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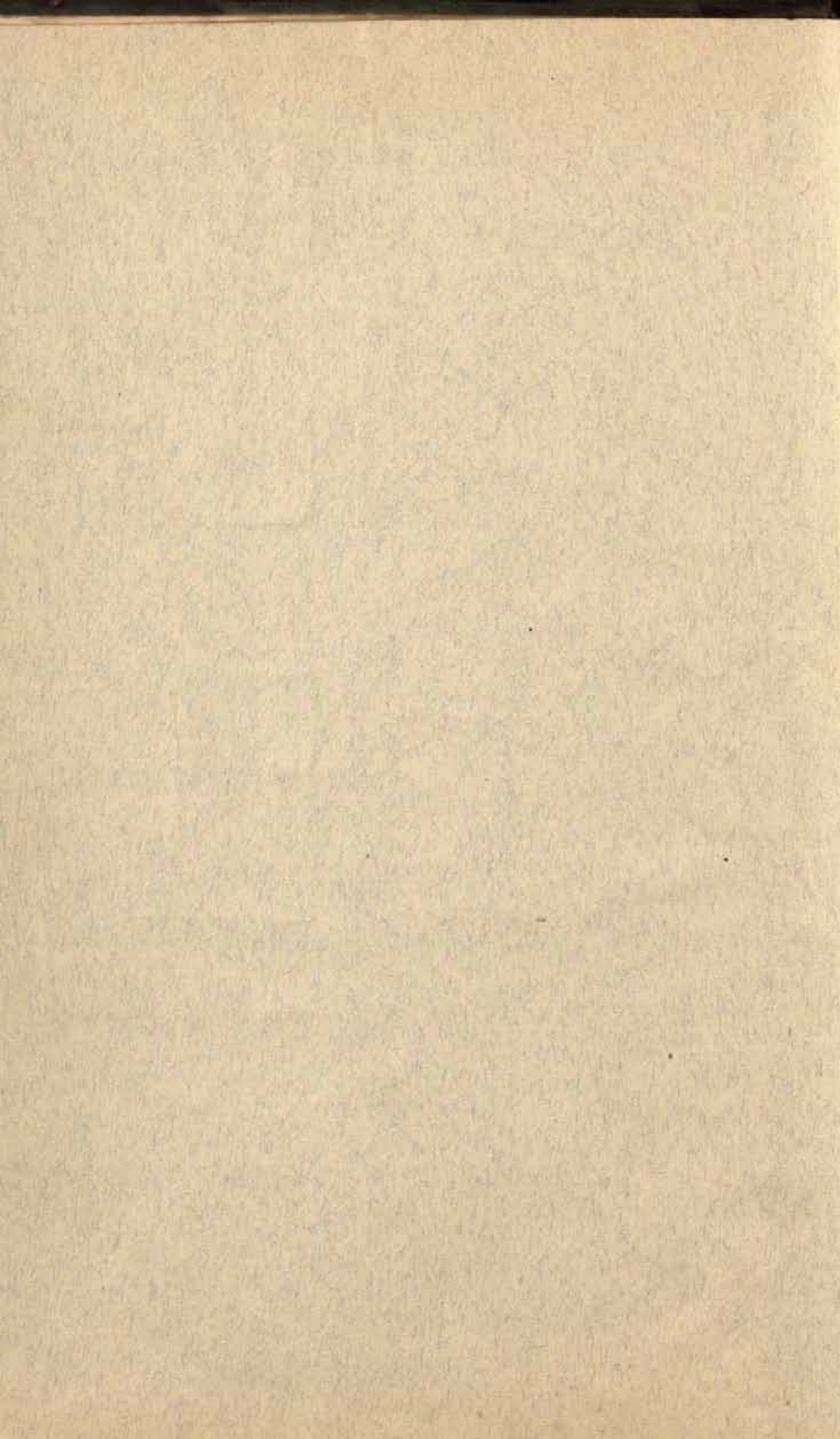
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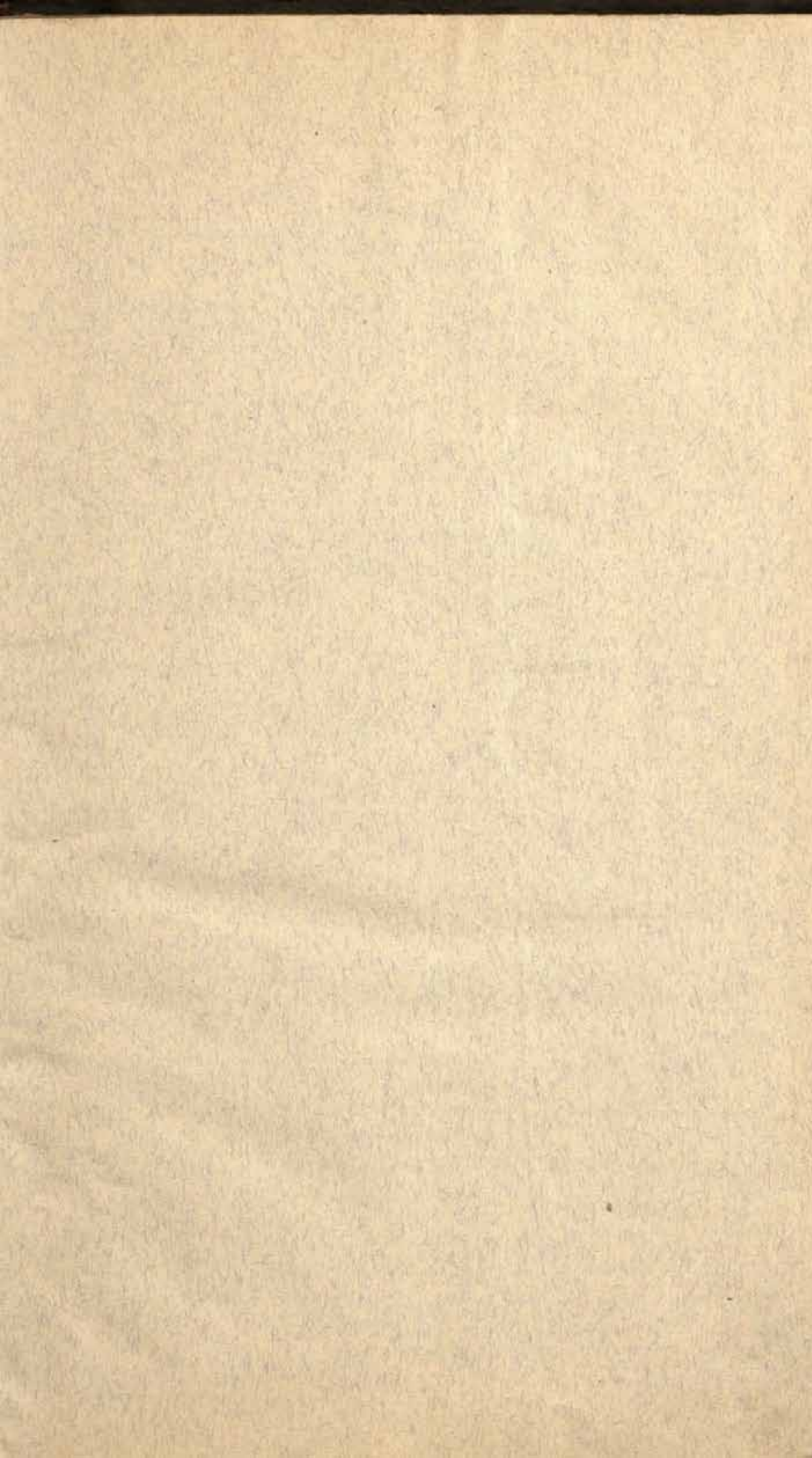
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GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA

For the year ending 30th June 1905.

[Indian Price—10 Annas.]

[English Price—11 Pence.]

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GENERAL DEPARTMENT.

ARCHÆOLOGY.



PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA

For the year ending 30th June 1905.

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CLASSIFICATION OF MONUMENTS

FOR

CONSERVATION PURPOSES.

- *I.—Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided, thus—

- I (a) and II (a).—Monuments in the possession or charge of Government, or in respect of which Government must undertake the cost of all measures of conservation.
- I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

* In the following pages the class in which a monument should fall is indicated in the margin. Where the ownership of a monument is not known, (a) and (b) are omitted.

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF WESTERN INDIA

FOR THE YEAR ENDING 30TH JUNE 1905.

PART I.

I. OFFICE ROUTINE.

During the last monsoon recess at Head-quarters, the staff was employed upon the usual office work, which is very diversified
Work at Head-quarters. now that a museum has been added to the office under my charge. Draftsmen and photographer, and even the peons, now help in duties connected with the latter, such as the making of plaster casts of inscriptions and carved stone work, paper moulds for which have been brought in from the districts. We have also made plaster casts of coins, which will be mentioned again under 'Museums'. In the way of usual work, the draftsmen, of whom I have had but one for part of the time, have been finishing off, in ink, drawings plotted in previous years, and in making tracings, as office copies, of all plans and other drawings accompanying estimates for conservation purposes. The photographer has been kept busy printing copies from the photographic negatives taken last season, some 1,215 prints having been made. Of my two draftsmen, one was away on sick leave from the 12th August 1903 to the 11th May 1904, and the other took sick leave on the 4th January 1905 for six months. With both of them, their health seems to be breaking up, and this is producing its effect upon the quality and quantity of their work. A third draftsman, Dhundirāj Govind Phālke, was taken on under sanction conveyed in Government of Bombay Resolution No. 6597 of 2nd December 1904, General Department, and he joined Mr. Bhāndarkar's camp in Rājputānā on the 4th January, 1905. He combines a knowledge of photography with draftsmanship. I have, as yet, little knowledge of his capabilities in the latter work, but if he is as good in it as he is in photography, I shall be well satisfied.

2. Mr. Bhāndarkar's own report accompanies this. During the monsoon recess last year his time was fully taken up with
Mr. Bhandarkar's Tour. inscription work, and his initiation into the general work of the Department. He is very painstaking in his work, and the thoroughness with which he endeavours to carry out anything he undertakes gives promise of an officer whose work will command confidence. He accompanied me to Jhālrapāṭaṇ in November last, and there I left him to start on a tour I had mapped out, through portions of the states of Jhālrapāṭaṇ, Kotāh, Bundi, and Udaipur, in order to gather material for the compilation of Lists of Remains in Rājputānā. For this work I had coached him, as well as the time at our disposal permitted, before he started, and he had then grasped sufficient of the subject to enable him to discriminate between remains of archæological interest and others. He returned on the 2nd May with notes of remains at

twenty-six places visited, together with one hundred and fifty-six photographic negatives. His own report, which follows, gives brief descriptions of these remains. Having been appointed to act for Dr. Bloch, Archæological Surveyor, Bengal Circle, during that officer's absence on six months' leave, Mr. Bhāndarkar handed over charge of his office to me on the 19th May last.

3. The diary of his movements on tour is as follows :—

II. ASSISTANT ARCHÆOLOGICAL SURVEYOR'S DIARY.

1904.

November	22nd	... Left Poona for Jhālrapāṭan in Rājputānā.
	25th to 3rd	... Working upon the old temples at Jhālrapāṭan.
December	4th	... Left Jhālrapāṭan for Mukandarrā.
	8th	... Proceeded to Āmāvāṃ.
	9th to 10th	*. At Āmāvāṃ, from which visited Kollāpa.
	17th	... Left Āmāvāṃ for Sirod.
	20th	... Proceeded to Atru.

December 24th to Jan. 3rd. Christmas holidays.

1905.

January	4th	... Proceeded to Rāmgarh.
	12th	... Left Rāmgarh for Kishanganj.
	16th	... Left Kishanganj for Bārān.
	25th	... Arrived at Kotāh, from which place visited and photographed the old temple at Kānsuvāṃ, and at Chārchomā.
February	3rd	... Left Kotāh for Keahorāi-Pāṭan.
	9th	... Arrived at Bijolia, from which visited Brindāban.
	18th	... Proceeded to Jāḍoli.
	22nd	... Left Jāḍoli for Tilasmā; also examined old temple at Deroli.
	27th	... Left Tilasmā for Aroli, from which examined and photographed temples at Menāl; also copied inscriptions.
March	7th	... Moved on to Māṇḍalgarh.
	15th	... Reached Nagari.
	18th	... Left Nagari for Chitorgarh.
	23rd	... Arrived at Udaipur. Made impressions of inscriptions in the Udaipur museum, and photographed old temple of Viṣṇu. Also visited Karerā from here.
April	10th	... Left Udaipur for Eklingji. Also examined and photographed several old temples at Nāgdā, and took impressions of inscriptions.
	21st	... Returned to Udaipur.
	22nd	... Left Udaipur for Mandsaur, from which also visited Afzalpura.
	27th	... Went on to Indor.
May	2nd	... Returned to Head-quarters, Poona.

4. I find it is impossible now, with so great an area under my supervision,

Superintendent's Tour.

and the uncertainty of sudden calls to visit and report upon particular works in progress, to follow out my programmes, as published in my Progress Reports, in their entirety. My first trip was not foreseen when my programme was penned. It was to Dhār and Māṇḍu. Captain Barnes was proceeding on long leave, and he was anxious that I should visit those places and see the state of the work there before he left. This I did in October. In November I visited the ruined temples at Chandrāvati, near Jhālrapāṭan, in the Jhālāwār State, timing myself to meet Major Bannerman there, the Political Agent. I was fortunate also in meeting the Chief, who had but recently returned from England. As already stated I took Mr. Bhāndarkar with me, and left him there to start on his own tour. My notes on the temples there will be found in the second part of this report. Another unexpected call was from Bundelkhand. I had already visited the Khājārahā temples a year previously, and had submitted my proposals for conservation work there, framed in accordance with the funds likely to be allotted by the Chhatarpur Darbār. But, it afterwards being determined to spend more, the Political Agent, Mr. Jardine, asked if I could again go over the temples with him. This I did in December, and on the 10th January sent him my amplified proposals, printed. Owing to complaints made by Captain C. E.

Luard, Superintendent for Gazetteers, of the manner in which the work at the Sānchi *top* was being carried out, Mr. Marshall had asked me if I could examine it and report to him. On my way back, therefore, from Bundelkhand, I stopped a day at Sānchi for that purpose. My report on this I could not send in immediately, since I required certain information from Mr. Cook, the State Engineer in charge, before doing so. He had met with a serious accident which necessitated amputation of a hand, and was in hospital in Bombay. Later on, however, Mr. Marshall was desirous of meeting me somewhere on his tour, and we settled upon Sānchi, where Mr. Cook joined us. We went very thoroughly into the charges made by Captain Luard and I submitted my report, with plan and photographs, to Mr. Marshall on the 27th February last.

5. In the meantime I had visited the remains of the famous Rudra Mahālaya at Siddhapur in North Gujarāt, having been informed by the Resident at Baroda that the Darbār were anxious to do something to conserve those colossal ruins. I sent in my proposals later on. From the 24th December until the 12th of January, I was confined to my room with a lame foot, but, though it prevented my going on tour during that time, I was able to carry out my ordinary office work.

6. On the 7th February I was able to start on my projected tour in Berār and the Central Provinces. In the former province I visited the hill forts of Narnālā and Gāvilgarh. It was from here that I went to meet Mr. Marshall at Sānchi, as already noticed. My notes, upon the conservation necessary at these two places, were sent on to the Commissioner early in May.

7. From Gāvilgarh we proceeded to the Chāndā District, where remains at the following places were visited, examined, and photographed, *viz.*, Bhatālā, Neri, Wāgnak, Bhāndak, Chāndā and Mārkaṇḍa. This occupied us until the end of March. My office work, having increased very much of late, necessitated longer halts in order to work off accumulations of correspondence. The places and monuments visited are shortly described in the second part of this report.

8. Having received a very heavy estimate for work at the temples at Rāmtēk, north of Nāgpur, which I did not think was necessary, I visited that place after finishing off the Chāndā District. I found the buildings specified in the estimate not of sufficient merit or interest to warrant public money being spent on them; but, at the same time, I found a little ruin, which was quite overlooked, of very considerable interest, for which I will shortly send in proposals for conservation. The original estimate has been returned with the request that it may be cancelled. On my way to Rāmtēk, I examined certain brick foundations near Mansar, brought to my notice by Mr. Walker, then Deputy Commissioner of Nāgpur. On the 10th of April we returned to Poona. All the more important monuments in the Central Provinces have been visited, and work has been started on several. There are, of course, many more of less account, and it may be a few of first rate interest, not yet discovered by any one capable of judging their merits, which remain to be visited and examined. But my object, in my last two season's touring in those provinces, has been to get work commenced at once upon the more important buildings. Office work at Poona, and the developing of all the negatives taken by us during this last tour, together with a great number sent in by Mr. Bhāndārkar, prevented me from making my proposed tour through the Kanarese Districts. In May I visited and examined the work in progress at the Dīlwāra temples at Abu, and on the buildings at Ahmedābād, and, in the beginning of June, visited Bijāpur and Ahmednagar. At the latter place the Army Remount Department have asked permission to pull down the old Faria Bāgh in order to use the material for building barracks.

9. On my return from Gujarāt I called upon the Collector of Thānā. A question had arisen concerning the Kanheri Caves. Mr. Chhabildās Lallubhāi, proprietor of Magathān village, within the limits of which the caves are situated, claimed them as his private property. Upon investigation his claims were admitted by the Bombay Government. The Collector is now considering what steps he should take to bring the caves under the operation of the Preservation of Monuments Act.

10. The following is a diary of my tours :—

III. SUPERINTENDENT'S DIARY.

1904.

October 21st ... Left Poona for Dhār and Māndu.
22nd to 25th ... At Dhār and Māndu.
26th ... Returned to Poona.

At head-quarters.

November 22nd ... Left Poona for Jhālrapāṭaṇ and Chandrāvati.
24th to 29th ... At Jhālrapāṭaṇ and Chandrāvati.
December 2nd ... Arrived at Khājarāhā in Bundelkhand.
5th ... Left Khājarāhā.
6th and 7th ... At Sāuchi.
8th ... Returned to Poona.

At head-quarters.

1905.

January 30th ... Left Poona for Siddhapur, North Gujarāt.
February 2nd ... Returned to Poona.

At head-quarters.

February 7th ... Left Poona for Akolā, Berār.
8th to 11th ... At Akolā.
12th to 16th ... Visited Narnālā Fort.
17th ... At Akolā.
18th ... Left Akolā for Sāuchi to meet the Director-General.
22nd ... Returned to Akolā.
23rd ... Left Akolā for Gāvilgarh *via* Amrāoti and Elichpur.
March 4th to 7th ... At Chikālda for Gāvilgarh.
10th ... Arrived at Warora, Chānda District.
15th ... At Bhatāla.
18th and 19th ... At Chimur for Neri.
20th ... Return to Warora.
23rd ... Proceeded to Bhāndak and Chānda.
24th to ... { Halt at Chānda from which Mārkaṇḍa was visited. Heavy
April 1st ... { rain for several days temporarily delayed our touring.
3rd ... Returned to Warora and thence took rail for Kāmptee *en route*
to Rāmtek.
6th to 8th ... At Rāmtek and Mansar.
10th ... Returned to Poona.

At head-quarters.

May 24th ... Left Poona for Mount Abu and Ahmedābād.
26th to 28th ... At Mount Abu.
30th and 31st ... At Ahmedābād.
June 1st ... Visited the Collector of Thānā with reference to the Kānheri
caves, and returned to Poona.

At head-quarters.

June 12th ... Left Poona for Bijāpur.
13th and 14th ... At Bijāpur.
15th ... Left Bijāpur for Ahmednagar.
16th ... Returned to Poona.

IV. THE YEAR'S WORK.

11. The year's work in conservation matters is shown in the following lists, which are followed by explanatory notes upon the various works completed or in progress. What little was done in the way of original exploration was done in conjunction with conservation, the new places visited by us being Narnālā and Gāvilgarh Forts, the old temples at Bhatāla, Neri, Wāgnak, Rāmtek, and Jhālrapāṭaṇ, and the old brick sites at Mansar. It is proposed to excavate

and examine the latter, when opportunity presents itself, as I have a suspicion that we have there the core of a *stūpa* and foundations of a Buddhist settlement.

12. In January last, the Mahālkari of Mokhādā, in the Thānā district, reported the discovery of a small cave near Wāshale village, situated under the Ghāts, some 16 miles due north of Kasara Railway Station. Mr. H. Dev's account is very lucid and intelligible, and it is a pleasure to receive such. He noticed the leading features, which he clearly explained, and accompanied his account with a plan. He asked for a grant of Rs. 75 to have it cleaned out and freed from brushwood and jungle, which I was able to obtain for him through the Public Works Secretariat. The whole of the grant was used.

13. My visit to Tāmangarh Fort, which I had proposed in my programme, was abandoned, for the present at least, for the following reasons. Upon enquiry as to the best way of reaching the fort, the State Council of Karauli reported that the best way was by a road of 76 miles. There was no shelter, tents being necessary, and long notice being required in order that arrangements might be made, and the jungle and precincts of the fort cleared of wild animals with which it is infested. It was also added that the fort is in utter ruin. The late General Sir Alexander Cunningham gives a short description of the fort in his report, volume XX, in which he says it is now quite deserted, and the people are afraid to enter it, as it is quite overgrown with jungle and full of wild beasts. I had not time, after visiting Jhālrapāṭan, to wait for these preparations to be made, but, as I have been asked to visit Dīg in the Bharatpur State this next cold weather, I will see whether I cannot do Tāmangarh then as well.

14. No new drawings were made during the touring season, since I had no draftsman with me. The head draftsman, who had but lately returned from sick leave, was still not in a state to knock about in the districts, and was left behind at head-quarters to ink in drawings of previous seasons, which had been plotted in pencil. Four such drawings, very elaborate in their detail, were elevations of the four gateways of the Sānchi *top*. The paper of these pencil drawings, if kept too long, goes bad, and it becomes impossible to ink them, the ink sinking in as into blotting paper; but, when once inked, they are safe. It is therefore necessary to get the few, still left in pencil, finished off without further loss of time, else we should have to redraw them all over again. The other draftsman took medical leave, under the Civil Surgeon's certificate stating it was necessary, on the 4th of January. Government, too, have stated that they are not anxious that our great stock of drawings should be further augmented at present, time and attention being paid more to conservation work. I have therefore no list of drawings to include in this year's report.

15. As to photographs, upon which Government laid more stress, we have not done badly. Mr. Bhāndārkar, who, a year ago, was feeling his way, for the first time, in dark room matters, has progressed rapidly, and he, and his draftsman-photographer, brought in from their tour no less than 156 negatives—whole-plate, half-plate, and quarter-plate sizes, making, with my own, 189. This large number will entail a good deal of work in taking off prints, six sets or 1,134 prints, at least, being required. Mr. Bhāndārkar's photographs, with his notes, will enable us, when we have all the material in, to compile very complete and accurate lists of remains in Rājputānā.

16. The following is a list of the photographs taken during the year:—

V. LIST OF PHOTOGRAPHS TAKEN DURING 1904-1905.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2315	Narnālā	Mahākālī gateway, front view, with R. R. lens	12 × 10
2316	Do.	Do. do. W. A. lens	"
2317	Do.	Do. general view of top, showing inscription.	"
2318	Gāwilgarh	General view of hill from Chikaldā	"

Serial Number.	Locality.	Title of Photograph.				Size of Negative.
2319	Gāwilgarh	...	Barā Darwāzā	...	...	12 × 10
2320	Do.	...	Great mosque, north end	...	...	" "
2321	Bhatālā	...	Old temple, from south-east	...	...	8½ × 6½
2322	Do.	...	Do. south	...	...	" "
2323	Do.	...	Small temple	...	...	" "
2324	Do.	...	Do. front of	...	...	" "
2325	Neri	...	Old temple on tank, from south	...	...	12 × 10
2326	Do.	...	Do. north	...	...	" "
2327	Bhāṇḍak	...	Old temple on Tānkā Talāv, Exterior	...	...	" "
2328	Do.	...	Do. Interior	...	...	" "
2329	Do.	...	Old temple of Chaṇḍikā	...	...	" "
2330	Do.	...	Do. Image of Kālī at	...	...	8½ × 6½
2331	Do.	...	Old Hindu bridge	...	...	" "
2332	Chāṇḍā	...	Gopd tomb	...	...	12 × 10
2333	Do.	...	Monoliths, general view from south	...	...	" "
2334	Do.	...	Do. north-east	...	...	" "
2335	Do.	...	Nānāsāheb Bhonsle's temple near Police Thānā	...	...	8½ × 6½
2336	Do.	...	Achalesvara temple, lion on wooden pillar	...	...	" "
2337	Mārkaṇḍ	...	Large temple from south-west	...	...	12 × 10
2338	Do.	...	Do. north-east	...	...	" "
2339	Do.	...	Temple of Mṛikaṇḍa	...	...	8½ × 6½
2340	Do.	...	Temple G. (on Cunningham's plan)	...	...	" "
2341	Do.	...	Temple of Daśavatāra	...	...	" "
2342	Do.	...	Nandi Pavilion	...	...	12 × 10
2343	Do.	...	General view of group of temples from south	...	...	" "
2344	Do.	...	Do. do north	...	...	" "
2345	Rāmṭek	...	Small old temple, from north	...	...	Stereo.
2346	Do.	...	Do. south	...	...	" "
2347	Abu	...	Vimal Shāh's temple, shewing new beam inserted	...	...	½ plate.
2348	Chandrāvati (Jhāl-rāpāṭar).	...	Kālīkā Mātā's temple, Front	...	...	¼ "
2349	Do.	...	Do. Back	...	...	¼ "
2350	Do.	...	Temple of Sitalesvara Mahadeva, Front	...	...	" "
2351	Do.	...	Do. Side view, from north-east.	...	...	¼ "
2352	Do.	...	Narasimha temple, Back	...	...	¼ "
2353	Do.	...	Varāha temple, Front	...	...	" "
2354	Do.	...	Sāt Saheli temple, Back	...	...	½ "
2355	Do.	...	Do. Interior	...	...	¼ "
2356	Do.	...	Vishṇu's temple, Back	...	...	¼ "
2357	Do.	...	Old ruined temple with no deity in shrine, back view of.	...	...	" "
2358	Mukandarrā	...	Bhīm-ke-Chauri, Side view	...	...	½ "
2359	Do.	...	Do. Side view of the porch	...	...	¼ "
2360	Amvāṇ	...	Temple No. 1, Back	...	...	" "
2361	Do.	...	Temple No. 2, Back	...	...	" "
2362	Do.	...	Temple No. 3, Front from north-east	...	...	" "
2363	Do.	...	Do. do. south-east	...	...	" "
2364	Do.	...	Do. Back from south-west	...	...	" "
2365	Do.	...	Do. do. north-west	...	...	" "
2366	Do.	...	Temple No. 4, Back	...	...	½ "
2367	Do.	...	Temple No. 5, Front	...	...	¼ "
2368	Do.	...	Do. Back from south-west	...	...	½ "
2369	Do.	...	Do. do. north-west	...	...	¼ "
2370	Do.	...	Badari-Nārāyaṇa temple, interior	...	...	" "
2371	Do.	...	Jaina temple (No. 7), Front	...	...	" "
2372	Do.	...	Do. Interior	...	...	½ "
2373	Do.	...	Jaina temple, (No. 8), Front	...	...	" "
2374	Do.	...	Do. Back	...	...	" "
2375	Do.	...	Temple No. 9, Back from south-west	...	...	" "
2376	Kollāṇā	...	Temple, Back of	...	...	" "
2377	Sirōḍ	...	Mahādeva's temple, Front	...	...	¼ "
2378	Do.	...	Thākuri's temple, Interior	...	...	" "
2379	Do.	...	Do. Back	...	...	" "
2380	Atru	...	Mālis Phuldevrā temple, Doorway	...	...	¼ "
2381	Do.	...	Śyāma Sundara temple, Side view	...	...	½ "
2382	Do.	...	Do. Interior	...	...	" "
2383	Do.	...	Do. Door frame in front	...	...	¼ "
2384	Do.	...	Gosāvi's temple of Mahādeva, Doorway	...	...	½ "
2385	Do.	...	Mahākāleshvara temple, Doorway	...	...	" "

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2386	Atru	Temple of Gaṇeśa, Images in front	$\frac{1}{4}$ plate.
2387	Do.	Phuldevrā temple, Back	$\frac{1}{2}$ "
2388	Do.	Gadgachh-ka-mandira, Side view	$\frac{1}{4}$ "
2389	Do.	Do. another view	" "
2390	Rāmgarh	Mana-Kāmaṇeśvara temple, Side view (Temple No. 1)	" "
2391	Do.	Do. Interior	" "
2392	Do.	Do. Back	" "
2393	Do.	Temple No. 2, Front	$\frac{1}{2}$ "
2394	Do.	Temple No. 3, Back	$\frac{1}{4}$ "
2395	Do.	Jaina temple, Interior	" "
2396	Kapsuvān	Karṇeśvara Mahādeva temple, Front	" "
2397	Do.	Do. Back	" "
2398	Chārhomā *	Chaumueśvara Mahādeva temple, Interior	$\frac{1}{2}$ "
2399	Do.	Do. Front	$\frac{1}{4}$ "
2400	Do.	Do. Back	" "
2401	Keshavrāi Pātan	Jambudvīpa temple, Interior of a cell	" "
2402	Do.	Keshavrāi temple, Side view	$\frac{1}{2}$ "
2403	Bijoliā	Pārśvanātha temple, Interior of the shrine	" "
2404	Do.	Hajāreśvara temple, Doorway	$\frac{1}{4}$ "
2405	Do.	Do. Back view	" "
2406	Do.	Uṇḍeśvara temple, Front	" "
2407	Do.	Do. Interior	" "
2408	Do.	Do. Side view from south	" "
2409	Do.	Do. do. north	" "
2410	Do.	Do. Three-faced image	$\frac{1}{4}$ "
2411	Do.	Temple of two shrines—Mahākāla and Baijanātha—old image.	" "
2412	Do.	Do. Front.	$\frac{1}{4}$ "
2413	Do.	Mahākāla temple, Interior of the shrine	" "
2414	Do.	Baijanātha temple do.	" "
2415	Do.	Side view of two shrined temple, from north-west	" "
2416	Do.	Do. from south-east	$\frac{1}{2}$ "
2417	Do.	Gateway of the town	" "
2418	Brindāban	Temple of Kaneri-kā-Putali, side view from south	$\frac{1}{4}$ "
2419	Do.	Do. do. north-east.	" "
2420	Do.	Do. Basement mouldings	" "
2421	Do.	Do. Front of shrine	$\frac{1}{2}$ "
2422	Jhādoli	Temple of Baijanātha, Front	$\frac{1}{4}$ "
2423	Do.	Do. Side view	" "
2424	Do.	Do. Group of images near	$\frac{1}{4}$ "
2425	Do.	Temple of Jāleśvara, Front	$\frac{1}{2}$ "
2426	Do.	Do. Back	" "
2427	Do.	Bāori Devra temple, Front	$\frac{1}{4}$ "
2428	Tilasma	Temple of Taleśvara Mahādeva, Front	$\frac{1}{4}$ "
2429	Do.	Do. Side view	" "
2430	Do.	Do. Interior	" "
2431	Do.	Do. Three ruined temples behind.	$\frac{1}{2}$ "
2432	Do.	Do. Images in south principal niche.	$\frac{1}{2}$ "
2433	Do.	Temple of Annapūrpā Mātā, Front	$\frac{1}{2}$ "
2434	Do.	Do. Back	" "
2435	Do.	Toraṇa from east	" "
2436	Deroli	Śaiva temple, Doorway	" "
2437	Do.	Do. Back	$\frac{1}{4}$ "
2438	Menāl	Mahānāleśvara temple, Side view from south-west	" "
2439	Do.	Do. do. north	" "
2440	Do.	Do. Back	" "
2441	Do.	Do. Interior	" "
2442	Do.	Gateway of enclosure wall round the group of temples	$\frac{1}{2}$ "
2443	Do.	Temple No. 2, Front	" "
2444	Do.	Do. Back	" "
2445	Do.	Temples Nos. 3 and 4, Front	" "
2446	Do.	Do. Back	" "
2447	Do.	Bāori, Front	" "
2448	Do.	Do. Back	" "
2449	Do.	Three-shrined temple, Front	$\frac{1}{4}$ "
2450	Do.	Do. Back	" "
2451	Do.	Do. Image inside	$\frac{1}{2}$ "

