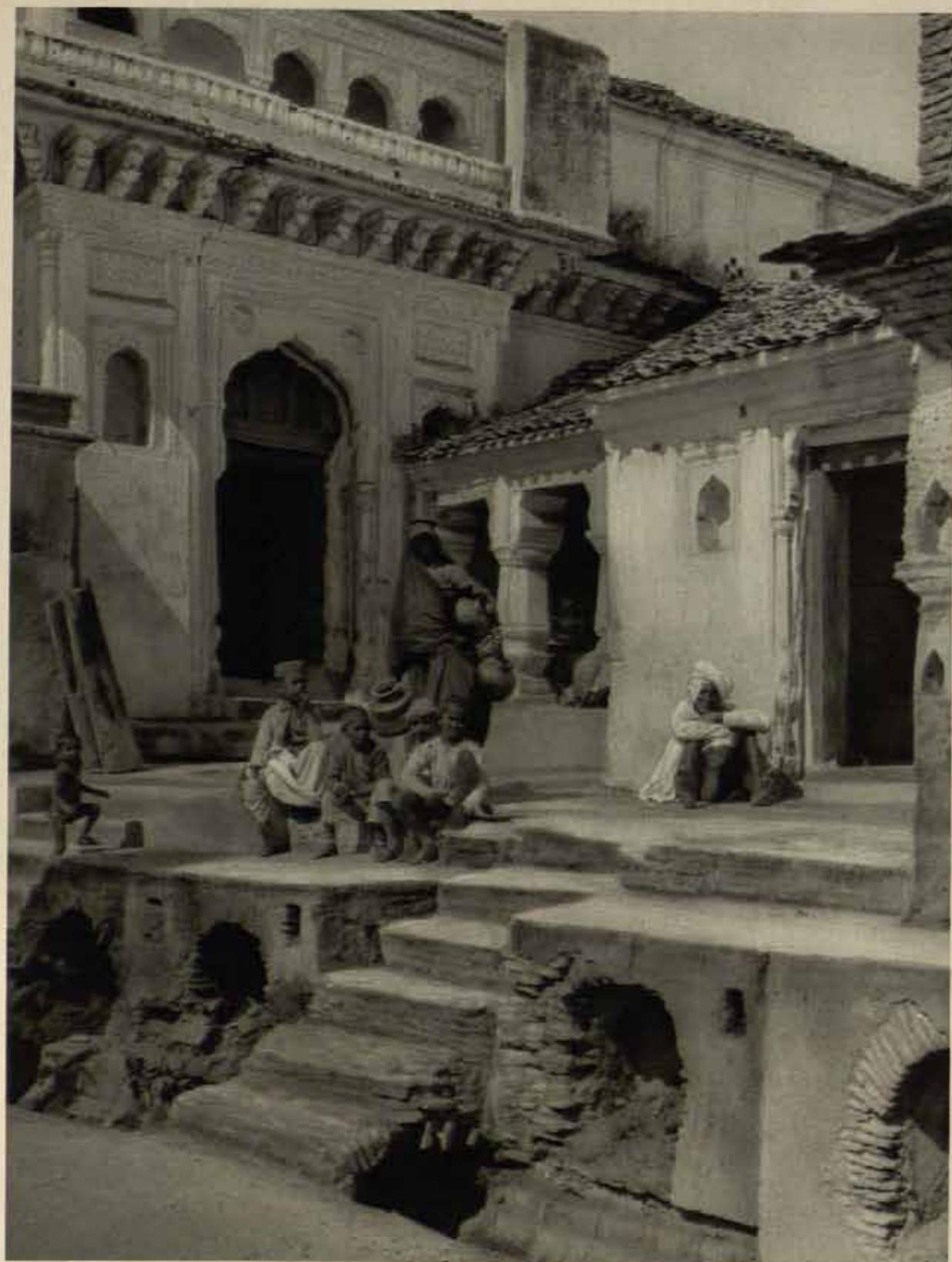
Khajuraho. Shrine of the Surya Temple

Khajuraho. Santuario del tempio di Surya



Khajuraho. Seitenpavillons an einem Tempel
Khadjouraho. Pavillons latéraux d'un temple

Khajuraho. Side Pavilions in a Temple
Khajuraho. Padiglioni laterali esterni di un tempio

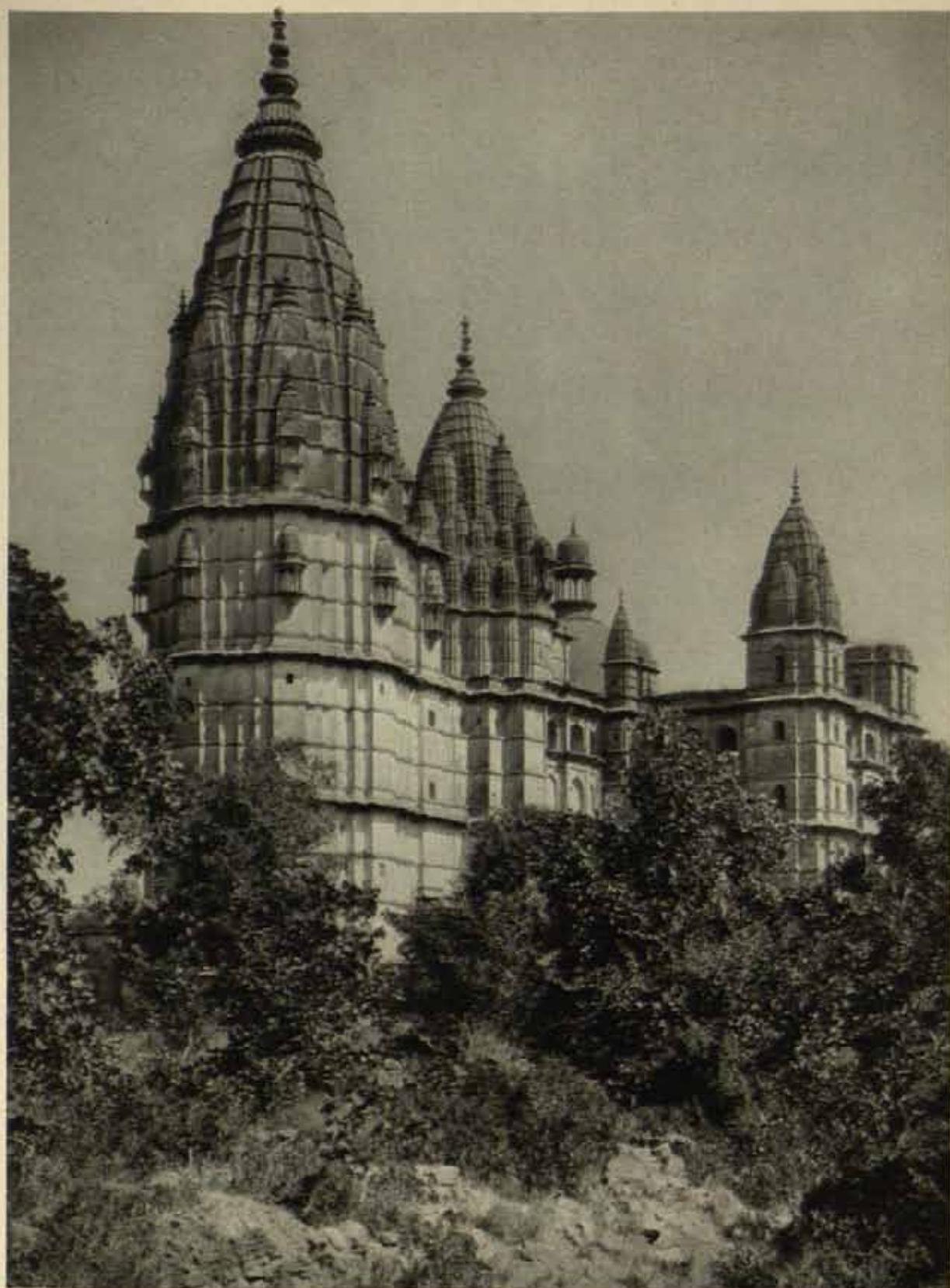


Wohnhaus in Mau Ranipur (Bundelkand)

Maison d'habitation à Mau Ranipour (Bundelkhand)

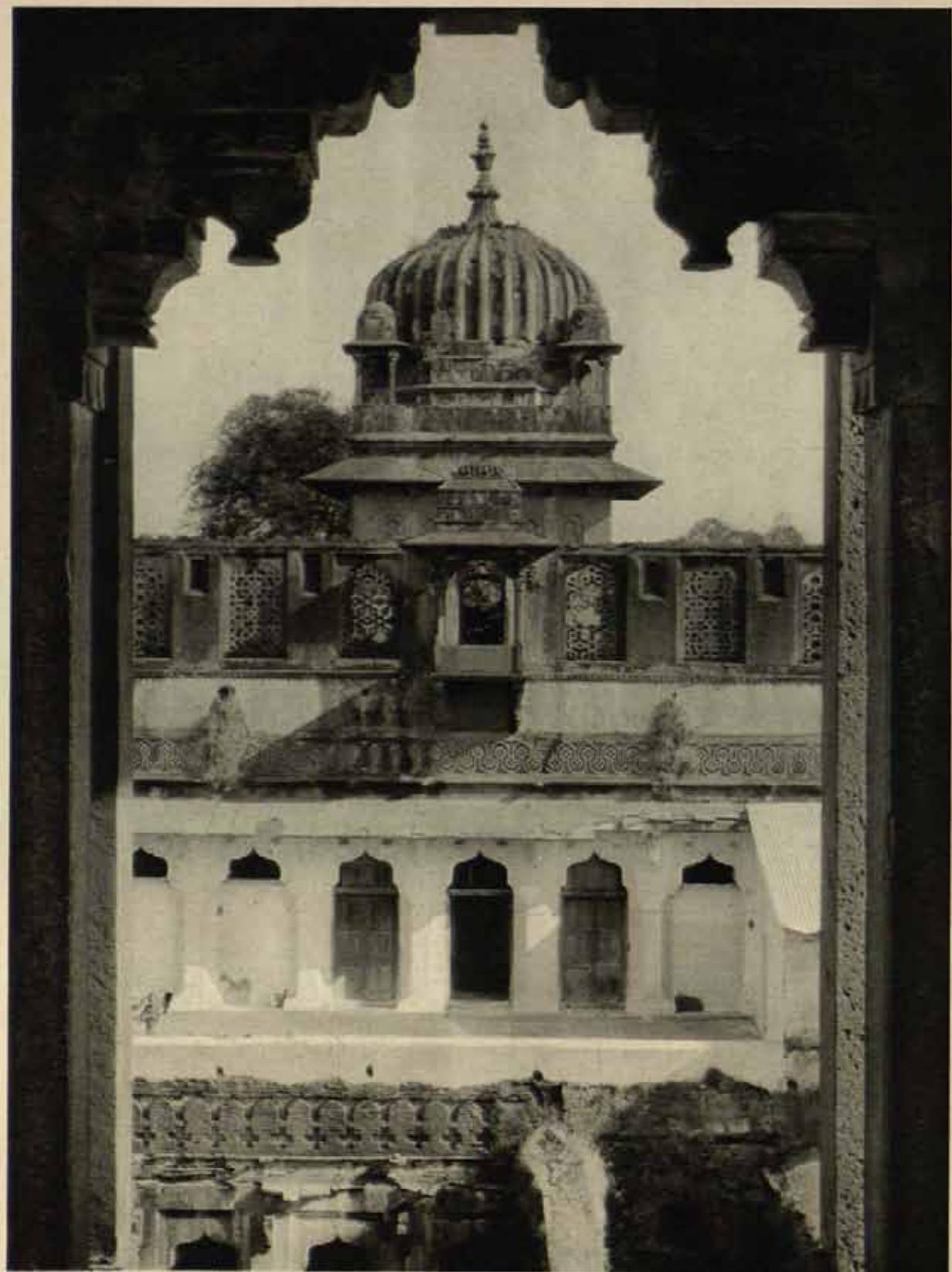
Dwelling-house in Mau Ranipur (Bundelkand)

Casa d'abitazione a Mauranipur (Bundelkand)



Ureha. Chaturbhuy Tempel
Ureha. Temple de Chaturbhuy

Orehha. Chaturbhuy Temple
Ureha. Tempio di Chaturbhuy

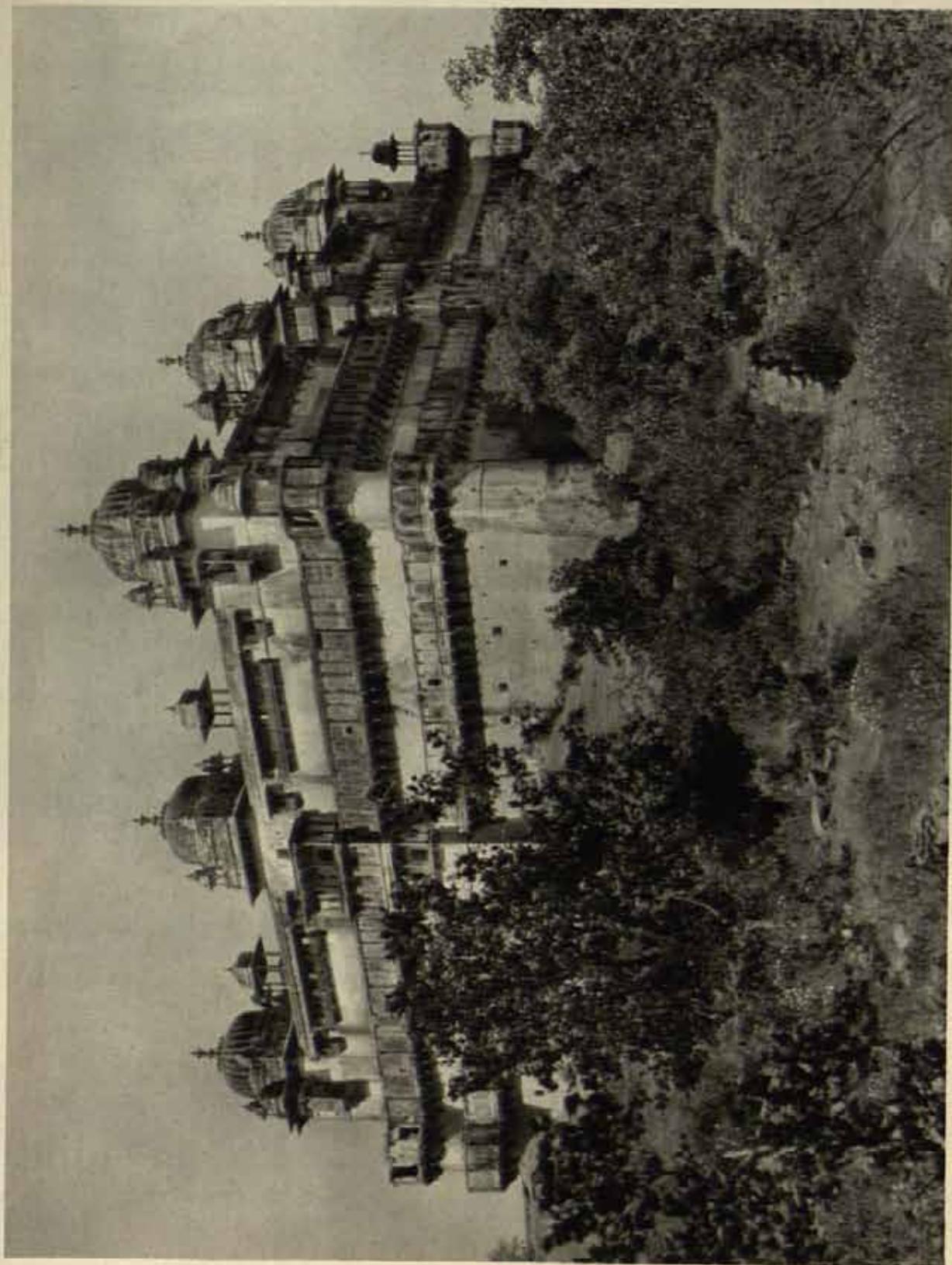


Urcha. Hof eines Palastes

Urcha. Cour d'un palais

Orohha. Courtyard of a Palace

Urcha. Cortile di un palazzo

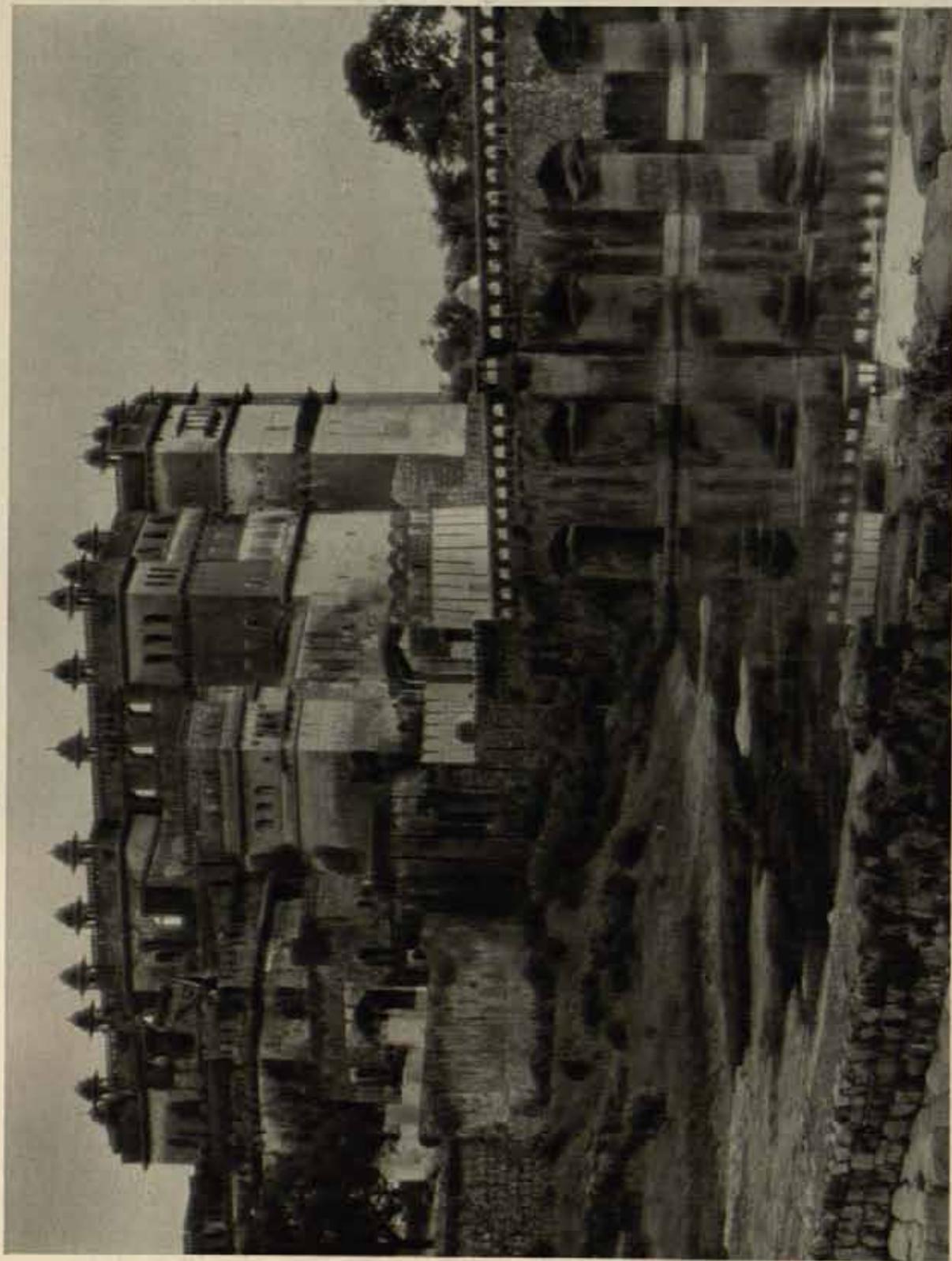


Ureha. Northern Part of the Princely Palace

Ureha. Partie settentrionale del palazzo principesco

Ureha. Nördlicher Teil des Fürstenpalastes

Ureha. Partie nord du palais princier



Oreha. Southern Part of the Princely Palace
Urha. Partie sud du palais princier

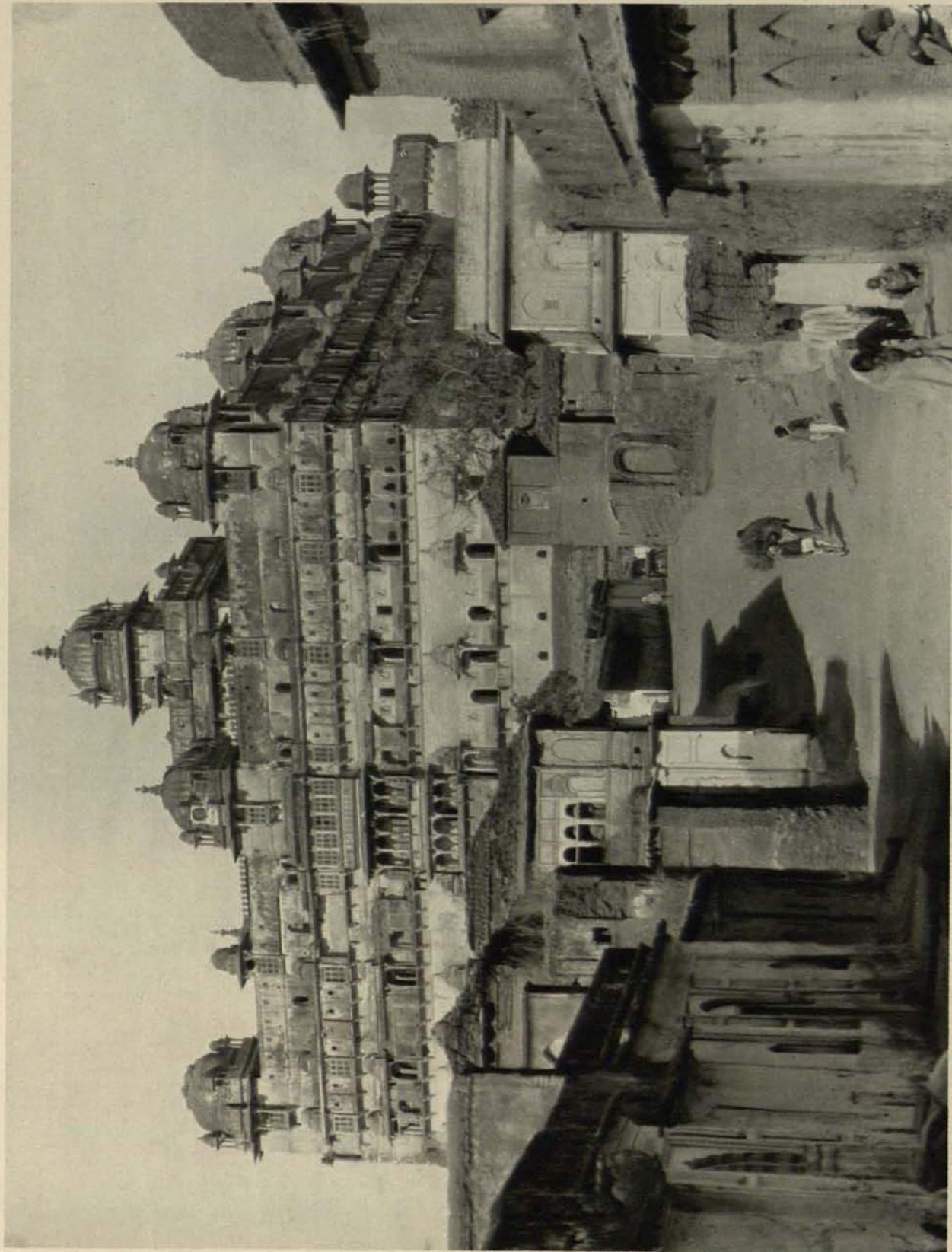


Ureha. Wanderndes Volk beim Kampieren

Ureha. Campement de nomades

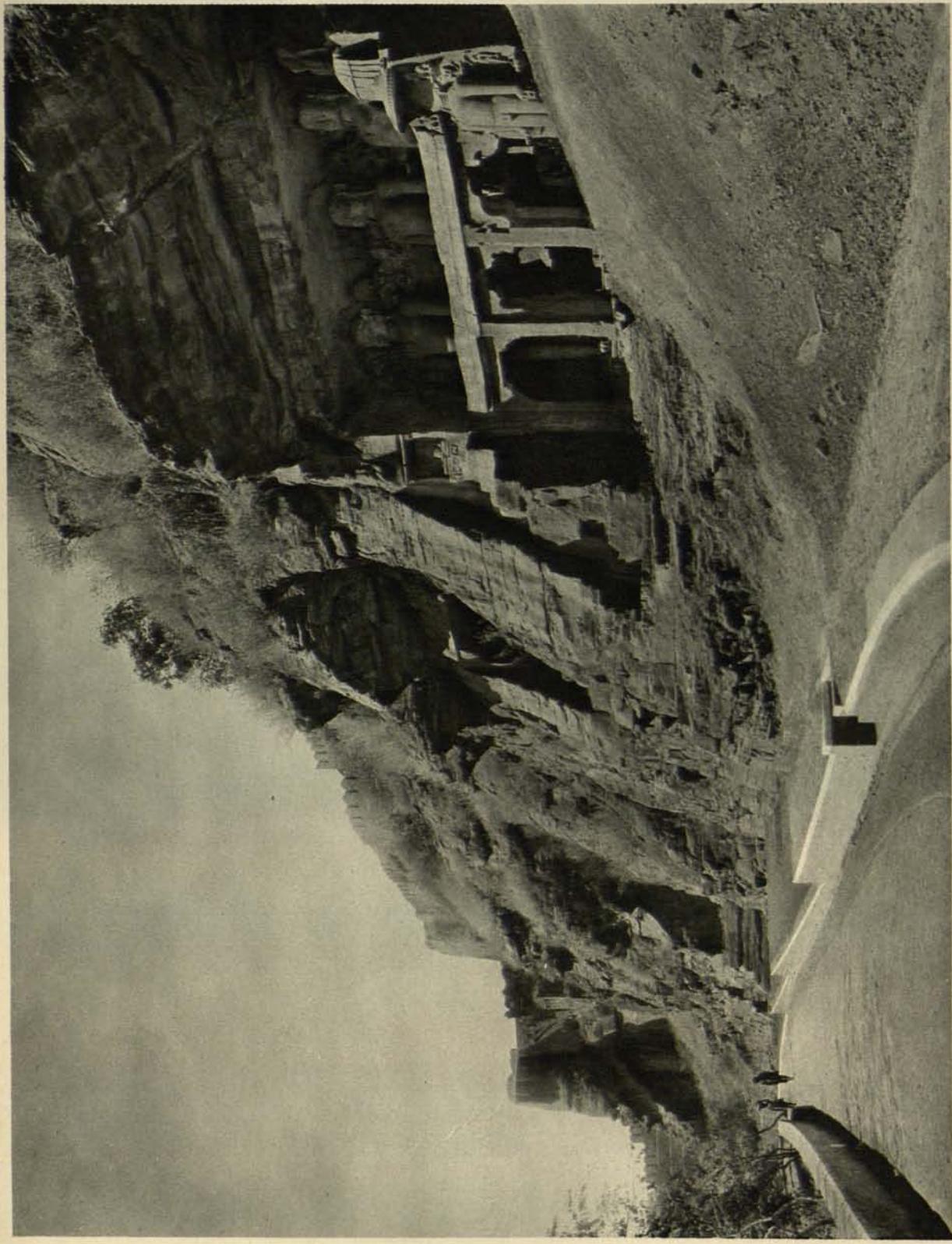
Oreiba. Nomads pitching their Camp

Ureha. Accampamento di nomadi

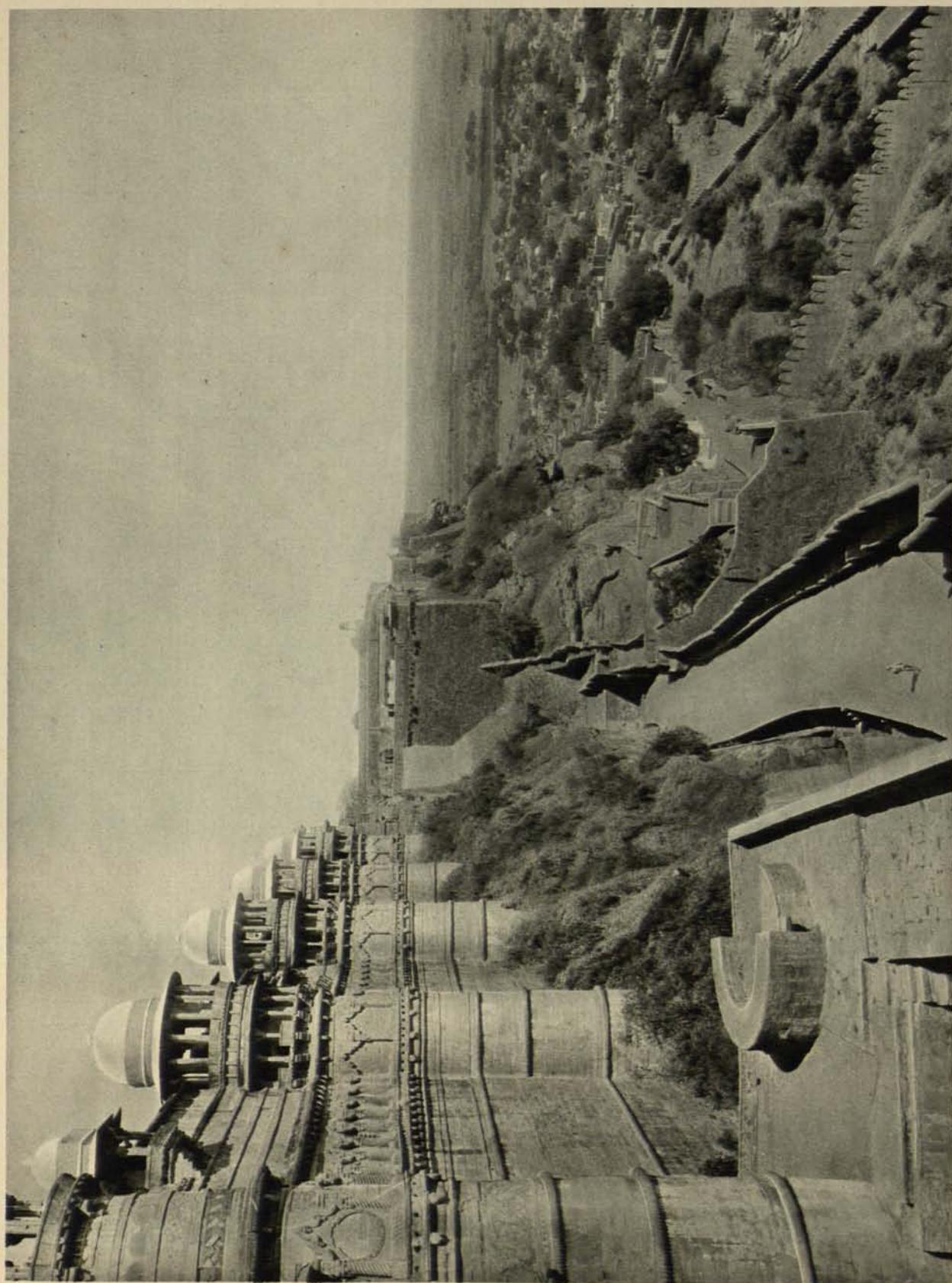


The Palace of Datia
Il palazzo di Datia

Der Palast von Datia
Palais de Datia



Jaina Statues on the castellated Rock of Gwalior
Statue gainiste sulla rupe del castello di Gwalior
Jaina-Statuen am Burgfelsen von Gwalior
Statues diajna au rocher de la citadelle de Gwalior



Gwalior. Aufgang zur Burg

Gwalior. La cittadella

Gwalior. Path to the Citadel

Gwalior. Salita al castello

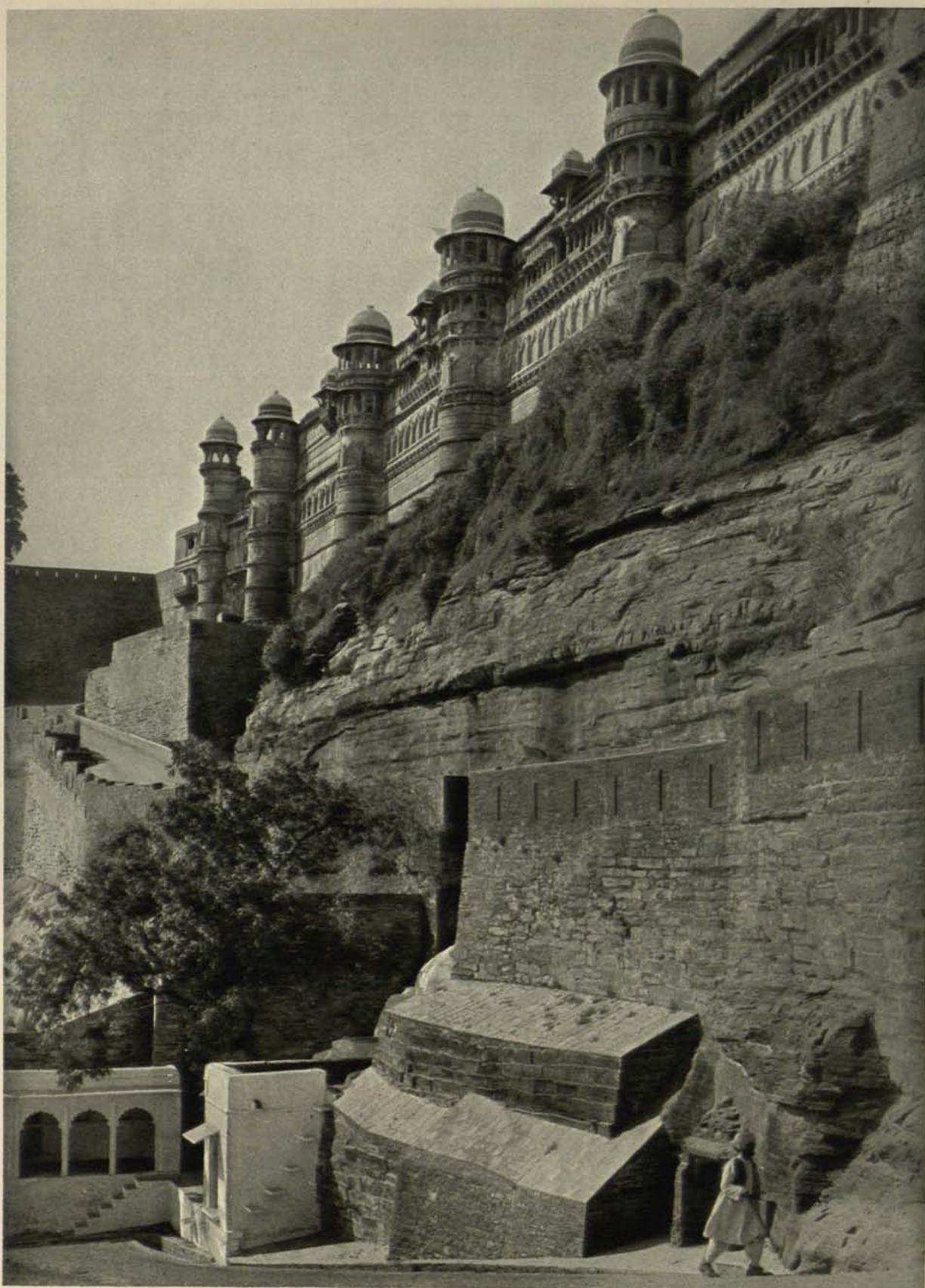


Gwalior-Fort. Der Tempel Telika-Mandir

Gwalior. Le temple de Telika-Mandir

Gwalior Fort. The Telika-Mandir Temple

Forteza di Gwalior. Il tempio di Telika-Mandir



Gwalior. Aufstieg zur Burg

Gwalior. Montée vers la citadelle

Gwalior. Ascent to the Citadel

Gwalior. Salita al castello



Gwalior-Fort. Saal im Palast des Man Singh

Citadelle de Gwalior. Salle dans le palais
du Man Singh

Gwalior. Hall in the Man Singh Palace

Fortezza di Gwalior. Sala nel palazzo
del Man Singh



Gwalior. Steingitterwerk im Grabmal
des Mohammed Ghaus

Gwalior. Fenêtres de pierre ajourée dans le
mausolée de Mohammed Ghaus

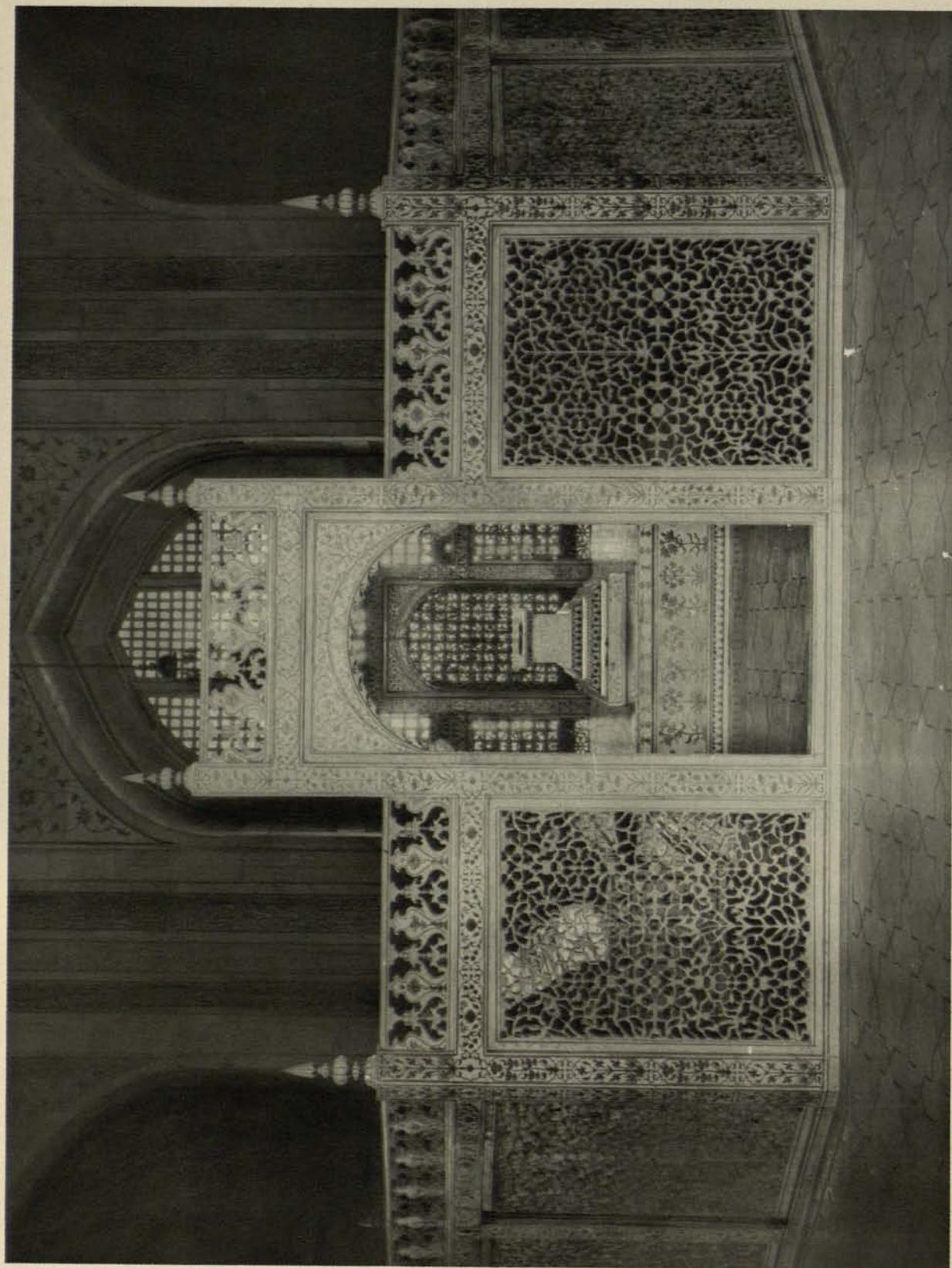
Gwalior. Stone lattice-work on the Tomb
of Muhammad Ghaus

Gwalior. Graticolato di pietra nel mausoleo
di Maometto Ghaus



Agra. Taj Mahal
Agra. Le Tadj Mahal

Agra. Taj Mahal
Agra. Taj Mahal

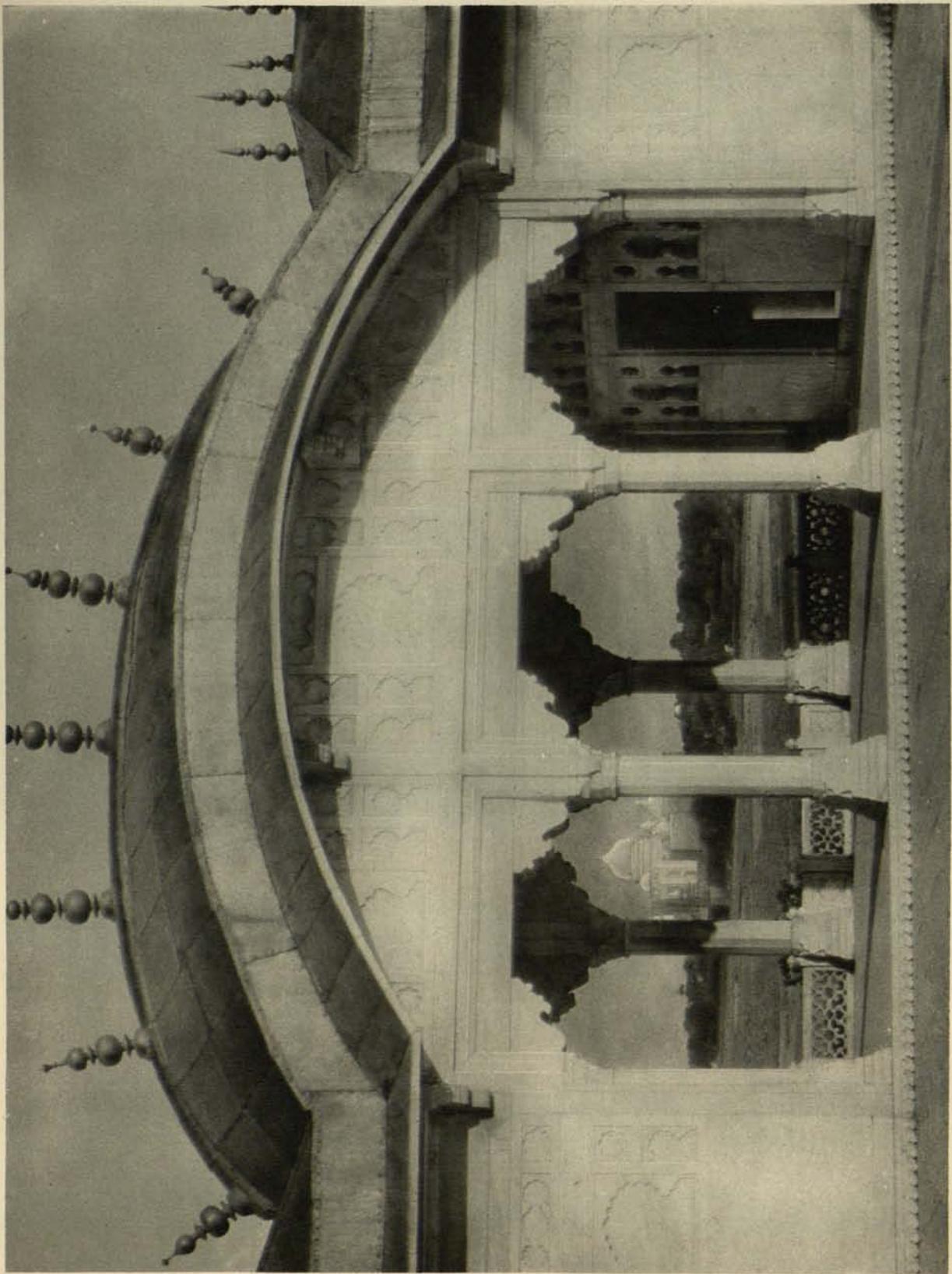


Agra. Intérieurs des Taj Mahal

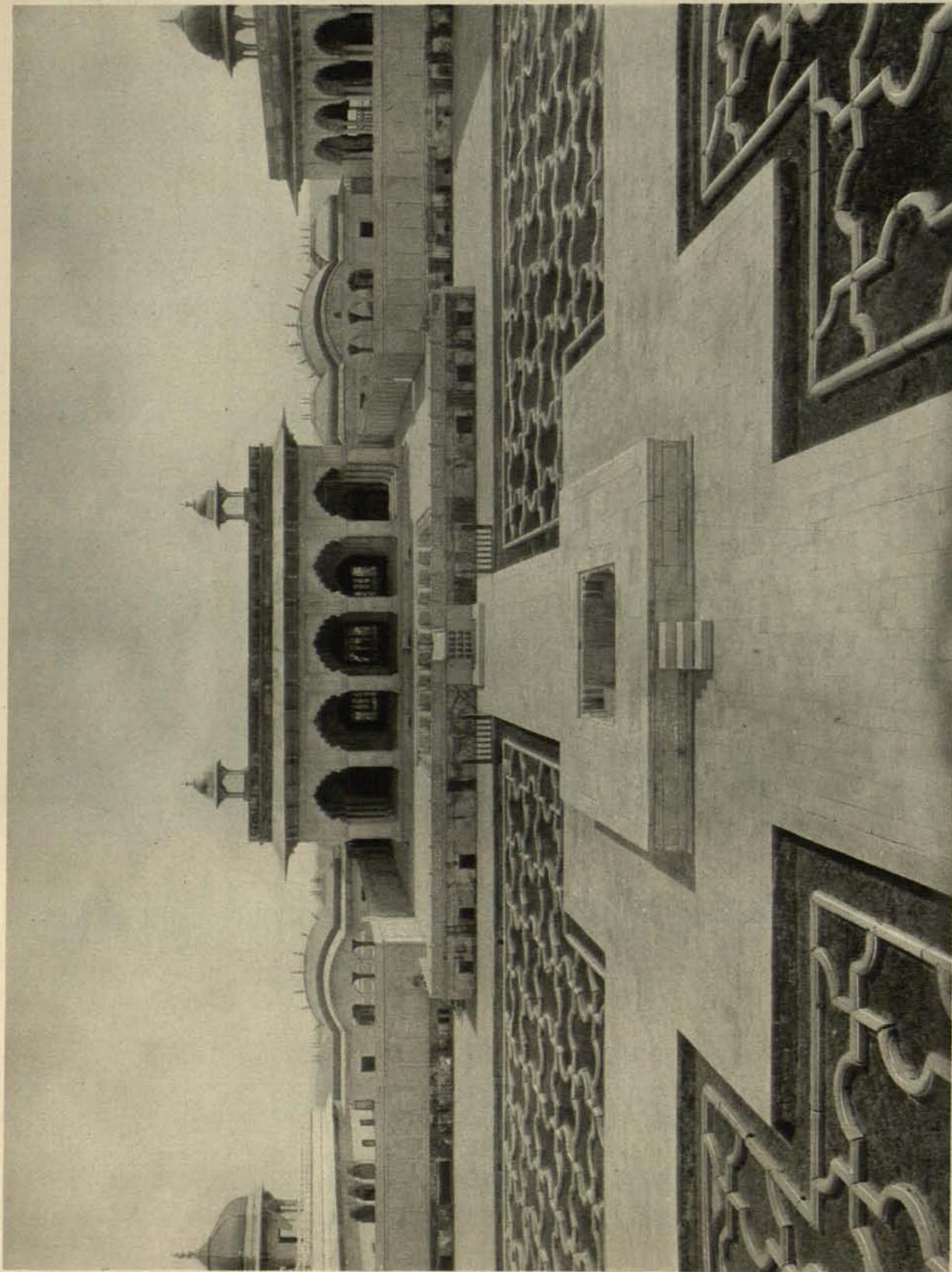
Agra. Intérieur du Taj Mahal

Agra. Interior of the Taj Mahal

Agra. Interno del Taj Mahal



Agra Fort. Pavilion with view of the Taj Mahal
Forteza di Agra. Padiglione con vista sul Taj Mahal
Agra-Fort. Pavillon mit Blick auf den Taj Mahal
Fort d'Agra. Pavillon avec vue sur le Tadj Mahal



