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FOR THE YEAR 1933


VOLUME VIII

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ANNUAL BIBLIOGRAPHY OF INDIAN ARCHAEOLOGY
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NOTICE

The Editorial Board wishes to render this Annual Bibliography as complete as possible, especially with regard to publications appearing in India. Authors are particularly requested to supply the Kern Institute with copies of any articles dealing with Indian archaeology and allied subjects so that they may be duly noted in further issues of the Bibliography.
FOREWORD.

Since the appearance of Volume VII of this Bibliography, in June 1934, some important changes have taken place in the Editorial Board. In the Foreword to that volume we have already had occasion to note that, owing to Dr. Fábrí’s departure to India, his connexion with the editing of the Annual Bibliography of Indian Archaeology has been severed. Here we wish again to record our great indebtedness to Dr. Fábrí for the amount of labour devoted by him to the editorial work for a number of years. Whatever success the Bibliography has achieved is in no small measure due to his indefatigable industry.

Mr. Naoshiro Fukushima, Professor of Sanskrit in the Imperial University of Tokyo, who for the last two years had rendered us valuable assistance in the capacity of an honorary editor, has now acceded to our wish and accepted a place in the Editorial Board. It has been with some difficulty that we have persuaded him to assume a position more in agreement with the great significance of his collaboration by which we are enabled to include all important Japanese publications in this bibliography. In his letter of 26th August 1934 Professor Fukushima declared his willingness to join our Editorial Board “in the name of the international co-operation between scholars”; we welcome his consent given on this account all the more gladly.

With no less satisfaction do we welcome Dr. Bimala Churn Law of Calcutta as a new member of our Editorial Board. It is fit that the country which occupies the most important and, indeed, the central place in our Bibliography should be represented among its Editors. Dr. Law has not only distinguished himself especially in the domain of Buddhist studies (with which Indian archaeology is so closely associated), but he moreover enjoys a well merited reputation as a generous patron of antiquarian research. In both these capacities he has undertaken to further the interests of this annual publication and it is mainly due to his vigorous support that we are able to bring out the present volume essentially on the same lines as had been followed in previous issues.

Dr. A. J. Bernet Kempers, whose name appears now for the first time among the Editors, is not indeed new to the work, as several years back he voluntarily rendered us valuable help in the editorial work. Certain measures of economy, suggested by him and put into practice in the present volume, have resulted in a considerable saving of space without, however, affecting the essential elements. The measures adopted find sufficient justification in the serious decrease in income, suffered
by the Kern Institute of late years which, however natural it may be in the prevailing economic conditions, was none the less alarming and called for immediate redress.

As stated in the Foreword to the Annual Bibliography for the year 1931 (p. V), the Government of Netherland India had been obliged to reduce their annual grant towards this publication from 2000 to 1000 guilders. Whosoever is but slightly acquainted with the distressing financial situation by which the said Government is faced will not marvel that a further reduction from 1000 to 500 guilders has now appeared to be unavoidable. We have, indeed, every reason to be thankful that the grant-in-aid which hitherto has been our main stay has not been withdrawn altogether.

This is not all. The drastic reduction of our chief subsidy was attended by a gradual fall in members and supporters. Last but not least, the fall of the Pound which was closely followed by that of the Rupee, added to our embarrassment. As a result, the Bibliography is now supplied to our Indian members at a price (viz. the annual fee of membership) below the cost of production. And this term should be understood as applying merely to the printing charges, the laborious editorial work being left out of account. It would be a natural and certainly not unreasonable expedient to raise the annual fee of six Rupees which has been fixed for members in India. It is however clear that such a measure might quite well have a contrary effect from that in view. Besides, it is our wish to keep the Bibliography within reach of that honourable but often indigent class of Pandits who from ancient times have regarded the essence of the śastra as their principal wealth.

In this dilemma we have ventured to appeal for aid and support to those Rulers of the autonomous States of India who enjoy the reputation of generous patrons of indigenous art and antiquarian research. It seemed no means unreasonable to hope that they might be found willing to favour an enterprise calculated to promote the noble cause of Indian archaeology.

The result of our first steps in this direction has not belied our expectations. The Government of H. E. H. the Nizam of Hyderabad-Deccan, the premier ruling chief of India, was the first to sanction an annual grant of Rs. 200.— for the period of five years. Their Highnesses, the Maharajas of Travancore and of Cochin have likewise lent their generous support and it is hoped that others among the enlightened rulers of the more progressive States will listen to our appeal. It is gratifying that the Government of Ceylon, too, have evidenced their appreciation of the Bibliography by sanctioning a grant-in-aid of Rs. 250.— In this connexion we wish also gratefully to record a gift received from His Highness the Maharaja Gaekwar of Baroda for the furtherance of the work of the Kern Institute in general in addition to a very liberal donation for the preservation and publication of the ancient manuscripts of Bali¹. Another most welcome gift was received by us from H. H. Sir Kaiser Shumsher Jung Bahadur Rana, K. B. E., Commanding General of Nepal. The gracious

¹ Since writing the above, we have been informed that His Highness' Government have, moreover, sanctioned a subsidy towards the publication of the present volume.
letter, dated the 8th January 1935, in which he communicated to us his readiness to render his support to the editing of the Annual Bibliography, conveyed at the same time the important news that Sir KAISER SHUMSHER has assumed the position of Director General of Archaeology for Nepal and in that capacity has undertaken explorations on the ancient site of the Lumbinivana, the birth-place of the Buddha. It is a matter of no small gratification that the archaeological interests of a country particularly rich in ancient remains have now been entrusted to such able hands. We wish Sir KAISER SHUMSHER every success in his great undertaking.

Notwithstanding the imposing array of combined auxiliary forces which have come to the rescue and which undoubtedly bode a substantial improvement in the financial position of the Bibliography, we have deemed it prudent to adopt certain measures, alluded to above, which, while tending to reduce the bulk of the present volume, have not, we believe, resulted in any material loss. Some of the measures adopted, such as the employment of certain abbreviations, will indeed hardly be noticed even by those who have had occasion to handle the volumes previously published. Some, such as the omission of academic and honorific titles in connexion with the names of authors, will perhaps be regretted, but this measure having been carried through systematically, the regret need not be embittered by envy. An alteration of some greater import relates to archaeological and historical journals which in the preceding issues used to be enumerated under the letter A (Periodicals) in the different sections of the bibliography to which they belong, the full contents of each journal being added in each case. In the present volume the titles and contents of periodicals have been noticed in the bibliography proper only in exceptional cases, viz., when the various articles contained in a journal are not separately dealt with or when a particular issue of a journal has been made the subject of a review. The list of abbreviations, however, which was a constant feature of previous volumes has not only been retained, but has now been extended to a complete list of the periodicals with which we are concerned. Those persons who are in the habit of consulting our Bibliography will be best able to judge whether this new arrangement is likely to cause any inconvenience. If such proved to be the case, it would be an inducement for reverting to the old arrangement. We trust, however, that such a retrograde movement will not be called for and that, on the contrary, the bibliography will be found to have gained in practical utility.

The modified method now adopted may easily lead to a misunderstanding with regard to the exhaustiveness of the present issue as compared with its predecessors. It will be seen that it comprises 706 entries, whereas volume VII, which appeared a year ago, contains 752 items. These figures, however, include respectively 16 and 67 titles of periodicals so that the number of books and articles dealt with, has not fallen but has on the contrary slightly increased.

1 Each title is followed by a reference to those numbers of the bibliography which deal with the various articles comprised in the journal in question.
The introductory portion of the present volume is, we believe, more representative than has been the case with previous issues. A novel feature is the general article on exploratory work in India during the year under review. We are greatly indebted to the scholars of different nationality who have contributed the various articles constituting the Introduction. Some amongst them like Sir Richard Burn, Mr. G. Yazdani, Mr. S. Paranavitana and Dr. F. D. K. Bosch we may regard as our regular collaborators. The names of others are now met with for the first time in the Introduction, though not perhaps in the bibliography proper; their co-operation is all the more welcome. They are M. Henri Marchal, directeur du service archéologique de l’Indo-Chine, Mr. H. E. Stapleton, I. E. S. (ret.), F. A. S. B., late Director of Public Instruction in Bengal, and Dr. W. D. van Wijngaarden, Conservator of the Museum of Antiquities, Leyden.

The able article devoted by the last-named scholar to Dr. Ernst Herzfeld’s startling discoveries at Persepolis is illustrated by two excellent photographs which we owe to the courtesy of the discoverer himself. We wish here to thank Dr. Herzfeld for his kindness in placing them at our disposal. The photographs here published in connexion with the contributions of Mr. Paranavitana, Mr. Stapleton and Mr. Yazdani have been supplied by these authors themselves. The same is the case with the very fine photographs belonging to the concluding paper by Dr. F. D. K. Bosch, Director of Archaeology in Netherlands India. Those relating to Kashmir we owe to the kindness of Mr. Kak, formerly Director of Archaeology in that State. The photographic prints which M. George Corot, Director of the French School of Hanoi, allowed us to publish along with M. Marchal’s article have been supplemented by a few particularly fine views which we received from the Musée Guimet through the kind intermediary of the Countess G. de Coral Rémusat.

Of the text-illustrations the sketch-map of Bengal has been prepared by Major J. J. Mulder, late of the Survey Department of Netherlands India. For the next one we are indebted to the friendship of Lieut.-Colonel Th. van Erp, R. E. (ret.). Figures 3—4 we owe to the Director of the Ecole Française d’Extrême-Orient; whilst, last but not least, the attractive little sketch of the ancient mosque of Cheribon in Java is a good specimen of the draughtsmanship of Mr. Th. P. Galestin.

This time the task of collecting and arranging the very extensive bibliographical materials was entrusted to Dr. Hermann Goetz and Dr. A. J. Bernet Kempers. They have discharged it in a manner which will command satisfaction. Dr. B. C. Law, the new member of the Board of Editors, has now assumed the responsibility for books and articles written in the Indian vernaculars. Professor N. Fukushima, our Japanese collaborator and his able assistant, Mr. Otoya Tanaka, have again favoured us with their valuable assistance with regard to archaeological publications brought out in their country. In the editorial work we have received welcome help from Mrs. D. Kuenen-Wickshead, Frau Dr. Hermann Goetz, M. Jean Bihot, Mr. J. S. Furnivall, I. C. S., late Commissioner of Settlements and Land Records, Burma, and Mr. W.
H. Nicholls, formerly Chief Engineer, P. W. D., Madras. We wish here to record our gratitude for this help as well as for all other assistance by which the work has benefited.

We should not conclude this Foreword without mentioning the publishers Messrs. E. J. Brill, Ltd., Leyden, as well as Messrs. L. van Leer & Co., the well-known lithographers and collotype-printers of Amsterdam. We record with satisfaction that Mr. Th. Folkers, the newly appointed Manager of the firm first-mentioned, has evinced no less interest and readiness to help with reference to this annual publication than we were accustomed to experience from his predecessor, the late Mr. C. Pelttenburg, whose courteous personality will remain in our grateful memory.

J. Ph. Vogel.
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An asterisk before the title of a book or periodical indicates that it is found in the library of the Kern Institute. In the case of articles published in periodicals the reader may refer to the list on p. 39—45 as no separate asterisk has been put before the title of each paper.
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INTRODUCTION

IN MEMORIAM HENDRIK KERN

The 6th April 1933 was the hundredth anniversary of the birth-day of Hendrik Kern. It is fit that in the present volume appertaining to the year 1933 some lines of reverential remembrance should be consecrated to the memory of the great scholar after whom the Kern Institute has been named.¹

After having taken his Doctor’s degree in 1855 at the University of Leyden on a thesis relating to the Achæmenian inscriptions, he very soon started work on Varāhamihira’s Brihatsamhitā, of which he published an edition and an English translation. About the same time he translated Kālidāsa’s Śakuntala into his mother-tongue. In the spring of 1863 he was appointed “Anglo-Sanskrit Professor” in Queen’s College at Benares. Kern always retained pleasant memories of his contact with the representatives of indigenous scholarship. His stay in India, however, lasted only little more than a year. In 1865 he returned to his native country where he had been called to occupy the newly founded chair of Sanskrit and comparative philology in the Leyden University. He thus became the first Sanskrit Professor in Holland and may be rightly considered as the founder of Sanskrit studies in that country. Until the year 1903, when he reached the age of seventy, he occupied the Leyden chair and numerous young scholars benefited by his teaching.

It is not our object here to relate in detail the story of his life, which was entirely spent in the service of scholarship and was free from striking events. Nor do we wish to survey the numerous works relating to so many fields of research which he has given to the learned world in the course of his life. After he had passed away on the 4th July of the year 1917 at the age of eighty-four, several obituary notices have appeared containing a full account of his life and work.

The range of his studies was indeed incredibly wide and incredibly great was the number of languages with which he was familiar and which he could employ with ease both in conversation and correspondence. Kern was above all a Master of languages. He not only commanded the whole range of Indo-European languages both ancient and modern, but had also made an extensive study of the Indonesian tongues to which he applied the same methods of philological research as were practised with reference to the first-mentioned group. Especially in the domain of Old-Javanese philology Kern was one of the great pioneers.

¹ The portrait reproduced as the frontispiece in the present volume is the same which appeared in the Memorial Volume presented to Kern on the occasion of his 70th birthday.

Annual Bibliography, VIII.
Linguistic study, however, did not exclusively occupy his attention. On the one hand, it led him on to the investigation of religions, particularly Buddhism. His *History of Buddhism*, written in the Dutch language but translated into French and German, appeared in 1882–4 and is still considered a standard work. He also contributed a *Manual of Buddhism* (1896) to the well-known "Encyclopædia of Indo-Aryan Research". He edited Áryaśūra’s *Jatakamala* (Harvard Oriental Series, vol. I, 1891) and the *Saddharma-puṇḍarīka* (1912), the latter in collaboration with the Japanese sanskritist Bunyiu Nanjio. Kern was one of the foremost Pali scholars; we will only mention his valuable additions to R. C. Childers' *Dictionary of the Pali Language*.

On the other hand, Kern's intimate knowledge of Sanskrit and Pali brought him into contact with Indian epigraphy which under the inspiration of James Prinsep, had just commenced its marvellous career. Kern devoted his great learning and sagacity in the first place to the most difficult department of that field of study, namely, the investigation of the Edicts of Asoka. Although his conclusions have not always stood the test of further inquiry, his interpretation of those difficult documents possesses a positive value and he is rightly reckoned among the foremost of the older generation of Asokan scholars.

The study of the epigraphy of Indo-China was initiated by Kern. This fact is generously acknowledged by that select body of French scholars who have distinguished themselves in the decipherment and interpretation of the numerous epigraphical records of Champa and Kambodia. One of them, M. Louis Finot, calls him "l'initiateur de l'épigraphie cambodgienne et le témoin attentif et cordial des travaux qui continuèrent les siens."

With regard to the ancient inscriptions of the Malay Archipelago, too, Kern's activity has been of primary importance. A considerable number of the Sanskrit records have been edited by him and it is astonishing that, notwithstanding the often defective character of the facsimiles which had been placed at his disposal, his readings have generally been accepted by subsequent, better equipped epigraphists. It was no doubt his profound knowledge of Sanskrit which enabled him to arrive at conclusions of lasting value.

Among those who have known Kern personally there is certainly none who will not bear a vivid recollection not only of his imposing scholarship but also of his unfailing kindness, his unaffected simplicity and his readiness to help and advise his fellow-workers and pupils.

**IRAN**

**EXCAVATIONS AT PERSEPOLIS**

There is hardly any ancient site which in grandeur and beauty can be compared with the ruins of Persepolis, one of the early capitals of the Persian Empire. Already in the 17th and 18th centuries these remains drew the attention of European travellers,
such as Pietro della Valle, Cornelis de Bruyn and Carsten Niebuhr who visited the
spot in the years 1621, 1705 and 1765 respectively and have left detailed descriptions.¹
As regards the archaeological research carried out on the site of Persepolis from
the middle of the 19th century, special praise is due to the explorers Dieulafoy, De
Morgan, Sarre and Herzfeld who by their publications made the art of ancient
Persia generally known. Excavations on strictly scientific lines, however, did not take
place until the year 1931, when a systematic excavation of the site was commenced
under the supervision of Dr. Ernst Herzfeld, Field Director of the University of Chicago
Oriental Institute Expedition to Persia. Particularly during the working season of 1933,
discoveries of outstanding interest were made.

The ruins of Persepolis are situated at a distance of some 50 kilometres from
the town of Shiraz and stand on a terrace projecting from the foot of the mountain
range which dominates the extensive plains of Mervdasht. The town was founded by
Darius I, who is rightly regarded as one of the most prominent rulers of the Ancient
Orient and as the real originator of the Achaemenian Empire. Under him and his
successors Persepolis became a capital of the Persian Empire, but owing to the position
of the town being somewhat too remote to serve the interests of their world-wide
Imperial policy, these monarchs occupied it only at intervals. Nothing is yet known of
the city which lay in the plain in front of the terrace. The palaces of the Achaemenid
kings which stood on the top of the terrace and have been partly preserved,
are the most representative monuments of ancient Persian architecture.

The preserved portion consists of those parts of the palatial edifices which were
constructed of stone, viz. the flights of stairs, portals and pillars. In the construction
of these buildings, in contradistinction with the Assyrian palaces, stone was largely
used. It is true that sun-dried bricks, too, were very extensively employed as well as
timber; but walls, roofs, in fact all that was built of these more perishable materials,
has now completely vanished.

As regards the Persepolitan palaces, we distinguish residential edifices and audience-
halls (apadana). The nucleus of these palaces is the large hall covered with a flat
roof supported on pillars and provided with a front-hall and a lateral chamber on
each side. The ground-plan is invariably square. Each of the palaces has been built
on its own platform. An imposing double flight of steps leads up to the top of the
terrace and to each palace separately. The terrace which is now strewn with blocks
of marble carries the following buildings: a portal of Xerxes, the entrances of which
were flanked by colossal statues of bulls, such as are well-known from Assyrian art;
a large hall of audience, provided with thirty-six pillars which measure 19 metres in
height; and the famous hall of a hundred columns, built by Darius, measuring 72
metres square, and provided with slender and richly decorated pillars which are 11½

¹ A description of the ruins with a very fine plate after a drawing probably made on the spot by
Philip Angel is found in the diary of Joan Cunaeus, Ambassador of the Dutch East India Company to
Persia in 1651—2, which was composed by Cornelis Speelman and edited by A. Hotz in 1908 (p. 107—19).
This description has been inserted by François Valentijn in his big work Oud en Nieuw Oost-Indiëen.
metres in height. The last-mentioned edifice, which recalls an Egyptian hypostyle hall, is regarded as the finest masterpiece of Persian palatial architecture.

In this city of palaces Dr. Ernst Herfeld has conducted excavations on behalf of the Oriental Institute of the University of Chicago. Magnificent works of art were found under the débris of the palace buildings. When the grand monumental stairways leading up to the terrace and to the palaces had been laid bare, it was found that the walls of these stairways as well as those of the palace buildings themselves were adorned with magnificent sculptured reliefs. On these reliefs the person of the Great King, either Darius or Xerxes, is repeatedly pictured in the performance of ceremonial and symbolical actions, such as the granting of audience and the acceptance of the tribute of subject nations, on which occasions the King is represented either walking or seated on his throne and usually attended by satellites. Here we see the grandees of the realm, the stately procession of courtiers and the train of royal bodyguards in Persian attire, armed with lances, bows and quivers, and also the envoys from the different provinces of the Empire carrying their presents and advancing in a festal procession. The various groups are separated by conventional cypress-trees. The ambassadors, recognizable by their peculiar dress and arms, are ushered in alternately by a Persian and a Median chamberlain on the occasion of the Noruz or New Year’s festival (21st March) in order to present their gifts consisting of chariots, horses, camels, bulls, lions and, besides animals, other products of their country, such as garments, costly vases and so forth. They are arranged in three rows, one above the other; each group representing a nation or province is shown separately. These embassies clearly demonstrate the enormous extent of the Persian Empire whose vast territories extended from Farah’s in the north-east to Abyssinia in the south-west, and from the Balkans in the north-west to Sind in the south-east.

These reliefs exhibit the several nations constituting the Empire, as well as their costumes and weapons. The great exactness in the rendering of all the details is of special value for our knowledge of the peoples represented. They show us “gift-bearers from Kush and Punt, Arachosians (Southern Afghanistan) bringing vessels and a camel, Sardians bringing a humped bull, shields and lances; Bactrians (Northern Afghanistan) bringing gold vessels and a camel, an Indian tribute-bearer from one of the three Indian satrapies of the Persian Empire, carrying two baskets of gold vessels on a flexible yoke; Susians (from Khuzistan), with a lioness and her cubs, and weapons (bows and long daggers, of which latter a golden specimen from the Oxus treasure is in the British Museum), Armenians with a stallion and an amphora; Scythian tribute-bearers from Farah’s (in Russian Turkestan) bringing a horse, bracelets and garments; Syrian tribute-bearers with gold vessels, bracelets and a pair of horses; Cilician tribute-bearers with rams”.

Although these figures are not accompanied with explanatory inscriptions, the groups

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1 The Illustrated London News of 25 March and 1 April 1933, which has been quoted, may be consulted for further particulars.
of tribute-bearers can be identified with the aid of analogous representations found on other monuments. Thus the Scythian tribute-bearers are “remarkable for their peculiar pointed and conical caps” which they likewise wear on certain Greek monuments such as the François Vase.

By the courtesy of Dr. Herzfeld we are enabled to reproduce two groups here (Plate I), one of Indians and the other of Scythians or Šakas, as they are called in Sanskrit literature. In a letter dated the 21st December 1934 the explorer comments as follows on the two groups in question. He points out that the Šaka of the tribute procession of Xerxes, although they are absolutely identical with the Sakā Tigrakhaudā, are not those, but are the Sakā Paradrayā of Southern Russia, somewhere near the Cimmerian Bosporus [Crimea]. Of the three Indian satrapies, only the Hinduš (Sind) are represented. The animal is meant to be a wild ass, the man in front carries a flexible stick over his shoulder, not a scale. The very first figure to the right is the Persian usher, who holds by the hand the chief of the mission.

The Achaemenian reliefs bear testimony to an astonishing power of expression. They exhibit a remarkable freedom of style: the figures have been rendered in real profile, the faces show a great variety of expression, the animals are distinguished by a vividness of motion, contrasting with the austere attitude of the human beings. Indications of scenery are totally absent as well as anything suggestive of a background. No vestige is found of those lively hunting and battle scenes selected by the Assyrian kings to decorate the walls of their royal dwellings. The same stereotyped subjects are repeated over and over again, but this monotony has a deeper meaning and is intended to emphasize the supreme power of the king of kings. For it is no series of historical events which these reliefs are meant to portray; they visualize the splendour of the royal court as indeed Achaemenian sculptural art throughout serves to glorify the king. Among the reliefs there are several which represent a lion attacking a bull (a subject rightly designated as the “arms” of Achaemenian Persia), and some which show the king in the act of slaying a fabulous unicorn. Both these motifs, which are derived from Babylonian art, recur several times on the walls of the monumental staircase. They symbolize at the same time the power of the king and, in accordance with the Zoroastrian creed, the victory of the good over the evil principle.

Persian art is not a popular but a courtly art in the strict sense; it was the creation of a royal dynasty. On that account its monuments are confined to the kingly capitals, while it flourished at the same time as the Empire under Darius and Xerxes (550—330 B.C.). It disappears with the downfall of the house of Achaemenes. This Achaemenian art being the youngest of the Ancient Orient, is often regarded as a daughter of that of Babylon and Assyria. Undoubtedly there exist numerous close relations between the two. But it has also been influenced by other regions of the Near East and especially by Egypt, so that it can be better termed a late manifestation, in fact, the last fruit of the art of the Ancient Orient.

1 E. Minns, Scyths and Greeks. Cambridge, 1913, p. 54, fig. 8.
When the Persians had conquered the whole of the Near East, they adopted various artistic ideas from the subject nations. What they saw in Syria and Egypt took their fancy. Thus Persian art under the Achaemenids developed a character of its own. It combined the results of Near Eastern artistic ideals into a brilliant unity in which the national element is not wanting. It betrays connexions with Hittite, Babylonian, Assyrian and Egyptian art, although the independent development of analogous features is by no means excluded. But whatever Persian art has borrowed, it has combined with indigenous elements, so as to produce an entirely independent style. For that reason it must be considered as an autonomous art imparting visible expression to the unlimited power of the Achaemenian kings.  

What lends a peculiar charm to the ruins of Persepolis is the absence of any additions of a later period. Persepolis existed for no more than two centuries. It was annihilated in the conflagration kindled in 330 B. C. by Alexander the Great who with his own hand flung a flaming torch into the royal palace. The story of the conflagration which has been handed down to us only by the lighter classical authors (Plutarch and Arrian), is confirmed by the recent excavations which have revealed masses of charcoal mixed with the débris. By his action Alexander wished to emphasize symbolically that the Achaemenian Empire had ceased to exist. Achaemenian art came to an end together with the Empire.

After the destruction of the palace buildings, the adjoining residential town seems soon to have been deserted. The palace-walls built of sun-dried bricks gradually crumbled down. The débris covered the whole terrace with a thick layer of loam which during twenty-three centuries concealed, and at the same time guarded, the priceless sculptures, so that they could now be laid bare in an excellent state of preservation. Of the eight edifices only a few stone gateways and pillars remained standing to show the spot where Alexander the Great once celebrated his triumph. Yet the ruins of Persepolis are still imposing by those monumental remains by reason of the pillars, gateways and grand staircases which make the whole terrace one of the wonders of the Ancient World.

W. D. van Wijngaarden.

INDIA

ARCHAEOLOGICAL RESEARCHES IN INDIA DURING THE YEAR 1932—33.

No excavations were carried out at Mohenjo-daro owing to the retirement of Dr. E. J. H. Mackay, whilst at Harappa little work was done. We understand that Dr. Mackay is bringing out a book on "Further Excavations at Mohenjo-daro". As regards the mysterious Indus Valley script, we may draw attention to a paper on "Seals of ancient-Indian style found at Ur" published by Mr. C. J. Gadd in the Pro-

1 Fr. Sarre, Die Kunst der alten Persien, Berlin, 1922, p. 8—15.
2 The present article has been mainly drawn from a note communicated to the principal Indian newspapers (The Statesman of 5 Nov. 1934, The Hindu of 8 Nov. 1934, etc.) by Rai Bahadur Daya Ram Sahni, Director-General of Archaeology.
ceedings of the British Academy, vol. XVIII. Mr. G. de Hevesy's startling discovery that the script of the Indus Valley shows certain analogies to that found on wooden tablets in the Easter Island has evoked considerable interest.

The explorations conducted by Sir John Marshall on the site of Taxila have brought to light another Buddhist monastery which exceeds in size all edifices of its class known in the North-West. The locality where it was found is called Kalawan. The site yielded a copper-plate inscribed in Kharoshthi characters. In this inscription the monastery from the ruins of which it was exhumed is indicated by the name of Chhadsila. The document, which is dated in the year 134, has been edited by Professor Sten Konow1. It is of considerable importance as it supplies a reliable basis for the dating of the Gandhara sculptures which were discovered along with it.

An event of importance was the opening of the Curzon Museum of Archaeology at Mathura by Sir Malcolm Hailey, Governor of the United Provinces, on the 25th January 1933. In the course of his speech H. E. gave the history of the Mathura Museum. It was Mr. F. S. Growse who started the collection of sculptures and inscriptions which he himself had excavated during his collectorship of the District. It was housed in a very ornate building which had originally been intended for a rest-house of Indian gentlemen of rank. The subsequent growth of the collection was mainly due to the infatigable labours of the late Rai Bahadur Pt. Radha Krishna. Among the numerous important pieces which he recovered we need only mention the Yaksha of Parkham, the Naga of Chhargaon, the statues of Kanishka and other princes of the Kushan dynasty and the two sacrificial posts of Isapur. From 1911 Pt. Radha Krishna was in charge of the Museum as Honorary Curator. The old museum soon proved too small to contain the ever growing number of sculptures. In 1919 the local Government decided to provide a suitable building to house the collection; it was completed in 1929 at a cost of Rs. 1,60,000. Moreover a grant of Rs. 10,000 was sanctioned to cover the expense of the removal of the exhibits to the new building. They were arranged under the personal supervision of Rai Bahadur Rama Prasad Chanda. It was on the special wish of Pt. Radha Krishna that the new Museum was named after Lord Curzon who during his Viceroyalty has done so much to promote archaeological research in India.

The foundation of a local archaeological Society at Allahabad is another event which deserves to be mentioned. Excavations on the site of Kosam, the ancient Kaushambi, are contemplated.

The Archæological Department of Gwalior under the direction of Mr. M. B. Garde carried out some remarkable excavations at Gyasarpur, a village 23 miles to the north-east of Bhilsa, which yielded the remains of a huge Vaishnava temple of the 10th century A.D., some beautiful images and carvings and three fragments of a large Sanskrit inscription — a prastiti — connected with the construction of a temple.

The recovered portion of the epigraph mentions the names of three kings of a hitherto unknown royal dynasty, namely, Śivagaṇa, Chānumardāja and Mahendrapāla.

On the famous Buddhist site of Nālandā in Southern Bihār the excavations carried on during a number of years were continued. Hitherto eight monastic buildings, a large stūpa and other religious edifices had been discovered. Now a ninth monastery has been brought to light. In the course of its excavation as many as seventy-five images of metal and stone representing Buddhist and Brahmancal deities were recovered. It may now be considered as definitely settled that the bronze statuettes belonging to the monastery which the Śailendra king Bālaputra had founded at Nālandā were not imported from Java but must have been manufactured by local craftsmen. Among the minor antiquities found at Nālandā there were some 3000 objects of burnt or unburnt clay, including miniature models of chaityas, as well as seals and sealings. Several of the latter are inscribed; the inscription usually reads: Śrī-Nālandā-mahāvihāra-vyāhikshasanghasya, "Of the Community of the Venerable Friars [residing] at the Great Monastery of Śrī-Nālandā." Incidentally these monastic sealings are of interest for the identification of other Buddhist sites, like that of Kasia, where similar discoveries have been made. They prove that these inscribed objects were not imported from elsewhere and therefore record the name of the convent in the ruins of which they were found.

In the course of excavations at Rājgir, the ancient Rājagrīha, conducted in 1905—6 by Sir John Marshal and Dr. Theodor Bloch a curious brick structure, called Maṇiyār Math, raised on a circular plan and decorated with remarkable terra-cotta figures of Nāgas and other divinities, had been discovered, the exact nature of which it was impossible then to establish. Fresh explorations have now made it clear that this enigmatic structure consists of two buildings raised one upon the other, the lower one being a circular Śaiva shrine and the upper one a Buddhist stūpa of the 8th or 9th century A.D. A fragment of a stone sculpture which came to light in this excavation contains the name of the mountain Vipula, one of the five hills by which the ancient royal city of Rājagrīha was surrounded. On account of its being engirdled by mountains the town was also known by the name of Girivraja.