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2452	Menāl	Torāṇa, General view	$\frac{1}{2}$ plate.
2453	Do.	Monastery of Bhavalasāheb	$\frac{1}{4}$ "
2454	Do.	Temple of Suhaveśvara, Side view	$\frac{1}{1}$ "
2455	Do.	Do. Back	$\frac{1}{2}$ "
2456	Māṇḍalgarh	Temple of Pārśvanātha, Doorway	$\frac{1}{1}$ "
2457	Do.	Temple of Rishabhadeva, Interior	" "
2458	Do.	Temple of Chaturbhujaji, Doorway	$\frac{1}{2}$ "
2459	Do.	Temple of Jaleśvara, Doorway	$\frac{1}{1}$ "
2460	Do.	Do. Front	" "
2461	Do.	Do. Back	$\frac{1}{2}$ "
2462	Do.	Temple of Uṇḍeśvara, Interior	$\frac{1}{1}$ "
2463	Do.	Do. Back	" "
2464	Do.	Rock-cut temple of Gupteśvara, Interior	" "
2465	Do.	Do. Doorway	$\frac{1}{2}$ "
2466	Nagari	Front of old mound (<i>Stūpa</i> ?)	$\frac{1}{1}$ "
2467	Do.	Fragment of a Chaitya-window ornament	$\frac{1}{4}$ "
2468	Do.	Old capital of a pillar	" "
2469	Do.	Fragment of sculpture	" "
2470	Do.	Ubhdevatā	" "
2471	Chitorgarh	Jaina tower	$\frac{1}{1}$ "
2472	Do.	Kukadeśvara Mahādeva temple, Side view	" "
2473	Ūdaipur	Temple of Viṣṇu, Front	" "
2474	Do.	Do. Back	" "
2475	Karera	Temple of Pārśvanātha, Porch	$\frac{1}{2}$ "
2476	Do.	Do. Side view	" "
2477	Eklingji	Temple of Mirābāi, Back	$\frac{1}{1}$ "
2478	Do.	Temple of Eklingji, Back	" "
2479	Do.	Do. Front	" "
2480	Do.	Vahu's (daughter-in-law's) temple, Front	" "
2481	Do.	Do. do. Back	" "
2482	Do.	Do. do. Interior	" "
2483	Do.	Sāsu's (mother-in-law's) temple, Front	" "
2484	Do.	Do. do. Back	" "
2485	Do.	Do. do. Interior	" "
2486	Do.	Do. do. Torāṇa in front	" "
2487	Do.	Temple of Mahādeva, Front	$\frac{1}{4}$ "
2488	Do.	Temple of Nātha, Front	$\frac{1}{1}$ "
2489	Do.	Temple of Adbhudji, Front	" "
2490	Do.	Dilapidated Jaina temple, Side view	" "
2491	Do.	Dilapidated Pārśvanātha temple, Interior	" "
2492	Do.	Temple of Padmāvatī, Sculpture	$\frac{1}{4}$ "
2493	Do.	Temple of Viṣṇu, General view with torāṇa	$\frac{1}{2}$ "
2494	Do.	Khumān Rāval's temple, General view	$\frac{1}{1}$ "
2495	Do.	Temple of Mahādeva, Side view	$\frac{1}{2}$ "
2496	Afzalpura	Temple of Mahādeva, Doorway	$\frac{1}{1}$ "
2497	Sondani	Two stone-images lying in a field	$\frac{1}{4}$ "
2498	Do.	Fragment of a pillar	" "
2499	Do.	Do.	" "
2500	Do.	Do.	" "
2501	Khiljeepura	Śrāvaṇa's Kāvāḍa	" "
2502	Mandsaur	Image of Pārśvanātha	$\frac{1}{1}$ "
2503	Abu	Design for door for Corridor shrines	12 × 10

17. The following is a list of the inscriptions, impressions of which have been made during the year :—

VI. INSCRIPTIONS COPIED DURING 1904-05.

Serial Number.	Place.	Position of Inscription.
2079	Dhār, C. I.	Kamal Maula Mosque, Play (Pārijātā manjari or Vijayaśrīh) inscription.
2080	Do.	Do. 2 poetical compositions by King Bhoja.
2081	Do.	Do. Grammatical terminology on a pillar.
2082	Do.	Do. Varṇamālā on a pillar.

Serial Number	Place.	Position of Inscription.
2083	Dhār, C. I.	Kamal Maula Mosque, fragments of Prākṛit composition Kodaṇḍa.
2084	Do.	Do. 23 fragments of inscriptions.
2085	Bombay	Town Hall, Dhār inscription (C. I.) stone.
2086	Do.	Do. Another inscription stone.
2087	Do.	Do. do.
2088	Do.	Do. do.
2089	Do.	Do. do.
2090	Do.	Do. do.
2091	Do.	Do. do.
2092	Bhāṇḍak	Chandikā temple, on a pillar near shrine, doorway of.
2093	Jhālrapātan	Stone lying in Divān Saheb's house; brought from Gangādhār.
2094	Do.	Do. do.
2095	Do.	Do. do.
2096	Do.	On the other side of the same.
2097	Do.	Stone lying in Divān Saheb's koṭhi.
2098	Do.	On a pedestal of a broken image of Varāha in Chhatri.
2099	Do.	Do. do. of Kālī in Kālīkāmātā's temple.
2100	Do.	On pillar in Kālīkāmātā's temple.
2101	Do.	Temple of Sitaleśvara, on pillar.
2102	Do.	Do. on floor.
2103	Mukandarā	Temple of Bhīm-ka-Chauri, on pillar.
2104	Do.	Do. do. on pillar in porch.
2105	Do.	Do. do. do.
2106	Do.	Stone in wall enclosure of Rāmasingji's orchard.
2107	Siroḍ	Ṭhakurji's temple, in maṇḍapa.
2108	Do.	Do.
2109	Do.	Do.
2110	Do.	Mahādeva's temple, in maṇḍapa.
2111	Atru	Gaḍgachha temple, on pillar.
2112	Do.	Gosāvi Mahādeva temple, in front.
2113	Rāmgarh	Manakāmanēśvara temple, on prop in antechamber.
2114	Do.	Do. in maṇḍapa.
2115	Do.	Do. do.
2116	Do.	Do. do.
2117	Do.	Do. do.
2118	Do.	Do. do.
2119	Do.	Temple No. 1, in maṇḍapa.
2120	Do.	Temple No. 2, on pilaster.
2121	Do.	Do. on another pilaster.
2122	Do.	Do. in antechamber.
2123	Do.	Temple No. 3, on exterior.
2124	Do.	On pedestal of one of Jaina figures
2125	Do.	Do. of another do.
2126	Do.	Do. of a fallen Jaina image near shed.
2127	Do.	Do. of a seated Jaina image outside enclosure of shed.
2128	Do.	Do. of images of Śiva and Pārvatī stuck up into wall.
2129	Do.	Below image of Viṣṇu in old Fort.
2130	Do.	On pedestal of standing Jaina image on hill to north of Fort.
2131	Do.	Do. do.
2132	Do.	On a pillar near same image.
2133	Kaṇṣuvām	Temple of Karṇēśvara Mahādeva, on exterior.
2134	Do.	Do. near doorway.
2135	Chārchomā	Temple of Chaumueśvara, on wall right side front below.
2136	Do.	Do. on pillar of back doorway.
2137	Bijolia	Temple of Paṛśvanātha, on Jaina pillar in front.
2138	Do.	Do. on another do.
2139	Do.	Do. on the same do.
2140	Do.	Do. on back of same do.
2141	Do.	Do. near doorway.
2142	Do.	Do. on rock near.
2143	Do.	Do. do.
2144	Do.	Do. do.
2145	Do.	On Mandāgni-ka-kunḍa.
2146	Do.	Do. do.
2147	Do.	Do. do.
2148	Do.	Do. do.
2149	Do.	Do. do.

Serial Number.	Place.	Position of Inscription.
2150	Bijolia	On Mandāgni-ka-kunda.
2151	Do.	Do. do.
2152	Do.	Do. do.
2153	Do.	Do. do.
2154	Do.	Do. do.
2155	Do.	Do. do.
2156	Do.	Do. do.
2157	Do.	Temple of Hajāreśvara Mahādeva, on pillar.
2158	Do.	Temple of Uṇḍeśvara Mahādeva, on pilaster.
2159	Do.	Temple of 2 shrines, Baijanātha and Mahākāla, on pillar.
2160	Do.	On pavement between 2 shrined and Hajāreśvara temples.
2161	Do.	Do. do.
2162	Do.	Do. do.
2163	Jadoli	Temple of Bhangod, on doorway.
2164	Do.	Bāori Devrā temple, on doorway of one the groups of shrines.
2165	Do.	Do. do.
2166	Do.	Do. below an image of Kālī in another.
2167	Tilasmā	Temple of Taleśvara Mahādeva, on pillar in <i>mandapa</i> .
2168	Do.	Do. on another pillar in <i>mandapa</i> .
2169	Do.	Do. on pilaster in <i>mandapa</i> .
2170	Do.	Do. below an image in niche in anto-chamber.
2171	Do.	Do. on image of Brahmā in doorway.
2172	Do.	Do. do. Vishṇu.
2173	Do.	Do. in porch.
2174	Do.	Do. on pavement outside.
2175	Do.	Do. on stone near <i>kunda</i> .
2176	Do.	Do. on another stone.
2177	Deroli	In <i>mandapa</i> of temple.
2178	Menāl	Temple of Mahānāla, on pillar in <i>mandapa</i> .
2179	Do.	Do. below image of Śiva, right side of doorway.
2180	Do.	Do. on left side pilaster of <i>mandapa</i> .
2181	Do.	Do. on a short pillar in porch.
2182	Do.	Do. on wall (interior) of porch.
2183	Do.	Do. on Nandi in <i>chauri</i> opposite.
2184	Do.	Below a loose image of Vaiṣṇavī.
2185	Do.	On short pillar in upper storey monastery.
2186	Do.	On pillar in monastery.
2187	Do.	On pillar in three-shrined temple.
2188	Do.	Do. do.
2189	Do.	On doorway of shrines of composite temple.
2190	Do.	On pillar of north gateway of walled enclosure.
2191	Do.	Temple of Sahareśvara, on pillar.
2192	Do.	On a loose stone near same.
2193	Do.	On a plain nameless shrine.
2194	Do.	Temple of Jaleśvara, inscription.
2195	Do.	Temple of Uṇḍeśvara do.
2196	Do.	Temple of Gupteśvara do.
2197	Do.	Temple of Rishabhādeva do.
2198	Nagari	On a Pāliya stone.
2199	Chitorgarh	On arch No. 1 from, west to east, of old bridge on the Gumbāri.
2200	Do.	Do. do.
2201	Do.	Do. No. 3 do.
2202	Do.	Do. No. 5 do.
2203	Do.	Do. do.
2204	Do.	Śringār Chavāḍī, on pilaster.
2205	Do.	Do. in a niche.
2206	Do.	Do. 2nd niche.
2207	Do.	Do. 3rd niche.
2208	Do.	Do. 4th niche.
2209	Do.	Do. 5th niche.
2210	Do.	Do. Short inscriptions.
2211	Udaipur	Victoria Hall, Inscription stone in the museum.
2212	Do.	Do. do.
2213	Do.	Do. do.
2214	Do.	Do. do.
2215	Do.	Do. do.
2216	Do.	Do. do.

Serial Number.	Place.	Position of Inscription.
2217	Udaipur	Victoria Hall, Inscription stone in the museum.
2218	Do.	Do. do.
2219	Do.	Do. do.
2220	Do.	Do. do.
2221	Do.	Do. do.
2222	Do.	Do. do.
2223	Do.	Do. Below images.
2224	Do.	Do. on a <i>sati</i> pillar.
2225	Do.	Do. on stone brought from near the Jaina tower at Chitorgarh.
2226	Do.	Do. do.
2227	Do.	Do. do.
2228	Do.	Do. do.
2229	Do.	Do. do.
2230	Do.	Do. Inscription stone in the museum.
2231	Do.	Do. do.
2232	Do.	Do. do.
2233	Do.	Do. do.
2234	Do.	Do. do.
2235	Do.	Do. do.
2236	Do.	Do. do.
2237	Do.	Do. do.
2238	Do.	Do. do.
2239	Eklingji	Temple of Ekalingji, Inscription.
2240	Do.	Temple of Nātha do.
2241	Nāgadh	Adbhudji's temple do.
2242	Do.	Dilapidated temple of Pārśvanātha, Inscription.
2243	Do.	Temple of Padmāvatī do.
2244	Do.	Sāsu's (mother-in-law's) temple do.
2245	Mandsaur	On Mahādeva's <i>ghāt</i> .
2246	Do.	On Sondani pillar.
2247	Kārerā	Loose stone lying near a temple.
2248	Dhulia, Khāndesh.	A set of copper-plate grant of Rāshtrakūṭa King, Govinda II.
2249	Narnālā	Persian inscription on gun in the fort.

18. Nearly all the inscriptions, this year, have been brought in by Mr. Bhāndārkar, of which a great number are new, and he will prepare a short abstract of the contents of these for next report. Owing to his deputation to Bengal, and his duties there, they cannot be ready for this one. Instead of sending all our impressions straight away to the Epigraphist, as we have done in former years, it would be better were he to make his selection from the above list, aided by Mr. Bhāndārkar's notes, of what he would like to take in hand. This will save our sending many impressions, which, though of interest to us in our architectural studies, as in the case of the Chitorgarh ones last year, are not of sufficient interest to be included in the *Epigraphia Indica*. The copper plates from Khāndesh have been taken in hand by Mr. Bhāndārkar, who will publish them probably in the journal. He has his paper on them quite ready. A newly discovered set of copper plates has been reported to me by the Deputy Commissioner of Nimar, Central Provinces. They were found in a stone box buried beside the old temple of Siddheśvara on the island at Māndhātā, while the repairs to that building were in progress. I have asked the Deputy Commissioner, in whose custody they now are, to favour me with the loan of them for a few days in order to take proper impressions off them with a view to publication. They are said to relate to a visit to Māndhātā by one of the kings of Mālwa, and are dated 1282 S.

19. Impressions of the large newly discovered inscriptions from the Kamal Maula mosque at Dhār, together with impressions from a slab at the Town Hall, Bombay, which had been brought from the same place many years ago, were made and sent, under Mr. Marshall's instructions, to Dr. Hultzsch for publication.

20. When at Khājārāhā I was shown some very creditable attempts at inscription impressions made by a Jemadār on the establishment of Mr. W. E. Jardine, C.S., Resident in

Amateur Work.

Bundelkhand. He had been working under difficulties, in not having sufficient knowledge of the methods used in such work, nor proper implements or material. From Poona I sent him a supply of these necessities, and hope, ere long, to see some results of his work. Travelling about with the Resident, he has the chance of coming upon previously undiscovered inscriptions.

21. It is so very seldom, indeed, that any one, outside our own department, takes much interest in our work, that, when assistance or co-operation is offered, we gladly welcome it. Mr. P. B. Haigh, C.S., Assistant Collector in Kānara, has taken up the subject of inscriptions, and hopes to gather new ones in that district during his tours. Captain H. F. Jacob, in the Political Department, has also, for some time now, interested himself in inscription work.

22. The Resident at Indor has lately sent me very fair impressions of two inscriptions, one found at Kharaoda in the Rāmpura-Bhānpura District, and one from some Jaina temples at Modi in the same district. The villagers assert that the four pieces of stone upon which the second is engraved are fragments of a large slab which was found in digging the foundation of the local Patel's house, and was broken as it was too large to move! The stones are now in safe custody at Indor. The first is a very long one, and, according to Mr. Bhāndārkar, who has deciphered it, as well as he was able from rather an indifferent impression, it gives a description of the Mālwa Sultān, and states that one, Bahari, whom Sālāha, the minister of Ghiās-ud-dīn, had adopted from infancy, constructed a tank near Khidrāvadapura, i.e., Kharaoda, where the inscription was found. It is dated *Samvat* 1441. The other inscription, in fragments, is a Paramāra inscription, dated *Samvat* 1314, and refers to the reign of Jayavarmadeva, the same as the Paramāra Prince Jayasinha of Dhārā. A district called Maṇḍi is mentioned, which is, no doubt, the present Modi, where the fragments were found.

23. It is often difficult to get suitable inscription brushes in the market. We use very broad plate brushes with bent handles, i.e., with the handles bent backwards so that the knuckles may not come in contact with the stone or work. We have lately had a dozen made at the Brush Factory, Cawnpore, which are very satisfactory. They have nine rows of bristles in the width and twenty-four in the length their surface of the bristle part being two inches wide by six and a quarter long. They cost Rs. 12-6-0 per dozen. I can strongly recommend them to those wanting good inscription brushes.

VII. PUBLICATIONS.

24. We have turned out no publications during the year other than our Progress Report. Although I have in my office full material for monographs upon the Hindu temples of Mahārāshtra, including the so-called Hemādpanthi style, the architecture of Bijāpur, the Chālukyan temples, and the tombs and mosques of Sind, I cannot find time to work it up while I have so large a charge of conservation work to attend to. If, as I believe it is intended, I am relieved of the Central Provinces, I shall then, I hope, be able to resume work upon the first subject, which I started long ago. I have, also, a good deal of material and notes collected upon Jaina work. Dr. Burgess has lately returned to me my manuscript notes on the Chālukyan temples, which I sent him in 1888, together with the drawings.

25. The drawings for the portfolio on Sind coloured tile work were sent to Mr. Griggs, London, for reproduction on the 9th February last. When last I heard from him he was awaiting final instructions from Mr. Marshall. When this report is out of hand, I shall write a brief descriptive account to accompany the plates. This will be confined to one sheet of letter press, the same size as the plates, to be laid in the portfolio with them.

26. I prepared three articles, and forwarded them to Mr. Marshall for publication in his Annual Report for 1903-04. A selected list of place-names was also sent him for use in the Archaeological Map in the Imperial Gazetteer. I also wrote a paper for the journal of the Bombay Branch of the Royal Asiatic

Society, which was read at their Centenary Meeting on the 17th of January last, upon Conservation in the Bombay Presidency, and is published in the Extra Centenary Memorial volume.

VIII. OFFICE LIBRARY.

27. My office library was increased during the year by the following works :—

Sir Monier Monier-Williams' Sanskrit-English Dictionary.

Codrington's *Musulman Numismatics*.

Miss Duff's *Chronology of India*.

Oriental Bibliography, Vol. XVII, 1st, 2nd and 3rd parts.

Annual Report (XXth) of the Bureau of American Ethnology.

General catalogue of the Imperial Library, Calcutta, Part I, Vols. 1 and 2.

Dr. Stein's Sand-buried Ruins of Khotan.

Descriptive catalogue of Sanskrit MSS. Vol. I., Part II, Madras.

Epigraphia Carnatica, Vol. VIII, in two parts.

Progress Report of the Archæological Survey, Madras and Coorg.

Annual Report of the Archæological Survey, Bengal, for 1903-04.

Annual Report of the Archæological Survey, United Provinces and the Punjab, for 1903-04.

Annual Report of the Government Epigraphist for 1903-04.

Annual Report of the Director-General of Archæology for 1902-03, two parts.

Annual Report of the Director-General of Archæology for 1903-04, Part I.

And the current numbers of the *Indian Antiquary*, *Epigraphia Indica*, *Art Journal*, and *Technical Art Series*.

IX. ANNUAL EXPENDITURE.

28. The cost of the survey for the year under report was Rs. 21,729-13-6 made up as follows :—

			Rs.	a.	p.
Salaries	...	...	16,922	8	6
Travelling allowances	...	...	2,768	10	9
Contingencies	...	...	2,038	10	3
Total	...	...	21,729	13	6

X. CONSERVATION—BOMBAY.

29. The following is a list of conservation works carried out in the Bombay Presidency during the financial year 1904-1905. It is compiled from the annual list supplied by the Secretary to Government in the Public Works Department and lists sent in by the Superintending Engineers.

From the Provincial Grant.

				Rs.	a.	p.
Ahmedābād District—						
Ahmedābād—						
O. R.* to Ahmed Shāh's mosque	...	...	...	24	13	6
Do. Jāmi' Masjid	...	...	...	49	8	6
Do. Sidi Sayyid's mosque	...	...	...	38	14	6
Do. Step-well at Adāraj	...	...	...	38	13	0
Do. Azam Khān's Palace	...	...	...	24	8	0
Do. Dādā Harir's well	...	...	...	29	13	3
Do. do. mosque and tomb	...	...	...	39	12	3
Do. Gaikvād's Haveli	...	...	...	24	13	0
Do. Tomb of Mir Abu Turāb	...	...	...	14	11	9
Do. Rāni Rūpavanti's mosque in Mirzāpur	...	...	...	19	2	0
Do. Rāni Sipri's mosque and tomb	...	...	...	49	2	0
Do. Muhāfiz Khān's mosque	...	...	...	29	13	6

* O. R. means ordinary repairs.

				Rs.	a.	p.
O. R.* to Ahmed Shāh's tomb	...	...	...	24	12	0
Do. Tombs of Queens of Ahmed Shāh	...	...	...	19	9	6
Do. Haibat Khān's mosque	...	...	...	29	11	6
Do. Dastur Khān's mosque	...	...	...	24	14	6
Do. Sayyid Alam's mosque	...	...	...	24	12	0
Do. Kāzi M. Chisti's masjid	...	...	...	18	14	6
Do. Kutb Shāh's mosque	...	...	...	34	14	6
S. R.† to Bibi's mosque and Rauza, Rājpur-Hirpur	...	...	...	968	5	8
O. R. to Queen's mosque in Sārangpur	...	...	...	29	11	0
S. R. to do. do.	...	...	...	2,969	0	0
O. R. to Sayyid Usmān's mosque	...	...	...	24	2	6
Do. Shāh 'Ālam's tomb	...	...	...	48	11	0
Improvement to Shāh 'Ālam's Rauza (incomplete)	...	...	...	1,043	0	0
O. R. to Sakar Khān's mosque	...	...	...	38	7	6
Do. Phuti masjid	...	...	...	24	4	6
Do. Daryā Khān's tomb	...	...	...	19	15	3
Do. Achyut Bibi's mosque and tomb	...	...	...	59	7	0
S. R. do. do.	...	...	...	1,199	7	0
O. R. to Shāh Khupāi	...	...	...	19	5	0
Do. Bābā Lulū's mosque	...	...	...	23	8	6
Do. Malik Isan-ul-Mulk's mosque	...	...	...	19	15	6
Do. Sidi Basir's mosque	...	...	...	19	14	0
Do. Ektodā mosque	...	...	...	13	15	6
Do. Khanjan mosque	...	...	...	24	9	3
Maintaining watchmen for Archæological Buildings	...	...	...	151	9	0
Sarkhej—						
O. R. to tomb of Sheik Ahmed Khattu Ganj Baksh	...	...	...	49	7	0
Do. Great mosque	...	...	...	59	12	0
Do. Tomb of Muhammad Bigarah	...	...	...	38	5	0
Do. Tomb of Bibi Rājbaī	...	...	...	40	5	0
Do. Pavilion before the tomb of Sheik Ahmed Khattu Ganj Baksh	...	...	...	49	11	0
Dholka—						
O. R. to Khān masjid	...	...	...	100	0	0
Do. Balol Khān Kāzi mosque	...	...	...	98	12	6
S. R. do. do.	...	...	...	999	0	0
O. R. to Jāmi' masjid	...	...	...	98	15	0
Do. Tanka masjid and Multav tank	...	...	...	68	4	6
Wātwa—						
S. R. to Burhān-ud-din Qutbu'l 'Ālam's tomb	...	...	...	1,444	5	7
O. R. do. do.	...	...	...	49	8	6
R. Rauza at	...	...	...	155	12	6
Panch Mahāls—						
Champānir—						
Conserving the Naginā masjid	...	...	...	35	0	0
Do. Wāndra masjid	...	...	...	34	0	0
Do. Jāmi' masjid	...	...	...	99	0	0
Do. Nawāz or Borah masjid	...	...	...	20	0	0
Do. Rauza near Patār tank	...	...	...	10	0	0
Do. Kevadā masjid	...	...	...	20	0	0
Broach District—						
Broach—						
Conserving the Dutch tombs	...	...	...	41	0	0
Surat District—						
Olpād—						
Conserving Vaux's tomb	...	...	...	30	0	0
Thānā District—						
Kānheri, C. R. to caves	...	...	...	198	4	6
Kondivte do.	...	...	...	20	0	0
Bandora, repairing the gateway of the Portuguese Fort	...	...	...	136	0	0
Wāshāle, clearing out the newly discovered caves	...	...	...	74	15	6
Elephanta, maintenance and repairs to caves, pier, etc.	...	...	...	2,001	6	5
Do. C. R. to Custodian's quarters	...	...	...	74	1	8
Do. do. Assistant Custodian's quarters	...	...	...	12	7	8
Ambarānāth, C. R. to temple	...	...	...	49	6	0

* O. R. means ordinary repairs.

† S. R., special repairs.

				Rs.	a.	p.
Poona District—						
Kārli—						
Providing Custodian's quarters near the caves	...	...	...	4	0	7
Repairs to caves	...	...	...	524	4	1
Bedsā do.	...	...	...	99	15	6
Bhājā, Repairs to caves	...	...	...	88	10	9
Junnar do.	...	...	...	68	0	0
Koregāon, Repair of monument	...	...	...	47	10	2
Poona, Repair of old European tombs	...	...	...	35	7	0
Ahmednagar District—						
Karjat, Repairs to the temple of Mallikārjuna	...	...	...	39	0	6
Pedgāon do. do. Lakshmi-Nārāyaṇa	...	...	...	18	1	2
Sholāpur District—						
Sholāpur, cutting down trees and shrubs on walls and bastions of the Fort	...	...	...	30	0	0
Nāsik District—						
Siunar, repairs to Āśvara temple	...	...	...	15	0	0
Khāndesh District—						
Pātan, Repairs to Maheśvara temple	...	...	...	97	1	0
Pitalkhora, Repairs to caves	...	...	...
Balsān, Repairs to temples	...	...	...	35	6	6
Erandol, Repairs to Archæological Remains (Pāṇḍavās Wāḍā)	...	...	...	123	11	0
Belgaum District—						
Belgaum, C. R. to the Jaina temple in Fort	...	...	...	7	3	0
Do. C. R. to Asad Khān's Dargāh in Fort	...	...	...	0	6	0
Degāmve, C. R. to the old Jaina temple	...	...	...	36	0	0
Dhārwar District—						
Unkal, C. R. to the four-porched temple	...	...	...	2	0	0
Bankāpur, C. R. to Nagareśvara temple	...	...	...	6	10	0
Bijāpur District—						
Bijāpur, S. R. to the Green-stone tomb	...	...	...	1,350	0	0
Do. C. R. to the old Muhammadan buildings	...	...	...	1,739	0	0
Badāmi, Maintenance of the caves	...	...	...	24	0	0
Ratnāgiri District—						
Dābhol, S. R. to the old mosque	...	...	...	196	2	3
Sātara District—						
Maintaining and clearing 54 Buddhist caves in the Karād Taluka	...	...	...	42	0	0
Kārwar District—						
Repairs to Archæological ruins	...	...	...	6	4	0
Karāchi District—						
Tatta—						
Repairs to the old Dabgir mosque	...	...	...	339	0	0
Do. Jām Nizām-ud-din's tomb	...	...	...	440	0	0
Do. Navāb Amir Khalil Khān's tomb	...	...	...	75	0	0
Do. Divān Shurfā Khān's tomb	...	...	...	186	0	0
Do. Twelve-pillared pavilion	...	...	...	26	0	0
Do. Mirzā Jāni Beg's tomb	...	...	...	163	0	0
Entertaining a care-taker for Archæological Buildings on the Makli hill	...	...	...	108	5	0
Hyderābād District—						
Hyderābād—						
S. R. to Ghulām Shāh Kalhora's tomb	...	...	...	883	0	0
O. R. do. do.	...	...	...	84	0	0
S. R. Ghulām Nabī Khān Kalhora's tomb	...	...	...	1,813	0	0
Moro—						
O. R. to Nur Muhammad Kalhora's tomb	...	...	...	10	0	0
Khudābād—						
S. R. to Yār Muhammad's tomb	...	...	...	849	0	0
O. R. do. do.	...	...	...	30	0	0
O. R. to Jāmi' Masjid	...	...	...	69	0	0

			Rs.	a.	p.
Sakkar—					
Repairs to Mir Māsum's minaret and tomb and Masumi Sayyid's tombs.			1,665	0	0
Total ...			24,740	9	4
Provincial Grant (Government Resolution No. A.—1827 of 11th July 1904, Public Works Department, Bombay)			20,000	0	0
Excess Expenditure ...			4,740	9	4
Repairs to Jāmi' Masjid, Ahmedābād : Paid for from the Jāmi' Masjid Fund through the Collector ...			6,714	0	0
From Imperial Grant.					
Ahmedābād—					
S. R. to Dādā Harir's mosque and tomb	...	...	1,050	14	11
Do. Tombs of Queens of Ahmed Shāh	...	...	1,187	10	10
Do. Tomb of Shāh 'Ālam	...	...	1,488	3	8
Sarkhej, S. R. to Muhammadan ruins (incomplete)	...	...	1,669	0	0
Bijāpur—					
Restoration of the Gol Gumbaz (in progress)	...	...	5,099	0	0
Do. of the Ibrāhīm Rauza (in progress)	...	...	2,519	0	0
Do. of the Jāmi' Masjid (in progress)	...	...	1,319	0	0
Converting the Nagarkhāna into a Museum	...	...	1,597	0	0
Hyderabad—					
S. R. to the Buddhist stūpa, Thal Mir Rukan (in progress)	...	...	3,000	0	0
*Total ...			18,879	13	5
Imperial Grant (Government Resolution No. A.—2048 of 24th September 1904, Public Works Department, Bombay) ...			18,550	0	0
Excess Expenditure ...			329	13	5
Totals of Expenditure.					
			Rs.	a.	p.
Expended from Provincial Revenues ...			24,740	9	4
Expended from Jāmi' Masjid Funds, Ahmedābād ...			6,714	0	0
Expended from Imperial Revenues ...			18,879	13	5
Total Expenditure, Bombay ...			50,334	6	9

30. The great bulk of conservation work in the Presidency consisted of minor repairs, there being little deserving special notice. The repairs to the cornice of the Gol Gumbaz at Bijāpur is an important work, and a short note upon it will be found in the second part of this report. A note on the Ibrāhīm Rauza repairs follows the list of proposed works for the present year. The Jāmi' masjid work, which will be continued, consists of the restoration of missing and damaged portions of the cornice and other minor repairs. Some attempt had been made at restoring the colouring and gilding upon the great central *mīhrāb* or niche, but it was very unsatisfactory, and has been stopped. It ought not to have been taken in hand without fuller consideration. I do not think the colours should be restored; but they might be carefully cleaned and varnished, when much of the original colouring will be brought out, which is now sunk in the dead surface, and the soft mellow blending of the tints, caused by time, will be retained. The Nagarkhāna has been converted into a hall to house the museum. The work has been successfully carried out. The new wooden glazed windows, which were designed after those in the 'Asār Mahāl, are in strict keeping with the architecture of the building and look very well indeed. It is proposed to carry out the platform, before the Nagarkhāna, to a semicircle, and arrange upon it a gun trophy with all the big iron guns now lying before the Gagan Mahāl.