Agra Fort. Der Garten Anguri Bagh mit dem Palast Khas Mahal

Fort d'Agra. Le jardin d'Angouri Bagh avec le palais de Khas Mahal

Agra Fort. The Anguri Bagh Garden with Khas Palace

Fortezza di Agra. Il giardino d'Anguri Bagh col palazzo di Kha Mahal

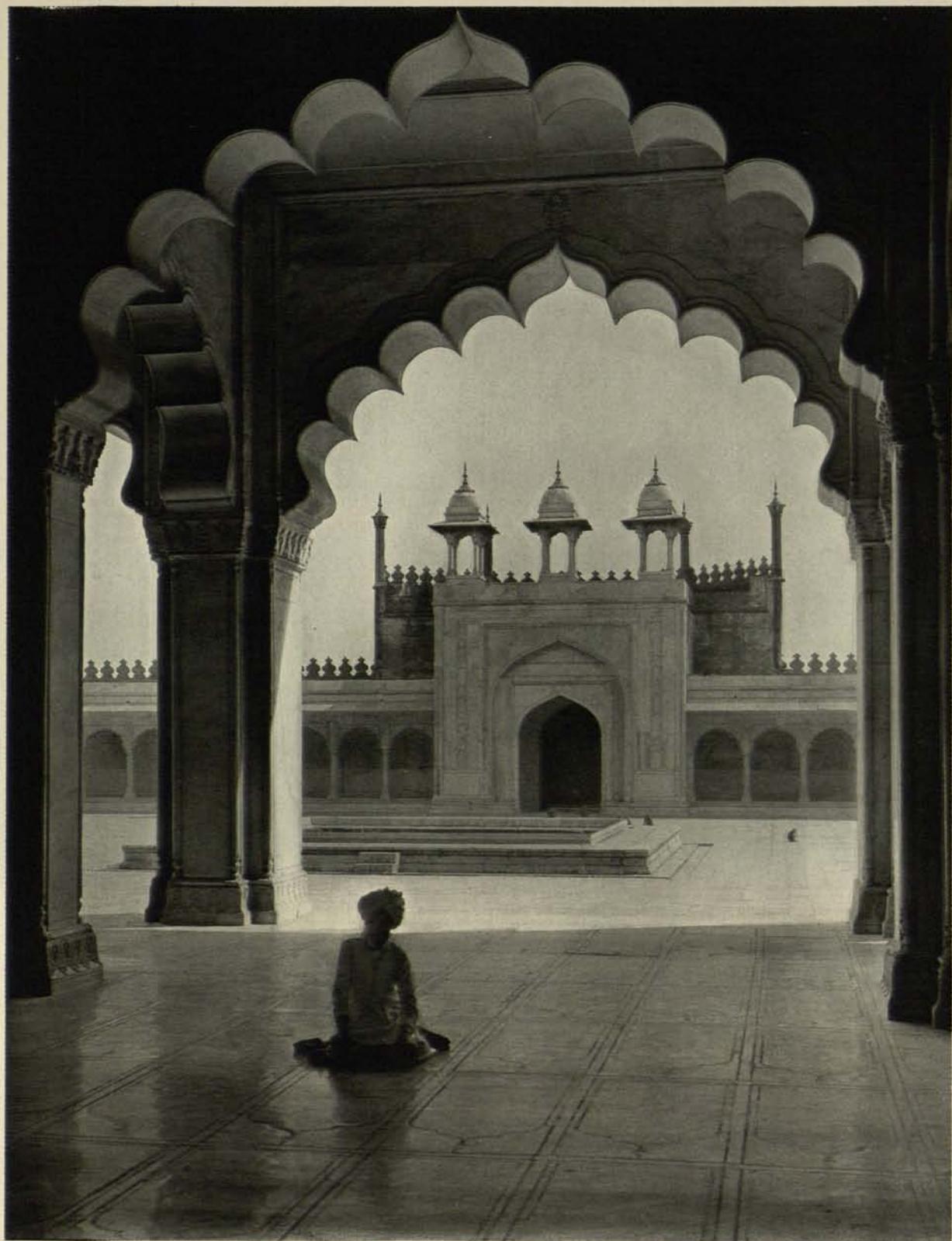


Agra-Fort. Inneres der Moti Masjid
oder Perlmoschee

Fort d'Agra. Intérieur de la Moti Masjid ou
«Mosquée des perles»

Agra Fort. Interior of the Moti Masjid
or Pearl Mosque

Forteza di Agra. Interno della Moti Mascid
(moschea delle perle)



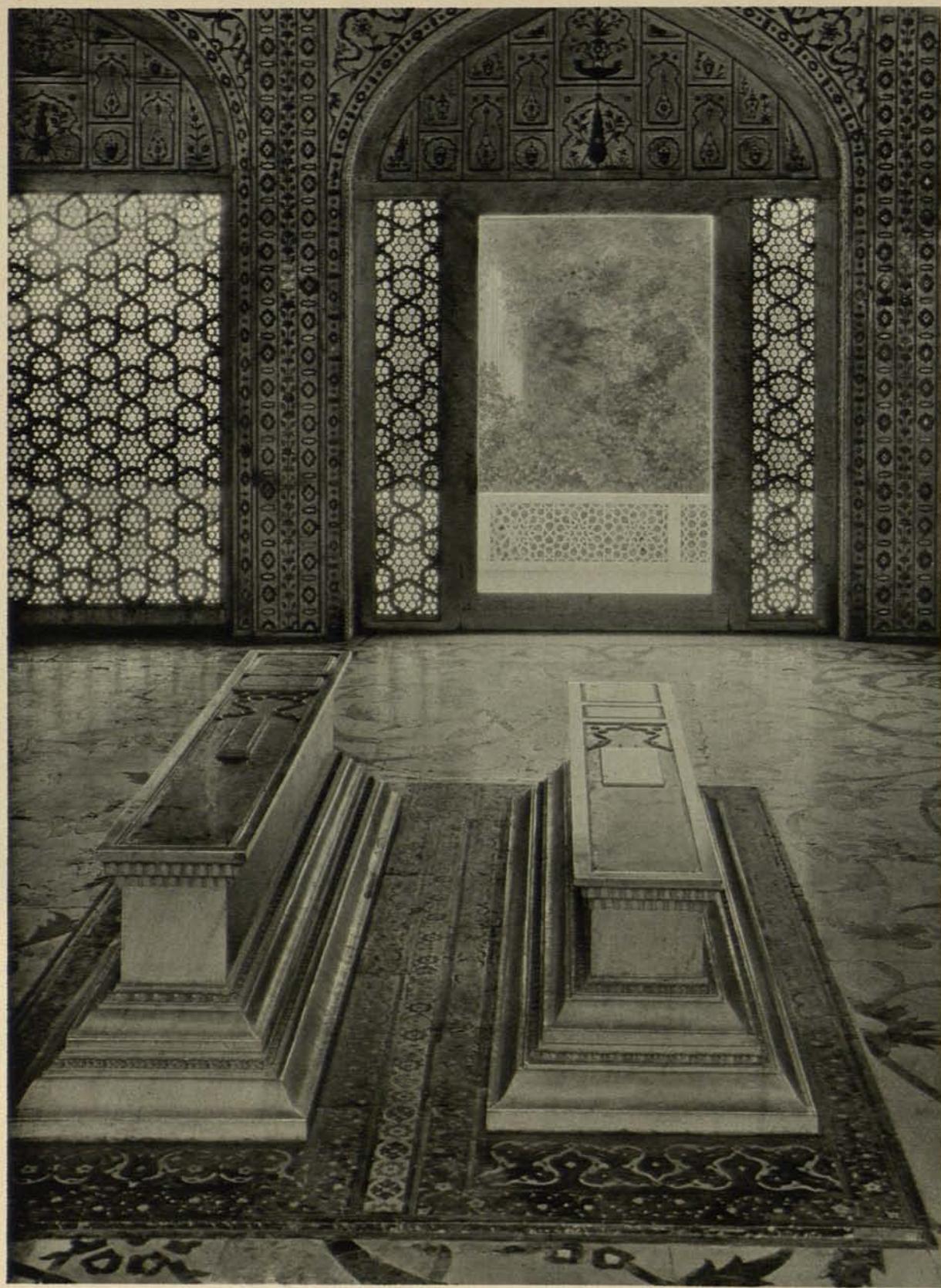
Agra-Fort. Inneres und Hof der Perlmoschee
Fort d'Agra. Intérieur et cour de la Mosquée
de perles

Agra Fort. Interior and Courtyard of the Pearl Mosque
Forteza di Agra. Interno e corte della moschea
delle perle



Agra-Fort. Pavillon Sam-man Burj
Fort d'Agra. Pavillon Sam-man Bourdj

Agra Fort. Pavilion Sam-man Burj
Forteza di Agra. Il padiglione Sam-Man Bury



Agra. Im Grabmal des Itimad-ud-Daula

Agra. Dans le mausolée d'Itimad-ud-Daula

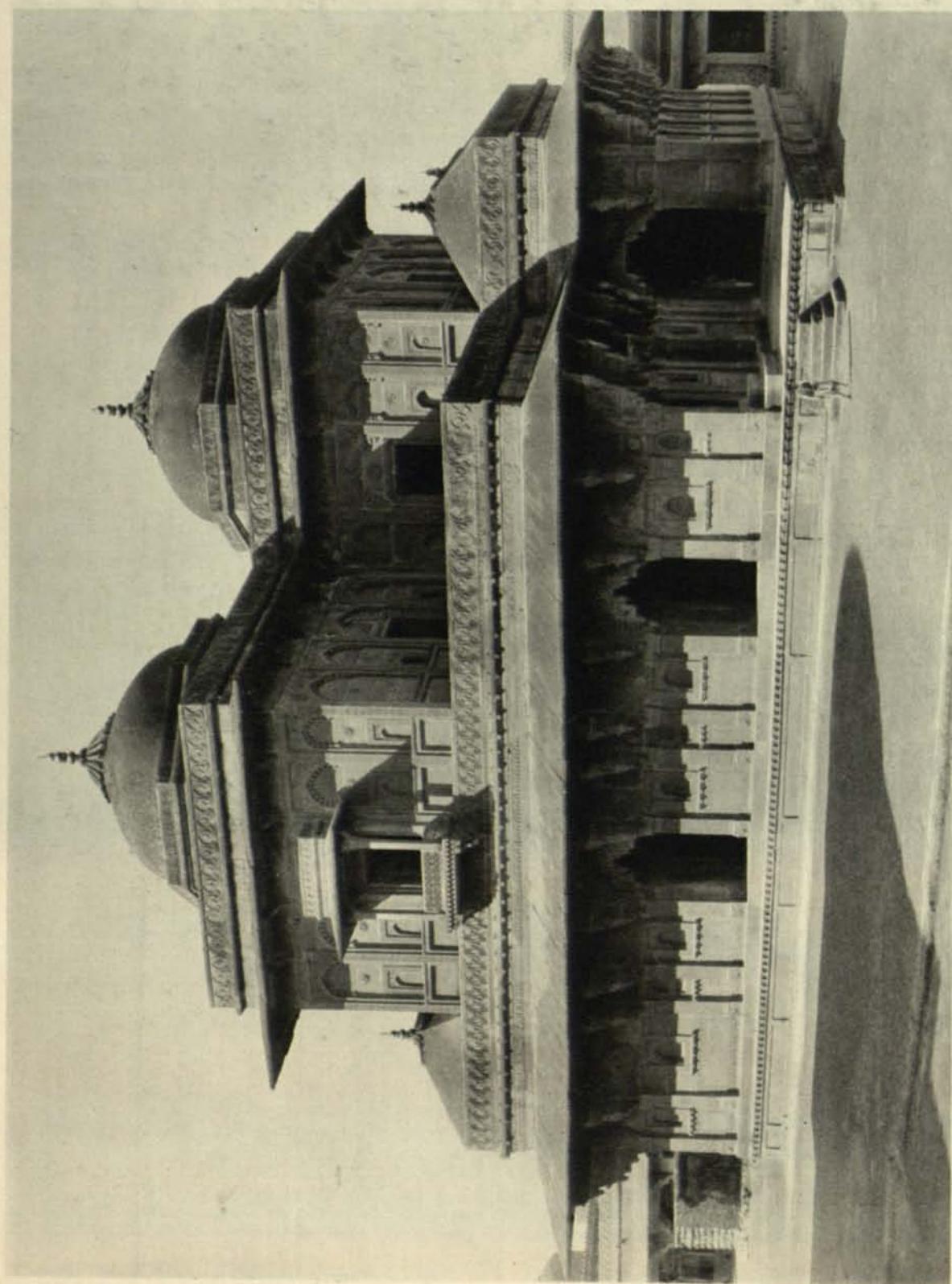
Agra. In the tomb of the Itimad-ud-Daula

Agra. Nel mausoleo di Itimad-ud-Daula



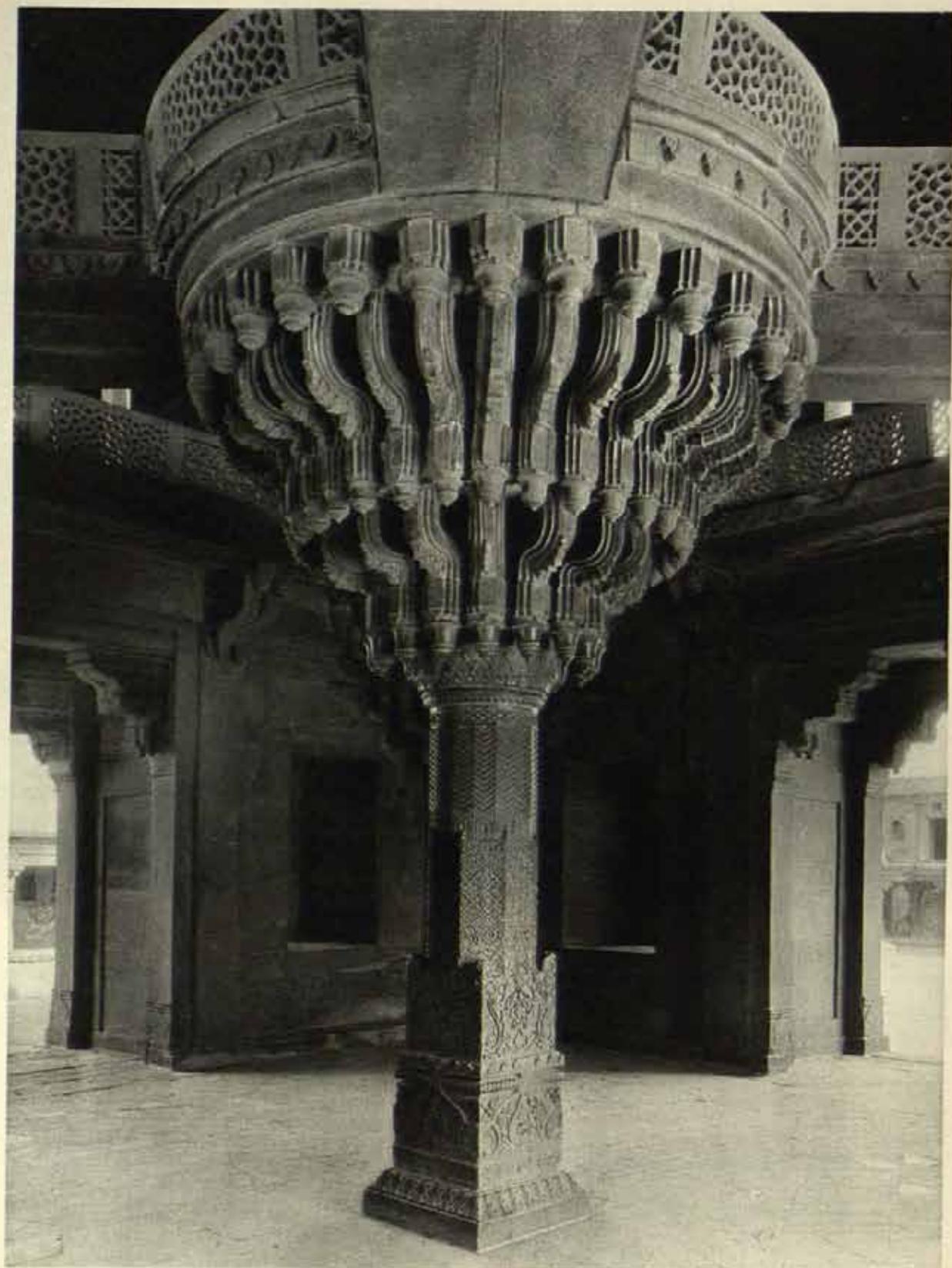
Akbars Grab in Sikandra bei Agra
Le tombeau d'Akbar à Sikandra

Akbar's tomb in Sikandra near Agra
La tomba di Akbar a Sikandra presso Agra



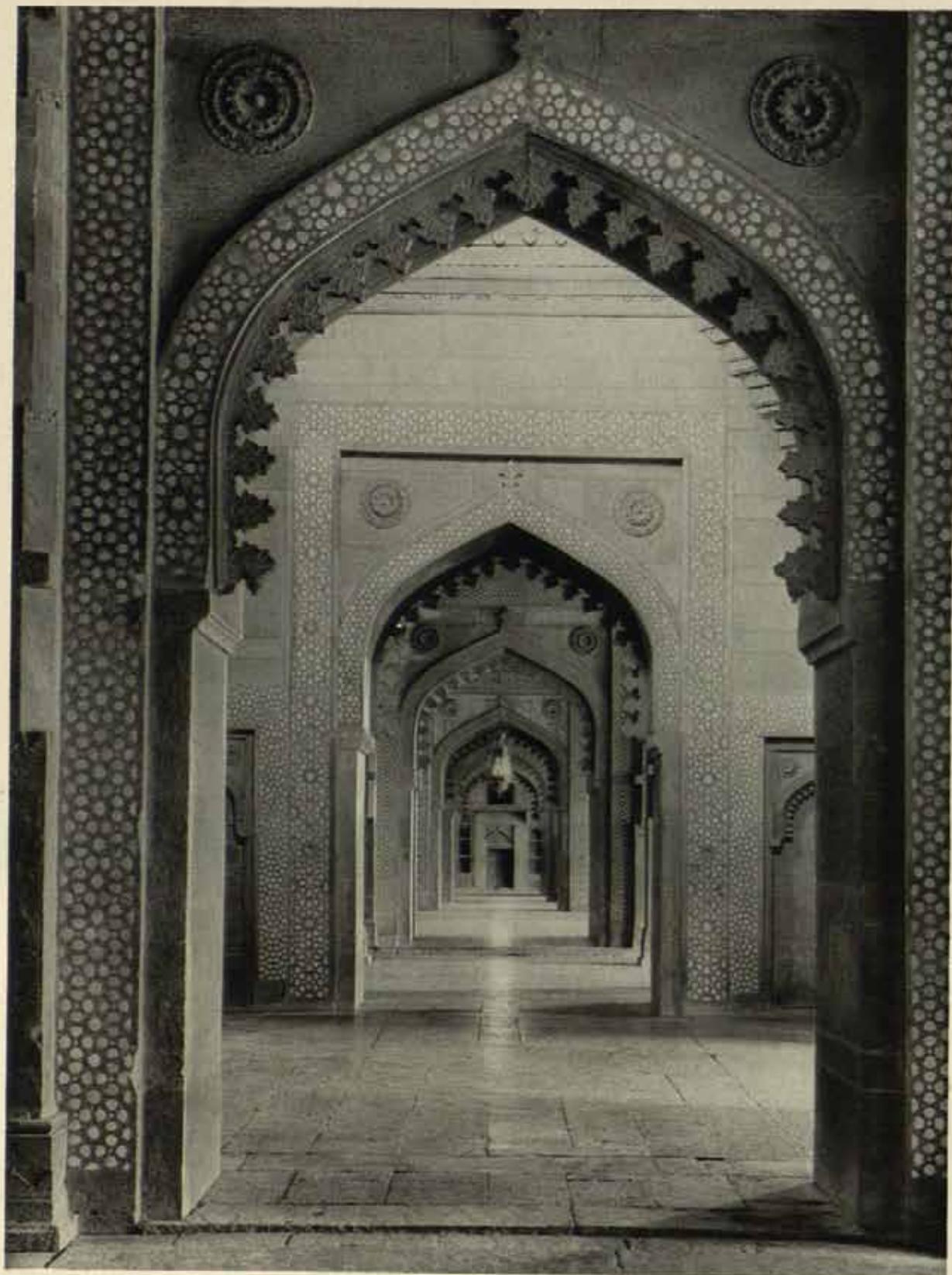
Fatehpur Sikri. House of the Raja Birbal
Fatehpur Sikri. Casa del Raja Birbal

Fatehpur Sikri. Haus des Raja Birbal
Fatehpur Sikri. Maison du Raja Birbal



Fatehpur Sikri. Mittelpfeiler im Diwan-i-Khas
Fatehpur Sikri. Pilier central du Diwan-i-Khas

Fatehpur Sikri. Central pillar in the Diwan-i-Khas
Fatehpur Sikri. Pilastro centrale nel Diwan-i-Khas

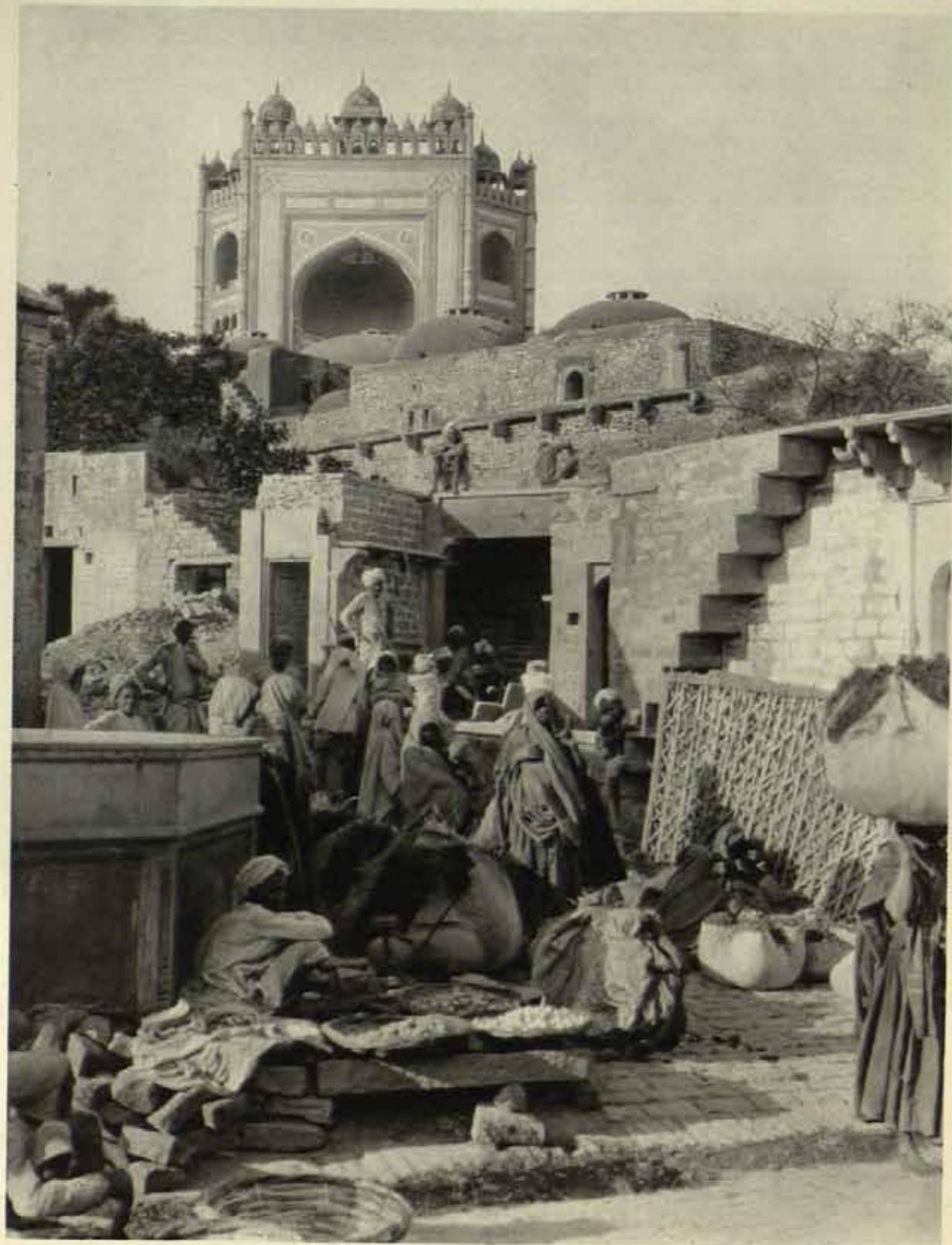


Fatehpur Sikri. Inneres der Jama Masjid

Fatehpour Sikri. Intérieur de la Djama Masjid

Fatehpur Sikri. Interior of the Jama Masjid

Fatehpur Sikri. Interno della Jama Masjid

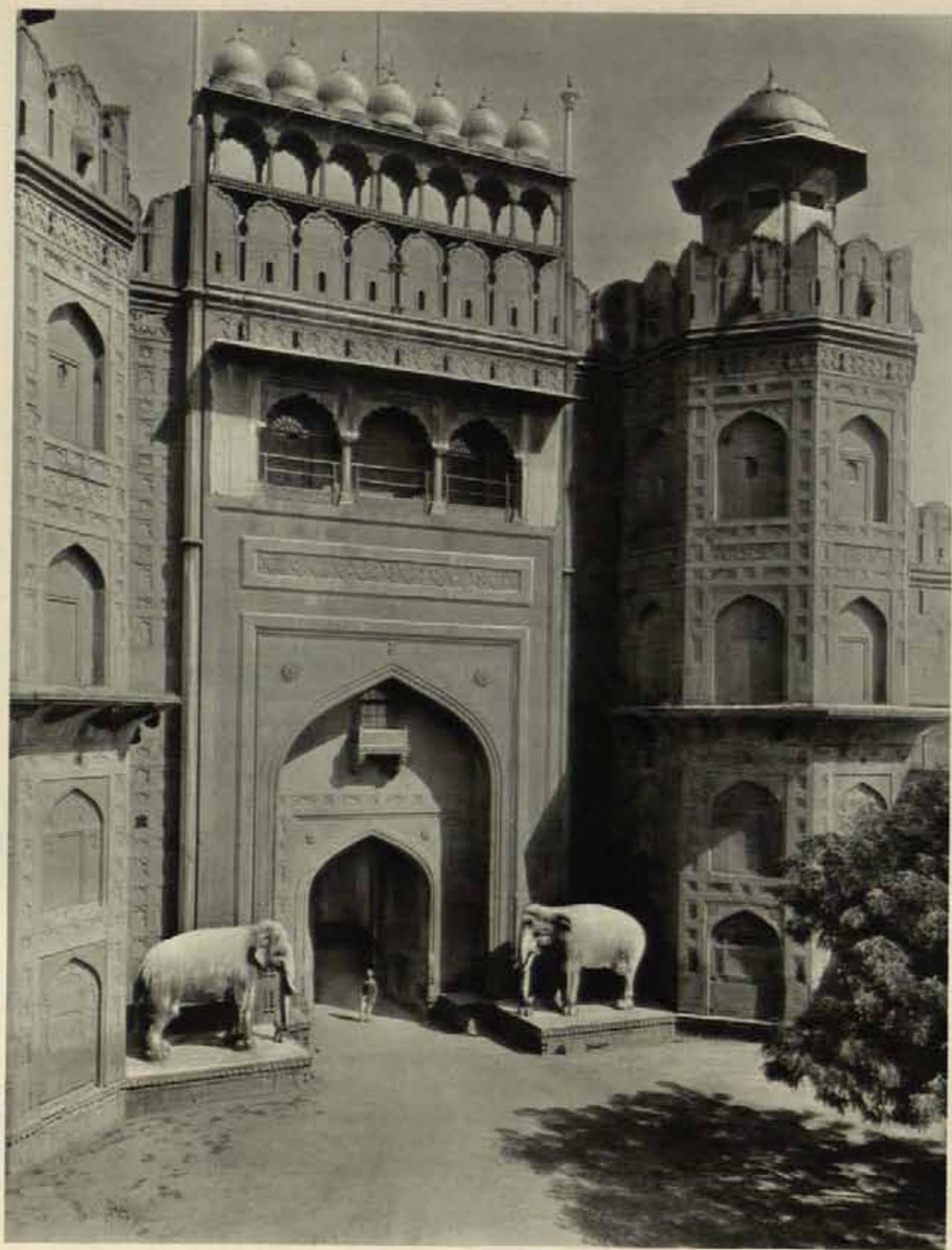


Fatehpur Sikri. Im heutigen Dorf. In der Höhe
das Triumphtor Baland Darwaza

Fatehpur Sikri. Dans le village actuel. Sur la
hauteur, la porte triomphale (Baland Darwaza)

Fatehpur Sikri. The modern village. On the height
the Triumphal Gate Baland Darwaza

Fatehpur Sikri. Nel villaggio moderno
(in alto l'arco di trionfo Baland Darwaza)



Delhi. Das Delhi-Tor des Forts

Delhi. Fort; la porte de Delhi

Delhi. The Delhi Gate of the fort

Delhi. La porta di Delhi della fortezza



Delhi-Fort. Thronnische im Diwan-i-Am

Fort de Delhi. Le dais du trône dans le
Diwan-i-Am

Delhi Fort. Throne dais in the Diwan-i-Am

Fortezza di Delhi. Baldacchino del trono
nel Diwan-i-Am



Delhi-Fort. Marmorfenster im Khas Mahal

Fort de Delhi. Fenêtre de marbre
dans le Khas Mahal

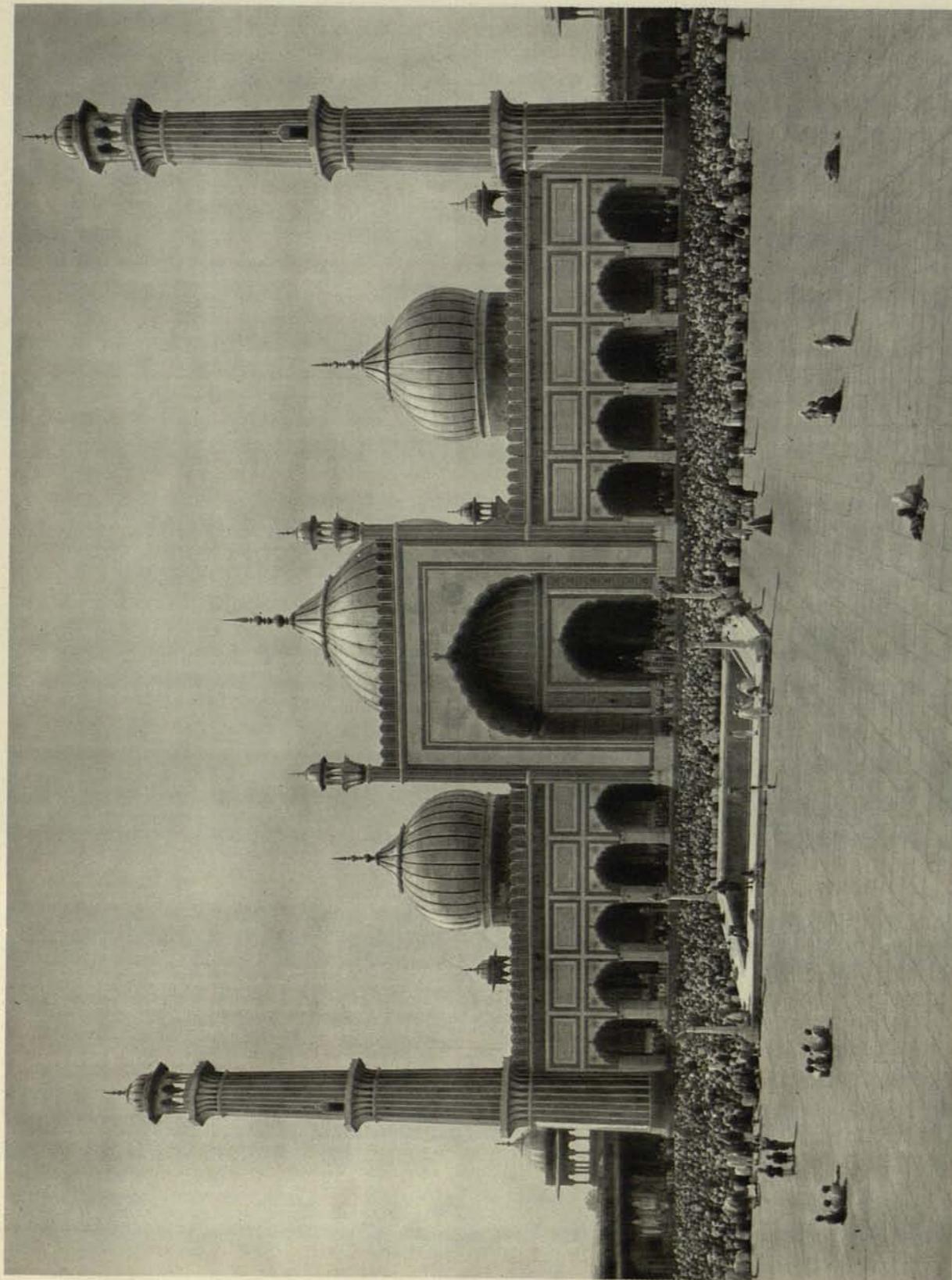
Delhi Fort. Marble window in the Khas Mahal

Forteza di Delhi. Finestra di marmo nel
Khas Mahal

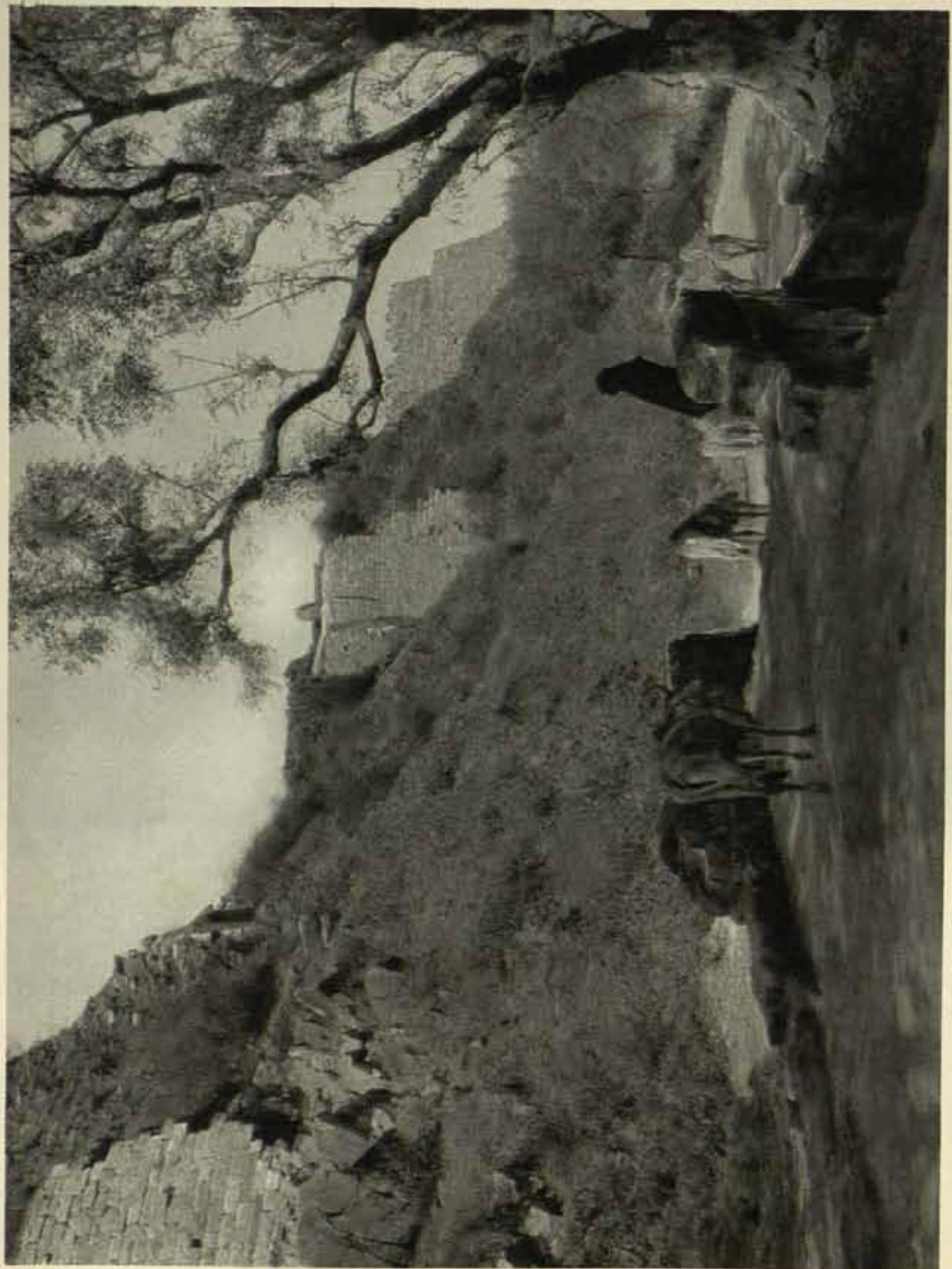


Delhi-Fort. Diwan-i-Khas
Fort de Delhi. Diwan-i-Khas

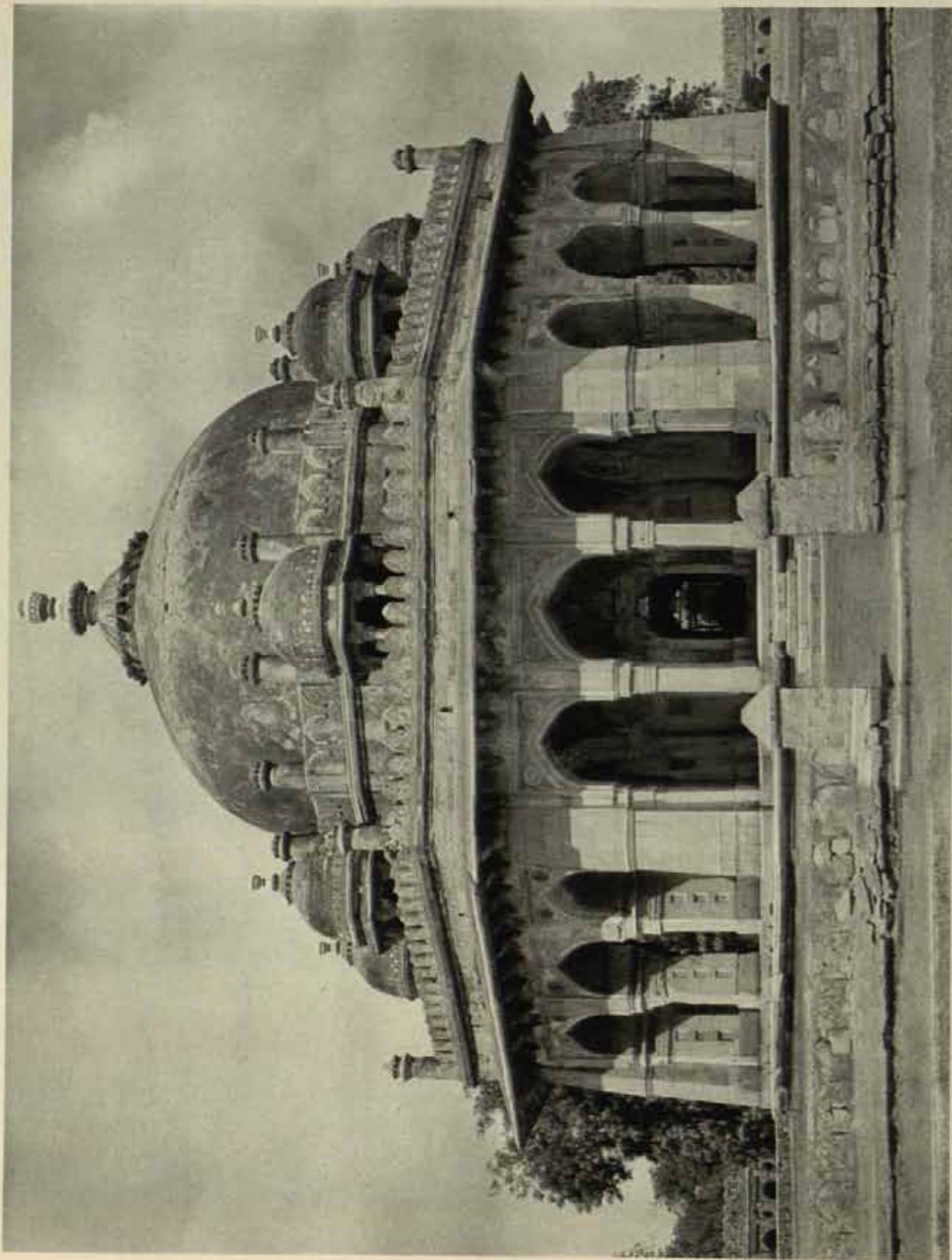
Delhi Fort. Diwan-i-Khas
Fortezza di Delhi. Diwan-i-Khas



Delhi. Jama Masjid (Big mosque) at prayer time
Delhi. Djama Masjid (Grande mosquée) à l'heure de la prière

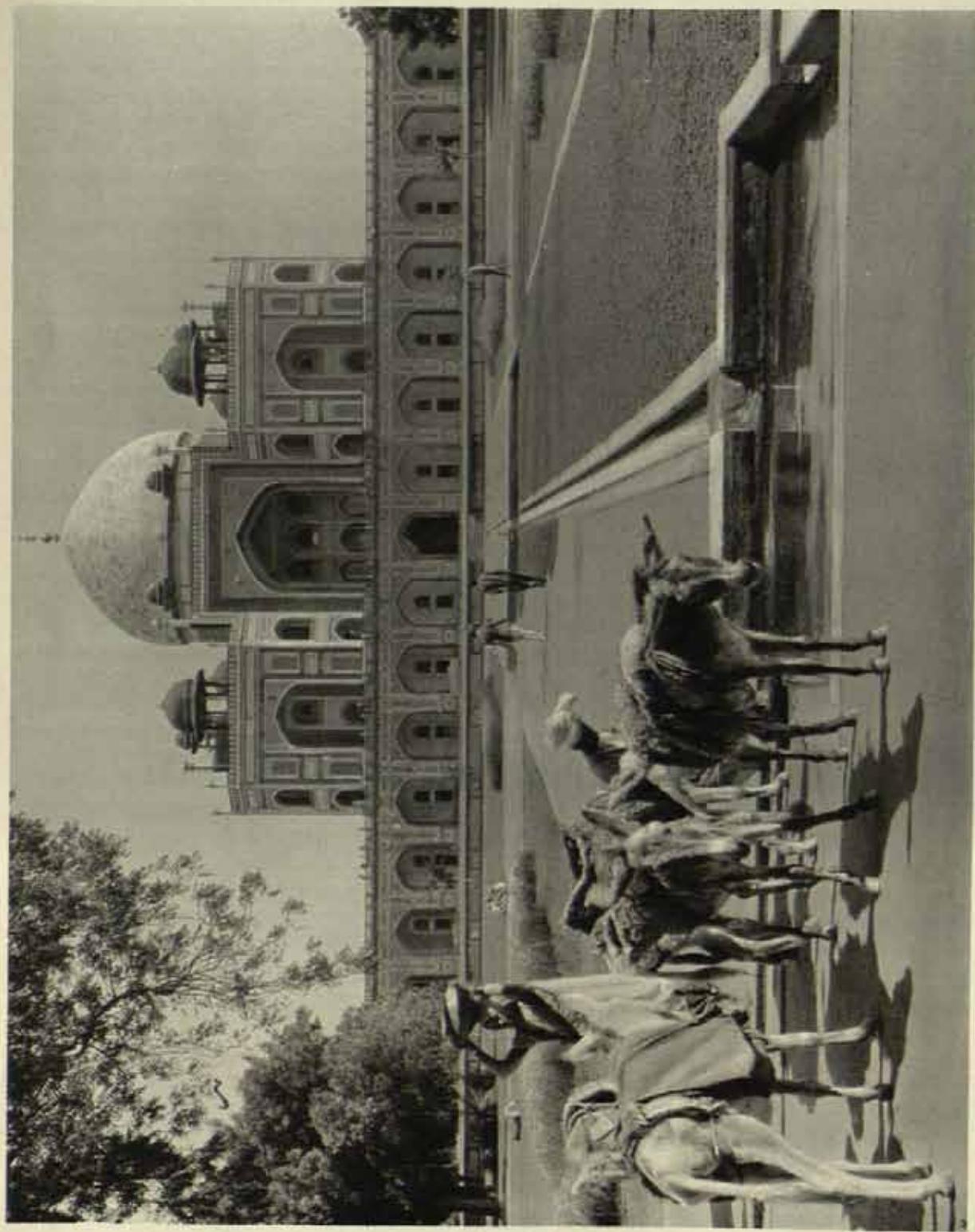


Old Delhi. At the walls of the Tughlaqabad fortress
Delhi Vechin. Mura della fortezza di Tughlaqabad
Alt-Delhi. An den Mauern der Festung Tughlaqabad
Vieux Delhi. Murs de la forteresse de Tughlaqabad



Al-Delli. Grabmal Isa Khan's
Vieux Delhi. Tombeau d'Isa Khan

Old Delhi. Tomb of Isa Khan
Delhi Vecchia, Mausoleo di Isa Khan

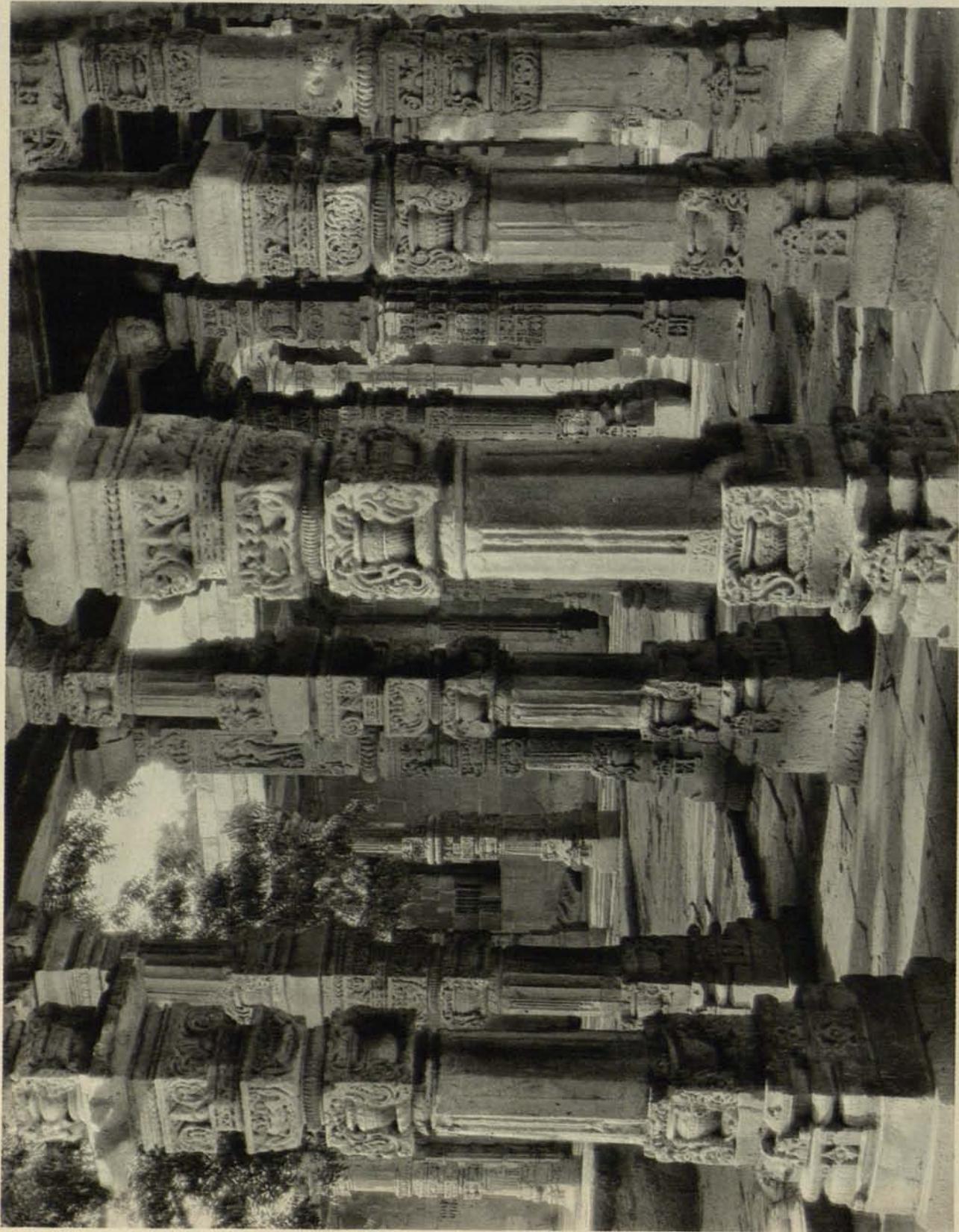


Old Delhi. Tomb of Humayun

Delhi Vecchia. Tomba di Humayun

Alt-Delhi. Grabmal des Humayun

Vieux Delhi. Tombeau de Houmeyoun

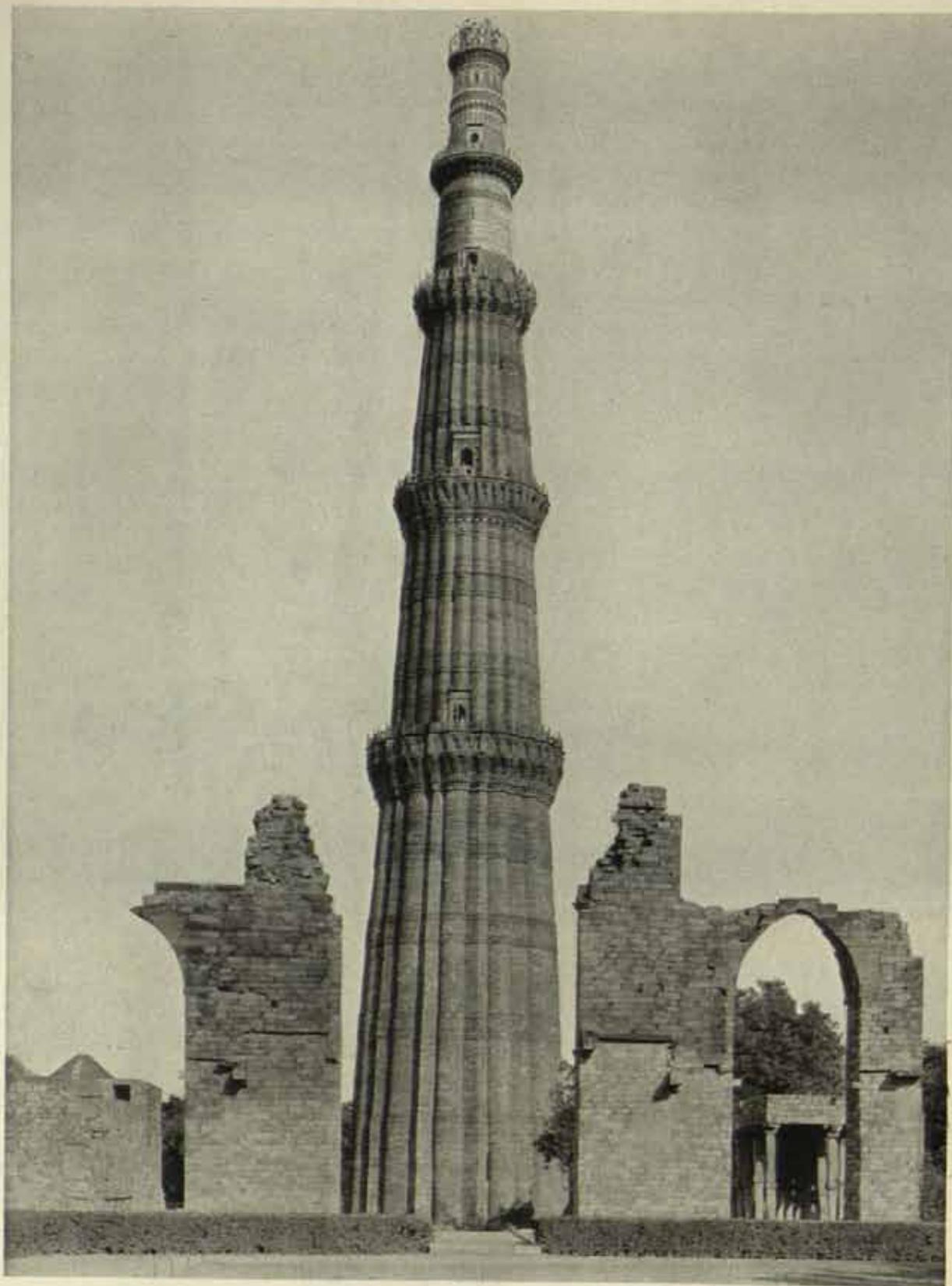


Old Delhi. Hall of Pillars with Hindu columns
in the Kuwwat-ul-Islam Mosque

Delhi Veechia. Portico con colonne indù nella moschea
di Kuwwat-ul-Islam

Alt-Delhi. Pfeilerhalle mit hinduistischen
Säulen in der Moschee Kuwwat - ul - Islam