The excavation of the great temple of Pahārpur in the Rājshāhi district of Bengal has now been brought to completion. At a small distance to the east of the temple the recent explorations have brought to light a shrine dedicated to the Buddhist goddess Tārā. For further explorations carried out in Bengal by various archaeologists, we may refer to the special article which Mr. H. E. Stapleton has contributed to the present volume. Here we wish only to record the discovery of an exquisitely carved Viṣṇu image of colossal size which was found at Itahar in the Dīnajpur district. It has been deposited in the Indian Museum at Calcutta.

1 The question has been fully discussed by A. J. Bernet Kempers, The Bronzes of Nālandā and Hindu-Javanese Art, Leyden, 1933.
In the month of March 1933 a discovery of great interest was made by Mr. T. G. Aravamuda Iyengar of the Madras Museum at Satyamangalam, a village 7 miles west of the famous Fort of Gingee. It consists of a large number of stone sculptures representing Vishnu, Rudra, Sūrya and other deities of the Brahmanical Pantheon. These images, which are reported to be well preserved and of excellent workmanship, are ascribed by the discoverer to the time between 700 and 850 A.D. They exhibit a transition from the late Pallava to the early Chōla period. The collection has been removed to the Government Museum at Madras.

In the field of Muslim archaeology a find of importance was made at Old-Delhi by Khan Bahadur Maulwi Zafar Hasan. On the site of Jahānpanāh, one of the six cities which preceded the capital founded by the Great Mogul Shāh Jāhn, he laid bare the remains of an extensive building which is believed to be the palace of Muhammad-bin-Tughlaq (1325—51), the second ruler of the Tughlaq dynasty. A large hall, measuring 300 by 210 feet, which must have been supported on 300 wooden pillars is believed to be identical with the Qaṣr-i-hāsār-Sutūn or ‘Thousand-pillared Hall’ described by Ibn Baṭṭūṭa.

For a number of years extensive works of repair and restoration have been carried out in the Lahore Fort under the superintendence of Mr. J. F. Blakiston. In the next issue of the Bibliography we hope to publish an account of this interesting work.

Two more events of a personal character we wish briefly to commemorate. On the 26th November 1932 was Sir Aurel Stein’s seventieth birth-day. Few archaeologists can look back on such an amount of epoch-making exploratory work published in the most perfect form, as Sir Aurel Stein has produced. But it will be hard indeed to point to any other explorer who at the age of seventy still carries on his work in the field under conditions which would deter a man of half that number of years. While offering the veteran archaeologist our congratulations, we wish to thank him for the warm interest which he has shown on many occasions in the Kern Institute and its work.

We do not wish to conclude this survey without mentioning the death of Mr. Henry Cousens which occurred at Tunbridge-Wells, Kent, on 5th November 1933. Mr. Cousens joined the Archaeological Survey of Western India in 1861 as a draftsman and an assistant to Dr. James Burgess. From 1891 till his retirement in 1910 he was Superintendent of the Western or Bombay Circle. In that capacity he rendered excellent services in the listing, preservation and survey of the numberless monuments in his charge and, besides contributing valuable papers to the Annual Reports of the Archaeological Survey, produced a considerable number of well-illustrated volumes on the architectural remains of Bijapur, Gujarāt, Kathiāwar and Sind. Mr. Cousens was a conscientious and reliable worker and a first-class draftsman and photographer. He made a complete photographic survey of the sculptures of Sānci; we understand that the publication of these beautiful photographs is shortly to be expected. Mr. Cousens died at the age of nearly eighty years.

J. Ph. Vogel.
INDIAN NUMISMATICS IN 1933

a. EARLY INDIAN COINS

In vol. XIX of the Journal of the Bihar and Orissa Research Society Mr. K. P. JAYASWAL undertakes to fill the blank in the history of Northern India between the Kushāns and the Guptas, drawing his evidence from the Purāṇas, the play called Kaumudimahotsava, the poem named Bhāvaśataka, inscriptions and coins. He asserts that the Kushāns were defeated by the Bhāraśivas about 180 A.D., and that about 344 A.D. the Bhāraśivas and Vākāṭakas were amalgamated in the person of Rudrasena I whose father was a Vākāṭaka while his mother was a Bhāraśīva. The Vākāṭakas are known from copper-plate inscriptions chiefly found in Berar or the Bombay Presidency, with one or two bare mentions of their name in Baghelkhand, and three inscriptions at Ajanṭā. The Bhāraśivas are specifically mentioned only in the genealogy on the Vākāṭaka plates, where Rudrasena I is shown to be the grand-son of Bhava Nāga who is described as a Bhāraśiva.

In attempting to fit the Paurāṇic accounts to this reading of history Mr. JAYASWAL begins with the lists of the Nāga dynasties, and equates some of them with the names on the coins found at Mathurā. His identifications are not very convincing, as he has to place Śesha-data of the coins before Rāma-data, while the true order is probably the reverse. Moreover Śiśu-chandra-data whose coin was published by Professor RAPSON must be much later than 10 B.C.—25 A.D., the date he assigns to the Nāga-king Śiśu-nandi. Some of the Mathurā coins he describes as struck by the later Nāga rulers, who are referred to but not named in the Purāṇas, are probably earlier than those of Rāma-data, and one of them was struck by a Satrap (Śiva-data) not by a Rāja. Lastly, while the coins were certainly struck by rulers in the Doab, the Purāṇas describe the Nāgas as rulers of Vidiśā.

Mr. JAYASWAL takes the word ‘Nava’ (Nākas or Nāgas) in the well-known passage describing the rulers of Champāvati and Mathurā as a name instead of the number nine, and describes Navanāga as the first of the Bhāraśīva rulers. He identifies him as the striker of a well-known series of coins found chiefly at Kosambi the inscription on which has been variously read as Nevasa, Devasa or as part of a name -navasa. Nava-nāga is said to have ruled first at Padmāvati about 140 A.D. and then at Kāntit on the Ganges, and to have conquered the Kushāns. He was followed about 170 A.D. by Virasena whose coins are found at Mathurā and in the Doab from Bulandshahr to Cawnpore. Mr. JAYASWAL also assigns to Virasena two coins obtained by CUNNINGHAM near Narwar and read by him as Kha- which Mr. JAYASWAL

1 CUNNINGHAM, Coins of Ancient India, p. 85.
2 JRAS, 1900, p. 114.
3 He identifies this with Kāntipura mentioned in the Vīhānapurāṇa.
4 Coins of Medieval India, p. 23, Pl. 11—13, 14.
reads as Vī-. This attribution cannot be supported on any ground. He thinks that the Bhārāśivas then divided into three branches and assigns to one (at Paḍmāvati) the rest of the coins published by Cunningham (I. e.), and to another, ruling from Kantit, a series of coins which V. A. Smith 1 described as uncertain. Until more of these coins are discovered and it is known where they are found, it is purely speculative to assign them to Kantit. The third branch at Mathurā is said never to have struck coins.

Accepting a suggestion by V. A. Smith (I. e. p. 192, 197, n. 2) that there were two rulers called Vīrasena, Mr. Jayaswal professes to read the name on the second series as Prāvarasena, and also a date 76. It seems probable that Smith was mistaken in dividing the series, as the coins are rather crudely struck and many are worn. And it is certain that Mr. Jayaswal’s reading is incorrect. He has taken as Pra-, the first syllable of the name he reads, a portion of a nandipada which comes below ‘Vīrasena’, and the marks he reads as 76 are portions of another nandipada on the right of the coin. The wheel-mark which he notes on the coin, and which he identifies with a similar mark on a pillar bearing the word Vākāṭanāṃ, is merely the base of the same symbol.

Mr. Jayaswal also reads on coins the name of two other Vākāṭaka rulers known from their plates. The coins are of the Kauṣambi series. One of them is an early cast coin, which bears no inscription, but Mr. Jayaswal has taken part of a nandipada as the name Rudra, and turns a svastika into the symbol for 100. He thus assigns a coin which is probably of the 3rd century B. C. to Rudrasena I whom he places in 348 A. D. The name on the other coin, read by Smith as Pavatasa (i. e. of Pārvata) he reads as Prithvi-sena. Smith’s reading is confirmed by a coin in the British Museum.

Lastly Mr. Jayaswal refers to the Gupta coins. He adds to their issues a coin of the Pañchāla series, reading Chandra-guptasya where Cunningham preferred Rudraguptasa. The British Museum specimens clearly confirm the latter reading both as regards the initial syllable and the Prākrit form of the genitive. This coin is probably 500 years earlier than the date assigned in the paper. Mr. Jayaswal’s deductions from the title used on the tiger type of Samudragupta’s coinage are also unsound.

6. INDO-SCYTHIAN AND KUSHĀN

Mr. N. G. Majumdar presents in the Archeological Survey of India Report for 1928—9 (p. 169, pl. LXIV) a fresh study of the coins of Spalirises, Azes and Azilises in which he supports V. A. Smith’s views that there were two kings named Azes, and that Azilises ruled between their reigns. His most important fresh material is the valuable suggestion that the form of the Kharoshṭhi dental sa changed at this period, which he appears to prove. It is of course quite possible that the change began in one portion of the dominions of Azes which, as pointed out by Whitehead, who takes the opposite view, were extensive. 8

1 Indian Museum Catalogue, p. 205.
8 Catalogue Punjab Museum, I, p. 93.
A very interesting gold coin acquired by the British Museum shows Wema Kadphises riding on an elephant and thus marks the conquest of Indian territory\(^1\), while three coins found in northern and eastern Bengal illustrate the later stages of Kushân coinage\(^2\).

\(c\). GUPTAS

In the *Indian Historical Quarterly* for 1933 Professor D. C. Ganguli makes the acute suggestion (p. 784) that the name read by Allan\(^3\) doubtfully as Chandragupta (III) should be Vainyagupta, and the coins were then struck by the ruler whose copper-plate was published in *Ind. Hist. Quart.*, 1930, p. 45. The reading has been accepted by Allan\(^4\), and it is curious that it was not suggested earlier from the engraving of no. MLI, pl. XLVII in Marsden’s *Numismata Orientalia*. It is possible that Vainyagupta should be identified with Vajra named by Yuan Chwang as the son of Bālāditya\(^5\), since Vena of which Vainya is a patronymic, was a name of Indra, and the *vajra* was Indra’s symbol.

\(d\). MEDIEVAL

Mr. L. P. Pandeya describes in *Ind. Hist. Quart.*, IX, p. 595, an interesting silver coin or seal of quite a new type, bearing the name Prasanna-mātra, which first appears on the seal of copper-plates issued by his grandson Mahā-sudeva (*Ep. Ind.*, IX, p. 172). No coins of this line have been published before, but as one side is blank the piece may have been struck as a seal or medal.

\(e\). MOSLEM

The report of the Archaeological Survey of Hyderabad for 1340 (1930–1 A.D.) gives full information of recent acquisitions, including coins of a Barid Shāhī ruler (? Amir Barid Sultan A. H. 999—1010) which have not been recognized before, and a rupee of Shāh ‘Ālam II of a new mint Rāmchandranagar, the site of which is uncertain.

\(f\). ASSAM

A short note by Rai Bahadur K. L. Barua in the *Journal of the Assam Research Society*, 1933 (p. 33) on the coinage of Assam gives an interesting summary of the information derived from the coin legends about the religious tenets of the rulers. He suggests that the so-called Gahori Mohur, bearing the representation of a boar, which was much prized in Assam as a lucky amulet was a coin of the ancient Kāmarūpa kings who traced descent from the Varāha incarnation. No specimen of this gold coin seems to be known, but a silver one in the Assam cabinet is described\(^6\)

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2 *JASB*, 1932, p. 127.
4 Cambridge *Shorter History of India*, 1934, p. 96.
5 *Watters*, II p. 165.
6 *JASB*, 1910, p. 165.
by Stapleton, whose attribution to the Burmese rulers of Assam is doubted by Botham. A new edition \(^1\) of the catalogue of coins in the Shillong Museum shows its wealth of Assamese coins, especially silver, and the extent to which its general collection is increasing.

R. Burn.

**RECENT ADVANCES IN KNOWLEDGE OF THE EARLY AND MEDIEVAL HISTORY OF BENGAL**

In Bengal the year was noteworthy for the publication in the *Journal of the Asiatic Society of Bengal* of a series of papers \(^2\) dealing with fresh work that has considerably extended our knowledge of the early and mediæval history of North-Eastern India. The first five of these were contributed to a Symposium on Northern Bengal History, held at the Society's rooms in the first week of 1933; while the remaining two, by S. K. Saraswati, embodied the results of two subsequent tours that were undertaken with the object of completing the previous surveys.

Until recent years the earliest known fact in the history of Northern Bengal was that this area was included in the Gupta Empire \(^3\) between 432 and 543 A.D.; but the papers now under consideration carry the political connection of Bengal with the rest of India backwards by more than 600 years. In the first place, Mr. Mazumdar's note on Kushân Coins indicates that, in the time of Vasudeva (185–220 A.D.), Northern Bengal also probably formed part of the Kushân dominions. In 1928–9, however, a terra-cotta plaque (showing an archer shooting deer from a four-horsed chariot) had been found at Mahāsthān in the course of systematic excavations by the Archaeological Department, while in 1932 Prof. S. K. Chatterji also discovered at Pokharā (the ancient Pushkaranā), in the Bankura district of Western Bengal, a plaque of a standing Yakṣiṇī. As both these can only be assigned to the Śuṅga period (2nd and early 1st cent. B.C.), their discovery suggests the likelihood of Śuṅga

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\(^1\) Reviewed by J. Allan in *Num. Chron.*, 1934, p. 60.
\(^2\) (1) *Note on a Mauryan Inscription from Mahāsthān (the ancient Pundravardhana)*, by D.R. Bhandarkar.
(2) *Three Kushân coins from North Bengal*, by N.G. Mazumdar.
(3) *A 'Line of Time' for Northern Bengal*, by H.E. Stapleton.
(4) *Note on a seated and inscribed image of Śūrīya from Qābah (Eklā), District Dinājpur*, by N. Chakravarti and S.K. Saraswati.
(6) *Notes on two tours in the Districts of Mālah and Dinajpur*, by S.K. Saraswati.
(7) *Notes on a Third tour in the District of Dinajpur, chiefly along the Chirāmati River*, by S.K. Saraswati.
All the above appeared in No. 1 of *JASB*, XXVIII, 1932, p. 123–95 (with 9 Plates and 2 illustrations in the text).

\(^3\) Vide papers by R.G. Basak on the Damodarpur Copper Plates two of which were in the name of Kumāragupta: *Ep. Ind.*, XV, p. 113 ff.) and the Dhanaidaha Copper Plate of the same Gupta King (*Ibidem*, XVII, p. 345 ff.).
supremacy in North-Eastern India at least as far back as 80 B.C. (the date of the murder of the last Śunga King).

A still more remarkable discovery, that was announced by Prof. D. R. Bhandarkar at the Symposium, is the finding, during the course of the Archaeological Department’s 1931–2 season of work at Mahāsthān, of a fragmentary inscription in the Brāhmi alphabet of the Aśokan rock and pillar edicts, recording the issue of an order to the local Mahāmātra (officer) stationed at Punḍranagara that, with a view to the relief of distress (caused either by flood or famine), he should (1) make advances in gandūka coins and (2) distribute paddy from the district granary on which the inscription was placed. This not only settles the identity of Mahāsthān with the historical Punḍravardhana, but also indicates that Northern Bengal was probably included in the Mauryan Empire. The inscription further shows, if Dr. Bhandarkar is correct in his reading and explanation of the name of the people who were to be assisted, vis. the Saṃvamgīyas, or ‘Allied (tribes called) Vaṅgiyas’, that the name Vaṅga for Bengal was probably in use even in the time of Aśoka (say 250 B.C.)¹.

The remaining four papers embody the results of enquiries that have been carried out by the writer, with various helpers, during the last few years in the Maldah and Dinajpur districts of Northern Bengal, particularly with a view to settling the vexed question as to the site of Ekdālā, the stronghold before which the Bengal Kings, Ilyās Shāh and his son, Sikandar Shāh, were able successfully to withstand two attacks of the Delhi Emperor, Firūz Shāh, in the middle of the 14th century. Evidence has been gathered to prove the correctness of Westmacott’s suggestion (made as long ago as 1874) that it should be identified with the place of that name in Dinajpur. The city apparently included an area of upwards of 25 square miles, enclosed within a broad moat formed by linking up the Chirāmatī and Bāliyā rivers, and a memory of the battle between Ilyās and Firūz may be preserved in the name of the village Ranthāli (‘Battle Field’) which is situated in the great plain stretching to the south of the old city, about 14 miles to the south-west of the spot where the Bāliyā leaves the southern moat.

A careful survey of the site and the surrounding country (which is scattered with mounds indicative of ancient settlements) resulted in the discovery of numerous images, some of which may date from at least the earliest Pāla times (late 8th and 9th cent. A.D.). This shows that Ekdālā was originally a Hindu city the name of which was probably Bairhāṭṭā. Among these images, the following merit the special attention of archaeologists:

1. Danturā — a form of Chāmunḍā, (Plate IIa). A sandstone image found at Kaṭāshān, a village lying a short distance to the north-east of the embanked area east of the Bāliyā. Date possibly as early as the 8th century.

2. Vishṇu, in sandstone, (Plate IIc). From Kākadighi, a mile to the N.W. of Qaṣbah, the citadel of Ekdālā. As it is similar to the specimen of the same image

¹ Ep. Ind., XXI, p. 83—91, with plate.
Fig. 1. — Sketch Map of Bengal.
(The ancient names are placed between brackets.)
found at Bodh Gaya that was dedicated in the 26th year of Dharmapāla, it probably
dates from about 800 A.D.

3. A miniature Vishnu Trivikrama of the 9th century — now in the Varendra
Research Society Museum, Rajshahi — came from Adyakhaṇḍa, on the Chirāmati.
This hamlet (which lies immediately west of the Ekdala Mausoleum) may possibly,
as suggested by its name, have been the original nucleus of the former Hindu
city.

4. Tenth century sandstone image of Śiva and Pārvatī (Plate II d) from Śrīrāmpur,
about 10 miles north-east of Qasbāh (and 1 mile W. of Karanji — cf. later).

5. Eleventh century image of Rishabhanātha, the first of the twenty-four Jain
Tīrthaṅkaras; from Surhoar, just across the Chirāmati river to the west of the old
city. This is an epitome in stone of the Jain hierarchy, as the main image is sur-
rounded by miniatures of the twenty-three other Tīrthaṅkaras.

6. Seated Śūrya (Plate II c) from Qasbāh. If this can be correctly assigned to the
first half of the 13th century, it indicates how slight was the hold over Western Bengal
of the Moslem rulers who succeeded Muḥammad bin Bakhtiyār Khalji, seeing that
Deviκoṭ — the head-quarters of the latter Chief — lay only 15 miles to the east of
this particular Qasbah.

7. Vishnu Trivikrama from Karanji, with an inscription Palirayam Thakkuraḥ:
dating from the latter part of the 13th century and hence again subsequent to the
first Moslem Conquest.

The last-named inscription is of particular interest in connection with a further
object of enquiry in this part of Bengal, viz. the means by which the Hindu Rājā
Gaṇeś was able to oust the reigning Moslem dynasty about 1415 A.D. and to rule
over Bengal for 3 years under the somewhat too provocative title of Danuja-Marddana
(‘Destroyer of the Demons’). Evidence is adduced to show that Rājā Gaṇeś’s home-
village may have been Karanji, and that — if not a Koch himself — he probably
utilised the Kochs of Northern Bengal to establish himself temporarily as sole ruler
of Bengal. The leading race of Kochs is now known as Poliyas, and if the inscription
was intended, more correctly, to read Palirayam Thakkuraḥ (the ‘God of the Palis’ —
the image having been dedicated either by, or for, the Palis), the existence of a strong
Poliya element in the locality may be inferred as far back as the 13th century.

The remaining historical problem that it was attempted to solve was the site of
the battle in which Sikandar Shāh, the builder of the great Adina Mosque at Pândua,
was slain about 1395 A.D., while opposing the advance of his rebellious son Ghiyāṣ-
ud-din ‘Aẓam. The probable site of the battle is shown to have been the village of
Rāniganj or Rānighar, which lies on the Tānγan River at the junction of three ancient
roads. The first of these ran east towards Ghoraγhāt: and hence may have been the
road along which Ghiyāṣ-ud-din advanced from his headquarters in Eastern Bengal.
The second was the road from North-western India (through old Mālḍah): while the
third ran north-west, first to Pândua and the Adina Mosque, and thence to Northern

1 A.R. Arch. Surv., 1908-9, p. 148, fig. 3.
Bengal. If the identification is correct, Rāniganj was possibly the country residence not only of the Moslem rulers of Pândua but also of their Hindu predecessors. Both at Pândua and Rāniganj, Hindu remains occur, dating, in one case, from the 9th, and, in the other, the 10th century, and a fine specimen of the broad and well-cambered brick-on-edge road by which the two places were connected was discovered just inside the eastern ramparts of Pândua, near a break in the wall, which probably marks the site of the Eastern Gate of the old city.

H. E. Stapleton.

NOTE ON THE PROGRESS MADE BY H. E. H. THE NIZAM'S ARCHAEOLOGICAL DEPARTMENT DURING THE YEAR 1933—34. A. D.

a. SURVEY OF MONUMENTS

Several new monuments of considerable archaeological and historical importance were surveyed during the year in the Raichur, Bidar, Gulbarga, Osmanābād, Aurangābād, Nalgonda and Atberi-Baldah Districts. The most important of these is a vihāra at Ghaṭotkatch which was concealed from view by the accumulation of débris and has now been noticed and cleaned for the first time. It is separate from the two vihāras at Ghaṭotkatch described in Fergusson and Burgess' Cave Temples of India (p. 346–7). Another important monument surveyed for the first time is the fort at Taltam, mentioned in the A’in-i-Akbar and the Akbar Namah in connection with the conquest of Khandesh and Ahmadnagar by Akbar. The fort is situated in the Indhiyari range between Ajanta and Kanhar. From an architectural point of view it is like the other hill-forts of the Deccan; but it has inscriptions which throw light on contemporary history. Another important building studied systematically for the first time is the temple at Ghanpūr, situated about 8 miles north-east of Ramappa in the midst of thick jungle, which has now been cleared. The temple has a close resemblance to the well-known Śaivite temple at Ramappa, being star-shaped in plan. It also has figure-brackets of polished black stone which show much imagination and skill in their carving. A full description of these monuments will appear in the Annual Report of the Department for 1933—34 A. D. which is under compilation.

b. CONSERVATION

A total sum of Rs. 64, 961—6—6 was spent during the year on the preservation of archaeological monuments in the Dominions. The campaign of conservation work carried out at Aurangābād, Ajanta, Ellora and Bidar, which mostly engaged the attention of the Department, deserves special mention. At Aurangābād the two groups of Buddhist caves have been thoroughly cleaned and conserved, and made easily accessible by the construction of a motorable road from the Begampura Gate of Aurangābād to the foot of the hill in which the caves are situated. A bridle-path has
also been cut along the brow of the hill for the convenience of visitors to go from one group of caves to the other without descending into the valley and climbing up the cliff again as they had to do before.

At Ellora the frescoes in the ceiling of the Kailāsa and the Indra Sabhā have been cleaned and preserved scientifically and there is no danger of their perishing for at least a couple of centuries to come. As they throw important light on the history of Indian painting after the disappearance of the Buddhist religion, a complete set of the copies is being prepared. It would seem that the societies of painters attached to different monasteries were persecuted at the time of the revival of the Brahmanical religion, so that artistic skill and tradition were completely lost with the waning of Buddhism in India. The frescoes at Ellora are nearly a century posterior in date to those of Ajanta; but the difference is so great that one fears to class them with the latter from consideration of points of technique and artistic feeling. The photographs of a few copies of these frescoes are reproduced in Plate III. At Ellora, for the facility of visitors, the road in front of the caves has been widened at several points and parking places laid out for cars.

Inside the Daulatabad Fort almost all the prominent monuments have been conserved and much has been done in the clearance of jungle and the construction of foot-paths leading to various monuments.

In the Aurangābād city itself the Department during the year under report has taken in hand the special repairs to the Naukonda Palace. This was originally constructed by Malik 'Ambar; but 'Alam 'Ali Khān, the Governor of Aurangābād under Aurangzeb, is reported to have made some additions to the edifice. His Highness Āśif Jāh Nizām-ul-Mulk made further additions to the building and it was his favourite residence after his assuming independence. There is a carpet in the building which is shown to the public every year on the 'Id festival when the Šūbahdār of the division receives nazrs from the officials and the general public of Aurangābād as a token of their homage to the king. The building has some spacious halls which are now being repaired according to an estimate amounting to Rs. 37, 100 for the complete conservation of the building and the gardens. Of this sum Rs. 7, 500 have been spent during the year on repairs to this monument.

At Ajanta the cleaning and conservation of the frescoes were continued during the year and the paintings on the walls of caves IX, X, XII, XVI, XVII and XIX have been preserved scientifically. In cave IX a fresco was noticed, concealed under dirt, which shows a dagāba with an enclosure and a gateway similar to those of the Sanchi Tope. In this painting votaries are shown bringing offerings towards the dagāba. The head-gears and the dresses of these votaries are similar to those noticed on the southern gateway of the Great Tope at Sanchi. The painting from the point of technique seems to be of the second century A.D., and it is interesting to note that at this time the design and the detail of the Sanchi Tope held the imagination of artists in different parts of India.

In Bidar the excavations of the Takht Maḥall have disclosed some halls decorated
with beautiful tile-work. The tiles are of different patterns and designs; some are square in form, while others are of different shapes joined together like mosaic-work. The designs represent chiefly floral, geometrical and calligraphic devices. Some tiles are hand-painted and some have real gold work, which was also apparently done by hand. In the volume on Bidar, which is under compilation, a chapter is devoted to the technique of these tiles.

At Bidar two other monuments of the Baihmani period have been conserved during the year. They are the Solah Kambh Mosque and the Madrasa Mahmūd Gāwān. The former is a spacious building, rather severe in style, while the Madrasa has a close resemblance to similar buildings of Khurasan and Persia and must have been designed by a Persian architect. It is interesting to note that at Bidar the influence of Persian art and culture is very prominent; even the Persian royal emblem — the rising sun and the lion — is worked out in tiles as an ornamental motif in the spandrels of some buildings.

c. EXCAVATION

During the year under review Government have sanctioned a sum of Rs. 5000 to conduct excavations in the old fort at Warangal and at a site in the Nalgonda District on the northern bank of the Krishna river facing the remains of Nāgārjunakona. The operations will commence in the next cold weather and the Department expects to discover some interesting records at both these places.

d. EPIGRAPHY

In the domain of Hindu inscriptions a comprehensive survey of the Telugu records has been made and all inscriptions in that language have been copied and are now being edited in the form of a monograph by Dr. P. Srinivasachar of Madras, who a few years ago obtained the Ph. D. degree of the London University for his researches in the political history and the inscriptions of the Kākatiya dynasty. The monograph is likely to be published early next year (1935). Two other monographs have been compiled on the Canarese inscriptions of Kopbal, Kukkanur and Kallur and Mr. C. R. Krishnamacharlu, Superintendent for Epigraphy of the Archaeological Survey of India, is editing them for the *Hyderabad Archaeological Series*¹.

During the year a thorough survey was also made of the Moslem inscriptions of Shāhpūr, Sāgar and Gogi in the Gulbarga District, a detailed article on which has been contributed to the *Epigraphia Indo-Moslemica*. The majority of these inscriptions are in Persian and belong to the ‘Ādil Shāhī dynasty of Bījāpur. One inscription, however, which was erroneously attributed to Mahmūd Shāh Baihmani belongs to Muḥammad Tughlaq. The inscriptions of the ‘Ādil Shāhī dynasty throw interesting light on the genealogy and the date of assuming independence by these kings.

G. YAZDANI.

¹ A list of publications issued by the Archaeological Department of Hyderabad-Deccan during the year 1933 will be found at the end of the present volume.
ANCIENT MONUMENTS OF KASHMIR

We congratulate the India Society on the attractive volume, published under its auspices, in which Mr. R. C. KAK, formerly Director of Archaeology in the Jammu-Kashmir State, has described the ancient monuments of his native country. It is provided with a Foreword by Sir Francis Younghusband, the President of the India Society, and with an Introduction by Professor A. Foucher. The book, as explained by the author in his Foreword, "has been planned to suit the convenience and the requirements of the visitor who, without desiring any great erudition, takes an intelligent interest in the subject of Archaeology". Although Mr. KAK's volume is intended therefore to be a guidebook for the benefit of the intelligent tourist, it is a scholarly production supplying the most reliable and up-to-date information regarding the numerous ancient temples and other sacred edifices for which Kashmir is famous no less than for the beauty of its scenery. The author appears to be acquainted with all that has been written on the subject of his book by previous writers; he must moreover be familiar with the monuments by personal inspection. The book is written in an agreeable and vivid style and shows a perfect command of the English language.

In an introductory chapter dealing with the country and its people and with the sources of Kashmir history the author enumerates the Greek, Chinese, Arab, Indian and Kashmiri writings containing more or less detailed accounts of the history and geography of Kashmir. Among the indigenous sources Kalhana's famous chronicle, the Rajatarangini, takes the first place. This remarkable historical work, unique in Sanskrit literature, was continued by Jonaraja, Srvara and others, so that we possess a consecutive history of Kashmir from Aśoka to Akbar. At the end of this chapter François Bernier is mentioned as the earliest European writer who has visited and described the Happy Valley or *le Paradis terrestre des Indes", as he calls it. There exists however an earlier account of Kashmir in the Remonstrantie of the Netherlander Francisco Pelsaert.

The next chapter supplies a very useful survey of the political history of Kashmir, in which special attention is paid to the early kings, like the renowned Lalitāditya, by whom were raised the magnificent temples dedicated to the great gods of the Hindu Pantheon. The last Hindu ruler was the Queen Kota Devī (1337—38). It was Sikandar (A.D. 1390—1414), who was responsible for the wholesale destruction of those splendid monuments of Indian architecture and who thereby earned the name of But-shikan, i.e. the Iconoclast. Among the Moslem rulers of Kashmir his son Zain-ul-ābidin (A.D. 1421—1472) is distinguished by his just and tolerant rule. Up to the present time his beneficent reign is held in grateful memory. The author dwells with

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1 Ram Chandra KAK, Ancient Monuments of Kashmir, The India Society, 3 Victoria Street, London, S. W. i. 1933.
evident predilection on the life-story of this remarkable ruler who might be called a harbinger of the great Akbar on account of his broad-minded tolerance with regard to his Hindu subjects and his warm interest in their philosophy and religious writings. But unlike the enlightened monarch of Hindustan, the king of Kashmir ended his days in bitter disappointment. "There are few more pathetic figures in the annals of India than this solitary old man refusing to be consoled for a life of earnest endeavour, splendid achievement, and irremediable failure" (p. 39).