31. In Dādā Harir's mosque and tomb, general repairs and mending battlementing, cornices, and parapet walls were carried out; Ahmedabad. but the most important work was the filling in of three arched window openings with perforated *jāli* work in stone. They had been bricked up previously. I consider the carving of these screens, which have been

* The Comptroller, India Treasuries, gives the amount as Rs. 18,850-1-10, as far as is known in his office.

copied from others, to have been very well done. The work is crisp and light, and, but for the raw white colour of the stone, would be undistinguishable from the older work. They will be stained to the tint of the surrounding work, and, as time wears on, the stone will gradually darken.

32. The work at the Jāmi' Masjid at Ahmedābād has been going on since

The Shaking Minarets.

October, 1901, and was finished this last year. It consisted of details spread all over the building. Upon examining the drawings of the Jāmi' masjid made before the *minārs* were thrown down in the earthquake of 1819, as given in Grindlay's *Scenery, Costumes, and Architecture of Western India*, and also in Forbes' *Oriental Memoirs*, I find that the *minārs* were of the same pattern as those now standing at the mosque at Shāh 'Ālam's tomb, except that, whereas the latter have four balconies above the roof, the former has three. I think there should be no difficulty about restoring these; and, when at Ahmedābād next cold weather, I shall take measurements in order to work out drawings for the same, which I shall submit to Government. The Jāmi' Masjid is the finest mosque in Gujarāt, and the best known. In its present mutilated condition, it is shorn of half its glory, and it would be a very great matter, indeed, if we could restore those missing limbs. These were known as the "Shaking Minarets" of Ahmedābād. I have a further note upon them in Part II. Nothing else in the lists calls for special notice.

33. There is a matter which is constantly coming to the fore in connection

Staining New Work.

with new work and repairs, and that is the staining of the surface of such work to harmonise with the surrounding old work. Some persons have taken exception to this practice, but, I must say, I am wholly in favour of it. They say, let the work weather to the tint of the old, forgetting that the present surface colour is the result of hundreds of years of weathering. Are we, in the mean time, to have these conspicuous patches always staring at us from various points on the face of a building, its whole beauty being marred by them? In Ahmedābād, for instance, the original white sandstone is now black, or a very dark grey. The new sandstone, where it has been used, is perfectly white, and the appearance is that of new pillars, capitals, or *kanguras*, as the case may be, formed in pure white plaster. Where these have been successfully stained it is impossible, except upon a very close examination indeed, to tell the new from the old, and the eye is in no way offended. Plaster upon domes and roofs should also be toned down in colour, for, in this position, it is supremely offensive. In some of the repairs of years ago this was common enough, and we yet have a few remains of it in the shape of great white patches, or wriggling lines crawling up the domes in the track of old cracks. Again, it is no use producing a patch of perfectly uniform tint, for that is almost as conspicuous as the white plaster, however near the tint may be. It is necessary to vary it with a good deal of irregularity such as is caused by natural weathering.

34. The mixture, used so successfully at Dhār, in repairing old plaster

Mixture for mending old plaster. work to make it approximate to the old in appearance is as follows:—

Kankar lime	...	...	...	25	seers.
Cement	...	...	...	2½	"
Black slag from brick kilns roughly ground	...	...	...	7½	"
Black colouring matter extracted from the cooked fruit of the wild pomegranate (Nareli)	...	...	...	4	chittaks.
Gur (black sugar)	...	...	...	1	seer.
Hemp (<i>sun</i>)	...	...	...	1½	seers.

35. The following is a statement of the works proposed to be taken in hand during the year 1905-06, together with the allotments

Work proposed.

sanctioned for each (Government of Bombay Resolution No.A.—1550 of 1905, Public Works Department, dated the 14th June 1905). They are listed in order of urgency:—

From Provincial Revenues.

Presidency—

Gharāpur—

1 Maintenance of Elephanta caves, pier, and buildings	2,100
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					Rs.
Ahmedābād District—					
Sarkhej—					
2	Special repairs to the ruins	3,918
Dholka—					
3	Special repairs to the mosque of Balol Khān Kāzi	...	...	...	2,200
	Ordinary repairs to	...	...	...	100
4	Ordinary repairs to Jāmi' Masjid	...	...	...	100
Ahmedābād—					
5	Special repairs to Queen's mosque in Sārangpur	...	...	...	1,500
	Ordinary repairs to	...	...	...	60
Dholka—					
6	Ordinary repairs to the Khān Masjid	...	...	...	100
Ahmedābād—					
7	Pay, etc., of care-takers	...	...	...	180
Poona District—					
Kārli—					
8	Repairs to the caves	...	...	...	550*
Bedsa—					
9	Repairs to the caves	...	...	...	100*
Bhājā—					
10	Repairs to the caves	...	...	...	100
Nāsik District—					
Nāsik—					
11	Repairs to the Pāṇḍu Lena caves	...	...	...	134*
Thānā District—					
Kānheri—					
12	Repairs to the caves	...	...	...	200*
Ahmedābād District—					
Ahmedābād—					
13	Ordinary repairs to Ahmad Shāh's mosque in the Bhadr	...	...	...	100
14	" Jāmi' masjid	...	...	...	100
15	" Sidi Sayyid's masjid	...	...	...	80
16	" Dādā Harir's well	...	...	...	100
17	" Mir Abu Turāb's tomb	...	...	...	45
18	" Dādā Harir's mosque and tomb	...	...	...	50
19	" Rāni Rupawanti's mosque in Mirzāpur	...	...	...	60
20	" Rāni Sipri's mosque and tomb	...	...	...	140
21	" Muhāfiz Khān's mosque	...	...	...	80
22	" Ahmad Shāh's tomb	...	...	...	50
23	" Tombs of Queens of Ahmad Shāh	...	...	...	50
24	" Haibat Khān's mosque	...	...	...	60
25	" Kutb Shāh's mosque	...	...	...	60
26	" Bibiji's masjid at Rājpur-Hirpur	...	...	...	50
Bijāpur District—					
Bijāpur—					
27	Ordinary repairs to the old Muhammadan buildings	...	...	...	2,000
Kaira and Panch Mahāls—					
Mehmadābād—					
28	Ordinary repairs to tomb of Mubārak Sayyid	...	...	...	50
	Special repairs to	...	...	...	315
Karāchi District—					
Tatta—					
29	Current repairs to old Dabgir mosque	...	...	...	400
30	" Jām Nizām-ud-din's tomb	...	...	...	150
31	" Nawāb Amir Khalil Khān's tomb	...	...	...	100
32	" Nawāb Shurfa Khān's tomb	...	...	...	250
33	" the 12 pillared pavilion	...	...	...	50
34	" Mirzā Jāni Beg's tomb	...	...	...	200
35	Pay, etc., of care-taker	...	...	...	120
36	Current repairs to Nawāb Isākhan's tomb	...	...	...	2,000
Western Nārā District—					
Khudābād—					
37	Current repairs to Jāmi' masjid	...	...	...	70
38	" Yār Muhammad's tomb	...	...	...	30

* Includes provision for care-takers' wages.

				Rs.
Ratnāgiri and Kolāba District—				
Kuda (Māngaon <i>tāluka</i>)—				
39	Special repairs to Buddhist caves	...	...	105
Kaira and Panch Mahals—				
Champanir—				
40	Current repairs to the Jāmi' masjid	...	...	100
41	" the Naginā masjid	...	...	35
42	" the Kevadā masjid	...	...	20
43	" the Bāndra masjid	...	...	35
44	" the Navāj or Borah masjid	...	...	20
45	" the Rauza near the Patar tank	...	...	10
Poona District—				
Junnar—				
46	Current repairs to the caves	...	...	70
Shelārvaḍi—				
47	Current repairs to the caves	...	...	20
Khāndesh District—				
Pātan—				
48	Current repairs to temple of [Mahēśvara at Pātan, and Pitalkhora caves	...	...	200
Thāna District—				
Kondivte—				
49	Current repairs to the caves	...	...	20
Bassein—				
50	Current repairs to Fort and old Portuguese remains	...	...	100
Amboli—				
51	Current repairs to the cave	...	...	30
Ahmedābād District—				
Adālej—				
52	Current repairs to the step-well	...	...	100
Thānā District—				
Ambarnāth—				
53	Current repairs to the temple	...	...	50
Dhārwar District—				
Bankāpur—				
54	Current repairs to Nagareśvara temple	...	...	15
Kānara District—				
Nagarbastikeri—				
55	Twelve inscription slabs requiring attention	...	...	25
56	Current repairs to Chatarmukha Basti and Nameśvara Svāmi's temple	...	...	20
Murdeśvara—				
57	Care of two statues of Jinas	...	...	20
Bhatkal—				
58	Care of nine inscription stones	...	...
Belgaum District—				
Belgaum—				
59	Current repairs to old Jaina temple	...	...	15
60	" Asad Khān's tomb	...	...	40
Kānara District—				
Bhatkal—				
61	Current repairs to Jettapa Nāyakana Chandranātheśvara Basti	...	...	15
Mirjan—				
62	Care of two inscription slabs	...	...	5
Ratnāgiri and Kolāba Districts—				
Sangameśvara—				
63	Current repairs to the temple of Karneśvara	...	...	20
Pāl (Mahād)—				
64	Special repairs to Buddhist caves	...	...	140
Revdanda—				
65	Conveying all inscription stones to the Collector's bungalow, Alibāg	...	...	70

	Rs.
Sholapur District—	
Sholapur—	
66 Destroying shrubs, etc., on the Fort walls	200
Khandesh District—	
Erandol—	
67 Current repairs to Paṇḍava's Vādā	200
* Sangamesvara—	
68 Current repairs to the temple of Mahādeva	50
Thāna District—	
Thāna—	
69 Current repairs to the graves of John Halsey and George Page.	10
Bijapur District—	
Bādāmi—	
70 Pay, etc., of care-taker for the caves	24
Central Hyderabad Canals District—	
Hyderabad—	
71 Pay of care-taker of Ghulām Shāh Kalhora's tomb	84
Total grants from Provincial Revenues	20,000

From Imperial Revenues.

	Rs.
Restoration of the Gol Gumbaz, Bijapur (in progress)	5,000
Special repairs to the Ibrāhīm Rauza, Bijapur (in progress)	4,000
Special repairs to the Jāmi' masjid, Bijapur (in progress)	3,000
Excavations of the ruins of Brāhmanābād, Sind	2,000
Special repairs to the Khān Masjid, Dholka	5,000
Special repairs to the Buddhist <i>stupa</i> 'Thal Mir Rukhan, Sind (in progress)	1,813
Special repairs to Malik 'Ālam's mosque, Ahmedābād	930
Total	21,743

Note.—Up to the time of writing this Report the Imperial Grant has not been intimated.

36. The charge for maintenance of the Elephanta Caves, etc., includes the European Custodian's wages, together with that of his Assistant and staff, and is generally covered by the entrance fees received during the year.

37. The special repairs to the ruins at Sarkhej consists wholly of minor details. There are many buildings, and the work will be spread over them. The proposed work at Balol Khān's mosque at Dholka will be a continuation of last year's, upon the same estimate. It consists of the dismantling and renewal of two damaged domes, a new pillar and capital, several new beams, renewal of portions of the perforated screen-work of the women's gallery, and other minor repairs. The work at the Queen's mosque in Sārangpur will also be a continuation of last year's work. It has been confined to the tomb, portions of whose walls have been rebuilt. Descriptions of these buildings will be found in Volumes XXIII and XXIV, of the Imperial Series, on Gujarāt and Ahmedābād Architecture respectively. The last named mosque will be described in the second part of the latter volume, which will shortly be out.

38. The repairs to Isā Khān's tomb at Tatta are miscellaneous, and so are those to the other buildings included in the list of buildings to be conserved from Provincial Funds.

39. The restoration of the Gol Gumbaz, Bijapur, included in the list of works to be provided for from an Imperial grant, consists, entirely, of the renewing of the great heavy overhanging cornice high up on the front of the building, which has already been begun. At the Ibrāhīm Rauza, the work upon the tomb is practically complete and the mosque is now to be taken in hand. One of the chief items,

here, is the beautiful cornice with its hanging stone chains, which, being badly damaged in parts, is to be restored where necessary.

40. When the Executive Engineer, Thānā, acting upon the authority of Government Resolution No. A.—694, dated the 14th of March 1903, and No. A.—1668, dated the 6th July 1903, Public Works Department, entertained a caretaker to look after the Kānheri Caves, Mr. Chhabildās Lallubhāi, proprietor of Magathān village, within the limits of which the caves are situated, objected and claimed the caves as his private property. Upon referring the matter to the Remembrancer of Legal Affairs, that officer, after examining the papers connected with the original grant of the village and lands of Magathān, came to the conclusion that the claims of Mr. Chhabildās Lallubhāi were valid. Upon this, the Government of Bombay admitted his proprietary right, and issued instructions (Government Resolution 554 of the 28th January 1905, General Department) for the caves to be included in the list of ancient monuments to be notified as protected monuments, and asked the Collector of Thānā, in consultation with myself, to negotiate with the owner for the proper preservation of the caves, and to finally report whether action should be taken under the Ancient Monuments Preservation Act. This is not yet settled.

41. In December last I called the attention of the Collector of Broach to the Jāmi' Masjid at that place, and suggested certain repairs, asking him to request the Executive Engineer to frame estimates for the work. I have heard nothing further yet. In the mosque, which is one of those largely built up of pilfered Hindu or Jaina temple materials, there are some exceptionally fine ceilings which have become blackened with age, and, I suspect, smoke †

XI. NATIVE STATES—BOMBAY.

42. The Resident at Baroda intimated to me, in November last, that the Darbār were desirous of preserving the relics of the great Rudra Mālā at Siddhapur. I visited and examined the ruins, in company with the Executive Engineer, Kadi Division, on the 31st of January last, and subsequently submitted my proposals for what work I considered necessary for the proper conservation of the same. The work will be difficult, and will tax the ingenuity of the Executive Engineer to the utmost. The columns and beams are so colossal, and some are in such threateningly unstable positions, that it will require some considerable thought to devise means to prevent a general collapse during the work.

43. The Political Agent, Rewa Kāntha, reports the building by the Lunāwada Darbār, at Bakor in the Khānpur tāluka, of a construction to mark the spot known as "Bhīmni Choki," where, tradition says, Bhīma, of the Mahābhārata, married Hidimbā, whose brother at that time ruled the country. The old statues and structures had become dilapidated.

44. The Political Officers of Jhālāwād Prānt (Kāthiāwād), Pālanpur, Sāvantvādi, and Kachh report that there were no works carried out in the states with which they are connected. I have not yet heard from Kolhāpur, Mahi Kāntha, or the rest of Kāthiāwād.

XII. CONSERVATION—CENTRAL PROVINCES.

45. The following is a list of works carried out in the Central Provinces and Berār during the financial year 1904-05, with the amounts expended upon them:—

Work carried out		Rs. a. p.		
Nagpur District—				
Ghogra, conserving prehistoric stone circles (in progress)		...	113	0 0
Ghorar do. do. (do.)		...	90	0 0
Carried over		...	203	0 0

* See my Progress Report for the months May 1891 to April 1892, paragraph 56.
† *Gujarat Architecture*, Imperial series, Volume XXIII, page 20, and plates II to XVI.

			Rs.	a.	p.
	Brought over	...	203	0	0
Chāndā District—					
Chāndā, Gond tombs (P. R. 1892-93, para. 8) (completed)	...		108	0	0
Do. Monoliths at Lālpeth (P. R. 1892-93, para. 8) (completed)	...		150	0	0
Jabalpur District—					
Repairs and conservation of ancient monuments in the district (completed)	...		149	10	0
Bherāghāt, repairs to Gaurī Śaṁkara temple (P. R. 1893-94, para. 29) (in progress)	...		194	8	6
Dāmoh District—					
Nohtā, repairing old temple (P. R. 1893-94, para. 36) (in progress)	...		311	0	0
Raneh, repairs and protection of ancient monument (P. R. 1893-94, para. 43) (completed)	...		138	0	0
Kanoda, repairs and protection of ancient monument (P. R. 1893-94, para. 46) (completed)	...		88	0	0
Hindoria repairs and protection of ancient monument (P. R. 1893-94, para. 46) (completed)	...		124	0	0
Saugor District—					
Eran, special repairs to ancient monuments (P. R. 1893-94, para. 51) (in progress)	...		500	0	0
Nimar District—					
Burhānpur, repairing Rājā's Chhatrī (completed)	...		38	0	0
Do. Shāh Nawāz Khān's tomb (in progress)	...		2,310	0	0
Do. Bibi's Masjid (P. R. 1893-94, para. 12) (in progress)	...		198	0	0
Do. Adil Shāh Farukī's tomb (in progress)	...		237	0	0
Do. Shāh Sujāh's tomb (in progress)	...		1,051	0	0
Māndhātā, repairing Siddhesvara temple (P. R. 1893-94, para. 17) (in progress)	...		390	0	0
Hoshangābād District—					
Pachmarhi, repairs to caves (completed)	...		135	0	0
Rāipur District—					
Arang, repairing and constructing compound wall to Jaina temple (P. R. 1903-04, para. 49) (in progress)	...		1,170	0	0
Sirpur, repairs to old brick temple (P. R. 1903-04, para. 38) (in progress)	...		269	0	0
Bilāspur District—					
Ratanpur, special repairs to Kanthī temple (P. R. 1903-04, para. 71) (in progress)	...		51	0	0
Jānjgir, special repairs to old Hindu temple (P. R. 1903-04, para. 79) (in progress)	...		100	0	0
Sambalpur District—					
Adbhār, fencing and gravelling site of temple (P. R. 1903-04, para. 96) (in progress)	...		119	0	0
Pujāripālī, fencing and gravelling site of three temples (P. R. 1903-04, para. 95) (in progress)	...		120	0	0
	Total	...	8,154	2	6
Funds allotted during 1904-05—					
Imperial Grant	...	Rs. a. p.	6,200	0	0
Provincial Grant, West Circle	...		7,000	0	0
Do. East Circle	...		3,000	0	0
	Total	...	16,200	0	0
The estimated expenditure for the year was—					
West Circle	...		9,735	0	0
East Circle	...		10,824	0	0
	Total	...	20,559	0	0

46. Only one-half the amount allotted has thus been spent; the work is therefore slow. The Imperial grant was not made until late in the year, but the Provincial grant was made in the beginning of April 1904. Of the twenty-four works taken in hand, only eight were completed, and for two others allotments were made, but they were not commenced.

47. I think it would be as well for the Public Works Department to carry out all work, large or small, where there is any construction of any sort needed. Deputy Commissioners have no staff for this kind of work, and must

trust to some local contractor, who, as a rule, is not slow to benefit himself at the expense of that officer's inexperience in engineering matters. One such item in the above list is the wire fencing around the monoliths at Lālpeth at Chāndā. It had not been put up very long before a portion of it was down again, and, when I visited the place in March last, I found two corner posts uprooted and lying upon the ground. The posts were buried only twenty inches in sandy soil, with no masonry or packing of any sort to hold them. Three strands of plain wire, not barbed, were used, they being eighteen inches apart—practically no protection. A great deal of this wire was hanging about quite loose. The posts will all need to be reset.

48. The work of re-roofing the old temple of Siddheśvara at Māndhātā is making very slow progress, only Rs. 390 having been spent out of an allotment of Rs. 3,212. I have explained the nature of this work in my last year's Progress Report, paragraph 34.

49. The proposed works for the current year would have been those as shown in the list as in progress, with a few new ones, such as the repairs needed to the Forts of Narnālā and Gāwilgarh. The Secretary to the Commissioner, in the Public Works Department, informs me that, owing to the Provincial Budget grant for the Central Provinces having been cut down, no provision can be made for archæological works during the current year. As I write, I hear from the Director-General of Archæology that there is no chance of the Central Provinces getting any grant from Imperial Revenues. All works will thus be at a standstill this year. (*Rs. 10,000 have since been allotted out of the Provincial Budget Grant.*)

50. Berār, since its transference to the Central Provinces, has been brought under the Ancient Monuments Act.

XIII. CONSERVATION—CENTRAL INDIA.

51. In Bundelkhand, the work at the great group of old temples at Khajarahā is still in hand. These temples were described by me in my last Progress Report, paragraphs 19 to 27. I have already mentioned the fact that I again visited them with Mr. Jardine, the Resident, in December last, when we went over the temples with the Executive Engineer and the Minister, and made notes of what further could be done beyond what I had already proposed. Later on, Mr. Marshall visited the temples, and, I believe, suggested some slight modifications. The following is a short note from Mr. Jardine, who is taking a great deal of trouble and much personal interest in the work: "You know the Darbār spent upwards of Rs. 25,000 on these temples some twenty years ago: otherwise they would be in worse condition than they are. It is impossible to say what sum is required to do the work: it depends on the extent to which conservation is carried, but I suppose you mean the sum required to do what the Archæological Department consider essential. This may be put at Rs. 80,000, of which the Darbār are ready to find some Rs. 30,000 all told. There has not been much difficulty in getting labour or materials. Masons we got from Gwālīor chiefly, but some came from Jaipur with recommendations from the local authorities. Sandstone is readily procurable in the Panna State on the east bank of the Ken river, though to match the colours involved some labour in finding suitable quarries. Only one temple is made of selected stone. In the rest the stone employed was of all colours from white to buff. With petrol and marking nut we have, we think, succeeded in getting a fast grey dye. Our principal difficulty has been to finally decide what work to do and how to do it. The Director-General has not greatly modified your suggestions. His modifications have yet to be communicated to me. In the meantime the number of masons has been reduced and work is standing still pending the orders of Government on the Darbār's application for a grant-in-aid. Fragments of carving are being collected, even from houses and walls, and the museum should be put in hand before very long. The Darbār are evincing interest in the matter and this should ensure good results."

52. The work at the Sānchi *top*, which was all but completed, was brought to a temporary standstill in November, on account of certain strictures made by Captain C. E. Luard, Superintendent of Gazetteers, Central India, upon the manner in which it was being carried out. On receipt of his complaints, the Director-General caused the work to be stopped, and, at the same time, asked me to visit the *top* at the earliest opportunity and report upon it. This I did on my return from Khājārāhā on the 6th of December, and again, in company with the Director-General himself, on the 20th of February. My full report on the work was subsequently printed as a note, together with Mr. Marshall's own comments upon it, and explains fully how far Captain Luard's complaints were warranted.

53. In the end of October, Captain Barnes, Political Agent, Bhopawār, proceeded on long leave to Europe; but, just before leaving, asked me to Dhār and Māndu, in order that I might see the state in which he was leaving the work there. At both places it was going on steadily and most successfully, Mr. O'Gorman, the State Engineer, and his subordinates being infused with the same enthusiasm for the work. The ruins of the newly discovered tomb of the Khalji Kings was pretty well cleared of debris, and the flooring of the interior had been repaired. A slight mistake had been made in the arrangement of the graves within, their positions having been temporarily lost sight of while clearing away the heaps of fallen material. Fortunately I had, at a previous visit, made a plan of the place on which I had plotted their positions, so this was to be corrected. The great Hindoria Mahāl has recovered much of its former dignity by the removal of the earth in which its basement was buried. Its proportions are seen now in their proper relations.

54. At Malwai, in Ali Rājpur, within the Bhopawār Agency, is an old sculptured mediæval temple, badly ruined, which is being put into repair. The estimate for this amounted to Rs. 2,932, of which Rs. 2,000 were granted by the Government of India. I sent in a note of what measures I considered best to be taken, and these are being followed.

XIV. CONSERVATION—RAJPUTANA.

55. The work of re-constructing the upper portion of the Jaina tower at Chitorgarh is going on satisfactorily, though slow. There is a great deal of new stone-work required and much of it covered with carved work. They have rebuilt the dismantled portion up to the floor of the *chhatrī*. This has been straightforward work—a mere copying of the old work wherever new was required. The more difficult and interesting part of the work is now commencing with the erection of the pillars of the crowning canopy. I was not able to visit Chitorgarh again this year, and there was hardly occasion for it, seeing that Mr. Hienmann, and the workmen under him, understood thoroughly what was to be done. I hope to be able to visit Chitorgarh a little later on, when I know that the construction of the canopy has begun. In addition to the Jaina tower, the walls of the Fort are to receive attention at the hands of the Mewar Darbār.

56. I examined the work in progress at the Dilwāra temples at Abu in May last. The work is being carried out by the Jaina community under the personal advice of Major Tilley, the Executive Engineer. They were not prepared to put the work into the hands of the Public Works Department, or to admit any official influence whatever. Ample funds, they said, would be forthcoming if the work was left to them, but not otherwise. The Jains have shewn themselves to be exceedingly sensitive on this point, and it was only after two meetings of their representative committees, from Ahmedābād and Sirohi, with the Agent to the Governor-General that a *modus operandi* was arrived at. Major Tilley in his private capacity, or his successors, was to advise them, but not as Executive Engineer. A fuller note on the work will be found in Part II of this report.

57. In other States of Rājputānā sundry conservation works, more or less of a minor nature, are reported, but I am not sure whether some of these are not connected with buildings of little or no archæological interest. In Jaisalmer, at Baisakhi, 10 miles from that place, a *kunda* or reservoir was repaired. It is proposed to spend a very small sum upon the Tanotianji temple at Tanot Fort.

JAISALMER, Baisakhi.
58. In Bikāner State Rs. 1,800 were spent upon the repairs of the eastern wall of the Fort of Hanumāngarh, and it is proposed to provide Rs. 2,000 more for further repairs to the same. Rs. 1,000 will be provided for repairs to some of the old cenotaphs.

BIKANER, Hanumangarh.
59. Nothing was done in the Kotāh District except the clearing of jungle growth from some of the buildings entered in the printed list. It is proposed that attention be given, during the current year, to the old mosque at Shāhābād, two temples of Chaturbhuja and Padmanābhji, and the mosque at Mau (described in Part II). Rs. 1,000 has been allotted by the Darbār for these works.

KOTAH, Shahabad, Mau.
60. The Jhālāwār Darbār cleared the jungle growth from certain of the buildings in that State, which are entered in the printed lists. Estimates are being prepared for work during the current year upon the ruins at Chandrāvātī near Jhālāpāṭan, a description of which is given in Part II. Should the amount be not large, the Darbār will provide the necessary funds, otherwise a grant-in-aid will be asked for. The work, which I have sketched out, will be trifling, as much cannot possibly be done to the buildings.

61. The Mania Masjid at Mania in the Dholpur State received attention during the year, and it is proposed to take the *maqbara* of Sadiq Muhammad in hand. In view of a large amount of work in progress, nothing further can be undertaken.

DHOLPUR, Mania.
62. In Bharatpur State the works carried out were as follows:—Repairs to the old *maqbara* at Nadbai; repairs to Gopāla Bhavana and Nanda Bhavana at Dig; preparing a sample of gilding to the roof of a building in the Rām Bāgh (garden) at Dig; and the restoration of Kaśighāt at Brindāban. Works proposed for the current year are: Repairs to Wahid Khān's tomb at Nagar, amounting to Rs. 478; fixing an inscription stone to the cenotaph at Nadbai, amounting to Rs. 74; and the completion of the restoration of the building in the Rām Bāgh (garden) at Dig, Rs. 2,472. I have promised to visit Dig this next cold weather and to advise the Darbār upon the work there.

BHARATPUR, Nadbai, Dig, Brindaban, Nagar.
63. Works that received attention in the Jaipur State were the temple at Sanganir and the temple of Śrī Gangāji at Gangāpur. Works to be undertaken during the current year are under the consideration of the Darbār.

JAIPUR, Gangapur, Sanganir.
64. In Alwar State repairs to the tomb of Makhdum Shāh were completed at a cost of Rs. 831. It is proposed to carry out additions and alterations to the tomb of Nur Shāh near the south gate of Ghora-Pher. For this a sum of Rs. 707 has been allotted and the work is in progress.

ALWAR.
65. Certain works are in progress in Ajmer; but as Ajmer, with its Muhammadan buildings, has been transferred to the United Provinces Circle, I need not notice them here.