Vieux Delhi. Colonnade convertie avec colonnes hindoues dans
la mosquée de Kowwat-ul-Islam

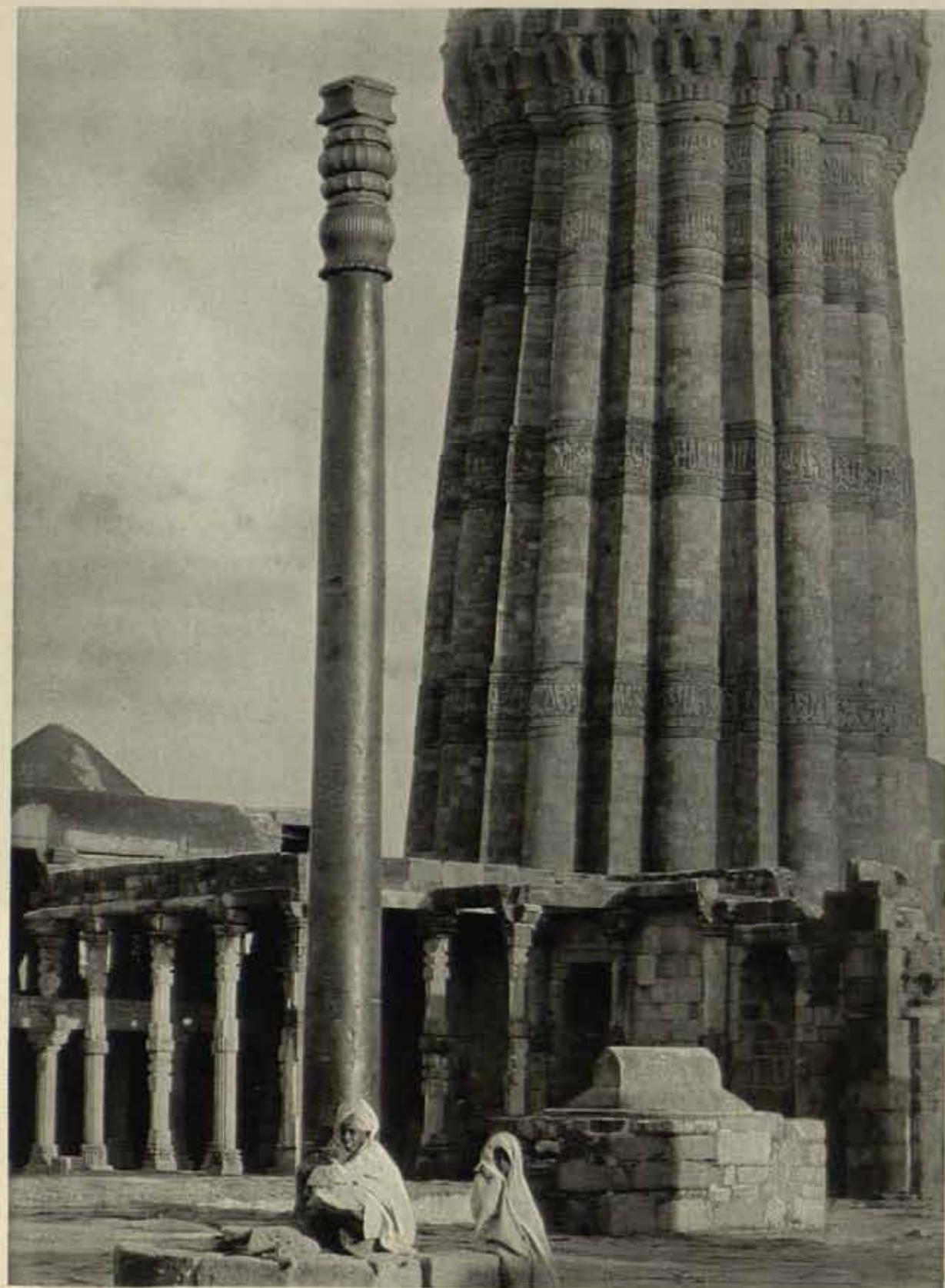


Alt-Delhi. Der Siegesturm Kuth Minar

Vieux Delhi. Colonne de la Victoire,
dite Kutb Minar

Old Delhi. The Victory Tower of Kutb Minar

Delhi Vecchia. La torre della Vittoria
detta Kutb Minar



Alt-Delhi. Die eiserne Säule in der Moschee
Kuwwat-ul-Islam, dahinter das Kutub Minar

Vieux Delhi. La colonne de fer dans la mosquée
de Kuwwat-ul-Islam; à l'arrière-plan, le Kutub Minar

Old Delhi. The iron column in the Kuwwat-ul-Islam
Mosque; behind is the Kutub Minar

Delhi Vecchia. La colonna di ferro nella moschea
di Kuwwat-ul-Islam; nello sfondo il Kutub Minar

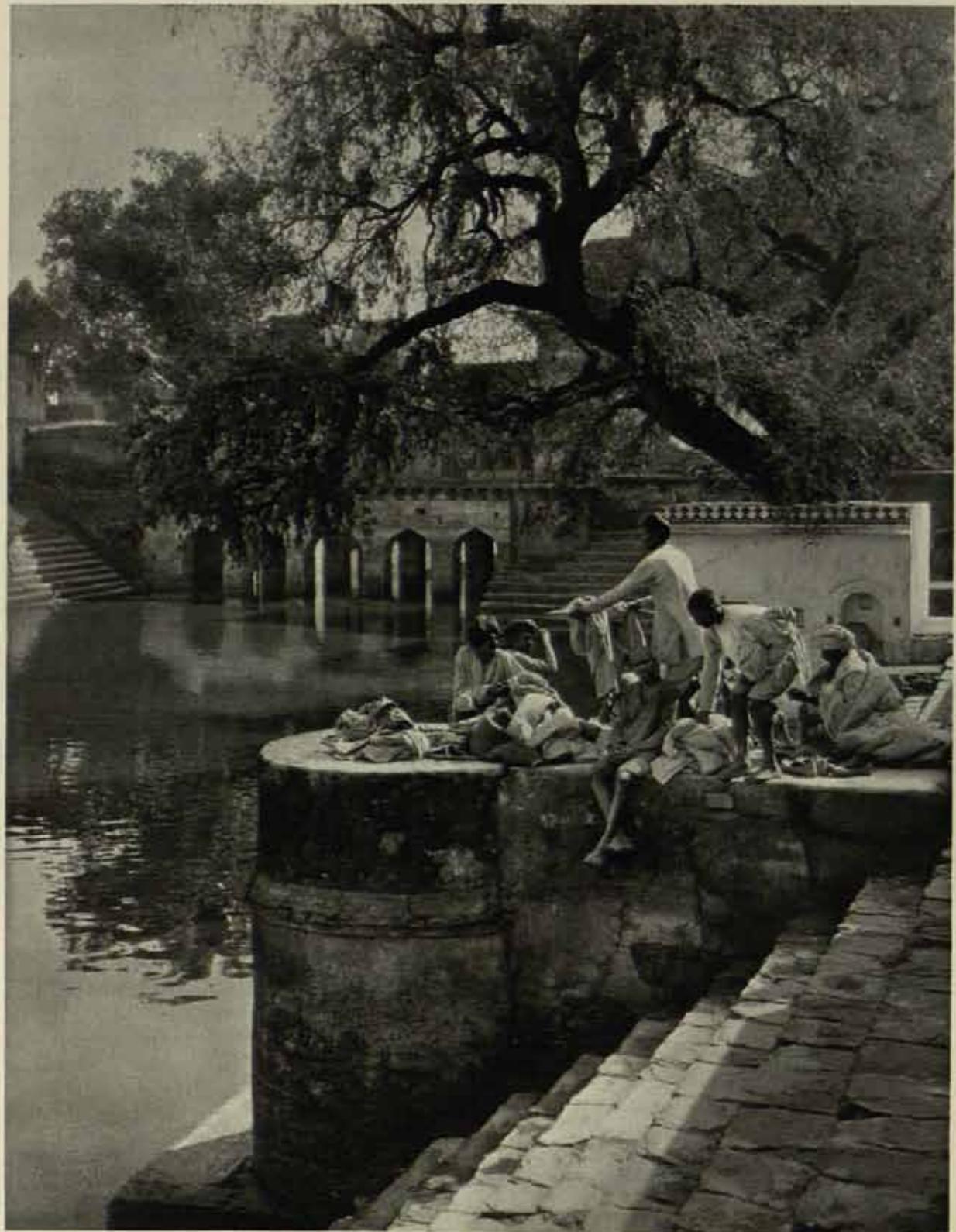


Brindaban. Gobind Deo Tempel

Brindaban. Temple de Gobind Deo

Brindaban. Gobind Deo Temple

Brindaban. Tempio di Gobind Deo

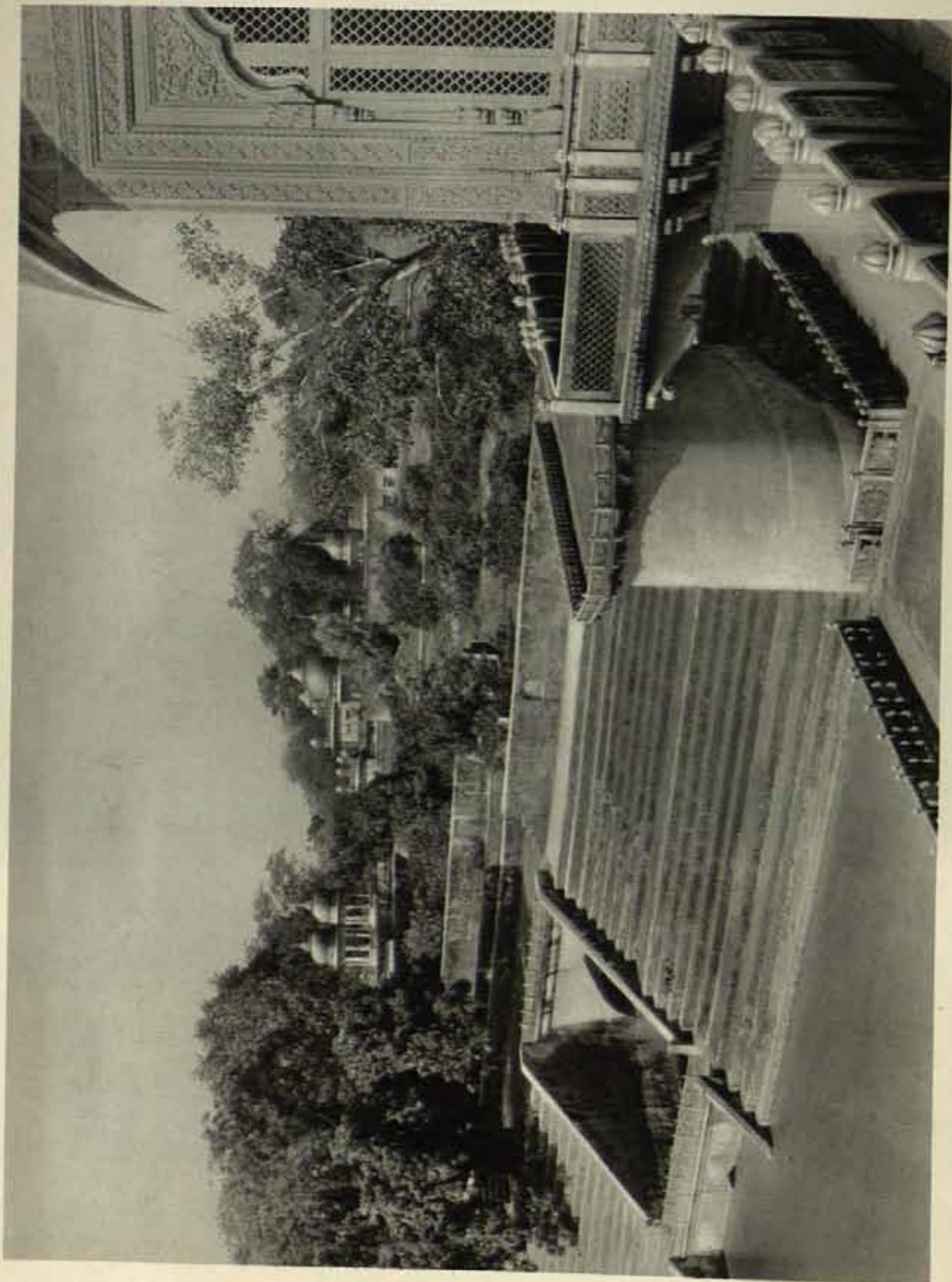


Gobardhan. Am Teich

Gobardhan. Au bord du bassin

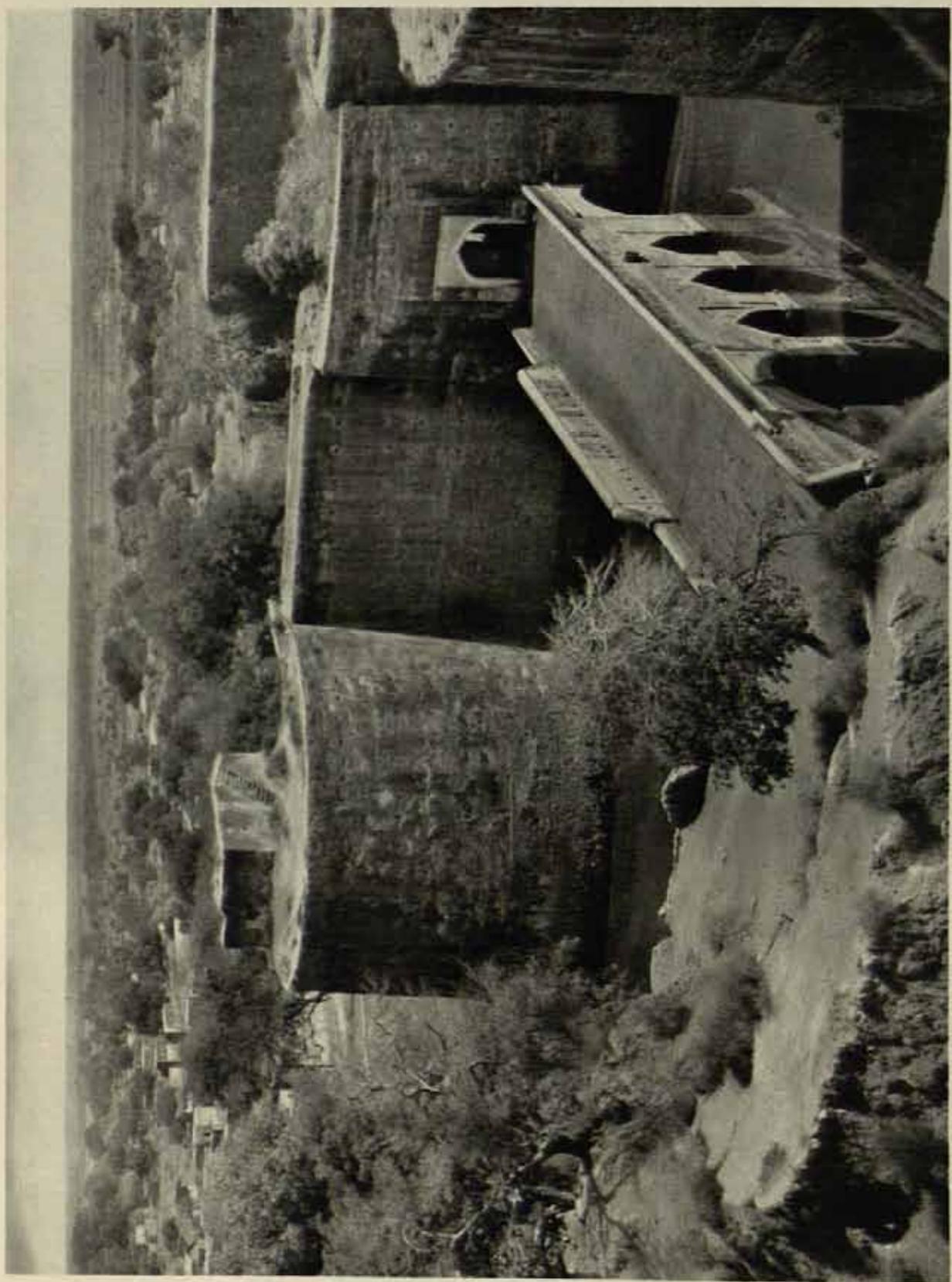
Gobardhan. At the tank

Gobardhan. Sulla riva dello stagno



Gobardhan. The tombs of the Princes of Bharatpur
Gobardhan. Les tombes des princes de Bharatpur
Gobardhan. Le tombe dei principi di Bharatpur

Gobardhan. Die Grabmäler der Fürsten von Bharatpur
Gobardhan. Les tombeaux des souverains de Bharatpur

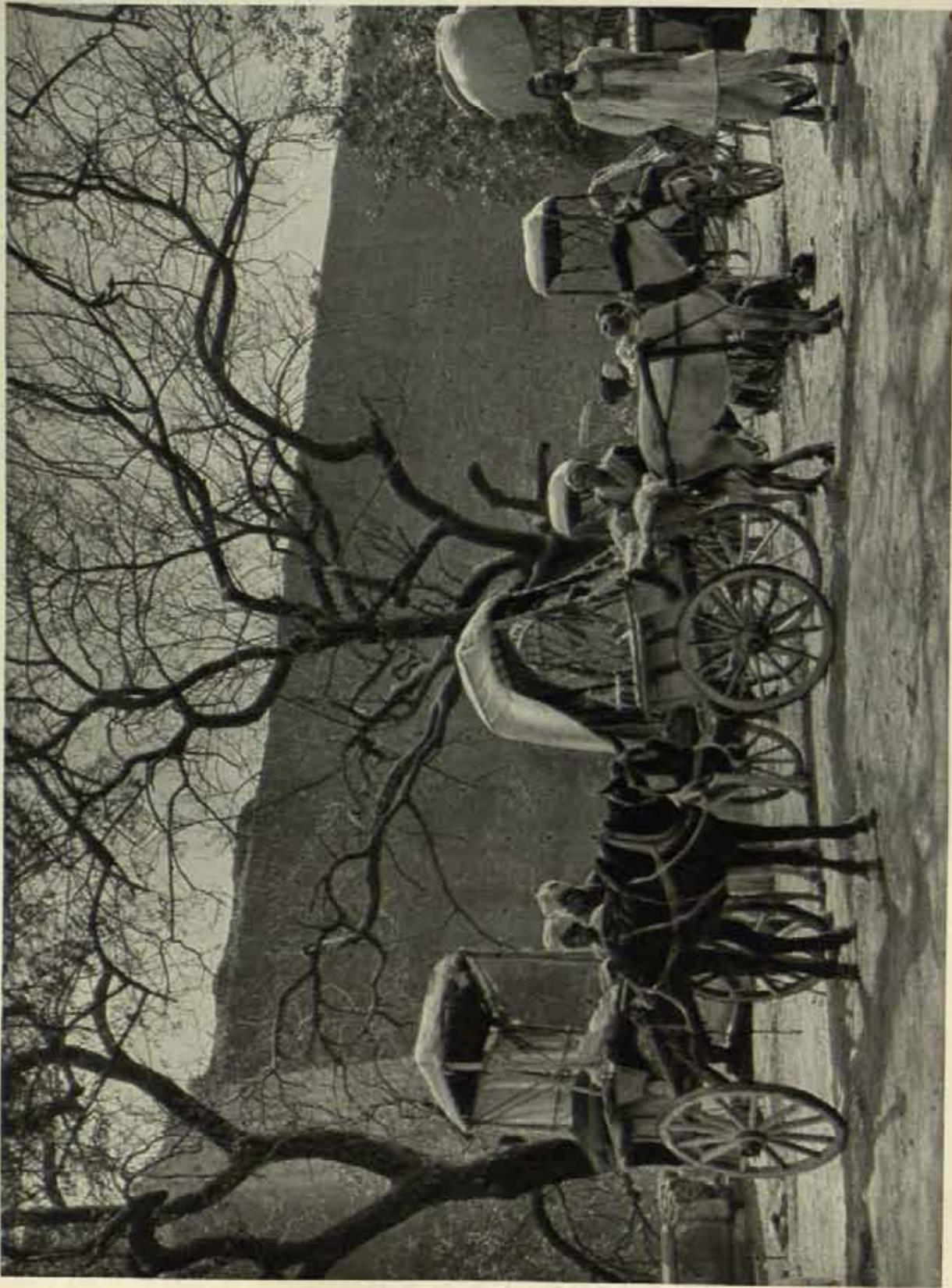


Dig. Entrance to the Fort

Dig. Ingresso della fortezza

Dig. Eingang zum Fort

Dig. Entrée du fort

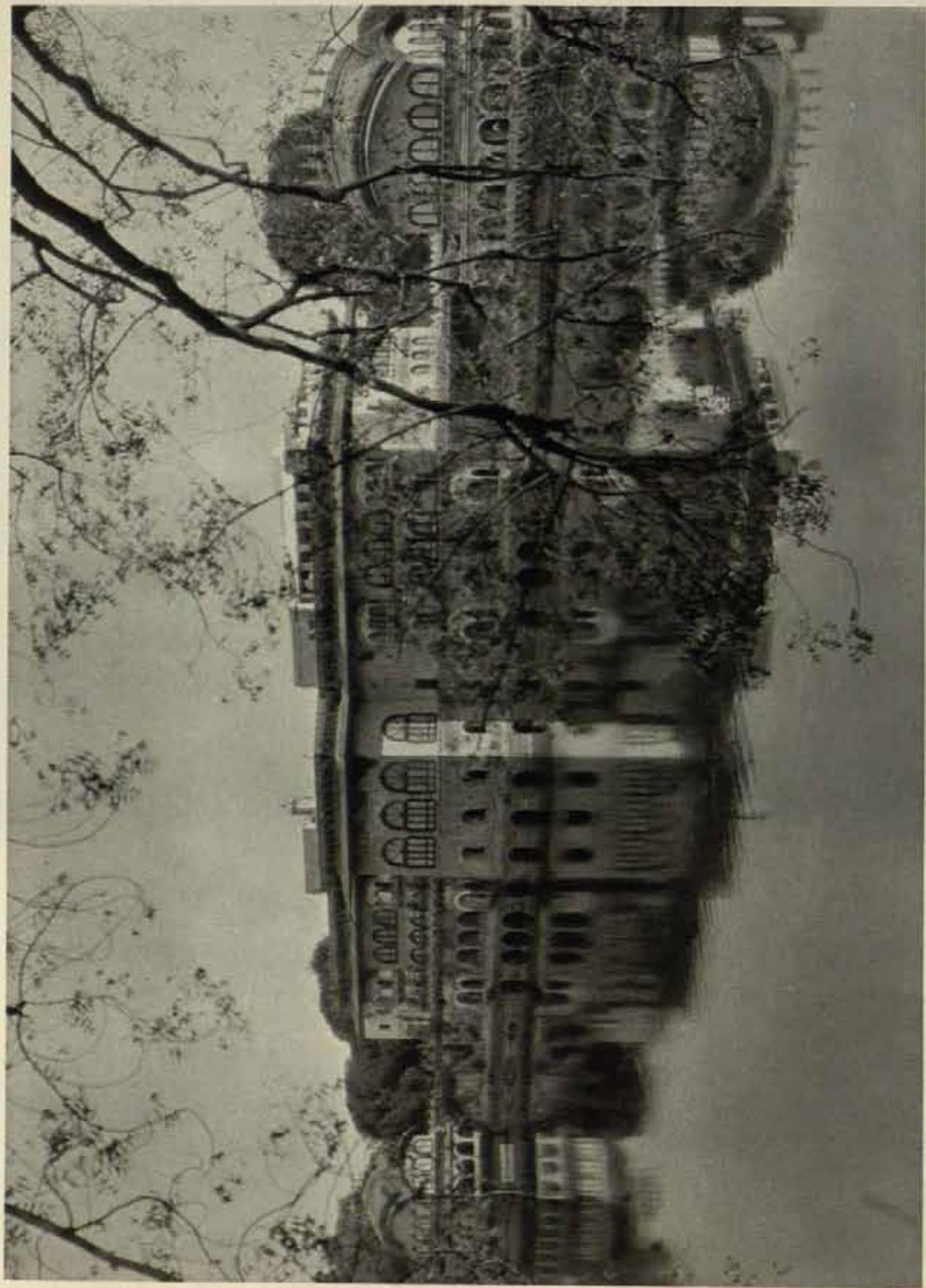


Dig. Kleine Pferdewagen (Tongas)

Dig. Petites voitures à chevaux (tongas)

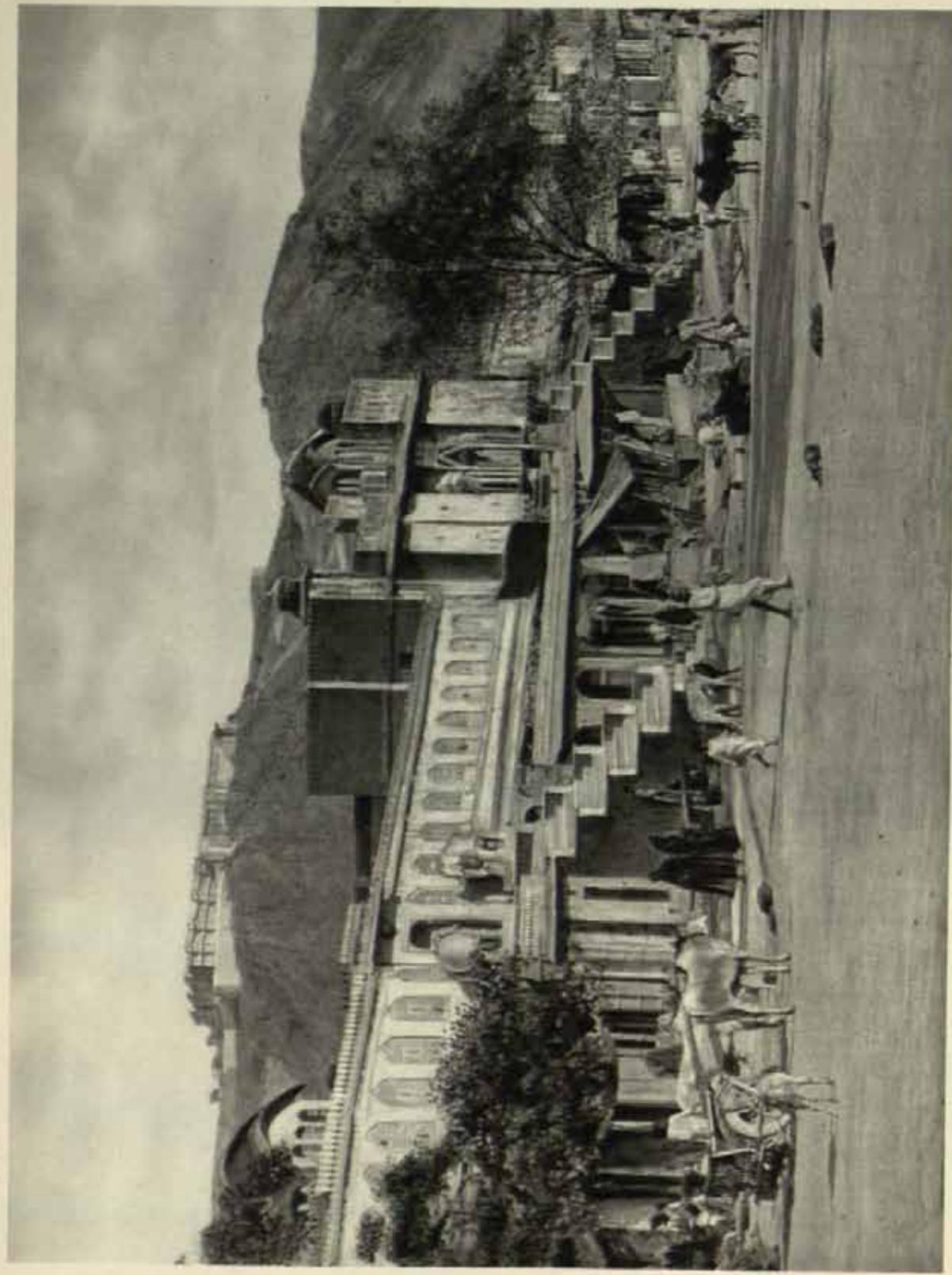
Deeg, Small horsecart (Tongas)

Dig. Carrozzelle (tongas)



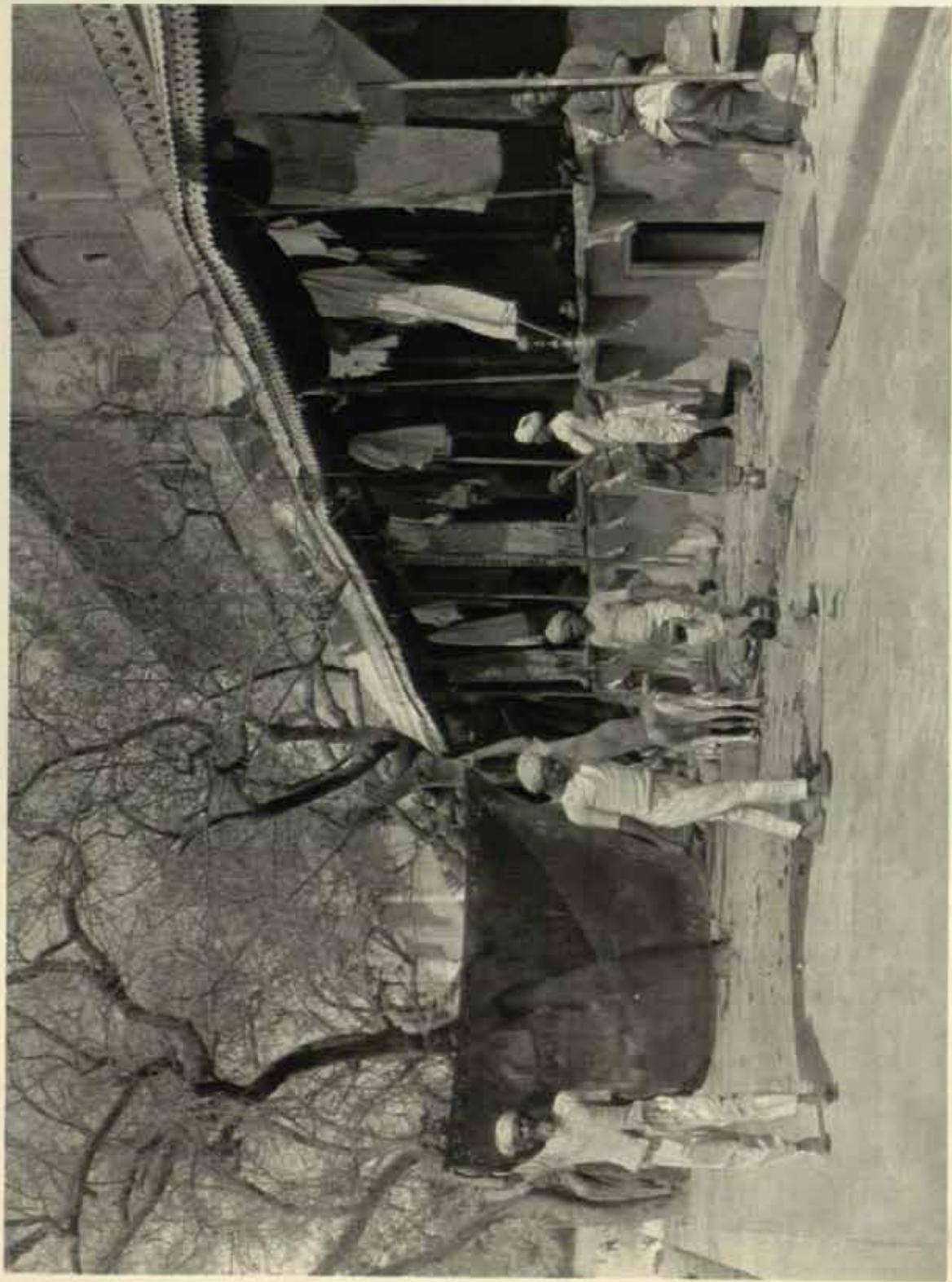
Der Palast von Dago
Le palais de Dago

The Palace of Dago
Il palazzo di Dago



Jaipur. Strasse mit Tempelgang
Djaipur. Rue et entrée d'un temple

Jaipur. Street with Temple Portico
Jaipur. Ingresso al tempio



Färber in einer Straße von Jaipur
Teinturiers dans une rue de Djalpour

Dyers in a Jaipur street
Tintori in una via di Jaipur

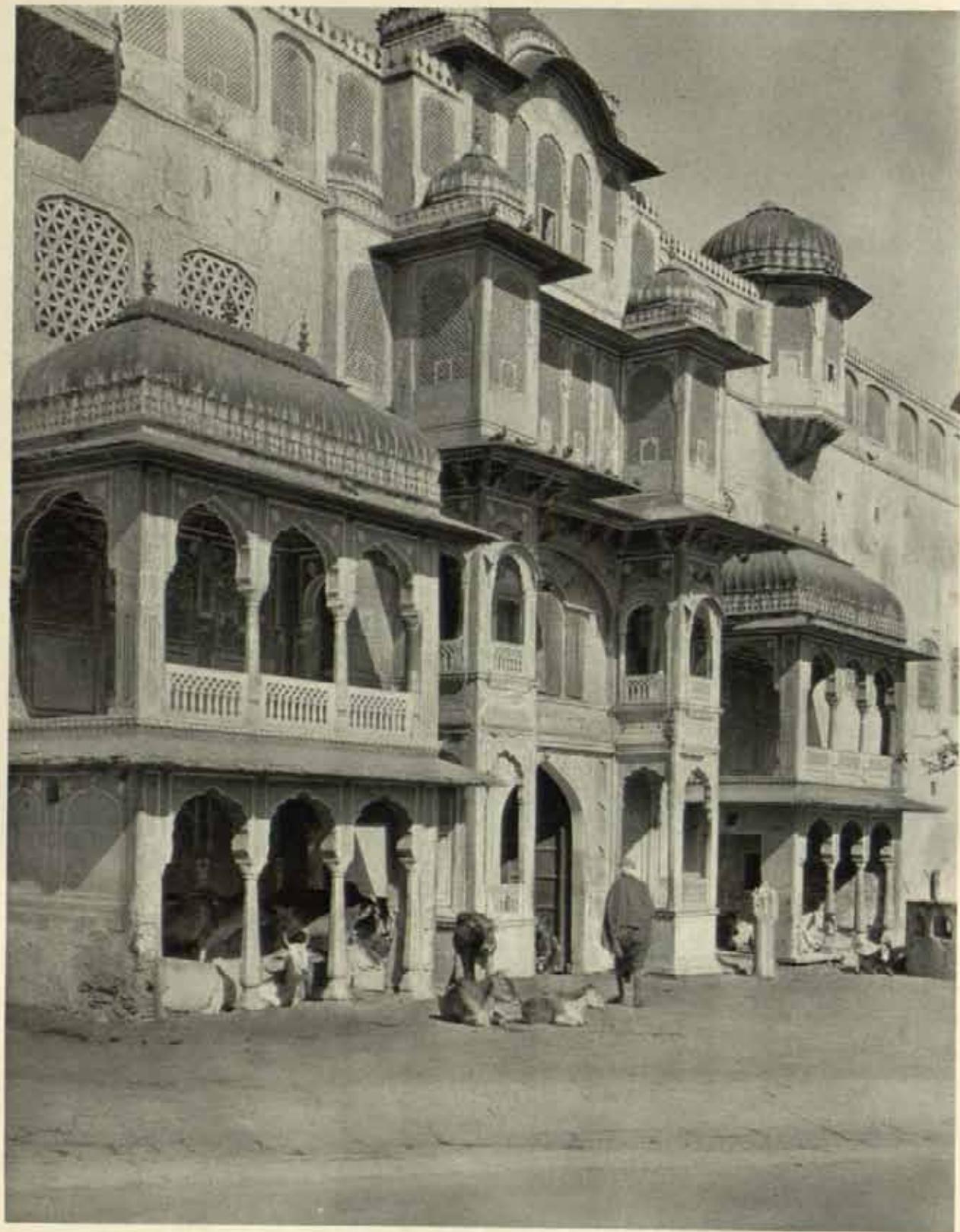


Jaipur. Palast der Winde

Djaipour. Palais des Vents

Jaipur. Palace of the Winds

Jaipur. Palazzo dei Venti

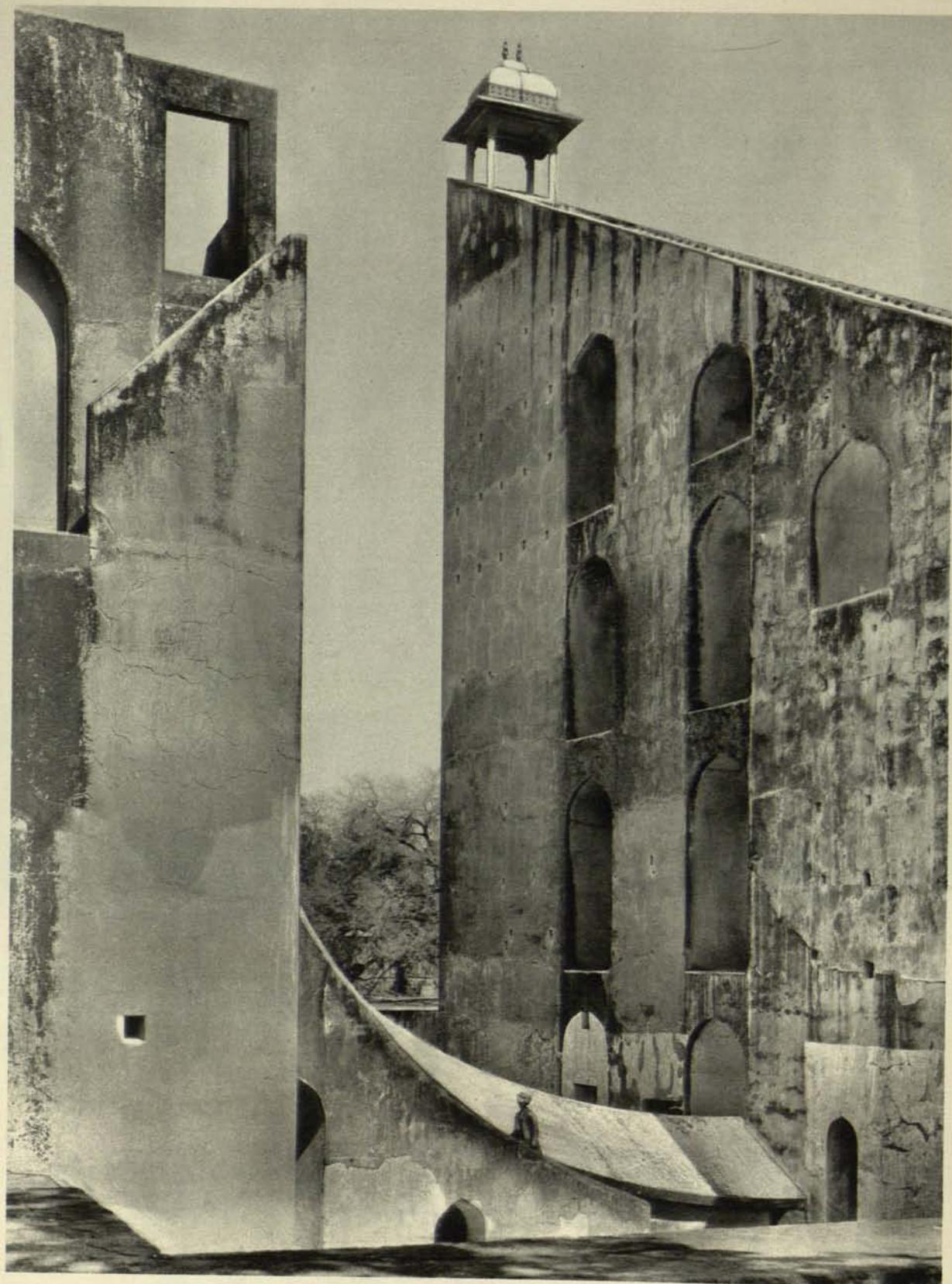


Jaipur. Gebäude im Vorhof des Palastes

Djaipour. Edifice dans la première cour du palais

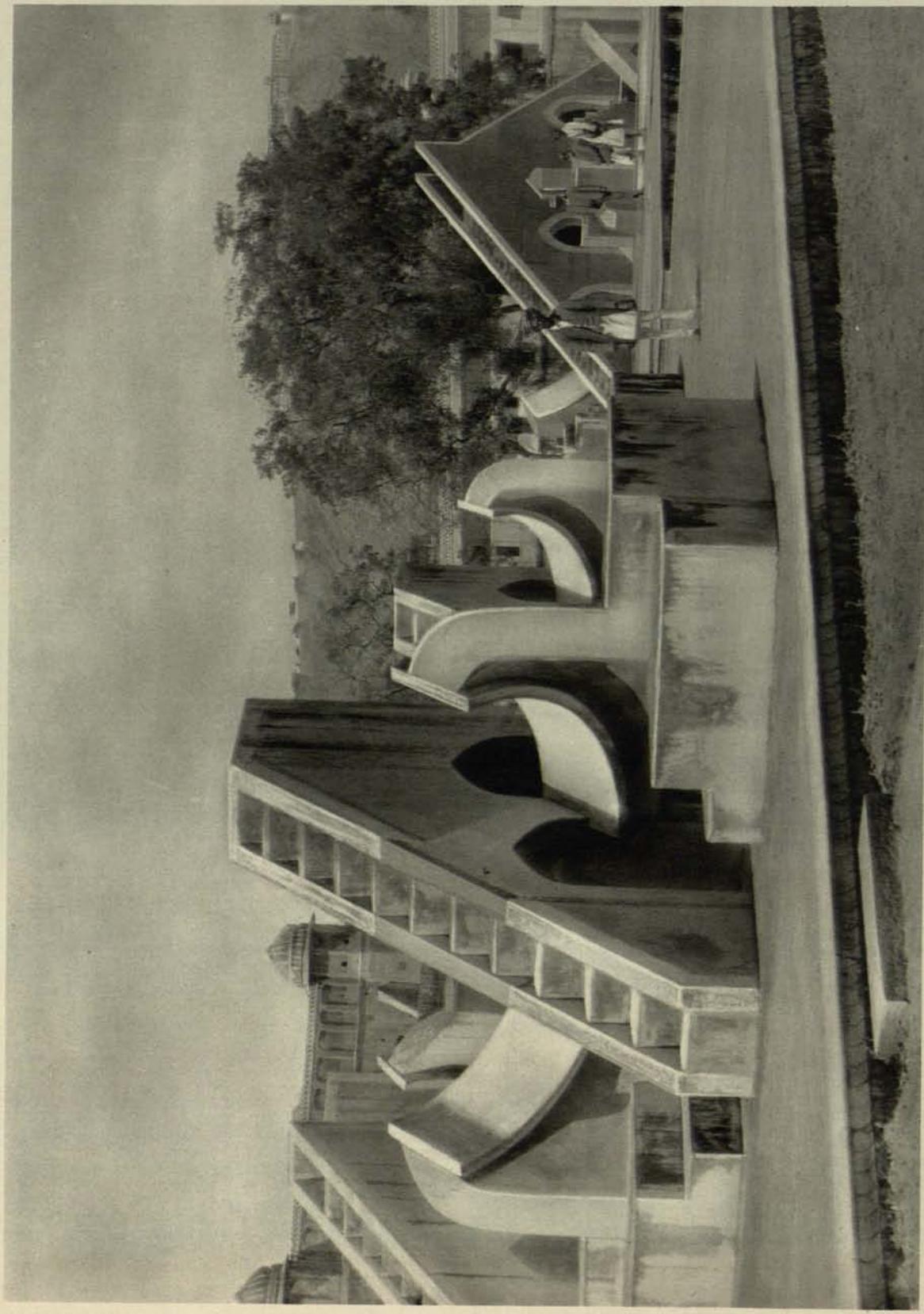
Jaipur. Building in the portico of the palace