Chapter III gives a succinct but clear description of the architectural styles represented by the ancient buildings of the valley. It is well known that the Hindu temples of Kashmir exhibit a distinct style in which various elements have been most happily combined. What strikes the visitor most is the classical aspect of the Kashmirian temples. This is accounted for by the close affinity with the early art of Gandhāra. On the other hand, there are several elements which are purely Indian. Among these I would reckon the stepped pyramidal roof built up in two storeys as described by the author (p. 67). There can be little doubt that this type of stepped roof is an imitation in stone of the wooden hill-temples which still exist in the valleys of the Himalayas and are perhaps best known from Nepal.

In connexion with the purpose for which the book has been written, the ancient monuments have been arranged not in a chronological but in a topographical order. The result is that the Muhammadan buildings, most numerous in the capital, are prominent in Chapter IV entitled "Monuments in Srinagar and its Vicinity", whereas the description of the Brahmanical temples occupies most of the chapters V and VI in which the monuments above and below Srinagar are dealt with.

From an archaeological point of view the most valuable portions of Mr. Kak's book are no doubt those relating to the Buddhist remains of the Valley which, apart from prehistoric relics like the megaliths of Yandrahom (p. 111, pl. XLIII), are at the same time the earliest. Although it was well known that Buddhism was once prevalent in Kashmir — a fact expressly stated by Kalhana (I, 171, 177) and moreover abundantly testified by Buddhist scriptures —, hardly any monument of this religion had come to light during the nineteenth century. The explorations carried on during the last twenty years have revealed a considerable number in which the three main classes of Buddhist buildings — stupas, monasteries and temples — are well represented.

First of all, there are the remains of Ushkar not far from Baramula at the lower end of the Valley. It is the site of Hushkapura, one of the three towns which, according to Kalhana, were founded by the three Turushka kings Hushka, Jushka and Kanishka 1. A ruined and overgrown stupa near this place was one of the very few monuments of Buddhism known to exist in Kashmir in the days of Cunningham and Cole 2. Mr. Kak follows Stein in identifying it with the structure which, as stated in the Raja-larangini (IV 188), was built by Lalitāditya in the middle of the eighth century.

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1 Rajat. I, 168—70.
2 A photograph of it has been reproduced in Cole's Illustrations of Ancient Buildings in Kashmir (1869).
site, however, has yielded relics of a much earlier date, viz. eleven terra-cotta heads and other remains of images which unmistakably betray the influence of the Graeco-Buddhist school of Gandhāra. They are well described by the author (p. 153), who assigns them to the third or fourth century.

Another mediaeval stūpa is found at the village of Malangpura, halfway between Avantipur and Payar. All that remains of it is the square basement with a double projection and a large staircase on each of the four sides. The most remarkable feature of this Buddhist monument is the decoration of sculptured reliefs on the outer surface of the walls by which the stairs are enclosed. The author gives a graphic description of these reliefs representing "a furious monster pursuing a man who is flying precipitally before it". There can be little doubt that the subject of these sculptures is a variation of the makara motif in which we find the aquatic monster combined with a little man who seems to be in danger of being swallowed. This motif, first found in the art of Mathurā, has spread as far east as the Island of Sumatra. It is well known that the makara is often used in the decoration of staircases.

The archaeologist will read with special delight the account of the excavations carried out by Mr. Kāk on the Buddhist site of Hārwān (p. 105—11). The village, situated about 14 miles to the north-west of the famous Shālimār Garden near Srinagar, retains in a strongly modified form the ancient name of Shaḍarhadvana, the "Grove of the Six Saints", by which the locality is mentioned in the Rājatarangīni (I, 173). Even in the days of Kalhana it was remembered that this spot had once been hallowed by the presence of the great teacher Nāgārjuna.

The excavations on this site which, as far as we know, are here for the first time described in some detail and with suitable illustrations, have revealed the existence of walls built in the 'diaper-rubble' style well known from Gandhāra and Taxila. They also yielded a medium-sized stūpa, under the foundations of which a copper coin of Toramāna, the Hun king of the fifth century, was discovered. A building of an earlier date and of greater antiquarian interest is the large apsidal temple occupying the highest terrace.

The explorations of the last twenty years have made it abundantly clear that temples of this early type (apart from the enigmatical 'Tank building' of Mohenjo-daro, we may even regard it as the earliest type known in India) once must have existed all over the country. Sir John Marshall has discovered them both at Taxila and at Sanchi; Mr. Lonzhurst excavated several specimens at Nāgārjunikoṇḍa on the banks of the Kistna river, whereas others had previously been found by Mr. Rea at Rāmatirthan and Sankarām in the Vizagapatam district. Two complete examples of this early temple architecture are still known to exist in the South: the one at Ter, the ancient

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1 Cf. RAA, 1930, p. 149 f. — In 1903, when visiting Kashmir, I had a photograph of one of the reliefs taken.
Tagara, on the western boundaries of Hyderabad-Deccan and the other at Chezarl in the Guntur district of Madras. The well-known rock-cut chaitya-halls of Western India are, of course, cave-temples of exactly the same type.

The peculiar ‘apsidal’ shape of these shrines is to be accounted for from the object of worship, the early chaitya or stūpa raised on a circular plan, which they were intended to enshrine. Hence the Prākrit name chetiyaḥghara (Sanskrit chaityagriha) by which temples of this kind are designated in inscriptions. The term chaitya applies to the enshrined stūpa and the use of the word with reference to the whole temple, not uncommonly met with in the works of archaeologists, is therefore to be discarded.

The explorations of Hārwan have now for the first time, I believe, revealed the existence of such an early temple in Kashmir. The wonderful tiled pavement of the courtyard (160 by 124 feet) which surrounds the apsidal temple adds not a little to its interest. The tiles which are numbered with Kharos̱ṭhi numerals, show a great variety of curious designs which are well illustrated on plates XIX—XLI. They include the motif of the garland-carriers well known from the art of Gandhāra.

![Fig. 2. — Tiles from Hārwan, Kashmir.](image)

Among Brahmanical monuments of Kashmir the author pays special attention to the two temples which King Avantivarman (855—883) raised on the left bank of the Vītastā near the village Avantipur which up to the present day retains the name of the royal founder. These two temples are not so famous as the earlier sanctuary which the great Lalitāditya dedicated to the solar deity at Martand and which even in its sadly ruined condition is impressive by its picturesque appearance and imposing situation. The two temples which Avantivarman dedicated to Vishnū and Śiva under the names of Avantisvāmin and Advaitisvāra have likewise been destroyed by the iconoclast. But the careful excavations carried out in 1913—14 by Mr. D. R. Sāhni, while in charge of the ancient monuments of Kashmir, have added a great deal to our knowledge of these two religious edifices.

The thoroughly scientific manner in which Mr. Sāhni has published the account of his explorations leaves nothing to be desired. There are, however, a few iconographical explanations in which we venture to differ from his conclusions and which it
will perhaps be useful here to record. The two reliefs found on the front faces of the
dies of the pedestal which flank the staircase leading up to the sanctum (Plate IV)
are interpreted both by Mr. Sahni and by Mr. Kak as representations of the god
Vishnū accompanied by Lakshmi and another goddess. It seems to me much more
probable that the two groups are meant for Kāmadeva seated between his wives Rati
and Pritī, not only on account of the amorous attitude of the central personage, but
also on account of his attributes. He carries not only a bow but also an arrow ending
in a flower which he holds with one of his right hands in front of his body. The
parrots, too, appertain to Kāma.

The two inner panels, facing each other, of the same staircase are particularly
interesting (Plate IVb). They show each a group of persons among whom a male
personage is most prominent by his large size in relation to the other figures. On
one of the two reliefs, that on the left, this central figure is bearded and wears a crown.
His right hand is raised as in reverential salutation and his left seems to hold a
water-vessel. In the corresponding panel to the right the central personage, likewise
a male but here distinguished by a moustache and a curious head-dress, is shown in
the same attitude. In the left-hand panel the protagonist is followed by a female of
medium size. Mr. Kak observes that she wears a scarf over her head in the same
fashion as is still observed by the women of Kashmir. In the right-hand panel there
is also a medium-sized figure standing behind the principal person, but here this satel-
lite appears to be a male. The remaining figures of both groups, which are consider-
ably smaller in size, seem partly to carry offerings or to express reverence by their
attitude. “The whole group”, Mr. Kak remarks, “seems to breathe a spirit of profound
devotion to some undefined object”.

Mr. Sahni tentatively identified the bearded person with Brahmā and the principal
person of the other group with Krishṇa. For these identifications there appears to be
little foundation. Mr. Kak, in my opinion, is nearer the truth when he recognizes the
donor in the bearded personage. But in that case the central person of the opposite
group must also belong to the mortals. The attitude of both these persons with their
right hand raised, a gesture associated in Pallava sculpture with human adorers,
points to this conclusion. A more definite interpretation of the two figures must be
necessarily hypothetical. It should however be borne in mind that the temple of Vishnū
to which these sculptures belong was founded by Avantivarman previous to his accession.
I feel therefore inclined to recognize the founder Avantivarman in the man with the
moustache, whereas the crowned person with the beard would be his predecessor
Utpalāpiḍa. It would be interesting if the two figures in reality represented the first ruler of
the Utpala dynasty and the last scion of the house of Karkotā. But until further evidence
is forthcoming, the proposed identification should be considered as purely conjectural.

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1 A. R. Arch. Surv., 1913—14, p. 46, pl. XXVII.
2 Mr. Sahni takes this object for a rosary.
3 Avantivarman lata prāg rāṣṭhigamāt kṛṣṇi viḍhāya prāptāmsrāyāḥ chakre vantsivaram tādā (Rājat. V, 45).
The book concludes with a ‘Short Bibliography on the History and Archaeology of Kashmir’\(^1\). A series of seventy-seven excellent plates is an indispensable adjunct for the right understanding of the text.

The fine volume produced by Mr. Kāk is well calculated to draw anew the attention of artists and scholars all over the world to the wealth of antiquarian monuments which the Valley of Kashmir contains. May it also serve to render the local authorities fully alive to the great responsibilities which the possession of such a treasure-house of art and history involves.

J. Ph. Vogel

CEYLON

CONSERVATION OF THE ROYAL BATH AT POŁONNARUWA

Among the most striking of the remains at the ancient capitals of Ceylon are the stone baths, called pokuna (Pali pokkharani, Sanskrit pushkarini) in Sinhalese. At Anurādhapura and Polonnaruwa as well as at the less well-known sites in the island, there exist numerous examples of these pokunas, varying in size, in design and in artistic beauty. We have pokunas of a very simple pattern, being nothing more than small rectangular excavations with sides built of brick or rubble, large baths of elaborate design ornamented with stone work of excellent quality, and others of such artistic designs as the stone-built Lotus Bath at Polonnaruwa which, as the name implies, resembles a full-blown lotus of eight petals. All these baths were, in ancient days, supplied with water from the neighbouring reservoirs by means of under-ground pipes and there were similar passages for draining off the water when necessary. It is needless to mention that these underground passages are now all blocked up, so that at present the ancient pokunas, in which the rain-water stagnates, have become prolific breeding places of the malarial mosquito.

The great majority of them, like most of the architectural remains at Anurādhapura and Polonnaruwa, once belonged to the various monastic establishments. Of secular baths, very few examples remain; and among them the most important is the one now known as Kumāra Pokuṇa (‘the Prince’s Bath’), near the ruins of the palace of Parākramabāhu I at Polonnaruwa (Plate V). It is situated just outside the eastern enclosure of the Citadel, which was set apart entirely for royal buildings; but a flight of stone steps leading to it through a postern gate in the wall from the outer precincts of the palace shows that it was within the area reserved for royalty. By a study of the topographical data given in the Mahāvamsa, where the palace of Parākramabāhu I is described, Mr. A. M. Hocart has been able to identify the Kumāra Pokuṇa with the Silapokkharani (‘Stone Bath’) mentioned in the Chronicle\(^2\).

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When it was first cleared of the jungle by Mr. H. C. P. Bell in 1911, the *pokuna* was in a very dilapidated condition. The silent but steady action of tropical jungle growth during six centuries of desolation, and the ravages of man had done their work, and the stone slabs with which its sides had been faced were found displaced and scattered about. Some of the stones were missing and others broken into fragments. It remained in this condition (see Plate Va) till 1932, when the Archaeological Department, in consideration of the association of this *pokuna* with the greatest name in the history of the island, and its intrinsic merit from the architectural point of view, decided to restore it. It was in such a ruinous condition that it was impossible to conserve it except by completely dismantling and re-building it. Detailed plans of restoration were made, in which the position of every slab and fragment of stone was accurately marked, and photographs showing the actual position of the stones in the various parts of the structure were taken before the dismantling was done. In re-building, every possible precaution was taken to replace each slab of stone in the exact position which it originally occupied. The old builders had given a backing of brick and mud mortar to the stone work of the sides, and in re-construction a reinforced concrete backing was given into which the vertical slabs were fixed by hidden steel cramps. The flag-stones of the pavement, which had sunk in many places, were also re-set.

In the course of the work, it was found that, as in almost all the monuments at Polonnaruva, the material used for this structure was not specially prepared for the purpose, but had been collected from various earlier buildings. In consequence, a few of the stone slabs are rather ill-fitting and the mouldings in the same tier also differ in style at places. All these defects must, of course, have originally been concealed by a coating of lime plaster, traces of which were found on some of the stones. In spite of these blemishes, the effect of the finished *pokuna* is on the whole very pleasing and impressive. The various parts of it balance each other very well, and the proportions are quite harmonious. It was also found that since its first construction, it had undergone repair at a subsequent date. The flight of steps leading down on the western side, and the greater part of the pavement can easily be distinguished as later additions.

In order to give the reader a general idea of this stone bath, I cannot do better than quote Mr. Bell's succinct description included in his Report for the year 1911–12, p. 56: "The *pokuna* is shaped as a bayed oblong, 44 feet east to west by 38 feet crossways, giving a recessed outline all round, and diminishing in like plan to 31 feet 6 inches by 27 feet 3 inches at bottom by three graduated gangways. The floor is stone-flagged, and in each of its terraces is a low ledge, ogee-moulded, except on the west, down which side the only stairs descended. The mantling of the gangways differed. The lowest tier was given small ogee plinth, vertical block, and cyma coping; the second and third gangways dispensed with plinth; and the uppermost in addition to its coping, was topped by a parapet of double-cyma moulding, inside and out, rounded at top".
After the restoration of the pokuna itself had been completed, the surrounding area was excavated; this work resulted in exposing the underground passages by which it was supplied with water and emptied. Between the pokuna and the Citadel Wall was a channel, with sides built of rubble masonry; 11 feet 3 inches wide, from which water was conveyed to the bath through four underground pipes. Two of these, which were connected with the two nakara-shaped spouts on the western side, were built entirely of stone. The other two conduits have stone slabs only on the floor, the side walls and the top being of brickwork, which has now crumbled away. The spouts on the other three sides, which were also similar in design to those already mentioned, have been damaged and most of the fragments have disappeared. The water was drained off through a stone-built culvert, 30 feet in length, 2 feet wide and 1 foot 5 inches in height. The flight of stone steps leading from the Citadel terminated at the above mentioned channel over which has been placed a large slab of stone to serve as a bridge. The underground passages, the stonework of the walls of the channel, the flight of steps, as well as the monolithic bridge have now been completely restored. A photograph showing the bath and its surroundings after restoration is reproduced on Plate V6.

To the south of the bath were the remains of a small pavilion which was probably used by the king and the members of his household when they came to bathe. This pavilion has been built on two superimposed platforms, the sides of which are faced with moulded stones and friezes of lions. The remains of this pavilion also have been conserved.

S. Paranavitana

FURTHER INDIA

PRINCIPAL WORKS CARRIED OUT ON THE SITE OF ANGKOR DURING
THE YEAR 1933

a. CONSERVATION OF THE BAYON TEMPLE

The Bayon Temple, which rises in the centre of the latest town of Angkor and which is one of the last important shrines left by the Khmer kings, exhibits in certain parts a condition of very advanced decay (Plates VIa–VIIa). The monuments belonging to this period (the end of the 12th and the commencement of the 13th century) were constructed hurriedly and with such a want of care and technical skill that they have resisted, far less than other temples of an earlier date, the inclemency of the weather and the luxurious growth of a tropical vegetation.

The crown of the central tower of the Bayon is no longer extant, and the stones of the present top which are still in position have mostly been loosened and dislocated to such an extent that they have become separated from the core of the masonry. In June 1932, in consequence of a violent storm, a rather large number of these stones had become detached from the top portion so that there was reason to apprehend
the imminent fall of the remaining ones. In the beginning of the year 1933, therefore, advantage was taken of the dry season to undertake such works of conservation as appeared to be most urgent. It was M. Trouvé, the present Conservator of the monuments of Angkor, who was entrusted with the delicate task of carrying out this restoration which entailed grave risks on account of the conditions under which the work had to be done. Owing to the careless construction of the whole monument it was extremely difficult to erect the necessary scaffoldings for reaching the upper portions of the central tower, which rises to a height of 31 metres above the floor of the surrounding terrace and of 45 metres above the ground-level. The scaffolding was placed on the top of the little shrines which surround the central portion of the tower, the points of support having first been sufficiently strengthened. Then the layers of the masonry which had become detached, and which were leaning outwards dangerously, were taken down one row after the other. Subsequently the stones were replaced, joined together and fastened on to the inner masonry of the temple-tower, of which the joints had previously been secured wherever necessary. Some loose stones which had dropped from the top of the building were recovered and after identification restored to their original position.

In order to strengthen the whole pile a number of iron bars were fixed inside the tower so as to fasten together the outer walls. One wonders whether the timber pieces found inside some of the vaults in Khmer buildings, including the Bayon itself, possibly served the same purpose, viz. to prevent the masonry from parting.

6. SOUNDOING THE "WELL" IN THE BAYON

The work of preservation on the Bayon Temple was followed by sounding the depth inside the cella of the central tower, the floor of which was formerly pierced by an enormous cavity. The first conservator of Angkor, M. J. Commaille, had decided to cause this hole to be filled, as it might easily lead to accidents. On clearing the opening of this cavity a well or pit of considerable depth was found which had no doubt been dug by treasure-seekers, and which contained the fragments of a very large statue of Buddha seated on a twofold pedestal and canopied by the polypecephalous hood of the Nāga (Plate VII 6) 1.

It has been possible to piece together and completely reconstruct this image, which has provisionally been placed in the courtyard to the west of the central tower. It measures 3 m. 60 (nearly 12 feet) in height, without and 4 m. 75 (nearly 15 feet) with the double pedestal. It may be reckoned among the finest pieces of sculpture found in Cambodia. The circumstance that its origin is known, which is comparatively rare in Cambodian art, adds considerably to its value; for there is good reason to assume that it is the object of worship which was first enshrined in the Bayon Temple.

The pit from which the pieces of this statue had been extracted was cleared and

1 A paper on this image by M. Cordès has now appeared in the Journal of the Indian Society of Oriental Art for June 1934.
examined down to a depth of 14 metres during which good care was taken to shore up and support the sides, as the excavation proceeded. At this stage the work had to be interrupted owing to the appearance of underground water. It is worth noting that in the year 1920, while examining another pit of the Bayon in a gallery of the second floor to the north-east of the central tower, water was reached at the same level.

c. PRASAT AK YOM

At the end of the year 1932 a new monument was discovered by M. Trouvè in the Angkor group at a distance of 8 kilometres to the west of the Phnom Bakheng. It is a temple which had been almost completely buried in the earthen embankment which forms the southern boundary of the large artificial lake known by the name of the Western Baray. The excavations first revealed the walls of a central shrine built of brick on a square groundplan and open towards the four cardinal points (Plate VI.6). The foot of these walls rests on a high basement of brickwork which is broken by the four stairways leading up to the doorways. The decorative devices employed on these gates, viz. the sandstone colonnettes and lintels found either in situ or fallen at the foot of the structure exhibit all the characteristics of Khmer sculpture in its earliest phase, in other words, of primitive Khmer art.

It should, however, be noted that evidently the original edifice has undergone repairs or modifications at a later date, as is evident in the first place from an outer brick wall doubling the width of the original walls of the façade of the sanctuary, and likewise from a decorative lintel over the northern doorway.

In the middle of the cela there stood a huge pedestal, the basin for the lustral water being supplied by a sandstone slab, 0 m. 58 (23 inches) thick and 3 metres (c. 9 feet) square. This stone had been broken into three fragments, probably to facilitate the removal of the sacred deposits which were placed in the cavities underneath. The basin was provided, on the northern side, with a spout for running off the water; a portion of the spout came to light in the course of the explorations.

On the east side the basement of the pedestal had been completely smashed and removed; a pit had then been dug in the substructure of the sanctuary and subsequently been refilled with the débris. This pit has been cleared. At a depth of some ten metres the excavations revealed the existence of an underground chamber, the floor being at a depth of 12 m. 25 (c. 40 feet) below the aperture of the pit (Fig. 3). It should be remarked that this is the first time that a subterraneous room at such depth has been found in a Khmer monument. The discovery opens fresh problems in Kambodian archaeology, as it is in no wise improbable that other temples present the same peculiarity. The excavations in the central pit of the Bayon, as we have seen, had to be discontinued owing to the appearance of ground-water, but we may

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1 This discovery was briefly noticed An. Bibl. I. A. VII (1932), p. 39.
2 Parmentier, L'Art khmer primitif, 2 vols., 1927.
PRASAT AK-YOM

PRINCIPAL SHRINE
N.S. SECTION

Fig. 3. — Section of Prasat Ak Yom.
Fig. 4. — Canal-system around Angkor Thom.
reasonably anticipate that, when sounding is resumed during the dry season, a similar underground chamber will be found there, also.

Among the débris which encumbered the pit leading to the subterranean vault of Ak Yom some blocks of a parallelopiped shape, measuring 0.35 in length by 0.25 in width and 0.14 in thickness, were recovered; these may have served to enclose the sacred deposit placed in the underground chamber or beneath the huge pedestal. Similar masonry has been found in Annam surrounding the sacred deposit of a Cham shrine. Various broken sculptures were likewise extracted from the pit, such as a statuette and pedestal fragments, as well as two leaves of gold repoussé (0 m. 025 by 0 m. 085) representing an elephant.

The removal of earth along the southern face of the sanctuary on the terrace from which the central shrine rises brought to light secondary edifices occupying the southeastern and southwestern corners. These are oval in shape, pivoted on vertical.
tained by means of some trial trenches, it was found that the dimensions of the pyramid at its foot must be nearly 100 metres square.

The retaining wall of the second terrace, which is likewise built of bricks, is decorated along its face with an ornamental design carved in the brickwork itself, and consisting of a series of edifices on a small scale which interrupt the mouldings of the basement. Remnants of more or less ruined structures, which are evidently subsequent to the construction of the second platform, are still visible on the southern face towards the east.

On the second terrace, besides the two sanctuaries on the south-west and south-east corners noticed above, were found two small intermediary temples slightly elongated from east to west, of which there still remain only the bases of the walls, together with a confused mass of structures, paved causeways, and basements of little shrines found at different levels. These remains appear to represent later additions to the temple building.

While laying bare the upper platform opposite the principal entrance on the east side of the central temple building, it was necessary to remove a laterite terrace of late date. In the course of this work several pieces of sculpture were recovered, including a door-lintel which belongs to the style of primitive Khmer art.

**d. CANALS AND CAUSEWAYS AROUND ANGKOR THOM**

Some interesting discoveries have been made in connexion with explorations which were carried out on the site of Angkor in order to reconstruct, if possible, the irrigation system formerly utilized by the Khmers. These researches have confirmed a supposition which had been made long ago but which could not be finally proved until now. They have shown that the Khmers had deflected, barred or modified the course of the Siemréap river, which descends from the Phnom Kulen, in order to utilize the water for the irrigation of ricefields and other cultivation. The irrigated area must have been of considerable extent to judge from the density of the population occupying the country around the capital of the Khmer kingdom. If we may trust the inscription of Ta Prohm ¹, which enumerates the victuals and various other products which had to be furnished to the temple, the total population consecrated to this monastery must have amounted to 79365 persons.

The name 'Baray' is employed to designate a whole series of ancient tanks or rectangular depressions, some of considerable size, enclosed within embankments of earth; they probably served the purpose of water-reservoirs for the benefit of agriculture. These tanks or artificial lakes were no doubt connected with each other and also with the river which filled them during the rains, and during the dry season the water was distributed over the adjoining fields by canals.

To the north and north-west of the Eastern Baray of Angkor remains of ancient walls have been discovered, as well as remnants of earthen dikes, bridges and chan-

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¹ Coudès, *La statue de Ta Prohm*, BEFEO, VI, p. 77.
nels which connected the north-eastern corner of the moats of Angkor Thom with the river and with this Baray (Fig. 4). In the same manner another canal running north south unites the Eastern Baray with the Baray to the east of Prah Khan. Elsewhere there were found traces of a canal-system which formed a communication between the Siemréap river and another watercourse to the east of the Eastern Baray. These various canal-systems point to the intention of utilizing the water of the Siemréap river for distribution towards the west and the east, and for the irrigation of the fields in the region to the north of the site of Angkor. Several branches have been traced by which the river-water was conducted to the Eastern Baray through a gap in the north-east corner of the dike which encloses the Baray.

Researches carried out elsewhere, namely, to the south-east of the town of Angkor Thom have likewise resulted in interesting discoveries. A number of waterways often lined by earthen dikes, starting from the south-western corner of the Eastern Baray, then, lead either due west into the Siemréap river and the eastern moat of Angkor Thom or, a little more to the south, into the north-eastern corner of the moats belonging to the Temple of Angkor Vat.

There exists, therefore, around the ancient town of Angkor a real network of canals and embankments which, together with the Barays, depressions, tanks and reservoirs, formed an irrigation system. It seems very probable that during the flourishing period of the Khmer kings it was possible to regulate the output of these canals by means of dams so that the system could be utilized to the best advantage for the irrigation of the fields in accordance with the exigencies of the very dense population which occupied the region at that time.

Henri Marchal

INDONESIA

SUMMARY OF ARCHAEOLOGICAL WORK IN NETHERLANDS INDIA IN 1933

a. THE PRESERVATION OF ANCIENT MONUMENTS

It is a matter of gratification that, notwithstanding the prevailing economic conditions, the Government of Netherlands India has enabled the Archeological Survey to continue its activities on behalf of ancient monuments during the year 1933, although again rather heavy sacrifices both in personnel and material had to be made. On a severely reduced scale the work was carried on according to the same principles which had been followed in the preceding year. Measures for the preservation of antiquarian remains, therefore, still constituted the principal aim of the Archeological Service, whilst less urgent tasks, such as excavations, reconstructions and surveys, were deferred until more prosperous times. The work of restoration at Prambanan alone was continued, though very more slowly, because a total suspension would have entailed the loss of our trained native workmen.
In 1933 certain ancient remains were entered for the first time in a ‘Public Central Register of Monuments’ which was published in the ‘Javasche Courant’. The following are henceforward to be regarded as protected monuments in the sense of section 1 of the Bill for the Preservation of Ancient Monuments (Government Gazette, 1930, n°. 283): the Stūpa of Muara Takus, the prehistoric underground chambers at Tanjong Aroh, Pasemah district (Upper Palembang) and the Regalia of Pagerruyung (Minangkabau, Sumatra). The following antiquities were provisionally entered in the afore-mentioned Register: the remains of human skulls found in the vicinity of Ngandong, Blora Regency (subdivision Japara-Rembang, Central Java), and likewise the house of Rumphius situated in the Amboina subdivision of the Province of the Moluccas. Finally proposals were made that the ancient remains in the subdivision Banda Neira and Fort Speelwijk with the adjoining cemetery should be declared protected monuments.

An arrangement is in preparation by which the responsibility for the safe-keeping and custody of the Hindu monuments of Java and likewise the powers of appointing and dismissing the native caretakers (juru kunchi) will in future be vested in the Regencies. It is understood that, as has been the case in the past, the preservation of the monuments will remain under the expert supervision of the Archæological Survey.

A. HINDU ANTIQUITIES

The rebuilding of the Northern Temple of Prambanan carried out during the year 1932, has now been completed, so that for the time being the work of reconstruction has been brought to an end. The work of checking the layers of the main temple which had been set up within the temple enclosure, was continued during the year 1933. Some provisional repairs were, moreover, carried out on the Brahmā Temple. As regards the Chaṇḍī Singasari, the well-known shrine to the north of Malang (Eastern Java), it was noticed that the crevice running through the top of the structure had widened out to a dangerous extent. New buttresses were, therefore, erected and the old ones strengthened, so as to prevent a collapse of the edifice.

Most important by far among the finds which have been brought to the notice of the Archæological Survey is the Buddha image of bronze which has come to light in the desa (village) of Sempaga situated at the mouth of the Karama river on the west coast of Celebes (Plate VIII a–b). It has now been given a place of honour in the bronze collection of the Batavia Museum. It is evident from the style that the image in question must belong to the famous School of Buddhist Art which flourished at Amarāvati on the Kistna river in Southern India during the first centuries of the Christian era. It may, therefore, be regarded as one of the earliest relics of the Hindu Period which have hitherto been discovered in the Malay Archipelago. A detailed account of this remarkable bronze figure has appeared in the Journal of the Royal Batavia Society.

1 The ‘Regents’ are the hereditary officials belonging to the Javanese nobility.
In this connexion we may briefly mention that, in consequence of an internal reconstruction of the Batavia Museum, the collections of Hindu antiquities preserved in that edifice have been completely re-arranged so that they are now exhibited to much greater advantage. Among important acquisitions to the Museum collection we wish to make mention of the stone statue of a female\(^1\) in the style of Majapahit from Jebuk, Tulung Agung district, Kediri subdivision, Eastern Java (Plate IX a–b). It has now been transferred to Batavia from the grounds of the Regent’s residence at Tulung Agung.

In the Island of Bali Dr. Goris continued the preliminary work for the proposed edition and translation of the Old-Balinese charters. Under his superintendence steady progress was made with the work of collecting and cataloguing manuscripts.