XV. COMPILATION OF LISTS.

66. As has already been stated, my Assistant, Mr. Bhāndārkar, travelled during the touring season through portions of Rājputānā for the purpose of gathering information and material towards the compilation of complete lists of remains in that province. A list of remains was prepared in the office of the Honourable the Agent to the Governor-General for Rājputānā, but it does not profess to be exhaustive. The information having been gathered by officers not well conversant with archæo-

logical matters, many of the entries require weeding out. It, however, forms an excellent basis to work upon, and I was principally guided by it in planning Mr. Bhāndārkar's tour. Major Bannerman, Political Agent at Kotah, has interested himself in the work, and has already sent me notes, made during recent tours, upon certain places entered in those lists, modifying, correcting, and adding to the information therein given. I propose sending Mr. Bhāndārkar into Rājputānā again during the next touring season to continue his examination of the province. He will travel light and rapidly, confining his attention to the gathering of materials, such as photographs, inscriptions, and notes.

67. The compilation of lists of antiquarian remains in Central India has not yet been begun, it not being possible yet for us to take it in hand. A number of lists of inscriptions and other remains, nearly all in manuscript, which were forwarded to this office in Dr. Burgess' time, and which I intended to use when I should have the opportunity, have been sent to the Honourable the Agent to the Governor General in Central India at his request.

XVI. CONTRAVENTION OF STANDING ORDERS.

68. I have but two instances of the contravention of standing orders to report. The first is the case of three old mosques near Halol in the Panch Mahāls. I quote from the report as made to Mr. Marshall by the District Magistrate, Godhra—"During the rains some of the troublesome Godhra-Ghanchi community asked me to allow them to import some stones from the ruins of Champāner for use in a mosque which they are building in Godhra. The Champāner ruins being of great archæological interest, Government have forbidden the removal of any of the building stones. I therefore refused permission, but subsequently on receiving a fresh petition asking for permission to remove certain stones belonging to a ruined mosque in an *Ināmi* village near Halol, I granted permission for the removal of *loose fallen stones* after satisfying myself (1) that the stones were of no archæological or other interest, (2) that the Inamdar had no objection. Armed with this permit the Ganchis proceeded to Halol and destroyed three beautiful and interesting old mosques for which they had *not* received any permission and which were *not* in the limits of the *Ināmi* village. Apparently the leading members of the community were concerned in this outrage. The mosques were disused mosques out in the jungle and no one has complained and no religious feeling has been roused. I have had the case investigated by the Police and have ordered the prosecution of the ringleaders for theft and mischief. The case will soon come on and it has aroused a good deal of interest locally but no excitement."

69. Mr. Marshall has asked me to visit the place, which I intend doing this next cold weather. I have asked the Collector to give stringent orders that the ruins be not touched in the meantime, and that any stones taken away be returned to the spot.

70. When visiting the old temples at Bhāndak, in the Chāndā District of the Central Provinces, I found that two temples had been interfered with, and, on enquiry, learnt that a rapacious railway contractor, employed on the construction of the new extension from Warora to Balāpur, had carted off a lot of stone from them, but had been stopped in his further depredations by Mr. Burns, Extra Assistant Commissioner, and compelled to restore the pilfered material. I wrote to the Deputy Commissioner, and asked him to issue warnings all along the line of the new extension, which he did.

XVII. TREASURE TROVE.

71. Five finds of treasure trove came under my notice during the year.

<p>KHANDESH, Chadwel.</p> <p>the years 1835 and 1840,</p> <p>THANA, Mahim.</p>	<p>(1) Sixty-one silver coins were found in the <i>nālā</i> of Chadwel in the Pimpalgāon tāluka of Khāndesh. Fifty-nine of these were of the East India Company, of the years 1835 and 1840, while two were Shāh 'Ālam Badshāhi rupees of the East India Company, minted in European style. (2) Eighteen coins were found at Māhim in the Thānā District, near Bombay. They comprised three gold</p>
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muhrs of Muhammad bin Tughlak, large size; one of the same Emperor, small size; two gold cup-shaped lotus coins (Hindu) usually called *padmaṭankas*; twelve silver coins of Ala-ud-din Muhammad Shāh; and some fragments of thin silver coins. (3) Found at Dāpoli, in the Ratnāgiri

RATNAGIRI, Dapoli.

District, were two whole and three fragments of gold coins of Murād III, dated A. H. 982 (A.D. 1574), Ottaman Sultān of Turkey. (4) A hoard of ninety coins were found at Lārkhānā, Sind, consisting of eighty-seven silver coins of the Mughal Emperors Shāh Jahān, Aurangzib, Shāh 'Ālam Bahādur Shāh I, Farrukh Siyar, Rafi'-al-Daula Shāh Jahān II, and Muhammad Nāsir-al-din.

SIND, Larkhana.

72. But the most interesting find of all has been that of a large metal image dug up near Mirpur Khās, in the Thar and Pārkar District of Sind. It was brought to my notice by the Colonization Officer, Jamrāo Canal, Mr. Chat-

SIND, Mirpur Khas.

field, who describes it as a metal statue of a Hindu god, apparently of considerable antiquity. It stands 3 feet 2 inches high, and weighs about a maund. It is made of several metals, brass (or copper) and iron being amongst them: the eyes appear to be silver or lead. The workmanship is fine and the figure is almost intact. The head has four faces, three of them (at the back and sides) being very small, and hardly noticeable in the hair, which is elaborately worked. The arms are half raised. The only injury sustained is that a piece has been knocked out of the back of the head by the ploughshare of the man who found it. From an examination of a small photograph of it, sent to me by the Deputy Commissioner, I have little doubt but that it represents Brahmā with his four heads or faces, and that in his right uplifted hand he held a book, which was, perhaps, a separate piece of metal and is now lost. The image is unique and of great value, and probably dates back to the fifth century or earlier. The Deputy Commissioner was of opinion that it should be sent to the Karāchi museum, but I think, rather, that it should be sent to our museum, which is destined to be the antiquarian museum of the Presidency, and is to be located, as already decided by Government, at Bombay. The Karāchi museum is a Municipal museum, and its antiquarian collection is very small, consisting at present of four carved stones, one carved wood lacquered door post, one small lot of sundry articles, and one hundred and fifty coins. It is never likely to have many additions from the province of Sind, as there are practically no remains of that class which would most largely contribute to a museum's exhibits, such as statuary from Hindu, Jaina, or Buddhist ruins. It would therefore be a pity, I consider, to weaken the main collection of the Presidency by having valuable objects distributed amongst smaller local museums, where they can never hope to have sufficient to make the collection more than a miscellaneous accumulation of curiosities with no educational value. In the central museum these same scattered objects would have this value, for, in the larger collection, they would fall into their respective classes, and fill gaps in their chronological or architectural order, and help towards perfecting particular series. Unlike economic or industrial products, antiquarian objects, except coins, are not often to be had in duplicate. But, eventually, when the Central Museum is well staffed, casts might easily be made and distributed to the local institutions.

XVIII. MUSEUMS.

73. The Poona museum, that connected with my office and in my own

Poona.

charge, received the following additions during the year under report: Three old brass images; one set of three copper plates, being a grant of the Rāshtrakūṭa King Govinda II, on loan from the Collector of Khāndesh; two inscribed small stone fragments and the head of an image from Rājputānā; twenty-seven carved bricks, fallen from the Buddhist *stūpa* Thul Mir Rukhan; three hundred and eighty-eight silver, six hundred and fifty-five copper, and nineteen leaden coins; four plaster casts of inscription slabs, and two of architectural ornament; two hundred and thirty-three casts of coins; and sixty-one prehistoric stone implements. The casts were made by us in the museum. Those of the coins have been gilded, silvered, and bronzed, and, being set up in glazed frames, are always open to inspection. They save the cabinet specimens from being unduly overhauled out of mere curiosity, and they contain specimens which we do not possess, the originals

having passed through my hands for inspection only, or for the production of plates to accompany articles by numismatists. The interchange of casts of rare coins between museums would be very helpful. As our museum is not yet on the Government of India list for distribution of treasure trove, we have not been able to benefit from the several treasure troves which have lately passed through our hands, excepting in the case of a few East India Company's coins, which did not come under the rules, and were sent me, on payment, by the Collector of Bombay. I am in communication with the Mint Master, Bombay, peradventure, I may yet secure some from the rejected remainder that has been passed on to him by the Bombay Branch of the Royal Asiatic Society. I addressed Mr. Marshall upon the subject of our inclusion in the list, and he has informed me that he is addressing Government upon the matter.

74. The Curator of the Nāgpur Museum reports the addition of three gold coins, eighty-eight silver, thirty-three copper, and three of lead and mixed metal. As the exhibits in

Nagpur.

this museum, which it was intended to transfer to the Victoria Technical Institute, had not been moved when I was in the Central Provinces on tour, I was not able to assist in the re-arrangement and classifying of the antiquarian objects. It is likely that a great number of sculptures, now at Narsingpur, will be sent to the museum, when more room will be necessary to house them.

75. The additions to the Rāipur Museum consist of two inscription stones from the Tehsildār of Rāipur; five stones from the Sub-divisional officer, Dhamtari; a flexible stone; forty-

Raipur.

eight photographs of antiquities in the district from the Superintendent, Archaeological Survey; and two pictures from Sambalpur.

76. The accommodation for the Bijāpur Museum has at last been made ready. The upper floor of the Nagarkhāna, opposite

Bijapur.

the Gol Gumbaz, has been converted to that purpose, and in all the great arched openings, wooden windows of the pattern of the old ones in the Asār Mahāl, have been inserted. They look very well, and are in keeping with the style of the building. I examined the building recently, and have applied to the Director-General for funds for moving the museum objects, lying in the godowns under the Anand Mahāl, to their new abode. Many of these have disappeared, others have been broken, and the few specimens of statuary that remain will make but a small beginning in the new room. It is proposed to hang the old Asār Mahāl carpets in the museum. It is also proposed to arrange all the old guns, now lying in disorder near the Gagan Mahāl, into a trophy on a platform before the Nagarkhāna. Many years ago I sent in a design for a similar trophy opposite the Gagan Mahāl, but though the project was brought forward once or twice, it was not carried out.

77. At Karāchi there is a Municipal Museum with a very meagre collection of antiquities, and from the very barren nature of the

Karachi.

Province in this line, little is likely to be added to the museum from within its own borders. I have mentioned this museum, and its contents under 'Treasure Trove'.

78. A museum is badly wanted for Rājputānā and Central India, and I think no better place could be found for it than Ajmer.*

Ajmer.

I would most respectfully ask Government to consider the desirability of this. With the help of the political officers of the various states, it ought soon to be filled to overflowing. A permanent home for the thousands of isolated and uncared for objects lying about in these Provinces is much needed. Mr. Bhāndārkar mentions many of these in his report, following.

79. The Divan of Jhālrapāṭan has gathered together a few inscription stones which he found when touring in his State, and

Jhalrapatan.

has, for the present, housed them at his *kofhi*. He intends, however, to remove them to the Public Library, when that building is ready, where they will be kept as exhibits. But there are also several well-carved images and other sculptures, lying about Harśīśhi Mātā's and other temples at Chandraṛavati, which might also be gathered in and preserved with the rest.

* Since writing the above I am pleased to find that a museum for Ajmer has been begun. The old Tehsil building is being converted to that purpose. I hope it will be a Provincial museum for the whole of Rājputānā.

80. Kotāh has no museum, but the State is full of uncared-for sculptures lying about, which might be got together without risk of divorcing them from any particular buildings or historical localities. The buildings themselves have disappeared, and both tradition and history are silent with respect to their sites. At Atru there are cart loads utterly uncared for. At Mukandarā are to be seen very ancient pillars lying scattered in the jungle. At Āmvān, Rāmgarh, Bilāspur, and Kansuam are several old interesting images left to the mercy of the elements.

81. The museum at Udaipur, thanks to the liberality of His Highness the Rānā, is by far the best in Rājputānā, so far as its antiquarian collection goes; and the credit of it is in great measure due to Pandit Gaurishankar Ojha, a zealous student of Indian antiquities. But the collection of sculptures, apart from inscription slabs, might be advantageously added to, especially as Mewār abounds with objects of antiquarian interest. There are two or three very good bust images, amongst them an image which Carlleyle likens to an Egyptian or Ninevite sculpture, in the double-shrined temple at Bijolia, well worthy of being transferred to the museum. There are two capitals of very ancient columns at Nagari which might also be brought in. Bādoli, Chitorgarh, and Nāgdā abound in sculptures. A collection of coins might be started in connection with this museum.

82. At Khajarahā, in Bundelkhand, described in my last Progress Report, an open-air museum is being formed to contain all the loose images and sculptures already gathered there. For the present it is intended to build a high wall, surrounding a large rectangular space of ground, with an entrance at one end. Built with the wall, and against it, on the inside, all round, is to be a high shelf upon which smaller sculptures may be set. In the centre of the area are two rectangular enclosures, one within the other, formed by low broad walling, upon which images and sculptures will also be placed. The walls are to be so built that eventually a verandah or colonade can be formed against them. Seeing that the sculptures have already had eight hundred years of exposure to the weather, a few more in this open-air museum, until it can be partly covered in, will not hurt them.

83. A museum building is badly required at Sānchi. Mr. Marshall in his notes on the recent work at the *top* says: "I should like, however, to lay some emphasis on the urgent necessity of erecting a museum to receive the hundreds of valuable sculptures lying about the site. The outlay upon the building need not be great, and the proposal is one, I understand, which already receives the support of the Darbār. A suggestive design of the sort of building required is appended to Mr. Cousens' note, and to this I have added another taken from a museum which has already been established at Sarnath near Benares and which serves its purpose very well."

84. I have no information this year for the museums at Rājkot and Junāgarh, in Kāthiāwād, or that at Dhār in Central India. The first is an old well established institution, properly managed and cared for. The Junāgarh museum has been but lately started, but it has every chance of having a good antiquarian collection, Junāgarh territory being full of remains. Mr. Lele, late Superintendent of Education in the Dhār State, under whose sympathetic care the museum was placed, has, I hear, severed his connection with that State.

XIX. PROGRAMME FOR 1905-1906.

85. Towards the end of the monsoon, I propose running up to Dhār and Māndu to inspect the work in progress there. I would then go on to Chitorgarh where the re-erection of the Jaina tower is proceeding. There are some Hemādanti temples, near Mhasāvad station, on the G. I. P. Railway, this side of Bhusāval, which were brought to my notice by Mr. Elliott, Assistant Collector, last year. I would like to look these up on my return. He states that they are in need of repairs. With the close of the rains I would set out for Begampuri,

Superintendent's proposed tour, 1905-06.



some 24 miles to the south-west of Sholapur. There, upon the river bank, is the tomb of one of Aurangzeb's daughters, who died while he was making his long five years' halt at Brahmapuri on the other side of the river. I have received a large estimate for repairs to the tomb which I can only check on the spot. Continuing my tour down the Southern Mārāthā Railway from Hotgi junction I would look in upon the work in progress at Bijapur and continue on to Gadag. At Gadag itself, Lakkundi, seven miles to the south-east, an old capital of the Chālukyas, and at Dambal, 13 miles south-east of Gadag, are some of the finest Chālukyan temples in the Dhārwar District. I had intended visiting these last season, but could not find time for doing so. We have already fully surveyed them many years ago, but conservation is badly needed, and the nature of the buildings, with their unfamiliar style of architecture, makes it necessary that I should draw up very detailed and explicit notes for the guidance of the Public Work Officers. There are many other such remains scattered all over the district, many of which must eventually receive attention, but I propose to confine my attention to a few this year, and get regular work started in the district. The Dhārwar District is peculiarly rich in Chālukyan remains, and a glance at the map in my List of Antiquarian Remains in the Bombay Presidency will show nearly two hundred entries upon it. My next place would be Degāmve in the Sampgāon taluka of the Belgaum District, my attention having been drawn to the necessity of doing something to the fine old temple here by Mr. Jackson, the Collector, some time ago. From here I would proceed to the sea coast in order to visit Sangamesvara in the Ratnagiri District, for which I have an estimate for repairs to the old temple at that place. Proceeding up the coast, I would visit Revdanda and Korle Fort, where there are old Portuguese remains requiring attention. On arrival in Bombay, the Elephanta Caves would claim my attention as it is proposed to restore several of the disintegrated columns. This would close the first tour of the season.

86. The second tour would be in Gujārāt, Kāthiāwād and Sind. Chāmpānir, Hālol, and Mehmādābād require a visit in connection with conservation work in progress and proposed. I wish also to visit the old temples of Galtesvāra near Thāsra in the Kaira District, and that of Brahmā at Brahmakhed in Mahi Kāntha. The works in progress at Ahmedābād, Sarkhej, and Dholka could then be inspected. The next place to visit is Siddhapur in Baroda territory, north of Ahmedābād, where the work of conservation of the remains of the famous Rudra Mālā should then be in progress; and I have promised to examine the beautiful old temple of the Sun at Mudhera, sixteen miles west of Māisānā railway station, on behalf the Baroda Darbār. His Excellency the Governor of Bombay called my attention to the state of the old temple of Somanātha in Kāthiāwād, and desired that something might be done for it. I have promised to visit it and submit proposals for conservation. From Kāthiāwād I should proceed to Sind, where I have promised to make further experimental excavations at Brāhmānābād in order to decide the question whether the site should be strictly preserved, and the people of the surrounding country prevented from carrying away earth from it for fertilizing their fields. This would close my second tour, and probably the touring season. But there are always unexpected calls which might, to some extent, modify the above programme.

87. Mr. Bhāndārkar, the Assistant Archaeological Surveyor, is at present lent to the Government of Bengal, and is acting for Dr. Bloch, the Archaeological Surveyor, who is away on six months' leave. On his return, at the end of November, or beginning of December, he would immediately take the field, and follow up his last year's work of gathering materials for a list of remains in Rājputānā. But, before going into that Province, I would like him to make a hurried visit to Kachh in order to get some very ancient inscriptions we have heard of, and to get photos of some remains there whose conservation it might be necessary to propose to the Darbār. He would then proceed to Bhīnmāl and other places in the Sirohi State, and work onwards through the States of Jodhpur, Jaisalmer, Bikaner, Jaipur and Alwar. It is not possible to sketch out his tour in detail, for his movements will be made according to the information he receives of remains in these States. As he will be in postal communication with me, I shall from time to time advise him.

PART II.

RAJPUTANA.

88. The old temples, on the site of the old city of Chandrāvati, close to

Jhalrapatan.

the present town of Jhālrapātan, and to the south of the same, were visited by us in November last, with

I. the object of advising the Darbār on their preservation and conservation. Apart from some more or less modern shrines on the bank of the stream, there is a group of some seven old buildings, the principal one among them being that of Sitalēśvara, which has been described by Fergusson as the oldest and most beautiful that he knew of. He further stated that this is certainly one of the most elegant specimens of architecture in India. "It has not the poetry of arrangement of the Jaina octagonal domes, but it approaches very nearly to them by the large square space in the centre, which was covered by the most elegantly designed and most exquisitely carved roof known to exist anywhere. Its arrangement is evidently borrowed from that of Buddhist viharas, and it differs from them in style because their interiors were always plastered and painted; here, on the contrary, everything is honestly carved in stone."*

89. I cannot say that the temple gave me quite the same impression; on the contrary, I must confess to being somewhat disappointed. But I evidently did not see it under the same conditions, for, from the plan given by Fergusson, it is tolerably certain the temple was then an uncared for ruin. Its beautiful columns, and exquisitely carved detail, being rather accentuated than otherwise by their very ruinous and dilapidated setting. I saw it after it had been repaired with ugly masonry, plaster, and whitewash, and whilst a re-whitewashing of the whole building was in progress. This latter operation is what we have to fear everywhere when these old buildings are handed over to some subordinate to "clean". Such was the case here; and the subsequent couple of days that I was there were taken up by the same workmen in trying to scrape it off again. (*Photos. Nos. 2350 and 2351.*)

90. The only original parts of the building are the pillars of the porch or hall, which is about thirty feet square, and the basement mouldings, and, perhaps, some parts of the lower portion of the shrine walls. The whole roof is new, and two small additional cells have been formed by building excrescences against the shrine walls, upon either side of the antechamber. The shrine doorway reminds one, strongly, of some at the Ajanta caves. On the dedicatory block, above the doorway, is a two-handed male figure, seated, holding a club or sword. This is frequently found over the doorways of Śaiva shrines, and represents some form of Śiva. It is above the doorways of the great Śaiva temple of Siddhēśvara at Māndhātā, in which is a huge *linga*. The shrine, here, also contains a *linga*. Cunningham, in his second volume, gives a general description of these temples, wherein he says he is satisfied that this temple was originally Vaishnava, and bases his conclusions upon this very figure. He says it represents Vishṇu as *Gadādhara*, the "mace-bearer". The weapon in the hand is not the usual mace or *gadā* as held by Vishṇu; it may be a club, but in all the examples I have seen, always above the shrine door of Śaiva shrines, it looks more like a sword. Mr. Bhāndārkar, in his last season's tour, came across it again over the doors of Śaiva shrines. This temple, then, was a Śaiva temple from the beginning. The only two images left on the exterior of the temple are Śaiva, *viz.*, Mahishāsura-mardani and Ardhanārī, the last one being in a niche in the original wall, now hidden from sight behind the masonry of the added cell on the north side. The temple of Mahākālī, to the north of this temple, was, as Cunningham rightly surmises, originally a Vaishnava shrine. It was built in line with the other, of the same size and arrangement, and, in fact, formed a

* *Indian and Eastern Architecture*, page 440.

I. pair with it. Its outer hall, if it were ever built, has disappeared. Curiously, two smaller and later shrines, by at least two hundred years, at the back of these, exactly alike, and standing together, were dedicated, one to Śiva and the other to Viṣṇu; and, over the door of the Śaiva one, is that same little figure with the sword or club, while Śiva, himself, stands on either side of the door below. On the other, images of Viṣṇu flank the doorway, but the dedicatory image above it is broken away. In this shrine, however, is the seat for Viṣṇu's image, with Garuda, his vehicle, carved upon the front. It is in this shrine that the image is that Cunningham says had the name of "Jiva" inscribed upon it. There seems to be no doubt of its being the same, as his description is correct, but there is not a trace of letter of any sort about it, and never was, for it is cleanly cut work and could not have weathered away. It is a beautifully cut image of Viṣṇu, with four arms, two of which repose Buddha-like in the lap, and the other two were bent upwards, but are broken off. It is headless, just as Cunningham found it. Over the top of a mutilated sculpture, lying at Kālikā Mātā's temple, are represented Brahmā, Viṣṇu, and Śiva, Viṣṇu being in exactly the same attitude, Brahmā being distinguished by his three faces, and Śiva by the *nāga* in his left hand. The masonry of these small temples was plentifully clamped with iron clamps; but, as with the buildings at Khājarāhā, Māndu, and other places, the corners of the joints have been dug into in order to remove them, probably to convert into arrow heads. This indicates the abandonment and disuse of these shrines for some considerable period.

I. 91. Kālikā Mātā's temple was, as I have said, built as a pair with Sitalēśvara's. It is parallel with that temple, and the centres of both shrines are upon the same line. Cunningham's plan* is wrong, the latter temple is not set back as shown thereon. The plans of both, with their offsets and projections, are almost alike, minor details alone differing. But this one has lost, or never had, the front-pillared hall; the walls in front shew that it was intended. The two temples are of about the same age; but if one be older than the other, it is this, whose two square pillars, in front of the antechamber, are of an older type than any in the other temple. Running lengthwise in the shrine, against each of the side walls, is a low bench, upon which, I suppose, images of the *avatāras* of Viṣṇu were placed, whilst his own image occupied the middle of the back wall. Such an arrangement we found in the very old *avatāra* temple at Kadvār in Kāthiāwād. (Photos. No. 2348 and 2349.)

I. 92. The small Varāha *chhatra* probably stood in front of a Vaishṇava temple facing the south, which has disappeared, if indeed it was not the entrance porch of it. Its position is forward of Kālikā's temple, and not in line with it as shown on Cunningham's plan. The pedestal, only, of the boar, which he describes, now remains, it having been smashed since his visit.

93. Cunningham is so very inaccurate in his description of these temples, that I doubt whether he ever visited them personally. If he did, it must have been the briefest visit, and his notes were written long afterwards, when his memory did not serve him well. The small temple A on the plan, he says, is a modern one. It certainly is not; it is very old. It has an extension in front, but this is quite distinct from the shrine. The large image, inside against the back wall, had eight arms, not ten, as he states. It is a composite image, representing apparently the four gods Śiva, Viṣṇu, Brahmā and Sūrya in combination. The arms are all broken, but the *nāga* of Śiva remains where it was held in an upper hand; the figure is booted with long Persain boots, as is the case with Sūrya only. In front of it stands a *linga* with four images carved upon it, in relief, equidistantly around the cylinder. They probably represent the same deities. There is a collection of such *lingas* in the Indian Museum at Calcutta. There is thus abundant evidence to show that, at Chandrāvati, Śiva and Viṣṇu were at one time impartially worshipped. (Photo. No. 2352.)

I. 94. In the town of Jhālrapāṭan is the great Vaishṇava temple, called the Sāt Saheli, which, at some late period, has been rebuilt. The shrine, with its *śikhara* and the *mandapa*, up to the beams above the pillars, are old work. The

* His plan of the main temple on plate LXXVI, Vol. II, has a scale attached to it which makes the hall or porch 300 feet square instead of 30 feet!

III. roof of the *mandapa* is modern. It must have been a very fine building at one time, but now whitewash and the jerrybuilder have done their worst. The Jaina temple of Santinātha is also a rebuilding of an older temple. The shrine and *śikhara* are old, but the *mandapa* is new, into which a few old Hindu figures have been built. (*Photos. Nos. 2354 and 2355.*)

95. Fifteen miles to the north-east of Jhālrapāṭaṇ, but in the Kotāh State, is the small hamlet of Māu. The present

Mau.

village is situated at the foot of the north slope of a low range of hills running north-west to south-east. At this point there is a great deep gorge, cutting transversely through the range, through the depths of which flows the river Ujār. Near the village this has been dammed up at some remote period with clyclopean masonry, which has hardened into a mass as firm as the rock itself. The narrow river has thus been turned into a long winding loch, overshadowed by the foliage of the trees, which grow thick upon its precipitous sides. High above its still surface, and above the beetling cliffs, perched upon the sloping hill-side, are the ruins of the old palaces of the local chiefs. There are now four principal blocks of buildings. The first we come to is the mosque, just above the edge of the ravine, having a fine flight of broad steps leading down to the water's edge, upon the south side of the building. It is a substantial-looking stone building, built of red sandstone slabs set in layers and on edge alternately. The building has an enclosed court before it, over the entrance doorway to which is a small pavilion. The mosque has a three-arched façade, and is made up of three bays in depth within. It is in very good order. At some period the masonry has been pointed, the broad bands of chunam overlapping the joints an inch or more.

III. 96. Beyond the mosque, further up the hill-side, standing up above the crags and jungle, are three blocks of the ruins of the palaces. They are thickly overgrown with brush-wood, and are too far gone to have anything done to them save to clear away the jungle in their immediate vicinity once a year. I have sent in to the Political Agent proposals for the petty repairs and general conservation both here and at Chandrāvati. The removal of the whitewash from the hall of the temple of Śitaleśvara, at the latter place, is the most serious item.

I. (b). 97. A full report upon the work at the Dilwāra temples, at Abu, has already been forwarded to the Secretary to the Government of India in the Home Department (Archæo-

Dilwara temples, Abu.

logy and Epigraphy) by the Secretary to the Honourable the Agents to the Governor General and Chief Commissioner, in the Public Works Department, Rājputānā and Central India. I shall, therefore, confine myself to a few remarks. Of the three cracked beams to be attended to, one has already been replaced by a new one, upon which the carved ornament of the old has been reproduced very successfully; but on the soffit of the beam a lotus medallion had been carved far more elaborately, and in deeper relief, than any other in the temple. This is to be reduced to the same pattern and dimensions as the old one. This is the beam in the corridor on the right hand side as you enter. The other two beams, now supported by clumsy arches—one between the front corridor and main hall, and the other in the south-west corner of the hall—have not yet been touched. I am very much averse to new beams, with new carving, being put in at all, and I am trying to save the remaining two if it is possible. Unfortunately the Jains do not see these repairs in the same light as we do. They do not hesitate to remove old work to substitute new: the new to them is much the same as the old, provided it is lavishly decorated, and even painted, quality being of secondary importance. They prefer, I understand, to have new beams substituted for these cracked ones in each case, and shew no anxiety to retain the old. I have recently sent to Major Tilley two alternative methods of treating these, since it is considered the first proposed plan of bolting them through to the roof is not feasible. My first suggestion is, after very carefully removing the cracked beam, to cut an inverted wedge-shaped trough along the length of the beam on the top, sufficiently deep and splayed out to allow of an I section light girder being threaded through the whole length, the space between the web and the sloping sides of the channel being filled with well rammed fine concrete. When the beam is placed again in position there will be

absolutely nothing of the repairs shewing. If a new beam can be placed in position, the old one, though cracked, should be just as easily lifted out and replaced. The alternative suggestion is that, should a new beam become a necessity, the carving on the front of the old beam, which is the most important, should be sawn off as a thin flat veneer, and fixed on to the front of the new beam. The slab would be thicker along the top than at the bottom, in order to allow of a geniculated joint, running the length of the back of the slab, dropping into its counterpart cut upon the face of the new beam, the top of the slab, and the top of the beam, being clamped. This would require fine work in the joining. The soffit of the beam has nothing but a very plain flat lotus medallion upon it, which might be carved on the new beam. Major Tilley has written to say he likes the suggestions and will try to put them into practice.

98. For the corridor cells, I have designed a new door. It is a double-leaved door, like those now in use, framed in wood, with simple carving along the stiles and rails. The three panels, in each leaf, are filled with brass ornamental wire work, such as is made all over Gujarāt, in various pleasing patterns, and which allows a visitor to look through without opening the door. I looked up the makers of this wire-work in Ahmedābād, and got samples and rates. The brass wire is about three-sixteenths of an inch thick. Photograph No. 2503 is taken from my drawing, which is to half scale.

99. In one of the repairs a bluish tinted marble has been used, which asserts itself rather unpleasantly in contrast with the mellow creamy tint of the surrounding work. This is to be removed, after the other more pressing work is finished. With most of the repairs, where new pieces had been carved and let in, it was almost impossible to see the joints or to tell the new from the old. When I visited the temples in 1900-1901, I found that the Jaina community were having repairs done then. The magnificent shell-like translucent pendent of the great dome in Tejahpāla's was badly damaged, and the workmen, principally from Agra, mended it very successfully. (Photo. No. 2347.)