Jaipur. Edificio nell'atrio del palazzo



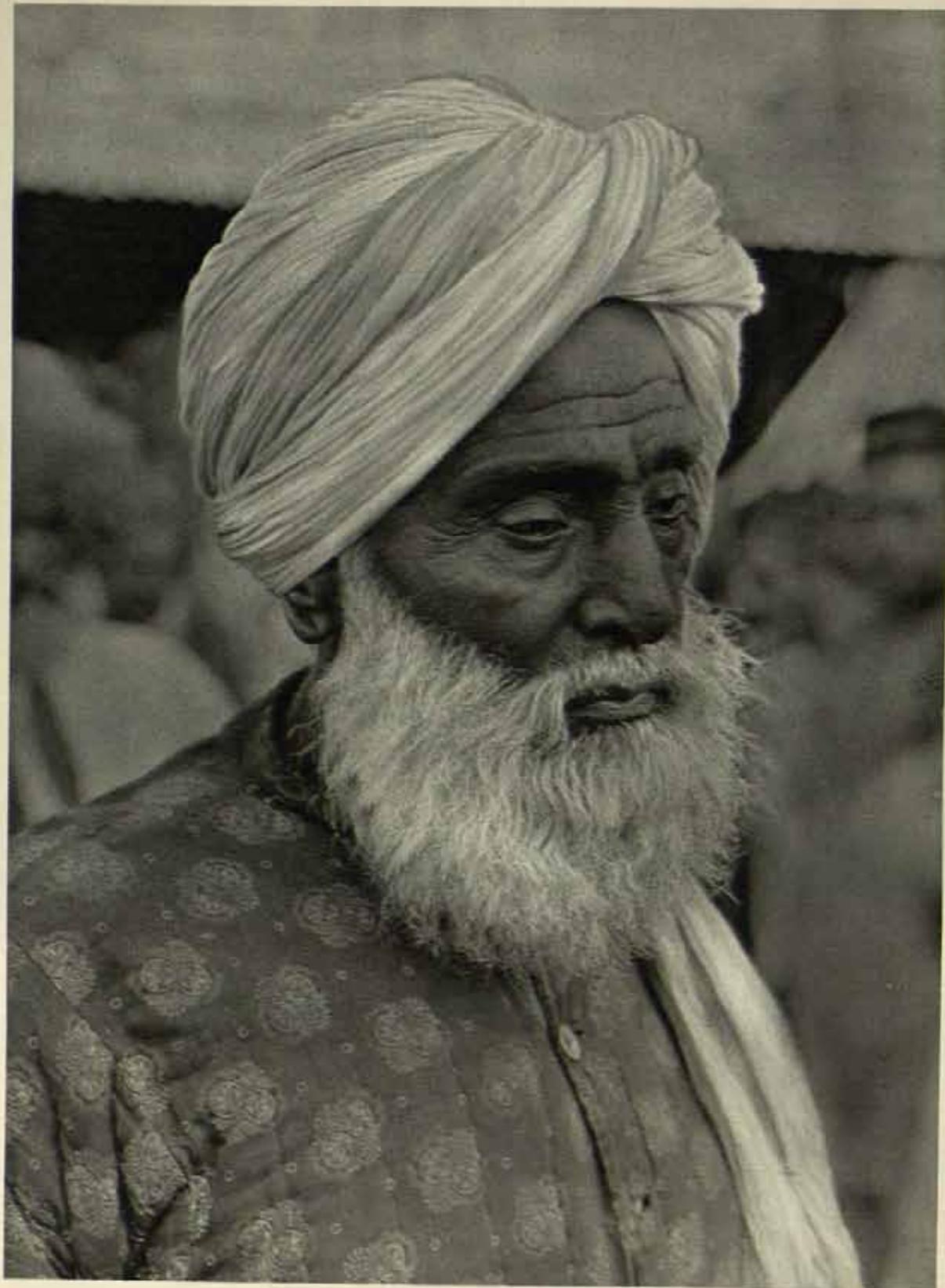
Jaipur. Gnomon im Observatorium des Jai Singh
Djaïpour. Gnomon de l'observatoire de Djaï Singh

Jaipur. Gnomon in the Jai Singh Observatory
Jaipur. Gnomon nell'osservatorio di Jaisingh



Jaipur. Astronomical instruments in the Observatory
Jaipr. Strumenti astronomici nell'osservatorio

Jaipur. Astronomische Instrumente im Observatorium
Instruments astronomiques dans l'observatoire

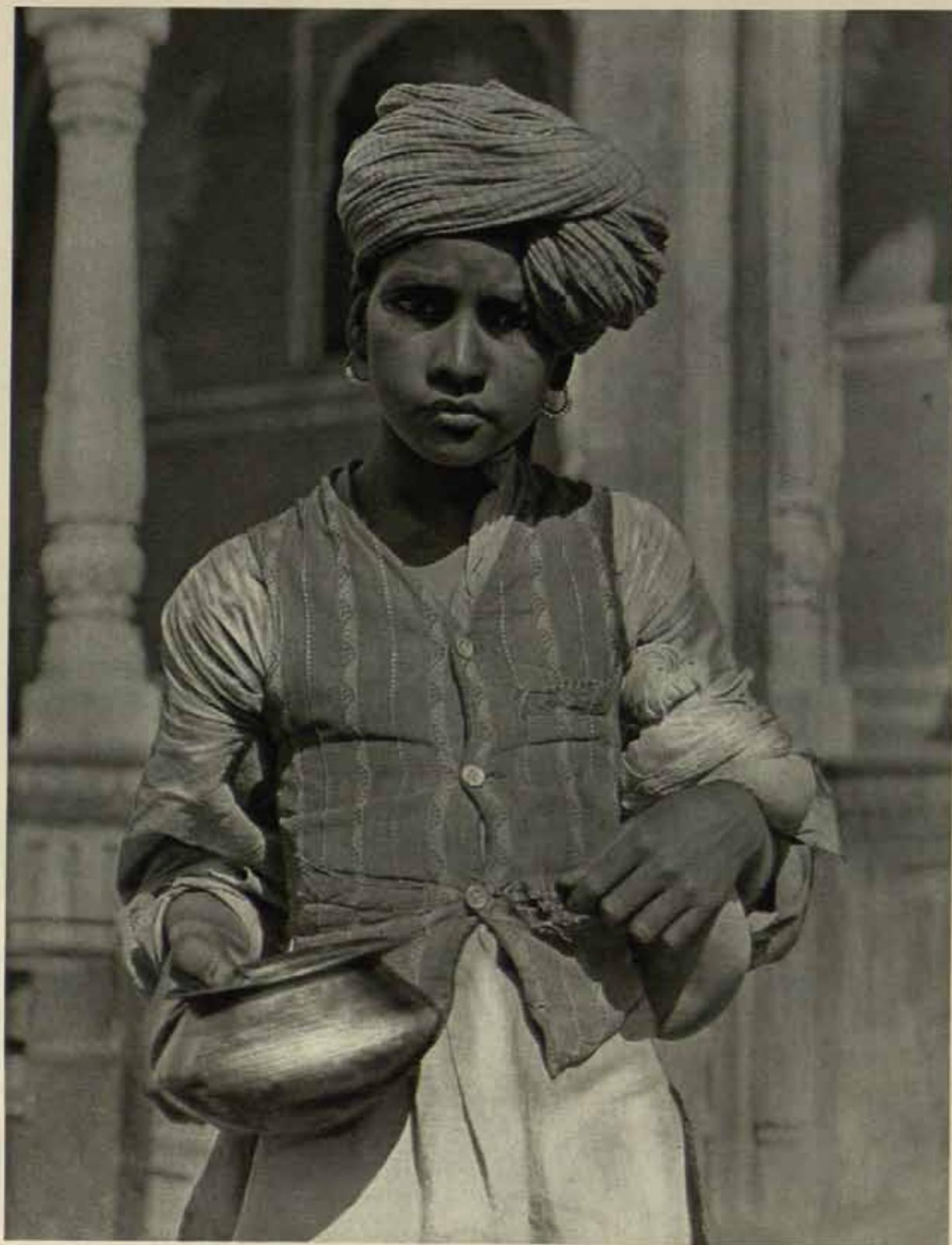


Jaipur. Alter Rajpute

Djaïpcour. Vieux Radjpoute

Jaipur. Old Rajput

Jaipur. Vecchio Ragput

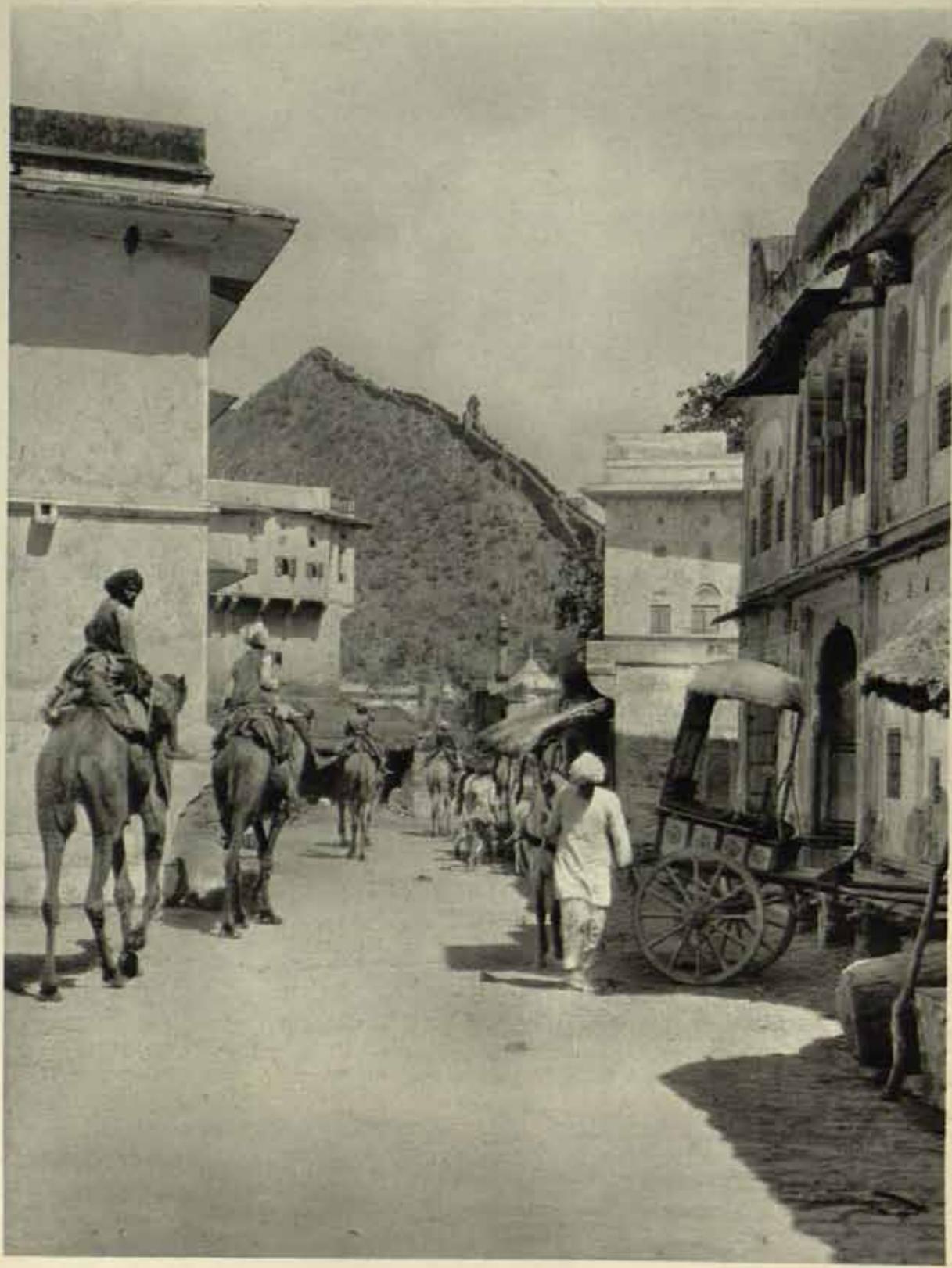


Jaipur. Knabe mit Gefäß

Djaipour. Jeune garçon tenant un récipient

Boy with vessel

Jaipur. Ragazzo con recipiente

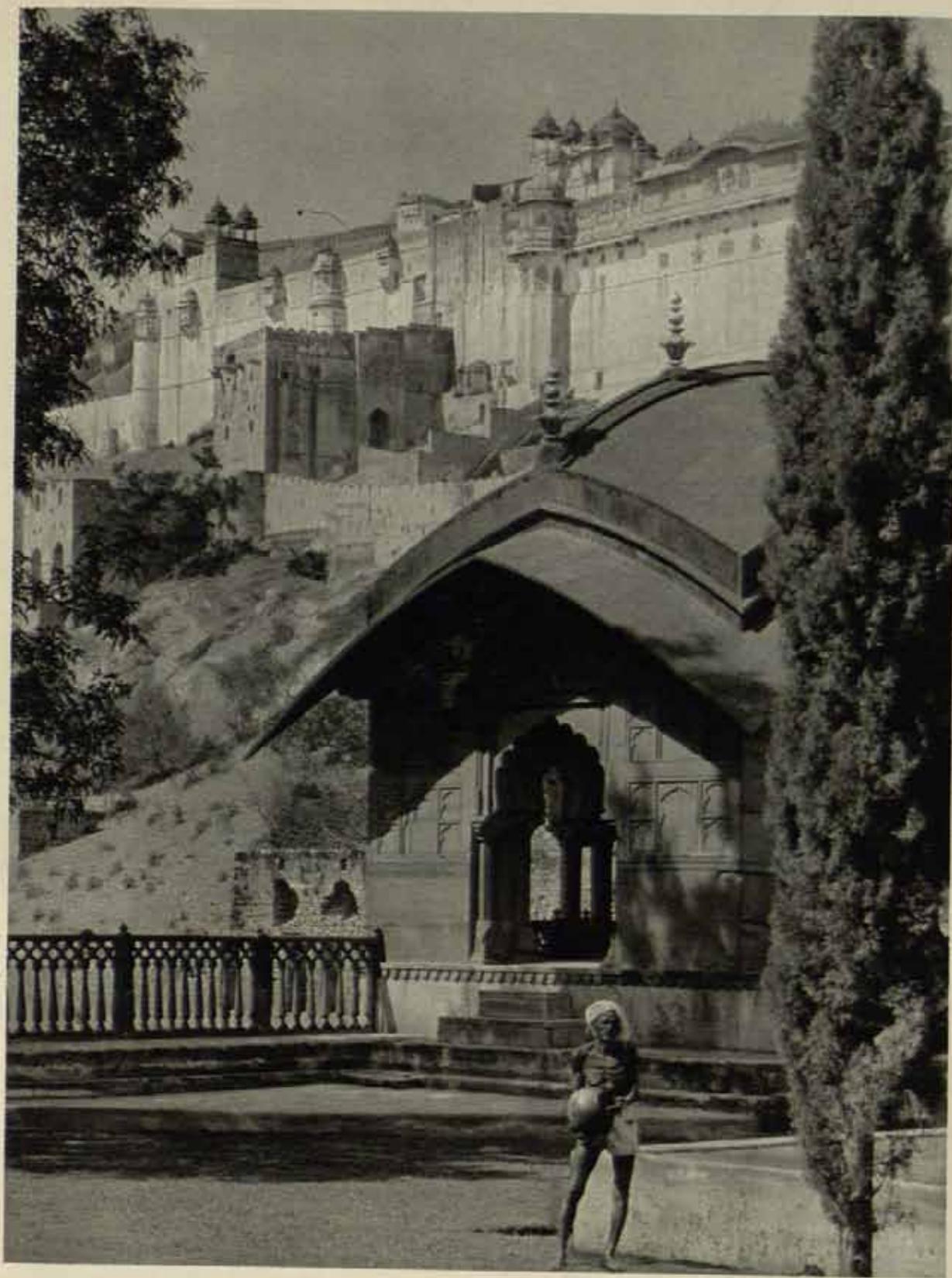


Strasse in Amber

Rue à Amber

Street in Amber

Una via di Amber

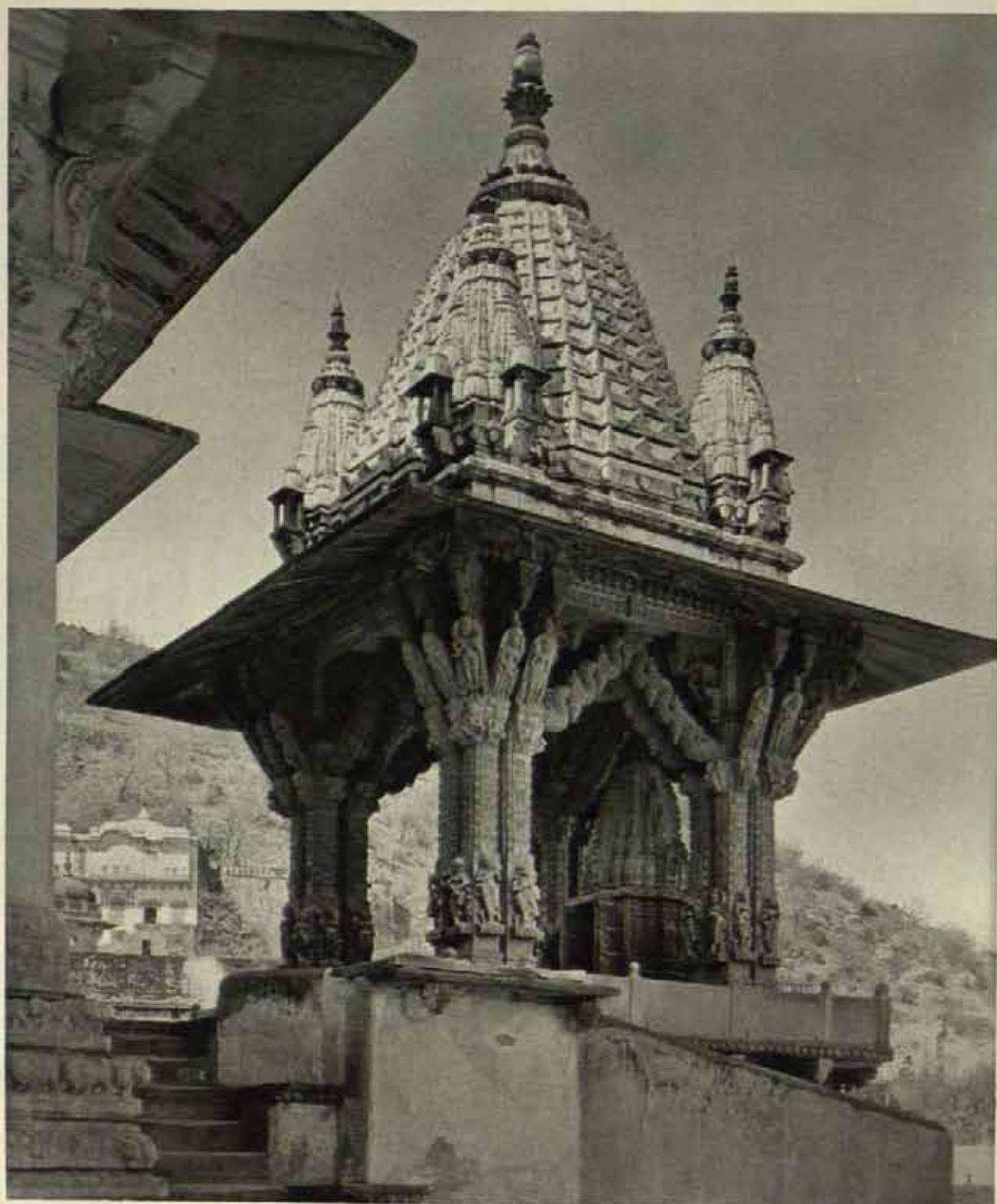


Schloss Amber

Amber. Le château

Amber Castle

Castello di Amber



Amber. Pavillon des Thakurji-(Vishnu-)Tempels

Amber. Pavillon devant le temple de Thakourdji
(Vichnou)

Amber. Pavilion on the Thakurji (Vishnu)-Temple

Amber. Padiglione del tempio di Thakurji
(Vishnu)

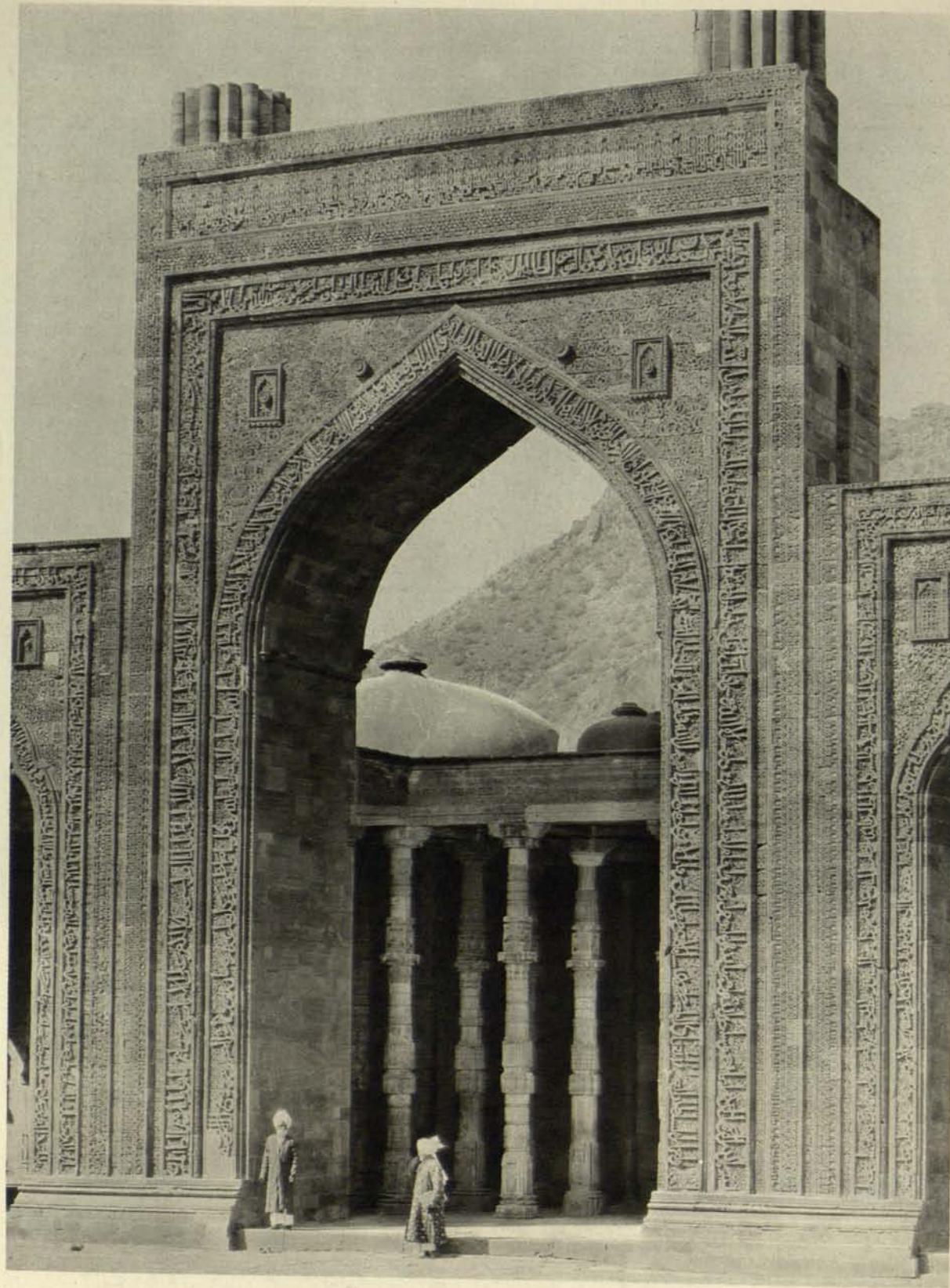


Amber. Tor zum Thakurji-Tempel

Amber. Porte menant au temple de Thakourdji

Amber. Gate of the Thakurji Temple

Amber. Porta verso il tempio di Thakurji

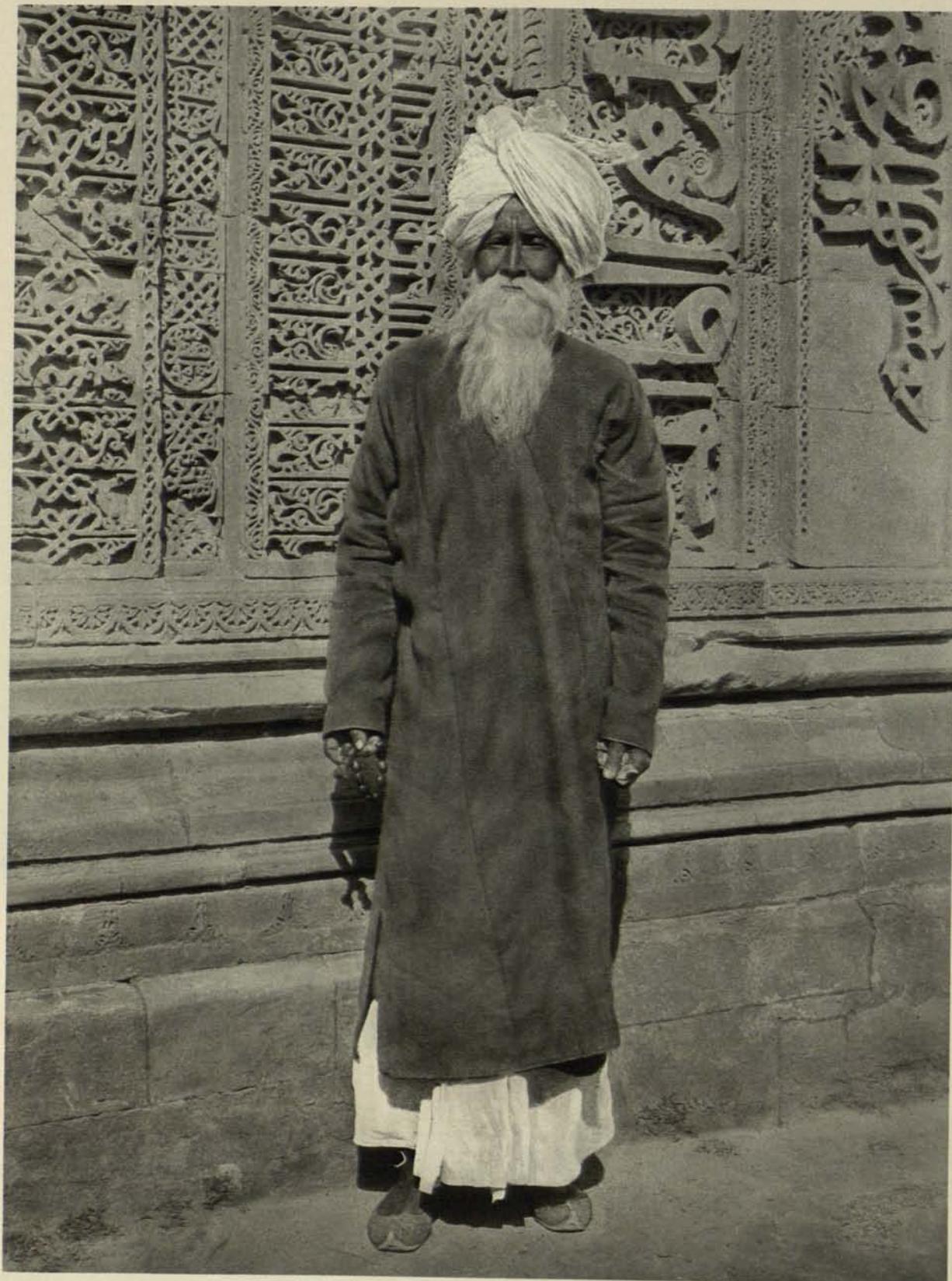


Ajmir. Moschee Arhai-din-kha-Jhonpra

Ajmir. Mosquée d'Arhai-din-Kha-Djhonpra

Ajmer. The Arhai-din-kha-Jhonpra Mosque

Ajmir. Moschea di Arhai-din-Kha-Jhonpra



Ajmir. Fakir vor der Moschee

Adjmir. Fakir devant la mosquée

Ajmer. Fakir in front of the Mosque

Ajmir. Fachiro davanti alla moschea



Gasse in Ajmir
Adjmir. Ruelle

Lane in Ajmer
In una viuzza di Ajmir

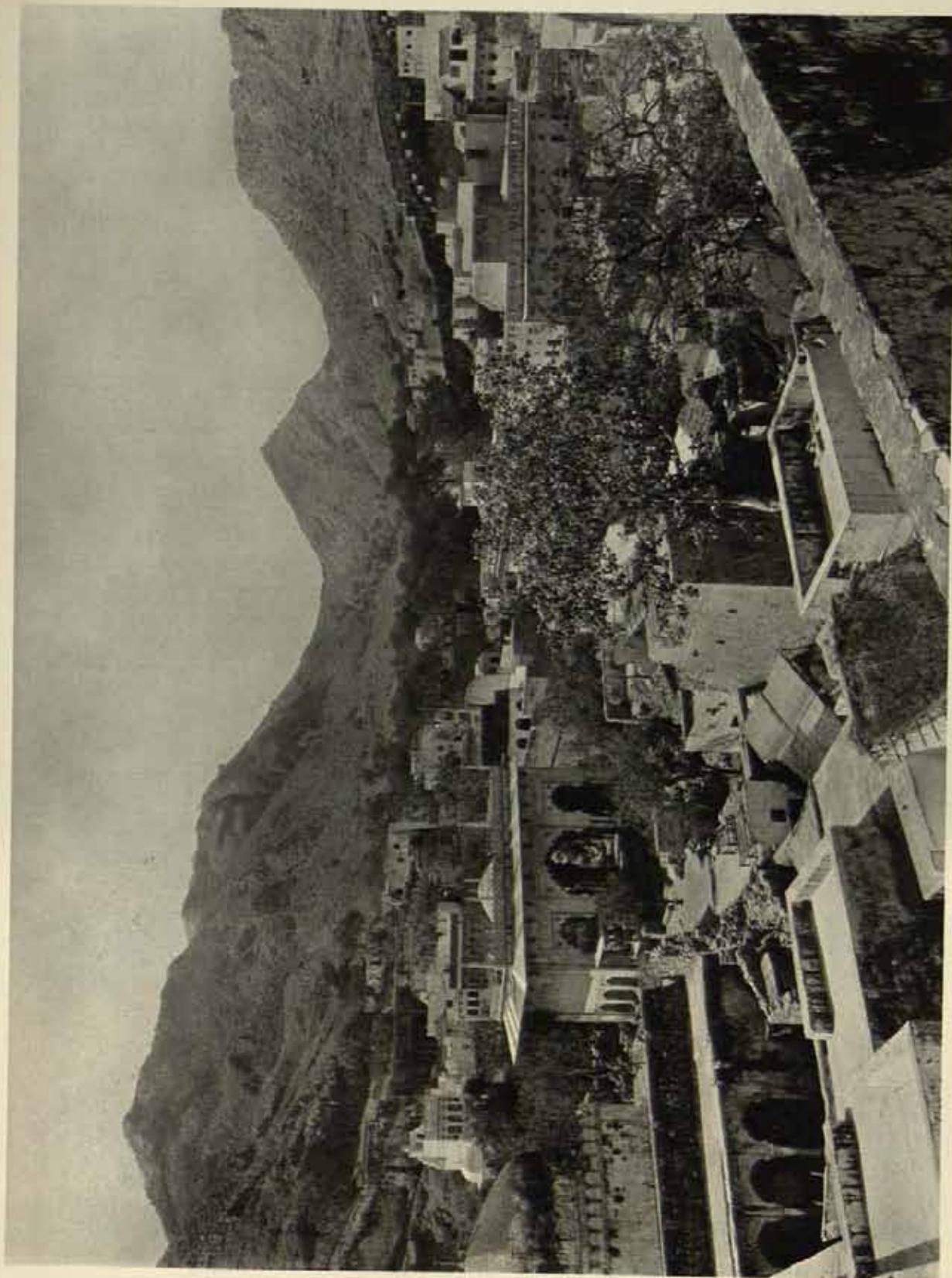


Ajmir. Tor des mohammedanischen Heiligtums
Dargah Kwaja Sahib

Adjmir. Forte devant le sanctuaire musulman de
Dargah Kwadja Sahib

Ajmer. Gate of the Muhamadan Sanctuary
Dargah Kwaja Sahib

Ajmir. Porta del santuario maomettano
di Dargah Kwaja Sahib

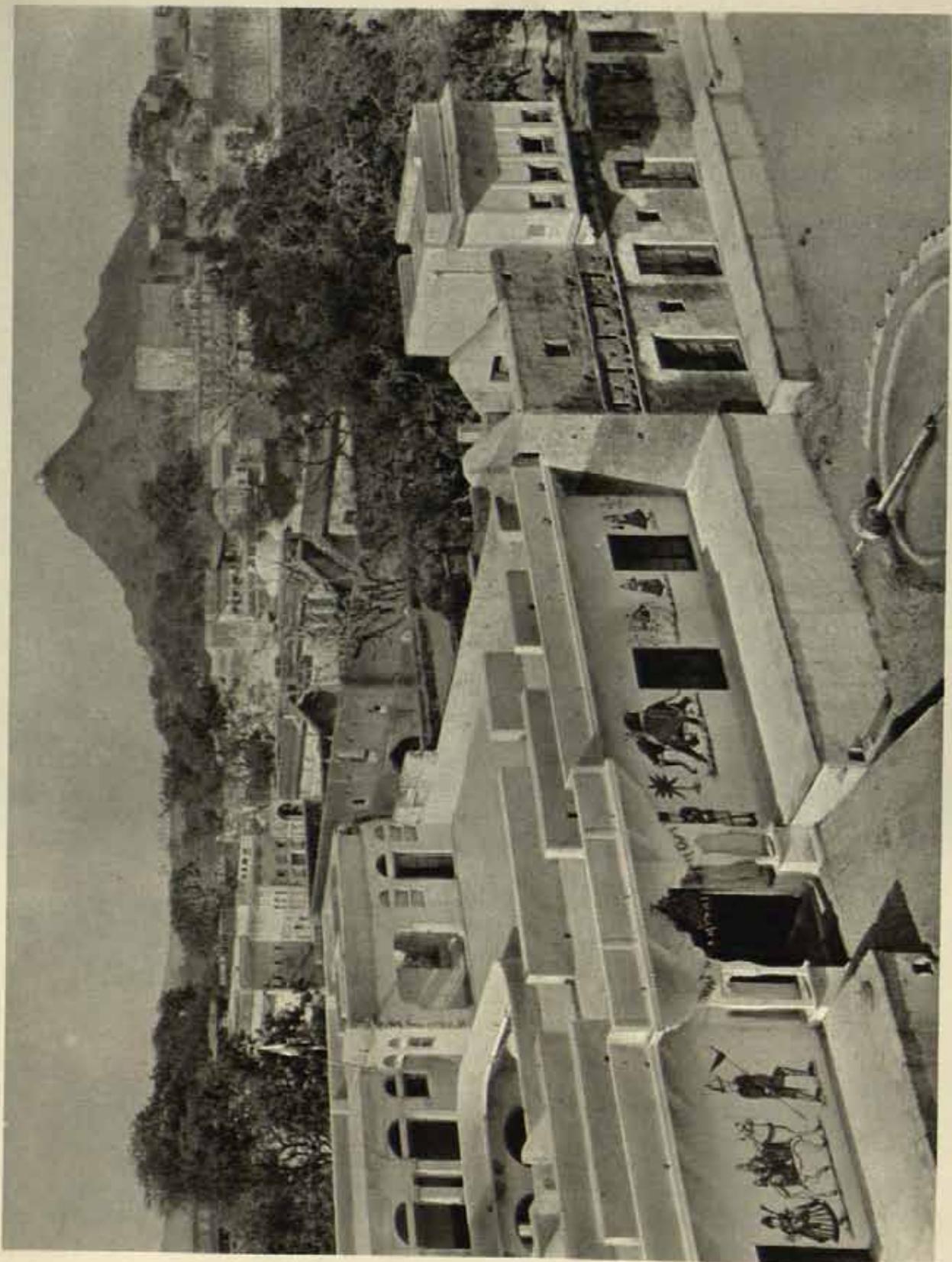


Ajmer. View of the Town
Ajmir. Veduta della città

Ajmir. Blick auf die Stadt
Ajmir. Vue sur la ville



Ajmir. Marmorpavillons am See Ana Sagar
Ajmir. Pavillons de marbre au bord du lac Ana Sagar
Ajmir. Marble pavilions on the Ana Sagar Lake

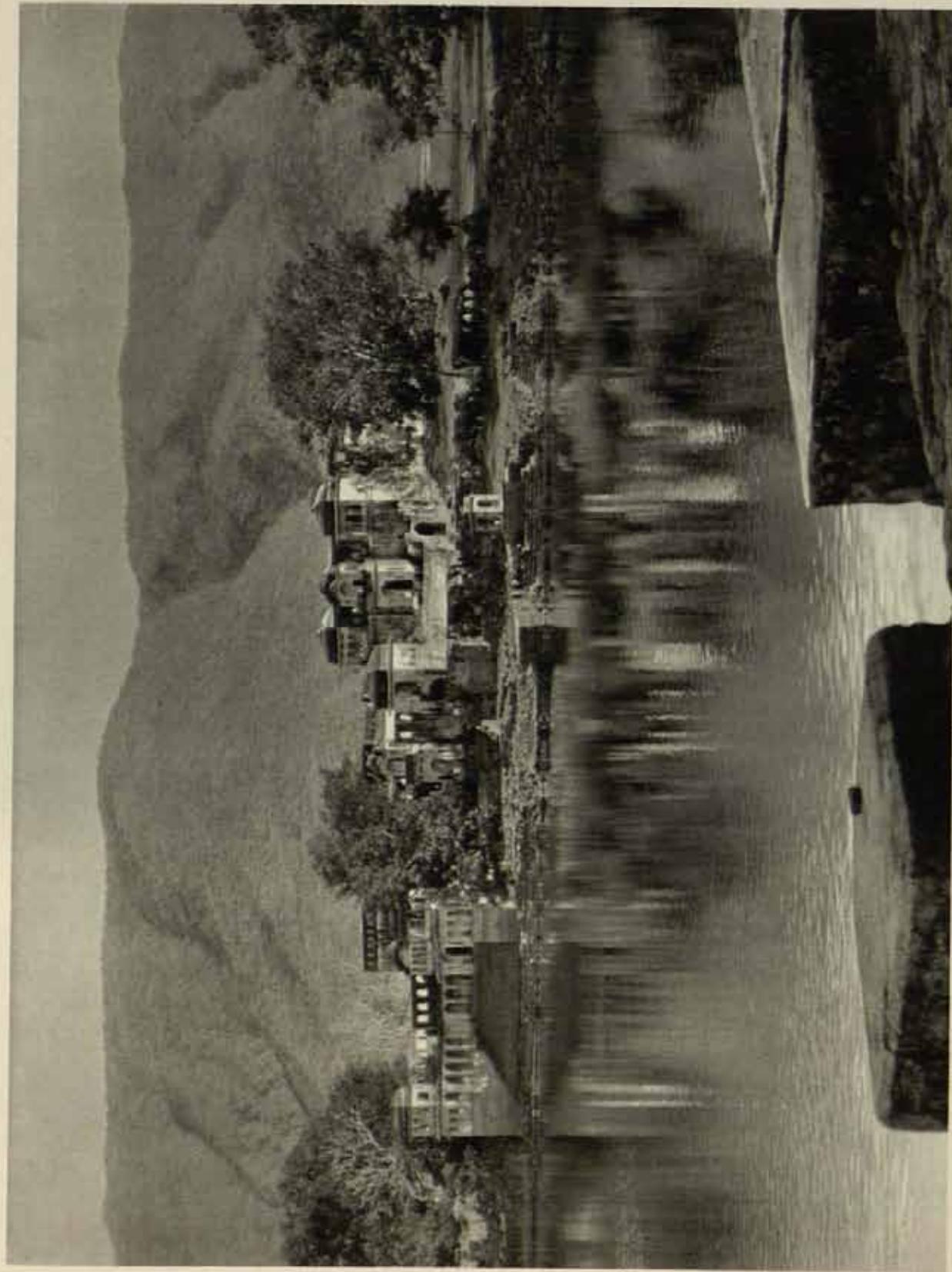


Pushkar. Pilgerhäuser

Pushkar. Maisons de pèlerins

Pushkar. Pilgrims' Houses

Pushkar. Case di pellegrini

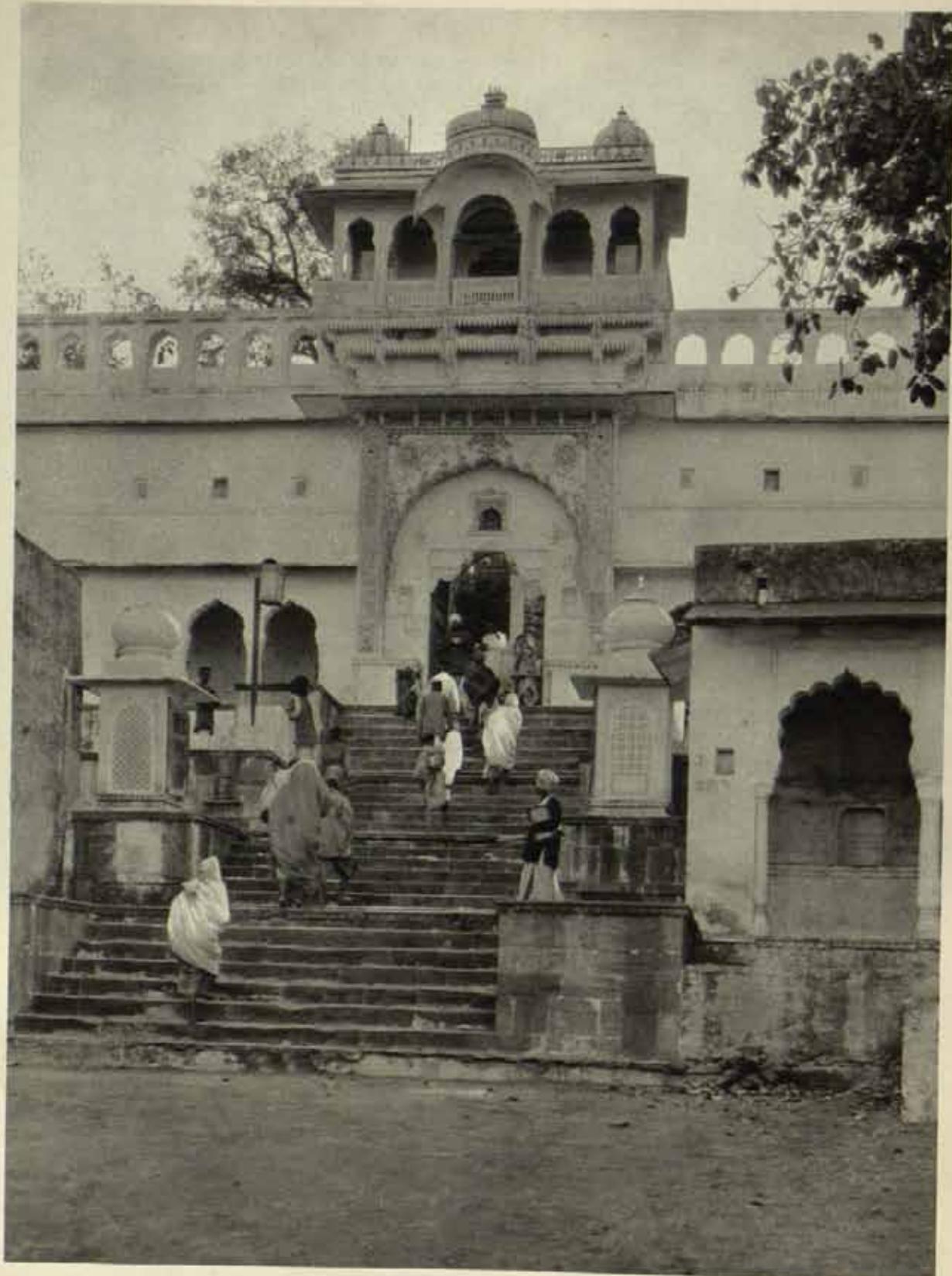


Pushkar. The Holy Lake with Temples and Bathing Places

Pushkar. Il lago sacro con templi e posti per le abluzioni

Pushkar. Der heilige See mit Tempeln und Badestellen

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



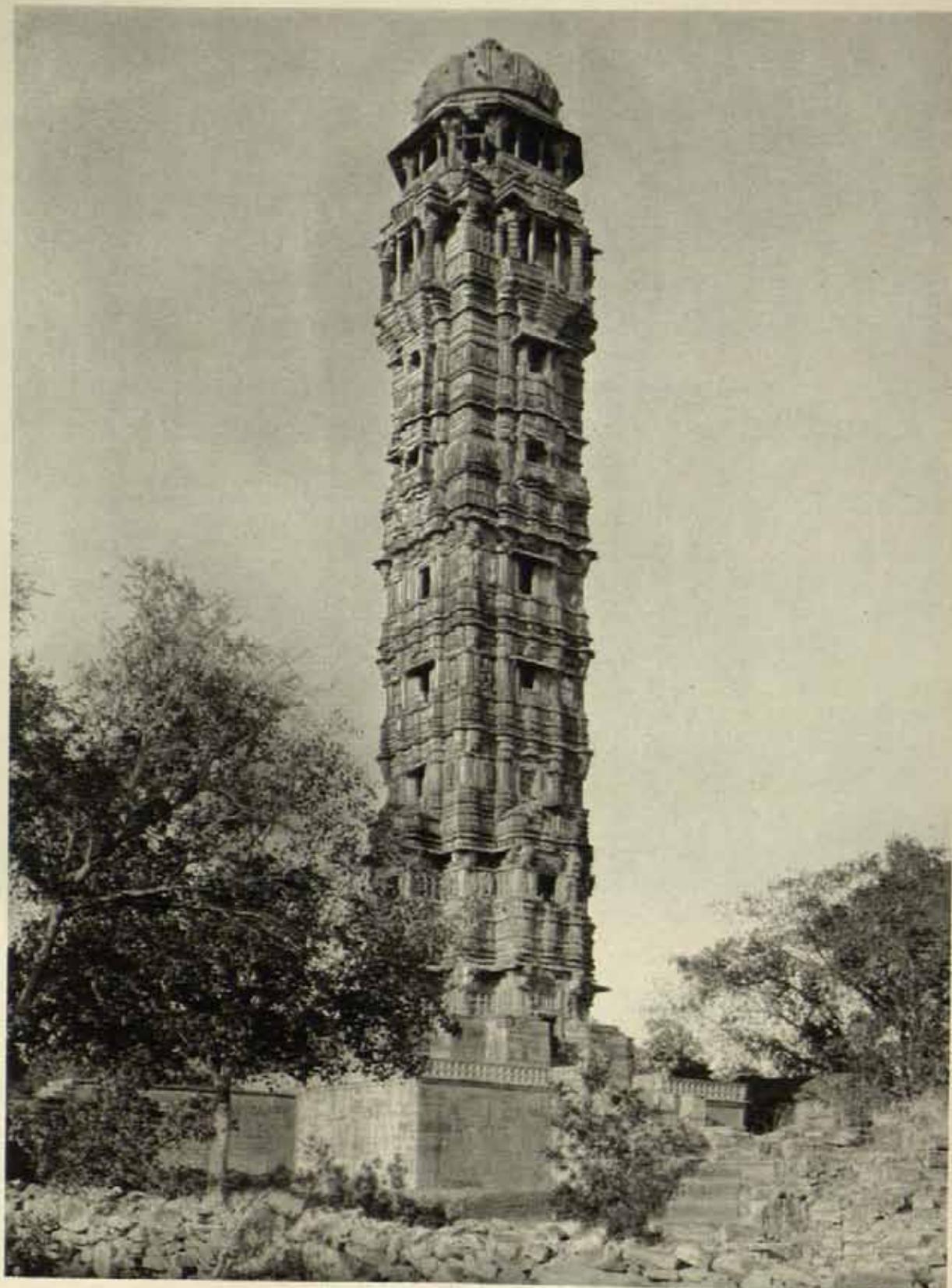
Pushkar. Tempel des Brahma
Pushkar. Temple de Brahma

Pushkar. Temple of Brahma
Pushkar. Tempio di Brahma



Pushkar. Ein Sadhu mit dem Dreizack des Shiva
Pushkar. Un sadhou portant le trident de Siva