\(^c\). ANTIQUITIES OF THE TRANSITIONAL PERIOD

Most important among the monuments of this class to which the Archeological Survey has paid attention during the year 1933 are the Kraton Kasepuhan and the Masigit (= Masjid or Mosque) Agung at Cheribon (Fig. 5). As regards the former, in 1931 and 1932 the residential quarters and the private prayer-chapel of the Sultan with part of the Sitingil were restored. In the year 1933 the interesting edifices belonging to the Sitingil group, which are known as Pendudukan Sultan, Sukati and Malang Semirang, were taken in hand and completed. In the next year this whole work of restoration will be brought to a conclusion. The Archeological Survey has drawn up a plan and an estimate for the very urgent conservation of the Masigit Agung. The repairs will be carried out on the principle that the aspect which the

Mosque has assumed in the course of centuries will remain unaltered, and that the measures to be adopted will be strictly limited to the strengthening of the structure, while the ancient materials will be retained as much as possible. In 1933 the work of conservation was commenced under the supervision of the Archaeological Survey; the restoration of the first and second roofs has now been accomplished.

4. PREHISTORIC RESEARCHES

After the discovery of the bronze Buddha figure, referred to above, at Sempaga on the west coast of Celebes, it became known that both near this locality and near Galumpang higher up the river, objects of the Prehistoric Age had come to light. This led to an investigation in loco conducted by Dr. P. V. van Stein Callenfels on the initiative of the Governor of Celebes and Dependencies. Among the important results of this exploration we may mention the recovery of decorated neolithic pottery together with arrow-heads of the same period which enable us to determine more precisely the southern limit of the Philippino-Minahassian culture. It is of still greater importance that the finds of Galumpang have revealed a proto-neolithic site adapted for systematic exploration, which is indeed the first of its kind discovered in Netherlands India. It will be remembered that the term 'proto-neolithic' is employed to designate the type of culture which shows a transitional stage towards the neolithic period; side by side with the rudely hewn implements of an early type it produces others which, though exhibiting quite the same shape, are characterized by a ground edge. Dr. van Stein Callenfels has availed himself of his stay in Celebes for making researches in prehistoric anthropology in the Lamonchong country in order to check the hypotheses advanced by the Swiss ethnologists Sarasin, regarding the Toala culture.

5. MUSICOLOGICAL RESEARCH

Hitherto all ethnographical objects which were considered to be worthy of preservation, in whatever manner they had been acquired, were committed by the Government to the custody of the Royal Batavia Society of Arts and Sciences. As the collections, housed in the State Musicological Archive, exclusively belong to the domain of ethnomusicology, it is only natural that the Government have decided to transfer them likewise to the care of the Society. For the time being, however, they have been left in the building in which they were first deposited, until a room in the Society's Museum shall be available for their reception and proper exhibition.

Under the able superintendence of Dr. J. Kunst, the conservator of the Musicological Section of the Batavia Society, the collections were systematically extended, so that the number of indigenous musical instruments has now risen to over a thousand (1075). As was the case in previous years, these exhibits have attracted a great deal of curiosity on the part of both European and Indonesian visitors. Among those who, either out of a general interest or for the sake of obtaining definite information of some kind, paid a visit to the Musicological Archive was a large number of foreigners. An
often fertile and constantly increasing contact was maintained with kindred institutions abroad, resulting in an extensive correspondence and in assistance rendered in the acquisition of gramophone records and musical instruments. In this manner it has been possible to deal adequately with an enquiry made by the International Institute of Intellectual Cooperation.

During the year under review the conservator completed an investigation, instituted at the request of the Director of Education, regarding the spread in Java and Madura of the different forms of gamelan and wayang, the fabrication of gongs and the tone-systems called pélog and sléndro. An annotated catalogue of the collection of musical instruments is in the course of preparation, while the conservator has put the finishing stroke to a work on Javanese and Sundanese music which appeared in December 1934 \(^1\).

F. D. K. Bosch

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   Sinica, VIII, p. 39, by E. Rouselle: "... sehr sorgfältig gearbeitet."
   Budapest Lloyd, January 10, 1933, by Zoltan T. (KACS).

   The origin of the stûpa; the stûpa in India: character, architecture, decoration, migration; Ceylon: Indian tradition and the Wata-da-Gee; Java: Borobudur, Chandi Mendut, the complication of the terrasses; Burma: transformation of the superstructure into a cone adapted to the form of the cupola, influence of the Mahabodhi Temple; Siam; Laos; Cambodia: no ancient stûpas, Siamese and Burmese influences; Himalaya: Indian and Mahabodhi-stûpas in Nepal, stûpas with contracted base in Tibet: Serindia: Gandharan influence; China: transformation into a many-storied tower, disappearance of the cupola; Tonkin, Annam, Cochin China: Chinese influence; Corea: Chinese type; Japan: Chinese tower and semi-Indian funeral stûpas.

Notes on Indian and Mesopotamian seals and their designs in the newly arranged Near Eastern Collections of the Musées Royaux, Brussels.


   Rev.: WBBKA, VII, p. 95, by ST[IASSNY].

   Ind. Gids, IV, p. 373 f., by J. Phil. Vogel.

   I. Hellas u. das kriegerische Indien; II. Ostturkestan; III. Afghanistan u. Taxila; IV. Griechische Kunst u. indisches Kultbild; V. Ašoka Periode; VI. Ostasien; VII. Ceylon, Hinterindien u. Java; Anm., Litt. *Neu dürfte die ... Behauptung sein, dass wir die alte buddh. Kultur und die des frühen Mittelalters ..., in erster Linie als eine aristokratisch-kriegerische anzusehen haben* (influence of Tocharians).


   A brief guide to the collections of Baron von der Heydt, Zandvoort, exhibited in Monte Verità Hôtel, Ascona, Switzerland. Besides old Dutch and modern paintings the Collections comprise a great number of masterpieces of Indian, Khmer, Javanese, Chinese and Japanese art. Most of them have been published by K. With in Bildwerke Süd- und Ostasiens, 1924, and by W. Cohn in Sammlung Baron Eduard von der Heydt; Asiatische Plastik, 1932 (cf. An. Bibl. I. A. 1932, no. 24); single examples have been studied by various writers in Pantheon, Burlington Magazine, etc.

   Am. J. Arch., XXXVII, no. 1, p. 31–45, 21 ill., 6 pl.
   Excavation of an untouched Scythian tomb of great historical and artistic interest.


   Rev.: Am. J. Arch., XXXVII, no. 3, p. 527, by A. Coomaraswamy: "A readable and well documented handbook of value equally to the general student and to those who wish to pursue the subject farther... The Hellenistic problem is treated in orthodox fashion..."

Rev.: JAOS, LIII, p. 175, by H. H. SPÖRER.

22. MITRA, P.: — Indian and Polynesian art. JISOA, I, no. 2, p. 112—119, with 1 pl. The writer thinks that some motifs of Polynesian art are of Indian origin, viz. Makara and Kirtimukha, Taniwha, coiled serpents, bird and snake, and elephant designs.


The author, having collected mythological statements from the Chinese Buddhist canon and arranged them in seventeen sections, publishes here about one third of his material. Important for the interpretation of Buddhist art as far as cosmology and cosmography are concerned.
Rev.: Shūkyō Kenkyū, n.s., X, no. 3, Tokyo 1933, p. 159 ff., by T. HAYASHI: ‘The author points out the doctrine of the three worlds as principal idea of Buddhist mythology but its practical centre is to be found in the mythology of the Sumeru-world.’


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Burlington Magazine, LXIII, no. 367, p. 186,
by L. BINVON: "A subject could hardly be treated more thoroughly than Mogul Painting is in this volume".

27. STRZYGOWSKI, J.: — Heinrich Glück †.
   An obituary notice.

   Francis Hopp Museum of Eastern Asiatic Arts, Budapest, 1933. 77 p., 43 figs.
   Introduction. Catalogue of the exhibition, destined to elucidate the ancient connections
   between the different Asiatic civilisations.

   at Paris], continued.

   Freunde Asiatischer Kunst und Kultur in Wien 1931/32. Edited by Dr. M. STIASNY.
   STRZYGOWSKI zum 70. Geburtstag gewidmet.
   Vienna: Krystall-Verlag, 1933. 4to, 96 p., with 22 plates. — Price: 17 s. 6 d.
   Contents: Die chinesischen Prefekturen (Kün)
   in Korea zur Han-, Wei- und Tsin-Zeit, by A. SLAWIK, p. 5—13. — Die Spiegel, by K.
   — Die Bronzeröhre mit Goldeinlage, by V. GRIESSMAIER, p. 39—50. — Der Aufbau der Orna-
   mente auf den Lacks geräten, by F. NOVOTNY, p. 51—65. — Die Grabbauten, by H. SPIEGEL,
   p. 66—87. — Zur Ausstellung Ostasiatischer Malerei in der Albertina (Ostasien
das Abendland), by A. REICHEL, p. 88—90. —
   Book reviews. — Annual Report.
II. INDIA

II. 1. ARCHAEOLOGY AND ART-HISTORY


On the so-called ‘Penance of Arjuna’ at Māmallapuram.


Description of several tombs, opened by Prof. Jouveau-Dubreuil and excavated by the author, at Chenapparambu near Feroke. In opposition to Jouveau-Dubreuil who identifies them with Vedic agnisūryas the writer holds them to be pre-Aryan.


Rev.: THISA, i. no. 2, p. 151, by Kalidas Nag: *The author attempts to convey some idea of Hindu art through citations from Hindu literature.*


Main results: Monuments surveyed: The Gardens of Bani Begam and Khān Jahan situated at Roza, the tomb of Amir Barid at Bidar, the Mahādeva Temple at Mankesar and the Dargāh of Ḥazarat Shamsuddin at Osmanabad, the Vaishnav temple at Ter and some other temples at Kukkanur and Kallur in the Kopbal Jagir of Nawab Salar Jung Bahadur, the Fort and other buildings of archaeological and historical importance at Raichur and Yadgir; the report contains interesting descriptions of all these monuments.

Conservation: Clearance and cleaning of the fort and the Takht Mahal at Bidar; repair of the Naqqar Khana, Main Gateway, and of the tomb of Siddi ‘Abdur Rāḥmān, Aurangābad; further progress of the conservation of the Ajantā frescoes. — Epigraphy: 29 inscriptions found in the town of Raichur (8 Baihmanī, 15 ‘Adilshāhī); 4 inscriptions copied at Yadgir and 1 at Koilkonda; Telugu records of the Kakatiyas found at Patancheru. Numismatics: 964 coins acquired (ep. list).

36d. idem, for 1340 F[asl]: 1930–31 A. C. Calcutta: Baptist Mission Press, 1933. 4to, x & 55 p., 10 pls. — Price: Rs. 5.—.


Main results: Monuments surveyed: Khān Masjid, the tomb of Sultan, son of Khalil Ullah, the mosque of Bakhjurād Beg, the shrine of Bād-ud-Din, the Dargāh of Imām-ul-Muddarrisin and the tomb of Ḥazarat Muḥi-ud-Din al-Qādirī and several other shrines of the Baridi kings; the results will be published shortly in the form of a volume. — Conservation: Treatment of Ajantā frescoes, cave II, completed; a large number of them in caves VI, IX, X, XVI preserved. Extensive repairs and excavations at Bidar, Bāgh-i-Husam at Udghir and the temple at Ramappa (Warangal District). — Epigraphy: Two Aśoka edicts were found at Kopbal; in addition to this a large number of Canarese and 9 Muslim inscriptions (of Ibrahim ‘Adilshāh II, Ḥaidar ‘Ali and Tipū) were found in the same place, some others at Bidar. — Numismatics: 3,735 coins acquired.


Madras Mail, 15 August 1933.
Contents: Visitors, educational work, acquisitions, work in the museum, photographs, guides, finances. — The new acquisitions include a terracotta model of a stūpa; paintings in the Kāṅgāra kalam illustrating the Rāmāyana, the Hindi Harivāma and the Bhāgavata Purāṇa; and a great number of coins.

Rev.: Q. J. Mythic S., XXIII, no. 3, p. 431, by S. S[rikantaya].


Contents: Report of the Honorary Secretary, Gulam Muhammad Munshi (Personnel and funds; tours and research work; numismatics; visitors, etc.), p. 1—6. — Curator’s Report (Epigraphy: Copperplate grant of King Śrī Khara-graha I of the Valabhi Dynasty, 297 G.E.; numismatics: Kshatrapa coins, esp. of Bhartridama; library; tours; museum work), by A. S. Gadre. — Appendices: A. Coins sent by the Jasdan Durbar, esp. of Kumārgupta I Mahendrāditya (414—55 A.D.); B. Books.

Important acquisitions: Śīlāpattā for the worship of the Arhats; image pedestal for the daughter-in-law of one Dharmadeva; coping stone showing the Vṛṣṇikī-Jātaka and Buddha’s Abhinirmārapaṇa, 1st century A.D.; head of Avalokiteśvara, showing the effigy of Amitābha in its crest, 3rd century A.D. *an important evidence on the early evolution of the Bodhisattva cult at Mathura*; worship of Buddha’s almbowl.

Contents: 1. Committee of Management; 2. Working of the Museum; 3. Archaeology (Copper image of Perumal from Madura; late medieval sandstone pillars; Mughal Parāvānas, 18th century); 4. Numismatics (83 coins of Vigrashapala, Spalapatideva, Samantadeva, Firoz Shah III, Muhammad IV of Delhi, Ibrahim Shah of Jaunpur, Mughal Emperors); 5. Natural History; 6. Ethnography (Metal images of various gods and jewellery); 7. Picture gallery and Library (Portrait of Raja Neval Rai, Lucknow School); 8. Visitors; 9. Finances; 10. General; Appendixes A—D.

Rev.: J. Ind. Hist., XII, p. 130 f., by S. K. Aiyangar: "undoubtedly a great improvement upon the previous reports".

Viśvāmitra’s testimony to pre-history in the Gangetic valley, with special reference to the remains excavated at Buxar.

What is art in early Indian philosophy?

47. BERNET KEMPERS, A. J.: — Notes from the Dutch. 
Short review of some Dutch publications on Indian history and art.

See below, no. 546.

_Ind. Art & L.,_ VII, 2, p. 122—8, pl. XLI f. 
Inscriptions from Susa show that Greek life was still kept up in the Arsacid empire down to the first cent. A.D.

49. CHAND, Uotii: — Purātattva ki bātēm [On archeology. In Hindi]. 
_Gangā_, Special Arch. Number, Jan. 1933, p. 31—4. 
Survey of archeological research in India during the 19th century.

50. CHATTERJEE [CHATTOPADHYAY], Suniti Kumar: — Hindu Sābhāyatrā Pattaṇa. [The foundations of Hindu Civilisation. In Bengali]. 
_Udayana_, 1933, p. 75—85.

51. CHAUDHARI, Śaśināth: — Bhāratya-purātattvāvatmānyā [Archaeological Research in India. In Hindi]. 

52. CHAUDHURI, Satya Krishna: — Pāṇḍava. [An account of the monuments of Pandua in Bengal. In Bengali]. 
_Prabhāt, Āśvin 1340_ V. S.

52a. CODRINGTON, K. de B.: — An Introduction to the Study of Islamic Art in India. 
_Ind. Art & L.,_ VII, 2, p. 92—109, pl. XX—XXXIII.

CORAL-RÉMUSAT, G. de: — Concerning some Indian Influences in Khmer Art etc. 
See no. 497.

53. CURZON Museum of Archaeology, Muttra. 
The opening of the new Museum building.

54. DAS, Kali Kumar: — Sārnāth [In Hindi]. 
_Gangā_, April 1933, p. 597—603, with text-illustration.

_JASB.,_ XXVII, p. 1—90.

56. DESPANDE, Yavsat Khusal: — Gupṭakālin Vīdarbh [Vidarbha (modern Berar) during the Gupta period. In Hindi]. 

57. DIKSHT, K. N.: — Excavations in Mahāsthān. 

Mahasthan in the Bogra District and the largest known ancient site in Bengal is, in the Karatoya-Mahāsthāna, identified with Pauḍranagari. From the excavations it appears that the city was in occupation from early Gupta times, and that after the Gupta period the city decayed but was reoccupied in the Pāla period, the excavated city-wall and bastion being assignable to that occupation.

58. DIKSHT, K. N.: — Excavations at Pāhārpur. 
_A. R. Arch. Surv._ 1928—29, p. 97—8, pl. xliii.

Exploration at Pāhārpur was almost entirely confined to the examination of 15 cells of the monastery.

59. DIKSHT, K. N.: — Excavations in the Murshidabad District. 

Trial excavations at Rangamati on the west bank of the Bhāgarthi, six miles below Berhampore, despite the disturbance of the site by treasure-seekers and brick-robbers, disclosed three periods of occupation, the earliest yielding Buddhist remains of the 6—7th centuries.

60. DIKSHT, K. N.: — Pāhārpur-kr vichitra mandir-ki khodāī [Excavation of the different temple of Pāhārpur. In Hindi].
61. Dvivedi, Mahavir Prasad:—Bhāratiya Purāṇātattva-kā Pūrveśṭhās [Early History of Indian Archaeology. In Hindi].
Account of archaeological research in India during the 19th century.

O túmulo de S. Tomé em Meliapôr [The tomb of St. Thomas at Mylapore]. This article brings extracts from a number of early documents to show that the tomb of St. Thomas was not a pious invention of the Portuguese of the early 16th century, but had already been located here by indigenous Christian tradition.

Frankfort, H.:—Tell Asmar, Khafajah and Khorsabad. See below no. 627.

Special Archaeological number.
Rev.: J. Andhra Hist. Res. S., VII, pt. 3, p. 192—3, by M. R[ama] R[Ao]: *This is a welcome addition to the Hindi Literature. The book opens with half a dozen papers on the History of Indological Research by eminent scholars like Dr. S. K. Iyengar, Professors P. Sreenivasachari and B. Mostchand. The two papers on the Indus Valley civilisation by Dr. N. N. Law and Lakshman Sārup are very interesting. This book contains many learned disquisitions on Ancient Indian Art and Architecture, Paleography, Chronology, Iconography, Epigraphy, Buddhism etc. besides articles on matters of general interest. The work is profusely illustrated."
Hindu, Madras, March 21, 1933.

64. Gautam, Lautu Singh:—Bhārat-mōna attihāsik anveshay-kā kārya [The work of historical research in India. In Hindi].
Gāṅga, Jan. 1933, p. 35—41.
On Mohenjo-daro, Sārnath and other ancient sites.

65. Ghose, A.:—The Need for Museums of Art in India.
Sixth All-India Or. Conf., p. 221—39.
Museums of art in America. Anaemic condition of Museums in India. Museum purposes, methods, buildings, officials.


Goetz, H.:—Westersche invloeden op de Indische cultuur der Mohammedaansche periode. See no. 340.

Contents: I. Introductory, including some general remarks on the history, language, institutions, etc. of the country. — II.—X. A description of the different routes and places with extensive notes on their history, ethnology, economy and archaeological remains. — XI. Arts and Crafts, including dance and theatre. — Appendices: Sovereigns, Dewans, British Residents, Malayalam Era Dates, Fairs and Festivals, Bibliographical Notes, etc. — 12 plates deal with archaeological monuments, temples, sculptures etc.


In part I (Architecture) the author explains the form and structure of the stūpa (esp. those of Sānchi and Gandhāra), the chaitya-grīha, the temple (esp. the sikhara) and the monastery (vihāra). In Part II (Iconology) he traces the historical development of Buddhist sculpture during the early period (Aśoka pillars,
Bodh-gaya, Bharhut, Sanchi), the Kushana period (Gandhara, Mathura, Amaravati) and the Gupta dynasty, and describes the characteristics of each period.

Summary of a lecture. The three types of burials; objects found in them.

70. Iyer, P. V. Jagadisa: — Places of Antiquarian Interest in South India.
A series of brief descriptions: Ennayiram, Tiruvadavayyal, Gangaikondasolapuram, Srirangam, Ahobalam, Tiruvanaikkaval, Kumbhakonam, Madura, Palur, Avadaiyarkoil, Sembiyamahadevi, Dharmavaram, Aranthangi, Tiruvaduthurai, Tirupati.

Ganga, Jan. 1933, p. 138 f.

The Modern Review, LIII, p. 19–19, 3 ill.
A description of the Gridhakuta Hill hermitage near Rajagriha, discovered in August 1932 by Mr. P. C. Chaudhuri, I. C. S.

The Modern Review, LIII, p. 85–9, 6 ill.
Mention of a few monuments requiring preservation from further decay: Rupnath Edict of Asoka; Gupta temples at Deo-Barnark; Nalanda Stuccoes; Nachna Temples; Bhumara Temple; Orchha Palace.

74. Jnani, Ranchhor Lal: — Prims aap Vels myuyiyanam, Bauo [Puraatattva-vibhag] [The Prince of Wales Museum at Bombay (Archaeological Section). In Hindi].

Ganga, Jan. 1933, p. 149–54, ill. no. 115.

Annual Bibliography, VIII.

Description of ancient coins; manuscripts; objects of wood, metal and stone, including images and sculptures; musical instruments; seals and copper-plates, examined by the Assam Research Society, Gauhati.


78. Law, N. N.: — Mr. Dr. Haraprasad Sastri (1853–1932).
His life and writings.

A brief and clear résumé of the results of the excavations as well as of historical research.

Continued excavations were particularly successful, yielding within the remains of a large brick stupa (apparently the Mahâchetiya of the local inscriptions) a reliquary containing a bone relic — in all probability the corporeal relic of the Buddha which sanctified the spot. The âyaka pillars of which their discoverer gives a valuable description are noticeable features. Numerous bas-reliefs, sculptured beams, and some more relic-caskets, still retaining their original contents, were discovered. These operations make a valuable contribution to our knowledge of Buddhism in South India.

Prabasi, Âśvin and Kârtik 1339 V.S.
A short review of the work done at Mohenjo-daro.

Mr. Mackay has cleared a portion of what he considers to be the "Artisans' Quarter" of the late period, but the principal work was the excavation of a large area to a depth of some 23 feet below the original surface of the mound and to the fourth level of occupation. A steady deterioration of the masonry and the decreasing size of the houses appear to be an index to the decay of this civilisation from the Early to the Late Period. Mr. Mackay is of opinion, that a recently discovered cylinder seal shows that the upper strata of Mohenjodaro can be safely dated to 3000–2750 B.C., as its form is very like pre-Sargonic seals found in Mesopotamia. Other seals showing a goddess in a pipal tree and another horned figure in yoga attitude (= Siva) tend to give a stronger Indian than Western orientation to this Indus Valley Culture. It is not improbable that these sites will yield definitive prototypes of Indian deities and art motifs.

83. Mackay, E. J. H.: — Mohenjo-daro Marvels:
II. Some recent discoveries.
Times of India, Bombay, 29 December 1933.
Sir George Birdwood Lecture to the Indian Section of the Royal Society of Arts, London.

84. Mahon, A. E.: — Recent Archaeological Discoveries in India.


Frankfurter Zeitung, January 1933, by W. Kirfel.

With the completion of the "Palace" excavation and the clearance of several blocks of houses on the east side of the main street operations in the Scytho-Parthian city of Sirak have been brought to a conclusion and work directed to the opening of the earlier strata below.


[In Bengali].
Prabāṣi, Baisakh 1339 V.S.
Description of some of the ruins of the old city in the modern district of Maldah in Northern Bengal.


Ind. Art & L., VII, p. 142–6, pl. XLVIII–LV.
Photographic views and descriptions of some sites and monuments referred to in the Report for 1929 of the Archaeological Department.

Explorations were largely confined to the monastery sites esp. Monastery VI and VII. Clear traces of frequent destruction bear ample witness to the vicissitudes experienced by these buildings. The antiquities recovered were principally Buddhist images and articles of
domestic use. Conservation of the excavated remains has proceeded pari passu with their exploration.

92. PISHAROTI, K. Rama: — Temple Studies: 1. Irinjalakkuda.
An account of the Bharata Temple at Irinjālakkudū, Kerala, based on two Māyyikkakṣetrayanāvatāra chronicles in the possession of the author.

93. POLITICUS: — Jainism in Northern India.
A review of Ch. J. SHAH, Jainism in North India; cf. below, no. 105.

94. PRASAD, Madan: — Pāhāṛpur-ki khodāī [Pahāṛpur Excavations. In Hindi].

P. xxvi–xxxii: paper read by K. P. JAYASWAL (on archaeological research in Bihar and Orissa);
p. xxxiii–lii: Presidential Address by R. B. HIRA LAL (progressive advancement of Oriental learning); articles.


Rev.: ZDMG, n.s. XII (LXXXVII), p. 96, by W. PRINTZ.

98. RAO, R. Subba: — Recent Archaeological Finds at Rajahmundry.
During the construction of the municipal waterworks an image of Shaṃmukha Kumārasvāmi, an inscription in Telugu and Sanskrit, dated 1072 A.D., and a Kākatiya inscription, dated 1248 A.D., were recovered.

Rev.: J. & ORS, XIX, p. 348, by K. P. JAYASWAL: “The author’s geographical views are not acceptable.”

100. SANKRTIYAYAN, Rahul: — Basāṛkā-ki khodāī [Basāṛkā Excavations. In Hindi].

101. SANKRTIYAYAN, Rahul: — Kāl-nirṇayya men inṭēṇ aur gahrāī [The size of bricks in the determination of time. In Hindi].

102. SARASWATI, S. K.: — Notes on two tours in the districts of Mālīdhāk and Dinājpur.
FASB, XXVIII, p. 173—83, 3 pl.
Observations on the ruins of Pandua, the mounds of Rai-Khān Dighi, various tanks, and sculptures as well as inscriptions from Kākattidighi, Karanj, Sīrāmpur, Dinājpur and other places.

103. SARASWATI, S. K.: — Notes on a third tour in the districts of Dinājpur — chiefly along the Chirāmāti River.
FASB, XXVIII, p. 185–95, 2 pl.
Notes on ruins, sculptures and inscriptions at 13 places, esp. Daharol, Mahendra, Surohor and Harirumpur.

104. SARKAR, Suvalal Chandra: — Veda-kāthʾ śirobhūṣhāy aur padatrāṇ [Headdress and shoes of the Vedic period. In Hindi].
Gāṅgā, Jan. 1933, p. 95—102, ill. nos. 163–6.

Luzac’s, XLIV, p. 89.
The Modern Review, LIII, p. 666—8, by POLITICUS: “We wish the book the success it so richly deserves.”
Gangā, Jan. 1933, p. 70—3.

107. SHASTRI, Hirananda: — Archaeology in India and its Importance for Indian History.
Sixth All-India Or. Conf., p. 1—15.

108. SRINIVASACHARYA: Bhāratiya Purātattva
[Indian archeology. In Hindi].
Gangā, Jan. 1933, p. 9—15.

109. STAPLETON, H. E.: — Note on the Historical
and Archaeological results of a Tour in the
Districts of Māldah and Dinajpur, December
24th—31st, 1932.
FASB, XXVIII, p. 151—71, 2 pl.
A) The site of the battle in which Sikandar Shāh was killed. B) The Fort of Ekdalā (Bairhāṭī), twice besieged by Firuz Shāh. C) Karanji, the reputed native village of Raja Gaṇeš. Cf. above, p. 13—7.

110. STRZYGOWSKY, J.: — India’s Position in the
Art of Asia.
FISOA, I, no. 1, p. 7—17.
“A future history of Indian art will have to follow the path which fate had decreed for India, in as much as India originally belonged to the equatorial south and came into touch with the north, for the first time it seems, through the immigrating Indo-Aryans.”

Federated India, 9 August, 1933, by N. R.

112. SVARUP, Lakshman: — Mohanjādarō [In Hindi].
Gangā, Jan. 1933, p. 62—9, 9 ill. nos. 90—97.

The Asiatic Review, XXIX, no. 100, p. 736—44.

Ind. Art & L., VII, p. 49—52.
1. Dekhani schools of painting. 2. Mudrās in Southern India.

Gangā, Jan. 1933, p. 312f.

Two long trenches, IV and V, were sunk in the north-west portion of mound F; work has been continued at the “Parallel Walls Area”, site H, and site G. Several interesting seals with pipal trees or leaves were recovered, bronze implements, lotas, etc. The most outstanding find is the torso of a nude man carved in the round. “The statuette is far superior to any hitherto found at either of the Indus Valley sites and compares favorably with the best examples in Greek art.”

117. VATS, Madho Sarup: Excavations at Dallu.
Two circular “bastion-like” structures discovered by the Irrigation Department in the bed of the Pakpata Canal, were partly excavated. It is obvious that they are no wells, but it is difficult to say whether they were stūpas or large structural līṅgas. Some terracotta figurines found may be ascribed to the 7th century A.D.

118. VENKATESVARA, S. V.: — Eclecticism before Akbar.
Sixth All-India Or. Conf., p. 143—8.
Adoption of Hindu principles and elements
in Muhammadan architecture and painting before Akbar.


An edition of this ancient Sanskrit text on Indian art.


II. 2. ARCHITECTURE AND SCULPTURE


Ābhāsa is not a method, but a material for sculpture (glass or some similar material).


The Mauryan sculptures of Mathurā and other specimens of the Ancient National School.

126. Ahmad, Hafiz Shamsuddin: — Maner and its Historical Remains.

Rev.: JRAS, 1933, p. 944 ff., by C. O. Blagden: "a model of what such a small handbook should be; ... it is perfectly intelligible to a non-expert reader."


Rev.: Sixth All-India Or. Conf., p. 123—41.

Muhammadan remains at Maner, a village about 20 miles west of Patna.


Inscriptions referring to the anointment of King Vira Pāṇḍya at the Maṇḍapam, 13th century. — Later history. — Description of the Maṇḍapam.


Rev.: Times of India, Bombay, 29 December 1933, by M.D.

Ind. Hist. Quart., IX, p. 154—6, 1 pl.
Terra-cotta figure of a female dancer discovered at the Mauryan level of Patna.

Prabāst, Bhadr 1340 V.S.

Prabāst, Kartik 1340 V.S.

JASB, XXVII, p. 165—76, 3 pl.
A brief description of the temples and cults of the various gods, goddesses, snakes and godlings in Suket State, Western Himālaya.

Elsevier’s Geillustreerd Maandschrift, 1933, p. 303-15, 15 ill.
Survey of the history of Gandhāra and Graeco-Buddhist art.


Bernet Kempers, A. J.: — De beelden van tjandi Djago en hun Voor-Indisch prototype [The Images of Chandi Jago (in Eastern Java) and their Indian prototype. In Dutch].
See below, no. 542.


FISOA, I, no. 1, p. 52—6, 1 pl., 1 ill.
A description of this well-known monument at Chitor. According to the inscriptions found on it, the Kirtistambha was the ‘Mahāmeru’ of the Samādhīśvara temple (in its vicinity), and was completed by the sūtradhāra Jaitā and his sons in S. 1515.

DEFEO, XXXII, p. 545, by G. Coedes: “Voici un livre comme l’Inde devrait nous en donner davantage.”