CENTRAL PROVINCES AND BERAR.

100. The hill forts of Narnālā and Gāwilgarh were the only two places of interest in Berār that we had hitherto not visited.

Narnala Fort.

They are, perhaps, the only places of any archæological interest to the north of the railway line in that Province. Narnālā Fort is situated 42 miles north of Akola Railway Station, upon one of the isolated hills in the Sātpura range. On a very small scale, it is locally used as a hot weather resort, some of the old ruined buildings having been converted into two or three residences of sorts. Indications seem to shew that the hill was occupied by the Hindus before Muhammadan times. But all the objects of interest upon the plateau are of this later period. It is said to contain nearly fourteen miles of ramparts, but the walls are now very much ruined and dilapidated, and are past repair. All that can be done to them is to keep them free of vegetation; and this, alone, owing to their extent, will involve a considerable annual expenditure.

II.

I.

101. The best piece of work upon the hill is the Mahākālī Gateway, but why it should be so called is not very clear. There is nothing Hindu about it, nor is there any shrine near by; but, within one of the galleries, up in the west wing of the gateway—the gateway faces the south—there is a heap of rough stones, some of which have been daubed with red *sendūr* and oil, and are known locally as “Rājā Ilāl.” Where Mahākālī comes in, it is not easy to see. The gateway is wholly Muhammadan, and is a fine specimen of decorated architecture. It consists of the great entrance archway, 19 feet from the ground to the apex of the arch, and 10 feet 6 inches wide. The whole height of the gateway is 37 feet 3 inches. Above the lower arch ring is a second, with an inscription in Persian between them. Above this again are several horizontal courses, one being corbelled forward, forming, with their vertical jambs or pilasters, a recessed frame work round the archway. Over these, again, is a very large inscription, stretching across the gateway, and surmounted by a line of ornamental *kanguras*

or battlementing. The gateway is flanked upon either side by galleries and rooms, probably the original guard-rooms; but the most striking feature of all are the overhanging balconied windows, two on either side. These are beautifully wrought, being supported by corbels or brackets below, and having deep cornices and eaves' boards protecting them above. A couple of little pillars and corresponding pilasters, with panels of perforated screen work between, add to the general pleasing effect. As a fortress gateway, intended to withstand assaults, the structure is weak in the extreme; it is ornamental rather than useful. The back or north side is in rather a ruinous state, some guard-rooms on either side of the entrance having collapsed.

102. The upper and larger inscription gives the date A. H. 892* (A.D. 1487) "on the date of the victory." It contains the Kalimah or Confession of Faith, calls down blessings upon Muhammad, the Prophet, and the favoured angels, and invokes mercy upon the legitimate Khalifas, that is, those accepted by the Sunnis. What victory is commemorated the inscription does not say, but, as commemorating such an event, it is likely the gateway would have been originally called the Fath Darawāzā. Out in front of it, a quadrangle has been added at a later date, surrounded by guard-rooms, with another plain gateway leading into the courtyard; but the workmanship of these additions is rough and coarse, and it has been built up against the gateway on both sides, covering up much of its work. I have proposed that a portion of these guard-rooms be removed, so as to open out the full gateway to view, as it was originally.

I. 103. There is another gateway, further down the pathway, called the Shāhanūr gate. It is very plain indeed, and probably existed long before the Mahākālī gate. It is the first and main gate of the fort, and, from its style, I would think it pre-Muhammadan, but whether Gond or not, I cannot say. It is flanked by walls and bastions built of clyclopean masonry, some of the great blocks being over 6 feet long. These are laid upon one another with very fine joints, and their surfaces are cleanly dressed. Some of the *kanguras* or merlins of the battlementing are of single stones, one, that was measured, being 4 feet 5 inches high by 3 feet 7 inches broad. A curtain wall of this same heavy masonry projects upon the outer side of the gateway, and thus screens and protects it from below. Carved on the front of the gateway, above the arch, are two lions, one on either side, facing inwards, just as we find them upon the gateways of the old Gond fort of Chāndā.

I. 104. Upon the hill, close beside the Ambar Khānā, now converted into a residence, is a very neat and substantial little mosque. It is similar in style to those on Gāwilgarh, and is in fairly good condition. The other buildings are of little account. Besides them, there are many tanks, some lined with masonry. On the north side of the hill are traces of old brick foundations. At a spot along the hill, a short distance to the east of the Ambar Khānā, lies a great iron gun, built of rods and rings, in the fagot system so universal in the Dakhan three hundred years ago, with an inscription engraved upon it which records that it was made at Ahmednagar and was set up at Narnālā by one Atalubeg in A. H. 1091 (A.D. 1679). (*Photos Nos. 2315—2317.*)

II. 105. Further along the Sātpura range, about twenty-two miles in a straight line to the north-east, as the crow flies, is the
 Gawilgarh. Hill Fortress of Gāwilgarh. It is built upon a spur which juts out from the main range, from which it is almost detached, about three miles to the south-east of the hill sanitarium of Chikaldā. The general lines of the fort wall, which follow the natural hill scarp all the way around, are now in complete ruin, and, like Narnālā, are past repair, and can only be kept free of destructive shrubs and trees. The chief object among the remains upon the hill is the ruin of the great masjid, which stands upon the highest point towards the south side of the plateau. It is now a perfect wreck, and beyond all repair, except at very great cost. It is doubtful whether it is worth this, and, moreover, the whole of the back wall, which contained the *mehrab*s and buttresses, has fallen away, and any rebuilding could not even pretend to follow the lines of the

* Deciphered by Dr. Ross, Hon. Epigraphist to Government. The Berār Gazetteer, p. 115 n., gives the date as A.D. 1490.

original, as all trace of the pattern of its *mehrab*s and buttresses is lost. It is doubtful whether the shattered and weakened walls would bear any additions without the risk of more of them falling, or having to be rebuilt for safety sake. The masonry is poor, being built for the most part of well-faced thin blocks set upon end, with a backing of roughest rubble. The beautiful masonry which is seen on the face is but a fraud, for it takes hardly any bearing whatever, that being left to the rubble cores. Since the original back wall fell, carrying with it some part of the roof, another wall has been built, to make the place serviceable, within the other, cutting off one row of bays along the back; but this, too, save a very small fragment, has fallen. It was originally, no doubt a very imposing edifice, and at present it is very conspicuous, being seen as far away as Elichpur, some sixteen miles distant to the south-east. It has seven arches in its façade, and was three bays deep from front to back. All along, above the arches, runs an overhanging cornice of simple design, three-fourths of which has been destroyed. Each end of the façade is flanked by a projecting square pier; but these, instead of being surmounted by *minārs* as elsewhere, carry, above the roof, most elegant little square canopies or *chhatris* with deep cornices, rich brackets, and perforated *jālī* or screen work in each of their four sides. The *chhatri* from the south pier is missing; that on the north remains, but is damaged. A flight of steps descends from the mosque to the great square courtyard before it, the paving of which is now nearly all up. A high wall, with niches at intervals, encloses the courtyard, having a great gateway on the east, and smaller entrances on the north and south. From the great eastern gateway a deep flight of steps leads down to the ground without; but, at some later period, a tomb has been built before this, which, with its flanking walls, encloses an area before the steps and prevents access to this entrance, save through the tomb. A small amount of blue tiling has been used on the face of the mosque.

II.

106. There is a small substantially built mosque, standing on the edge of a large tank, called the Ohhotā Masjid, a short distance to the north-west of the Great Mosque. It is of the same style and construction as that, but it has no *chhatris* over the flanking piers of the façade. Save for these piers, the building is in good condition. They are rather damaged; and, to set them right again, they would have to be dismantled to within five feet of the ground and be rebuilt; but it is doubtful whether the building is worth this. At some remote period it has been whitewashed within, and is now covered with the scribbling of visitors.

I.

107. Four or five hundred yards to the east of this mosque is a ruined bastion, upon which lies a big iron gun. It had been mounted, like those at Bijāpur and elsewhere, upon Y supports, turning upon a central pivot, the hole for which may be seen in the platform. There is also the ruin of the recoil wall at the back. There is another big iron gun, rather longer than this one, 25 feet long, lying a short distance to the south-east of the Great Mosque. A curious thing about this last is that it seems to have two vent holes about five feet apart, one being, as usual, near the end of the breech. I have recommended that these guns be simply mounted upon masonry platforms. There are two or three others on the hill, but these two are the principal ones.

I.

108. But the most interesting thing upon Gāvilgarh is the gateway called the Barā Darawāzā. The fort is really built upon two plateaux, the greater being further away, the lesser being between it and the ridge connecting it with the main range. Between the two is a ravine, into which one must descend when passing from the outer to the inner fortifications. The Barā Darawāzā is the main gateway to the latter, and is the first encountered when ascending from the ravine. The pathway, passing through this, turns abruptly to the left, and ascends by a rugged rocky way to the larger inner gateway at the crest of the cliffs. This Barā Darawāzā, and perhaps the upper one, are unmistakeably Hindu work, or, at least, work carried out upon Hindu lines. The interest of the gate, which is otherwise very plain and simple, centres in a group of sculptured symbols on the face above the archway. The carving is minutely and carefully done, but has weathered a good deal in parts. In the centre, right above the apex of the arch, rises a palm tree with its bunches of hanging fruit, apparently dates, and broad feathery leaves spread out on either side. Upon each side of this, below, looking inwards, is a lion *passant* with a little elephant

under each paw. Above the lion, on each side, is a double-headed spread eagle, each beak holding a small elephant. This is, undoubtedly, the fabulous bird *gandabherunda* as known in the Kanarese country, where it is found raised upon the top of lofty columns to scare away wild elephants from the crops. It is also found, exactly in this form, upon the small Vijayanagar gold coins of the 15th and 16th centuries.* Between the lions' heads and the tree are other small objects which have been rendered rather indistinct through weathering.

109. There is an inscription upon the hill,† on the south-west or Pir Patha gate, which tells us that Ulugh Imād-ul-Mulk rebuilt, with the old stones, the Jāmi' Masjid, by, or above, the tank, in the reign of Mahmud Shāh Bahmani, in the year H. 893 (A.D. 1488). There is very little doubt that this refers to the rebuilding of the back wall of the Great Mosque, and it is possible that the tomb in front of the same is his own last resting place. Ferishta tells us that "Fathu'llah Imād-ul-Mulk was of the stock of the infidels of Vijayanagar. He was captured in his childhood by the Musalmans, and was enrolled among the slaves of the Khān-i-Jahān, Commander-in-Chief in Berār. As he grew to manhood he showed himself to be upright and able, and was honoured with the trust and confidence of his master. On his master's death he was enrolled among the slaves of the Bahmani kings, and in the reign of Sultān Muhammad Shāh (III) he received through the favour of the Khājā-i-Jahān (Mahmud) Gawan, the title of Imād-ul-Mulk, and was appointed Commander-in-Chief in Berār. In the year H. 892 he placed the collar of royalty around his neck, and caused the *khutba* to be recited in his own name in Berār." His Vijayanagar origin, and the Vijayanagar symbols on the Barā Darwāzā, seem to leave little doubt but that he built the gateway and adorned it with the armorial bearings of his family. My notes upon the conservation measures necessary at Gāwilgarh and Narnālā have been sent on to the Commissioner. (Photos. Nos. 2318—2320.)

- I. 110. At the village of Bhatālā in the Chāndā District, twelve miles by road to the north-east of Warora, there is a very old and massively built temple which is now neglected and is

practically in disuse. It is situated upon high rocky ground to the west of the village. The building, as it stands, consists of a shrine and antechamber, while, out before it, the foundation courses have been laid for a large hall or *mandapa*, but the temple has never been finished. The outer walls are severely plain, the only ornamentation being three large image niches around the shrines and one on each side of the antechamber. These niches contain, excepting one which is empty, Śiva-Pārvatī, Kārtikeya upon his peacock, Śiva standing, and Mahākālī or the Tāṇḍava. The last is too much mutilated to identify it properly. Lying out in front of the temple are the remains of a shattered *nandi* or bull. These images, together with the *linga* within the shrine, shew clearly that the temple was dedicated to Śaiva worship. Within the shrine four square columns help to support the ceiling; and, as can be seen through an opening in the latter, four other columns stand upon these and form an upper chamber. There is also an upper chamber above the antechamber. These were not for use, but were only constructive expedients to lighten the mass of masonry above. The tower of the temple, which, like the walls, was to have been very simple in its character, was only carried up a few courses above the walls, and the work was there abandoned. The pillars, in the entrance of the antechamber, are in couples for additional strength, the inner ones being fully sculptured in the style of later cave work, with the favourite waterpot and foliage ornament. The outer pillars are left in block, but would have been slightly different in design to the inner ones. There is another temple at Bhatālā, in the front and sides of which are built a lot of images, but it is not of much account. (Photos. Nos. 2321—2324.)

III.

- II. 111. There is, at the village of Neri, five miles from Chimur, in the north of the Chāndā District, a mediæval temple, which is in rather a bad state of repair. It consists of shrine, antechamber, and hall with three porches. The shrine walls, and the tower, as far

* See Ind. Ant., Vol. XX, p. 308.

† Brought to my notice by Major W. Haig, First Assistant Resident at Hyderabad, who also supplied me with information about Fathu'llah Imād-ul-Mulk.

as it goes, is exceedingly plain. The tower seems to have been originally left unfinished, and at some subsequent time it has been finished off with brickwork. But this is now broken down and ruined. The building is not of sufficient interest to have much done to it in the way of repairs. The pillars of the hall are moulded in the style of 12th and 13th century work; and the outside of the dwarf wall, around the hall, is decorated with little pilasters and niches with images alternately. It was dedicated to Mahādeva, whose *linga* is in the shrine. Eight of the beams in the hall are cracked, some badly, and will need supporting. The north-west corner of the basement of the shrine walls, outside, has collapsed, but the masonry above does not seem to have been affected by it. It has been caused by the undermining action of the water of the tank when the latter is full. This will need to be attended to. The roof requires to be rendered water-tight. (*Photos. Nos. 2325 and 2326.*)

112. I have mentioned the remains at Bhāndak, between Wārora and Chāndā, in my Progress Report for 1892-93, and

Bhandak.

General Cunningham has described them at length in his report, Volume IX, so that it is useless repeating further descriptions here. A good deal will need to be done in the way of minor measures of conservation. I have already given the Assistant Engineer at Chāndā my notes upon the remains in the Chāndā District, explaining what should be done in each case, in order that he might begin to draw up estimates for the work. There are several images about Bhāndak which ought certainly to be sent to the Nāgpur museum. There is a fine large image of Śeṣha placed against the wall of the Police Station. When I was last at Bhāndak it was lying on the ground near the very old temple known as the Takā Talāo temple. In whitewashing the walls of the Police Station the men have wantonly dabbed the image in several places. A very interesting image is one of the skeleton goddess Mahākālī, which is lying at the old ruined temple of Chāndika Devī, and which is represented with three heads. This is a most unusual representation. I do not remember to have seen it before. (*Photos. Nos. 2327—2331.*)

I 113. In Chāndā itself are the Gond tombs, in an enclosure in the south-east corner of the city, near the temple of Achaleśvara.

Chanda.

They are eight in number, of different sizes, and different plans, the largest, alone, having any pretence to architectural elegance. It is a pleasing looking building, in the Muhammadan style, which would have been much improved had the eight *chhatris* or pavilions upon the roof been rather smaller than what they are. In the middle of each tomb is a high pedestal or altar, the top of which is formed like a box with a domed lid, with a little arched opening upon one side. These may have held the ashes after cremation, or possibly a light. The buildings are in a fairly good state of preservation. A few minor repairs are necessary here, together with the expulsion of the bats. I have made notes of what I think should be done.

I 114. When I met Sir Frederick Lely, the late Chief Commissioner, at Amrāoti, in February last, he called my attention to the walls and gates of Chāndā, and thought that, as they were so perfect, they ought to be maintained in good repair as examples of Gond fortifications. I think so too. After mending a few breaches, very little will be required to keep them permanently in good order.

115. Placed in the Police Thānā, in the town, for safety, is a large slab of white marble or limestone bearing a number of sculptures in relief, in compartments. In the middle is Rāvaṇa, while on either side are Mahishāsura-Mardan, Gaṇapati, Hanumān, Śiva, the fish *avatāra*, the tortoise *avatāra*, Garuḍa, and others. The slab is about 5 feet by 3 feet 6 inches, and 9 inches thick. The work is comparatively modern, but executed with care. This should be sent to the Nāgpur museum.

II. 116. Close beside the Police Thānā, upon the east, is a little unfinished temple—a comparatively modern structure—but built after the fashion of the older decorated mediæval shrines, and upon a star-shaped plan. It is covered with sculpture, very modern in style, the work around the entrance doorway of the shrine reminding one very much of the work upon the unfinished tomb at

Pathāri, Central India, photographed by us in 1894. The architect has here missed the sparkle and crispness of the mediæval work, it being rather flat and tame compared with such. It was dedicated to Muralidhara, and is said to have been built by Bāji Rājā of Nāgpur, otherwise Raghoji III, the last of the Bhonsles, who died in 1853. The present Police Thānā, and Municipal Office beside it, were part of his palace; and it is very likely the carved slab is of his time also.

III. 117. The temple of Achalesvara and others, outside the east gate of the town, are of little interest; they are very modern. In front of that of Achalesvara is a little shrine facing it, with a porch in front. Standing in the porch, and passing up through the roof, is an old decayed wooden *stambha* or pillar. It would seem to have been here before the shrine, the porch of the latter having been built around it. Of the crowning member nothing is left but a bracket and a lion *rampant*. The latter rises from the top of the pillar, and, in outline, is a perfect heraldic lion, with something upon its head much like the crown upon the lion in the Royal Arms. It supported something, as is shown by the tenon rising from the top. These pillars, in both wood and stone, are favourite additions to Vaishnava temples in this part of the country, and are usually decorated up the shafts with little Vaishnava images. We came across some good examples at Chimur. Here, at Achalesvara, is the stump of another wooden one, standing right in front of that shrine, with the remains of little images upon it, one of which is Kṛishṇa. It is strange that we find this in front of a Śaiva temple; truly the common folk of the country know not what they worship.

I. 118. A little distance beyond the south gate of the town are the Lālpeth monoliths, some twelve colossal stone images lying upon the ground. They are coarsely carved, but for what purpose it is difficult to say. A temple once existed, or was intended to be built, on the spot, for the *linga* has been placed in position upon a high mass of masonry, with a great *nandi* sitting out before it. From the height of the *linga*, we can judge that of the floor, and hence glean some idea of the size of the building, which must have been intended to be very large. But the monoliths are far too large to have been used in any way as part of the temple, and were probably due to the whim of some person. The largest amongst them is a female figure, the slab measuring 26 ft. 6 in. long by 18 ft. 2 in. wide, which looks as if it were intended for the female counterpart of the demon king Rāvana, or one of his female relatives. It has ten heads, ten arms, and ten legs, and each head has a central eye in the forehead. The other images are Bhairava (nude), Gaṇeśa, Mahishāsura-Mardani, Garuḍa with wings expanded, and a *Śanka*, or conch shell, above his left shoulder, Hanumān, the fish *avatāra*, the tortoise *avatāra*, a colossal snake stone, and that same seated image of Siva with the club or sword which we find sometimes upon the dedicatory block over the shrine doorways of Śaiva temples. In photograph No. 2334 is seen the state of the wire fencing alluded to in the first part of this report in paragraph 47.

119. Lying in the garden of the Middle School at Chāndā are a number of old images, said to have been brought here from Bhāndak by a former schoolmaster. I have made a list of these, and have noted some six of them which should be sent to the Nāgpur museum. (*Photos. Nos. 2332—2336.*)

I. 120. The group of old temples at Mārkaṇḍa, thirty-seven miles east of Chāndā, upon the banks of the Vaingangā river, has been described by the late General Sir Alexander Cunningham in Volume IX of his reports. The main temple is in a very dilapidated condition now, a great deal more of the tower having fallen since his time. It is likely, though, that most of the fallen material is still on the spot and might be re-built, but it is hopeless to expect to get this done excepting by experts in temple building, such as we have at present employed at Chitorgarh and Khājārahā. It is work altogether beyond the capacity of our Public Works Department subordinates, who hardly know the top from the bottom of a carved stone from one of these buildings. In the meantime, I think it safest to leave the building as it is, until we can get some of the men from Chitorgarh, when that work is finished, or from Khājārahā. But the group

should be placed on the list of Protected Monuments, and stringent instructions given to the local authorities to prevent any interference with the place, or the removal of a single stone. That the fallen material be not disturbed is very important, for, when the proper workmen are put on, they will know, from the position of a stone upon the ground, the part and face of the building from which it has fallen, and this will save a very great deal of trouble in sorting the material for re-building. (*Photos. Nos. 2337—2344.*)

121. The only way that I can see, to carry out the repairs to these fine old sculptured temples properly, is for the Government of India to make a selection of a dozen or more men, such as are now working upon the tower at Chitorgarh and the temples at Khajurāhā, who are used to this kind of work, and to take them on into Government service regularly, putting them under the orders of the Director-General. One or two good overseers, from the same class, who understand something of plans, would also be necessary. There is such a man now at Chitorgarh. They might be sent from place to place, where such work as this is necessary. As it would be impossible for the local Archaeological Officer to be constantly on the spot to superintend all details, collect material, implements, and labour, it would perhaps be better for the men to be placed, for the time being, under the local Executive Engineer, the Archaeological Officer confining himself to occasional visits of inspection. We would thus have the same men constantly upon the same class of work, and we should not be entrusting it, as at present, to the prentice hands of a fresh lot of inexperienced men at each place. It cannot be expected, of course, that Public Works Department subordinates should have any knowledge of such work, for it does not come into their usual line of work.

122. Fifteen miles north of Kamptee, upon the Nāgpur-Jabalpur road, is the village of Mansar. It is here that the road branches off to Rāmtek. Upon the east of the village is a large tank, extending for about a mile east and west, but at present holding water in the west end only, which is thickly covered with water plants. It is an artificial piece of water, formed partly by a chain of low hills running along its south margin, and partly by an old earthen dam connecting them, towards the village end. The ground along the slopes of these low hills, by the margin of the lake, upon its south side, is strewn with brick bats, while, here and there, the foundations of brick walls crop up through the surface. In some places the villagers have dug out these walls, so as to use the bricks for building their huts. At the eastern end of this low range is a piece of high level ground, near the south-east corner of the tank, upon which is a great mound, the lower part of which, at least, seems to be composed of solid brick-work. It has all the appearance of the stump of an old ruined Buddhist *stūpa*. About the base of the mound are the open foundations from which the bricks of some great broad walls have been dug out. The walls seem to have belonged to some large massive buildings. The bricks measure $17\frac{1}{2}$ in. by $9\frac{1}{2}$ in. by 3 in. They are rather roughly made, and cannot compare with those of the old temples at Sirpur, described in my last report. They have been cemented with mud, the joints not being particularly fine.

123. The area covered with these brick foundations is too small for a town or civil settlement, but large enough for a religious colony. There is not a scrap of chiselled stone or image to be seen, and thus it would appear to belong to a time anterior to the period when stone and brick were used in combination such as at Sirpur. Lying above the east end of the dam, but beyond the brick covered area, upon the hill side beneath the crags, are three fragments of a female image which, though mutilated, looks more like a Buddhist *devi* than a Hindu deity. The head is in one piece, the trunk, with full breasts, in another, and a portion of the legs, clothed in drapery, in a third. The features are worn away, but the hair is done up high above the head, as if padded. The body appears to have been uncovered, and a necklace hangs around the neck. It had but two arms, both of which are now broken off.

124. This site will probably be worth examining more carefully. I have asked the Deputy Commissioner to preserve it in the meantime, and stop any further digging for bricks. Parts of the hill side, where the brick debris is,

is terraced in places, with deep retaining walls on the lower sides, built of huge boulders of rock. These seem to have been intended as sites for buildings. The edge of the tank, all along this side, is built up in the same way, with great blocks.

- III. 125. Conspicuously perched upon the western and highest point of the hill, overlooking the town of Rāmtek, and seen from miles around, owing to its resplendent glare of whitewash, is a group of temples of some considerable sanctity and importance in the eyes of Hindus. They are contained within an inner courtyard, which is approached through an outer, both defended by high walls and massive gates. The European is permitted, on sufferance, to approach this holy of holies as far as the lower step of the inner gate, where he is met by a fat Brāhman, with an oleaginous smile, who politely informs him he may go no further. Since the bottom of the flight of steps is far below the level of the gateway above, one cannot even look over them and through the gateway, so that there is nothing gained by going so far. I could only glean a little information, through my clerk, of the interior. Everything is so encrusted with whitewash, it being inches thick in some cases, that it is almost impossible to say whether the buildings are very old or not. I believe, though, that there is a nucleus of old work, around, and upon which, much new building has been raised. All the spires, rising above the walls, appear to be comparatively modern.

- I. 126. Further along the top of the hill, between these temples and the bungalow, is a little ruin that has been quite overlooked, and yet it is by far the oldest thing here. It consists of a portion of the porch of the *mandapa* of a temple, and a life-sized image of Viṣṇu, in his Vāmana *avatāra* attitude, standing on the spot where it stood in the shrine, when the latter was intact around it. This image, which is just a counterpart of that in the Bādāmi caves, as illustrated in Dr. Burgess' first report* is locally called the "Two Sisters", notwithstanding the fact that the two figures, the main one and a smaller one below, are both obviously male. The Tehsildār brought a Brāhman with him who, he said, knew all about the temples, and would give me any information I needed. He, too, called this image the "Two Sisters", and thought I was romancing when I told him what it was. Truly the Brāhmans and *pujāris* about these temples are a contemptibly ignorant lot, and so I have ever found them. They know little of the mythology of their own religion, and cannot tell one image from another, except in the case of Gaṇapati, with his elephant head. They swarm at all these religious centres, infest the temples, and prey upon the credulous and unsuspecting pilgrim. Their god is their belly, and their colossal ignorance is only equalled by their insufferable conceit.

127. This little ruin is worth being put on the list of Protected Monuments, and a little attention will help to prolong its existence for many more years. The work is very old, probably dating back to the sixth or seventh century A.D. It is constructed in a very red stone which, when newly dressed or fractured, with the bright sun upon it, is almost a blood red; and well might the hill have been called "Sindūragiri", as tradition says it was, with a group of such temples, whose ruddy walls and spires were hardly less conspicuous than the whitewashed shrines are now. (*Photos. Nos. 2345 and 2346.*)

BOMBAY PRESIDENCY.

128. The following note on the work of the restoration of the great cornice of the Gol Gumbaz, at Bijāpur, has been supplied to me by Mr. R. M. MacFarlane, Executive Engineer. The officer immediately in charge of the work, under him, is Mr. S. V. Rajadhyaksha, L.C.E., Supervisor, who is carrying out the work with intelligence and care. "The present cornices consist of slabs on ornamental brackets, projecting from the four walls of the building at a height of about 90 feet from the ground level. The projection is about 11½

Restoration of the Cornice
of the Gol Gumbaz, Bijapur.

* Imperial Series, Volume I, pl. XXXI.

feet from the face of the wall. In many places, especially on the three faces, east, south, and west, the brackets have broken, bringing down with them the cornice above. As the only prominent feature of the walls are these great deep overhanging cornices, it is decided to restore the same to their former condition; for the present, only the front (south) side is being taken in hand.

129. "The stone used for the whole building and for the cornices is the local trap. This stone cannot be had quite free from cracks and veins, and that is one of the reasons why the old cornices have given way. It is therefore decided not to use this stone in restoring the cornices, which, besides, cannot be had in sufficiently long lengths. Guledgud white sandstone was suggested for use by Mr. Begg, Consulting Architect to Government, as it can be had in any length; but, as the colour would not be in keeping with the general appearance of the building, the suggestion was not approved of by Government. Blue or salt-stone from Kurla, near Bombay, was afterwards proposed and obtained for trial. Stones sufficiently long (8 to 10 feet) could be obtained from that place, but it was found that this stone, too, contained a number of cracks and veins, and was too soft for the kind of work to be done. The cost of quarrying and carriage was also prohibitive. This stone was, therefore, abandoned, and attempts were made to obtain the stone free from all defects, and nearer home. Such stone was eventually procured in the waste lands of the villages of Angar and Mohol in the Sholapur District. The stone is cut out of huge boulders, found embedded in soft murum, a few feet below the ground surface. The cost of the stone roughly squared and delivered on the railway stations of Mohol or Angar, is from Rs. 1-8-0 to Rs. 2-0-0 per cubic foot, according to its size. The stone is rather hard to dress, but is quite homogeneous in structure, is free from cracks and other defects, and gives a clear ringing sound.

130. "The usual kind of scaffolding, *viz.*, two rows of wooden spars, tied together vertically and horizontally by means of ropes, would have been very expensive, and almost impracticable for this kind of work. The face of the wall has no openings or projections to give stability to such scaffolding; and, besides, the hoisting of such heavy stones for the brackets to heights of 90 feet would have been a rather difficult process. A design for a steel girder cradle, suspended from a number of steel girders fixed at one end in the arched gallery above the cornices, was therefore made. All the parts were carefully worked out and it received the approval of Government. The workmen were, at first, rather afraid to work on this scaffolding, but gradually they became used to it, and have got full confidence now in its reliability, and every one now declares it to be the best method that could have been devised. The stones are lifted by means of a differential pulley fixed to a cross girder, placed over the uppermost girders. The weight of the largest stone is about 26 cwts., and four coolies can hoist it up easily.

131. "The brackets below the slabs are $7\frac{1}{2}$ feet in height, and consist of four courses of different heights. Each stone tails from $4\frac{1}{2}$ to $1\frac{1}{2}$ feet into the solid masonry of the wall. The brackets are broken almost flush with the wall, and to renew the same, the broken tails are required to be removed. This is found to be very troublesome and expensive, inasmuch as the tails are firmly fixed, and are, in many cases, wider than the dressed portion outside, and the opening is only about one foot in width. Every endeavour is made to copy the old designs faithfully both as to shape, size, and workmanship."