Pushkar. A Sadhu with the Shiva trident
Pushkar. Sadhù col tridente di Siva

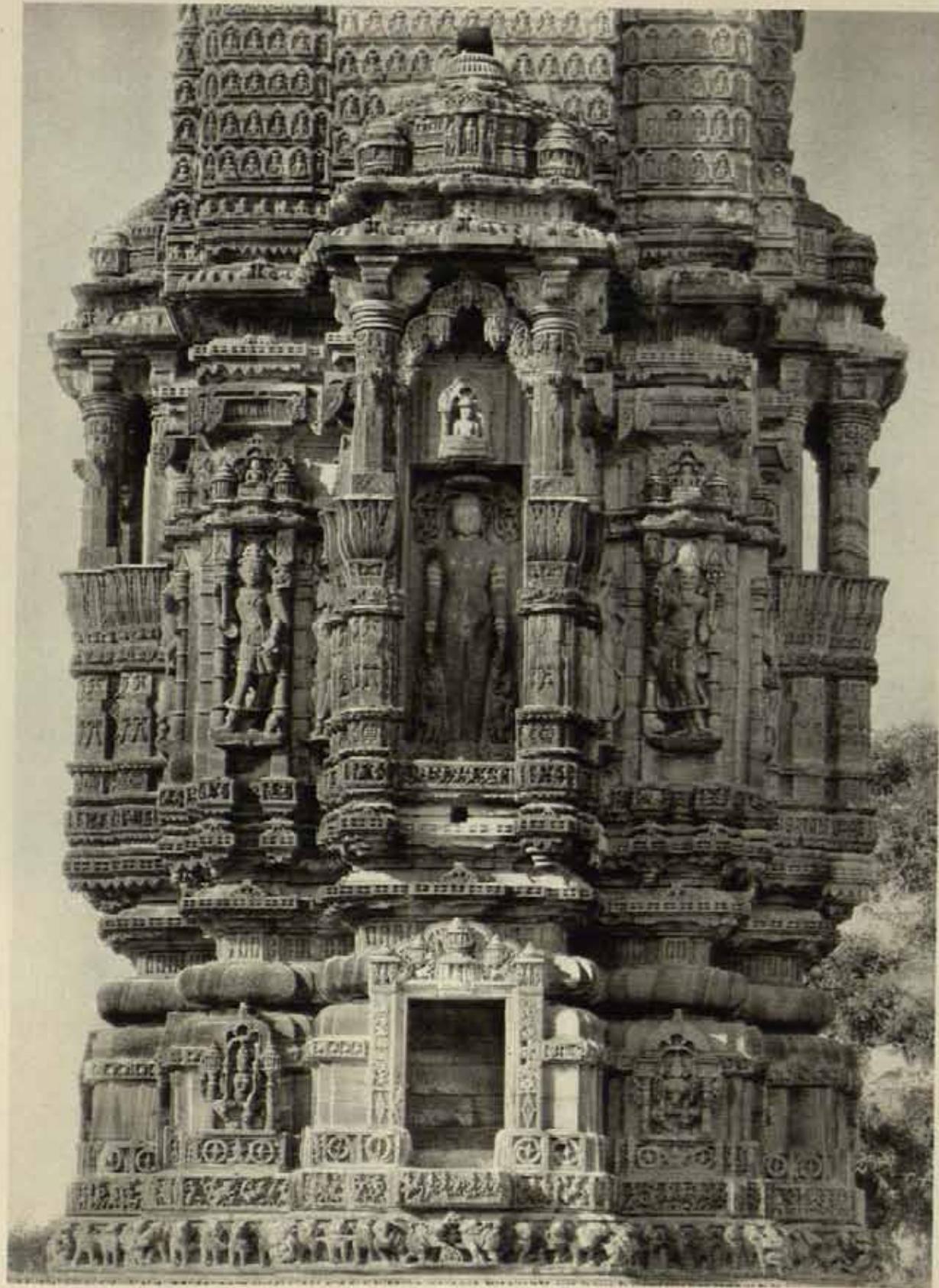


Chittorgarh. Der Siegessturm

Tehittorgarh. Tour de la victoire

Chittorgarh. The Tower of Victory

Chittorgarh. Torre della Vittoria

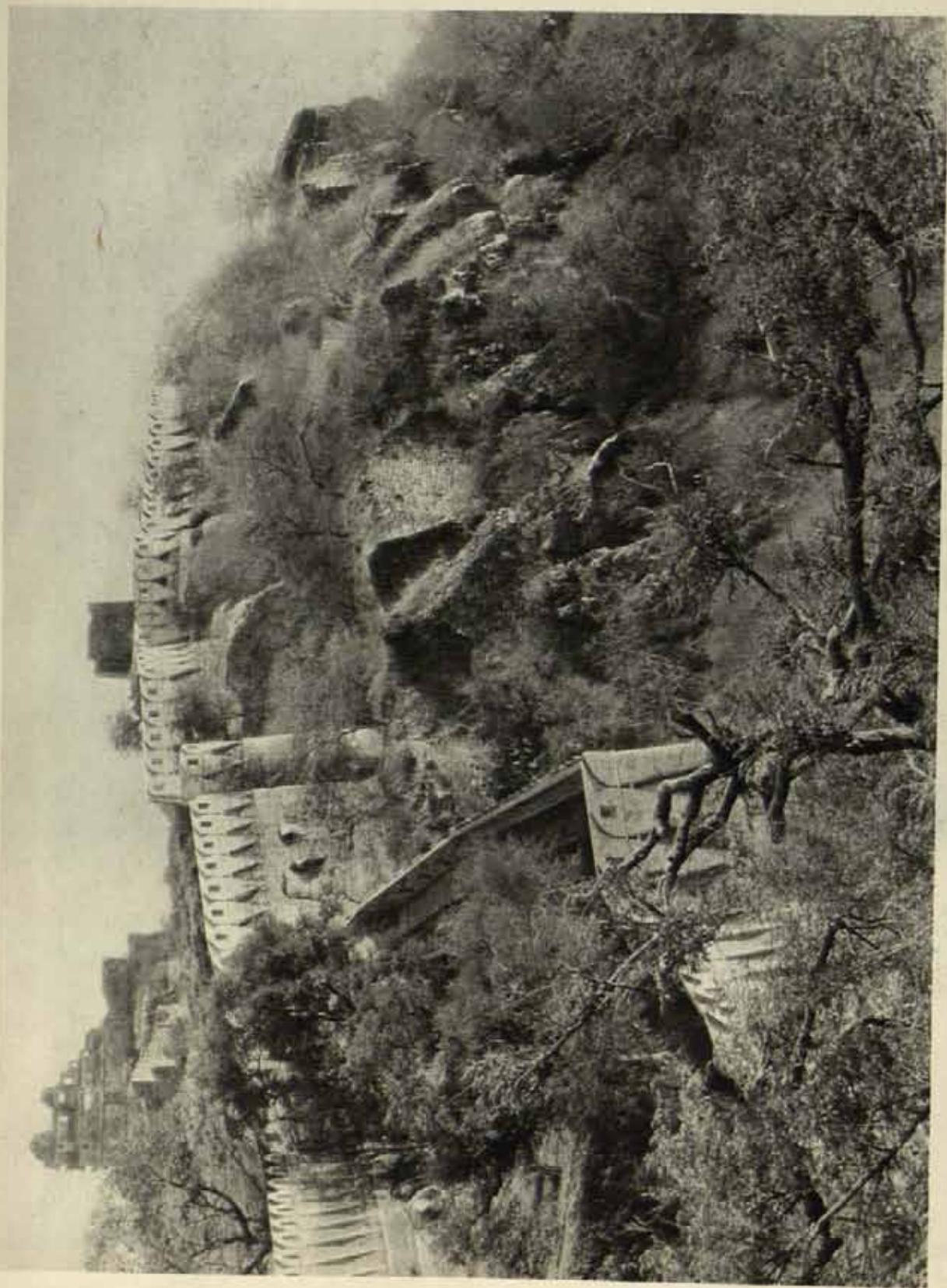


Chitorgarh. Ruhmesturm.
Unterer Teil mit Jain-Figuren

Tehittorgarh. Tour de la gloire.
En bas, figures d'jaïna

Chitorgarh. Tower of Fame
Lower Part with Jain Figures

Chitorgarh. Torre della Gloria
(nella parte inferiore figure di Giaino)

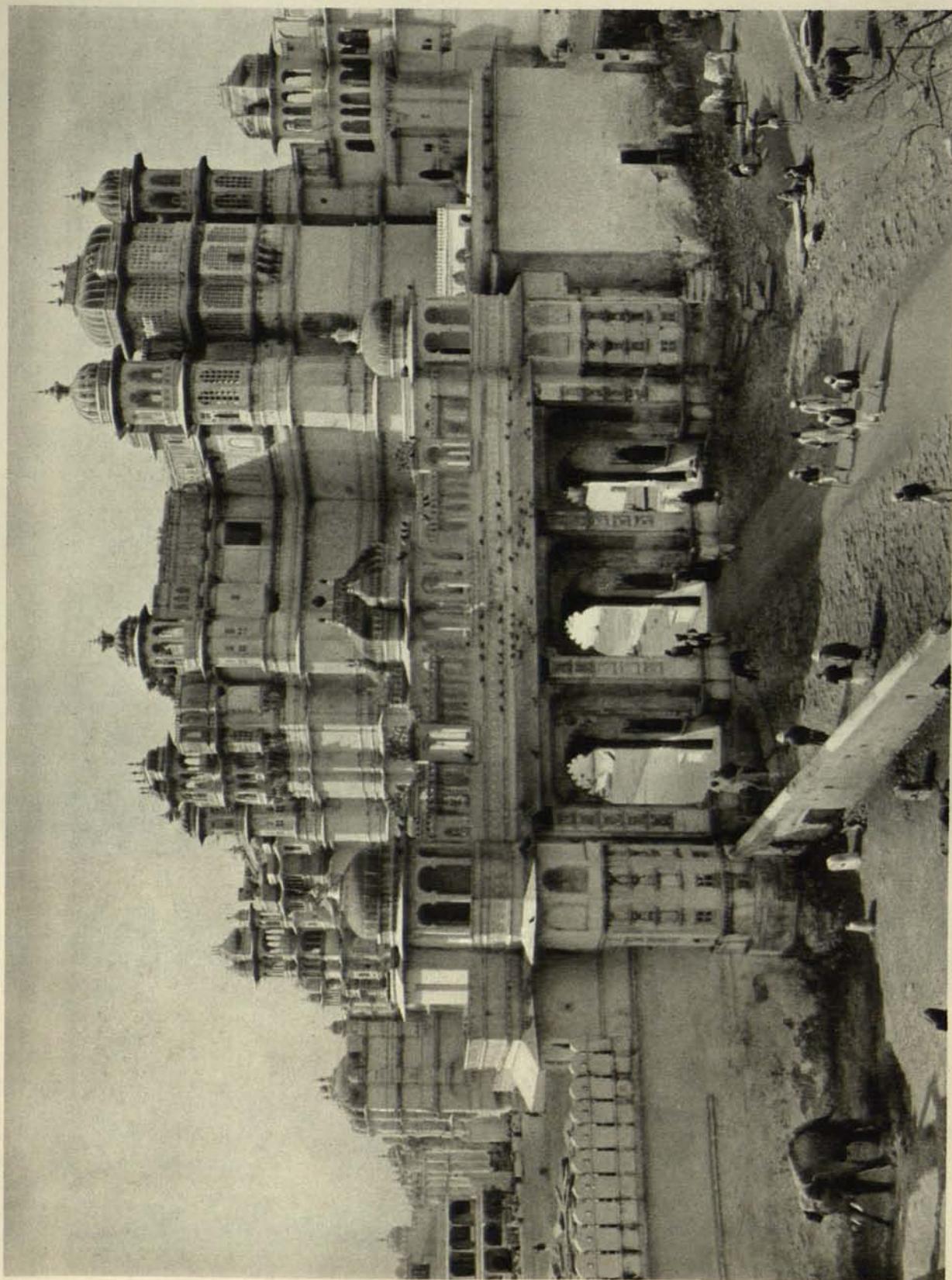


Chitorgarh. Stadtmauern und Palast
Telitorgarh. Remparts et palais

Chitorgarh. City walls and Palace
Chitorgarh. Mura della città e palazzo

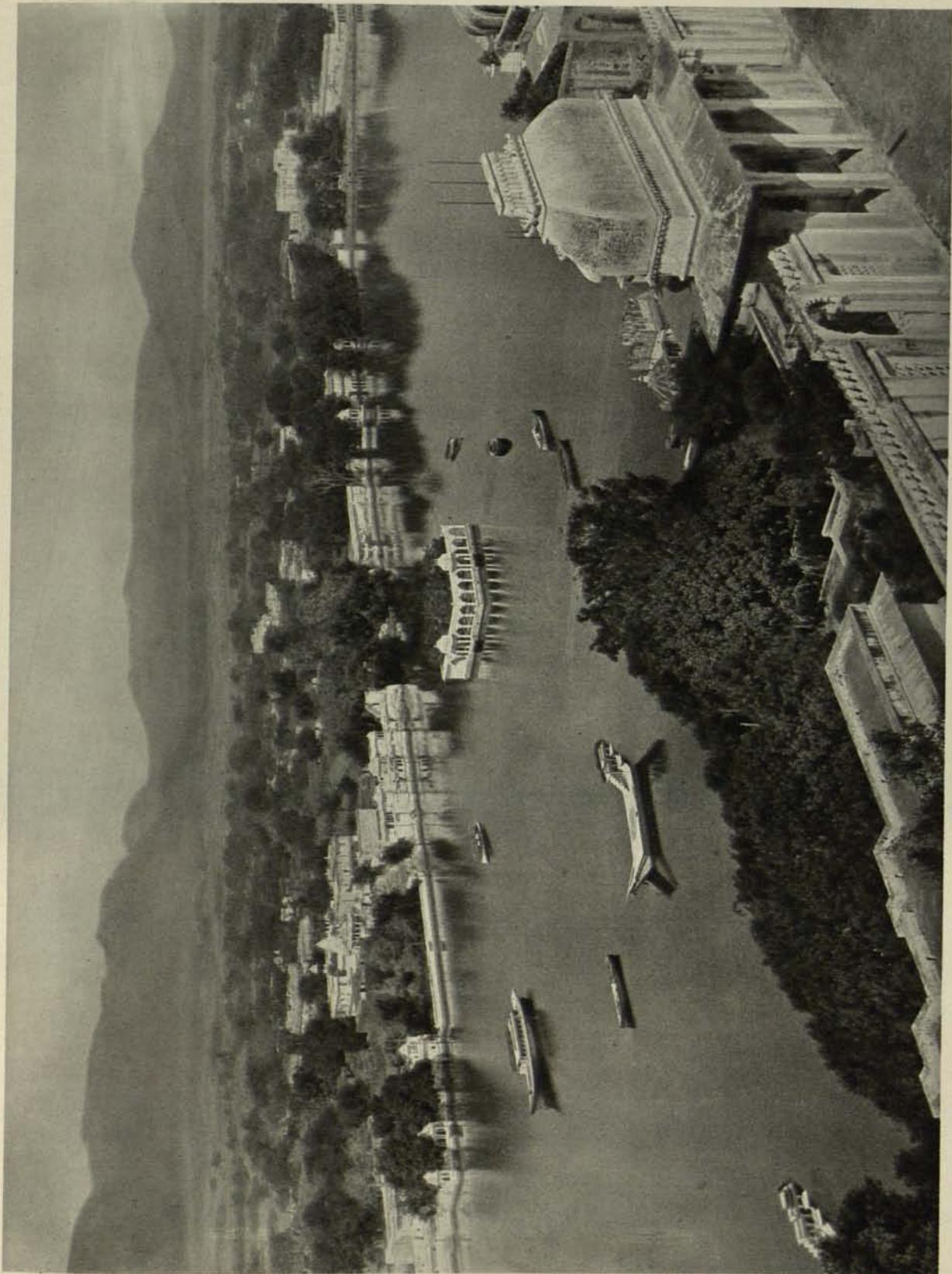


Chitorgarh. Männer beim Abschluss eines Geschäfts
Tehitorgarh. Hommes concluant une affaire
Chitorgarh. Uomini che stanno conchiudendo un contratto

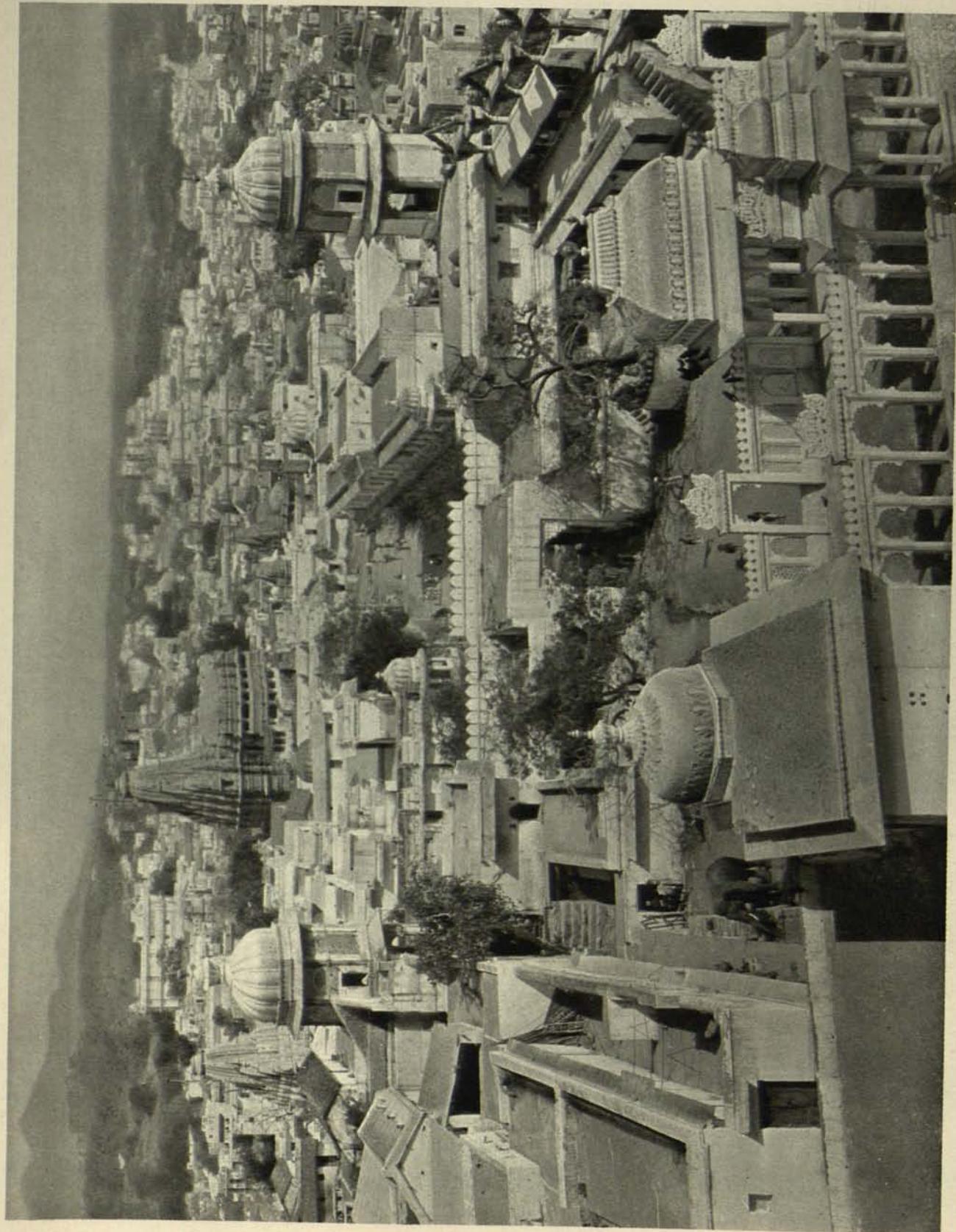


Der Palast des Maharana von Udaipur
Palais du Maharana d'Oudaïpour

The Palace of the Maharana of Udaipur
Il palazzo del Maharājā di Udaipur



Udaipur. View of the artificial lake from the palace
Ondalpour. Vue prise du palais sur le lac artificiel



Udaipur. Ausblick vom Palast auf dessen Vorhöfe und die Stadt
Oudaipour. Vue prise du palais sur les avant-cours et la ville

Udaipur. View from the palace of its courtyards and the town
Udaipur. Vista dal palazzo sui suoi atri e sulla citta



Udaipur. Rajputs with their weapons

Udaipur. Ragputi con le loro armi

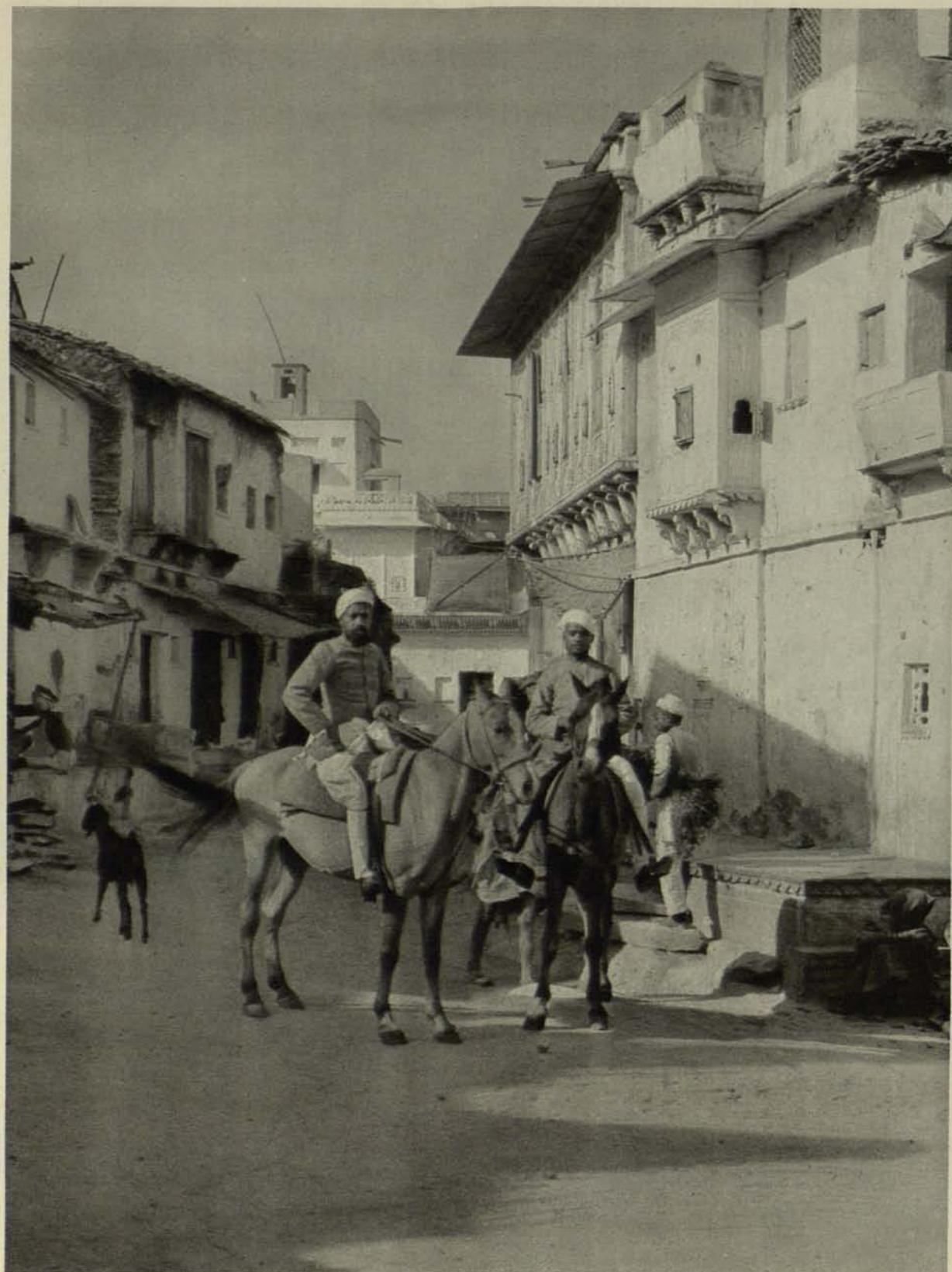
Udaipur. Rajputen mit ihren Waffen

Oudaipour. Radjpoutes avec leurs armes



Udaipur. Treppe zum Jagannath-Tempel
Oudaipour. Escalier conduisant au temple de Djagannath

Udaipur. Steps to the Juggernaut Temple
Udaipur. Scalinata al tempio di Jagannath

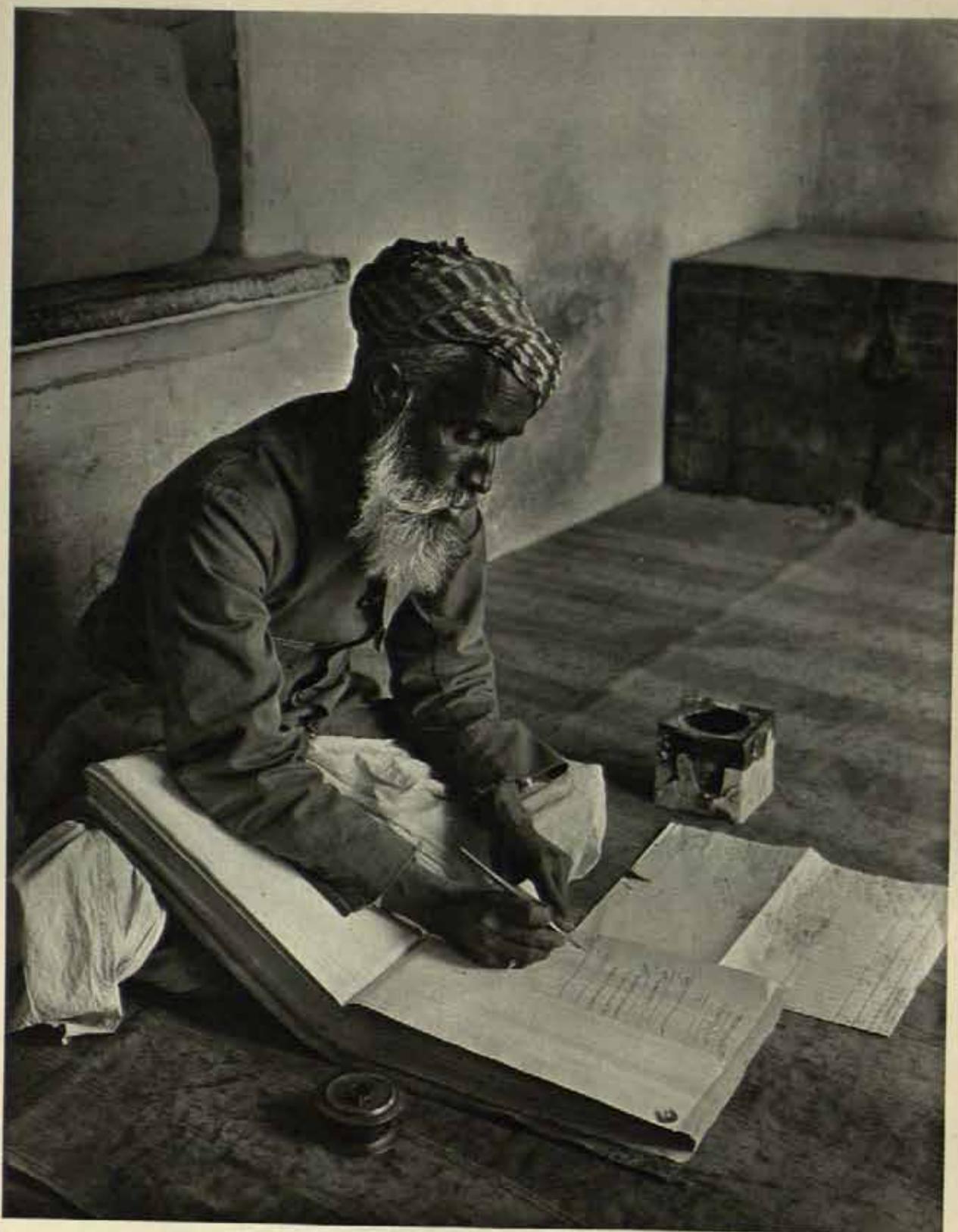


Udaipur. Strasse mit Reitern

Oudaipour. Rue avec cavaliers

Udaipur. Street with horsemen

Udaipur. Cavalieri nella strada

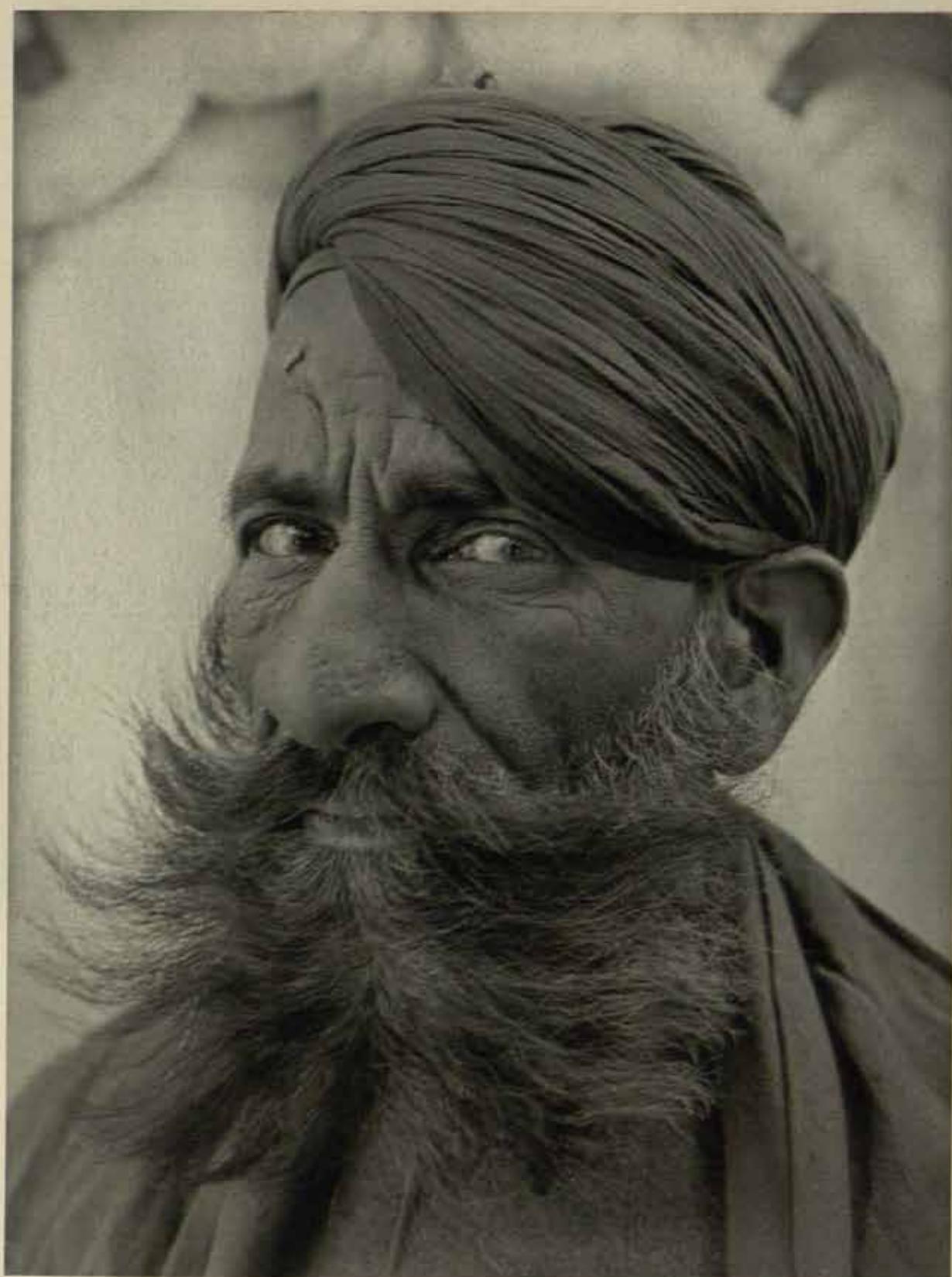


Udaipur. Strassenbankier

Oudaipour. Banquier en plein vent

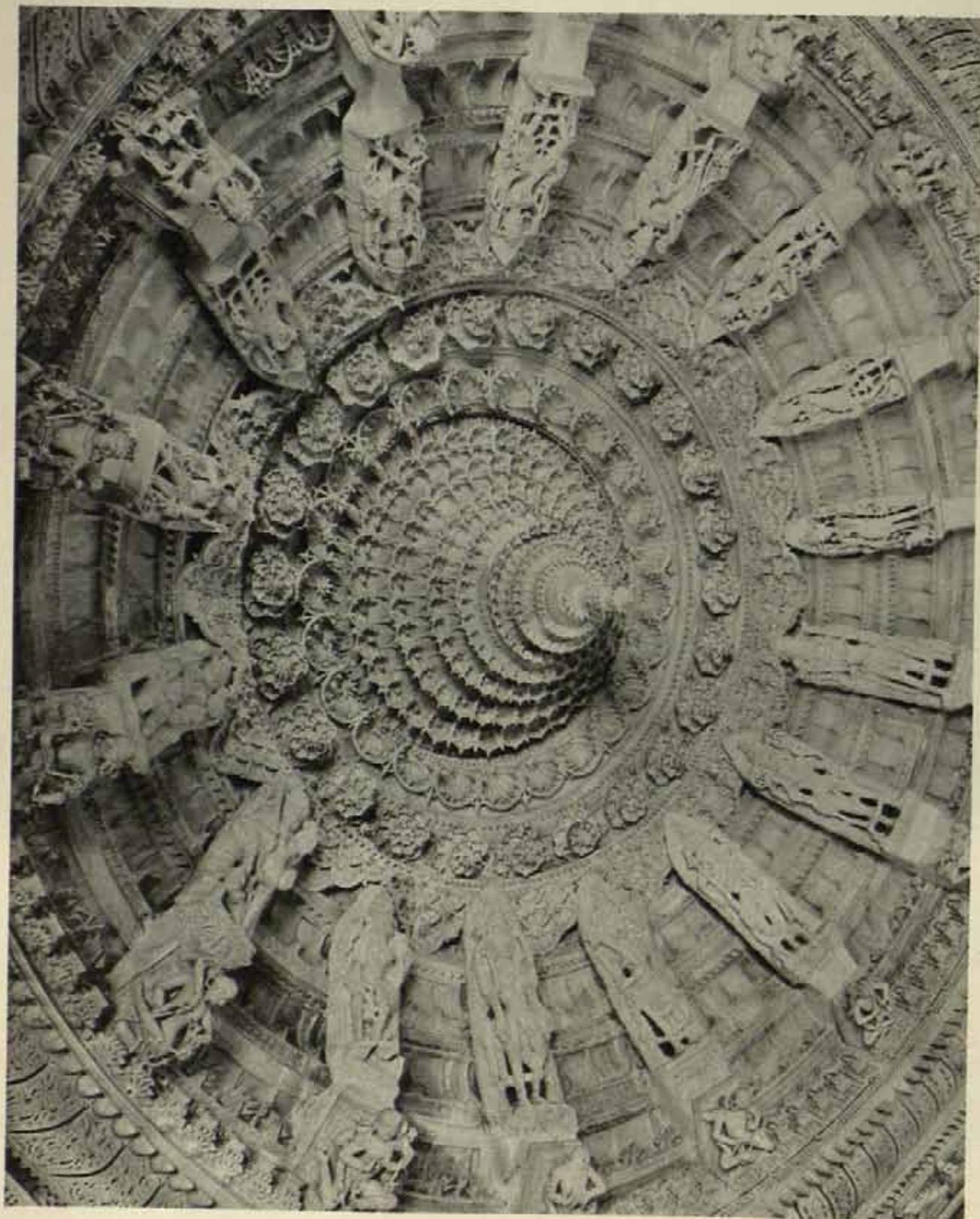
Udaipur. Street banker

Udaipur. Banchiere all'aperto



Udaipur. Ein Rajpute
Udaipur. Un rajpoute

Udaipur. A Rajput
Udaipur. Un ragput

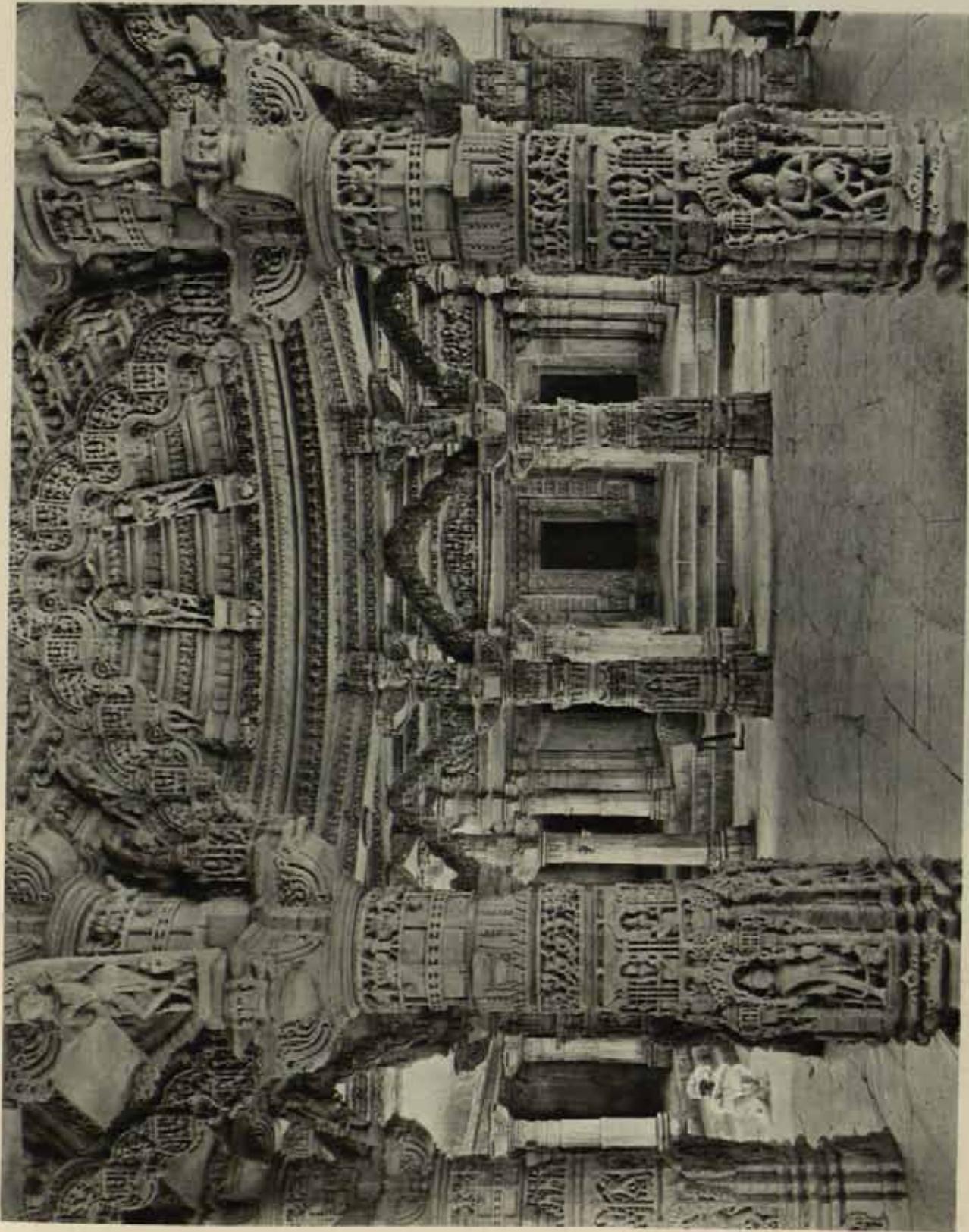


Mount Abu, Dilwara. Marmordecke des Neminath-Tempels

Mont Abu, Dilwara. Platond de marmo do templo de Neminath

Mount Abu, Dilwara. Marble Ceiling of the Neminath Temple

Mont Abu, Dilwara. Volta marmorea del tempio di Neminath

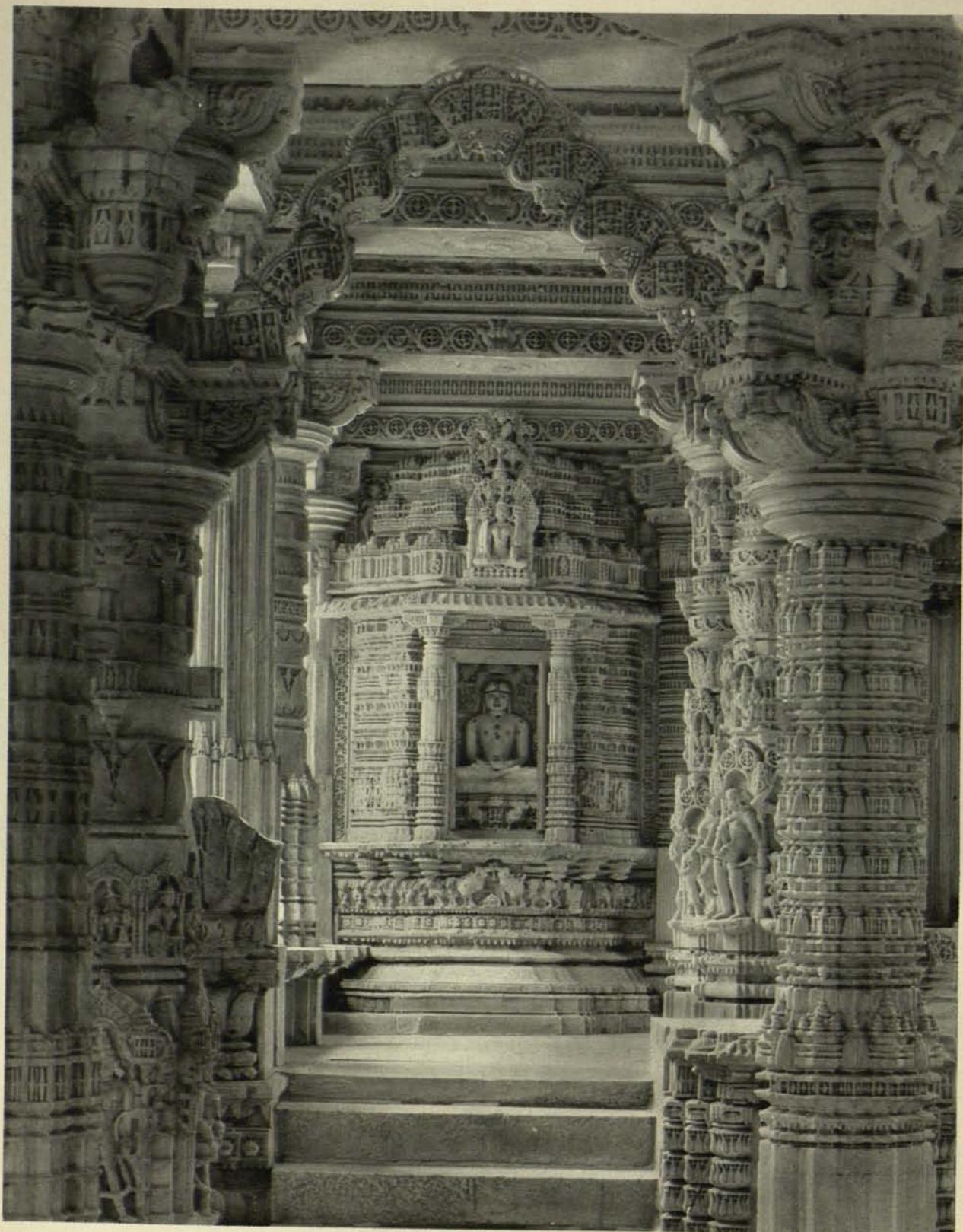


Mount Abu, Dilwara. Halle des Adinath-Tempels

Mont Abu, Dilwara. Halle du temple d'Adinath

Mount Abu, Dilwara. Hall of the Adinath Temple

Mont Abu, Dilwara. Atrio del tempio di Adinath

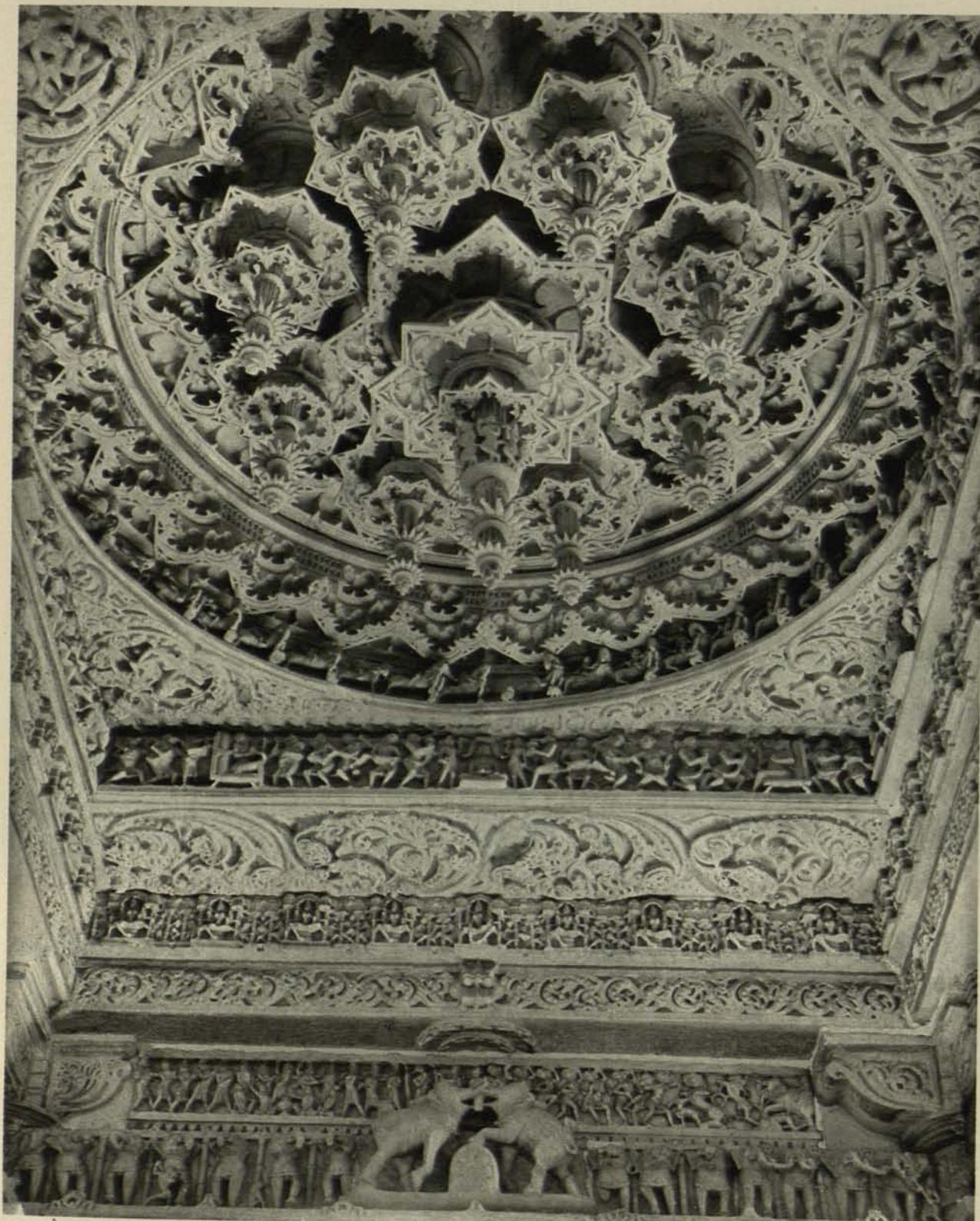


Mount Abu, Dilwara. Seitenkapelle
im Nemnath-Tempel

Mont Abou, Dilwara. Chapelle latérale
du temple de Nemnath

Mount Abu, Dilwara. Side chapel in the
Nemnath Temple

Mount Abu, Dilwara. Cappella laterale
nel tempio di Nemnath

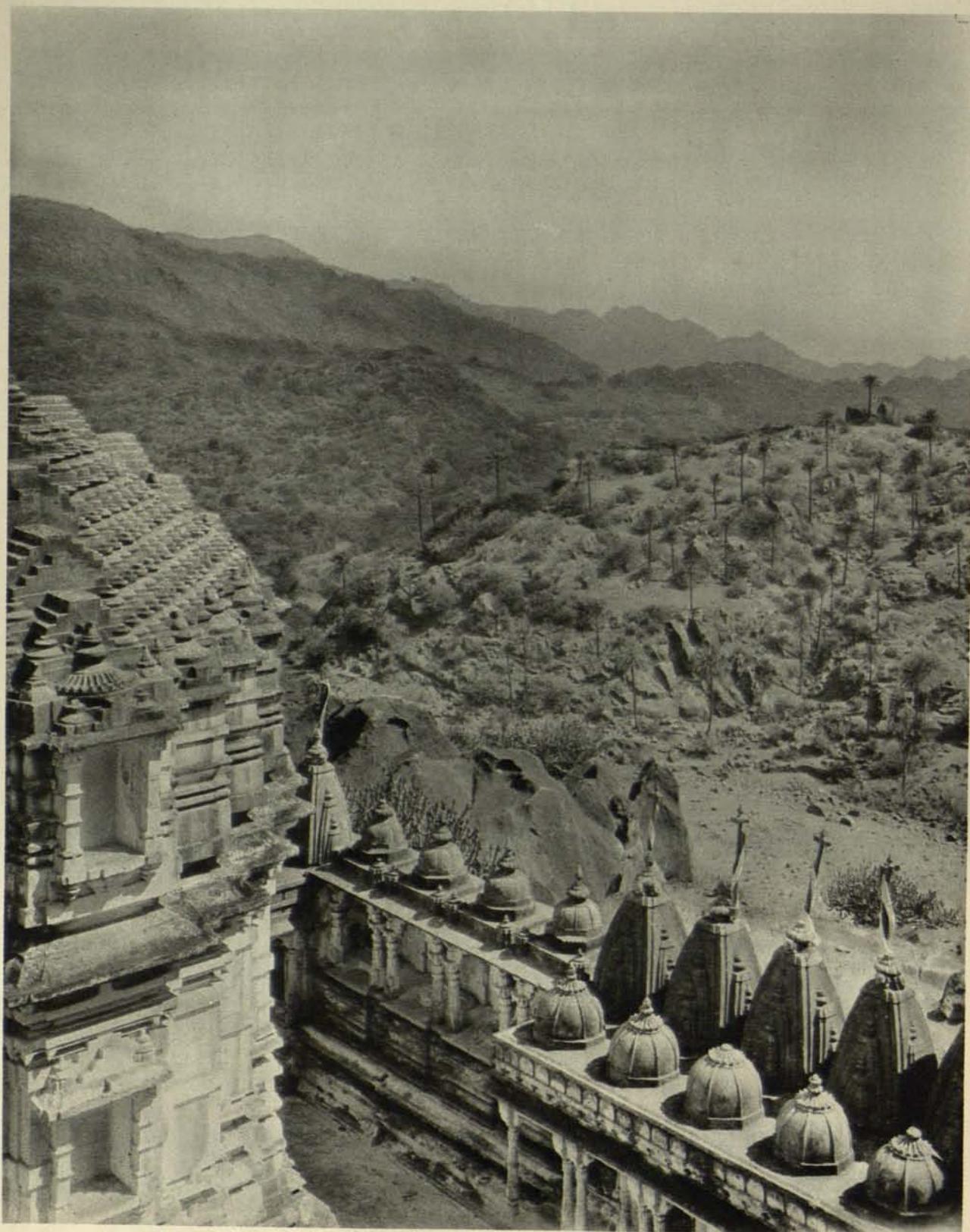


Mount Abu, Dilwara. Decke einer Seitenkapelle
im Adinath-Tempel

Mont Abou, Dilwara. Plafond d'une chapelle
latérale du temple d'Adinath

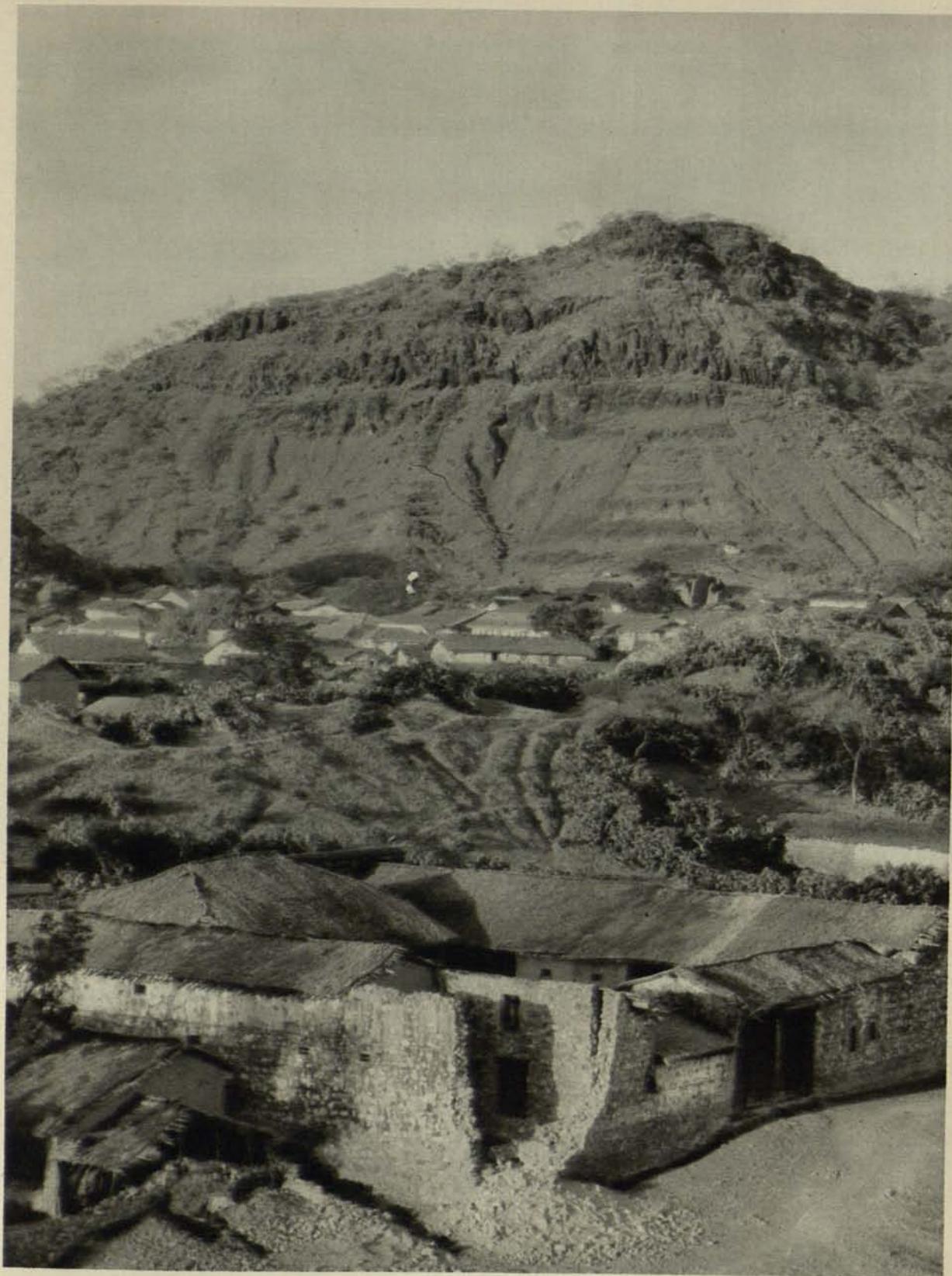
Mount Abu, Dilwara. Ceiling of a side chapel in the
Adinath Temple