Three stone lintels with bas-reliefs discovered in course of clearance at the second gateway of the Hill Fort of the Bhūmīnath tank at Badami during 1928—29. They originally belonged to a now ruined temple and represent scenes from the early life of Krishna. They were probably inspired by the religious zeal of the Western Chālukyas who were Vaishnavas (6th-7th century A.D.).


*Hindu art is intrinsically Indian; thought of as a model to be imitated, it can only delude or elude the modern craftsman. Its significance depends, not on our taste, but on our understanding.”

139. Coomaraswamy, A. K.: — Hindu Sculptures at Zayton,
OAZ, N. F., IX, p. 5—11, 3 pl.
Description of reliefs representing Hindu subjects, preserved at Ch’üan-chou (Zayton); Chinese copies of (wooden?) originals which must have been the work of an Indian.

Rev.: Q. F. Mythic S., XXIII, no. 4, p. 571, by A. V. Ramanathan: "We welcome this splendid addition to the valuable series of sumptuously illustrated and documented reports on the temples of India."
FAOS, LIII, p. 187, by A. Coomaraswamy: "This is another of Mr. C.’s sketchy compilations, constituting an impressive volume containing hardly anything new."

Rev.: ISOA, I, no. 1, p. 68, by N. Rav: Madras Mail, April 5, 1933.
Times Literary Supplement, 7 September, 1933.

142. Dimand, M. S.: — An Indian Relief of the Amarāvatī School.
A representation of an attendant of a Nāga king from Nagārjunikonda, end of the 2nd century A.D.

142a. Duroiselle, Chas.: — Explorations at Pagan and Mandalay.
See below, no. 501.
Relief with scenes from the life of Buddha, South-Bihar style, found at Nyaung-gon, Mandalay.

143. Dube, Kishanlal Durgashankar: — Dhammār ki Baudh guphāe aur Dharmanāth kā mandir
[The Buddhist Caves of Dhammar and the Temple of Dharmanath. In Hindi].

Parnassus, V, p. 16—8.

Parnassus, V, p. 15—8.

Umā-Mahasvarā from Benares.

OAZ, N. F., IX, p. 164—9, 2 pl.
Discussion of six statues of the Nāgēśvara Temple at Kumbakonam.

The Modern Review, LIV, p. 500—4, 7 ill.
"[All these iconographical and stylistic] ... traits lead us to infer that the Javanese Buddhas and Bodhisattvas of Barabudur and Prambanam ... may have as their prototype the Orissan Buddha of the early mediaeval era."


ISoa, I, no. 1, p. 70, by C. C. Dasgupta:
Carefully prepared catalogue. O. F. Mythic A., XXIV, no. 1, p. 79, by S. S[rikantaya]: *The work leaves nothing to be desired.*

JAOS, LI, p. 187 f., by A. Comararaswamy: *The discussion of the dating, despite the indefiniteness of the conclusions constitutes a real advance in comprehension of the stylistic development.*


F. Ind. Hist., XVII, p. 127—30, by S. K. Aiyanger: *the work is far more likely to retard progress in research rather than promote it.*

BEFEO, XXXII, p. 544, by G. Coedès: *Ce volume est appelé à rendre des services.*


Rev.: JNAS, 1933, p. 414 f., by F. W. Thomas: *descriptions, with bibliography in each instance, furnish concisely all that is requisite.*


Yumedono, X, 1933, p. 45—70.

The author examines historically the change in conception and style of the Buddhist stūpas in India reflecting the development of Doctrine.


Yumedono, X, 1933, p. 19—34.

The author investigates, on the evidence of Chinese records and modern archaeology, the style and construction of the stūpas traditionally attributed to Ashoka and Kanishka.


Yumedono, X, 1933, p. 35—44.

The author describes the structure of the great Sanchi stūpa as representative of ancient Buddhist stūpas and compares the results with the rules concerning the form and erection of stūpas laid down in the Mahāsaṃghikavinaya, Book 33.


*When the Hindu masons and architects referred to the palatial style, they called it Nāgara and Vesara, referring by the first to the style left by the Nāga emperors and kings, while... the second means an *ornamental* (Veśya) voluptuous, style, having a round plan.*


The Modern Review, LIV, p. 68, 1 pl.

The author publishes the first photograph of the Chaturmukha Śiva bust in the temple near the reservoir at Nachna in the Vindhyas, built by the Vāsiṣṭha king Prthivisena I (c. 320—350 A.D.).


I. Introduction (the country and its people; sources of Kashmir History); II. Political History; III. Architectural Styles (Early Buildings, c. A.D. 200—600; Medieval Architecture, A.D. 600—1300 — Buddhist Buildings, Hindu Buildings; Muslim Architecture); IV. Monuments in Srinagar and its vicinity; V. Monuments above Srinagar; VI. Monuments below Srinagar; Bibliography. The chapter on Harwan excavations (p. 105—11) is profusely illustrated (pl. 15—42, 77).


JISOA, I, no. 1, p. 69, by D. P. Ghosh:
"We are confident, the volume will fulfil its purpose."
Lucea's, XLIV, p. 49: "... popular and interesting without losing in accuracy or scholarship."
Illustrated Weekly of India, Bombay, 30 July, 1933, by W. Johnson.

Ind. Art & L., VII, no. 2, p. 65—91, pl. I—XIX.
Description of the monuments.

According to the author's interpretation of the often disputed passage in Hiuen Tsang's Si-ya-chi the Temple of Nâlandâ may have been constructed by Skandagupta (= Sâkrâditya of Hiuen Tsang) about 460 A.D.

Rev.: JISOA, I, no. 1, p. 70 f., by B. C. Sen: "The book will be very useful as a guide to those who want accurate information about the artistic treasures of the Maldah district."

"The structure of Indian sculpture will have to be surveyed in its relevant aspects. The underlying and essential qualities will be viewed in their permanency throughout the special conditions that the single monuments imply." — I. Ancient Indian sculpture;

II. Classical; III. Medieval; IV. Essential qualities; V. Explanation of plates; Notes; Bibliography; Index.
Reviewed: J. Ind. Hist., XII, p. 445—7, by S. K. Aiyangar: "exhibits a degree of sympathy and understanding which may be regarded as unique. ... Sometimes difficult to follow her."

JISOA, I, no. 2, p. 97—104, 5 pl.
"Viewed as a whole, Candella sculpture, the extension of which geographically covers the country between Bharatpur and Allahabad and southwards as far as the Narbâdâ, and chronologically from the tenth to the twelfth century A.D., shows an increasing share of the intent and simplified, i.e. of the "medieval" component."

162. MATSUMOTO, Bunzaburo: — Ina ni okeru Bukkyo inen no To to sono igo no To [On the Indian stûpa before and after the Rise of Buddhism. In Japanese].
Yumedono, X, 1933, p. 1—17.
Origin and development of the Buddhist stûpa.

The theory of the Italian origin of the Taj cannot be maintained against historical evidence. The workmanship is entirely Asiatic.

164. RAGHAVAN, V.: — Theatre Architecture in Ancient India.

165. RAJU, K. Venkatarama: — Nârâyânâlai and its Temples [Pudukkotâh State].
Pt. I: Historical introduction.

166. RAMACHANDRAN, T. A.: — The Royal Artist, Mahendravarman I.
His contributions to South Indian art. I.

A representation of the Mandhātu-Jātaka, on a relief, third century A.D., from the excavations of Mr. LONGHURST.

168. RAY, Nihar Ranjan: — Guntur Zelāya Nutan Bauddha Śūker Aviśkār [Discovery of Buddhist Sculptures in the Guntur District. In Bengali].
Prabāsī, Māgh 1340 V.S.
A study of the Buddhist sculptures found at Goli.

"The supreme importance of this group consists in their supplying us with the typical specimens of the rekha type of architecture in Bengal both earlier and later."

170. VAIKUNTHRAM PANDIT, A.: — The study of a South Indian Cave Temple.
Tirumalai Śri Venkatesvara, I, p. 667—71.

Rev.: The Modern Review, LIII, p. 428, by S. K. CHATTERJI: "... well-conceived and brightly written..."
Burlington Magazine, LXII, no. 363, p. 299, by F. J. RICHARDS: "In this little book V. has packed a mass of information, gleaned partly from his own observation, partly from books which are beyond the reach of the ordinary traveller... His account of the less familiar Mandapeshwar (now a Christian church) and Jogeshwari, is a useful supplement to what others have written."

— Price: Rs. 7/8 = 11 s.
The Origin of Buddhism. Buddhist monuments. Some meanings of the symbols. Chronology and grouping of the caves. Description of the main groups.
Rev.: JISOA, I, no. 2, p. 151, by N. ROY: "This book, although a welcome publication to the average reader, does not give any wealth of original materials or any new interpretation of them."
Times of India, Bombay, 25 August, 1933, by M. D.

II, 3. PAINTING

Rev.: J. Ind. Hist., XII, p. 443—5, by S. K. AIVANGAR.

Rev.: JISOA, I, no. 2, p. 150 f., by St. KRAMRISCH: "The eighteen colour and thirty monochrome plates of the paintings of cave II, Ajanta are perfect reproductions of the originals. The colour plates are as judiciously selected as those in Part I. . . . The explanatory text gives more than it modestly claims. With a sure sense of artistic quality and a minute observation of stylistic differences, a full account of the paintings is
given. Technical treatment, physiognomical type and apparel of the figures are conclusive studies by themselves."


174. Bagchi, P.C.:— _A Note on a Painted Banner_.

_JISOA_, I, no. 1, p. 1—4, 1 colour pl.

Nepalese banner representing Mañjuśrī and Śītā-Prajñāpāramitā (?) surrounded by scenes from Buddhist legends; painted by Madakolathasiṇā 1570 A.D.

175. Barnett, L. D.:— _Two illustrated Assamese Manuscripts_.


A Dharmapūraṇa, dated 1735/6 A.D. with illustrations taken from the life of the Ahom king Sib Singh; and a Brahmatthana, dated 1836 A.D., both in a late local type of the Mughal style, with Burmese influences.

176. Binyon, L.:— _Two Indian Paintings_.


Moghul miniatures: Darbar of Jahāngīr and a prince visiting a holy man, late 17th century.

177. Binyon, L.:— _A Nepalese Painting of the early 18th Century_.


Amoghapāsa surrounded by legendary scenes.

178. Bonnerjea, Biren:— _Note on Geometrical Ritual Designs in India_.

_Man_, XXXIII, p. 163 f., 2 ill.

On the Alpadās.

179. Brown, W. Norman:— _The Story of Kālaka_.

_Texts, history, legends, and miniature paintings of the Jain hagiographical work of Kālaka-cāryakathā_. (Freer Gallery of Art Oriental Series, no. 1).


Rev.: _JAOS_, LIII, p. 305—7, by A. K. Coomaraswamy: "This most admirable monograph combines two connected lines of study, offering on the one hand critical editions and translations of various versions of the Kalakacārya legend, and on the other summarizing and co-ordinating all that is known of the history of Jaina, Gujarati, or as the author prefers to say, Western Indian, miniature painting."

_JISOA_, XIX, p. 413—5, by K. P. Jayaswal.

180. Chandra, Moti:— _Bhārat ki Chitr-vidyā-sambandhī khaj [Research in the pictorial art of India. In Hindi]._ 


181. Chughtai, M. A.:— _A few Hindu Miniature-painters of the 18th and 19th Centuries_.

_Sixth All-India Or. Conf._, p. 233—9.

Miniature-painting in India, Rājput painting included, was thoroughly influenced by the Muḥammadans.

182. Coomaraswamy, A. K.:— _Further references to Painting in India_.


The theories of Silpa tradition applied to the aesthetic analysis of Ajantā painting.

184. Dayal, Prayag:— _Raja Newal Rai of Oudh_.


Painting in the Prov. Mus., Lucknow.

185. Dimand, M. S.:— _Islamic Miniature Painting and Book Illumination_.


The article contains some references to Mughal Painting.

186. Dutt, G. S.:— _The indigenous Painters of Bengal_.

_JISOA_, I, no. 1, p. 18—25, 5 pl., 3 in colour, and 1 ill.

Note on the position of Bengali _pata_ painting, and a description of a picture scroll repr. the Krishna myth, in the author's possession.

187. Erdmann, K.:— _Mihr Chands Bildnisse des Shoddā al-daule._
Berlinner Museen, LIV, p. 38—41, 3 ill.

The portraits of Nawab Shujā-ud-daulah of Oudh were copied by M. Ch. from originals in oil painted by the English artist Tilly Kettle in 1772—3.


Rev.: OLZ, XXXVI, p. 259, by L. Barchhofer: "Über die Malerei wird sehr wenig gesprochen, die kunstgeschichtliche Ausbeute ist recht mager; ... jedoch enthält es etwas, was man in keinem anderen Werk über Rajputenmalerei findet: die eigentümliche Atmosphäre, in der diese letzte Blüte der Hindukunst gedieh und welkte.*


190. Goetz, H.: — Some Court-portraits of the Pahārī School in Dutch Collections. JISOA, I, no. 2, p. 120—123, 1 pl., 1 ill. From the Collection of Prof. J. Ph. Vogel, Leyden.


OAZ, N. F., IX, p. 21—31, pl. 10—2.


A description of the paintings in the Bṛhadisvarā temple at Tanjore, built by the Chola king Rājarāja I.


Bull. Cleveland Museum of Art, XX, no. 1, p. 46, 1 pl.
Portrait of a Mughal lady, late 17th cent.


Bull. Cleveland Museum of Art, XX, no. 4, p. 56—9, 1 pl.

Madhu-mādhavi Rāgini, c. 1600 A.D. This painting has been reproduced in A. Coomaraswamy, Rajput Painting, pl. I.


Bull. Cleveland Museum of Art, XX, no. 6, p. 96—8, 1 fig.
An illustration of Sri Raga, c. 1600 A.D.

A first outline of a history of Nepālī painting.


JRAI, 1933, p. 748f.
Abstract from a lecture.


The Muslim World, New York, October 1933, p. 330—2, 1 pl.
"These paintings are not to be accepted in all cases as good specimens of Mogul art, but their existence is a testimony to the intense interest aroused in Christianity at the Mogul Court in the early part of the 17th century."


JISOA, I, no. 1, p. 63—7, 3 pl.
An illustrated Jain manuscript from the reign
of the Emperor Jahāngīr in the possession of Mr. Bahadursingh Singht.

201. RAGHAVAN, V.: — Some Sanskrit Texts on Painting.  
Words for the rough sketch. Light and shade. Aspects of poetry in terms of picture. The art of painting is based on the art of nātya. The application of the Dhwani theory to Citra. Texts on painting.

Introductory. References in Bāga’s works to the types of pictures, grounds, materials, procédé, anatomy, and to sculpture.


205. STRZYGOWSKI, J.: — Der tieferen sittliche Kern der Moghulmalereien in Schönbrunn, dem Oesterreichischen Museum und der Staatsbibliothek  
Der Wiener Kunstsammler, 1933.  
On the “Nordic” popular elements in the court art of the Mughal Empire.

206. VOGEL, J. Ph.: — The Discovery of Frescoes in South-Indian Temples.  
Remnants of frescoes in the Kailāśanāṭha temple at Conjeeveram, in the rock-cut temple of Malayadippatti and in the Great Temple of Tanjore.

II. 4. ICONOGRAPHY

207. BERNET KEMPERS, A. J.: — Note on an ancient sculpture from Amarāvati.  
The fragment discussed An. Bibli. I. A. 1929, no. 163 (1) and 1931, no. 225 is a synoptical rendering of the Cycle of the Great Renunciation.

The majority seem to represent a Śaiva subject; some Krishṇa, and some may be taken for nativity scenes of Jain Tirthāṅkaras.

Accounts in Purāṇa and Tantra works. The popular aspect.

210. CHAKRAVARTI, N., and SARASWATI, S. K.: — Note on a seated and inscribed image of Śūrya from Qāsba (Ekdāla), District Dīnāspur.  
JASB, XXVIII, p. 147—50, 1 pl.  
A seated image of Śūra with an inscription from the first quarter of the 13th century A.D. or later. This seated image of S. is a rarity; if the dating of the inscription is correct, it appears that, even after the Muhammedan invasion of 1202 A.D., Bairhātī remained in the hands of the Hindus.

211. CHANDA, Ramaprasad: — Brahmanic sculpture of the Gupta Period.  
The Modern Review, LIII, p. 97—102, 5 ill.  
An iconographical note.

212. [COOMARASWAMY, A. K.: — Yakṣas, vol II.  

Surya from Kashipore. Navagraha slab from Kaṅkāndaṅghī.

In Hindi].
Gaṅgā, Jan. 1933, p. 310 — 2, ill. no. 140.

Six sculptures, published in the A. R. Arch. Surv., but not correctly identified.


A small bronze image of Vishnu in the yogasthānakāmūrti without much artistic value, 12th — 14th cent. A. D.

Gaṅgā, Jan. 1933, p. 184 — 7, ill. nos. 118 — 22.

Gaṅgā, Jan. 1933, p. 158 — 62, ill. no. 114.

Rev.: OLZ, XXXVI, p. 258 ff., by H. Zimmer: "Geschickt und behutsam hat M. L. aus dem Wust des schlecht überlieferten Textes herausgehoben, übersetzt und interpretiert, was sich an Anweisungen über figürliche Malereien findet."
J. Urusvati Inst., III, p. 225, by G. de RoERICH.


ISLOA, I, no. 2, p. 85 — 8, 2 ill.
"The iconographical as well as the form connections with Nepal, of the Sarasvati and Gaṅgā figures [found in Southern China and] reproduced here, make it probable that Hindustic representations found their way as far as China across the highland of inner Asia."


Sixth All-India Or. Conf., p. 242 — 7, 1 pl.

Oostersch Genootsch., 7th Congress, p. 38 f.

224. Vigel, J. Ph.: — Unidentified Sculptures from Nāgarjūnakoṇḍa.

An. Bibl. I. A. 1931, p. 5 — 10, pl. II.
Detailed description of the sculpture from Parel showing a combination of the Pañchamūrti and Maheśvara aspects of Śiva.
Symbols of time, infinity of time, Kairos, space, etc. like Kali-Kała, Ardhanārīśvara, Māyā, etc.

II, 5. PALÄOGRAPHY

Data in support of the view that the mystic Arapacana alphabet of Buddhist texts was devised in Eastern Turkestan and likewise the akṣara yya.

Gāndā, Jan. 1933, p. 189—94.

Majumdar, R. C.: — La paléographie des inscriptions du Champa. See below, no. 521.

232. Rapson, E. J.: — The Numerals 40 in Inscriptions at Mathūrā during the Śaka and Kuśana Period.

The St. Andrew’s Cross, as the cursive alternative of the pta, invariably represents 40 in the Mathūrā inscriptions.

Ind. Hist. Quart., IX, p. 582.

Discovery of a connecting link between the Indus Valley script and the Brāhmī script in a cave inscription at Vikramkhole in Sambalpur.

II, 6. EPIGRAPHY

Discussion of a passage in Tamil forming part of the genealogical portion of an important copper-plate grant.


This charter, which is engraved on three copper-plates now preserved in the Prince of Wales Museum, Bombay, records that Mādhava, the minister of king Harihara of Vijayanagara, after conquering Govā (i.e. Goa), the capital of Koṅkana, from the Turushkas, granted a village to 21 Brāhmaṇas in Śaka 1313 (A.D. 1391).

235. Aiyangar, S. K.: — The Tamil Śangam in a Pāṇḍyan Charter of the early Tenth Century A.D.
Ind. Hist. Quart., IX, p. 63—75.

236. Aiver, K. V. Subrahmanya: — Conjeeveram Inscription of Rājarāja I.

This Sanskrit-Telugu inscription is found in the Kailāsānātha temple at Conjeeveram, different portions of it having been used in repairs of this building. It is of special interest for the history of the Cholas and Eastern Chāḷukyas. The date appears to be Śaka 923 expired, which corresponds to A.D. 1001—2.

A revised edition of the plates, first published by R. C. Mazumdar in *JB & ORS, II*, p. 167—77. R. cannot be identical with the ruler of Khijjinga Kotta, but it is also impossible to identify him otherwise. He must have been the feudatory of some unknown king, but in the years 54 and 58 of his reign he seems to have become independent.

238. **Banerji, A. C.:** — *Pāli Plate of Govindachandra of Kanauj 1171 V.S. JB & ORS, XIX, p. 234—8, pl.*

Introduction and text.


This Sanskrit charter, incised on two copper-plates, records a gift of land to a Brahmaṇa by the Paramaṇa king Naravarman. The grant was issued in the year 1167 which, if referred to the Vikrama era, corresponds to A.D. 1110. Find-place unknown.

Banerji, R. D.: — *The Age of the Imperial Guptas. See below, no. 320.*

240. **Banerji-Sastri, A.:** — *Dhenkānāl Grants of Raṇastambha and Jayastambha.* *JASB, XXVII, p. 317—25.*

The two copper-plates here edited belong to the Chief of Dh., one of the Orissa Feudatory States, and record the grant of land to Bhaṭṭa Sudarsana-deva by king Raṇastambha of Kodāloka and to Dhīrivaraṅgati-śarmā by king Jayastambha, 9th–10th century A.D.

241. **Barua, B. M.:** — *The Verragurūṭi Copy of Aśoka’s Minor Rock Edict. Ind. Hist. Quart., IX, p. 113—20, 1 pl.*

Introduction, text and translation.

242. **Barua, B. M.:** — *A Bodh-Gayā Image Inscription.*


This copper-plate was discovered at the village of Baigram, Bogra district, Rajshahi division, Bengal, and is now in the possession of the Gauḍa Research Society, Howrah. The Sanskrit document records the purchase of certain lands belonging to the State by two persons for the purpose of making a donation to the temple of Govindasvāmin founded by their father. The date, the year 128, which must refer to the Gupta era corresponds to A.D. 447—8 and consequently falls within the reign of Kuṃrāragupta I.


This inscription is dated in the reign of Chandragupta, the son of Samudragupta, and in the year 61 which must no doubt be referred to the Gupta era. It is composed in Sanskrit prose ending in an ārya stanza, the second half of which is missing. The object of the inscription is to record that Udītāchārya, a devotee of Maheśvara, installed two images (probably in the shape of līṅgas), named Kapileśvara and Upameśvara in commemoration of his teacher Upamita and the latter’s teacher Kapila, in the ‘Teacher’s shrine’ (*guruvāyatane*). The octagonal shaft on which this record is incised, is now preserved in the Curzon Museum at Mathurā. Cf. *An. Bibl. I. A. 1932, p. 22.*
A piece of limestone inscribed with 6 lines of Brāhmī writing was discovered at Mahāsthān, Bogra district, Bengal; it is now preserved in the Indian Museum, Calcutta. The language is Māgadhi. The document refers to an order issued to the Mahāmātra of Pundranagara with a view to relieve the distress caused, apparently, by famine to the Samvāṇgiyas, i. e. the United Vāṇgiyas. The measures consisted in an advance of money and a distribution of paddy, both of which were to be returned to the State granary on the restoration of plenty. The points of historical interest in this inscription are discussed by the author; they include the identification of Mahāsthān with Pundraradhaṇa.

This epigraphic record is of great historic importance, because 1. it establishes the identity of the present Mahāsthān with the ancient Pundranagara, 2. it shows the manner in which the state endeavoured to combat famine in ancient India, 3. it throws new light on the Samvāṇgiya Federation.

Gaṅgā, Jan. 1933, p. 89—95.
On an unpublished charter engraved on three copper-plates found at the village of Brāhmaṇapalli in Baroda State and now preserved in the library of the Oriental Institute, Baroda. The charter is dated Ś.S. 746.

Introduction, text, translation.

Rev.: Ind. Hist. Quart., IX, p. 604—6, by J. Sarkar: "reconstructed the Hindu history of that province with the latest information available" ... "has also thrown light on a variety of other subjects and obscure points in ancient Indian epigraphy and administration."

Anusamāṇya (Asoka inscr.) means ‘a courthouse or a citadel’.

The three copper-plates on which this charter is engraved were found in a field near the village of Nimmina, Ganjam district, Madras, and are now deposited in the Madras Government Museum. The script is early Nāgarī, the language incorrect Sanskrit. The grant was issued by the king Dharmarāja, alias Mānabhiṣṭa, of the Sailodbhava dynasty and registers the gift of the village Nivinā to a Brāhmaṇa.

Names of animals in the 5th Rock-edict of Asoka.

The meaning of certain expressions in the first three paragraphs of the Edict.

Introduction, genealogical tables of Bhaṇja dynasties, text, translation. Date: 2nd half of the 11th cent. A.D.


258. Deb, H. K.: — The Ohind (Ugaḍ) Inscription. 
Interpretation of some words in an inscription from Ohind (Peshawar District).


New interpretation of the inscription of 3 lines of the year 888, found among the ruins of Bānda or Bhānnagar.


Discussion of one of the most important administrative terms in the Gupta records.

This Sanskrit inscription is engraved on a large stone found near the village of Dabōk, 8 miles east of Udaipur in Mewar, and now preserved in the Rajputana Museum, Ajmer.

It records a grant of land to the temples of Mahāmahēśvara and of Durgā called Ghaṭṭāvasīnī. It is dated in the reign of a local ruler, Dhavalappadeva, and in the year 207 which, if referred to the Harsha era, corresponds to A.D. 813.

These two Sanskrit inscriptions, engraved on stone slabs and written in Nāgari, were found in the Bānśwāra State, Rajputana. They are of interest for the history of the Paramāras of Vīgada (Bānśwāra and Dungarpur). The one, found in the Mahēdeva temple of Pāṇāhērā, belongs to the time of Jayasiṃha of Malwa and is dated in the Vikrama year 1116 (A.D. 1059). The other was found at Arthuṇā, the ancient Uṭhatuṇaka, and is now preserved in the Rajputana Museum, Ajmer. It belongs to the time of Vījarāja and is dated in the Vikrama year 1166 (A.D. 1109).


The four charters, here edited by the late Rai Bahadur Hiralal, were issued by the Chandella rulers Devavarman, Paramarūdi, Viravarman and Hammīravarman in the Vikrama-years 1108, 1236, 1311 and 1346 respectively. They are in Sanskrit and Nāgari. The grantee of the third charter was not a Brāhmaṇa, but a Rājuta who had distinguished himself in battle.

268. Hiralal: — Jubulpore Kotwalī Plates of King Jayasimhadeva, Kalachuri year 918. 
Ep. Ind., XXI, p. 91—6, 1 pl.
These two copper-plates found in a stone box at Jubbulpore are now preserved in the Nagpur Museum. They record the grant of a village Agarā to Paṇḍita in the Kalachuri year 918 (A.D. 1167). The donor is Jayasipha, the lord of the three Kalingas, whose genealogy is given. The character used in the charter is Nāgāri and the language Sanskrit.

269. HIRALAL: — Kalachuri Rājā Śaṅkaragay-ke samay-ka śīlālekha [Stone Inscription of the time of the Kalachuri Rājā Śaṅkaragāna. In Hindi].
Gaṅgā, Jan. 1933, p. 85 f., ill. nos. 139 and 148.
Inscription of 4 lines, engraved beneath a sculpture representing a Raja with his wife, daughter and horse. Dated in the reign of Śaṅkaragana II, the son of Lakshmanarāja. The slab is now preserved at the Artillery Mess at Sagar, C.P.

270. JAGADEB BAHADUR, Raja L. H.: — Dānārṇava he putr mahārājā Indravarmanā ka Tekkali-sthīt tāmrapatr [The Tekkali copper-plate of Mahārājā Indravarman, the son of Dānārṇava. In Hindi].
Sanskrit charter, engraved on three copper-plates, found at the village of Akkavaram in Tekkali State. Dated in the year 154 of the Ganga era.

271. JAGADEB, Sri Lakshminarayan Harichandan: — The Inscription of the Śiva Temple at Purnāpana.
Two inscriptions of Gajapati Narayan Deb, Raja of Parlakimidi, Orissa, dated 1791 A.D., on the gate of the Mukhasali temple in the former capital of this principality.

Ind. Hist. Quart., IX, p. 583.
Remarks on minor points. Cf. above, no. 241.


The Modern Review, LIII, p. 508 f.
“The importance of the new inscription consists firstly in the fact that it is the first secular, administrative Maurya record and may prove to refer to Chandragupta’s reign; secondly, it is a wonderful confirmation of the Jain tradition of a prolonged famine of 12 years in North India in the reign of this latter king.”

A translation and notes on the donor, King Ayyan of Quilon, c. 878 A.D., vassal of the Chera King Sthanu Ravi; the church of Quilon, history of the plates; Sabrisa; the Kufic, Pahlavi and Hebrew signatures; and other Malabar Christian copper-plates.


276. KONOW, Sten: — Saddo Rock Inscription of the year 104.
This Kharoshthi inscription, which was discovered and discussed by Cunningham, is found near the village of Saddo on the left bank of the Panjikora river, to the west of the Katgala Pass, on the road from Swat to Chitral, where a bridge crosses the river. The lettering is partly obliterated so that the reading proposed by Dr. K. is largely conjectural. The inscription seems to refer to the construction of a bridge. The date is the year 104 which according to the author must refer to the Vikrama era. It would then correspond to A.D. 46. In this connexion Dr. K. discusses anew the thorny problem of the eras used in the Kharoshthi records of the North-West.

The sandstone pillar on which this inscription
is carved was found in a well opposite the Chaurāṣṭ Jain temple near Mathurā and is now preserved in the local museum. The language is Sanskrit mixed with Prakritisms. It is dated in the month Gurpīya (Greek Gorgēsios) of the year 28 and contains a reference to king Huvishka. It thus reduces the interval between Vāsishtha and Huvishka to a few months. The purport of the document is to record the endowment of a pūyaśāla by an individual whose name and titles are puzzling. Cf. An. Bibl. I. A. 1932, p. 21.


279. MOHAMMAD, Syed: — An Inscription of Alauddin Husain Shah, King of Bengal of 1509—10 A.D. at Nawadah near Bare in Patna District. Sixth All-India Or. Conf., p. 181—4, 1 pl.


A short account of a newly discovered inscription of king Salīvahana on a rock known as Vikramakholi near the village of Tiliyavahala in the Jajgaḍa State, C. P.


These Kannarese inscriptions are engraved on a stone tablet in front of the Śiva temple at Beṇachamaṭṭi, Dhārwar district, Bombay. They are of great interest for the genealogy and history of the Sinda dynasty which are discussed by the editor.


*The same title under diverse forms is retained during successive centuries by the dynasties of the Deccan. It can be said that the Arab geographers have corrupted Wallabha into Ballahra, etc. From Arabic transcriptions one or several different Indian forms of Wallabha may have originated.*


The three copper-plates constituting this Sanskrit charter were discovered in a field at Koroshanḍa, a village 6 miles south of Parlakimidi, Ganjam district, Madras. The document records that Viṣākhavarman, presumably a ruler of Kaliṅga, granted the village of Tamppoyaka to five Brāhmaṇas in the 7th year of his reign. The inscription has been previously published by Mr. Satyanardyan RAJAGURU, T&B & ORS, XIV, p. 282—4. Cf. An. Bibl. I. A. 1928, no. 297.