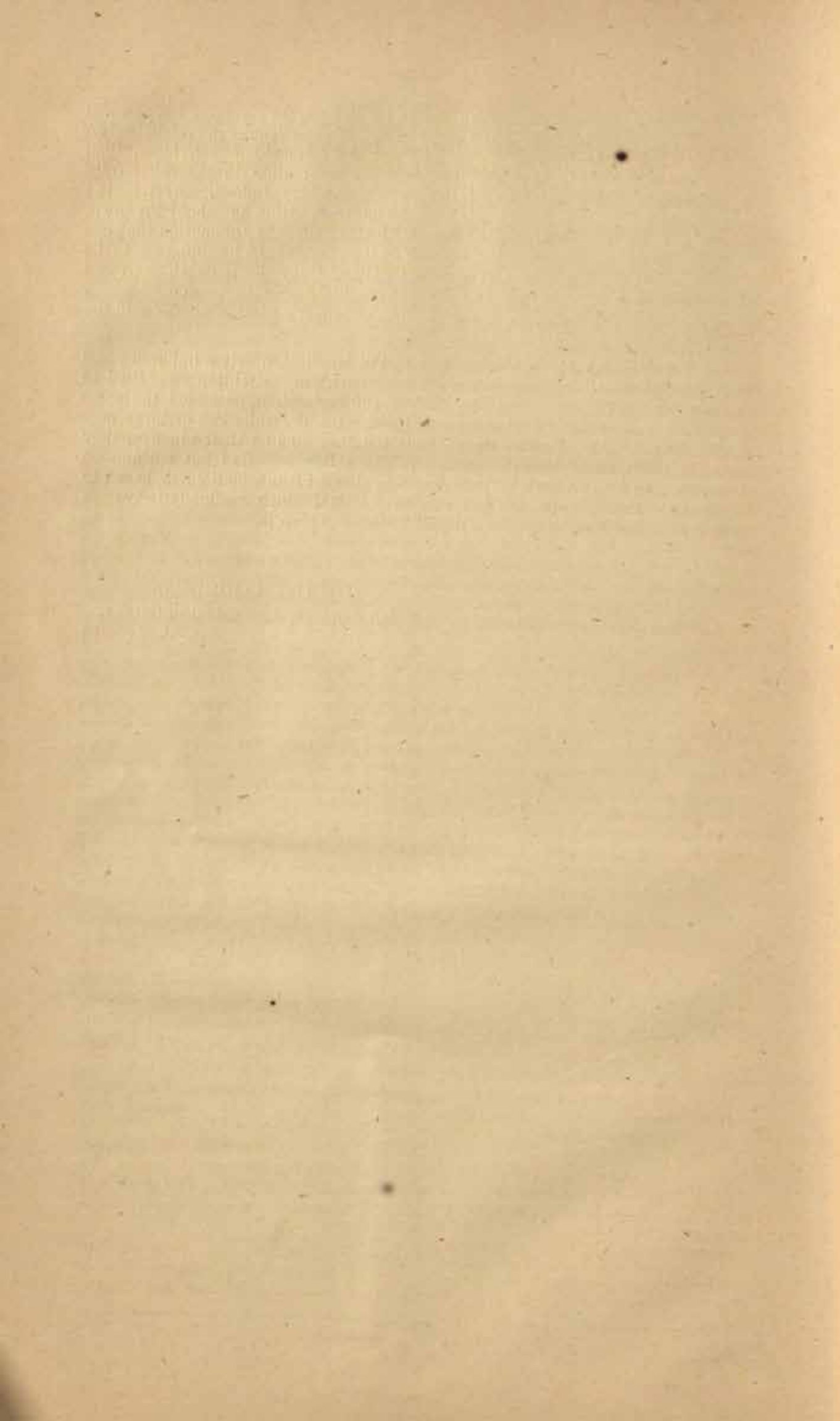
132. The minarets of the Jāmi' Masjid at Ahmedābād, before they were thrown down by the earthquake of 1819, were known as "the shaking minarets of Ahmedābād". The following extract from Grindlay's *Scenery and Costumes and Architecture of Western India* refers to them: "But the most remarkable circumstance attached to this building is the vibration which is produced in the minarets or towers, rising from the centre of the building, by a slight exertion of force at the arch in the upper gallery. Many theories have been suggested to account for this, but they all fail in affording a satisfactory explanation of this architectural phenomenon; which is still further involved in doubt by the circumstance of one minaret partaking of the motion of the other, although there is no perceptible agitation of the part connecting the two on the roof of the building." Colonel Monier-

Williams, then Surveyor-General, gives, in his journal, the results of his personal observations on the subject: "31st May, 1809. We found, on examination to-day, that the minarets of the Jumma Musjid shook just as much, or even more, than any of the others, and that one communicated the motion to the other fully to as great a degree as those of the Beebee Sahib's. Indeed, we tried the experiment upon every perfect pair of stone minarets within and about the town, to-day, and the effect was just the same with them all. As the motion that one of the minarets receives from the shaking of the other might be supposed to be communicated to the whole intermediate building, I lay down on the terraced roof, equidistant between the two minarets, while people were above shaking them; but I was not sensible of the smallest motion or agitation whatever in the building under me."

133. When at Ahmedābād on the 31st of May last, nearly a hundred years after Colonel Monier-Williams made his experiment, my attention was called to the fact that Sidi Basār's minarets, near the railway station, possessed the same peculiarity. I ascended to the topmost balcony of one, while two or three men ascended the other. Putting their hands together against their minaret, they began to throw their weight against it. For a few seconds I felt nothing on mine; but, as I was about to put the thing down to imagination, it began to swing with a soft, noiseless, and resilient motion, which gradually increased, until I was, perforce, obliged to call out to them to stop it.

Poona, 18th July 1905.

HENRY COUSENS,
Superintendent, Archæological Survey,
Bombay Circle.



PROGRESS REPORT OF THE ASSISTANT ARCHÆOLOGICAL SURVEYOR.

RAJPUTANA—KOTAH STATE.

- I. 1. Mukandarrā, or Darra as it is popularly called, is 21 miles north-west of Jhālrapāṭaṇ, in the Chechat *tahsil* of the Kotāh State, and is so called after Mukandsingh, a Mahārāv of Kotāh, who founded the village. Not far from the metalled road, which runs from Jhālrapāṭaṇ to Kotāh, are the ruins of two ancient monuments, but they are hidden from view as the place is densely overgrown with trees and shrubs of every description. They have been described by Garrick in *Archæological Survey Reports*, Vol. XXIII, p. 137 ff, but he wrongly supposes them to be the ruins of two distinct temples. They are, in fact, the ruins of the *mandapa* and porch* of one temple. The temple, known as Bhīm-ke-chaṛi faces the east, and is now open on all sides, the walls having fallen. The roof of the *mandapa* was once supported by two central rows of columns, each consisting of three, running the length of the temple. The pilasters on the north side have fallen, but those on the south and west are still standing, the walls having fallen away from them. In the centre of the *mandapa* is a *chaṛi* or square place, where, according to the local belief, the marriage of Bhīma, the second of the Pāṇḍava brothers, with a goddess was to be celebrated. The side pilasters are carved only on their interior sides. The ceiling panels are beautifully carved with lotus flowers, and the capitals, lintels, and architraves with floral scrolls, but not with "strange animal forms," as Garrick says.
2. Exactly in front of the central rows of the pillars of the *mandapa* are the two rows of pillars of the porch, each of four, but the roof of it has disappeared. The easternmost pillar, *in situ*, leans to one side. Cunningham thinks these columns to be as old as the time of Aśoka, and Fergusson assigns both the monuments to about the middle of the fifth century A.D. Garrick, on the other hand, holds that the *mandapa* and the porch, or the two temples as he calls them, belong to different periods, and that the porch is of a much later date. One of the pillars of the porch bears an inscription, the name of a pilgrim, which has escaped his notice. From the form of the letters, the inscription cannot be ascribed to any date later than the seventh century. The porch cannot thus be later than that. (*Photos. Nos. 2358 and 2359.*)
- I. 3. About sixteen miles north-east of Mukandarrā is Āmṡām in the Kanṡās *tahsil* of the Kotāh State. Āmṡām possesses eight old temples, six of which are outside the village. To the south of the village are the remains of two early temples which are of interest. The larger of these is a triple-shrined one facing the east and having the three shrines in a line. Over the entrance to the central shrine, Viṡṡṡu, seated on Garuḁa, with lotus halo round his head, occupies the post of honour. Above, are represented the ten *avatāras*, five on each side of a central image of Viṡṡu on a lotus seat. The lintel is broken, and is in imminent danger of falling. The jambs of the doorway have disappeared.
4. On the dedicatory block over the doorway of the shrine, to the proper right of the last, is Sūrya, seated, holding in each hand a lotus flower, and with a small figure of Aruṇa between his legs holding the reins of seven prancing horses below. In front, to his right and left sides respectively, but close to him, are Brahmā and Śiva, and above is a band of figures consisting of the *Navagrahas*. The doorway is deeply and beautifully sculptured, and is of the same style as those of the temple of Viṡṡu at Eran and the Gadarmal temple at Paṡhāri.
5. Over the doorway of the third shrine is Gaṇapati, and above are the *Aṡṡamātris* or the eight divine mothers with Gaṇapati. The door-frame is practically the same as that of the Sūrya shrine. All these shrines are empty

* Or Nandī or Garuḁa pavilion.

On either side of the door-way of the central shrine, whose jambs have been removed, is a pilaster, while standing out before the entrance are four pillars in two couples, the inner pillars of each couple having been inserted afterwards to help to support the beam above. These pillars are also of the same type as those of the temples at Eran and Paṭhārī, just mentioned. The exterior of the temple, as far as the *chājā* or cornice at least, is old, but the portion above seems to have been rebuilt. The *śikhara* is almost completely gone.* (Photos. Nos. 2362, 2363, 2364 and 2365.)

I. 6. The smaller temple also faces the east. The porch and the interior of the shrine are a total ruin. In the principal niche, on the south face, are Śiva and Pārvatī, standing and holding each other's hands, with Brahmadeva between, and male figures bearing water pitchers at the sides. This most probably represents the marriage of Śiva and Pārvatī. In the principal niche, facing the west, is Sūrya with Brahmā to his right side in front, and probably Śiva to his left. The remaining principal niche contains an image of Narasiṃha. (Photo. No. 2366.)

I. 7. Not far from these ruins, but to the south-west of the village, are the remains of two temples, each consisting of a shrine and a porch. The smaller has Gaṇapati on the dedicatory block on the door-way, and, above, a row of *kīrtimukhas*. The temple faces the east, and in the principal niches on the north and south faces are images of Brahmā, and in that facing the west, i.e., on the back of the shrine, an image of Sūrya. Inside the shrine is a *linga*, not in the centre, but to one side of it, and behind it an empty *āsana* or seat. The *śikhara* or spire, excepting on the north side, is intact, but the *kalāśa* or finial has disappeared. (Photo. No. 2360.)

I. 8. Upon the projecting block, over the door-way of the other temple, is Viṣṇu with four of the *saptamātṛis*, or seven divine mothers, to his proper right, and the remaining three and Gaṇeśa to his left side. The door-frame of the shrine, and the pillars of the porch, are of the same style with the triple-shrined temple of Viṣṇu. The interior contains a *linga*, no longer worshipped. The *linga* is not deeply buried, and appears to be modern. The exterior of the shrine, excepting the south side, has been rebuilt and plastered over. Part only of the outer casing of the *śikhara* or spire, without its usual carving, remains, and is coated with plaster. Among the figures on the walls are Bhairava in the principal niche (the other two niches being destroyed) and a figure with four hands, two, left, holding a lotus and a conch, and one, right, holding a skull-crowned mace, the other being broken, with Nandī to his left. Both these figures are on the south side. (Photo. No. 2361.)

II. 9. To the north-west of Āmṡvām is another early temple, over the entrance of the sanctum of which is a mutilated image, probably of Śiva with six hands, one, right, holding a snake and the others some doubtful objects. The image is flanked by six male figures to its right, and five to its left side, probably representing the eleven Rudras. At the bottom of the doorway are images of Viṣṇu and Lakṣmī, on the right side as you enter, and of Brahmā and his two consorts Sāvitrī and Gāyatrī on the left. The shrine contains a modern *linga* which is daily worshipped. The pillars of the porch are of the pot and foliage type like those of the triple-shrined temple of Viṣṇu, excepting one on the south side which was set up later. The *śikhara* or spire is fairly well preserved on the north and west sides, the broken parts being filled up with bricks. (Photo. No. 2375.)

III. 10. About a mile and a half to the south-east of the village of Āmṡvām is a dilapidated Jaina temple belonging to the *Digambara* sect. The temple faces the west. The door-way and pillars are like those of the other temples at Āmṡvām, and are probably a little later. Excepting a part of the basement, the whole of the exterior has been very much damaged. The outer carved casing of the *śikhara* has disappeared, leaving the crowning member supported on the stones of the inner core. (Photos. Nos. 2373 and 2374.)

* The rough dry boulder foundation, upon which the temple is raised, is well seen here, the platform around the building, which would have hidden this, not having been made.—H. C.

II. 11. In Āmṡvāṡ itself there are two old temples, one of which is on the southern outskirts and the other is in the centre of the village itself. The first has, on the dedicatory block, a mutilated image of Viṡṡṡu seated on Garuḁa, with Brahmā and Viṡṡṡu at the proper right and left ends of the lintel, showing that the door-frame is rebuilt. In fact, the door-frame is a patchwork of fragments of different doorways set up together, as shown by the several parts not harmonizing with one another. Above, on the frieze, is an image of Bhairava with five of the *Aṡṡṡamātris* to his proper right, and the remaining three, with Gaṡapati and Śiva, to his left. In the shrine is a *linga*, and, behind it, an empty *āsana* or seat. The temple faces the east, and, in front of it, is a narrow porch, whose doorway also is built up of pieces of odd sculpture. The basement of the shrine is silted up, and buried with earth, and the walls are devoid of all ornamentation, excepting two bands of *kirtimukhas*, and the principal niches which are now empty. The *śikhara* of the shrine is of the Gujarāt style, and, excepting on the north side, is in a very dilapidated condition. (*Photos. Nos. 2367, 2368 and 2369.*) The other temple is dedicated to Badarī-Nārāyaṡa. The whole of the exterior is modern, but some of the pillars inside, and the shrine doorway, are old. On the dedicatory block is an image of Sūrya with a lotus in each hand and with long boots. The doorway resembles that of the triple-shrined temple in style, but is not so elegantly carved. Inside is a modern image of Viṡṡṡu which is daily worshipped. Both the interior and the exterior of the temple are whitewashed. The temple faces the east, and has, in front, an image of Garuḁa in a small shrine. (*Photo. No. 2370.*)*

III. 12. About four miles to the south of Āmṡvāṡ is Kollānā, near Kanwās, the principal town of the *tahshil* of the same name, Kotāṡ State. Outside the village, near a rivulet, and perched upon a high mound, stands an old dilapidated temple facing the east. On the dedicatory block is an image of Śiva, flanked by five of the *Navagrahas* on his right, and the remaining four and a female figure on his left side. The door-frame has, near the bottom, on each side, images of Śiva and Pārvaṡī. The shrine contains a *linga* in an enclosed space, but is now in disuse; and round about the *linga*, are gathered together some fragments of sculptured stones apparently belonging to the doorway and walls of a temple. The porch has been destroyed, and cleared away except the basement. Touching the side walls of the *antarāla* or vestibule of the sanctum are two pedestals without any statues thereon. The walls of the shrine, excepting on the north side, have suffered great damage. The *śikhara* or spire, save on the south side, is intact. (*Photo. No. 2376.*)

III. 13. About four miles from Kunjer, the principal town of the *tahshil* of the same name in the Kotāṡ State, is Siroḁ, which contains two temples. One of these faces the east and has an old basement, but the *maṡḁovara*, or walls, appear to have been rebuilt. The *śikhara* has fallen on the north side, and is old, or rather consists of odd parts of an old *śikhara*. (*Photo. No. 2377.*†) Near this temple stood another which is now a complete ruin. In front of this last are collected together some not badly carved broken images, said to have been brought from Vadorā, 16 miles from Siroḁ. The most interesting of these consists of a large image of Brahmā, with a halo round his head resembling a wheel, and with two small images of Śiva and Viṡṡṡu to the right and left sides of his head, a third small image of Brahmā being at the top, showing that the temple from where the sculpture was removed was dedicated to Brahmā.

I 14. The other temple, which stands on the bank of a spacious tank, is dedicated to Kalyāṡṡrāī Thākura (Viṡṡṡu), and faces the east. The temple cannot be dated earlier than the sixteenth century, and the whole of the structure is an excellent specimen of what the temple architecture was at this period. (*Photos. Nos. 2378 and 2379.*) Quite close to it, and to the north of it, is a building, with a beautifully carved exterior, said by the people to have been a *maṡjid*, but the work shows that it is a Hindu structure. It was probably

* Most of these temples at Āmṡvāṡ are very old and interesting, and, although very dilapidated, are worthy of some simple measures of conservation.—H. C.

† The whole temple has been roughly rebuilt from the basement upwards.—H. C.

originally a Hindu building, but afterwards converted into a Muhammadan place of worship.

15. Atru is a city about 14 miles from Sirod and in the same *tahsil*. It is a railway station of some importance on the Bina-Bāran line, as the road leading to Jhālrapāṭan runs

Atru.

II. from this place. Atru abounds with ruins of ancient temples. The most prominent of them all are known by the name of Gadgach-kā-mandar, on the side of a large tank called Budhsāgar. It is all a heap of ruins, only five pillars, and a portion of the basement, remaining *in situ*. The remains of this ancient temple are said to have been carried forty miles off to build new temples with; and, in the city of Atru itself, many temples are believed by the people to have been built out of these materials.

16. The temple must have been very lofty and grand, when it stood entire. The tradition ascribes the construction of the temple to Aniruddha, grandson of Krishna. The pillars have recessed corners. Vestiges of a *mandapa*, to the east of the ruins, are traceable. The temple thus faced the east. The pillars and the images, scattered on all sides, are all deeply and elegantly carved, and it is sad to see this great mass of ruins. The temple was certainly standing intact up to the middle of the twelfth century, for an inscription on one of the pillars, *in situ*, records the grant of a village to the poet Nārāyaṇa by Mahārājādhirāja Jayasimha in the fourteenth year. If this Jayasimha is the Chālukya prince Siddharāja-Jayasimha, and the date "fourteen" a year of the era instituted by him, we obtain the date 1128 A.D., when, we must suppose, the temple was not in its present ruinous condition. The Jayasimha mentioned in the inscription may be some other Jayasimha, but he cannot be anterior to the Chālukya prince of that name, as the inscription, from the form of its letters, appears to be not earlier than the twelfth century. (Photos. Nos. 2388 and 2389.)

II. 17. Another ancient temple to be found at Atru is that of Mālīōmkā Phuldēvrā Mahādēva. On the projecting block on the lintel is a seated image of Siva exactly like that of a Jina so far as the head-dress, posture, and long ear-lobes go, but holding a club or sword in one hand. To his right and left sides are Brahmā, and Vishṇu respectively, and between Brahmā and Siva are four of the *Navagrahas*, while between Siva and Vishṇu are four figures, which are the remaining *Navagrahas*, the last being Ketu (upper) and Rāhu (lower) compressed into one figure. Above are the *Saptamātṛis*, Śiva and Gaṇapati. Inside the shrine are two *lingas*. A portion of the back has been destroyed, admitting light into the shrine. The *mandapa* rests on four pillars of pot and foliage style, without, however, any carving thereon. The roof of the *mandapa* has disappeared. The exterior of the shrine also, excepting some parts of the basement, is completely gone. (Photos. Nos. 2380 and 2387.)

III. 18. The third ancient temple at Atru is known as Lāl Bihārji-kā mandar. The temple faces the east. The *mandapa* is quite modern, but the doorway is old, with Vishṇu, seated on Garuḍa, occupying the post of honour, and Brahmā and Śiva to his right and left sides respectively. The basement of the shrine is old, but the *mandocara* or walls, and the *śikhara* or tower, are both rebuilt. Thus, while on the south side of the exterior of the shrine may be seen an image of Kubēra, that of Yama is to be seen on the north. The shrine is popularly believed to have been built out of the ruins of Gadgach-kā mandar, but I do not think it to be true, as the pieces of sculpture herein used are not so deeply and elegantly carved as those of the Gadgach temple.

II. 19. The next temple is Śyāma Sundara-kā mandar. On the dedicatory block is Vishṇu, seated on Garuḍa, with, probably, Brahmā and Śiva to his right and left sides, the mutilated condition of the images rendering it difficult to identify them. The doorway is very old and well carved, but the outermost *śākhās*, or mouldings thereof, do not correspond. Both the large and short pillars of the *mandapa* are well carved, but most of them are set up upside down. The temple faces the west, and in the principal niches are, on the south face, Nara-simha, on the east face two figures—one male and one female—each holding a lotus stem, and on the north face Varāha. The exterior of the shrine also is rebuilt, and the *śikhara* is built of some odd fragments of an old spire. In fact, the people of the city of Atru say that the temple was entirely constructed out

of materials furnished by the ruins of the Gadgach temple, and that it was so built by a Rāni of Bundi, when Atru was in the possession of the Bundi rulers. In front of the temple, on either side of the entrance, are stuck up into the walls, two jambs of an old door-frame, very deeply and beautifully chiselled. (Photos. Nos. 2381, 2382 and 2383.)

II. 20. Gosāvi's temple of Mahādēva, which is to the west of, and not far distant from, the temple of Śyāma Sundara, has some pieces of old sculpture built up into the doorway and the walls. On the projecting block, on the lintel, is Gaṇapati, the usual symbol of Śaiva temples, but above, on another lintel stuck into the wall is Viṣṇu seated on Garuḍa, with Brahmā and Śiva to his right and left sides,—the whole lintel being very well and deeply sculptured. The sides of the doorway correspond with those of the temple of Mālīōmkā Phuldēvrā Mahādēva. In a large niche of the temple is a standing image of Viṣṇu, another very beautiful piece of sculpture, but unfortunately mutilated. (Photo. No. 2384.)

II. 21. About a mile from this place is the shrine of Mahākālēśvara, near the temple of Gaṇēśa, the doorframe of which is old. On the lintel, the post of honour is occupied by Śiva, with Brahmā and Viṣṇu to his right and left sides respectively. Between Brahmā, Śiva, and Viṣṇu, on the lintel, are Gaṇapati and the *Saptamātris*. The doorway has, at the bottom, Brahmā on the right, and Śiva on the left side. But, whereas Brahmā is in an ornamental niche, Śiva is not,—showing that they are edges of two different doorways. In front of the temple of Gaṇēśa are placed, in a row, some well carved images, two of which are of Varāha, one large and one small, with backs covered with numerous small figures. The larger figure of Varāha is, on the whole, well-preserved, but the smaller is broken. (Photos. Nos. 2385 and 2386.)

III. 22. About a quarter of a mile from this temple is the temple of what is called Chhaṇiādi Mahādēva. The doorway and the exterior are plain and without much ornamentation, and near, but not inside the shrine, is a *linga* which is daily worshipped, and is said to have been removed there by a band of robbers before digging for treasure. The temple faces the east.

III. 23. The last temple to be noticed is that of what is known as Budhsāgar Phuldēvrā Mahādēva. The doorway is old, and on the lintel, at each end, is a pair of lovers with *Navagrahas* between them.* Inside the shrine is a *linga* which is no longer worshipped. The temple faces the east, and had two storeys. Both the *śikhara* and *mandapa* have disappeared.

I. 24. About twenty miles from Bāran, the terminus of the Binā-Bāran railway line, lies Rāmgarh, in the Kishanganj *tahsil* of the Kotāh State, situated near a dense jungle. A little more than two miles from the village are the remains of three old temples. The largest of these, called Bandēvrā, consists of a shrine, *sabhāmandapa* and entrance porch. On the dedicatory block of the shrine doorway is a female figure with four hands, two holding a book and a lotās and the other two resting on her thighs. Above, over the frieze, is Śiva, flanked on both sides by the *Ashtamātris*. The doorway has a projecting pilaster for its central *śākhā* or moulding, and inside the shrine is a *linga* which is worshipped every day.

25. The *sabhāmandapa* is a large pillared vestibule, open at three sides, having had a pillared porch projecting from each of these three sides; only the front one of these projections is the real porch, the others being without steps and not accessible. Of the latter, that on the north side has fallen. The centre of the *sabhāmandapa* is surmounted by one smaller inner, and another larger outer, dome. The first is supported on eight columns in four pairs. The second rests on lintels supported by columns arranged in an octagon. The lintel immediately in front of the shrine being broken in two, a stone prop has been inserted to keep it from falling. The prop bears an inscription with the date 1212 A.D., but the purport of it is not clear. The form of its letters, however, clearly indicates that the inscription is of a later date, and that consequently the year 1212 A.D. cannot be the date of its incision.

* Cf. the frieze of the doorway of the temple Brāmeśvara at Bhuvaneśvara.

26. The temple faces the east, and in the principal niches on the north, west, and south faces, respectively, are the images of Bhairava, Nāṭeśa or the Tāṇḍava, and Bhairava again, but with eight hands. The temple is star-shaped in plan, and has its *sikhara* in the Dakhan style, the top and north side of which is badly damaged.* (Photos. Nos. 2390, 2391 and 2392.)

27. The second temple has its dedicatory block missing, having probably fallen with the innermost edges of the doorframe. Above is a figure with four hands, two holding and playing upon a musical instrument and flanked on both sides by the *Ashtamātris*. The doorway has, at the bottom, on each side, an image of Vishṇu with two attendants, one male and one female. The shrine contains a mutilated female figure with four hands, with one holding a lotus and with another a rosary—probably a form of Lakshmi. The temple faces the east, and the principal niche, facing the west, contains a seated image with three faces and four hands, two of which are broken, and the remaining two bear a conch and a mace. Below its proper right thigh, is Nandi, and below the left, Garuḍa, while just where the legs are crossed is a very small figure with two horses showing in front, one on each side. It is, in all likelihood, a figure wherein the three divinities of Śiva, Sūrya and Vishṇu are blended. The other principal niches are empty. Of the other figures, carved on the exterior of the shrine, may be noticed a nude image of Bhairava trampling upon a demon, with snakes on his breast, and with four hands, two of which bear a sword and a shield; and another image, with four hands, holding a discus, a conch, a mace, and a lotus, one of his legs being raised aloft with the head of a demon reclining on it. In all probability, this represents the Trivikrama legend. Most of the images, sculptured on the walls, are those of Vishṇu. This and the other indications, before mentioned, show that it is a Vaishṇava temple. The *sikhara* is of the Dakhan style, and has been somewhat destroyed on the north side. The *kalāśa* has disappeared. (Photo. No. 2394.)

III.

28. On the lintel of the doorway of the third temple is Gaṇapati, on the projecting block. Above is a band of figures, almost exactly the same as that in the temple just described; but on either side of the door there are images, not of Vishṇu, but of Śiva. The temple faces the east, and in the principal niches on the south and west faces are Brahmā and Vishṇu respectively. The remaining principal niche is empty, but outside the temple, and not far from it, is an image of Śiva, lying loose, which was probably originally in this niche. The whole temple appears to have undergone repairs. The doorway seems to have been rebuilt. The *sikhara* has been practically destroyed, but what remains of it, on the south-west side, shows that it, too, was rebuilt. But the most noteworthy fact is, that, on the walls of the temple, are mason's names, some of which are upside down, showing that parts of the temple had fallen and that the names were engraved before they were rebuilt.

I

29. Kaṇṣuvām is a village situated about six miles from Kotāh. Hard by a pellucid stream, flanked by *ghāts* on both sides, stands an old imposing temple dedicated to Śiva, under the name of Karneśvara-Mahādēva. The temple faces the east, and, as it stands, consists of a shrine, an enclosed hall, and a small porch. The portion of the exterior of the shrine, from ground to cornice, including the basement and the walls, is certainly ancient, and is as early as 738 A.D., the date of the inscription incised on the south side wall of the shrine, and published by Dr. Kielhorn in *Ind. Ant.*, Vol. XIX, p. 55 ff.† On the lintel of the entrance door is an image of Vishṇu seated on Garuḍa, obviously brought from elsewhere, for the inscription just referred to records the erection of a temple to Śiva in Kaṇvāśrama, i.e. Kaṇṣuvām. The enclosed hall contains four pillars well-carved and of old style. Inside the shrine are a *linga*, very much worn, and probably old, and modern images of Śiva and Pārvatī seated together on Nandi, Gaṇapati, and Kārttikēya riding on a peacock. A little to the east of the temple are three *chaumukha*

* This temple is very interesting inasmuch as it has the full complement of mouldings in its basement, which is seldom seen, the horse moulding being very rare. We have here the *grāsapaṭṭi*, or row of grinning faces, the *gajapīṭha* or elephants, the *asvathara* or horses, and the *narathara* or men.—H. C.

† The walls of the shrine, up to the cornice, look very old, but the *mandapa* walls, the porch, *sikhara*, and roof, are modern and clumsy.—H. C.

images on a dais, two of which, at any rate, are deeply and nicely carved, and are old, and round about the dais are seen fragments of old pillars scattered about. (*Photos. Nos. 2396 and 2397.*)

BUNDI STATE.

About nine miles to the north-east of Kotāh is Keshorāi-Pātan, a town in the Bundi State on the banks of the Chambal, which separates the Kotāh from the Bundi territory. The

Keshorai-Patan.

III. town is so called after Keshorāi, a form of Vishṇu, whose lofty temple, with its high ramparts, from which runs a flight of steps reaching to the water, overlooks the Chambal and presents a very picturesque effect. But the temple is a modern structure built by Mahārāo Rājā Shatrusalji in A.D. 1641. On the dedicatory block is Gaṇapati, showing that, even in modern times, Gaṇapati figures on the doorway of a Vaishṇava shrine. (*Photo. No. 2402.*)

III. 30. In the immediate neighbourhood of the temple is what is locally known as Jambudvīpa, which contains three ancient shrines. Every year on the *Mahā Sivarātri* day, when a large gathering of pilgrims takes place, the temple is whitewashed, with the result that the figures on the shrine doorways are now too thickly encrusted with whitewash to recognise them. Thus it is not possible to say what divinities occupy what positions on the lintel of the doorframe of the shrine on the right side as you enter. On the shrine doorway to the other side can be recognised Brahmā at the left end of the lintel, but the others are not clear. Inside the shrine is a fragment of an old stone *linga*, covered with a brass cover, fitting it, and crowned with four heads. On the projecting block on the lintel of the central shrine doorway is Vishṇu, with Brahmā and Śiva to his right and left. In the sanctum is a *linga* called *Sahasralinga* on account of the number of tiny *lingas* carved upon it. The doorframes of all these shrines are of the Āmṇām style; and the pilasters, which have recessed corners, resemble those of the Gadgach Mandar at Atru; but the beauty of the carving of all these sculptures is very much marred by the thick coating of plaster. (*Photo. No. 2401.*)

III. 31. Another object of antiquity at this place is what is called *Bhūmī-dēvrā*, i.e., a temple underground. From the central part of an open *chauri*, supported by eight pillars, descends a subterranean stair with no less than three landing places or, rather, passages leading from one flight of steps to another. At each staircase is a doorway, which leads to it, elaborately sculptured, and with one or two images of Jina, all of black stone, on either side of it. On clearing the last flight of steps one enters a closed *mandapa* or hall resting on fourteen pillars of Atru style, four of which enclose a square space in the centre, exactly in front of a shrine, which contains a more than life-size image of a Jina, of black stone, beautifully carved, and with a halo round his head.