Mount Abu, Dilwara. Volta di una cappella
laterale nel tempio di Adinath



Mount Abu. Ausblick von der Höhe des Achilgarh-Tempels
Mont Abou. Vue prise du temple d'Atchilgarh

Mount Abu. View from the Achilgarh Temple
Mount Abu. Vista dal sommo del tempio di Achilgarh

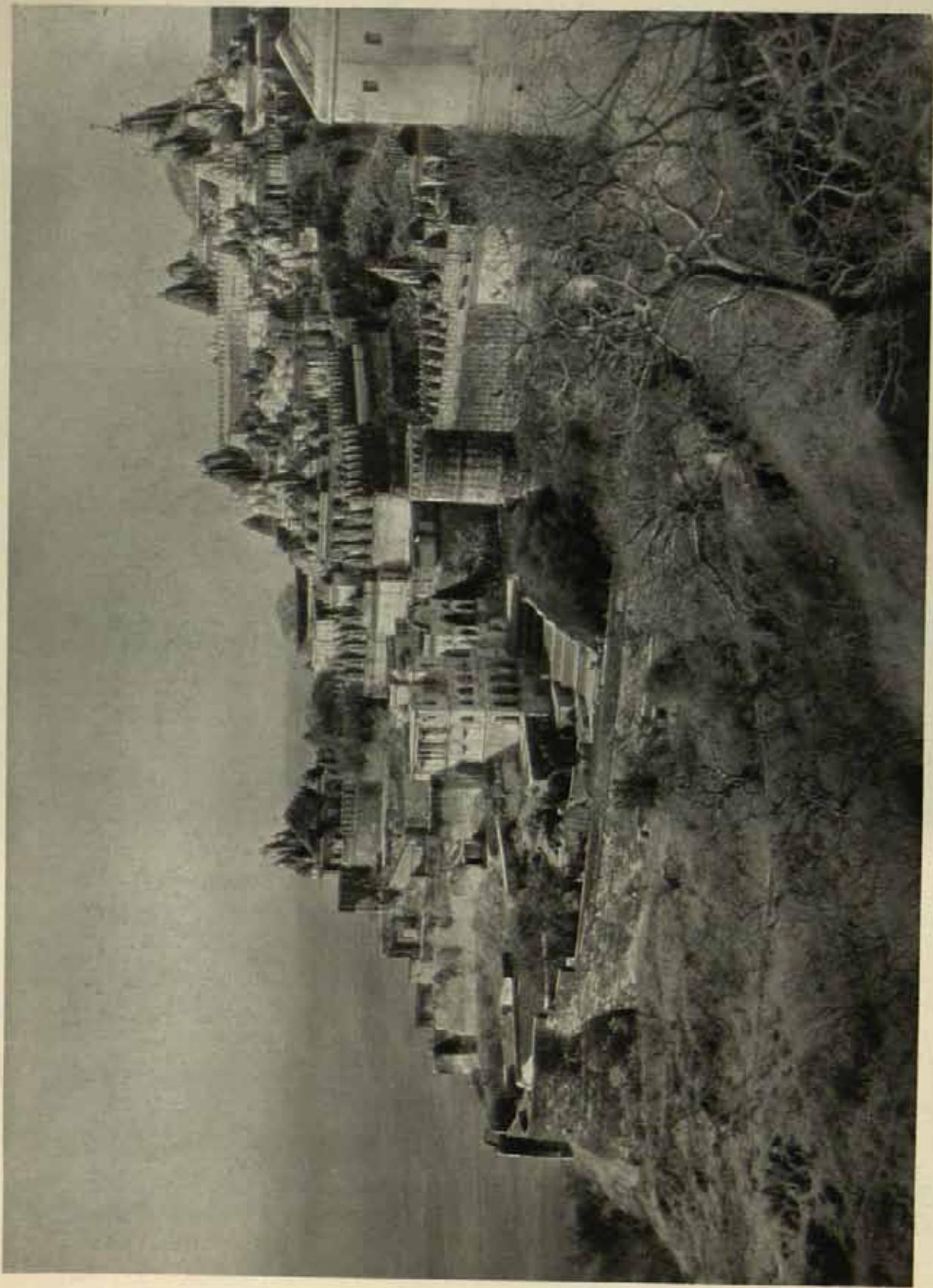


Das Städtchen Sihor in Kathiawar

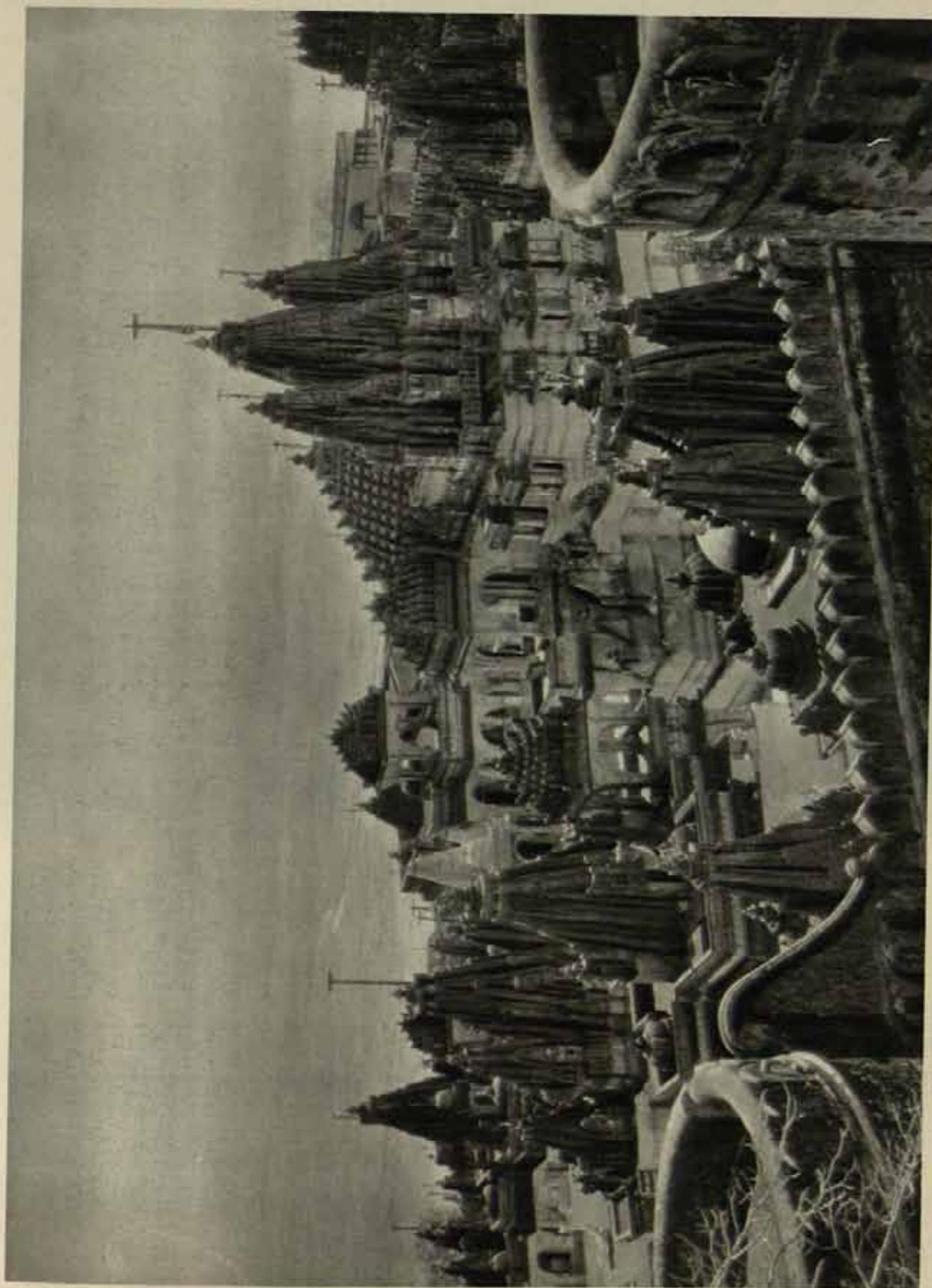
La petite ville de Sihor dans le Kathiawar

The town of Sihor in Kathiawar

La cittadina di Sihor nel Kathiawar



Palitana. Jaina Temple auf dem heiligen Berg Sattrunjaya
Palitana. Templo jâina sur la montagne sacrée de Sattrunjaya
Palitana. Tempio giainista sul sacro monte di Sattrunjaya

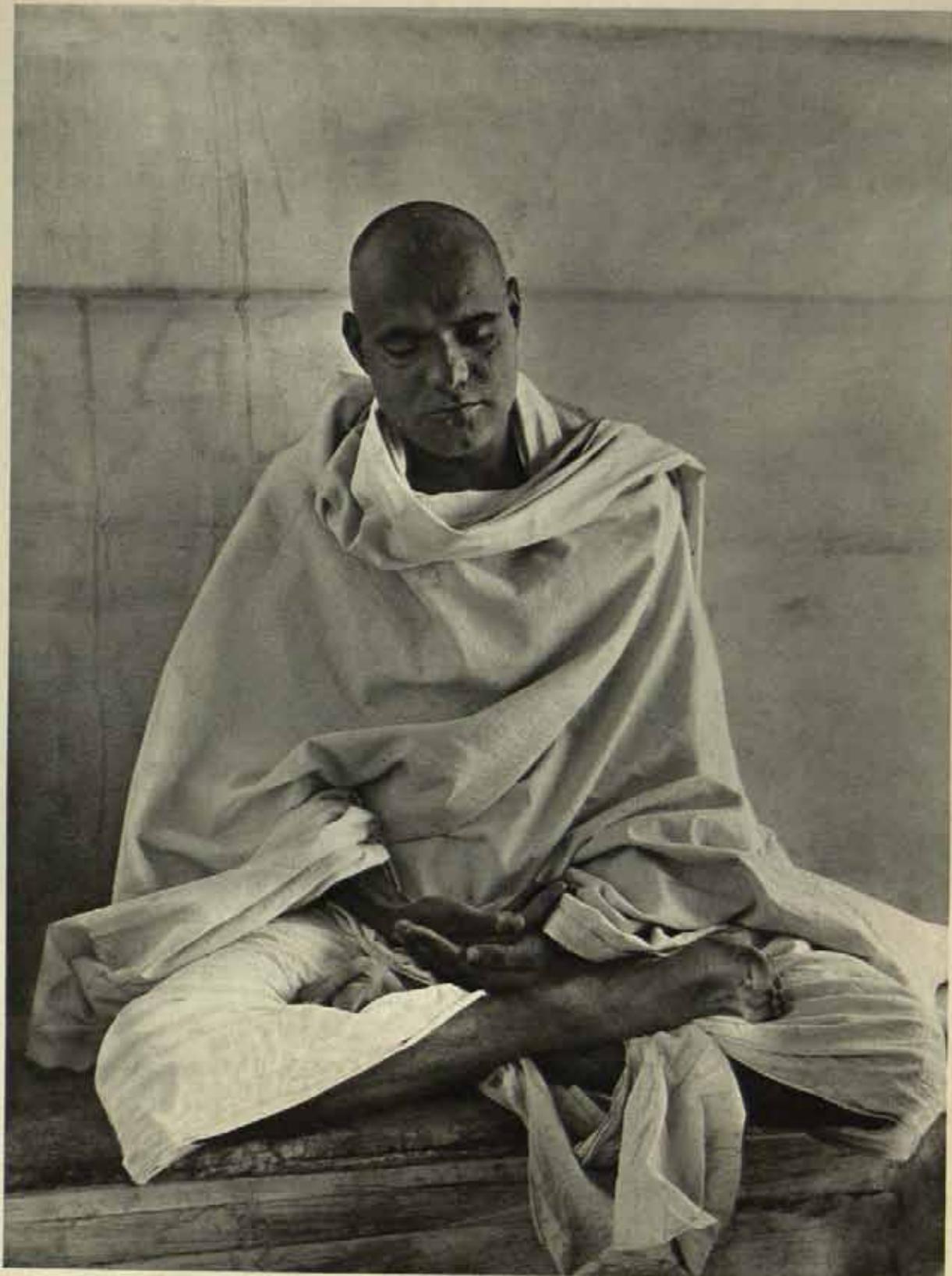


Palitana, Jaina-Tempel auf dem heiligen Berg Satriunjaya

Palitana, Temple jaïna sur la montagne sacrée de Satriunjaya

Palitana, Jain Temple on the Sacred Mountain of Satriunjaya

Palitana, Tempio giainista sul sacro monte di Satriunjaya

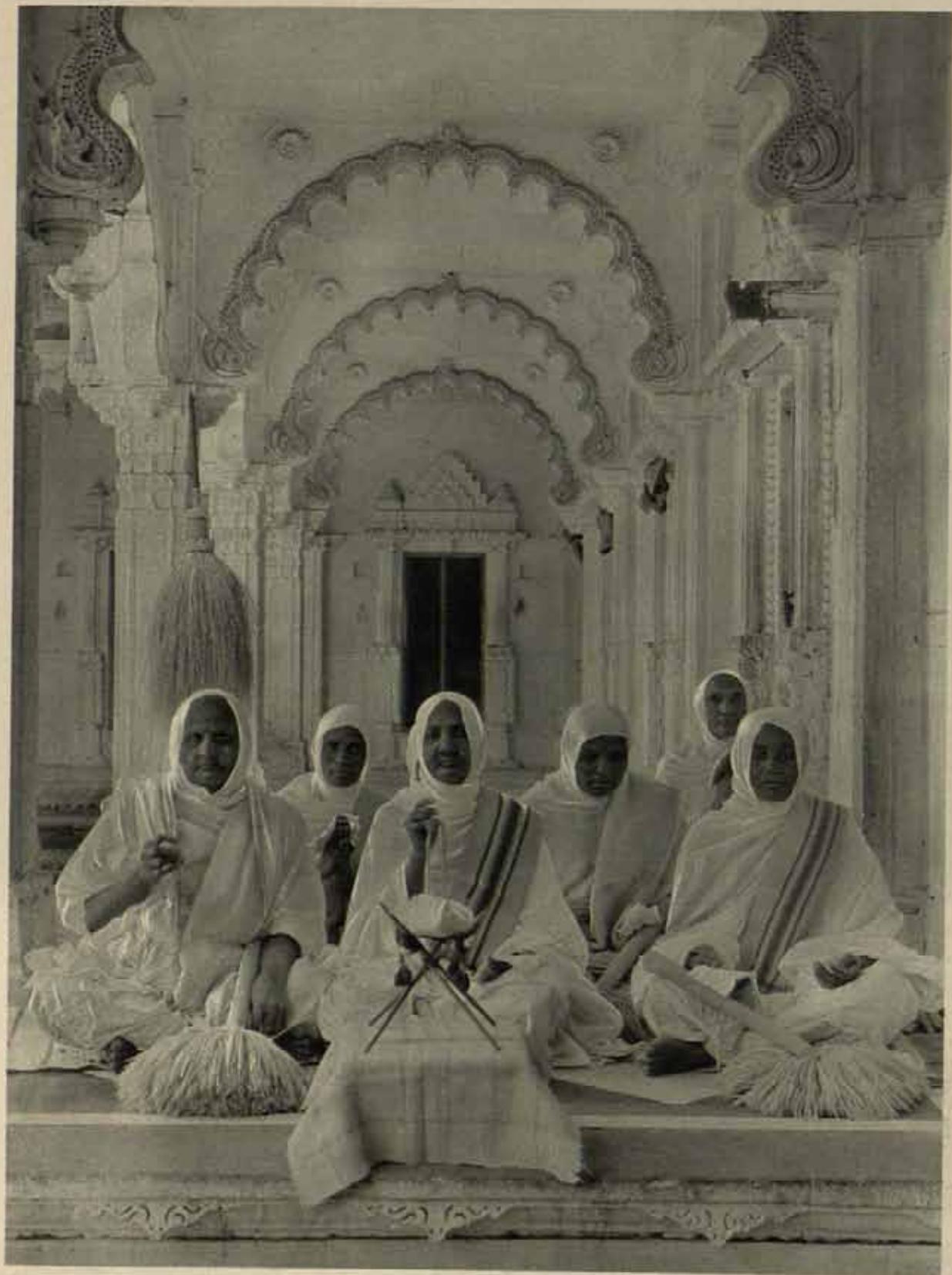


Jain-Mönch, meditierend

Moine djaïna en méditation

Jain Monk in meditation

Monaco giainista in meditazione

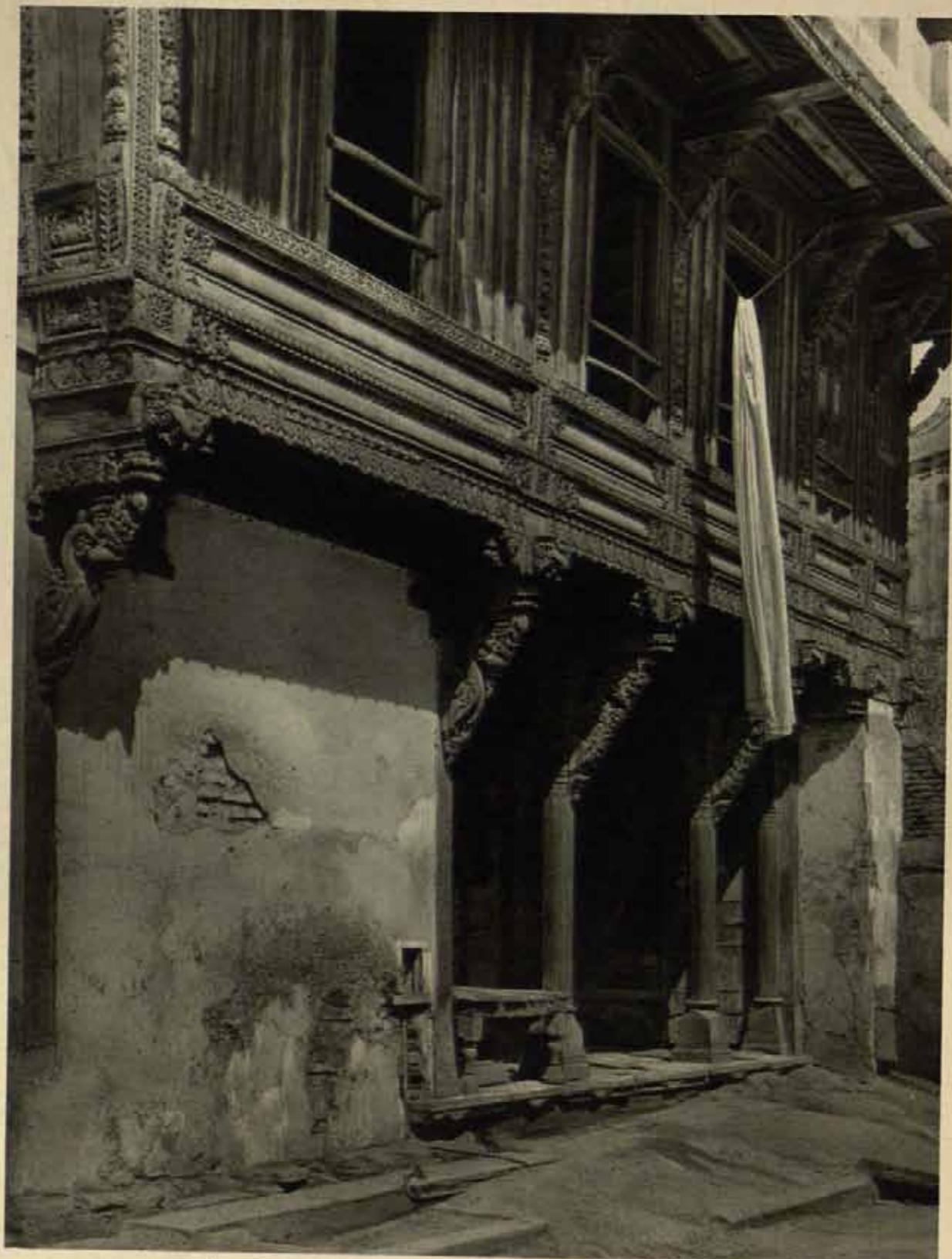


Ahmedabad. Jain-Nonnen im neuen Jaina-Tempel

Ahmedabad. Nonnes d'jaïno
dans le nouveau temple

Ahmedabad. Jain Nuns in the new Jaina Temple

Ahmedabad. Monache giainiste
nel nuovo tempio di Giaino



Ahmedabad. Haus mit Holzschnitzerei

Ahmedabad. Maison avec sculptures sur bois

Ahmedabad. House with wood-carvings

Ahmedabad. Casa con intagli in legno

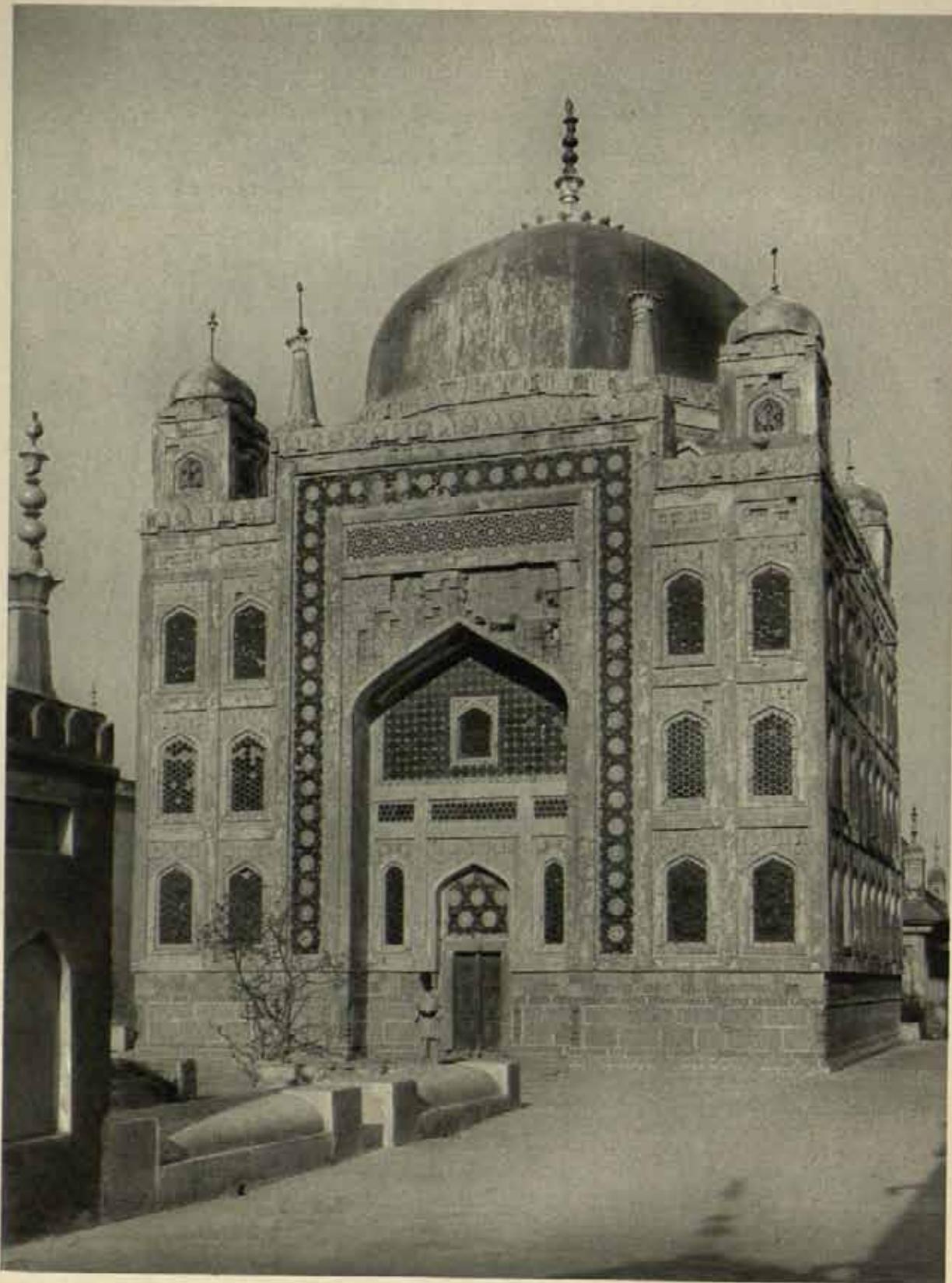


Ahmedabad. Jama Masjid (Grosse Moschee)

Ahmedabad. Djama masjid (Grande mosquée)

Ahmedabad. Jama Masjid (Great Mosque)

Ahmedabad. Jama Masjid (grande moschea)



Haiderabad-Sind. Fürstengrab mit bunten
Faience-Einlagen

Haiderabad-Sind. Tombeau princier avec
revêtements de faïences multicolores

Hyderabad-Sind. Princeely Tomb with many-coloured
porcelain inlaid

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

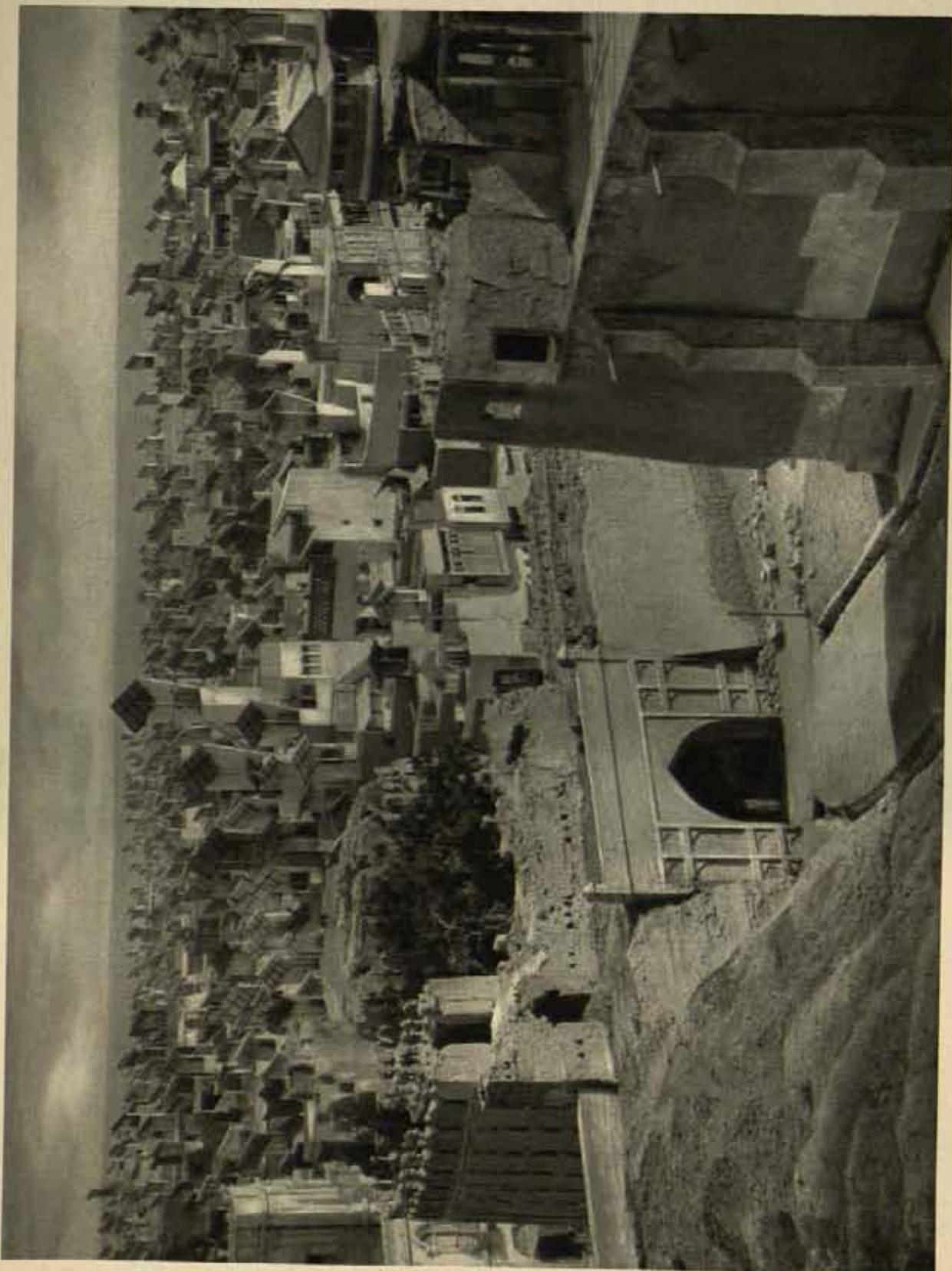


Haiderabad-Sind. Häuser mit Windfängern

Haiderabad-Sind. Maisons avec prises-d'air

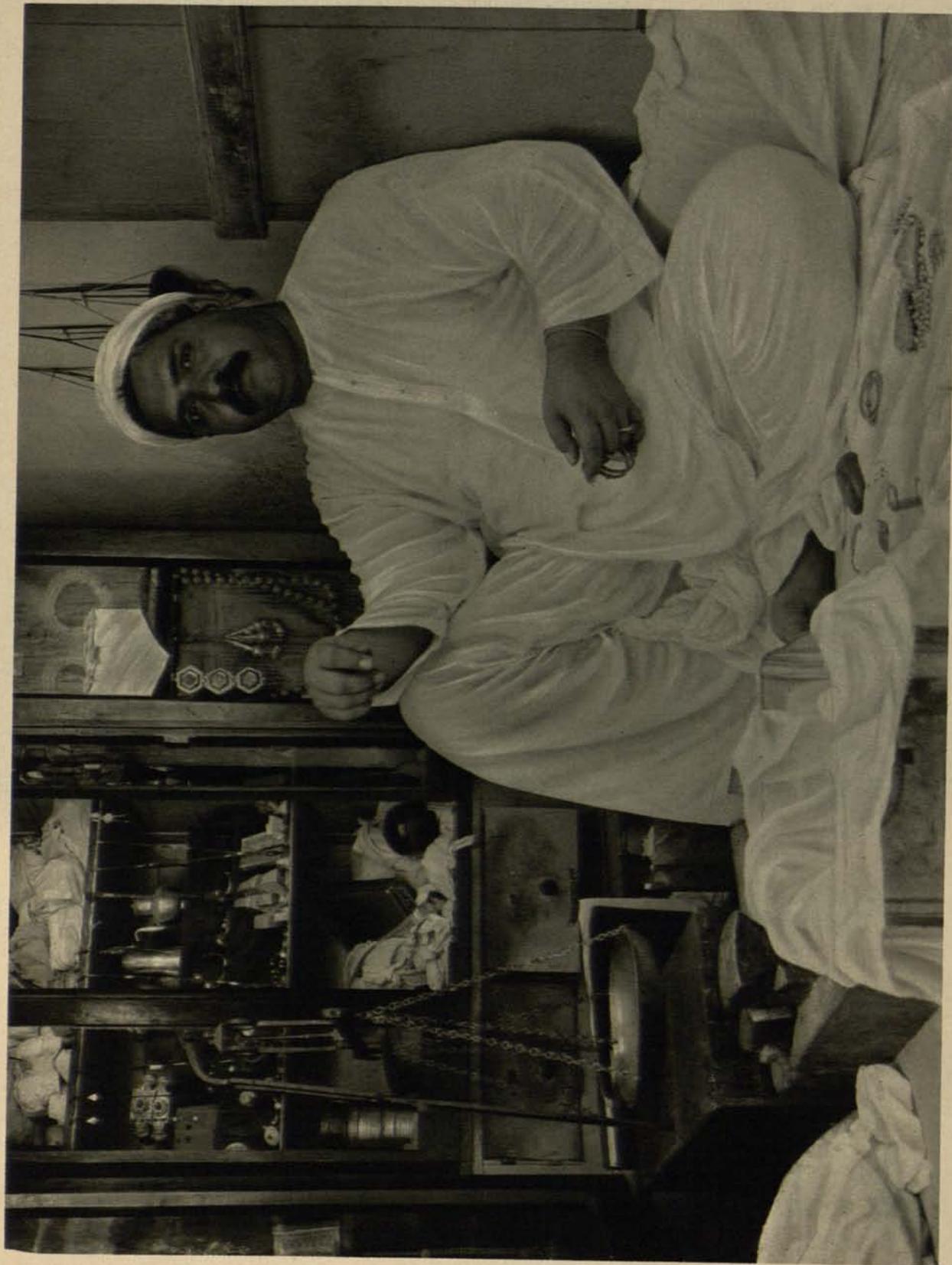
Hyderabad-Sind. Houses with windcatchers

Haiderabad-Sind. Case con bocche d'aria



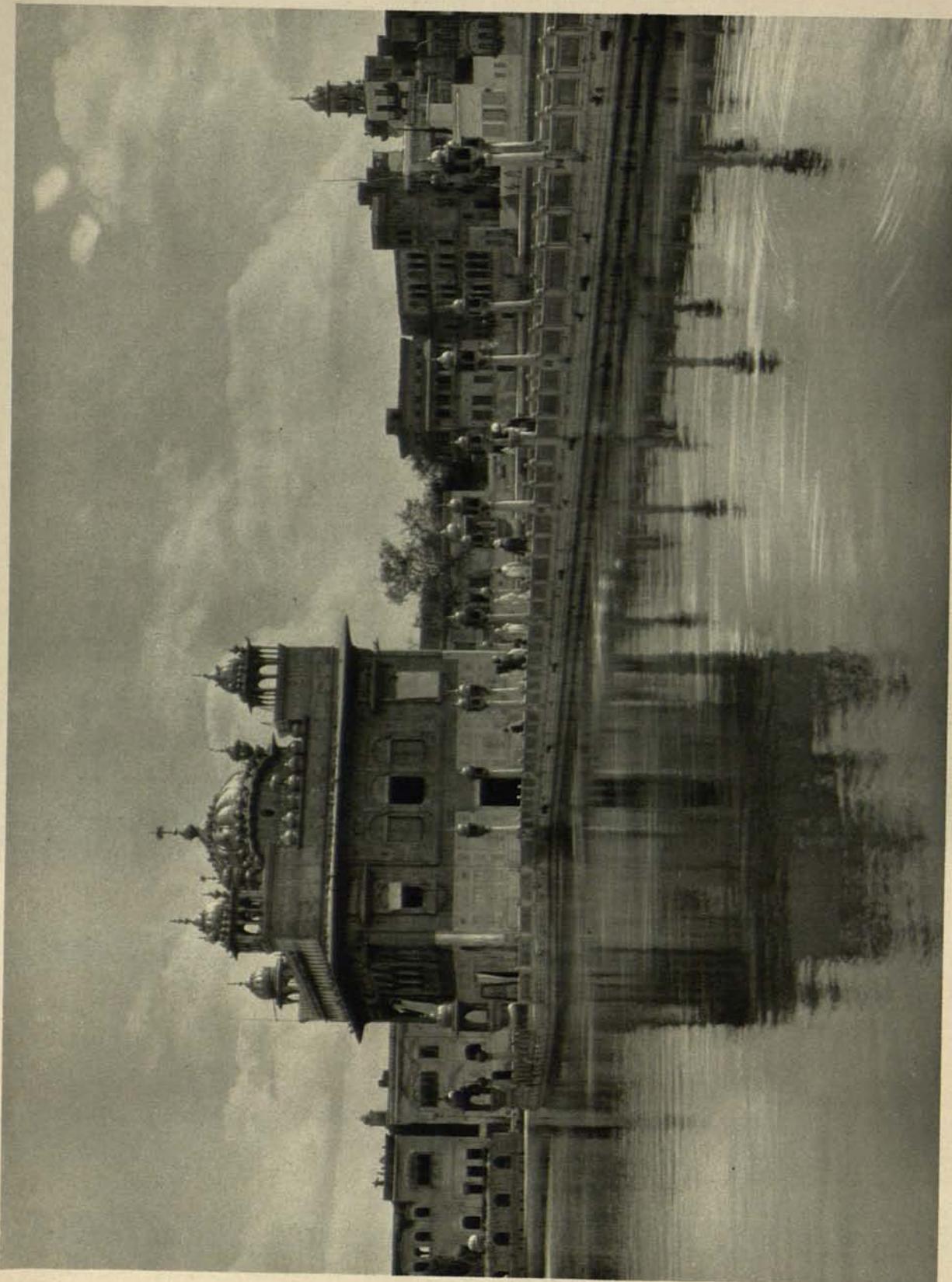
Haiderabad-Sind. Blick vom Fort auf die Stadt mit ihren Windmägern
Haiderabad-Sind. Vue prise du fort: la ville et ses prises-d'air

Hyderabad-Sind. View from the Fort of the town with its wind-schers
Haiderabad-Sind. Vista dal forte sulla città e le sue bocche d'aria



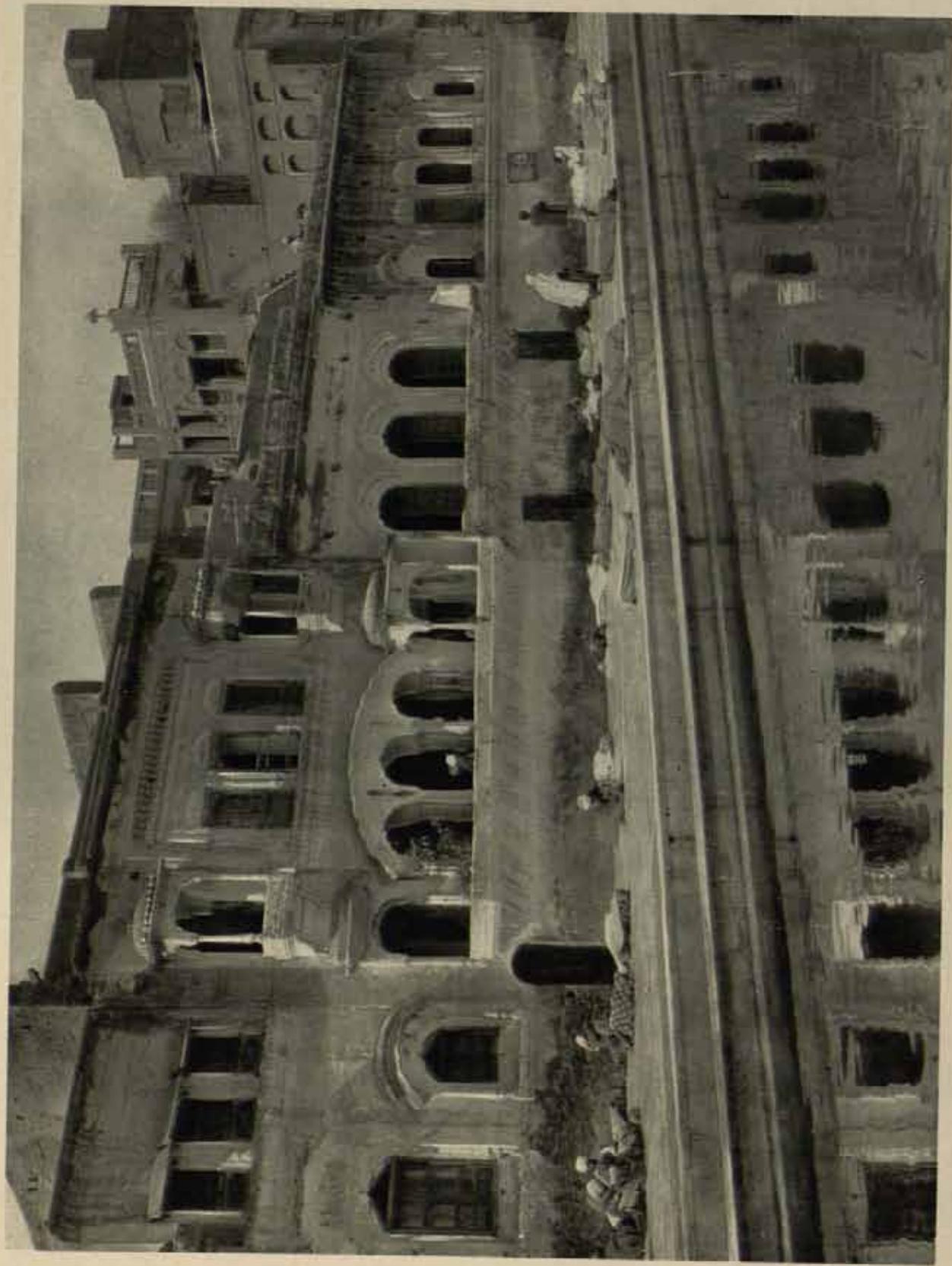
Haiderabad-Sind. Juwelier in seinem Laden

Haiderabad-Sind. Gioielliere nella sua bottega



Amritsar. Der Goldene Tempel der Sikhs
Amritsar. Le Temple d'Or des Sikhs

Amritsar. The Golden Temple of the Sikhs
Amritsar. Il tempio d'oro dei Sik



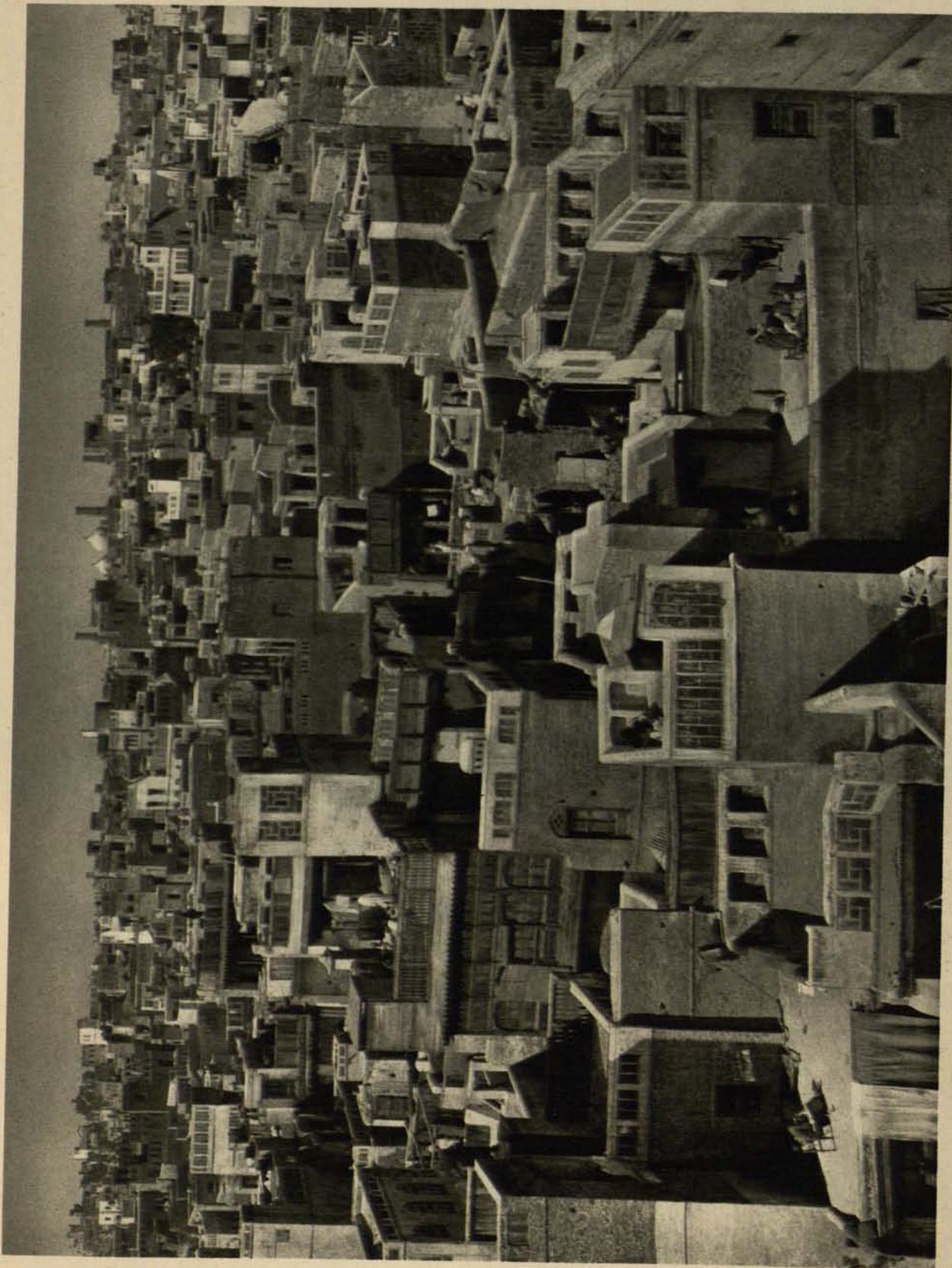
Amritsar. Häuser am Teich des Goldenen Tempels
Amritsar. Case prospicienti lo stagno del tempio d'oro