Texts or extracts from some Kākatiya inscriptions recently discovered in the Nizam’s Dominions.

The author, after proposing a correction in the reading of the inscription edited by Mr. Srikantha Sastri (below, no. 293), points out that “it supplies us with the genealogy of Saṅgana-Basava and his descendants for three generations.” It moreover confirms the tradition that Basava, the reviver of the Viraśaiva faith, and king Bijjala were contemporaries.


289. Sarkar, Dinesh Chandra: — Payagratha o ekkhaṇi sada lipi [Dowry system and a Tamil Inscription]. In Bengali.
Prabāśi, Áśvin 1340 V.S.

Reference to an instance of the dowry system in marriage in a Tamil inscription of the 15th century.


After some introductory remarks on the ecclesiastical seals and sealings excavated at Nālandā, the author discusses the seals of Śrīvarman Maukhari and Harshavardhana of Thanesar and those of dignitaries, private individuals and corporations. In a postscript it is pointed out that the name of Kumāragupta’s mother was Mitadevi and that of Puragupta’s mother Vainyadevi.

291. Sastri, K. A. Nilakantha: — The Takua-pa (Siam) Tamil Inscription.
Discovery (1902) and previous studies. Text. Discussion of the purport of the inscription.

Text, translation and discussion of the inscription of King V.-K. (c. 800 A.D.), regarding the Muvarkövil temples.


This Kanarese inscription is incised on a stone slab found in the temple of Hāla-Sākāralīṅga at Arjunavāda, a village near Hukeri, Belgaum district, Bombay. It records that during the rule of the Yādava king Kannara of Devagiri, his feudatories Chāvuṇa-Ṣeṭṭi and Nāgarasa granted the village Kaviḷāsapura to Hāla-Basavídeva, an ascetic of the family of Saṅgana-Basava.


296. Sircar, D. C.: — Date of Jirjingi Grant of Indravarman.
“We assign the inscription to A.D. 535.”


From the Preface: *In the present volume are included the inscriptions of the Madras Epigraphical collection 1900, no. 1, 1902, no. 415, etc. Of these 1048 records, 191 have already been published; for the rest, full
texts are furnished exactly as they are found in the original. Of the texts given 600 are in Tamil, Grantha or Vaṭṭeluttu characters, 27 in Tulu, 218 in Kannada, 5 in Nagari and 1 in Persian characters. The major portion of the Tamil inscriptions belongs to the Chōlas from Parantaka I to Bāṇḍa-Chōla III. The Pāṇḍya epigraphs belong mostly to the later kings. Among the Pallava records a damaged stone inscription, mentioning a grant made by Aggaḷanimmatī, the queen of king Nanūdarman’s father Dantivarman, deserves special notice; one of the records of Nṛpatunga furnishes astronomical details working out for his accession A.D. 845. The inscriptions of South Kanara show that this country was ruled by the Alupaka kings in early times and it then passed on to the Hoysalas. Some of the Vijayanagar inscriptions reveal that in Śaka 1308 Dvārasamudra, the chief residence of the Hoysalas, was the secondary capital of Hariharā, confirm the information of the Kadiri inscription that Vira-Bukkana-Udayavar was ruling in the same city in Śaka 1374, and suggest that the Vijayanagara kings were the political successors of the Hoysalas.  


III. 7. CHRONOLOGY


302. DEB, Harit Krishna: — The Hindu Calendar and the earlier Siddhāntas.  
JASB, XXVII, p. 271—83.


Appendices: Malayalam Era Dates, Fairs and Festivals, etc.

303. KONOW, Sten: — Notes on Indo-Scythian Chronology.

Gaṅgā, Jan. 1933, p. 183 f., ill. nos. 103—5.  
Inscribed pillar, ht. 21 foot, of the Gupta period at Uttarakaśi in Tehri Garhwal.

Rev.: ZDMG., n.s., XI (87) p. 97, by W. PRINTZ.  
JRAS, 1933, p. 449f., by E. J. RAPSON: "A full account illustrated by excellent photographs of the two ancient sites and of their history. A minute and scholarly analysis of the phonology and the grammar."

301. VOGEL, J. Ph.: — Additional Prākrit Inscriptions from Nāgarjunakonda.  
Transcripts and translations of a number of mostly fragmentary inscriptions on pillars discovered by Mr. LONGHURST on the Buddhist site of N. on the Kistna river in addition to those previously published (Ep. Ind. XX, p. 1—37; cf. An. Bibl. I. A. 1931, no. 288). The place-name corresponding to Ptolemy’s Kaṇṭakosāla should be read Kaṇṭakasola and not Kaṇṭakasela.


The date of Chandragupta's accession (323 B.C.). The beginnings of Mauryan history.

Sixth All-India Or. Conf., p. 18—24.
List of dates in the life of Asoka founded on both legends and inscriptions.


J. Ind. Hist., XII, p. 354—73 (to be continued).
Pai, M. Govind: Genealogy and Chronology of the Pallavas. See below, no. 380.

309. Pillai, K. N. Sivaraja: — The Chronology of the Early Tamils. Madras: Published by the University, 1932. — Price: Rs. 5. —
JBS & ORS, XIX, p. 347, by K. P. Javaswal: "a good analysis of the Samgam literature."
Q. J. Mythic S., XXIII, no. 4, p. 570 f., by A. V. R. R[amanathan]:
"The essay is an attempt to fix the chronology of the early Tamils by a comparative study of the Tamil classical poems.... The author rejects the rest of the Samgam literature as of later date, and has constructed synchronistic tables of the Chola, Chera and Pandya, and other kings from these four collections."

"To account for the new Era, known as *Pudu Vaipu* commencing from 1341 it is not necessary to postulate a sudden upheaval of the Vypeen island or an extraordinary flood, as Padmanabha Menon does. In the lagoon of Cochin new lands or islands are formed by the mutual action and reaction of the silty rivers and the sea. First mere sandbanks, these are further improved by human hands, and at last, receive royal recognition. With regard to the island of Vypeen which is of considerable size, this last act of a royal settlement would amount to the acquisition of a large territory, and its great importance might have given rise to the new Era."

311. Simha, Kumar Ganganand: — Hinduī-kī varṣhāgaṇanāḥ [Hindu Eras. In Hindi].
Gaṅgā, Jan. 1933, p. 293—300.
Genealogies and Chronology of the Śaṅkāyana and Vishṇukūṇḍins.

Gaṅgā, March 1933, p. 460—5.

II. 8. ANCIENT HISTORY

Rev.: Federated India, 9 August, 1933, by N. R.


Account of the earliest Chēra kings known to Tamil literature.

Sixth All-India Or. Conf., p. 65—73.
The ancestors of Dantidurga were originally immigrants in Berar from Kāʾpāṭaka and were ruling there for a century and half before they rose into prominence.


Rev.: The Modern Review, LIV, p. 86f., by G. S. Sardešai: “The author has planned a work of some 1400 pages divided into 3 parts, the first of which discusses the life and work of Shivaji’s father Shahji and is the subject of this review... One great merit of B.’s execution lies in his having definitely confirmed the relationship of the Maratha Bhonslas with the Kshatriya Sisodias of Chitoḍ.”


JRAI, 1933, p. 925—7, by R. Burn: “The general impression it conveys is that of a series of notebooks rather than digested history.”


Rev.: J. Ind. Hist., XII, p. 316 f.

Acta Or., XII, p. 80, by S. Konow.


Rev.: J. Central Asian S., XX, pt. I, p. 147—9, by M. F. O’Dwyer: “All who read Mr. Binyon’s book must be grateful for his clear and sympathetic portrait of Akbar as a man.”

The Asiatic Review, XXIX, no. 99, p. 570 f: “Within this slender volume Mr. Binyon has gathered up, and sedulously set down, all that is recorded of Akbar, one of the world’s few greatest men. More cannot be done.”


Introduction. Section A.: detailed study of the accounts of the ancient historians. Section B.: results of the author’s local investigations. Eight points lead him to the conclusion that not Jalälpur, but Jhelum was the site of Alexander’s battle with Poros.
In a postscript the view of Sir Aurel Stein (see: An. Bibl. I. A. 1937, p. 1—5) is criticized.
Rev.: J. Ind. Hist., XII, p. 318 f., by V. R. D. Acta Or., XII, i, p. 80, by S. Konow: His arguments are solid and, so far as I can judge, conclusive.*


The bulk of the Census Report does not concern the An. Bibl. I. A. The chapters on Language, Religion and Caste, Tribe and Race, however, contain extensive studies in the prehistory of India. On the basis of recent excavations and researches the hypothetical migration routes of the Austroasian, Mediterranean and Armenoid (Dravidian), Alpine and Aryan Races are traced.

The L. were self-styled and not real Kshatriyas.


330. Chanda, Rama Prasad: — Shaungkar kalanka — Rajjawardhan hatyā [The murder of Rajjyawardhana, the black spot on Shaunaka’s character. In Bengali]. Prabasi, Aswin 1339 V.S.


A history of the political relations of the Portuguese with the Mughals and the Marathas.


Luzac’s, XLIV, p. 38 f.: “As an analysis of the Arthasastra D.’s work is very useful; his digest of the Asoka inscriptions from the administrative point of view is most important and the comparison with the Arthasastra interesting.... As a collection of material the book will be most useful.”

BEFEQ, XXXII, p. 540—3, by G. Cédès: “Ce que je critique dans l’ouvrage, c’est son caractère tendancieux.”

FRAS, 1933, p. 959—61, by C. A. F. Rhys Davids.

335. Dikshitar, V. R. R.: — The Kāśi; their place in South Indian History.
Sixth All-India Or. Conf., p. 216 f.
Data concerning a class of people, of unknown origin, who gradually became Tamilized.


336. FRIEDERICH, H. F. and H. W. MÖLLER: —
Anthropos, XXVIII, p. 385–406, ill.
The population of the Indus region in the 4th—3rd cent. B.C. consisted of four different ethnic elements: wends, haimitic, mongolid, and armenoid. It does not differ principally from the ancient population of Mesopotamia.

337. GANGULI, D. C.: — The Eastern Cálukyas, IV.

338. GANGULI, D. C.: — Mālava in the Sixth and Seventh Centuries A.D.
IB&ORS, XIX, p. 399–412.
Historical survey; places visited by Hsüantšang.

338a. GANGULI, D. C. — Vainyagupta Dvādāśī-
ditya.
Ind. Hist. Quart., IV, p. 784–8, 1 pl.
V. D. was an independent sovereign of the Gupta dynasty. His name occurs in the Gunaighar inscription of A.D. 507 and in the legend on some coins, erroneously read as 'Chandra'. There was no Chandragupta III. Cf. above, p. 12.


GHOSH, Devaprasad: — Relation between the Buddha images from Orissa and Java. See above, no. 148.


Kshatriya origin of the Pālas. Three chronological points fixed.


340. GOETZ, Hermann: — Westerse invloeden op de Indische cultuur der Mohammedaansche periode [Western influences on Indo-Muslim civilization. In Dutch].
Oosterse Genootsch., 7th Congress, p. 36f.
Abstract of a lecture (Published completely in Ars Islamica, I, 1934, p. 46–50): "What are the various foreign influences that influenced Hindu civilization in the Muslim period and when did they come? In what manner did their influence express itself? And what was the real effect of this influence on Indian civilization? ... Indo-Muslim civilization is genuinely Indian, built up from purely Indian elements, yet not based upon ancient Indian, but on a wholly indenizd Turko-Muḥammadan tradition."

341. GOVINDASWAMI, S. K.: — A Chapter of Kadamba History from Tamil Literature.
Q. J. Mythic S., XXIII, no. 3, p. 323–32.
The Kadamba princes mentioned by the Tamil poets of the Sangam Age cannot be the same as the well-known Kadambas of Vanavasi, though of the same origin. They must be identified with the Nannans of Kadamba in the Konkan who in the centuries after the Aśokan Empire were in continuous war with the Chera kings. That they were pirates cannot be proved.

Rev.: JRAS, 1933, p. 432–5, by C. A. F. RHYS DAVIDS: The translation is excellent; the title, however, is misleading. The author makes the pilgrim's life for us as never before. Remarks on the author's views concerning Buddhism.

343. HAIG, T. W.: — Muḥammad Tughluq, Muḥammad III (kings of Dehli); Muḥammad I,
II and III (kings of the Bahmani dynasty of Deccan).
Historical biographies.

JASB, XXVII, p. 157—63.
A note on the history of two branches of the Chauhans of Sambhar in the 10th—14th centuries.


I. The Pallava Conquest of Kâñchipuram.
II. The Pallava-Chalukya Wars. III. The Builders of Mahâbalipur.

Short account of the Nâga dynasty of Bastar.

Historical biographies.

349. HOSTEN, H.: — Chelis, Chircheos (Chorii, Tochari), and Chinese in India, according to Manoel Godinho de Eredia (1613).
JASB, XXVI, p. 457—66.

Notes on some difficult passages in Portuguese writers, throwing light on the Indian sea-borne trade.


Rev.: The Modern Review, LIII, p. 313 f., by K. R. QANUNGO.

A brief survey of the military and political exploits, as well as the buildings etc. of the Chola kings from Râjendra Chola I up to Râjendra III (1013—1268 A.D.).


Gâṅgâ, March 1933, p. 451—5.

355. JAYASWAL, K. P.: — History of India c. 150 A.D. to 350 A.D. [Nâga-Vâkâṭaka imperial period].
I. India under the Nâga Dynasty (A.D. 150—248); II. The Vâkâṭaka Empire (A.D. 248—348); Appendix on the Later Vâkâṭaka Kingdom (A.D. 348—520); History of Magadha (31 B.C.—340 A.D. and Samudragupta’s India; Southern India (A.D. 240—350)
and the Unification of the North and South; V. The effects of Gupta imperialism. The reconstruction is based primarily on the Purāṇas.
Rev.: The Modern Review, LIV, p. 195, by K. D. NAG: "The history of the period [under the Nāga and Vākāṭaka dynasties] is really a history of the Northernns in the South, and of their efforts to introduce and establish a common civilisation, viz. Hinduism..... The book should be in every college, university and library."


"In a Buddhist work called Mahāyāna Bhavacakra there is a "Book of Royal History", ... [which] decides once for all that the treatment of Indian history from the Guptas times up to the Pala period has to be radically revised and that the bible of the Early History [by V. A. SMITH] printed at Oxford will henceforward be obsolete... The result of my analysis... I am bringing out as an independent book. Here I should like to mention some of the important new matters gleaned from that history."


A summary of and extracts from the more prominent versions. "Since none of the earliest foreign documents... furnish even circumstantial evidence to show, that St. Thomas came to South India, it is of the utmost importance for foreign scholars to scrutinize the Thomistic traditions of South India."

Rev.: Triveni, V, no. 4, p. 406 f., by M. Somasekhara SARMA.

Rev.: TRAS, 1933, p. 943 f., by C. O. BLAGDEN: "altogether the book is a well arranged production."

The author points out the equitable distribution of wealth in Indian Society in the time of Kauṭilya when, he says, there was hardly any disaffection among the people.


Rev.: TRAS, 1933, p. 215 f., by R. BURN: "a volume which must for many years be an indispensable guide to students of the subject... valuable discussions of connected topics."
J. Ind. Hist., XII, p. 306–8 by C. S. S[IRIVASACHARYAR]: "The documentation and quotations of authorities are on a very elaborate scale."
BSOSL, VII, 1, p. 229–31, by C. COLLIN DAVIES: "well-written and well-arranged work."

of the Pattares and their privileges. Of the Canarese, their manner of life, division of caste, nuptial and funeral ceremonies, and feasts; and of the Jogis.

371. Mirashi, V. V.: — Did Tailapa II defeat a Chedi King?
The question is answered in the negative.

Rev.: *The Modern Review*, LIV, p. 664, by R. B. Sewell: “...largely a compilation from other authors...”


375. Moraes, G. M.: — Chitravāhana II.
Revolt of the Alupa King against the Rāśṭrakūṭas, c. 800 A.D.

The writer suggests some corrections in the genealogy of the Čālukya King Arikesarī II, the Maecenas of the Canarese poet Pampa, as given by Fleet, Krishna Rao and Somasekhara Sarma.
A brief sketch. The pedigree of the Sangama Dynasty of Vijayanagar is given on p. 214.

Rev.: J. Andhra Hist. Res. S., VII, pt. 3, p. 190 f., by R. S[ubba] R[Ao]: "Bhutas, Asuras, Devas are stated to be three distinct tribes living in India, the Bhutas being identified with the Mundas, the Asuras with the Dravidians and the Devas with the Aryans."

Rev.: OLZ, XXXVI, p. 175–8, by G. Richter.
TAOS, LIII, p. 75 f., by F. W. Buckler: "...a model survey of a great reign...

380. Pai, M. Govind: — Genealogy of the Pallavas (From Kalabhatri to Paramesvara Varma II).
The pedigree of the Pallavas and the dates of the single reigns, as elaborated by the writer, are given in vol. VIII, p. 1 f.

Sixth All-India Or. Conf., p. 43–9.

Rev.: OLZ, XXXVI, p. 51 f., by W. Björkman.
Pillai, K. N. S.: — The Chronology of the Early Tamils. See above, no. 309.


JRAAS, 1933, p. 923, by J. Allan: "This is another product of... the author's 'Vergleichskrankheit'."
OAZ, N. F., IX, p. 231 f., by Gelpke: "Nur das Fehlen der eigenen Arbeit am Stoff und der gänzliche Mangel des Verständnisses für die Aufgaben und Schwierigkeiten des Themas machen solche unbekümmerte "völkerbiologische Deutung" der Tatsachen möglich."

Extracts of passages dealing with the history of the Portuguese in Cochin, translated by Rev. Fr. Joseph Conceicao (To be continued).

V. (continued) and VI. A Restauration de Bardes e Salsète [The reconquest of Bardes and Salsete]. Further extracts from the Successos de India no Governo do Conde de Sandomil up to the treaty of 1740, followed by some Marathi documents.

Notes and documents on Azu Naigue who was sent to the Moghuls in 1613, Crisna Sinai who went to Bijapur in 1646, and Ramogi Sinai Cotthari, ambassador in Canara and at the Moghul, Bijapur and Maratha courts.
Przyluski, J.: — Royal Titles in South India.
See above, no. 283.
Rev.: *The Modern Review*, LIII, p. 427 f., by K. R. QANUNGO: "Neither the mentality of the writer of this book containing biographical sketches of eleven Hindu worthies of Mediaeval India, nor his literary style is suited to sober historical study."


"Among the Sanskrit works of the mediaeval period which possess a high historical value, two works Gādyakarṇāmpita and Rukminiṅkālyāṇa composed by two different poets both having the title Vidyāchakravartin, occupy a very conspicuous place. These two works were composed under the patronage of the Hoysala kings of Dorasamudra, the first under Viranarasipha, the second under Ballāla III, and they confirm most of the statements found in the epigraphs of this dynasty."

391. RANANAYYA, N. Venkata: — *Vijayanagara: Origin of the City and the Empire*. (Bulletin of the Department of Indian History and Archaeology, no. 4). Madras: University, 1933. Imperial 8vo, iv & 191 p., 2 folding maps. — Price: Rs. 2 or 3 s.
From the Preface: "The following study is based exclusively on contemporary inscriptions and literature. The evidence of tradition is ignored more or less completely, as it leads to confusion and fruitless controversy."

Rev.: *Federated India*, 9 August 1933, by N. R.

Some corrections on Kākatiya History, drawn from the Kazipet Inscription, Warangal District.

"About a dozen inscriptions from the Cuddapah District reveal the existence of a line of Chola kings who trace their descent from Kariyaka the Great and were rulers of the Renadu district from the middle of the 6th to the end of the 8th centuries."

395. RAO, N. L.: — *Who was the Gupta contemporary of the Kadamba king Kākusthavarman?*. Ind. Hist. Quart., IX, p. 197—201.
Kumāragupta I (A.D. 414—55) was the elder contemporary. Either Skandagupta or Puragupta was Kākusthavarman's son-in-law.

These parts deal with the reigns of Kāmūraṇa VII (1147—1156 A.D.) up to Nārasiṃhadeva IV (1378—1424 A.D.)
Q. F. Mythic S., XXIII, no. 3, p. 375—37; no. 4, p. 474—86, 2 pl.
Early history; Chandragiri and the Vijayanagar Empire; the Chandragiri Empire 1586—1646 A.D. “Chandragiri was actively associated with the first dynasty of Vijayanagar in establishing it firmly on the throne. The second and third dynasties were a contribution from Chandragiri, while it was the capital of the empire for over a century under the fourth dynasty. No history of Vijayanagar can be considered complete without an acknowledgement of the contribution of Chandragiri to that great empire.”

398. Rau (Rao), N. Subba: — Two Centuries of Wadegar Rule in Mysore (1565—1761).
Q. F. Mythic S., XXIII, no. 4, p. 453—73; XXIV, no. 2, p. 107—15.
Economic, social and religious history of Mysore in the 16th and 17th centuries.

Rev.: JRAS, 1933, p. 93 f., by J. Allan: “one of the most important contributions to Indian history that has appeared in recent years..... It is readable, comprehensive, and accurate.”
Ray, Nripati Kanta: — Influence of Bengal on the Sinhalese People. See below, no. 486.

The original home of the K. kings was in the neighbourhood of Balkh, whence they probably migrated to the south (Dekkhan).


From the Preface: “This volume contains the history of the early Râshtrakütas and their well-known branch, the Gâhadâvâlas of Kanauj up to the third quarter of the 13th century of the Vikrama era, that is, up to the migration of Râo Siha towards Mârwar. In the absence of any written account of the rulers of this dynasty, the history is based on its copper plates, inscriptions and coins hitherto discovered. Sanskrit, Arabic and English works, which throw some light on the history of this dynasty, however meagre, have also been referred to.”

Divided Commemoration Volume, 1933, p. 473—8.

Gângâ, Jan. 1933, p. 289—93.

Hindustâni, Allahabad, January 1933.

Antique Rev., III, p. 97—111.

Rev.: J. Ind. Hist., XII, p. 132 f., by S. K. Antharam. See also: ibid., p. 133 f.


cises judicious restraint in style which in this book is somewhat declamatory."

Ind. Hist. Quart., IX, p. 934—42.
Translation of the Zainul Akhbar of Girdizi.

416. SHASTRI, Haraprasad: — Akbar as a Sun-Worshipper.
Ind. Hist. Quart., IX, p. 137—40. 1 pl.

417. SIRKAR, Dines Chandra: — The Divyagaha.
"In the Polamuru grant is a clear evidence of the prevalence of the system of trial by ordeals. The passage appears to me very important in connection with the administration of justice in the Andhra country at the time of the Vishnukunadas."

JASB, XXVIII, p. 131—45.
"In this [article], as far as possible, all the archaeological material that has a bearing on the history of Northern Bengal is summarized in tabular form as a basis for future historical work." Cf. above, p. 13—7.

STAPLETON, H. E.: — Note on the historical and archaeological results of a tour in the districts of Maldah and Dinajpur. See above, no. 109.

419. STEIN, O.: — Graeco-Indian Notes.
BSOSL, VII, 1, p. 55—68.
1. Pramnai (Pramnas, read: Uramnas = Sramnas, the Greek equivalent for iraman); 2. Kampana.

From the Preface: "The contents of the present book fall distinctly into three classes: 1. The English translation of the Assamese chronicle of Srinath Duara Barbarua (written 1804—6), which gives a detailed account of the reigns of Rajeswar Singha, Lakshmi Singha, Gaurinath Singha and the first 11 years of the reign of Kamaleswar Singha (1751—1806); as a contemporary source-book the chronicle is very valuable. 2. The English translation of the history of the first Tungkhunia kings 1681—1751, as well as the 11 years of anarchy and misrule 1670—81 leading to the establishment of the dynasty on the throne of Assam, compiled from numerous contemporary Buranjis. 3. The history of the years 1806—26, compiled by the author from numerous sources in the style of old chronicles. The pictures of King Siva Singha and his consort Maharani Amvika Devi (frontispiece) have been reproduced from a contemporary painting in a treatise on elephants (1734 A.D.)."
Contents: Introduction (Buranjis, Early Ahom History, the Tungkhunia Period, Extent of Assam, Administration, Author). Tungkhunia Buranji, translated. Appendices: Genealogical Tables, Bibliography, Glossary of Vernacular Terms.

421. VAIDYA, C. V.: — Shivaji — The Founder of Maratha Swarajya. Poona City: Sada-
shiv Peth, 420 p. — Price: Rs. 3.
Rev.: The Modern Review, LIV, p. 313 f., by P.: "Although V.'s reasoning is full of faults, one good point of his performance is that it brings together in small compass most of the available facts embedded in extensive discussions printed in Maratha."

Rev.: Dtsche Lit. Ztg., 3rd serie, IV (LIV), p. 245—50, by O. STEIN: "Fehlt dem vor-
liegenden Bande der geschichtliche Grundzug, so ersetzt er den Mangel in dieser Richtung durch eine Fülle des Details in Forschung und Darstellung. Darin liegt der Hauptwert des Buches."

Shūkyō Kenkyū, n.s., X, no. 4, Tōkyō, 1933, p. 944 f., by O. Takata.

423. Vidyalankar, Jayachandra: — Bhāratiya Itihās ki Rūprékhā [Outline of Indian History. In Hindi].


"Wading through the intricate web of the Perumāl history as embodied in the Keralotpatti, one is irresistibly led to the conclusion that its value as a source-book cannot be belittled, much less ignored, though the facts dealt with by us amply prove that modern scientific history cannot allow its account to be dignified into a historical narrative."


II. 9. ANCIENT GEOGRAPHY


Rev.: O. L. Z., XXXVI, p. 87—90, by H. V. Mizik.


Enc. Isl., no. 48, p. 735.

Historical description.


*Breloer, B.: — Alexanders Kampf gegen Poros. See above, no. 325.


Gaṅgā, Jan. 1933, p. 102—18.


Gaṅgā, Jan. 1933, p. 73—85.

The Pañjab the cradle of the Aryan race.

Dikshit, K. N.: — Excavations in Mahāsthān. See above, no. 57.


Enc. Isl., no. 48, p. 721.

Historical description.
Enc. Isl., no. 48, p. 723.

Rev.: Q. J. Mythic S., XXIII, no. 3, p. 434, by S. S[rikantaya]: *This treatise is bound to serve a most useful purpose, which
is enhanced by a comprehensive index and detailed references to authorities.*
Shūkyō Kenhyū, n.s., X, no. 4, Tōkyō, 1933, p. 178, by T. Murakami: *Extensive and conscientious utilization of Pāli-texts, investigation
of geographical data with reference to historical evidence, due consideration of administration, economy, commerce and traffic
of cities and villages may be mentioned among others as distinguishing features of the book.*

435. Law, B. — Prāchīn Bhaṭarate Mahājanapada
[Mahājanapadas in ancient India. In Bengali].
Bhāratavarṣa, XXI, pt. I, no. 6, Agrahāyaṇa
1340 B. S., p. 917—29, 16 ill.

Sixth All-India Or. Conf., p. 169—71.

A brief historical sketch.


Bhāgya Sāhitya-Parishat-Patrika, XL, no. 2, Śrāvaṇa, Sam. 1340 B. S.
A note on the geographical and administrative divisions of Bengal.


Sastri, Hirananda: — Prāchīn sāhitya meṁ Nālandā. See above, no. 106.

*It seems clear that Kālayānapuram must have been the [Chāluṅkya] capital, or at least a subsidiary capital, before Somesvara's I
reign (1042—1068 A.D.), and Bilhana's statement [which attributes the foundation of this city to S.] must be understood to be nothing
more than furnishing a setting to the conventional nagara-varṇa that follows in his mahākavya.*

Sixth All-India Or. Conf., p. 174—9.
Hsūan-tsang's account; he actually visited Malakūṭa (the Pāṇḍya country). Interpretation of the data.

Account of the site; its identification with Mahāsthān Gaḍ and its surroundings in the district of Bogra.

U.N. presumably is Udayapura in Gwalior.

*Pitūndra (135° 12°), which was the capital
of Maisōlia in the time of Ptolemy (c. 140 A.D.) and was situated very near Kudūra (= Kodدورra 135° 11' 20''), appears therefore almost certainly to have been the capital of Jayavarman Brhatphalasiya, ruler of the Masulpam region in the early years of the 3rd century A.D.)".


The topographical information contained in the Agni-Purāṇa.


Communication about the Archaeological Atlas of Greater India, in preparation by the Kern Institute.

II, 10. NUMISMATICS.


Gold stater of Wima Kadphises on an elephant.


452. Baroda State Museum and Picture Galleries. A descriptive Guide. Rev.: O. J. Mythic S., XXIII, no. 3, p. 433, by S. S.[RIKANTAYA]: *Of the early Indian coins, mention may be made of the following: Eukratides, Heliokles and Apollodotus amongst the Bactrians and Indo-Greeks, Arsaces VI and Arsaces XII of the Indo-Parthian dynasties, Kadphises II and Huvishka amongst the Kushans, Chandragupta II and Kumaragupta I of the Guptas, Nahapana, Rudrasena, son of Rudrasipha, Simhasena and Valabhi amongst the Western Satraps and punch-marked coins. Amongst the Moghul coins, zodiac coins of Jehangir.*


Rudradāmaḥa(dī); mukhayāpanya.


A unique Rajputana gold coin (type: a calf sucking its mother’s milk) related to the coin described by G. S. Ojha, A Gold Coin of Baṭṭa Rawal, JASB, n.s. XXIII, Num. Suppl, XL, no. 273.


"It is not at all necessary to assume that Aizes I, Azilises and Aizes II are identical and that between Maues and Gondophares there is room for one king only."


Two coins of Vâsudeva from Mahâsthân and Mâldah, and an early imitation of the coins of Kanîshka, perhaps from the 3rd cent. A.D.


The legend is in box-headed characters.


III. CEYLON

A description of Polonnaruwa.


Extracts from the Dutch archives in Colombo.

*The problem of the Tamil inscription of Kotāgama is not to be solved with any certainty. All that can be said is that a Jaffnese invasion in the reign of Parākrama Bāhu VI after the Vijayanagar expedition best suits the date of the script; ... it does not fit, [however, with the facts] given in the Vai- pavaṇālai.*

A tentative study of the few early ruins and inscriptions found in the Ratnapura District of the Province of Sabaragamuwa (the Vedda Country), viz. Budupgala with Kāl-toṭa, Kura-gala, Diya-ṇa, Handa-giriya, Kottimbul-wala, Sankhapala Vihare.