MEWAR STATE.

32. Bijolia is thirty-two miles to the west of Kotāh and is situated on the Uparmāl or table-land of the Aravali range. It is one of the principal fiefs of Mewār, held by a chief of the

Bijolia.

Paramāra tribe, with the title of Rāo. Tod says that Bijolia was in ancient times called Vijayavallī, Mōrakūrī, and Ahichpur. But I am aware of no authority which can be adduced in support of it. From one of the rock inscriptions at Bijolia, Vindhavallī appears to be its ancient name. The name Mōrakūrī also occurs in the inscription, not, however, as a name of Bijolia but as the name of a village, close by, granted to the temple of Pārśvanātha.

II. 33. About a mile south-east of the modern town is the site of the Jaina temples and the rock-inscriptions described in Tod's *Annals of Rājasthān*, Vol. II, p. 744 ff. Within a walled enclosure is a *Pañchāyatana*, i.e., one principal temple with four small attendant shrines, one at each corner. The floor of the temple is sunk some feet below the ground outside. Inside the shrine, in place of the usual image, there is a small model of the facade of a temple in relief, and occupying a space of about a yard square. (*Photo. No. 2403.*) In front of the temple are two small square pillars, the four faces of each bearing an inscription. They are called *satti* pillars by Carlleyle, but on what grounds he has made the assertion I am unable to say. They are in reality *Niṣēdhikā* pillars, setting forth the

order of succession of the Jaina pontiffs belonging to the *Digambara* sect, and not of some royal dynasty as Carlleyle wrongly supposes. The pillars are tumbling down, and consequently stand in need of being removed to some place of safety.

I. 34. Still further away, in front of the principal temple, is a pillared hall on a raised plinth, which is said to be the remains of a palace No-Choki. To the north of, but not far from, the temple is an old *kuṇḍa* somewhat dilapidated and known as *Rēvatikuṇḍa*. Still further to the north, between the *kuṇḍa* and the enclosure, is a rock-inscription 11 feet 6 inches long by 3 feet 6 inches broad. Not far distant from this, outside the enclosure, is another rock-inscription 15 feet long by 5 feet broad. On the suggestion of the Resident at Udaipur, the present Rāo, Kishen Singh, protected the first of these inscriptions with a permanent stone enclosure, and intends doing the same for the preservation of the other also. It is curious Carlleyle could not find these rock-inscriptions although they are so near the Jaina temples, and were described by Tod! The second and the larger inscription is a Jaina poem entitled *Unnata śikhara Purāṇa*. The first of these inscriptions, however, is historically important as it gives the genealogy of the Ajmēr Chōhāns as far as Sōmēśvara, and tells us that during his reign, in A.D. 1160, a Pōrvād Mahājāna of the name of Loliga constructed, or rather repaired, the temple of Pārśvanātha, and surrounded it with seven smaller temples. With regard to the five Jaina temples referred to above, Tod says that they are "all of considerable magnitude and elaborate architectural details though not to be compared with Barolli." Now, as a matter of fact, of these five temples there is only one which can be called large, and this is the one dedicated to Pārśvanātha, the rest, one at each corner, being small and at present empty. But even this temple, though the largest of the group, is anything but elaborate in architectural details, being quite plain inside and out. These temples cannot, in fact, be the same as those constructed by Loliga, as they are inferior in workmanship, and look quite modern; and there are only five in all, whereas those built by Loliga, as the inscription tells us, were no less than eight. There is, however, in the central and largest of these five temples, an inscription of a pilgrim containing the date 1226 V.E. which corresponds to A.D. 1170, the date of the Chāhawāna rock-inscription. But from this it does not necessarily follow that this is the date of the temple wherein it was found. The inscription stone may have originally formed part of Loliga's temple, and may have been preserved and built up into the present temple.

I. 35. To the east of Bijolia, but close beside its walls, stand three Brahmanical temples which have been described by Carlleyle in *Archæological Survey Report*, Vol. VI, p. 243 ff. The temple of Hajāreśvara Mahādēva, or Sahasraliṅga, consists of a shrine and a *mandapa*. On the dedicatory block of the shrine doorway is a seated image of Śiva in Jina fashion, the left hand bearing a club with a snake twisted round it. Above, over the frieze, is Śiva in the centre, to his immediate right Brahmā, and, still further, a figure with four hands, three holding a flag-staff (?), a cocoanut, and a doubtful object, and the fourth open. To the immediate left of Śiva there is Brahmā again, and further the goddess Brāhmī with a book, a cocoanut, a drinking bowl and a libation ladle in her four hands. The doorway has a projecting pilaster, one on each side, like that of the Bandevrā temple at Rāmgarh.

36. The two front pillars of the *mandapa*, all but the bases, are quite modern, and in the *mandapa* is carved the name of Achyāntadhaga Jogi, the only inscription found in the temple. The temple faces the east, and, in the principal niches on the north, west, and south faces, respectively, are figures of Brahmadeva, Viṣṇu, and Nāṭeśa. The shrine contains a rather high *linga*, covered with hundreds of small *lingas*, and hence called Sahasraliṅga. The *śikhara* is intact, is in the Gujarāt style, and has a rather pleasing outline, despite the fact that the upper part of the spire appears to have been rebuilt. (*Photos. Nos. 2404 and 2405.*)

I. 37. The double-shrined temple of Mahākāla and Baijanātha consists of two shrines, a common *sabhāmandapa*, a porch facing the west, and two small side chambers, one above the other. The shrine, which faces the porch, is that of Mahākāla, and the other is of Baijanātha, which faces the side chambers. The image on the dedicatory block of the Baijanātha shrine doorway is gone, but, to its right and left, is an image of Śiva, the one with ten and the other with eight hands.

Above, over the frieze, is Śiva, with Brahmā and Viṣṇu to his right and left. The doorframe is well and deeply cut with arabesque. Inside are a *linga*, which is worshipped, and two niches filled with *jali* work to admit light. The principal niches on east and west faces of the exterior of the shrine, together with those inside, have been converted into perforated screens, as just mentioned, to bring more light into the interior. The remaining principal niche, curious to say, contains a seated image of a Jina, with the head broken off, or rather cut off, as the image was too high for the niche! A part of the left side of the niche has been hollowed to make room for the right knee of the Jina. A hollow at the top of the niche reveals a similar attempt, conscientiously made, to preserve the head of the Jina. But the Jina was unfortunately found to have had his head rather too long, even after hollowing the top, and the only recourse left was the Procrustean method of treatment.

38. On the dedicatory block of the Mahākāla shrine is a seated image of Śiva, looking like a Jina with long ear-lobes, legs crossed, and his two hands placed in his lap. Above him are Nāṭeśa, in the centre, with Brahmā and Viṣṇu to his right and left. The doorway is not so deeply cut and elaborately sculptured as that of the Baijanātha shrine. The exterior is plain and devoid of any figure ornamentation.

39. Amongst the figures sculptured on the outer walls may be mentioned as worthy of note a six-handed male figure with three faces, those of a lion, a horse, and a boar.* The *śikhara*s of both shrines are rebuilt, and are in Gujarāt style; and what has been said about the *śikhara* of the temple of Hajāreśvara-Mahādēva holds good here also. (Photos. Nos. 2411—2416.)

I.

40. The temple of Uṇḍeśvara-Mahādēva consists of a shrine, a *sabhā-mandapa* and three porches, two of which are blind porches. Over the shrine doorway is carved, on the usual projecting block, a seated image of Śiva in Jina fashion, but with one hand holding a club or sword. Above, over the frieze, is Nāṭeśa, in the centre, with Śiva to his immediate right and Brahmā further on at the end, and Durgā to his immediate left and Viṣṇu beyond her. The door-frame is deeply cut and has projecting pilasters, one on each side, like those of the Bandevrā temple at Rāmgarh. On two pilasters and two pillars of the *sabhā-mandapa* are bearded images, one of which wears a close tunic, and has its head-dress exactly similar to that of the quasi-Egyptian figure† described by Carlleyle, without the same amount of detail. Below another, on a pilaster, is a short inscription with the date 123(?) Inside the shrine is a *linga*, daily worshipped, and called *Uṇḍeśvara*, it being *uṇḍa*, or on a lower level than the floor of the *sabhā-mandapa*. In the principal niche, on the south face of the exterior of the shrine, is Viṣṇu, in that on the north, a composite figure with six hands, three right broken off and three left holding a lotus, a serpent and a conch; while in that on the east-face—the back of the shrine—is Brahmā, an unusual deity for the principal niche of a Śaiva shrine. On the exterior of the *sabhā-mandapa*, may be noticed a female figure with the three faces of a lion, a horse and a boar, the female counterpart of that on the porch of the double-shrined temple mentioned above. The *śikhara* of the temple is intact, but rebuilt. It is in the Dakhan style, and tapers very much at the top. A triad of faces is seen just under the *āmalasara* on each of the four sides. (Photos. Nos. 2406—2410.)‡

41. The various facts mentioned in connection with these temples show that the exteriors have undergone repairs and re-arrangement, but not so the interiors, at any rate, not to any perceptible degree. From the date 123(?) V.E. contained in an inscription on a pilaster of the *sabhā-mandapa* of the Uṇḍeśvara temple may be drawn the inference that this temple, and the others also which are practically of the same style, were in existence as early as the latter half of the twelfth century. The early age to which these temples have been assigned is corroborated by the Chūhamāna rock-inscription alluded to above. This inscription, which is dated in V.E. 1226, mentions, by name, several Brahmanical

* Indicating the three *avatāras* of Viṣṇu, viz., Nara-siṃha, Kalki and Varāha.—H. C.

† This particular head and bust (Photo. No. 2411) is very peculiar, and is evidently a portrait of some man of note. In treatment it is very unlike the usual Hindu images. It ought to be obtained for the Udaipur museum; it is pre-eminently worth being preserved.—H. C.

‡ The little canopies or *chhatris* over each of the three porches should be removed. They are Muhammadan in style, and are altogether foreign and sadly out of place.—H. C.

temples then existing in Vindhyavalli or Bijolia. One of these names, that of Mahākāla, has been preserved to this day. Nothing, therefore, militates against our assumption that the temples were originally built not later than the middle of the twelfth century.

42. Close to, and situated equidistantly from, the temple of Undēśvara and the double-shrined temple, is a *kunda*, called the *Mamāgnikunda* by the people. The upper surfaces of the walls of the *kunda* are covered with numerous inscriptions recording the names of the pilgrims who visited the place. The earliest date that I have been here able to trace is 1345 V.E., and it appears that the *kunda* was at that time known as *Mandākinī tirtha*; that a festival was held in connection with the god Mahākāla, and that, on this occasion, the pilgrims bathed in the *kunda*, the merit of bathing in its waters being considered as high as that of offering oblation-balls at Gayā on the *ravi-parvan* day.

43. The Chāhamāna rock-inscription mentions no less than twenty-five Brahmanical temples as existing at that time in Bijolia. The question that arises is: what could have become of those temples? The people say that the walls of Bijolia are constructed of the stones of these ancient temples, and Colonel Tod supports the same popular belief. But any one who takes the trouble to inspect the walls will soon be convinced that, beyond one or two sculptured stones, they contain no remains whatever of the ancient edifices. The southern gate of Bijolia, however, is entirely built of the door-frames and other sculptured fragments of old temples. (*Photo. No. 2417.*) But this can hardly account for the remains of no less than twenty-two temples missing from Bijolia. It is only on the supposition that there were many old temples standing at Bijolia that the existence of the sculptures, gathered together at the entrance passage of the *sabhāmandapa* of the double-shrined temple, and ably described by Carlleyle in his report, can be satisfactorily explained.

II.

44. About four miles west of Bijolia, near the village of Brindāvana, are the remains of a temple called *Kaneri-ki putaḷi*. The temple faces the west, and, on the dedicatory block, is a seated image of Śiva with two hands, one bearing a club and the other a citron. Above, over the frieze, is Nāteśa in the centre with Gaṇapati to his immediate right and Brahmā beyond, and with a male figure, with four hands, to his immediate left and Viṣṇu further on at the end. The doorway is of the Bijolia style. Inside the shrine is a *linga*, which is now not worshipped. The principal niches of the exterior are all empty. On the north face of the temple is a standing male figure with three faces, three hands—two right and one left—one right bearing a rosary of beads, and the other two so held together as to form an English O, and three legs, one left and two right, one behind the other, the front one broken off. A figure of almost exactly this description occurs also on the walls of the celebrated Sūrya temple at Mōḍherā. The *śikhara* has no central spire; the lowermost small spires only are carved, those above are left uncarved, and probably the main *śikhara* was never completed. (*Photos. Nos. 2418—2421.*)

Jadoli.

II.

45. Six miles to the south of Bijolia is the village of Jādoli. About a mile south-east of the village, near a *kunda* locally believed to have been dug by Rājā Hūṇa, are the ruins of a group of temples, the largest of which is called Baijanātha-kā Mandār. It is a Śaiva temple with Śiva in Jina fashion on the dedicatory block and a *linga* inside the sanctum. Behind the *linga* is a nicely carved image of a goddess with four hands, all broken off, and a nimbus, resembling a sun-dial, round her head. To the right and left sides of her head are small figures of Brahmā and Viṣṇu, and above are *Navagrahas* or the nine planets. The exterior of the shrine is plain. The temple faces the east, and the images in the principal niches are loose. The niche on the south face has an image of a goddess with ten hands, two left mutilated, the other two holding a bow and the fifth a bell, and the four right wielding a *lathe*, a trident, arrows, and a rosary of beads, the fifth being open. Below, near her feet, are, on each side, a tiger; on her right, are three, and on her left, the next three, of the *Saptamātris*, herself forming the seventh. The *śikhara* is in Gujarāt style, and under the *āmalasara* is a face on each of the four sides. (*Photos. Nos. 2422—2424.*)

III. 46. Near an old *bund*, to the side of the village, is a group of five shrines called Baorī-kī Devrī, of no particular interest. One of them, however, requires to be mentioned, just because it is quite plain and devoid of all ornamentation, and, for that very reason, liable to be considered a modern structure. On each side of the entrance is a short inscription recording the name of the pilgrim who visited it. The inscriptions are of no importance in themselves, but, as from the form of the letters they have to be ascribed to the tenth century at the latest, they warn us against declaring a temple to be modern simply because it has no architectural decoration. (Photo. No. 2427.)

III. 47. Half a mile to the north of the village are three temples, the largest and most important of which is known as the temple of Jālēsvara. The temple faces the west, and had once a *mandapa* which has now disappeared. The proper right half of the doorway is fully carved, but the left has been only partially chiselled. Inside the shrine is a *linga*. The *śikhara* is completely gone. (Photos. Nos. 2425 and 2426.)

III. 48. In the village itself is an old temple called Uṇḍo-devrā because it is sunk very much below the level of the ground about it. The *sabhāmandapa* of the temple is roofless and hexagonal, with one diagonal much larger than the others. On the east side of the *sabhāmandapa* is a porch from which access was originally had to the shrine. On the lintel of the shrine doorway is Gaṇapati, and inside are a *linga* and a loose Digambara *chaumukha* sculpture called Pārvaṭī by the ignorant people. The *śikhara* has completely disappeared.

II. 49. Close beside is a monastery called Bhāṅgaḍ consisting of an enclosed hall and an antechamber, quite plain in every respect. On the lintel of the doorway, which leads to the hall, is an inscription, not later than the thirteenth century, mentioning the god Mahānāla.

I. 50. Six miles to the east of Jādoli is Tilasmā, the old temples of which are all situated within a walled enclosure, more or less dilapidated. The enclosure has an old sculptured gateway on the west side, from which runs a flight of steps reaching to a spacious *kunda*. The most prominent and important of these temples is that of Talēsvara Mahādēva, as called by the people, but of Bhavēsvara as appears from at least two inscriptions in the temple itself. The temple faces the west and consists of a shrine, a *sabhāmandapa*, and a porch. On the lintel of the shrine doorway is a seated image of Śiva with curly hair and a necklace, bearing a club and a cocoanut, and, as usual, with Brahmā and Viṣṇu to his right and left sides. Between Brahmā and Śiva are six, and between Śiva and Viṣṇu, the remaining three, of the *Navagrahas* and four additional figures, the first and third of which are female. On the sides of the doorframe are pairs of highly erotic figures. Inside the shrine is a *linga*, which is an object of daily worship.

51. The *sabhāmandapa* is supported on two side walls, with perforated screens, and on two pilasters and four pillars, which are in a line with the sides of the porch and the shrine doorway. The pillars and pilasters hold, in relief, two or three figures, with their ornaments deeply and artistically carved, and all facing a person passing from the entrance to the sanctum. One of these pilasters bears an inscription in characters not later than the twelfth century, which, therefore, fixes the age of the original construction of the temple.*

52. The exteriors of both the hall and the shrine are plain. Two of the three principal, and only niches, are empty, but that on the south face contains a seated image exactly like that of a Jina with curly hair, long ear-lobes, peculiar *āsana* or posture, and even a gem on the breast, but the neck is entwined by a snake, and Nandī is carved below on the seat. In more than one place have I remarked that, on the dedicatory blocks of many Śaiva temples in Rājputānā, Śiva is figured like a Jina. This is an interesting feature of Brahmanical iconography which requires to be carefully and thoroughly studied.

* The temple probably belongs to the 10th century, and is interesting in that it is fairly complete, with differently designed walls to what is usually found in buildings of that period. The temple is pre-eminently Śaivite, and, judging from the most lewd sculptures on the doorway of the shrine, it is most appropriately dedicated to Bhavēsvara, the "Lord of Procreation" or debauchery. This temple is well worth further close study.—H. C.

53. The *śikhara* is in the Gujarāt style, and shows signs of its having been plastered. Just under the *āmalasara* is a figure standing against the body of the spire, with a conical cap and a sword dangling at his right side, and in the act of ascending. The figure has been locally supposed to be that of the royal personage who built the temple, and who, by means of that meritorious act, ascended to heaven.

54. In front of the temple is an open *chauri* containing a broken image of Nandi, and quite close to this Nandi pavilion is a *tōraṇa*, the pillars of which are of exactly the same style as of those of the Bhavēśvara temple. Each of these two pillars holds, in relief, four figures immediately above the basement, all of which, except one, are females in dancing attitudes. The male figure has a beard and appears to be that of a mason from the *gaz* measure held in his hand.* The *tōraṇa*, itself, was doubtless used as a swing for the god Bhavēśvara on festive occasions.

55. To the north-west of, but close beside, the temple of Bhavēśvara is the temple of Annapūrnā, according to the people of the village. On the shrine doorway is a rude image of Bhairava in the centre, with Brāhmī to his right, and another image to his left, but it is too much weather-worn to admit of identification. Inside, on a raised *āsana* or seat, are two loose images, one of Mahishāsura-mardini, and the other of some goddess with four hands, all broken off, and head canopied by a seven-hooded cobra. The *śikhara* is built of bricks, and shows traces of its having been once coated with plaster. The larger portion of the *śikhara* has fallen, and what remains will also be destroyed if no measures are speedily taken to remove the roots of an overhanging tree which have taken firm root therein.

56. Both behind, and, on the two sides of, the temple of Bhavēśvara, the ground is covered with the ruins of shrines which are numerous, but of no particular interest. To its south, near the enclosure, is a two-storeyed building of a plain exterior and a much dilapidated interior, said to have been a monastery. (Photos. Nos. 2428—2435.)

57. At Deroli, a village about two miles north of Tilasmā, is a small disused but interesting old temple, in the very midst of the jungle. Over the the shrine door frame, Ardhanārīṣṭ is carved on the usual projecting block. The doorway has, on each side, four *śākhās* or mouldings. Those of the proper right side are all carved, except one, which is only partially completed. But none of those of the left side of the doorway are carved (cf. the doorframe of the Jālēśvara temple at Jādoli). The work left in an unfinished condition shows that the detail carving was carried out after the blocks were placed in their positions. The capitals of the pillars of the porch have an archaic look about them, and on one of these pillars is carved the name of the ubiquitous ascetic Achyāntadhaja Jōgi, whose name we find incised not only in the ancient monuments at Mukandarrā, Rāmgarh, Bijolia, and Tilasmā, which we have described, but also at Menāl, Māṇḍalagarh and Nāgdā, which remain to be described. The exterior of the shrine is plain and has three principal niches, the side ones of which are empty and the back one contains an image of Nāṭeśa or Śiva dancing the *tāṇḍava*. The temple faces the west, and the *śikhara* seems to have been rebuilt and plastered. It has fallen a little on the south side.† (Photos. Nos. 2436 and 2437.)

58. Menāl is a hamlet consisting of a few huts of Bhils in the Begun *tahshil* of the Udaipur State. About a mile down below Menāl, which is situated on a table land, within a walled enclosure with a sculptured gateway facing the north, are the remains of a group of old temples, the principal of which is known as the temple of

* Portrait statuary, which is, as a rule, very rare, seems to be frequent in the temples in this part of the country. The bust in photo. No. 2411 is manifestly one. There is another at the entrance to the antechamber in photo. No. 2421, and on either side of the antechamber in this temple are others. They are shown with but two arms, and the men are generally bearded.—H. C.

† A very rare representation in temples, see last Progress Report, para. 21.—H. C.

‡ This is an old temple of, perhaps, the 8th or 9th century. On either side of the shrine doorway stand Gangā and Yamunā, on the *makara* and *kārma* respectively.—H. C.

Mahānāla-deva,* from which the name Menāl seems to be derived. The temple consists of a shrine, a *sabhāmaṇḍapa*, and a small porch, with a Nandi pavilion in front. On the dedicatory block is Śiva, in Jina fashion, and inside, a *linga*, which is worshipped every day. The temple faces the west, and the exterior of the shrine has, in the principal niches, facing the north, east, and south, Kālī, Nāteśa with a nimbus behind his head, and Bhairava, respectively. The *śikhara* is of the Dakhan style and intact, and, just under the *amalāsara*, is a bust† on each of the four sides. (Photos. Nos. 2438—2441.)

I. To the north of the shrine is a well, facing the east, with a finely sculptured exterior. The front part has fallen, from which ran an aqueduct, supported by pillars, from round the back of the shrine to its south, and on to the inlet which supplied water for the daily ablution of the god, the outlet water-course running towards the north as in all Śaiva shrines. The aqueduct and pillars are no longer *in situ*. To the south of the temple is a *tōraṇa* resting on four columns, and doubtless connected with the god Mahānāla. From the marks left it appears that from the lintel of the central, a swing was suspended, and, into the columns of the side, spare iron bars were fixed on which to hang cradles.‡

I. 59. To the south of the temple is a one-storied *maṭha* or monastery, the quadrangle of the first floor of which is surrounded by a pillared corridor, the pillars being of various patterns and artistically carved. On the second floor is an inscription which tells us that the monastery was built by an ascetic called Bhavabrahma in A.D. 1169, in the time of the Chohān King Prithvideva II. Some of the pillars, however, belong to a very much older building, the one in photo. No. 2453, being exceptionally well carved.

II. 60. In front of the temple of Mahānāla are the remains of no less than nine shrines and temples, some of which are total wrecks. Almost all of them are dedicated to Śiva. To the north-west of the temple of Mahānāla is another temple, containing three shrines, all facing the east. The side shrines are old, but the central one is modern, and, in the sanctum of the last, are two small but very deep openings in the walls, purposely left to enable one to see the images in the principal niches of the side shrines. On the lintel of its doorway is Māhēśvarī in the centre, with Brāhmī and Vaiṣṇavi to her right and left. The lowermost parts of the doorframe are also occupied by an image of Śiva, on each side, but in the interior is an image—a modern one—of Vishṇu. Of the side shrines, that to the right has, on the lintel, an image of Vishṇu with a nimbus round his head, and seated on Garuḍa, who holds in each hand the tail of a serpent, covered with half-opened lotus flowers, and forming a part of the innermost edge of the doorframe. Down below are Gangā and Yamunā. In the interior is, on a pedestal, an image of a goddess, originally with four hands, and with a lotus halo behind her head. Above the image are represented *Nava-grahas*, the last of which Ketu is here figured as a female. The doorframe of the other side shrine is practically the same and the sanctum is empty. Though the image of Vishṇu on the doorway leads to the inference that they were Vaiṣṇava shrines, the images in the principal niches on their exteriors lead to an exactly opposite conclusion. Thus, in the principal niches facing the north, west, and south are, in the case of the shrine to the right, Ardhanārī, Nāteśa, and Śiva in Jina fashion (seen from the interior of the central shrine), and, in the case of the shrine to the left, Ardhanārī (seen from the interior of the central shrine), Nāteśa and an image greatly mutilated. All the three shrines have been joined together by means of a common narrow porch, the columns of which are of two distinct patterns, but specimens of both of which are to be found in

* This is a magnificent temple, probably of the 11th century, with such work which, had it been carved in marble, would have run the Dīlwāra temples at Abu very close. Mr. Bhāndārkar gives a very short description of it, but the photos., which are very clear, help to supplement his notes.—H. C.

† Of Śiva.—H. C.

‡ These *tōraṇas* are often said to have been used for weighing a prince against gold, to give in charity, or to the temple; but it is evident that many were erected as purely ornamental features, where there is no cross beam, as in this case, under the cusped *tōraṇa*. Owing to their light construction, these arch rings would bear no weight without coming down. In this particular case, they seem to have even distrusted the beam and inserted an iron bar between the pillars to meet their requirements.—H. C.

the quadrangle of the monastery mentioned above.* (*Photos. Nos. 2449 and 2450.*)

I. 61. About a quarter of a mile to the west of these ruins are what are known to be the Rāthirānī's palace and temple. The temple contains an inscription which informs us that it was built by Suhavadēvi in A.D. 1168 and dedicated to Suhavēśvara. The temple faces the east, and was erected on a high eminence, from which runs a flight of stairs. In the sanctum is a *līnga*, the pedestal of which is beautifully carved. Both the interior and the exterior of the temple are plain. The *śikhara* has partly fallen, and what remains of it shows that it was but partially carved. (*Photos. Nos. 2454 and 2455.*)

62. Situated between the temples of Mahānāla and Suhavēśvara is another Śaiva temple, the *mandapa* of which is completely fallen. The *śikhara*, except on the east side, has also fallen, and is in the Gujarāt style. The temple faces the east.

III. 63. Māṇḍalgarh is the principal town of the *tahshil* of the same name in the Udaipur district. The city is situated partly at the foot, and partly on the top, of a hill. The temples of Rishabhadev, Undēśvara-Mahādēva, and Chārturbhujā are in the upper, and the temple of Jālēśvara-Mahādēva is in the lower part, of the city, whereas the temple of Guptēśvara is on a hill, north of Māṇḍalgarh. The temples of Undēśvara, Jālēśvara and Guptēśvara are old, at any rate built of old materials. Thus the bands and mouldings of the lintel of the shrine of the first do not harmonize with those of the door posts or jambs, and the porch is supported by pillars of no less than five distinct patterns. The rest of the temple is quite modern. Inside the sanctum is a *līnga*.† (*Photos. No. 2462 and 2463.*)

II. On the dedicatory block on the shrine door of the temple of Jālēśvara is Gaṇapati, and above at the top near the ceiling, are the *Saptamātṛīs*. The door-frame is old, and so also are the pillars of the *mandapa*, but they are of different styles. The lintel, resting upon two pillars near the door-frame, bears ten figures of Jinas seated in ten niches carved into it. The *mandapa* has two windows, facing the north and the south, the latter with a Jina image, carved on the lintel. The temple faces the west, and, in the principal niches on the exterior of the shrine, are Brahmā, a nude female figure, and Gaṇapati, on the north, east, and south respectively. In the shrine is a *līnga*. The *śikhara* is in the Gujarāt style but rebuilt. One of the numerous inscriptions carved on the pillars of the *mandapa* records the building of the temple by Solanki Sāvanta, son of Balabhadrasimha in A.D. 1560. This may mean, either that the temple was built of old materials in A.D. 1560, or that it was repaired by the Solanki in that year. (*Photos. Nos. 2459—2461.*)

III. 64. The temple of Guptēśvara is in reality a natural cave, divided into two parts, the shrine and the hall. The door-frames of both are old, but their sides do not harmonize. To the right of the shrine doorway is a large statue of the goddess Yamunā, standing on a tortoise. Another image of interest, on the left of the door-frame, is that of a deity, seated on a *padmāsana* or lotus throne, with two hands, one of which wields a club and the other is broken off. He is seated with his legs crossed, and with a band of cloth running round his knees to support him in that posture. An almost illegible scrawl on the lintel of the entrance doorway informs us that the temple was constructed in A.D. 1514. (*Photos. Nos. 2464 and 2465.*)

65. Nagari is a small village situated in the *tahshil* of Chitōr, but belonging to the Rāo of Bedlā as part of his *jāgir*. The antiquities of Nagari have been elaborately described by Carlleyle in the *Archæological Survey Reports*, Vol. VI, page 196ff. Outside, and on

* The two side shrines were, no doubt, devoted originally to Śiva and Viṣṇu respectively. They are very old and probably date back to the 8th century. It may be from their ruined *mandapas* that the pillars were obtained for the *maṭha*, before they were restored and the central shrine was added. Photo. No. 2450 shows the amazing manner in which the interior of the spire were filled up, behind the beautifully sculptured exterior, with dry rag-work.—H. C.

† The columns in the *mandapa* of this temple have all their images chopped away, an almost sure sign that they have been used at one time in the construction of a masjid. Observe, in photo No. 2463, through the doorway, the manner in which the villager treats his temples. Here the walls are decorated with cowdung cakes, plastered on to dry—a very common practice.—H. C.