Amritsar. Häuser am Teich des Goldenen Tempels
Amritsar. Maisons au bord du Lac de l'Immortalité



Amritsar. Schule beim Goldenen Tempel
Amritsar. Ecole en plein air, près du Temple d'Or

Amritsar. School near the Golden Temple
Amritsar. Scuola all'aperto presso il tempio d'oro

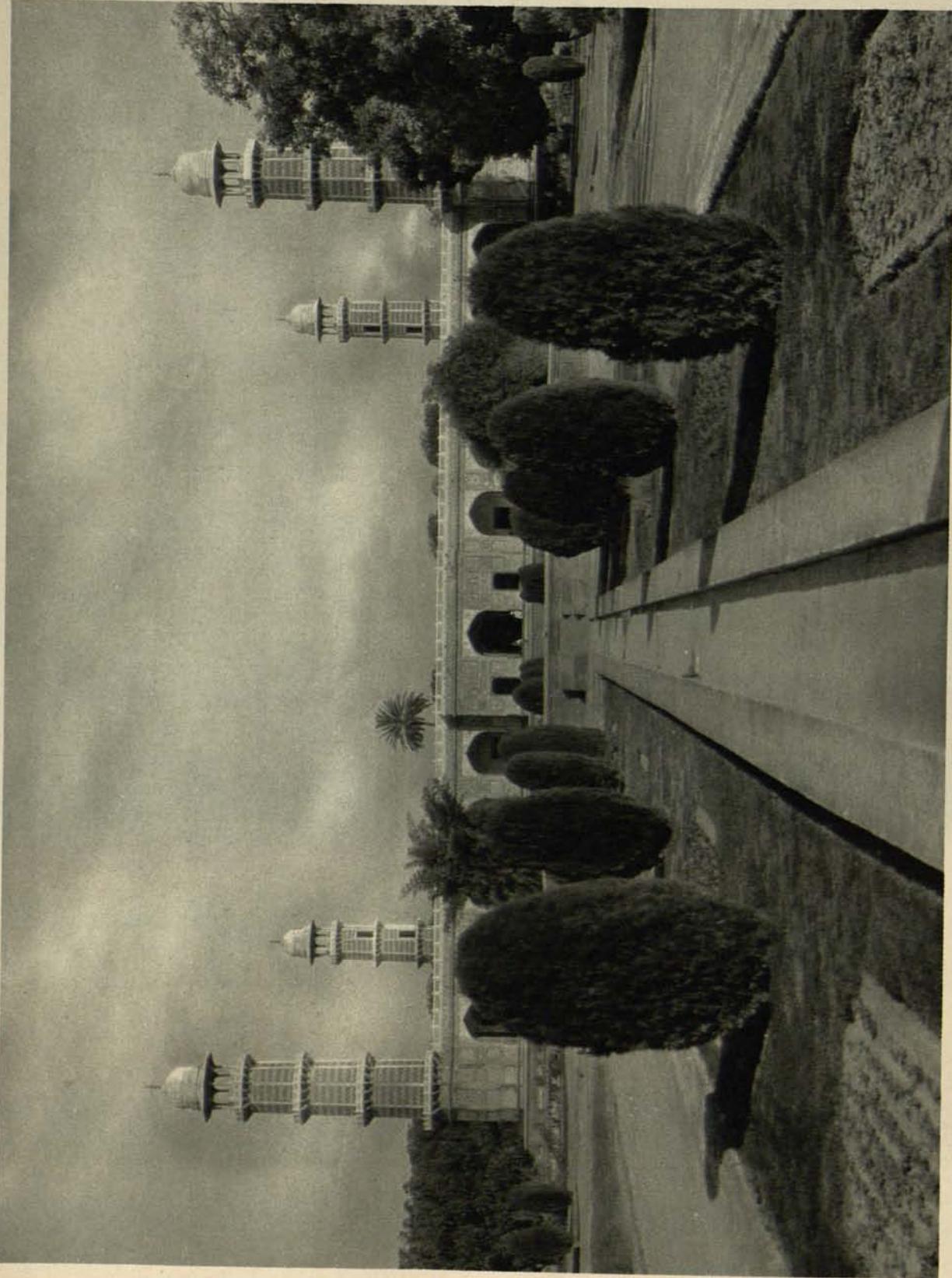


Ausblick auf die Dächer von Lahore

Vue sur les toits de Lahore

View of the roofs of Lahore

Vista sui tetti di Lahore

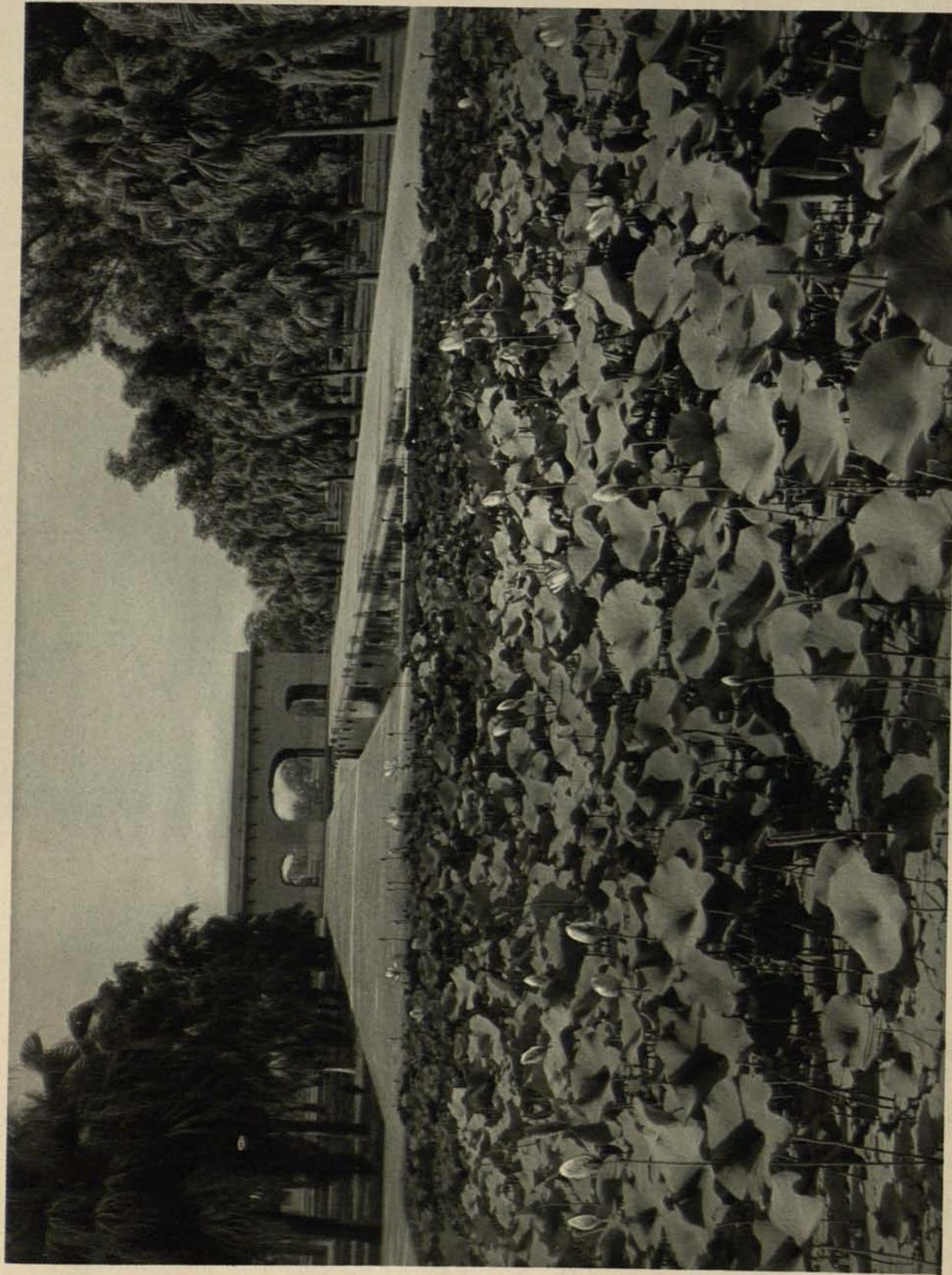


Grabmal Jahangirs bei Lahore

Mausolée de Djahanghir, près de Lahore

Jahangir's Tomb near Lahore

Mausoleo di Djahanghir presso Lahore



Lotossteich im Shalamar-Garten bei Lahore
Lotus sur un étang dans le jardin de Shalamar, près de Lahore
Stagno dei fiori di loto nel giardino di Shalamar presso Lahore



Erosionslandschaft (Bad Lands) bei Rawalpindi
Effets d'érosion (Bad Lands) près de Rawalpindi
Effet d'érosion (Bad Lands) près de Rawalpindi

Bad Lands near Rawalpindi
Paesaggio vulcanico (Bad Lands) presso Rawalpindi



Ruinenfeld in Taxila
Champ de ruines à Taxila

Ruins in Taxila
Rude ri a Taxila



Taxila. Buddha-Statue

Taxila. Statue de Bouddha

Taxila. Buddha Statue

Taxila. Statua di Budda



Peshawar. Mohammedanischer Bettelmönch (Fakir)

Peshawar. Moine mendiant mahométan (Fakir)

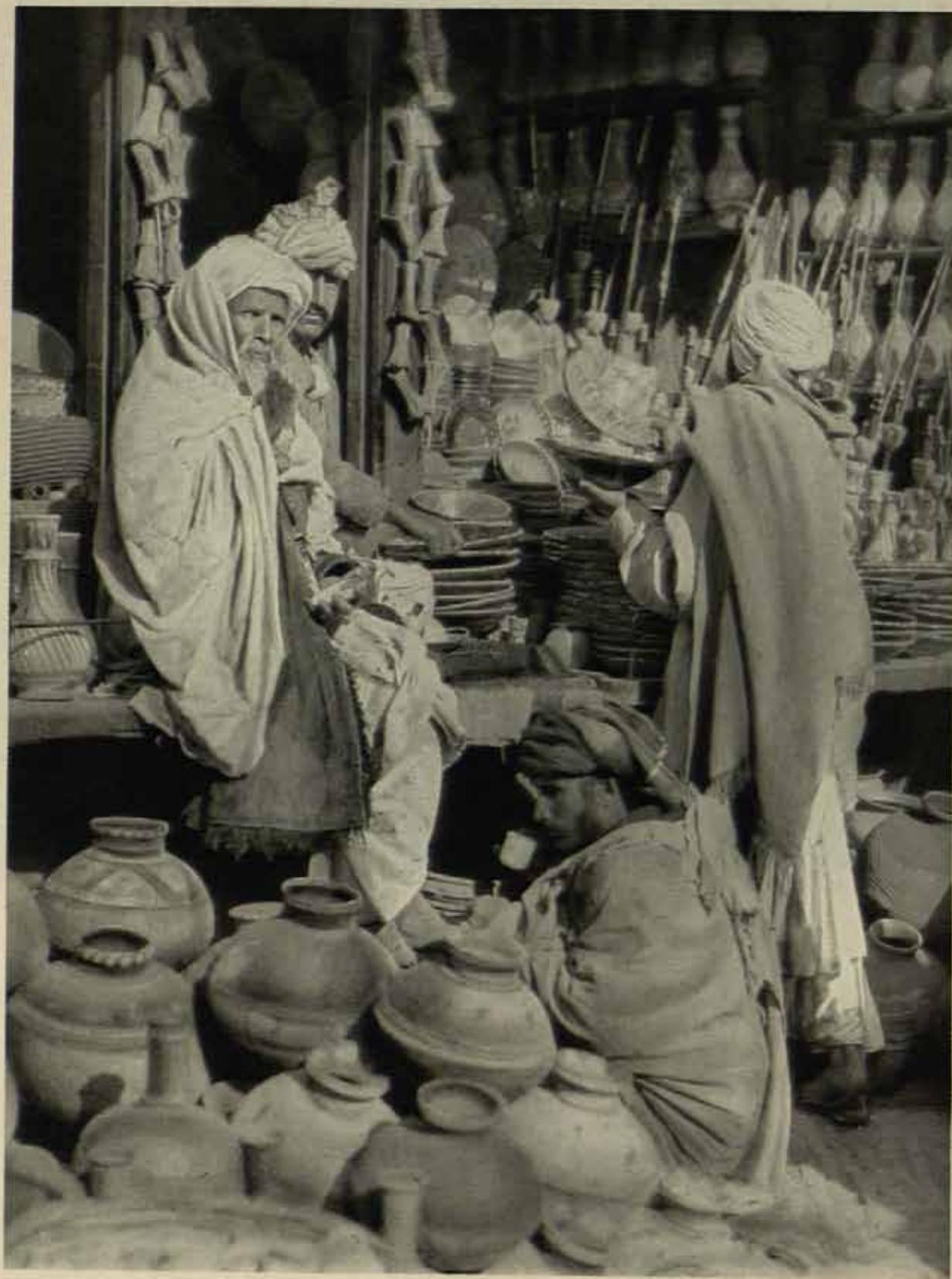
Peshawar. Muhamadan Mendicant Monk (Fakir)

Peshawar. Monaco questuante maomettano (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

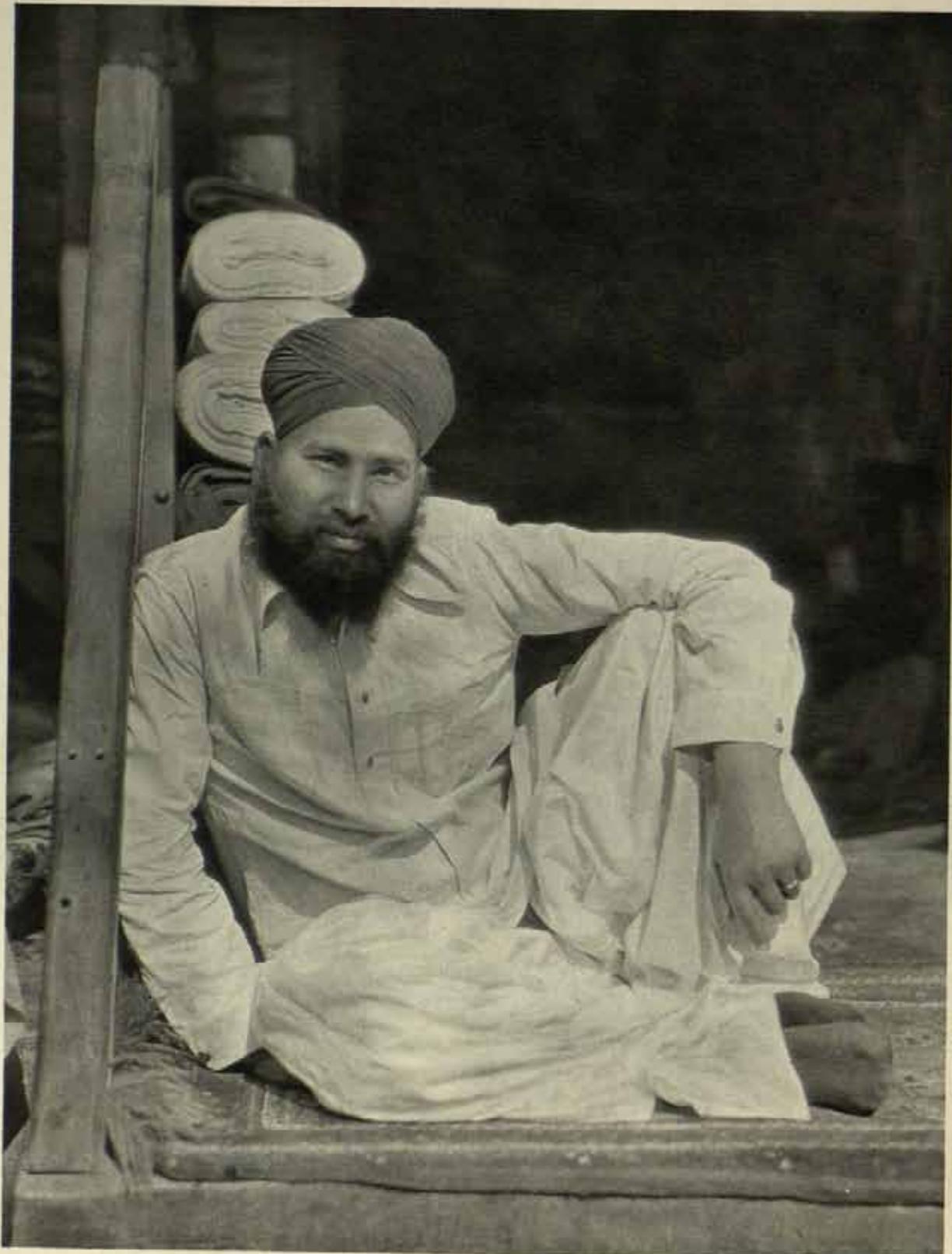


Im Bazar von Peshawar. Bei den Töpfereien

Au bazar de Peshawar. Poteries

In the Peshawar Bazaar. Pottery

Nel bazar di Peshawar, Stoviglie

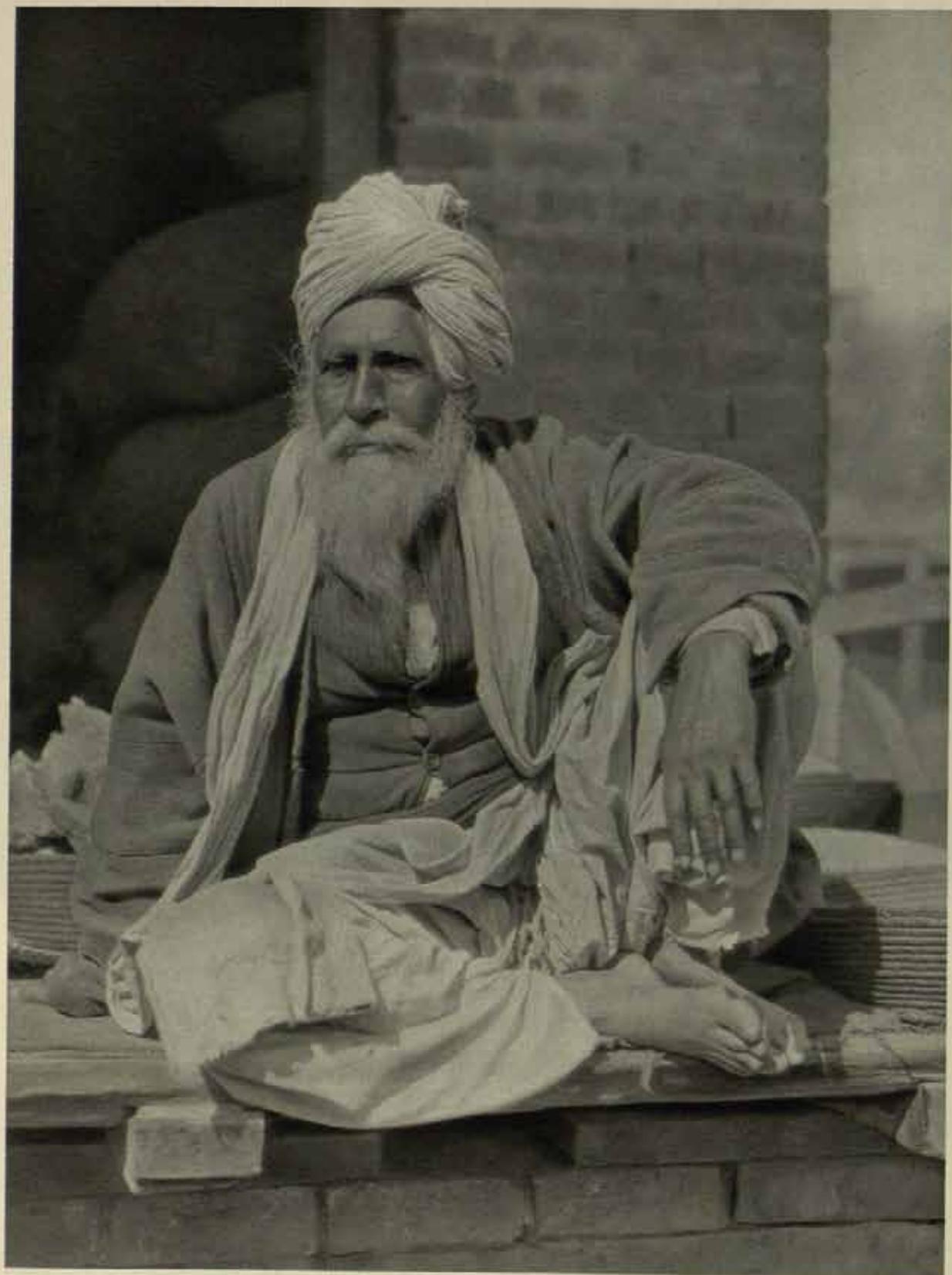


Im Basar von Peshawar. Tuchhändler

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 anpreisend

Poshawar. Juggler praising a remedy for snake-bite

in the market place

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

Peshawar. Sulla piazza del mercato. Venditore di speciale contro i morsi dei serpenti



Peshawar. With the street scriver

Peshawar. Scrivano pubblico

Peshawar. Beim Schreiber

Peshawar. Chez l'écrivain public

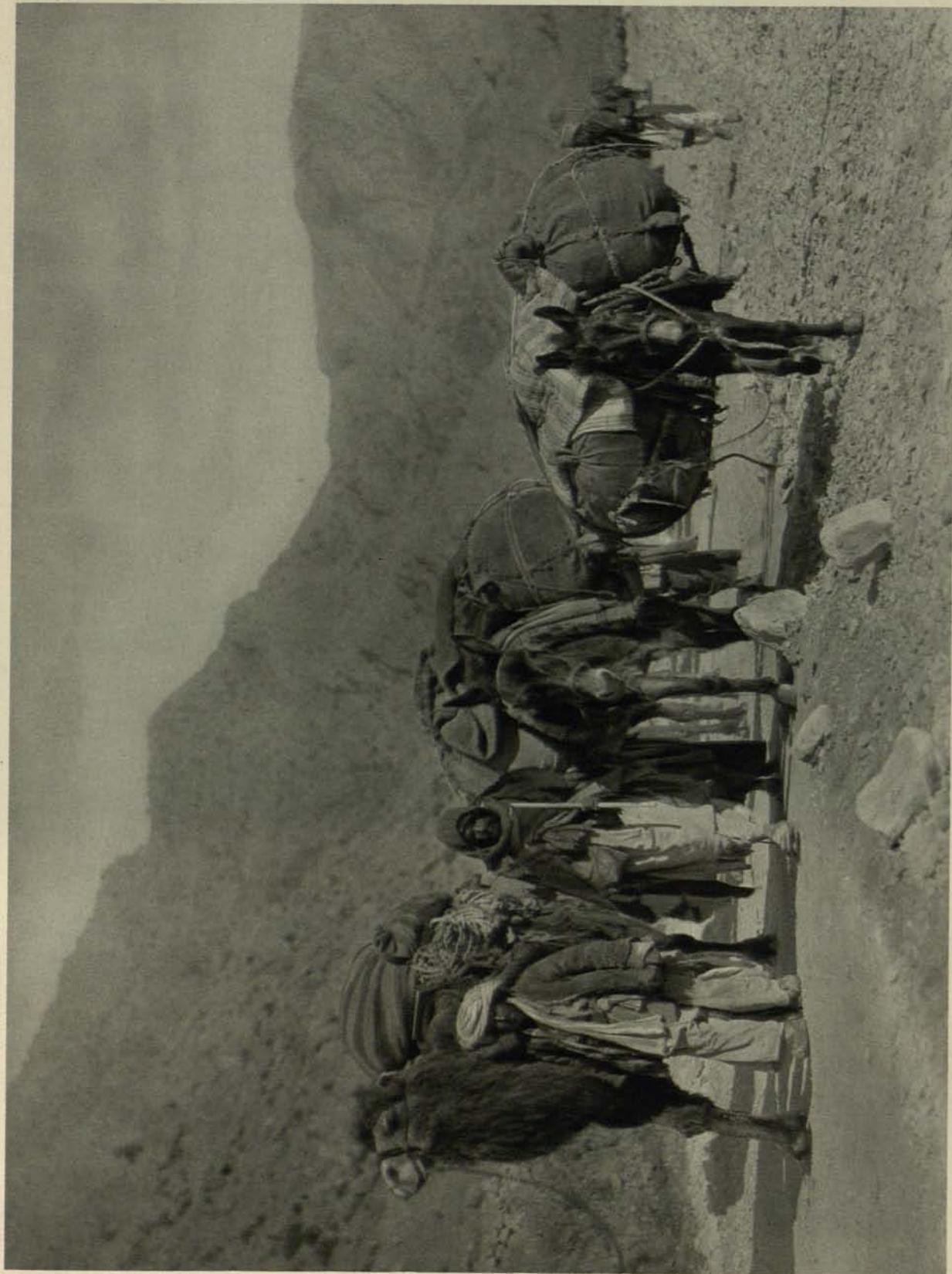


Peshawar. In einer Karaawanserei

Peshawar. Au caravansérai

Peshawar. In a caravansary

Peshawar. Carovanserraglio

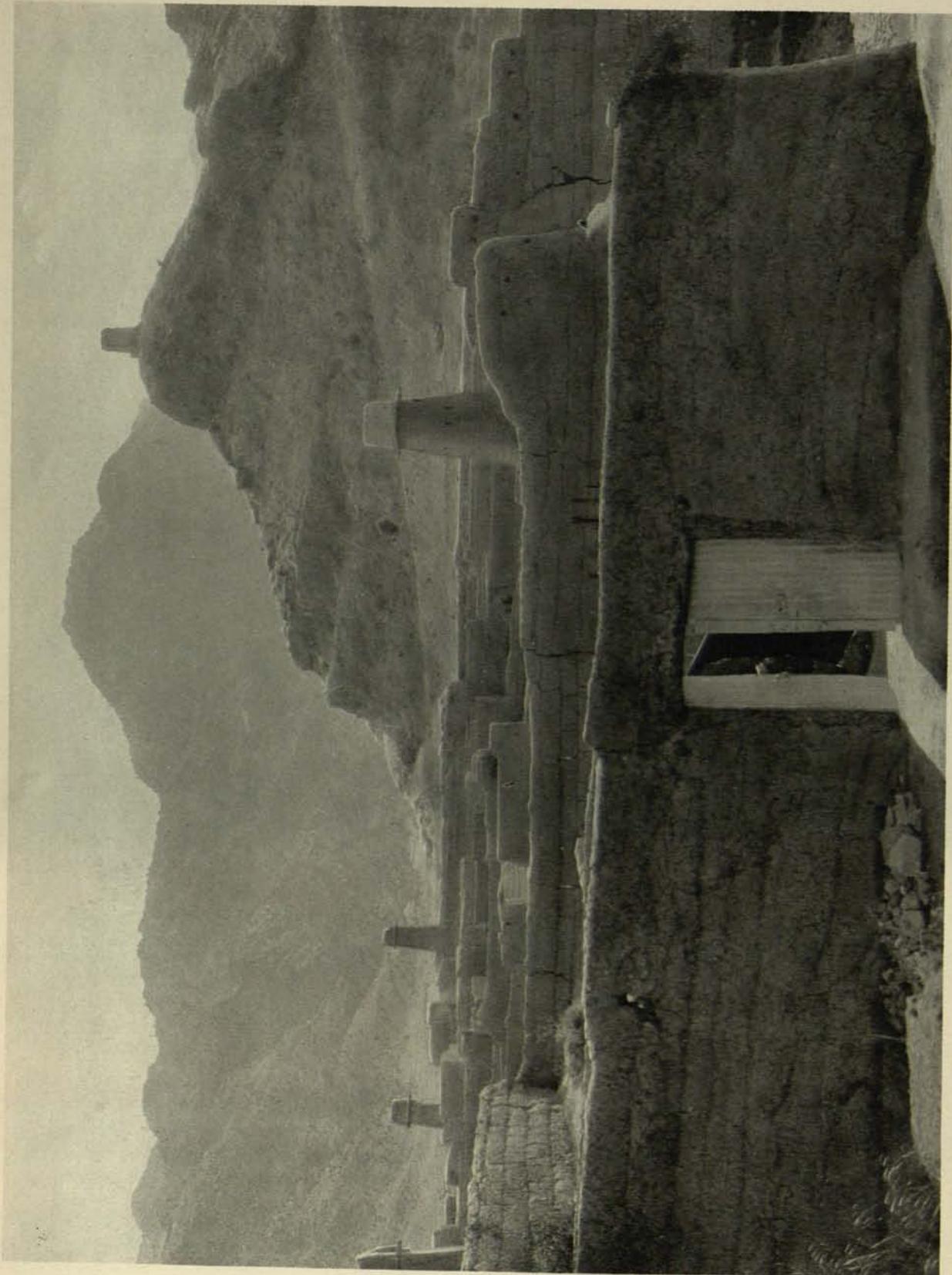


Karawane auf dem Khaiberpass

Caravane on the Khyber Pass

Caravane au col du Khaïber

Carovana al colle del Khaiber

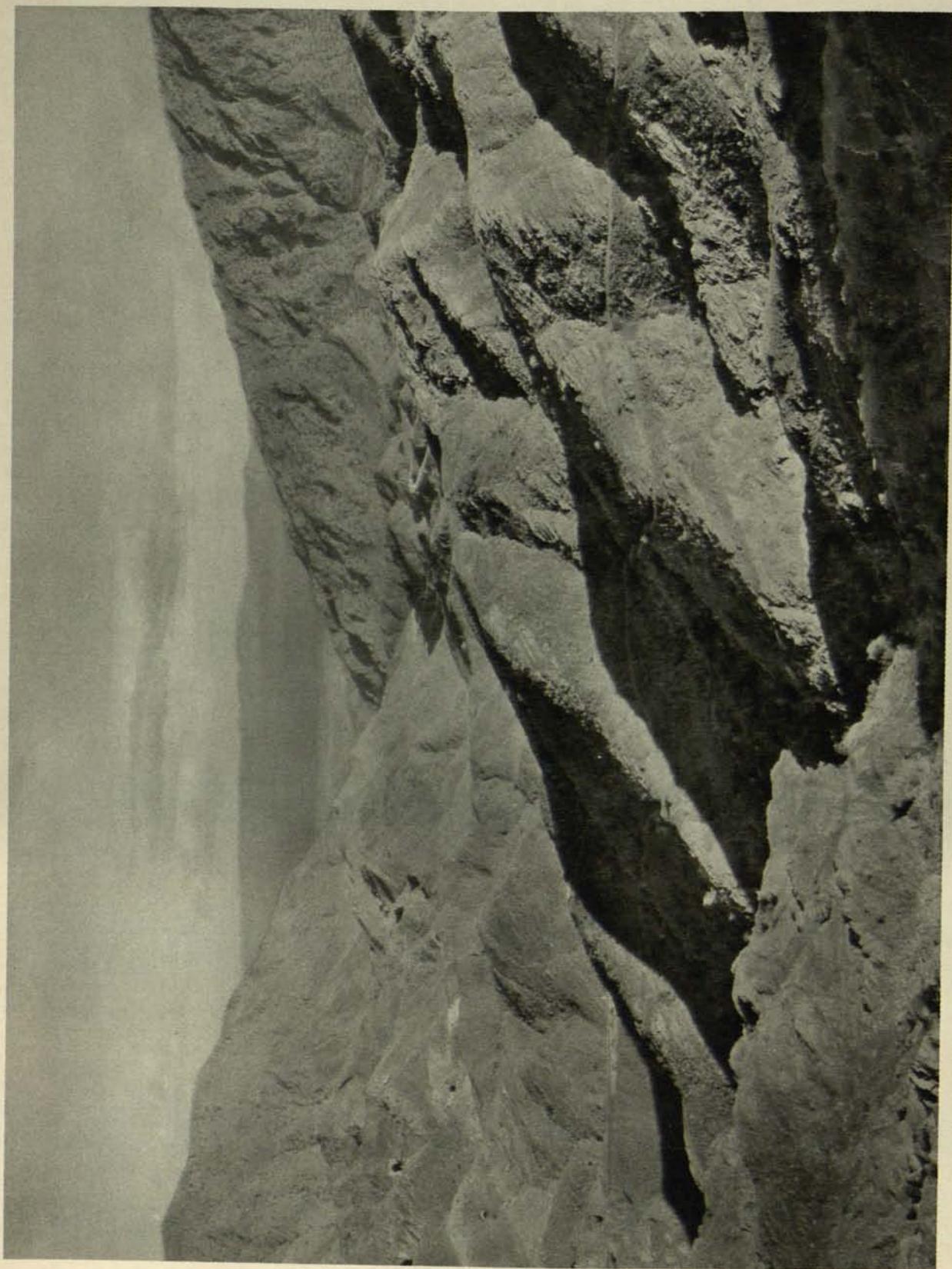


Fortified Village of the Afridis on the Khyber Pass
Villaggio fortificato degli Afridi al colle del Khaiber

Befestigtes Dorf der Afridi am Khaiberplass
Village fortifié des Afridi, au col du Khaïber

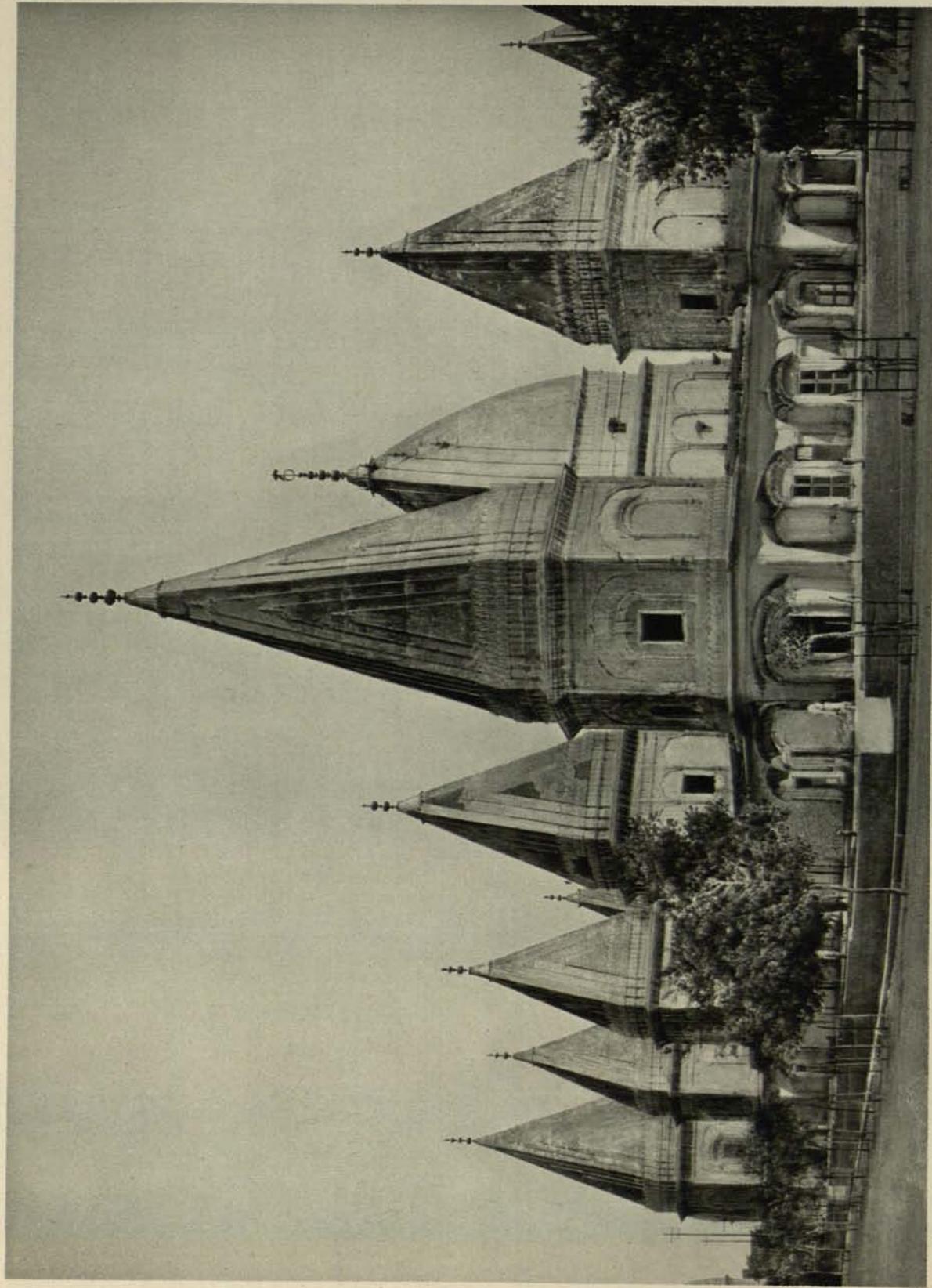


Kamelkarawane auf dem Weg nach Afghanistan
Caravane de chameaux en route pour l'Afghanistan
Carovana di cammelli in cammino per l'Afghanistan



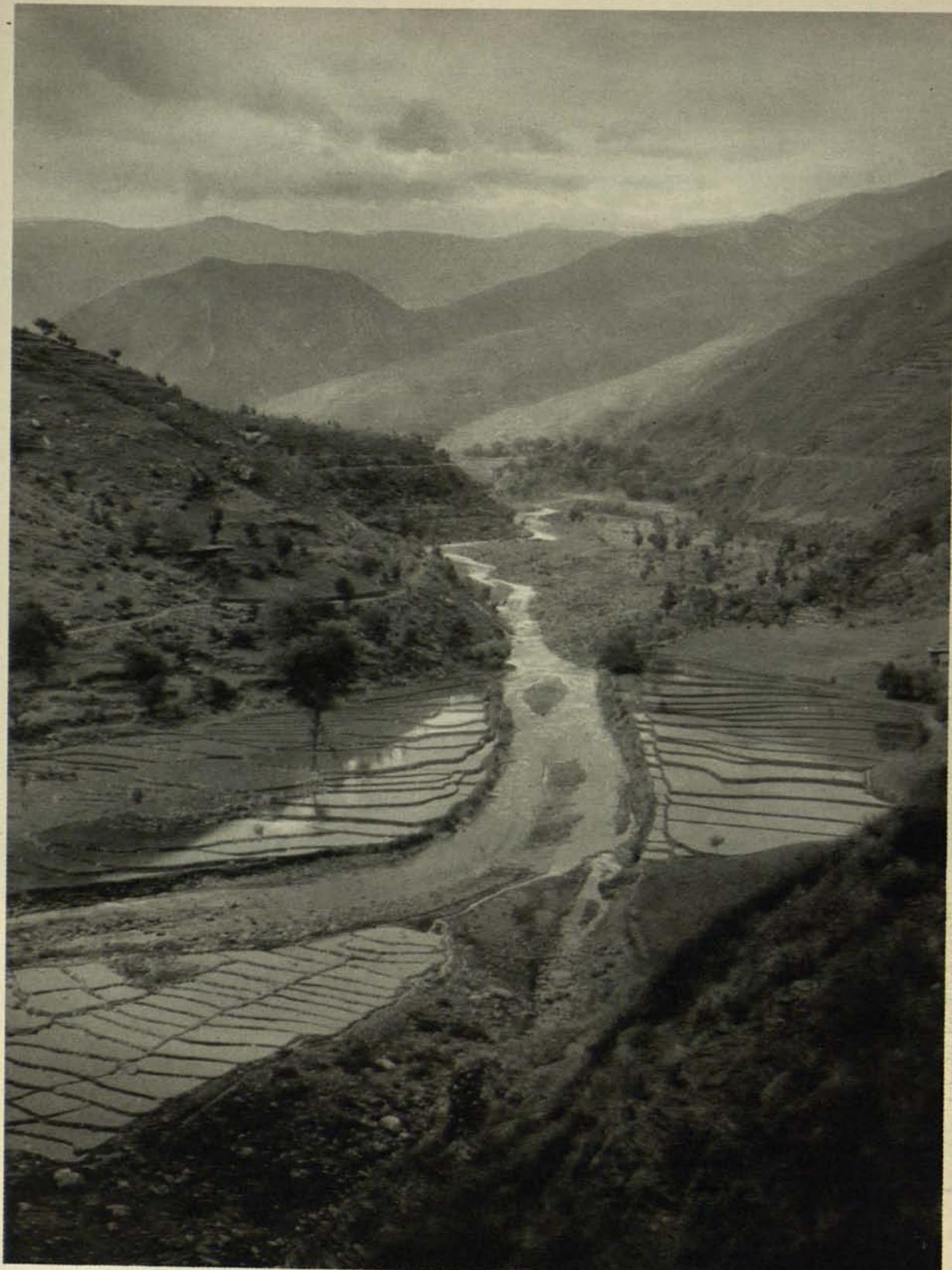
Scenery on the Khyber Pass
Paesaggio al colle del Khaiber

Landschaft am Khailberpass
Paysage dans la région du Khaiber



Jammu. Modern Hindu Temple
Jammu. Tempio moderno indù

Jammu. Moderner Hindu-Tempel
Djamou. Temple hindou moderne



Tal mit Reisfeldern zwischen Jammu und Kashmir
Vallée et rizières entre Djammou et Cachemire

Valley with Paddy Fields between Jammu and Kashmir
Valle con risaie fra Jammu e Kascemir