The names of 15 out or 16 Kings of the Great Dynasty are mentioned in Brāhma inscriptions; the data regarding their family relations agree with those in the Mahāvamsa.

I. Local traditions on Dūṭṭha-gamaṇi in Rōhāṇa. II. Single words and terms. III. Mahāvamsa and the Inscriptions.

469. GOLDBECK, V.: — Le temple de la dent à Kandy. BEFEO, XXXII, p. 411—74, 38 ill.
Notes on the Dalabadamigawa and the cult of the Tooth à propos of "The Temple of the Tooth in Kandy" by A. M. HOCART.
470. **GUPTA, Manindra Bhusan:** — *Irrigation in Ancient Ceylon.*
The Modern Review, LIII, p. 629—32. 6 ill.
A short description of ancient tanks and baths with their sculptural decoration.

Rev.: *OLZ, XXXVI,* p. 449, by H. ZIMMER.

“Beyond a shade of doubt, the pre-Buddhist religion of Ceylon was primitive Hinduism.... There are four ancient Hindu temples of pre-Buddhist origin at Kataragama, Trincomalje, Munneswaram and Dondra. Skanda (Kanda Kumara) is the presiding deity of the sylvan shrine of Kataragama, in almost the southern point of Ceylon. In Trincomalje another shrine named Swâmi Rock is an abruptly vertical mass of gneiss; the shrine of thousand pillars in honour of Siva was destroyed by the Portugese in 1622 A.D. One stone pillar of early Hindu type and a relief of Ganeśa still remain. At the temple of Munneswaram near Chilaw Singalese and Hindus worship a Siva-linga, according to tradition erected by Rama. A Vishnu Dewala at Dondra (Devinuwara) was once the most celebrated temple of Ceylon.”

Daily News, Colombo, 12 October 1933, ill.
— *Cf.* also the controversy in the same newspaper, 14 October, by S. Paranavitane, and 17 October, by “Dilettante.”

Excavations on the site of the palace of Parâkramabâhu I, eastern section.

475. **PARANAVITANA, S.: — Archeological Summary.*
*Brickwork:* Discovery of inscribed bricks at Gurudeniya (1st century A.D.) and at Gurudeniyavatta (2nd—4th centuries A.D.), Kandy District. — *Terracottas and Pottery:* Evolution of the stûpa: *An outline drawing of a stûpa, engraved on a rock near Rama in Mâgam Pattu, furnishes us with evidence about the appearance of stûpas in Ceylon in the 2nd—3rd centuries A.D.”. — *Stone-Work:* Remains of a structure built on rough and massive stone pillars with Brâhmi inscriptions, 1st century A.D., Puvarasankužama, Nuvaragam Kôražê, North-Central Province. — *Sculpture:* Early moonstone of a new type, Oggonuva Vihâra, Mâtažê District. Colossal Parinivrâna Buddha figure at Ataragallâva Mâtažê District, redated 9th—10th century A.D. Stone image of Vishnu, 10th—13th century A.D., Pôtanâkâdu, Kantalajê Trincomalee District. — *Paintings:* Fragmentary remains of Buddhist paintings, 12th century, Mârâvidya Caves, Dhinâbulâgala (Dhûmarakkha), Tamankâduva District. — *Hindu Temples:* Śiva shrine at Tirukkôvil, Batticaloa District. — *Polonnaruva Topography:* The group of monuments to the north of the Royal Citâdel, hitherto identified with the Jetavanavihâra of Parâkrama Bahu I, must be the Temple of the Tooth of the Polonnaruva period. The Jetavanavihâra may be recognized in the group of buildings around the so-called Demâlamahasâya, the ancient Tivaňka image-house.

476. **PARANAVITANA, S.: — Epigraphical Summary.*
A list of 218 inscriptions examined by the Archaeological Survey in the period of Oct. 1929—Oct. 1931, preceded by brief notes on some of the more important of these records, from the 3rd century B.C. to the time of Rājasimha I (1554—93 A.D.).

477. PARANAVITANA, S.: — The Statue at the Potgul Vehera in Polonnaruva.
"If it be conceded that the letters of the inscription behind the head of the Rishi figure were some scribblings by the artisans who carved the image, this latter must be ascribed to about the 8th—9th century, i.e. about 3 or 4 centuries before the age of Parikrama Bahu of whom it is popularly believed to be a representation."

"It seems that, in the 9th and 10th centuries, it was considered essential that a prince should be born of a mother equal in caste to his father, if he were to be considered a lawful heir to the throne... In the 11th and 12th century the descent in the royal house was matrimonial... [Yet] the whole subject is still somewhat obscure and merits further study."

479. PARANAVITANA, S.: — Two Inscriptions of Sena I.
The first of these two short inscriptions is cut on a pillar-slab found at the village Kivulkeka in the Kucicchu Koraḷe of the North-Central Province. It mentions a king Salamevan (P. Silamegha) "the founder of the Ritiḷi monastery", who must be identical with Sena I. The second inscription is cut on a pillar found in the pavement of the Vaṭa-dā-gā at Polonnaruva and now preserved in the Archaeological Museum at Anuradhapura. It appears to record a grant of immunities to a village Muhundhi-gama and is dated in the 15th year of a king Abhiṣalamevan, who likewise can be identified with Sena I.

480. PARANAVITANA, S.: — Velmilla Slab-inscription of Sena III.
This inscribed slab, which was discovered in the village of Velmilla, Rayigam Koraḷe, Kalutara district, is now in the Colombo Museum. It is dated in the reign of Mahasen Abhiṣ who must be identical with Sena III (c. 933—942 A.D.) and records the grant of the usual immunities to a panaṃu land in a village named Arūgam-pejavāga.

481. PARANAVITANA, S.: — Two Tamil Pillar Inscriptions from Budumuttāva.
These inscribed pillars are now used to support a Buddhist temple at Budumuttāva, a village not far from Nikavaraṭiya, Kurunagala district. Both are dated in the reign of Jayabahu I who ascended the throne in A.D. 1122. The longer inscription refers to a dispute between the blacksmiths and the washermen; the shorter one records a gift to a Śīva-temple by a daughter of the Chola king Kulottun (I), who was the wife of a Pāṇḍyan prince called Virapperumal (= Virābahu).

482. PARANAVITANA, S.: — Devanagala Rock-inscription of Parākramabahu I.
This inscription is incised on a rock, about 3 miles south-east of Mavanāḷa, Galboḍa Koraḷe, Kāgalā district. It is dated in the 12th year of Parākramabahu I who ascended the throne in 1153 A.D. About two-thirds of the document contain a panegyric on the king including a reference to his war against his two cousins, Gajabahu and Māṇābharana. Its object is to record a grant of lands to the general Kitti Nagaragiri in recognition of his services in the campaign against Bhuvanādita the ruler of Aramaṇa (Pali Rāmaṇa), i.e. Pegu. The Burmese expedition in question must have taken place in A.D. 1164 or 1165 and Bhuvanādita must be
identical with Alaungethu of the Pagan dynasty.

This inscription is found about 5 miles north of Buttala, Kandukara Koralé, Uva province. The inscribed pillar, like those found at Yapaha-ganiva is a ‘Niisına-ka-gavu’, i.e. a mile-post erected by the Kaliha-chakravarti Niisına-malla. The inscription contains a homily addressed to the people of Rohanag.

484. Paravanitana, S.: — The Tamil Inscription on the Galle trilingual Slab.
This inscribed slab, now preserved in the Colombo Museum, was discovered in 1911 in a culvert within the town of Galle. It bears three extensive inscriptions in Chine- nese, Tamil and Persian respectively. Like the Chinese version the Tamil inscription is dated in the 7th year of Yunio (Yung Lo) the Chinese emperor whose reign began in A.D. 1403. The Emperor, having heard of the fame of the god Tenavarai-mahanar in Ceylon, sent him various offerings. Appendix A gives a translation of the Chinese version; App. B a transcript and translation of the Persian text by G. Yazdani; and App. C a note on the word katti by H. W. Codrington.

A brief account of the holy images, monks and embassies who during this period went from Ceylon to Siam, in order to model the religious institutions of the Menam Valley on those of Ceylon. The most important events mentioned in the Siamese chronicles and inscriptions are the transfer of a Buddha image to Sukhodaya in the first half of the 13th century, the mission of thera Dhammakitt in the time of king Parakramabahu II, that of Sumana in the reign of Dhammaraja of Sukhodaya, the invitation of a Sangharaja with a sprout of the Bodhi-tree by king Lidyaya of the same country, the building of the Lankarama in Ayodhya by Paramaraja (1370—88 A.D.), the foundation of the Sarasangha by Siamese monks ordained in Ceylon A.D. 1425, the planting of a seedling of the Bodhi-tree in Xieng-Mai by king Bilakaraja, 1455 A.D. A short note deals also with the influence of this intercourse on the art of Siam.

Traditional history connects the Sinhalese conquest of Ceylon with a prince Vijaya, supposed to have come from Western India. The author’s theory is that the real starting-point was Bengal, because Vijaya’s grandmother was a Vanga princess, Vijaya a native of Lata in the neighbourhood of Vanga and Kalinga, = Radha or Western Bengal; further the Bengalis and Kalingas have always been seafaring people, and in the writer’s opinion many Sinhalese words and place-names are nearly related with Bengali.

Shahidullah, M.: — The first Aryan Colonization of Ceylon. See above, no. 413.
IV. FURTHER INDIA

BEFEO, XXXII, p. 7—21, 2 ill., 1 pl.
A. La procession du feu sacré. Remarks on the conch and the enormous liṅga, carried by the companions of the rājaḥotar in the procession. B. Les bas-reliefs. The reliefs representing Vishnuitic legends relate to the life of the king, who was identified with Vishnu. The procession next to these reliefs is the dead king’s army on judgment-day. In the scene of hells and heavens the king is represented as Yama. The central tower contained the portrait statue of the king (Vishnu-Chaturbhuj), the minor towers were presumably intended to celebrate the memory of the 19 lords escorting the king to the realm of Yama. C. Quelques remarques sur la fondation et la destination du monument. The construction of Angkor Vat was finished immediately after the death of Suryavarman i.e. c. 1150 A.D. The temple was a mausoleum, and the entrance, consequently, was on the West side.


Conservation of the principal temple-tower of Po-Nagar at Nhatrang (Champa).


491. Ceëdès, G.: — Études cambodiennes, XXVIII—XXX.
BEFEO, XXXIII, p. 71—112, 2 pl.
XXVIII. Quelques suggestions sur la méthode à suivre pour interpréter les bas-reliefs de Bantay Chmar et de la galerie extérieure du Bayon (p. 71—81). The interpretation of the reliefs in question must be sought in the life of Jayavarman VII. The author recognizes the naval battle against the Chams of 1177 A.D. and gives some hints for further investigations. — XXIX. Un nouveau tympan de Bantay Srei (p. 81—4). Representation of the legend of Sunda and Upasunda. The style of the carving proves that all monuments of B. S. were built in the time of Jayavarman V. — XXX. À la recherche du Yaṭodharāśrama (p. 84—112). Discussion of the inscriptions of Prei Prasat and Prasat Kōnnāp and of the ‘digraphic’ records. Yaśovarman I founded not one ‘splendid’ Yaśodharāśrama, but various small monasteries of this name.

Oostersch Genootsch., 7th Congress, p. 11 f.
Abstract of a lecture the abridged text of which has been published in An. Bibli. I.A. 1932, p. 35—41.

Praehist. As. Or., I, p. 93—5, 1 pl., 1 ill.
The appearance of proto-lithic mixed with palaeolithic implements in Tonkin and part of Annam seems to indicate a contact of two civilisations (presumably of Melanesian and Indonesian affinity).

494. **Colani, M.** — *Différents aspects du néolithique indochinois.*
*Praehist. As. Or.,* I, p. 97—9, 2 pl.

495. **Colani, M.** — *Divers modes de sépultures néolithiques et proto-historiques en Indochine.*
*Praehist. As. Or.,* I, p. 101 f., 1 pl.

496. **Colani, M.** — *Champs de jarres monolithiques et de pierres funéraires du Tran-ninh (Haut-Laos).*
*Praehist. As. Or.,* I, p. 103—28, 12 pl., 14 ill.
I. Description of the groups of monolithic urns and sepulchral stones of Tran-ninh. II. Detailed study of the largest and best made pieces, the urns of Ban Ang and their covers. III. Some general observations (legends, historical data, connexions with other civilisations).

497. **Coral-RémuSAT, G. de:** — *Concerning some Indian Influences in Khmer Art as exemplified in the borders of pediments.*
*Ind. Art & L.,* VII, 2, p. 110—21, pl. XXXIV—XL.

The author traces the slow evolution of the border of the Khmer pediments, an ornamental motif borrowed from India, which the Khmers completely transformed.

498. **Coral-RémuSAT, G. de:** — *Influences javanaises dans l'art de Roluôh (IXe siècle) et influences de l'art de Roluôh sur le temple de Bantay Srei (Fin du Xe siècle).*
"Certains motifs qui apparaissent au IXe siècle et dont les germes n'existaient pas dans la décoration préangkoriene, selon nous, sont dus à des influences venues de Java... Il est très normal que ces influences se manifestent dans les monuments du Phnom Kulêni (Mahendraparvata) et de Roluôh, les capitales de Jayavarman II, qui venait de Java... On a beaucoup parlé de la volonté d'archaïsation des sculpteurs de Bantay Srei, qui a soulevé des problèmes difficiles. Ce sanctuaire est daté aujourd'hui de la fin du Xe siècle. A notre avis, il s'agit d'un retour, non pas aux thèmes préangkoriens, mais à ceux de Roluôh."

499. **Prince Dhani Nivat:** — *The Inscriptions of Wat Phra Jetuôn.*
*J. Siam S.,* XXVI, pt. 2, p. 143—70, 12 pl., 1 map.


500. **Duroiselle, Chas.:** — *Excavations at Hmauwa.*
32 mounds were explored revealing the remains of stûpa and burial mounds and yielding bronze and small gold images, and votive tablets of the 5th—10th centuries.

501. **Duroiselle, Chas.:** — *Explorations at Pagan and Mandalay.*

**Pagan:** — Excavations were carried out at the site of a Buddhist establishment near the Tilominlo Temple; a terracotta of an unidentified figure in vajrâsana position, having an abnormally big belly, and votive tablets in mixed Talaing-Pali (12th—13th centuries) were found in a relic chamber. — **Myinpagan:** — Images of Śiva and Gaṇapā with an inscribed stone, 1215 A.D. — **Mandalay:** — In an ancient mound at Nyaung-gon a relief with scenes from the life of Buddha, in the South-Bihar style, 11th—13th centuries, was eventually found.

502. **Evans, I. H. N.:** — *An Ancient Cornelian Bead from Pahang.*

503. **Finot, L.:** — *Inscriptions du Cambodge, V, 1931*.
BEFEQ, XXXII, p. 1—5.

The fragments of inscriptions from Kôk Thlok and Phâc Pîhû (see An. Bibli. I. A. 1930, no 566) are parts of one and the same stone. Yâsodharagiri cannot be identified with Phîmêanâkakh, but must be Phnom Bâkhênh.


Silver-copper coin of Mukarram Shâh, 1665 A.D.

BEFEQ, XXXII, p. 475—80.

Discussion of two funeral inscriptions, one dated 1207 A.D., the other in the 24th year of the reign of Li Anh Tôn, being one of the earliest Chinese inscriptions preserved in Annam.

Rev.: OAZ, N. F., IX, p. 48 f., by L. Reideimmer.

Prakhist. As. Or., I, p. 137—50, 1 pl., 7 ill.
Chinese elements in the decoration of Indochinese ‘kettle-drums’. Bronze ‘kettle-drums’ are the reproduction in metal of drums of perishable material combined with their pedestal. The Indonesian ‘kettle-drums’ originate from Indochina.

Rev.: Bul. Amis de l’Or., no. 14/15, p. 90 f.: ‘Henri Gourdon, qui aime et connaît l’Indochine mieux que personne, s’est admirablement acquitté de la tâche difficile....

Le texte si judicieux est fort intéressant d’un bout à l’autre. Il n’a pas cherché à dissimuler tout ce que l’Annam doit à la Chine, mais il a évité de faire un traité d’art chinois.

Rev.: FRAS, 1933, p. 208 f., by C. O. Blagden.
Art. As., IV, nos. 2/3, 1930—2, p. 176 f., by A. Salmony; “... eine wertvolle Be- reicherung der Wissenschaft.... Mit er- stauender Scharfe werden brahmansiche und buddhistische Kunstformen von einander getrennt.”

512. Harrower, J. Gorden: — Skeletal Remains from the Kuala Selingsing Excavations, Perak, Malay Peninsula.

“The people who were buried in the canoes were of Proto-Malayan origin with a Negrito cross, or sometimes even pure Negritos.”

Brit. Mus. Q., VIII, p. 9, 1 pl.
A many-headed Lokeshvara, Khmer, c. 12th century.

Rev.: FRAS, 1933, p. 944 f., by C. O. Blagden: “not only interesting but authoritative.”

4to, pl. 202—43.
Continued from An. Bibli. I. A. 1929, no 484;

Gaṅgā, Jan. 1933, p. 175—82, ill. nos. 141—7.
J. Burma Res. S., XXIII, pt. 1, p. 11-12, 
2 sketchmaps.
A political and topographical history of
the Burmese city of Moksobo-Shwebo before
and during the reign of King Alompra.

518. Linehan, W.: — Source of the Malacca,
Johore and Pahang Genealogies in the Bus-
tan-al-Salatin.
“The extract affords a strong indication
that the account of the Peninsular Sultans
given in the Bustan is largely derived from
the Sejarah Melayu.”

J. Siam S., XXVI, pt. 1, p. 73-102, 3 pl.,
1 map.
History and description of the Pavaran-
iveça Temple and Monastery at Bangkok,
found in 1827 by Prince Sakti.

520. Maclean, J. A.: — A Stone Terminal from
Cambodia.
A Nāga terminal from Angkor.

521. Majumdar, R. C.: — La paléographie des
inscriptions du Champa.
BEFE, XXXII, p. 127-39, 1 pl.
List of alphabets. The evolution of the
alphabets. Styles of writing. Local charac-
teristics. The origin. — Palaeographical evidence
proves that the first Indian colonists in Champa
originated from the central part of N. India.
The writing of the 4th-6th cent. A.D.
exhibits a strong influx of Pallava elements.
In the 8th-10th cent. the South-Indian type
of writing is abandoned, the older forms being
retaken. After the 8th cent. no direct in-
fuence of Indian alphabets can be noticed.

522. Marchal, H.: — Reconstruction of the
Southern Sanctuary of Bantay Srei.
Ind. Art & L., VII, p. 129-33, pl. XLIII—
XLVII.
A first attempt to apply the methods of
reconstruction used by the Archæological
Service of the Netherlands Indies to a Khmer
pl. IX).

Rev.: BEFE, XXXII, p. 539 f. by G. Cœdès: “... se recommande par les qualités
qui sont propres à son auteur: patience dans
la recherche, précision dans la description,
prudence dans les déductions.”

524. May, R. Le: — The Ceramic Wares of North-
Central Siam.
Burlington Magazine, LXIII, no. 367 & 368,
p. 156-66, 202-11, 6 pl.
I. Introduction. — II. The historical pro-
blem. — III. The Chino-Siamese wares of
Sawankalok. — “From a chronological point
of view, I sum up the early ceramic history
of Central Siam as follows: 1. Pitsanulok
and elsewhere: T’ai kilns, unglazed earthen-
ware, from early times. 2. Chiang (old
Sawankalok, pre-Chinese): T’ai kilns. Thin
glazed stoneware, green and brown, usually
no decorations, 11-13th centuries. 3. Suk’ot’ai:
Chinese kilns, hard thick stoneware painted
with slip and decoration in black and brown
with thin covering of glaze, beginning 14th
century. d. Sawankalok: Chino-Siamese kilns,
hard thick stoneware rising to porcelain with
incised and painted decoration.

J. Burma Res. S., XXIII, pt. 3, p. 130.
On the first edition (1617) of the Spanish
Chronicle of Pegu composed by the Captain
Salvador Ribeyro de Souza and translated by
A. Macgregor, J. Burma Res. S., XVI.
Paranavitana, S.: — Devanagala Rock-
inscription of Parakramabahu I. See above,
no. 482.
Paranavitana, S.: — Religious Intercourse
between Ceylon and Siam in the 13th-15th
centuries. See above, no. 485.

526. Parmentier, H.: — Notes d’archéologie indo-
chinoise. IX. Nouveaux tambours de bronze.
BEFE, XXXII, p. 171-82, 2 pl., 1 ill.
Description of a number of ‘kettle-drums’ not yet published before.


The author regards the simplest type of primitive Khmer architecture as a remnant of the art of Fou-nan. He points out a number of elements in early Khmer art which have disappeared in the classic period and may have been borrowed from Funan.


Japanese mirrors brought to Indochina during the 16th and 17th centuries.


Festschr. Winterth., p. 326–32.

„Pour comprendre les bas-reliefs [d’Angkor Vat] on doit les suivre en ayant le centre à sa gauche, ce prasavya . . . ne peut s’expliquer que par le caractère funéraire d’Angkor Vat."


Rev.: *JBS&ORS*, XIX, p. 347 f., by K. P. Jayaswal: *conveniently brought together . . . the plates are not very good.*


An account of the exile and death of the Mogul prince Shāh Shujaés, the son of Shāhjahān, according to the Arakanese chronicle.


A report on excavations undertaken by the author at Kam Pra, Chiangrai; Chom Tong, Chiengmai; and Tam Kradam, Lopburi. The finds revealed a palaeolithic civilization nearly related to that of the Hoabinhians which belonged to a Protomelanesian population.

SASTRI, K. A. Nilakantha: — *The Tahua-pa (Siam) Tamil Inscription.* See above, no. 291.

534. Seidenfaden, E.: — *Additional Note to ‘A Siamese Account of the Construction of the Temple on Khao Phanom Rung’.*


by A. Salmony: "Die ganze Veröffentlichung ist ein Kunstwerk, würdig des unvergleichlichen Monuments."

Architectural description.

Rev.: BEFEO, XXXII, p. 530—8, by G. Coedès: "Ecrit à la veille d’un changement de régime qui a modifié profondément le caractère de la monarchie siamoise, ce livre fixe pour la postérité le souvenir de rites séculaires qui ne tarderont pas à tomber en désuétude: oeuvre éminemment utile...." "Dans un ouvrage sur un pareil sujet, les imperfections sont inévitables. J’en ai relevé un assez grand nombre que je vais énumérer."

Some corrections in the Bendahara Genealogy. "Tun Ali was an Indian merchant who engineered a coup d’état in Malacca and was ennobled (as Sri Nara Diraja) by Muzaffar Shâh, whom he put on the throne."

539. Winstedt, R. O.: — 'Abdul-Jalil, Sultan of Johore (1699—1719); 'Abdul-Jamal Temenggong (ca. 1750) and Raffles’ Founding of Singapore.
V. INDONESIA

Review of the second volume of the Barabudur monograph by N. J. KROM and T. 
VAN ERP.

Bijdr., XC, p. 1—88, 33 ill. on 22 pl., 2 figs. 
Published separately: Leyden: E. J. Brill, 1933. — Price: 2.50 guilders.
Introduction (relations between Nalindah and the Archipelago). The bronzes in general. 
— Iconography. — Details of dress, ornamentation, etc. — Conclusions: The Nil.
bronzes belong to Paella art. Hindu-Jav. bronzes in general have not developed from Paella art, 
but the latter has provided Java with a number of motifs and types. These, once admitted 
into Hindu-Jav. art, have developed according to the rules of their new sphere. Paella influence 
in Eastern Javanese stone sculptures.
Rev.: Tschr. Bat. Gen., LXIII, p. 379—87, by F. D. K. B[OSCH]. (Dr. B. accepts the principal conclusions of the article; some 
corrections and remarks on the chronology of Paella influence).
Elsevier’s Geillustreerd Maandschrift, July 1933, p. 66, by J. S[LAGTER].
Maandbl. beeld. k., X, p. 221 f., by TH. B. 
V[AN] L[EYVELD].
Ind. Gids, L.V, I, p. 766 f., by E. J. B[EEMAN].
Nieuwe Rotterdamsche Courant, 16th May 
1933.
Man, XXXIII, p. 187, by K. de B. C[ODRINGTON].

542. *BERNET KEMPERS, A. J.: — De beelden van 
tjandi Djago en hun Voor-Indisch prototype. 
[The Statues of Chaṇḍi Jago and their Indian 
prototype].
Maandbl. beeld. k., X, p. 173—9, 4 ill.
The prototype of the group of Avalokiteśvara and his four attendants from ch. Jago 
(Eastern Java) is found in a fragmentary statue from Nalindah.

543. BERNET KEMPERS, A. J.: — Een Oud-Javaanse 
Lamp [An Ancient Javanese Lamp].
Mededelingen van den Dienst voor Kunsten 
en Wetenschappen der Gemeente’s-Gravenhage, 
III, 2, p. 19—23, 2 ill.
East-Javanese bronze lamp, decorated with 
a Garuḍa carrying a female figure, in the 
Municipal Museum, the Hague.

Ned. Ind. O. & N., XVIII, p. 347—54, 
393—400, 27 ill.
Résumé of above, no. 541.

545. BERNET KEMPERS, A. J.: — Oud-Javaansche 
bronen in de collectie Bianchi te Amsterdam 
[Ancient Javanese Bronzes in the collection of Mr. J. W. Bianchi, Amsterdam].
Ned. Ind. O. & N., XVIII, p. 465—8, 6 ill.

546. BERNET KEMPERS, A. J.: — Voor-Indische 
invloed op de Oost-Javaanse kunst [Indian 
Influence on the art of Eastern Java].
Oostersch Genootsch., 7th Congress, p. 40.

547. BERNET KEMPERS, A. J.: — Aanvullende 
gegevens betreffende de voormalige collectie 
Dieduksman [Supplementary notice concerning 
the collection formerly of Mr. Dieduksman].
Objects originating from Mr. D. in the Leyden Mus., Folkwam Mus. and in the collections of Mr. Krook and Mrs. Dentz van Schaik.

The statue presumably has been imported from Amarivati.

Their dates are A.D. 1432 and 1499.

Chakravarti, N. P.: — India and Java. II. See below, no. 550.

Pt. I: History (an outline of Indo-Javanese history; Śrīvijaya - the empire of the Sailendra monarchs of Sumatra; Java and Sumatra in Indian literature; The Kāmāyana in Java; Fall of the last Hindu kingdom of Java; The Mahābhārata and the Wayang in Java; Tantrism in Cambodia, Sumatra and Java).
Pt. II: Inscriptions (by — and N. P. Chakravarti) (1. Introductory; 2. The Sanskrit Inscriptions of the Malay Peninsula and the Indian Archipelago.

Coral-Memusat, G. de: — Influences Javanaises dans l’art de Rûpán, etc. See above, no. 498.

Lâmûri, etc. (the name of Achêh in documents before the arrival of the Portuguese) = Lam-puri, equivalent of dalam (‘in, within’).

Discussion of the remarkable figures carved on the eighth terrace of Chanḍi Čêta (East Java) which according to Dr. C. indicate the year 1373 Ś., presumably the date of the foundation of the Chanḍi.

Mus. Bat. 5616, a relief representing a tortoise entwined by serpents and some other symbols.

An obituary notice.

Ned. Ind. O. & N., XVIII, p. 137—52, 19 ill.
P. 137—41, 150 on ancient fingerrings.

556. Dapperen, J. W. van: — Nog iets over de tondeltaschjes [A further note on tinder-boxes].
Ned. Ind. O. & N., XVIII, p. 195—7, 3 ill.
Chinese objects imported into ancient Java.

Duyvendak, J. J. L.: — Nieuwe gegevens betreffende de Chineesche maritieme expedities tijdens de Ming Dynastie. See below, no. 685.

557. Erp, Th. van: Het Nieuwenkamp-meer om den Borobooder [Mr. Nieuwenkamp’s Lake around Barabudur].
Algemeen Handelsblad, 9 Sept. 1933. Cf. below no. 580.
Messrs NIEUWENKAMP and VAN ERP continue their controversy cerning the question whether Barabudur was built in a lake, as Mr. N. suggests, or not.
Ghaarâ in the possession of Mr. Hasselman, The Hague, crowned by a Garuda carrying a female figure.

Bronze figure (Central Java, 8th—10th cent.) acquired by the 'Princesse Hof', Leeuwarden.

Buddha-head from Barabudur in the Mus. of Asiatic Art, Amsterdam.

Discovery of a large bronze statue of Buddha in Celebes.

A survey of Arab and other medieval reports about the island of Zâbag [Java].


Reliefs of the Mahabalcheta Pagoda at Pagan, of Barabudur (1st gall., nos. 51—4) and of Sanchi are representations of the Samuddaîânjâ-jâtaka.

Kéris Majapahit and Kéris Pichit.

Rev.: BFEFO, XXXII, p. 576—80, by M. Colani: "on doit félicitier M. Heine-Geldern de son beau travail."


BFEFO, XXXII, p. 573—6, by M. Colani: "En lisant ce bel ouvrage, on admire le sens critique de l'auteur, son érudition et la justesse de son esprit."
Djâwâ, XIII, p. 185 f., by W. F. Stutterheim.
Anthropos, XXVIII, p. 537—9, by C. Fûrek-Haimendorf.

Abstract of a lecture.


Rev.: JRAS, 1933, p. 484, by C. O. Blagden: "it would be very desirable to have an English version of it."


Among Sumatran antiquities of Srivijaya two groups can be distinguished: that of Jambi and that of Tapanuli and adjoining districts ('Sailendra art'), both exhibiting a strong influence of Java. In Palembang, side by side with 'Sailendra art', specimens of a different, un-Javanese type have been found which partly exhibit the influence of the Amaravati region.


Detailed comparison of the text of the K., published by M. Lévi (see: An. Bibl. I.A. 1932, no. 642) and the reliefs. The text followed by the sculptors seems to be better and more concise than the text known to us. As far as may be judged from the bas-reliefs, it contained a summary of the deeds leading to one and the same result, followed by one of the various results originating from one deed. The definitions and commentary of M. Lévi's text are lacking.


Rev.: ZDMG, n.s., LXXXVII, p. 97 f., by W. Printz.

Ind. Gids, LV, 1, p. 473 f., by J. Ph. Vogel.


With the aid of some photographs of Barabudur the author contests the view of Mr. N. that this monument must have been erected on an island in a lake, see: An. Bibl. I.A. 1931, nos. 616, 637; 1932, no. 644. Cf. above, no. 557 and below, 580.


The statue in question (cf. below, no. 595 and An. Bibl. I.A. 1932, no. 657) is not an image of Kṛtanaṅga, but presumably of Ken Angrok. Remarks on Javanese Buddhism during the reign of the former. Cf. below, no. 599.