III.

the south of the present village of Nagari, is a plateau overlooking a stream flowing hard by. On the river side of the plateau may be noticed immovable bricks, of large dimensions, embedded in the soil, evidently pointing to the high antiquity of the place. It is on this plateau that the roofless small modern shrine with which, according to Carlleyle, the *stūpa* at Nagari was surmounted, is to be located. What exists at present is, no doubt, a small, plain, modern shrine, but it is domed and not roofless. The single sculptured stone mentioned by Carlleyle is still close by. But there seems to be some mistake about his drawings. For, in the first place, from no spot on the plateau does the surrounding ground, on which the shrine is built, present the appearance of a *stūpa* as depicted in his plate XXIV. The single sculptured stone, too, does not, as it exists, agree with the drawing of it given by Carlleyle. But there can be little doubt that it was, as he suggests, one of the architraves of a Buddhist gateway.* In the village itself there are two images, both broken, but worshipped by the people as *Kaṁkāli mātā*. One of these is of Gaṇapati, and the other is a fragment of a lion sculpture which probably formed the top of an old capital. Again, amongst the sculptured pieces, dressed stones, rubble, and so forth, of which the enclosure round the so-called images of *Kaṁkāli* is composed, is an ancient lion-capital of the Aśoka period. Beyond these, no object of antiquity was traced by me at Nagari. (Photos. Nos. 2466—2469.) Photo. No. 2470 is of one of Akbar's beacon pillars to show the position of his camp at night.

II.

67. Six miles to the south of Nagari is Chitorgarh, most of the ancient remains of which were described in last season's report.

Chitorgarh.

The temple of Kukaḍeśvara-Mahādēva consists of a shrine, *mandapa* and three accessible porches. On the dedicatory block is an image of Śiva in Jina fashion, and above, over the frieze, is Śiva again in the centre, flanked by the *Aṣṭamātṛis*. The temple faces the west, and in the principal niches in the shrine walls facing the south, east, and north, are Bhairava, Nāṭeśa and Kālī. Facing the temple is a large *kunda* or reservoir called Kukaḍeśvara *kunda*. The temple is believed to have been rebuilt by Rānā Kumbha. Tod says that he found an inscription here recording that it was built by a king of the name of Kukaḍeśvara in A.D. 755.† But neither this inscription nor the name of the king can be anywhere traced.

68. What is called Mirābāi's temple is a large structure dedicated to Viṣṇu. It consists of a shrine, *sabhāmandapa*, a small porch, and a circumambulatory passage running round the shrine. On the dedicatory block is Gaṇapati, and above, over the frieze, Gaṇapati again. The temple faces the east, and in the principal niche of the shrine facing the north is an image with eight hands, and with his left leg raised and kicking a demon. This is unquestionably an image of Trivikrama. In the principal niche, at the back of the shrine, is Varāha, and the third principal niche is empty. The walls of the *mandapa* are broken up into a number of niches containing images of Dāmōdara, Kṛiṣṇa and Rukmiṇī, Śrīdhara, Rāma and Lakṣmīnara, Mādhava and Tulasi, and so forth, with inscriptions below, on the pedestals, saying that they were set up by Rānā Kumbha. In fact, the temple appears to have been erected by the Gahila Prince Kumbhakarna, and probably had no connection with Mirābāi, daughter-in-law of Rānā Sanga.

III.

69. About 41 miles to the east of Udaipur is Karēḍā, which is a flag station on the Udaipur-Chitorgrah Railway line. Outside the

Karēḍā.

village is a large marble temple of Pārśvanātha, enclosed within a large compound wall. It consists of a sanctum, a spacious hall, a porch, and a circumambulatory passage. Near the shrine, in the side walls of the hall, are, on each side, two small shrines with small porches, and into the roof of one of these porches has been built an Arabic inscription stone, probably during recent repairs. The walls of the hall are adorned with the chain and bell ornament, and this has perhaps given rise to the tradition that the temple

* This ought to be taken to the museum at Udaipur. But before any sculptures are moved from any place, the name of the place should be clearly written in ink or paint on the bottom or back of the same, not on the front or face.—H. C.

† No part of the present temple can date as far back as this by several centuries. It is entirely rebuilt.—H. C.

was originally built with the pecuniary help of a man of the Vanjārī caste, whose people are known to tie chains, with bells, to their bullocks. On the roof of the hall, on the porch side, is shown an enclosed space which was used as a masjid. According to a local tradition, the Mughal emperor Akbar visited the temple and built the masjid in order to make the building sacred both to Muhammadans and Jains, and prevent the former from desecrating it through their religious fervour.*

70. In the shrine is an image of Pārśvanātha, of black marble, with the date 1656 V. E. incised below. It is said that there was a small opening at a high angle opposite this image, through which the sun shone on it, on one particular day of the bright half of *Pausha*, when a largely attended fair was held at Karēdā. But this fair was stopped some years ago for some unknown reason, in the time of the Mahārānā Sarup Sing; the repairs executed since then have raised the parapet too high to enable the sun to shine on the image. The latest repairs to the temple are reported to have been executed by a Bombay Seth. But they have been badly done, and one curious thing about it is that the whole building has been whitewashed, which completely mars the beauty of the marble of which the structure is composed.

71. It is, however, the porch of the temple, which, from an archæological point of view, is of interest, and is the oldest part of the edifice. The pillars of the porch are unquestionably old, and those on the front resemble the columns of the celebrated Modherā temple in style.†

72. Ēklingjī is about 14 miles north of Udaipur. It is a sacred place situated between two hills; what population exists there consists of the people attached to the temple of Ēklingjī, and the pilgrims who halt there on their way to Nāthdvār. Within a walled enclosure is a cluster of temples, the most important and prominent of which is the celebrated Ēklingjī temple, where the Mahārānā still officiates as high priest. It was originally built in Bappa Rāval's time, but was repaired twice since; the last time by Rājamalla, son of Kumbhakarna, in A.D. 1489, as a much abraded inscription connected with the temple informs us. The temple of Ēklingjī is referred to in an inscription engraved in a niche of Nāthā's temple, and dated in A.D. 971, and there can be no doubt that the basement and walls of the Ēklingjī temple are old. The *śikhara*, however, is not old, and appears to have been rebuilt in a composite style, half Gujarāt and half Dakhan. The interior of this beautiful and imposing edifice has unfortunately been whitewashed. In the sanctum is a *pañcha mukha linga* of Mahādēva of black marble. (Photos. Nos. 2478 and 2479.)

73. Near by is the temple of Vishṇu, said to have been built by Mirābāi. It faces the west, and in front of it is another small shrine dedicated to Garuḍa and coated with plaster. In each of the principal niches facing the south, east, and north, is an image ‡ with the three heads of lion, man, and boar upon one pair of shoulders, with a nimbus behind, and seated on Garuḍa. But the first has sixteen, the second twelve, and the third image, eight hands. Inside the sanctum is a nearly life-size modern image of Vishṇu. The *śikhara* is intact, and is, like that of Ēklingjī's temple, of a composite style. The basement and walls of this temple seem to be of Kumārāpāla's time.

74. Not far from the temple of Ēklingjī, but situated on a higher level, is what is known as Nāthā's temple. It consists of a shrine, hall, and porch. On the dedicatory block of the porch doorway is an image too much mutilated to identify. Above, on the frieze, is Śiva in the centre, with Brahmā to his immediate right, and Gaṇapati further on at the end, and Vishṇu to his immediate

* It is more likely that it was put up by the people themselves to prevent the temple from being destroyed by the Muhammadans, knowing that the latter will never lay sacrilegious hands upon their own sacred buildings under any circumstance. The great temple of Rishabhadeva, at Satrunjaya, has a miniature *idgah* built upon it for the same purpose. I have met with the same elsewhere.—H. C.

† I doubt this. They are probably copied from the old work, just as they were at Hatesingh's temple at Ahmedābād, which was built in 1848.—H. C.

‡ A similar image occurs in a Vaiṣṇava temple at Khajarahā, see last season's Progress Report, p 16.

left; and, further on at the other end, an image with four hands, two right wielding an axe and a sword, and the other two a discus and water-pot. The porch door-frame is deeply cut, and is certainly old, its projecting pilaster resembling that of Gadgacha temple at Atru in style. The porch door has been closed, as the temple is now used as a store-room. On each side of the porch, on the wall of the hall, is a niche, that to the left containing the inscription noted above, and that to the right containing an image of Brāhmī. The walls, which have no niches, and the basement of the shrine, are old, and are exactly of the same type as those of the Ēklingjī temple; and both resemble those of the old temple at Kaṇṣuvām. The śikhara is modern, composed of bricks and plaster. (Photo. No. 2488.)

75. Nāgdā, or Nāgahrada, is situated at the foot of the hill of Ēklingjī, and is at present thoroughly deserted. Here are spread, to the length of at least a mile, the ruins of ancient monuments, all of white marble as those of Ēklingjī. What is called the *mandar* of Padmāvātī is a Jaina temple partly built into the rock of the hill. The sides of the shrine doorway do

Nagda.

not harmonize, and it was probably rebuilt. Inside, on a raised platform, are three small shrines, that to the right containing a *chaumukha* image, and the others empty. But, from the inscriptions of V. E. 1356 and 1391, on the central shrine, an image of Pārśvanātha appears to have been established there. The inscriptions pertain to the *Digambara* sect, and we must consequently suppose that the temple was originally a *Digambara* one. In the *mandapa* is a loose figure with an inscription below, referring itself to the reign of Kumbhakarna, and belonging to the Kharatara *gachha*, and consequently to the *Svētambara* sect. The figure, probably, had no connection with the temple, and was brought from elsewhere and kept there; or, perhaps, in the time of Kumbhakarna, the temple was appropriated by the devotees of the Kharatara *gachha*. There is one sculpture in the sanctum which is somewhat interesting. In the centre of the slab is the figure of a Jina in an attitude of meditation, having a halo behind, and two conical-capped *chauri* bearers, one on each side, with *gandharvas* and *devas* represented as flying in the air. The sides and the top are all split up into a number of small niches, containing the remaining *tīrthamkaras*, two of the topmost three of which are destroyed. To the right of the central figure is Indra, seated on an elephant, and to its left a goddess upheld by a *kichaka*, probably Ambikā or Nirvāṇī.* The front part of the slab, immediately below the central figure, is divided into three compartments, the side ones occupied by lions and the middle containing a *chakra* supported by two deer. (For a similar representation, see Cave Temples of India by Fergusson and Burgess, pl. XCI, fig. 2.) At the end is a small inscription with only the date clear, which is *saṃvat* 1021 *Vaiśākha vadi* 14. (Photo. No. 2492.)

I.

76. On the south of this temple, near the causeway, across an arm of a large tank, are two temples dedicated to Viṣṇu. The larger one is plain and devoid of all architectural ornamentation. The smaller is well carved, and has a beautiful *tōraṇa* in front of it, with the figures principally of Viṣṇu sculptured on it. There can be little doubt that the *tōraṇa* closely resembles in style the *kirtī-stāmbha* of Vāḍnagar. On the projecting block over the entrance to the sanctum is Gaṇapati, with five images of Viṣṇu above. Inside is a finely carved black marble image of Viṣṇu with a halo behind. And in front, in the hall, is a mutilated figure of either an elephant or a boar. In the two large niches in the hall are the same curious images that were described in connection with Mirābāi's temple at Ēklingjī. They bear the three heads of a lion, a man and a boar and are seated on Garuḍa. That in the right has fourteen, and that in the left side niche has twenty hands. The exterior of the hall is adorned with *jālī* work, which is purely ornamental, and does not admit light into the interior. In all the principal niches in the shrine walls are images of Viṣṇu. The temple faces the north. (Photo. No. 2493.)

II.

77. Adbhudjī's temple is a Jaina edifice, of which the sanctuary only remains. It contains a colossal image of Śāntinātha, set up in V. E. 1494, during the reign of Kumbhakarna, by a merchant named Sāraṅga. On the floor, by

* These are the same two figures as are found, elaborately carved and life-sized, at either end of the verandah of the Indra Sabhā cave at Elura.—H. C.

the sides of the walls, are three other large statues, with inscriptions incised below, two of which can be read with tolerable certainty. From them it seems that they were the images of Kumthunātha and Abhinamdana, the seventeenth and the fourth *tirthamkara* respectively.

- I. 78. Close beside this temple is another Jaina temple, which, from inscriptions, appears to be dedicated to Pārśvanātha. It consists of a shrine, a *gūḍha-maṇḍapa* and a *sabhāmaṇḍapa* on the same level, another long *maṇḍapa* from which runs a flight of steps, a fourth *maṇḍapa*, and an inaccessible porch, both above the flight of steps. Along the sides of the *maṇḍapas* there are a series of small shrines with common porches. That on the right side of the main shrine of Pārśvanātha was constructed in V. E. 1486, during the reign of Rāṇā Mōkala, by a certain trader of the Pōrvāḍ caste. To the north of this temple is another dilapidated Jaina temple, overgrown with vegetation, and lying in an utterly neglected condition. It consists of a shrine, an enclosed hall, and an open porch with two domes. The *śikhara* and the domes are modern work, but the sculptured walls of the shrine, and the hall, would seem to date as early as the time of the Solanki prince Kumārapāla. (Photos. Nos. 2491 and 2490.)

- I. 79. Of all the archæological remains at Nāgdā, the most beautiful and interesting are the two temples dedicated to Viṣṇu, standing side by side called the Sās-Bahū* temples. That on the north side is the smaller of the two, comparatively plain, and is known as the daughter-in-law's (*Bahū*) temple; while the other is the larger, is elaborately carved, especially inside, and is called the mother-in-law's (*Sās*) temple. Both stand on an elevated terrace on which are spread the ruins of other subsidiary smaller temples. In front of the daughter-in-law's temple, below the terrace, stands a *hindolā tōraṇa*, supported on four columns. The temple faces the east and consists of a shrine, a *maṇḍapa*, and three open accessible porches. On the shrine doorway figures Viṣṇu, and, close by, lies, on the ground, an elegantly carved image of Śeṣaśāyī. The roof of the hall or *maṇḍapa* is supported by two long and twelve short pillars. It is octagonal, changing to round. On the entablatures of the pillars, forming an octagon, are the *Aṣṭamātrīs*. The domical roof has been decorated in the usual way with a central pendant ornament, and there are eight brackets round the dome to support as many female dancing figures. In the principal niches facing the north, west, and south, are Brahmā, Viṣṇu, and Śiva. The exterior of the shrine is plain in other respects. The *śikhara* is of the Gujarāt style, composed of bricks coated with plaster, and fallen a little on the front side. The temple is surrounded with four attendant shrines, two at the back and two in front. Of the former, which face the east, one has on the projecting block Lakṣṇī (?) with four hands, two holding lotus stalks. In the principal niches, however, on the north, west, and south faces, are Kālī, Mahiṣāsura-mardanī, and Bhairavī. The other smaller temple has Sūrya on the dedicating block, and has, in the principal niches on the north, west, and south, Brahmā, a composite image (of Śiva and Sūrya) with four hands, two upper bearing a trident and a skull-crowned mace, and two lower lotus-stalks, and Viṣṇu respectively. The *śikharas* of both have fallen. One of the temples in front of the daughter-in-law's temple faces the south, and has, in the principal niches, facing the west, north, and east, Śiva, Gaṇapati, and Bhairava. (Photos. No. 2480—2482.)

- I. 80. The mother-in-law's temple consists of a *garbhagriha* or sanctum, *sabhāmaṇḍapa* or hall, and entrance porch. The hall roof is supported by four principal columns, sixteen pilasters, and walls, broken by the entrance, two large windows—perforated screens—on the north and south sides, and two small ones on each side of the entrance. The pilasters resemble those of the Gaḍgacha temple at Atru, and the columns of the hall are almost exactly of the style of those of the Sūrya temple at Mōdherā. From the *hīragarbhas* or corbels of the pillars, springs, on each side, an elegantly carved *tōraṇa*, or arch, issuing from *makara* heads. The central area is covered by a splendidly carved dome, but with the central pendant ornament gone, and there are four brackets round the dome to support as many female dancing figures. On the central block, on the lintel of the shrine doorway, is a somewhat defaced image of Viṣṇu, and above,

* Another pair of temples with this name exists on the Gwalior fort.

over the frieze, are five goddesses. The doorframe is richly decorated, and the central *sākhās* or mouldings are each divided into a number of small niches containing Vaiṣṇava figures, one of which is obviously that of Trivikrama.

81. Both the doorway and the ceiling of the porch are also elaborately covered with sculpture. On the lintel Viṣṇu, seated on Garuḍa, occupies the post of honour. Above him are represented *Navagrahas*, and, above those, are Viṣṇu and Lakṣmī in the centre, with Brahmā and Sāvitrī on their right, and Śiva and Pārvatī on the left.

82. The exteriors of the porch and perforated screens are richly carved, and the rest is plain. The temple faces the east, and in the principal niches of the shrine walls are Brahmā, Viṣṇu, and Śiva on the north, west, and south, respectively. The *sikhara* has been destroyed, but was originally composed of bricks. (*Photos. Nos. 2483—2486.*)

83. Some of the large stones supporting the roofs of the *Sās-Bahū* temples are cracked, and unless repairs are speedily done, more disintegration will set in, causing the downfall of some parts, at any rate, of the structures. The floor of the terrace, also, is profusely strewn with the remains of smaller temples, some of which are in utter ruin, and some will soon become so unless some steps are taken to prevent further decay. As the *Sās-Bahū* temples are perfect gems of their kind, and are not surpassed by any ancient monuments in Mewār, it is hoped that some measures will soon be taken to preserve these edifices.

GWALIOR STATE.

I. 84. Mandsaur, or Mandasor, is the chief town of the Mandsaur district of Scindia's dominions in Mālwa. Built into a wall of the flight of steps near the Mahādēva *ghāt* is a stone slab, the inscription engraved on which was published by Dr. Fleet in *Corpus Inscriptionum Indicarum*, Volume III, page 79ff. The stone is left in an utterly neglected condition, and no particular sanctity seems to attach to the stone. Nothing can, therefore, be better than to remove the stone to some place of safety, as the inscription is likely to be soon too much weather-worn to decipher.

I. 85. In Kilchipurā, an outlying hamlet of Mandsaur, some recent excavations, made under the supervision of Captain Luard, Superintendent of Gazetteers, Central India, led to the discovery of a sculpture which is locally known as Śrāvaṇa's *kāvaḍ*. At the top is a lotus medallion, and the remaining portion is divided into no less than four compartments, the first three containing a man, a woman, and a boy, and the last, the woman and boy only. The man's hair is dressed like an English judge's wig, and the woman wears a lower garment similar to the *langā* at present put on by women in Mālwa and North India. The figures seem to be those of father, mother, and son,* and represent some domestic scenes. There can hardly be a doubt that the sculpture is a jamb of some ancient *tōraṇa* or doorway, similar representations of which are given by Mr. V. A. Smith in his invaluable book "The Jaina Stupa of Mathura," plates XXVII and XXVIII. Similar excavations made near the inner gate of the eastern entrance of the fort of Mandsaur resulted in the unearthing of a colossal statue of, according to the people, Paraśurāma. But without doubt it is an image of Śiva. His right hand is broken off, and his left holds a trident with an axe attached to it. It is this axe which has led the people to suppose it to be an image of Paraśurāma. But a trident is never borne by Paraśurāma; and, on the other hand, instances are not wanting of an axe being wielded by Śiva. But the coils of serpents on his shoulders settle the point and unmistakably indicate that it is a figure of Śiva.† The attendants in front are perhaps Śṛiṅgi and Bhṛiṅgi. On the left side of Śiva are two small images,

* The smallest figure, I think, is that of an attendant dwarf, which is seen so often in such sculptures, and which is shown so well by his crooked legs in the third compartment. This pillar is, by no means, so old as those illustrated in Mr. Smith's book.—H. C.

† The third eye of Śiva, in the forehead, also helps the identification. The coils of hair, instead of any other headdress, is peculiar to Śiva. The little figures are part of his *ganā* of imps, goblins, and so forth. They are seen in the cave sculptures—dirty little shameless beggars, many in indecent postures.—H. C.

one of a boy and the other of a man with a lion's head, both nude. Siva also is naked as far as the waist, and the folds, indicated, of his lower garment are a sign of the early age of the statue. (*Photos. Nos. 2501 and 2502.*)

I

86. About three miles from Mandsaur is the village of Sondanī, where, in an adjoining field, are lying the broken parts of two large columns or *lāṭs* of the Gupta period. They both bear one and the same inscription setting forth the exploits of Yaśōdharman, and, in particular, commemorate his victory over the Hūna prince Mihirakula. They were evidently intended as columns of victory as clearly shown by the concluding portion of the inscription. The dimensions and other details, connected with these fragments, are lucidly and correctly described by Dr. Fleet in his prefatory remarks to the text and translation of the record (*Corpus Inscriptionum Indicarum*, Vol. III, pages 143-144), and no reasonable doubt can be entertained as to these columns being of almost the same type as that of the well-known Eraṇ pillar of the time of Budhagupta. (*Photos. Nos. 2498—2500.*)

87. With regard to the sculptures and inscription stones to be found at Mandsaur, the popular belief is that they were all brought at the time of the building of the Muhammadan fort walls from the ruins of ancient Hindu temples at

Afzalpurā.

Afzalpurā, about eleven miles south-east of Mandsaur. I accordingly visited this place, and, though it did not fulfil all my expectations, the few remains which I saw there convinced me that Afzalpurā was an ancient place. Near the post office is a more or less dilapidated but early temple of Mahādeva, and not far off is lying, loose, a pilaster which is of the Gadgach type. About a mile east of the place are a Muhammadan mosque and a well, the former of which was originally an old Hindu temple and the latter contains many well-carved sculptures built into its walls.

D. R. BHANDARKAR, M.A.,

Calcutta, 21st July 1905.

Acting Archæological Surveyor, Bengal.

It was intended to add an abstract of the contents of the inscriptions of the year, which Mr. Bhāndarkar was to have prepared, but his temporary transfer to Bengal has made this impossible, without delaying this report unduly. It will accompany next year's report.

HENRY COUSENS,

Poona, 27th July 1905.

Superintendent, Archæological Survey,
Bombay Circle.

Reports and Returns.—

Progress Report of the Archaeological Survey of Western India for the year ending 30th June 1905.

General Department.
No. 5553

Bombay Castle,
5th October 1905.

Letter from the Superintendent, Archaeological Survey, Bombay, No. 387, dated the 14th August 1905:—

"I have the honour to advise the despatch to-day by railway parcel of the photographic prints to accompany my Progress Report for the year ending 30th June 1905. There are one set mounted for the Bombay Government, two sets unmounted for the Secretary of State for India, and one set for distribution between the Central Provinces Government and the Rajputana and Central India Agencies.

"2. The Progress Report will be sent as soon as I receive copies from the Central Press. I expected them on Saturday, but they have not been sent and the holiday to-day will delay them yet another day."

Letter from the Superintendent, Archaeological Survey, Bombay, No. 391, dated the 16th August 1905:—

"In continuation of my letter No. 387 of the 14th instant, I have the honour to forward a signed copy of my Progress Report, together with that of the Assistant Archaeological Surveyor, for the year ending 30th June 1905.

"2. I have just received on the 13th instant from the Central Provinces Secretariat intimation that a sum of Rs. 10,000 will be set apart out of the Provincial (Civil) Budget for the more urgent archaeological works this year. May I enter this, in a sentence in italics, at the end of paragraph 49 in the Report so: [*Later. Intimation has been received that Rs. 10,000 will be set apart from the Provincial (Civil) Budget for 1905-06*].

Government memorandum No. 4811, dated the 31st August 1905:—

"The undersigned presents compliments to the Superintendent, Archaeological Survey, Bombay, and, in returning herewith the copy of the Progress Report of the Archaeological Survey of Western India for the year ending 30th June 1905, received with his letter No. 391, dated the 16th instant, is directed to state that Government are of opinion that paragraph 40 should be omitted. The remarks contained in it are unsuitable for an administration report, which should be a record of work done.

"2. Mr. Cousens is requested to prefix to the report, if possible without undue delay, a list of contents.

"3. Government have no objection to Mr. Cousens' proposal to insert in the report a sentence about the sum of Rs. 10,000 set apart by the Central Provinces Government.

"4. The tour programme given in the report is approved.

"5. The orders of Government on the report will be passed on receipt from the Superintendent of a complete copy duly authenticated by his signature.

"6. The total number of copies of the report to be printed will be intimated to the Superintendent, Government Central Press, in due course."

Government memorandum to the Superintendent, Government Central Press, No. 4812, dated the 31st August 1905.

Letter from the Government of India, Home Department (Archæology and Epigraphy), No. 332, dated the 11th September 1905.

Letter from the Superintendent, Archaeological Survey, Bombay, No. 438, dated the 12th September 1905:—

"With reference to your letter No. 4811 of the 31st August, I have the honour to forward an authenticated copy of my Progress Report for the year ending the 30th June 1905, with the amendaments and additions required. In place of the original paragraph 40 I have substituted another."

RESOLUTION.—Government approve of the tour programme given in paragraphs 85 to 87 of the Report.

2. Government concur with the opinion expressed by the Superintendent, Archaeological Survey, Bombay, in paragraph 72 of the Report that the metal figure found near Mirpur Khas in the Thar and Parkar District should be reserved for the Museum which it is intended to establish at Bombay. Meanwhile the Karachi

Municipality may be asked if they will take charge of it and place it in their Museum.

3. The Bombay Archaeological Circle now includes Baroda, Central India States, Hyderabad (Deccan), Central Provinces (including Berar), and Rajputana. Copies of the present report should, therefore, be forwarded to the Administration and Agencies concerned, the Under Secretary of State for India, the Government of India, the Commissioner in Sind, the Commissioners of Divisions, all Collectors, including the Collectors and Deputy Commissioners in Sind, the Compiler, General Administration Report for 1904-05, and the Political and Public Works Departments. Copies should also be forwarded, as usual, to the officers and institutions concerned and placed on the Editors' Tables.

4. Of the three complete sets of photographs, the set of mounted photographs should be deposited in the Secretariat Library and the unmounted prints in duplicate should be sent to the Under Secretary of State for India in accordance with the orders contained in Government Resolution No. 352, dated the 1st February 1893. The remaining three sets of selected photographs should be sent to the Administration and Agencies mentioned in paragraph 1 of Mr. Cousens' letter No. 387, dated the 14th August 1905.

J. SLADEN,
Acting Secretary to Government.

To

The Superintendent, Archaeological Survey, Bombay,	} With copies of the Report.
The Commissioner in Sind,	
The Commissioner, N. D.,	
The Commissioner, C. D.,	
The Commissioner, S. D.,	
All Collectors, including the Collectors and Deputy Commissioners in Sind,	
The Compiler, General Administration Report for 1904-05,	
The Political Department,	
The Public Works Department,	
The Separate Department,	
(With the mounted photographs.)	
The Government of India (by letter No. 5554, dated the 5th October 1905),	} By letter No. 5555, dated the 5th October 1905.
The Under Secretary of State for India (by letter),	
The Honourable the Resident at Hyderabad (Deccan),	
The Resident at Baroda,	
The Honourable the Agent to the Governor General in Central India,	
The Honourable the Agent to the Governor General in Rajputana,	
The Chief Secretary to the Honourable the Chief Commissioner, Central Provinces.	



C.R.
15/7/08

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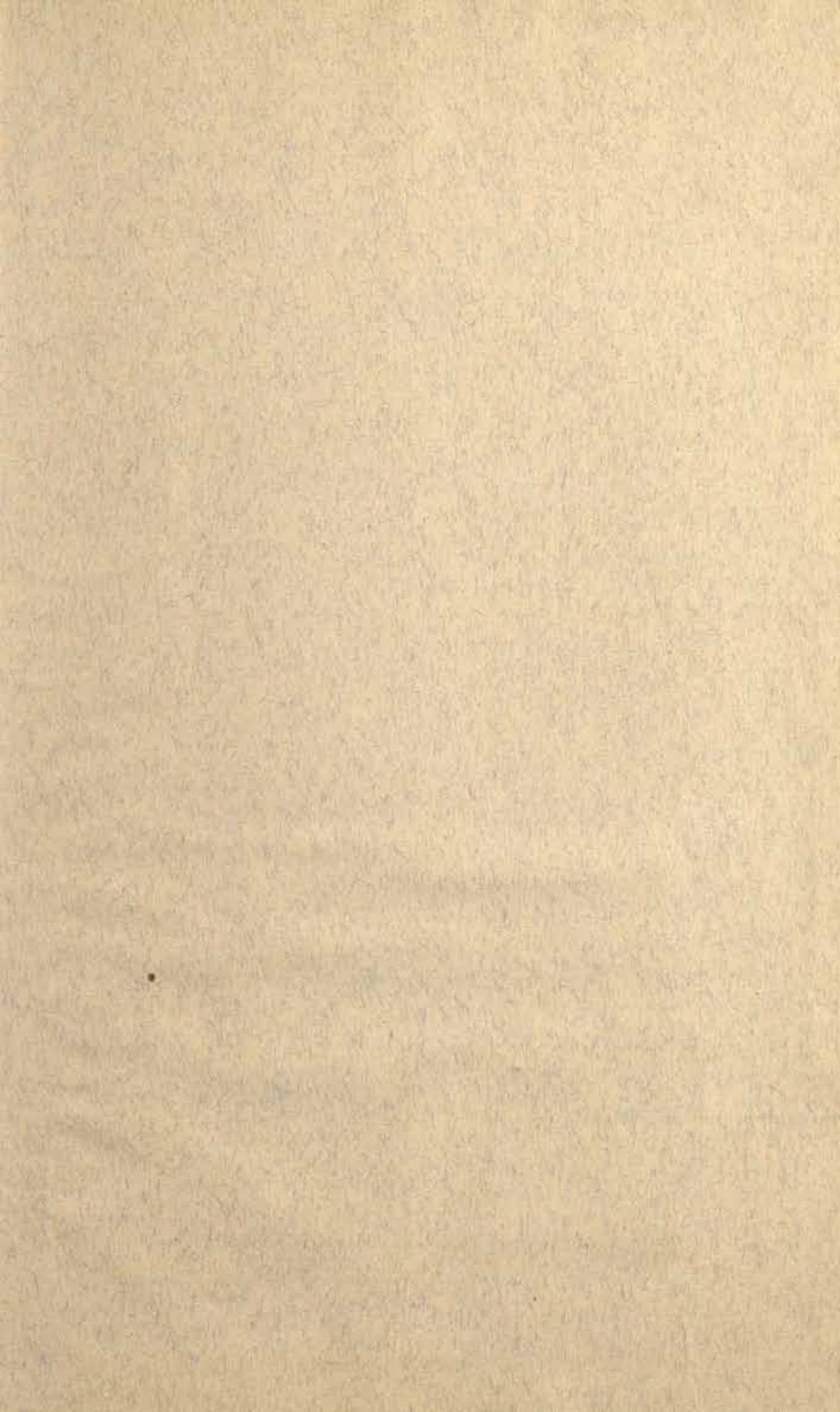
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