Ausblick vom Banihal-Pass auf das Kashmir-Tal

View from the Banihal Pass onto the Kashmir Valley

Vue prise du col de Banihal sur la vallée de Cachemire

Vista dal colle di Banihal sulla valle di Kascemir



Am Banihal - Pass

Au col de Banihal

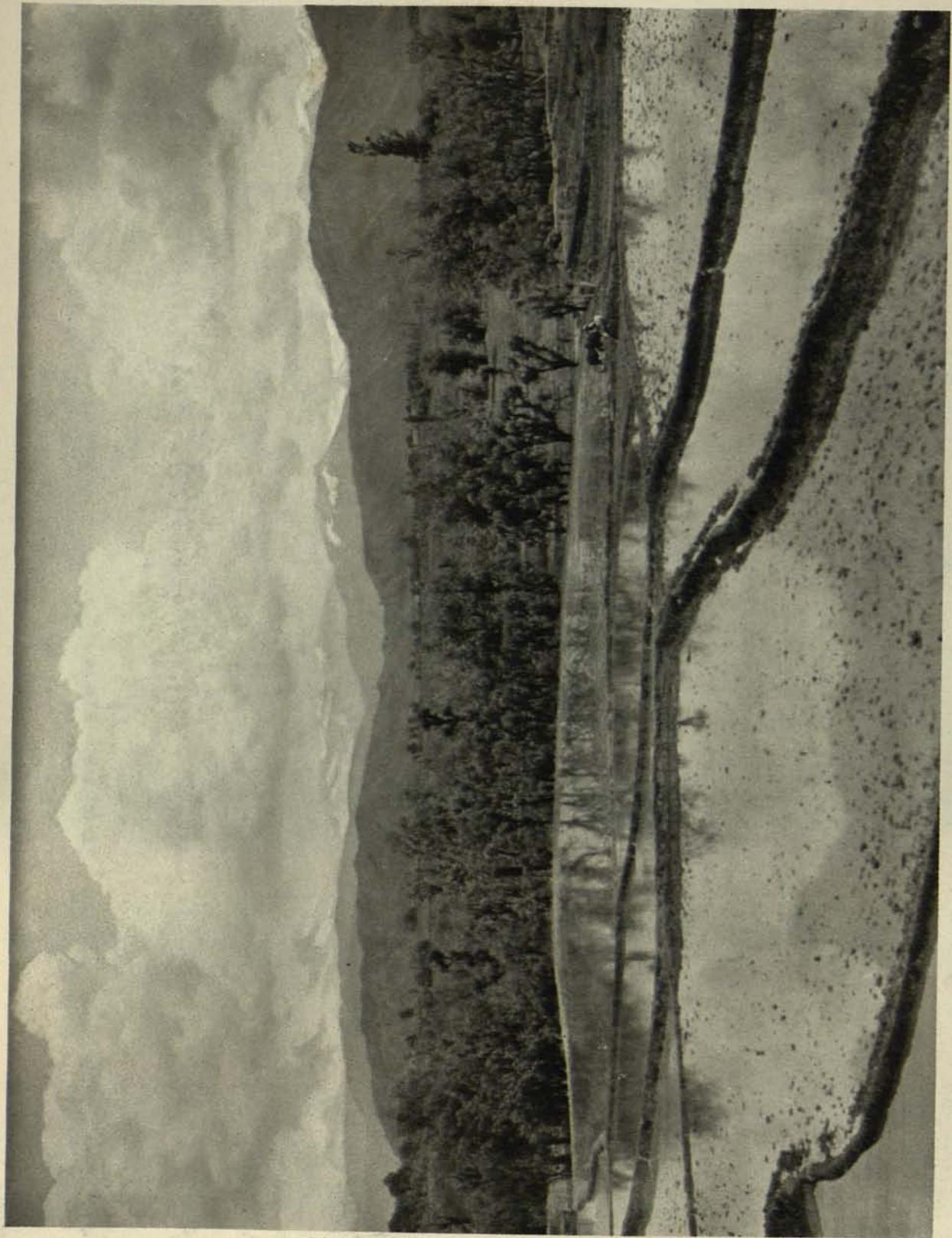
On the Banihal Pass

Al colle di Banihal



Kashmir. Blühende Lilien und Allee
Cachemire. Iris en fleurs et allée

Kashmir. Blossoming Lilies and Alley
Kasemir. Gigli in fiore e viale alberato

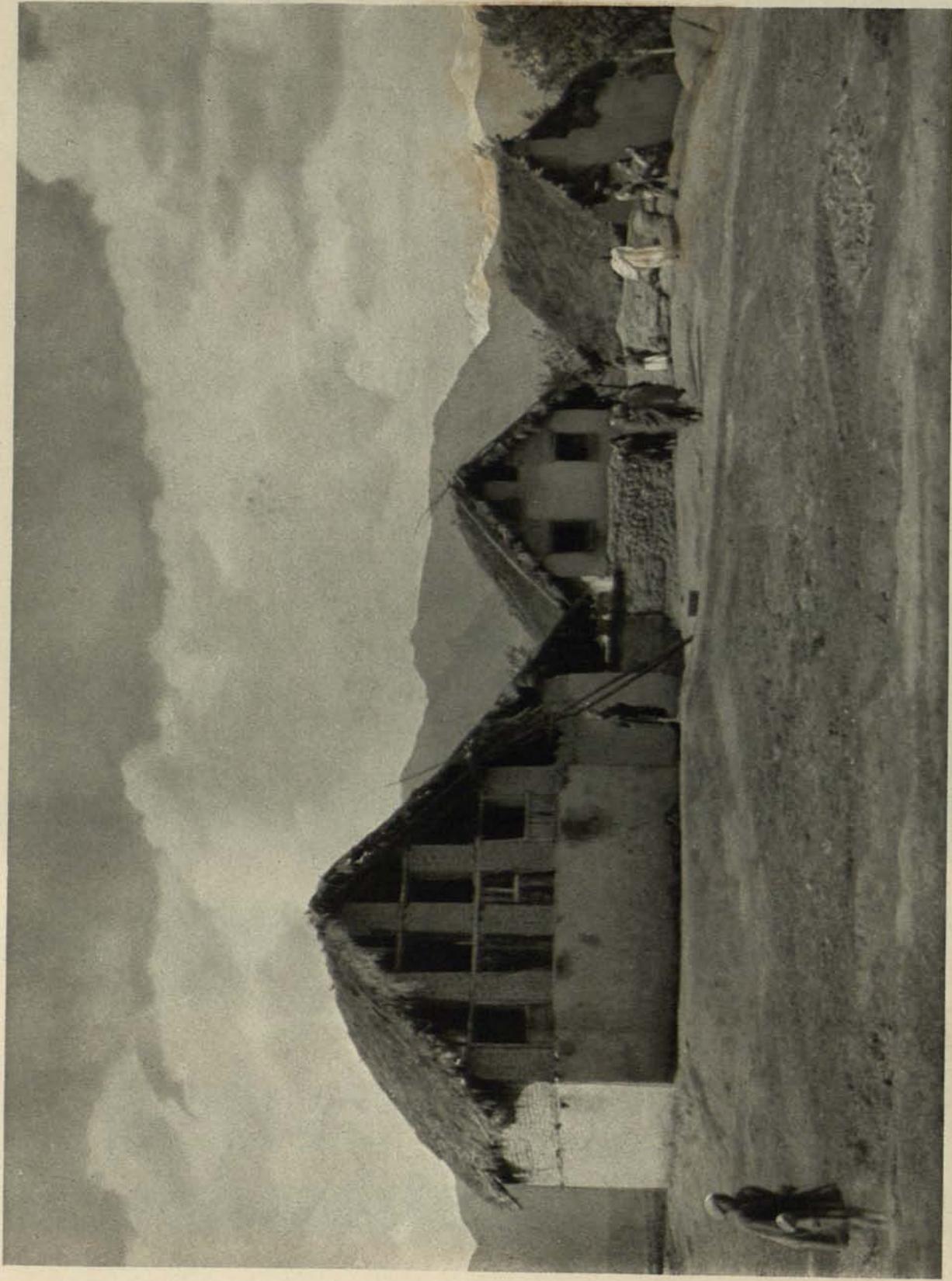


Reisfelder in Kashmir

Rizières dans le Cachemire

Paddy Fields in Kashmir

Risaie nel Kaschimir

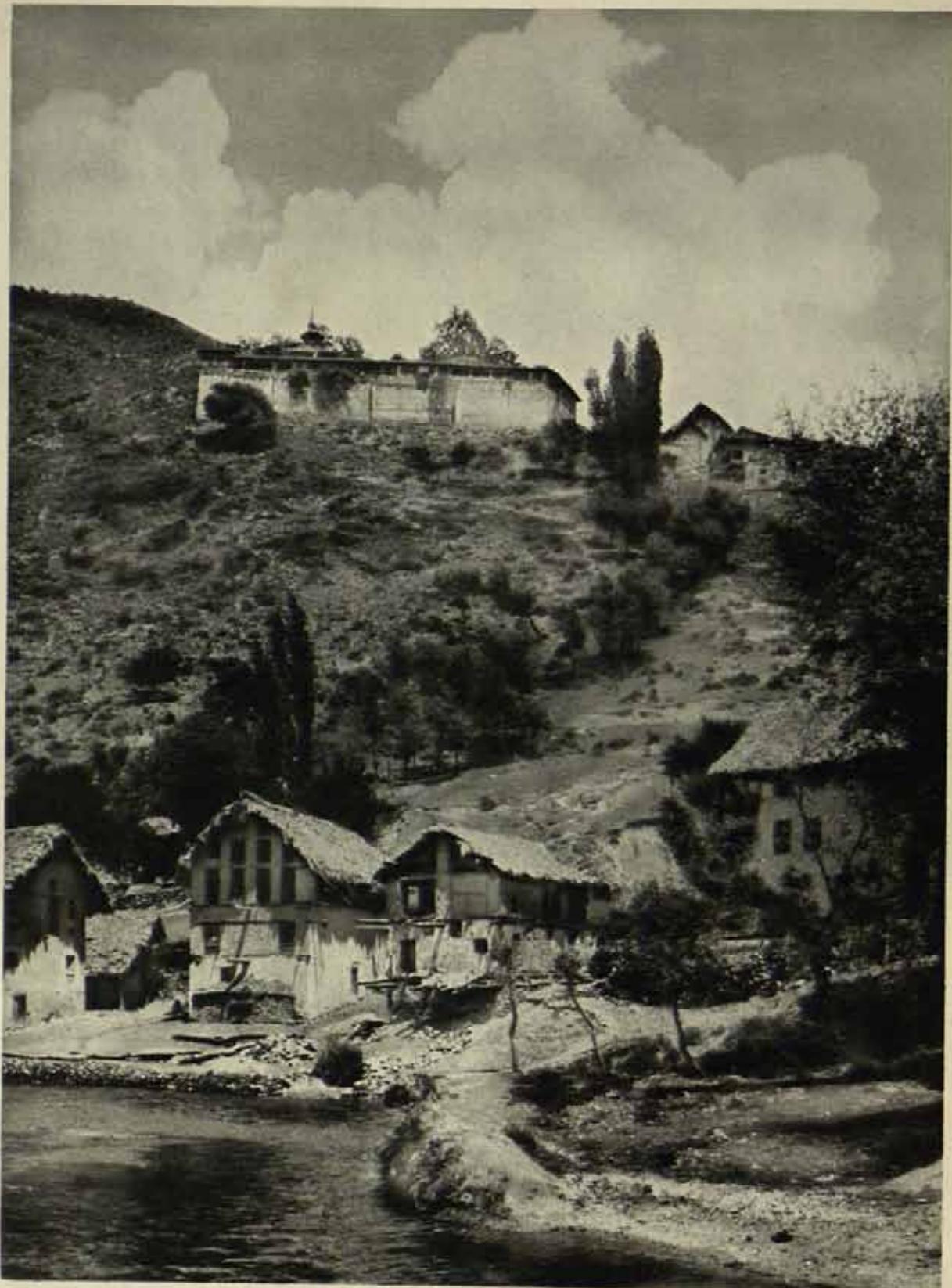


Farmer's Houses in Kashmir

Case rustiche nel Kaschemir

Bauernhäuser in Kashmir

Maisons rustiques dans le Cachemire

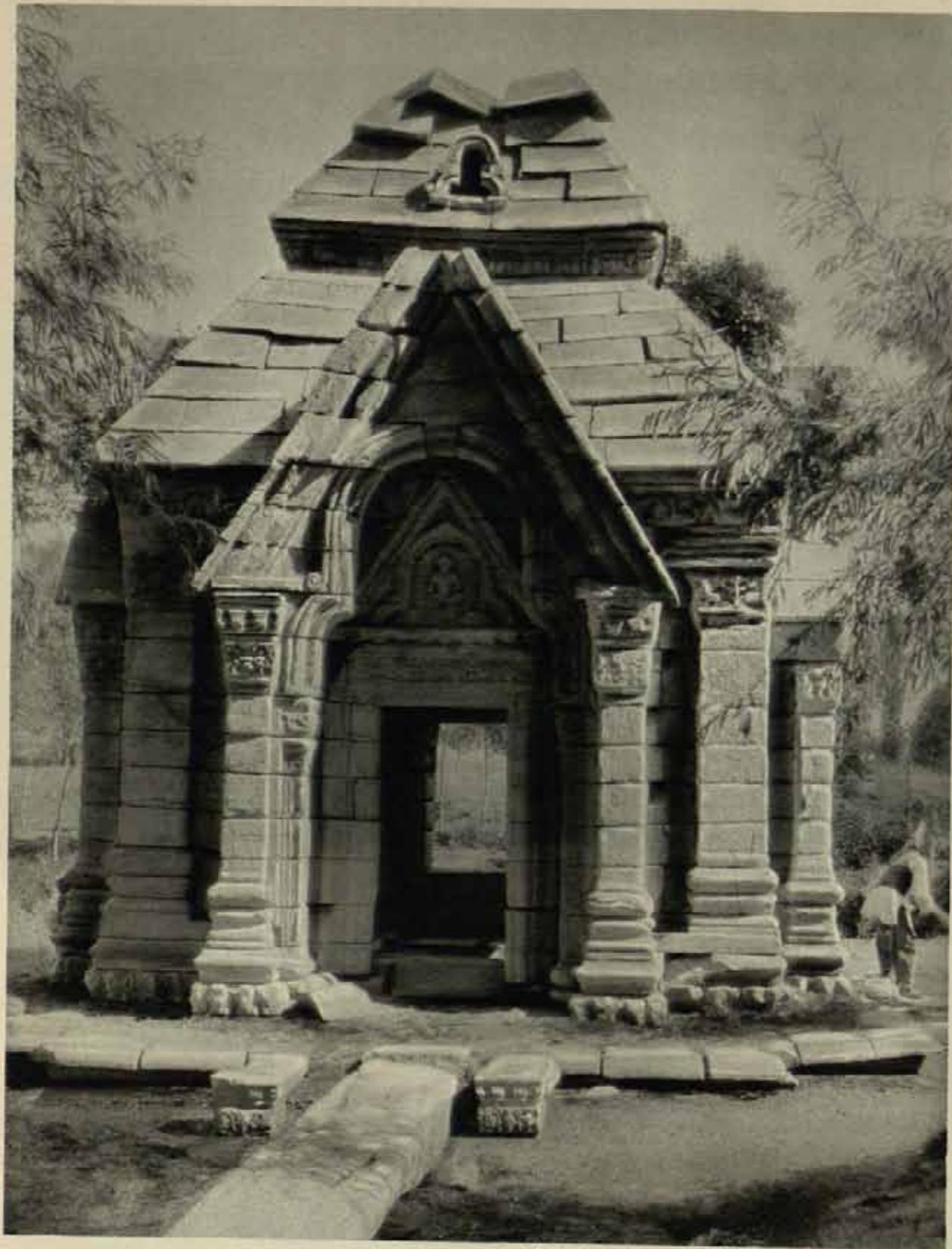


Im Liddar-Tal (Kashmir). Dorf mit Kloster
in der Höhe

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

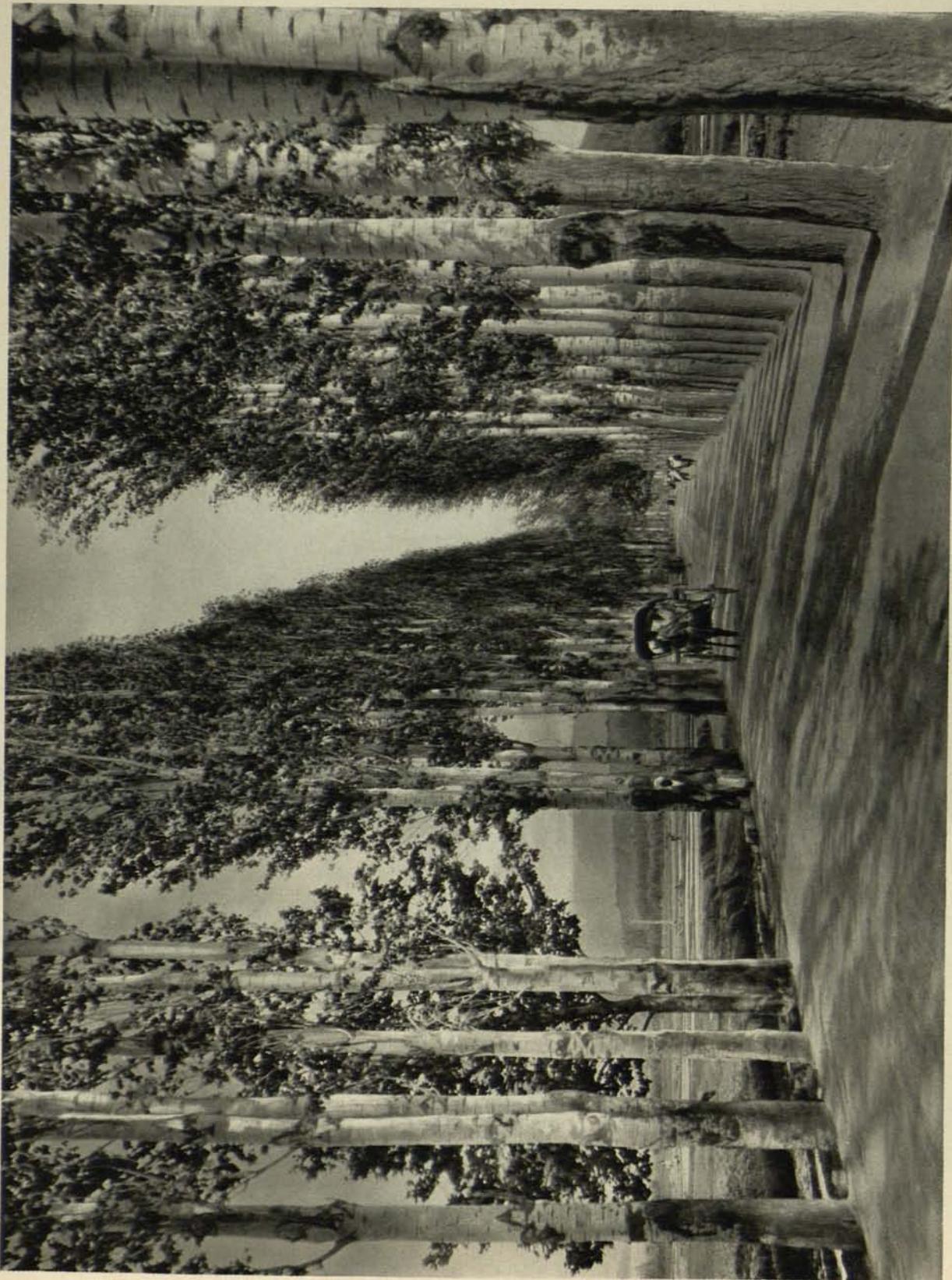
In the Liddar Valley (Kashmir). Village
with Monastery on the heights

Nella valle del Liddar (Kashmir)
Sull'altura villaggio con convento



Tempel von Pandrenthan bei Srinagar
Temple de Pandrenthan, près de Srinagar

Temple of Pandrenthan near Srinagar
Tempio di Pandrenthan presso Srinagar

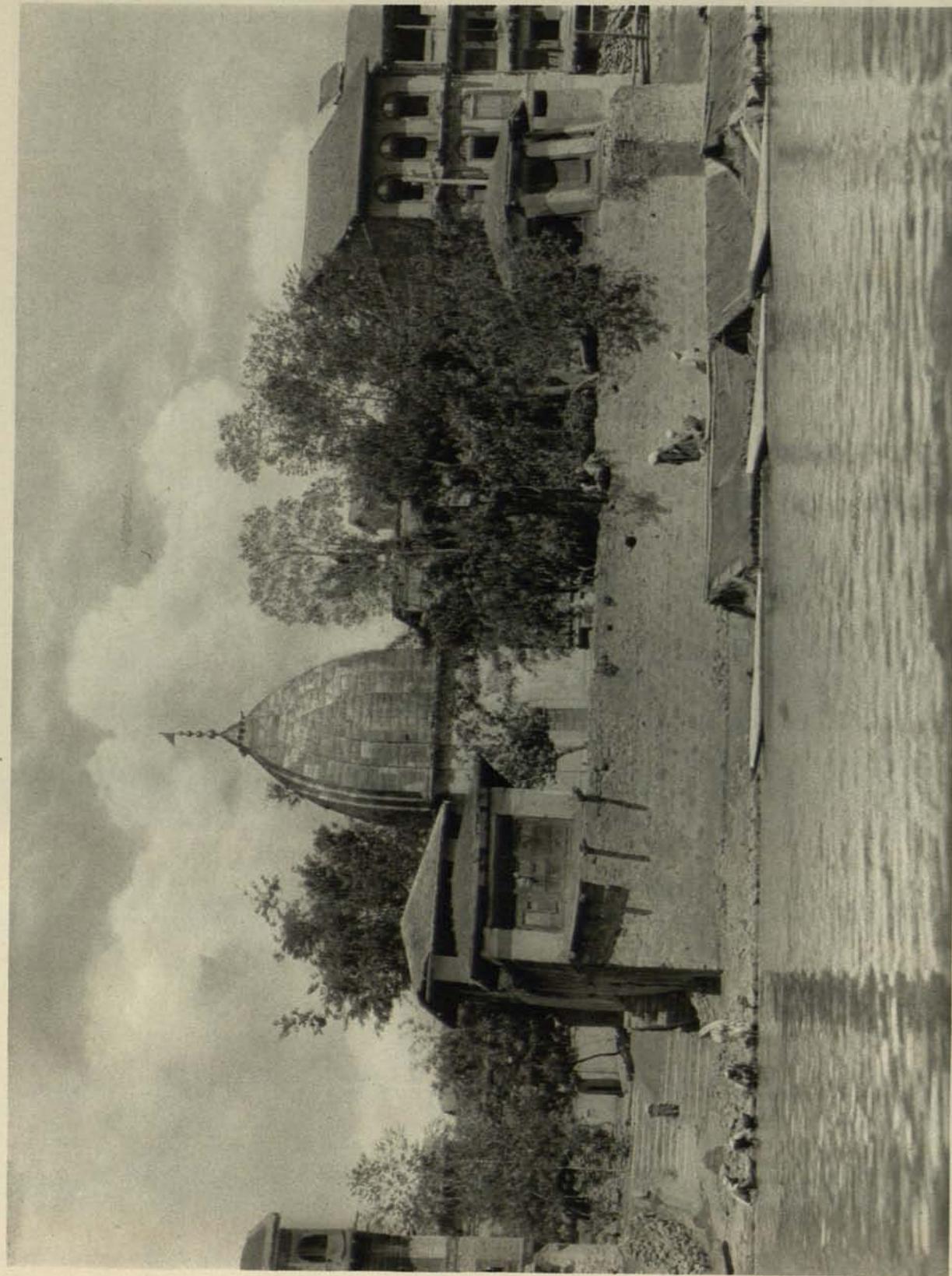


Allée bei Islamabad

Allée aux environs d'Islamabad

Alley near Islamabad

Viale presso Islamabad



Srinagar. Temple and Houses on the Jhelum River
Srinagar. Tempio e case sulla riva del Jhelum

Srinagar. Tempel und Häuser am Jhelum-Fluss
Srinagar. Temple et maisons au bord du Djheloum

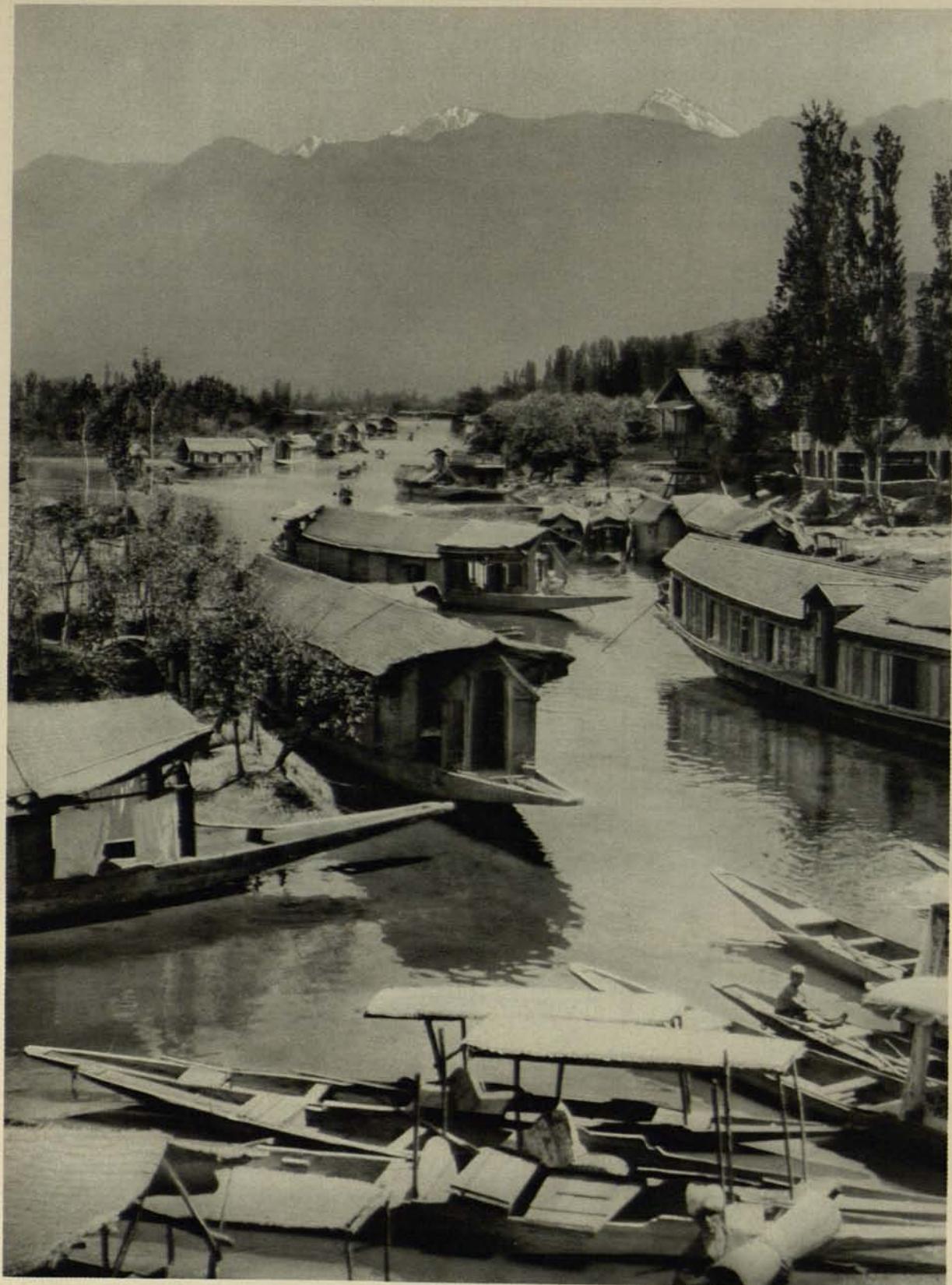


Srinagar. Boote, Häuser und Moschee
am Jhelum-Fluss

Srinagar. Bateaux, maisons et mosquée au bord
du Djhloum

Srinagar. Boats, Houses and Mosque
on the Jhelum River

Srinagar. Barche, case e moschea sulla riva
del Jhelum

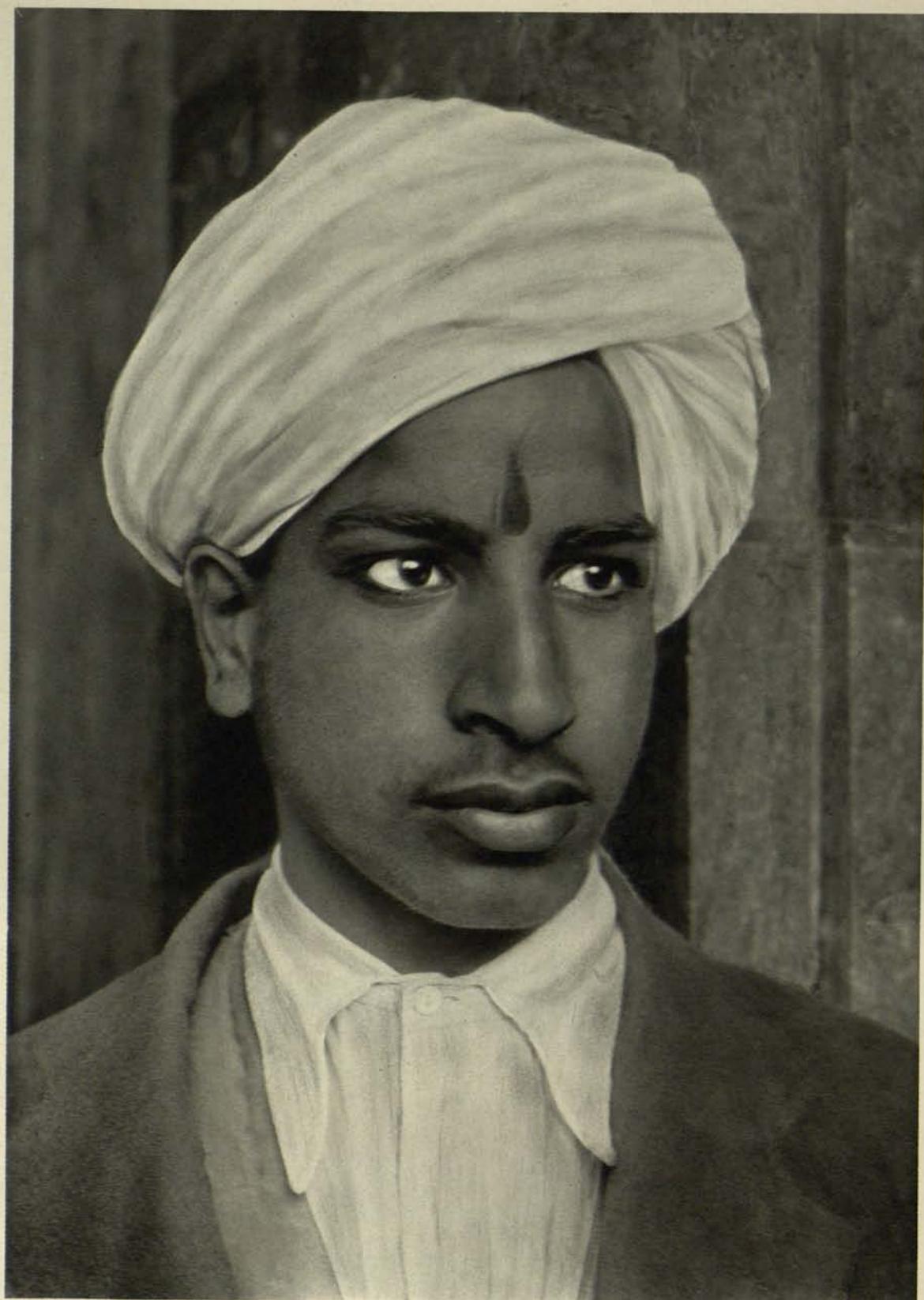


Boote auf einem Kanal bei Srinagar

Bateaux 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

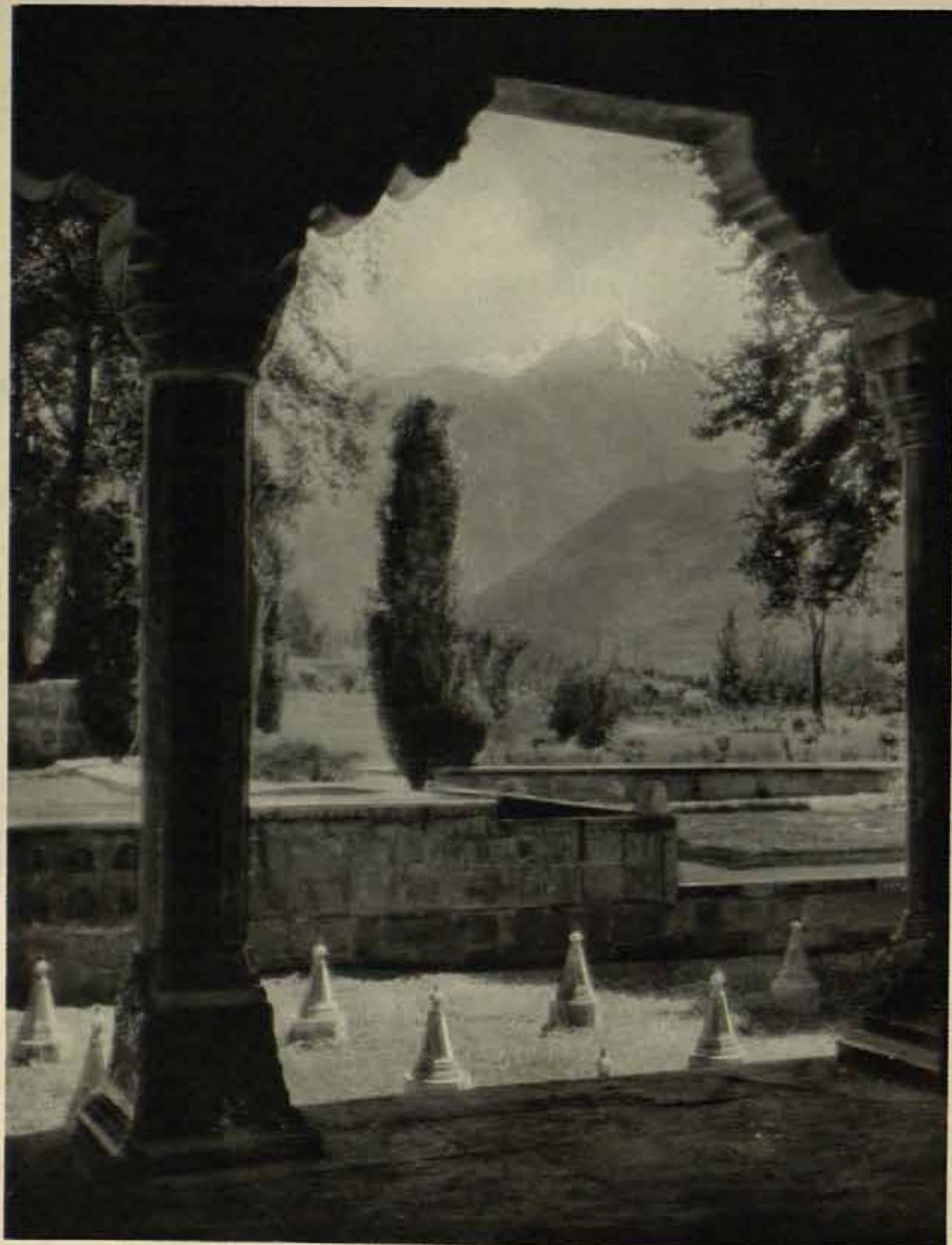


Mohammedaner aus Kashmir

Mahométan du Cachemire

Muhomadan from Kashmir

Maomettano del Kascemir

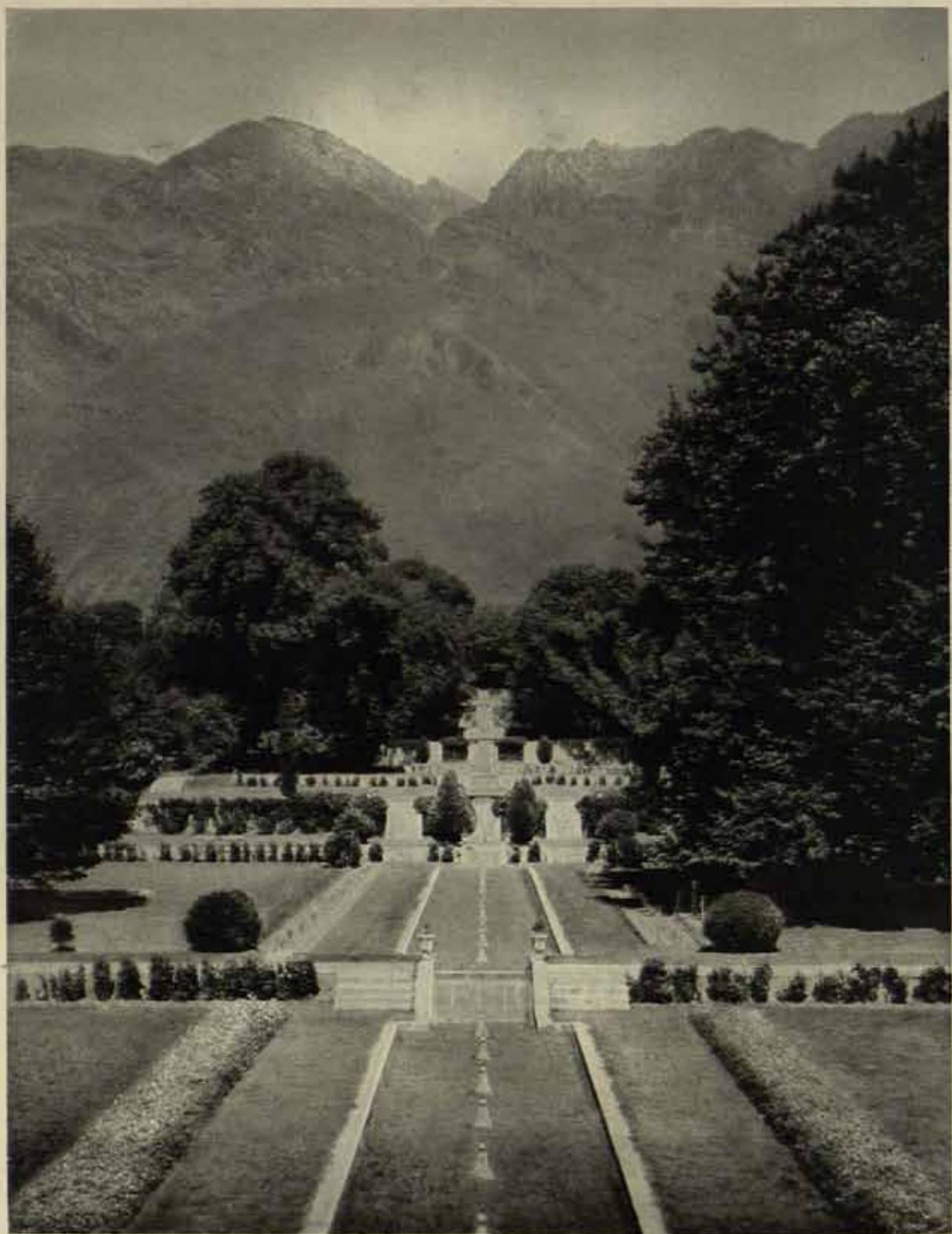


Im Moghul-Garten Nasim Bagh bei Srinagar

Dans le jardin mogul de Nasim Bagh
près de Srinagar

In the Moghul Garden of Nasim Bagh near Srinagar

Nel giardino del Mogol a Nasim Bagh
presso Srinagar

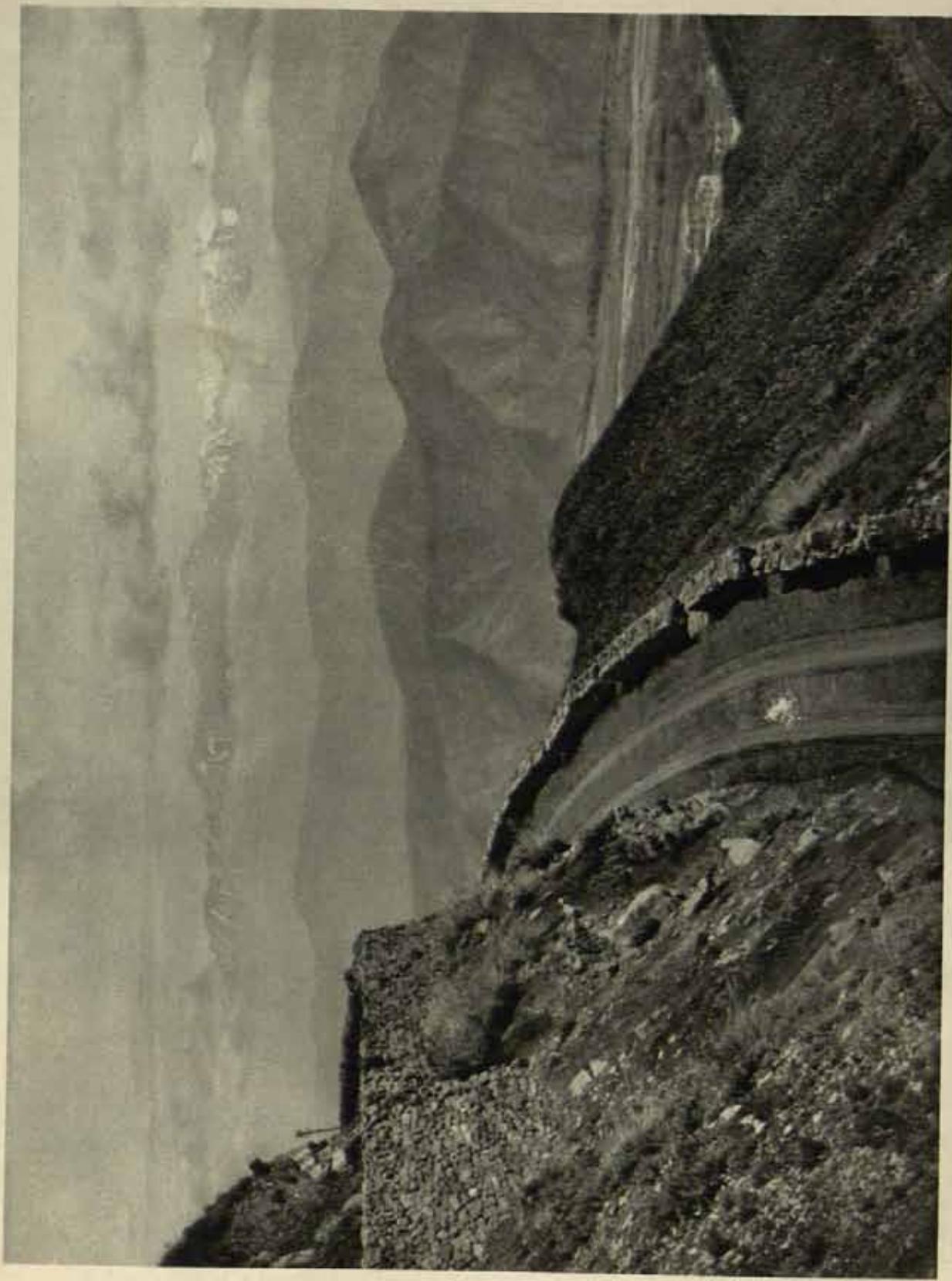


Der Moghul-Garten Shalimar Bagh bei Srinagar

Dans le jardin mogul de Shalimar Bagh
près de Srinagar

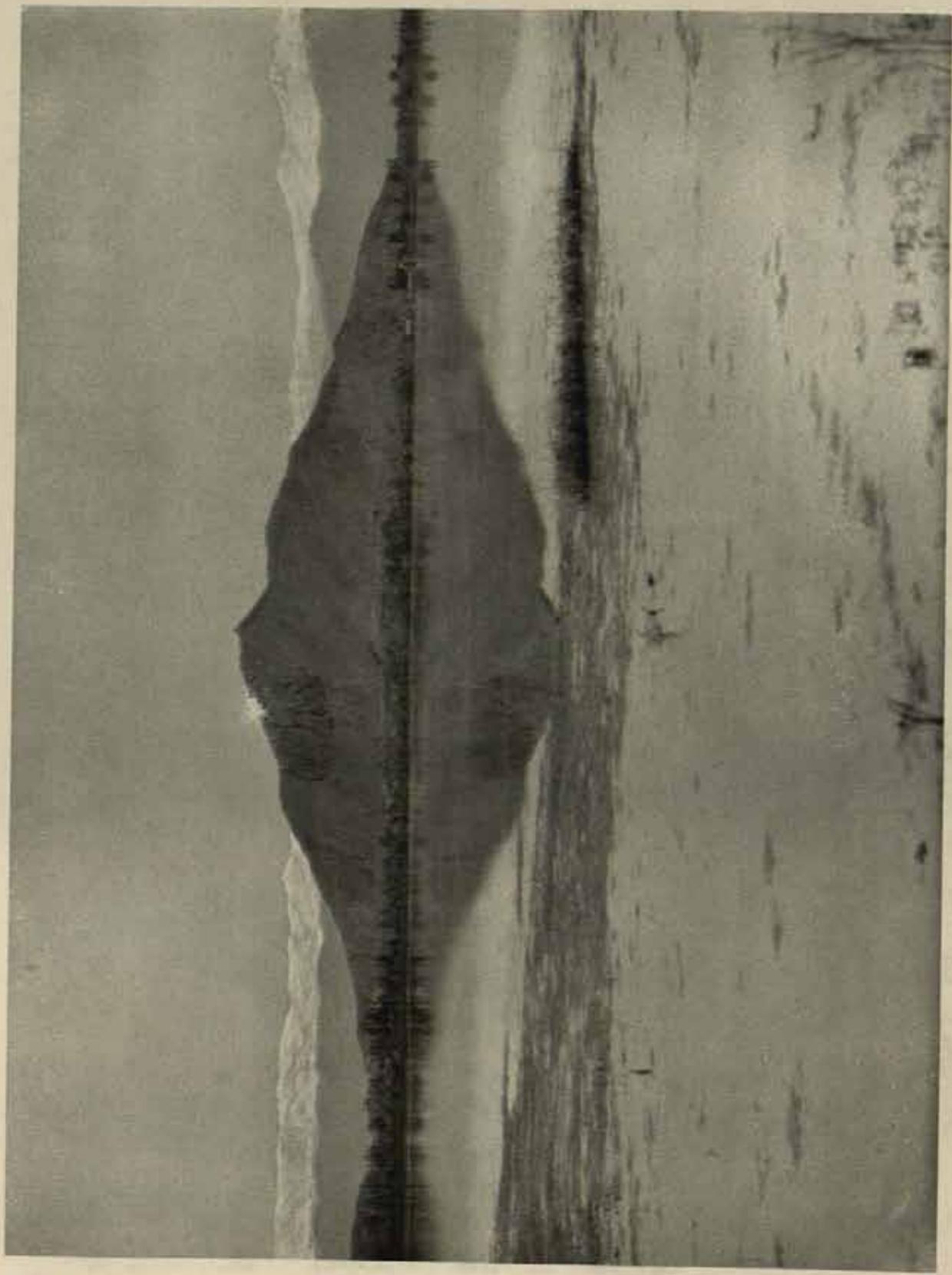
The Moghul Garden of Shalimar Bagh near Srinagar

Nel giardino del Mogol a Shalimar Bagh
presso Srinagar



Am Banjhal-Pass. In der Ferne die Himalayaalberge
Au col de Banjhal, dans le lointain, l'Himalaya

On the Banjhal Pass. In the distance the Himalayas
Al colle di Banjhal. In lontananza la catena dell'Himalain



On the Dal Lake near Srinagar
Lago di Dal presso Srinagar
Auf dem Dal-See bei Srinagar
Le lac de Dal, près de Srinagar

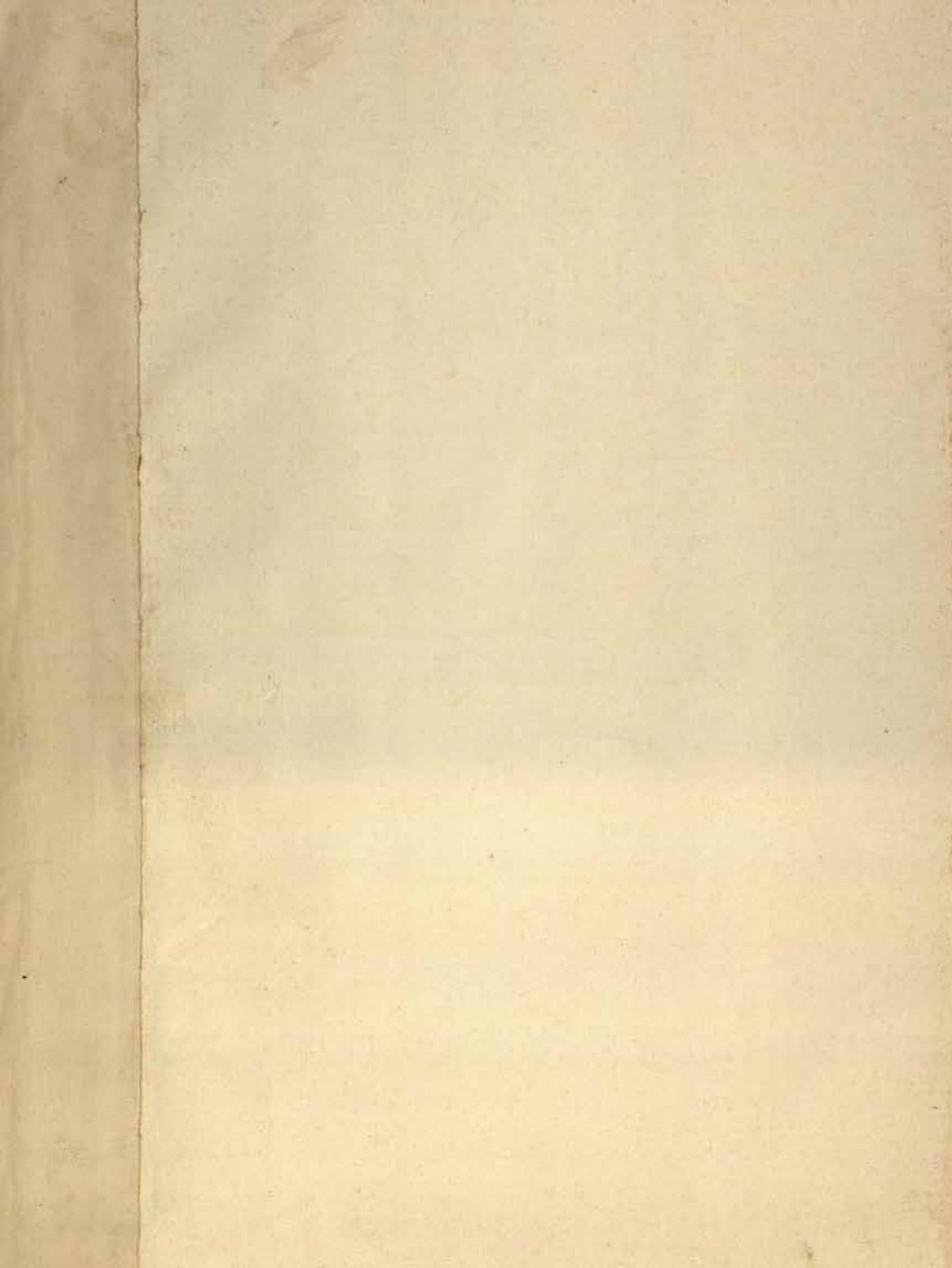


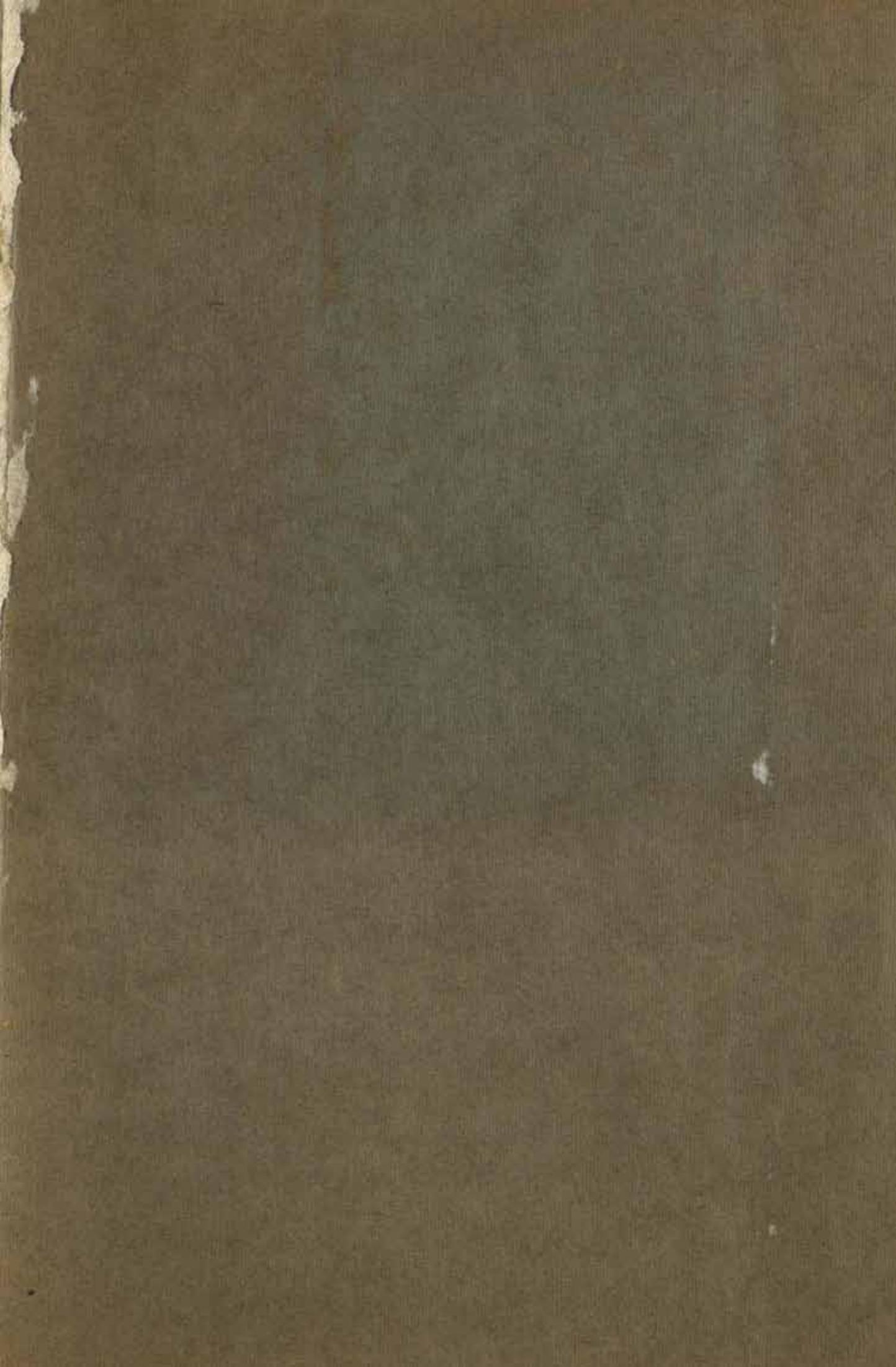
Natesa, der tanzende Shiva

Natesa, ou Siva dansant

Natesa, the Dancing Shiva

Natesa, Siva danzante





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