Rev.: Bul. Amis de l'Or., no. 14/15, p. 91 f: "Cet ouvrage comblera une lacune importante, tout en épuisant, je crois, le sujet."


P. 269—352: a critical examination of all the theories hitherto put forward. The theory of M. Mus himself (in its complete form, not yet published entirely) has been summarized by M. Cœdès, Ind. Art & L., VIII, 1934, p. 33 f.: "In the closed or esoteric cosmologies of ancient Asia, the sky is a solid vault covering the world, considere
as a mountain whose pyramidal tiers sustain the divers orders of creatures. According to these ideas the architectural microcosm of Barabudur is formed by a bare cupola surrounding on every side the pyramid within. This latter is loaded with images symbolizing the infinite variety of creatures. One container: the sky; one contained: the world it covers.
....... what we have before our eyes is the upper part of the hemisphere, corresponding to the arīga and rūpadhātu, the kāmadhātu disappearing under the rubble work of the terrace that intervenes. And this gives M. Mus the meaning of the very name Barabudur . . . . 'vihāra of the secret appearing'.
....... Barabudur is the realization in space of a mandala of stone, a sculptured mandala . . . .

Bijdr., XC, p. 239–58.
Detailed discussion of a board of five Śivaitic and two Buddhist functionaries mentioned in a number of inscriptions from East Java and in the Nāgarakṛttagāma (83:2).

580. NIEUWENKAMP, W. O. J.: — De omgeving van den Boroboeoer een meer? [Was Barabudur built on an island in a lake?].
Algemeen Handelsblad, 9 Sept. 1933. See above, no. 557.

581. Oudheidkundige Dienst in Nederlandsch-Indië [The Archaeological Survey of Netherlands India].
Review of articles in Dutch papers regarding the utility of the Arch. Survey.

582. POERBATJARAKA, [R. Ng.]: — Ingezonden.
Djāwät, XIII, p. 238.
Note on an inscription discussed by Dr. Stutterheim, see: An. Bibl. I. A. 1932, no. 659.

583. POERBATJARAKA, [R. Ng.]: — Enkele oude plaatsnamen [Some ancient names of localities].
Watukura, Atwawu langit, Sannaka, Daḵsa, Watu humalang.

Triveni, Madras, V, no. 4, p. 397 f., 3 pl.
A description of some reliefs from Prambanan.


Prabāsī, Māgh 1340 V. S.

587. SCHNITGER, F. M.: — De vorm van den Baraboedoe [The Shape of Barabudur].
Survey of various theories concerning the shape of B.

Description of Chaṇḍi Mendut, Central Java.

Ned. Ind. O. & N., XVIII, p. 177–86, 10 ill.
The author points out the conformity in type of the people represented in the megalithic remains of Sumatra with those shown in the reliefs of Cambodia.

Abstract of a lecture.

Discussion of the drawings of Hindu-Javanese antiquities, preserved in the Leyden Museum of Ethnography (Dieng, Gédong Sanga, Barabudur, Prambanan, Singasari, miscellaneous, Tjupuwatu, Selagriya, Pawon, Mendut, etc.). In Dutch with an English summary (p. 168—70).

592. STUTTERHEIM, W. F.: — Oudheidkundige Aanteekeningen [Archaeological Notes], XXIX—XXXVIII.


593. STUTTERHEIM, W. F.: — Is tjandi Barabudur een manḍala? [Is Barabudur a manḍala?].

Djâwâ LIII, XIII, p. 233—7, 2 pl.

Dr. St. answers the question in the affirmative, though he admits the possibility of additional symbolical meanings.


Ned. Ind. O. & N., XVIII, p. 59—61, 1 ill.

Fragment of the decoration of Chaṇḍi Polangan (Saragedoong, Central Java).

595. STUTTERHEIM, W. F.: — Een bijzettingsbeeld van Koning Krtanagara in Berlijn?


596. STUTTERHEIM, W. F.: — Inschrijving op een stellicha van Papiringan.


Inscription on a small pillar from Papiringan (Jogjakarta), dated Śaka 804. Transcript and notes.

597. STUTTERHEIM, W. F.: — Een beschreven koperplaat uit Zuid-Kêdirî [Copper-plate inscription from South Kêdirî].


Transcript of part of a copper-plate inscription from Champur Darat (Tulung Agung).

598. STUTTERHEIM, W. F.: — Iets over rake en rakryän naar aanleiding van Šiṇḍoks dynastieke positie [Notes on rake and rakryän à propos of the dynastic position of Šiṇḍok].

Supplementary notice to *An. Bibl. I. A.* 1932, no. 663.


Dr. St. rejects the hypotheses of Mr. Moens (see above, no. 576) and vindicates his own view (see above, no. 595).


Description of the Guwa Pasir, a niche in the rocks in the neighbourhood of Tulung Agung (E. Java) and its sculptures. It may have been the hermitage of the Rājapatnī.


602. Winsteadt, R. O.: — *Outline of a Malay History of Riau.*


A summary of the Sadjarah Radja-Radja Riouw belonging to the Batavia Society.
VI. ADJOINING TERRITORIES

1. IRAN, MESOPOTAMIA, TURAN, TIBET AND AFGHANISTAN


Rev.: The Asiatic Review, XXIX, no. 99, p. 563: "The present volume adds considerably to our knowledge of art in Central Asia and forms another stepping-stone to the solution of early intercourse between the Far East and the West."


"Im Verlauf meiner Arbeiten über die alte Kunst Zentralasiens ergab sich die Notwendigkeit, mit den Verherrlichungen der persischen Kunst zur Zeit der Sasaniden mich zu beschäftigen, um Mass und Umfang des so oft behandelteten und so selten nachgewiesenen iranischen Einflusses auf Zentralasien feststellen zu können. Nun geben uns, neben den monumentalen Felsreliefs der Grosskönige, die Metallarbeiten, und da wieder die Silberschalen, am besten Auskunft über das Wesen und die Ausdrucksformen der persischen Kunst vom 3.—8. Jahrhundert."


I. Introduction to Nepalese and Tibetan Art; II. Description of the pieces, represented in the illustrations.


Rev.: JA, CCXXIII, fascicule annexe, p. (127)—(131), by A. Sakisian: "C'est la miniature à l'Exposition d'Art Persan de Burlington House de 1931 que commémore cette luxueuse publication. Elle comprend deux parties distinctes: un catalogue descriptif et critique, qui est une édition revisée et développée du guide itinéraire de l'Exposition, et une histoire de la peinture persane.... C'est un notable enrichissement de la littérature relative à l'art persan."


Syria, XIV, p. 333 f., by A. Sakisian.


609. Breasted, Ch.: — Archaeological Notes: Excavations at Persepolis.
Am. J. Arch., XXXVII, no. 1, p. 1—4, 4 ill.
Adobe houses, pottery, sculptured staircase of the palace, excavated by Dr. Herzfeld.


611. Bronze Figure of Lokesvara, Nepal (in the collection of Mr. J. W. Bianchi, Amsterdam). Maandbl. beeld. k., X, fig. on p. 128.


612b. *Bulletin of the American Institute of Persian Art and Archaeology. No. 5, June 1933. Published at the Institute, 724 Fifth Avenue, New York. 8vo, 24 p., 12 pl.

Description of 37 coins discovered in the ruins of Abu Sudaira in the neighbourhood of Kish.


Syria, XIV, p. 1—11, 1 ill., 3 pl.
The finds excavated from the tombs in this mound comprise pottery and bronze objects, dating from Susa I and II to c. 1000 B.C., yet of another type than those found in Luristan. "C’est une des plus belles variétés de la céramique du plateau de l’Iran."

Boston BTN, XXXI, no. 184, p. 22—5, 2 ill.
A figure of a Median (?) tribute-bearer, 5th century B.C.


Bronze dagger with extraordinary animal decorations, presumably found near Minusinsk, now in the Archaeological Museum, Kiew.

Rev.: OLZ, XXXVI, p. 45, by E. KUHNER.
Art. As., IV, nos. 2/3, 1930—2, p. 173, by J. STRZYGOWSKI.

Griffin relief from Hatra, Parthian, 2nd—3rd cent. A.D.; various stucco tiles from Ctesiphon, 6th cent. A.D.


WZKM, XL, p. 316, by A. R. EM. OLZ, XXXVI, p. 565—8, by W. LENTZ.

Rev.: WZKM, p. 313 f., by V. CHRISTIAN.
JASB, LIII, p. 359 f., by E. A. SPEISER.
Syria, XIV, p. 322—4, by G. CONTENAU:
“Ce travail, comme tout ce que nous donne M. FRANKFORT, est riche de faits, et suggère mille pensées; il fait au mieux sentir la quantité de problèmes souvent contradictoires, que ces questions soulèvent.”

Contents: — I. The Gimilisin Temple and the Palace of the Rulers of Eshnuna. II. The Southern Building at Tell Asmar. III. The Akkadian Buildings at Tell Asmar. (Relations with India). IV. Khafaje. V. Khorsabad. — P. 47 f.: “There can be no doubt that the Akkadian City of Eshnuna was in communication with the Indus Valley just before the middle of the third millennium B.C. But whether it was in actual contact with Mohenjo Daro remains uncertain... Whichever assumption is correct, the excavations at Tell Asmar have produced a whole group of imported Indian objects in a well dated archaeological context and have thereby supplied for the first time a firm chronological basis for the further study of the newly discovered civilization of the Indus Valley and its influence on the ancient Near East.”

“The Indian importations found at Tell Asmar enabled us for the first time to establish the date of the remarkable remains discovered at Mohenjo Daro and Harappa.”

Burlington Magazine, LXII, no. 359, by W. Perceval YETTS: "...a valuable pioneer work...."

"La nécropole de Zabu-Ab [a village about 30 km. to the North-East of Kirmanshah] appartient entièrement à l’époque de la grande assyrienne. D’autre part, les objets qui en proviennent, appartiennent à la dernière période de l’art kassite."


The article contains observations on the Iranian influence in Central Asia, on the Parthian and Scythic dynasties in Kabul and India, and on the Moslem rulers of Hindustan.


Work and results of the archaeological expeditions to Haqda-Pāshā-Begram (Description of the most important finds. Hellenistic influence. Connexion with N. W. India), Bāmiyān (Description of the caves. Kakra), the Sassanian paintings of Dokhtar-i-Nōshirwān, Haibāk and Bactria (Buddhist monuments. The Barbarians. Connexions with the Roman Orient).

A Japanese version of the first chapter of the preceding work by M. J. HACKIN.

Rev.: Rev. de l’Art, LXIV, p. 446.

A report on the excavation of a palace in the Persepolitan style at Ḵās-i-Abū Naṣr near Shirāz.

Rev.: Syria, XIV, p. 73 f, by A. Parrot: "...effort de synthèse infiniment louable..."


Rev.: JRAS, 1933, p. 219—21, by R. H. Whitehead: "an admirable work of outstanding interest and value."


Rev.: Archiv Orientálni, V, p. 146 ff, by S. Przeworski: 
*...aufs Wärme zu begrüßen...H. sucht zu beweisen, dass die Töpferei von Persepolis derjenigen von Susa I vorausgeht. Indessen ist diese als ziemlich gleichzeitig zu betrachten.*


The author discusses the problems connected with the non-cylindrical button-shaped, hemispherical and thermomorphic seals that are found in Asia Minor, Armenia, Mesopotamia, Syria, Persia and Baluchistan. Their origin goes back to prehistoric times, when real 'buttons' were used for marking personal property. The author then inquires how far certain types of seal impressions (not the form) are characteristic of certain periods and can be helpful for a comparison of archeological problems, notably in Elam and Sumer. In describing the two chief classes (B. and C.) the criterion is formed by the figures on the seals and by the technique, not by the shape of the seals. Many of those figures are reproduced in the text.


"Stairway sculptures that will take rank among the greatest works of art surviving from antiquity." Cf. above, p. 2—6.

Hornblower, G. D.: — Early Dragon Forms. See below, no. 689.

JAS, Ind. Inst. Pers. Art., no. 5, p. 1—7, 5 ill. *If the Expedition failed to fix the site of Hecatompylos, its successes in other respects were of unexpected importance. In the prehistoric periods perhaps no recent discoveries have been so fundamentally important [as those at Tepe Hissar, 3500—1500 B.C.], while the uncovering of a sizable Sasanian palace with an extraordinarily rich store of stucco decorative details provides new material for the study of this epoch.... An extremely useful by-product was the study of the Tarik Khaneh mosque near the Damghan Citadel, perhaps the earliest recorded building erected for the uses of Mohammedan worship.*

JAOS, LIII, p. 1—23.


The list contains a full bibliography.

646. MATSUMOTO, Eiichi: — Tonkō-chihō ni ryūkō
seshiki Rōdōshah-Tokē-Henshō [On the Pictures
representing the Overcoming of Raudrākhsha
which were in vogue in Tun-huang. In
Japanese].
Bukkyō Bijutsu, no. 19, Tōkyō, 1933, p.
2—11, 4 pl.

On a subject of Buddhist Art found no
less than nine times in the caves of Tun-
huang but hitherto unidentified. The picture
is divided into two parts with a central figure
on both sides: on the left a Bihšku seated
on a lotus-seat and on the right a half-naked
old man in a furious storm. The author
identifies it with a scene described in several
Buddhist texts (esp. in the Hsien-yü-ch’ing,
Book X) in which a Brähman, called Rau-
drākhsha, is defeated by the famous Sāriputra
in a contest of supernatural powers. The
author concludes that the subject must
have been popular in Tun-huang during the
period of the ‘Five Dynasties’ (10th
cent. A.D.).

647. MATSUMOTO, Eiichi: — Uten-Heiga no Ichida-
Dampen ni tsuite [On a Fragment of a Mural
Painting from Khotan. In Japanese].
Kokka, no. 507, Tōkyō, Feb. 1933, p. 37—41.

On account of the rarity of frescos from
Khotan the author welcomes the acquisition,
by the Tōkyō Institute of the Academy of
Oriental Culture, of a fragment of mural
painting (c. 1½ by 2½ metre) from this
district. The fragment, perhaps the lower part
of a Bodhisattva, in its present state shows
a female figure (probably the goddess Prithivi)
and a male. According to the author the
fragment fully reveals the peculiarities of
Khotan art by its colour and technique. The
garments of the figures are characteristic of
Central Asian customs in the 7th or 8th
century, which are also recognized in Kut-
chean frescos and accord with some Chinese
documents. Artistically our fragment belongs
to the best period of Khotan painting.

648. MATSUMOTO, Eiichi: — Tonkō-Shutsu Kaigen-
Nendai-Ga ni tsuite [On a Painting from Tun-
huang of the Kaigen-period. In Japanese].
The author deals with the earliest painting
on silk discovered at Tun-huang (dated 729
A. D., now in the Musée Guimet, Paris) which
represents a person of Śrāvakā type but with
a double face, that is, resembling the Bodhi-
sattva Kṣitigarbha in front and an Arhat
in profile. Though the painter’s intention is
obscure, the picture possesses special value
for the history of Buddhist painting and its
technique in the T’ang-period. As an Arhat
picture, the author maintains, it would repre-
sent the prototype of the so called Zengetsu
style of Arhat painting in China.

649. MATSUMOTO, Eiichi: — Jiso-Tōwō-Zu to Inro-
Bosatsu [On a Picture of Kṣitigarbha with
the Ten Kings of the Hades and the Bodhi-
sattva Yin-lu. In Japanese].
Kokka, no. 515, Tōkyō, Oct. 1933, p. 265—70.
The picture dated 983 A.D., the largest
(2.25 by 1.59 metre) and the most perfect of
its kind, belongs to the Pelliot Collection
and is now in the Musée Guimet, Paris. It
is painted in a mandala-form and shows the
Bodhisattva Kṣitigarbha surrounded by the
Ten Kings of the Hades; the Priest Tao-ming
道明 and a gold-haired lion are depicted
below them. Further a figure of the Bodhi-
sattva Yin-lu 引路 occupies the lowest part
of the picture. The author enlarges upon the
origin and development of this combination
and refers to a legend of Tao-ming’s visit of
the Hades in the Han-hun-chi 還魂記
now lost, but cf. K. YABUKI: Meisa-Yoin,
no. 84, V). As to the Bodhisattva Yin-lu who
leads the dead to Paradise, the author main-
tains that this Bodhisattva need not be identi-
fied with Kṣitigarbha. The Sukhāvati idea
justifies the introduction of this figure into
this kind of painting, but the clearing up of
his relation to Taoism and Manichaeism be-
longs to future inquiry.

650. PARUCK, Furdonjée D. J.: — Sur quelques
monnaies Sassanides inédites.
A description of 24 new coins.

Rev.: BEFEO, XXXII, p. 546, by E. GASPARDONE.


The article contains also remarks on the influence of the Sasanian art in Central Asia.


Rev.: JAOS, LIII, p. 89—91, by E. A. GOLUMSHIK: "The most significant part was the fact that both forms of archaeological remains, as well as the objects decorated with the animal style as found among the modern nomads, have the same distribution. They occupy, roughly speaking, the area usually referred to as the Hor region, the centre of which seems to be Nub-hor, bordered by Ando and Derge to the North-east of Tibet and by the Namru and eastern Nag-tshang."


Rev.: Am. J. Arch., XXXVII, no. 1, p. 187 f., by J. JOHNSON.
JAOS, LIII, p. 287, by J. A. MONTGOMERY: "... a fascinating volume..."
J. de. Savants, 1933, p. 230 f., by M. DURRY.

The writer comes to the conclusion that the hunting and genre scenes on the Scythic and Siberian bronzes represent illustrations to an ancient Nomad epic, the remnants of which are to be seen in the early Tibetan, Mongol, Turkish and also Iranian epics.

The most important excavations of the Kozlov-Expedition at Noin-ulla, Mongolia, in 1924—6 have been preceded by other, very superficial investigations by G. BALLOT in 1911—2. The writer gives a description and some photographs of the almost forgotten finds of the first exploration of these Mongolian tombs, now in the Irkutsk Museum. Cf. also An. Bibl. I. A. 1931, no. 738.


Though under a strong influence of India, the Central Asian Buddhist art developed its own characteristics. For the earliest period
two lines of development can be observed: Kutchean and Khotanese; the former is impressionistic, dynamic, sentimental and realistic, the latter classic-idealistic, static, rational and meditative. The second period is characterized by T’ang influence in both domains, and the third by Uigurian influence. The use of plaster is a remarkable feature of Central Asian art in contrast with stone sculpture in India. In this respect, the author concludes, the Buddhist art of Central Asia belongs to the sphere of Iranian culture.

Syria, XIV, p. 283—317, pl. xxvii—xxxvii.

OLZ, XXXVI, p. 474—8.
The "pony's" in Persepolitan art (Hilzheimer, Geschichte unserer Haustiere) are ordinary horses represented according to the laws of ancient Oriental art.

Rev.: JRAS, 1933, p. 473—5, by B. Gray: "the first catalogue of Persian miniatures in one of the older European museums to be published." . . . . "Careful description of costume and full bibliographies."


Succinct account of Sir Aurel STEIN'S travels in Central-Asia. Ch. I.: A bird's-eye view of Innermost Asia; Ch. II: Chinese expansion into Central Asia and the contact of civilizations; Ch. III: Across the Hindu-kush to the Pamirs and K’un-lun; Ch. IV: Khotan, Dandan-oilik; Ch. V—VI: Niya, Endere; Ch. VII: Miran; Ch. VIII: Lou-lan; Ch. IX: The ancient route across the dried-up Lop Sea; Ch. X: An ancient borderline; Ch. XI: The ancient Chinese times; Ch. XII—XIV: The Thousand Buddhas; Ch. XV: The Nan Shan Ranges; Ch. XVI: From the Etsingol to the T’ien Shan; Ch. XVII: Ruins of Turfan; Ch. XVIII: From the Kuruk-tagh to Kashgar; Ch. XIX: From Kashgar to the Alichur Pamir; Ch. XX: By the uppermost Oxus; Ch. XXI: From Roshan to Samarkand; Index.
Rev.: J. Central Asian S., XX, pt. III, p. 437 f., by P. M. SYKES: "The journeys and archaeological discoveries of STEIN in Central Asia constitute an epoch. Consequently we welcome an epitome of them in the volume under review... It is difficult to express adequately the value of the work of this great archeologist-explorer. STEIN will remain for all time the greatest figure in the exploration of Central Asia."
Observer, London, March 12, 1933, by P. SYKES.
The Sunday Times, March 26, 1933, by E. Denison ROSS.
Civil & Military Gazette, Lahore, April 17, 1933.
Times of India, Bombay, May 5, 1933, by M.D. LISTENER, London, May 10, 1933, by E. Denison ROSS.
Nieuwe Rotterdamsche Courant, 13 June, 1933.
Punch, London, April 5, 1933.

Berliner Tageblatt, January 19, 1933.


"Der Charakter der skythischen Kunst wird unmittelbar als etwas Eigenes empfunden, und doch lässt er sich schwer präzisieren; ihn in Worten zu verdeutlichen, die jeden befriedigen könnten, wird vorläufig kaum gelingen; ein Versuch muss dennoch gemacht werden."


Reminiscences of the author’s explorations chiefly in the Kutchta district in 1904 at the same time as the German expedition under Dr. Grünwedel and Dr. Huth. The main result of his tour was the identification of some ruined Buddhist temples based on the statements in the Si-yu-chi.


Notes on the recent discoveries at Perse-
polis by E. HERZFELD: The ancestors of Cyrus the Great.


The work is divided into two parts. The first part contains detailed explanations of 104 facsimiles published by the author in 1930, while the second part consists of the author's treatises on some texts of special interest.
Rev.: Shûkyû Kenkyû, n. s., X, no. 4, Tôkyô, 1933, p. 175 f., by K. Kajiyoshi: ".... indispensable not only for specialists in Central Asian, Chinese or Japanese Buddhism but also for all concerned in Buddhist studies."

VI. 2. THE FAR EAST (CHINA, JAPAN, KOREA)

Art. As., IV, nos. 2/3, 1930—32, p. 85f., 1 pl.
A recently acquired large vase from Kansu, decorated with painted animals.

Rev.: OLZ, XXXVI, p. 264 f., by F. OELMANN.


Rev.: WBMCA, VII, p. 93 f., by R. HEINE-GELDERN.


Berliner Museen, LIV, p. 75—80, 4 ill.

Description of the sculptures and remarks on Indian influence in the art of China.

684a. DAVID, Sir Percival: — The Shoso-in. The Transactions of the Japan Society of London, XXVIII.
Rev.: WBMCA, VII, p. 95, by ST[IASSNY].

685. DUYVENDAK, J. J. L.: — Nieuwe gegevens betreffende de Chineesche maritime expedities tijdens de Ming Dynastie [New data concerning the Chinese maritime expeditions during the Ming Dynasty]. Oostersch Genootsch., 7th Congress, p. 45—7.
Remarks on the sources used by ROCKHILL, ROUFFAER, a. o. Communication concerning the Shu-yü-chou-ts'ao-lu.

686. EUROMORFOULOS. — The George Eumorfopoulos Collection. Catalogue of the Chinese and Corean Bronzes, Sculpture, Jades, Jewellery...

Rev.: Burlington Magazine, LXIII, no. 365, p. 88, by B. Lauffer: "The Introduction is the first lucid and comprehensive exposition of the history of Buddhism and its art in China."


JRAS, 1933, p. 440—2, by A. Waley: "the best general account of the beginnings of Buddhism and Buddhist culture in China that has yet appeared."

BSOJ, VII, 1, p. 192—203, by O. Siren: "an admirable production", "much valuable information, historical as well as iconographic." Remarks on the classification of some of the objects.


687. HAMADA, Kōsaku: — On Chinese Painting of the Han Period.
Kokka, nos. 508 f. — 1 pl.
The author first describes our present knowledge of Han painting, as based only on literary sources; then the Japanese excavations undertaken at Mu-ch'ëng-i, Manchukuo, in a part of Lo-lang along the river Daikôkô, Chôsen, and at Wôkan, Lo-lang; and finally a detailed account of the new finds.


Rev.: Shûkyô Kenkyû, n.s., X, no. 3, Tôkyô, 1933, p. 157 f., by O. Takata: "There is no need of making words about the beauty and fineness of the photographs. From the author of 'Studies on Indian Art' and 'Buddha-gaya' one knows what is to be expected... We wait with anxiety for the appearance of a new edition in contemplation."

689—90. HORNIBLOWER, G. D.: — Early Dragon Forms.
Man, XXXIII, p. 79—86, 4 pl.
A study on early Chinese and Luristan bronzes.

Transactions of Taishô College, XV, Tôkyô, 1933, p. 123—36.
The author seeks the origin of the mandala (in meditation and in picture), which is of primary importance for mystic Buddhism as well as for Far Eastern Buddhist art, in the Yoga practice of ancient India and quotes passages from several Upanishads.


Bukkyô-Ronsô, i.e. Essays on Buddhism, Commemorative Volume dedicated to Dr. T. Tokiwa on his 60th birthday, compiled and edited by Shôson Miyamoto, Tôkyô: Köbundo, 1933, p. 41—51.

After defining the character of the Buddhist sculpture of the T'ang dynasty the author distinguishes between the Feng-hsien-temple type (奉先寺型) and the Hsiang-shan-temple type (香山寺型). These types differ especially in the form of the face. While the former type betrays a strong influence of the Gupta Art of India, the latter shows a marked resemblance to the Gandâra type.

May, R. Le: — The Ceramic Wares of North-Central Siam. See above, no. 524.

694. MIKONOV, N. D.: — The Prajñâpâramitâ-hridayasûtra as an Inscription.
Eight-sided slab inscribed with the shorter (Hôryû-ji) version of the P. in Indian characters of the 11th—12th centuries, found
by V. PANOV in the Jasakti Wang Principality, Inner Mongolia, and now preserved in the Manchuria Research Society Museum, Harbin.

PEYSSONNAUX, J. H.: — Carnet d’un collectionneur, etc. See above, no. 528.

Japanese mirrors of the 16th and 17th centuries from Indochina.

*Praehistorica Asia Orientalis. I. See above, no. 529.


The author traces the eastward penetration of various forms of fine art by land and sea, and discusses the influence of Hellenic art in the Orient, the origin and influence of Gandhāra art, the complexity of Central Asian art and the propagation and development of these elements of Western origin in the Far East (China, Korea and Japan).


This ‘Cave-Temple of the Ten Thousand Buddhas’ in Manchukuo was excavated in the Ching-Ming Era (c. A.D. 840) of the Pei-Wei Dynasty; its style is the same as that of Yün-kaang and Lung-mên.


Rev.: Burlington Magazine, LXII, no. 363, p. 295 f., by L. BINYON: “These two volumes imply heroic labour…. The result is a very valuable book of reference.”


Rev.: J. Urusvati Inst., III, p. 230 f., by G. de ROBRIICH.


On the completion of his great edition of the Chinese Tripitaka in 85 volumes Prof. J. TAKAKUSU, in collaboration with Prof. G. ONO, has undertaken to publish this ‘Picture Section’. The artistic achievement revealed in the Buddhist images and pictures peculiar to mystic Buddhism in Japan is well worthy of serious study. All important works accompanied by traditional explanations have been collected in this edition, and seven volumes out of twelve were published by the end of 1933, containing 245 works abundantly illustrated with monochrome and colour plates. Most of them, jealously treasured for more than one thousand years, have been now for the first time placed at the disposal of specialists. They will surely serve as an inexhaustible source of study not only for students of mystic Buddhism but for all interested in Buddhist art.


Rev.: Burlington Magazine, LXII, no. 363, by L. BINYON.


Burlington Magazine, LXIII, no. 364, p. 44, by W. Perceval Yetts: "... a pioneer work of prime importance to students of Buddhist iconography in China.*

OAZ, IX, p. 114—6, by O. Kümmer: "die Redaktion des Buches lässt ... manches zu wünschen übrig.*

BSOSL, VII, 1, p. 179—92, by L. Gillies: "it is sadly disfigured by all manner of mistakes, ... a formidable number of misprints.*

List of corrections.


Rev.: OAZ, N. F., IX, p. 189, by F. Lessing: "gehört nicht zu den besten Werken des ... Verfassers.*


Especially p. 500—11 on the artistic representation of Sukhāvatī with reference to the related Buddhist art in China and Japan.


Burlington Magazine, LXII, no. 367, p. 178—85, 3 pl.

Exhibition of Early Chinese (Chou, Han, etc.) and Siberian Art in the Museum of Far Eastern Antiquities, esp. bronzes.


Contents: Part I: See nos. 152—4, 162. — Part II: Stūpas in China and Korea, p. 71—130. — Part III: Stūpas in Japan, p. 131—318. — In the latter parts various problems concerning the Chinese and Japanese Buddhist stūpa are examined by more than a dozen Japanese scholars.
ADDENDA AND CORRIGENDA

Page 45, sub ZDMG, for: G. Steindorf, read: G. Steindorff.
Page 65, sub no. 166, for: Ramachandran, T. A., read: Ramachandran, T. N.
Page 67, sub no. 178, for: Alpadäs, read: Alpanās.
Page 113, add:

The National Geographic Magazine, LXIV, p. 381—420, 51 ill.

Page 122, no. 688 to be transferred to Section II, 2.

ANNUAL BIBLIOGRAPHY, VII (1932)

Page 9, 1. 27 for 283, 286, read: 383, 386.
Page 10, 1. 25 for 508, read: 5, 8.
Page 32, Dr. Jarl Charpentier (JRAS, 1935, p. 372) points out that the frescoe from Cave XVI at Ajaṇṭā (pl. VII, a) is the Indian version of the judgment of Solomon, found in the Mahāummagga-Jātaka and elsewhere.
Page 35 f. Mr. J. H. Hutton draws our attention to the remarkable resemblance between the jars described by Mlle Colani and those published by Mr. J. P. Mills and himself from the North Cachar Hills in Assam, JASB, n.s. XXV (1929), p. 285—300, pl. 17—28.
Page 84, sub no. 191, for Henmi, read: Hemmi.
Page 92, sub no. 240, add: Price: 11 s.
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EXCAVATIONS AT PERSEPOLIS

a. GROUP OF INDIAN TRIBUTE-BEARERS

A GROUP OF SCYTHIAN TRIBUTE-BEARERS
AVANTISVĀMIN TEMPLE AT AVANTIPURA, KASHMIR

Plate IV

A. STAIRCASE LEADING UP TO THE SANCTUM
B. SCULPTURES DECORATING THE STAIRCASE
PLATE VI

EXPLORATIONS AT ANGKOR, CAMBODIA

a. GENERAL VIEW OF BAYON TEMPLE, FROM WEST
b. PRASAT AK YOM IN THE COURSE OF ESCAVATION, FROM SOUTH-EAST
Bronze Buddha image found at Semarang, West Coast of Celebes.
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